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VOL. LXXI

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No. 3

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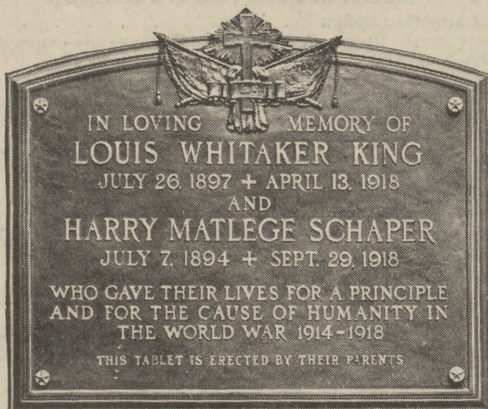
THE CHURCH PRESS
Editorial

REBUILDING ST. LUKE'S HOSPITAL, TOKYO

By Rudolph B. Teusler, M.D.

THE MODERN CHURCHMEN'S UNION, I

By the Rev. Elwood Worcester, D.D.



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CHRIST IS NOT a deified man, He is God come in man's nature. He is the God-Man; not a God-inspired or God-uplifted man. He is the eternally existing Person of the Son of God manifested in human nature.—*The Rt. Rev. Charles Fiske, D.D.*

CHRIST CONFRONTS the world through His friends. How much have you done for Him? What sort of a friend have you been to Him? God is working through His people. Christ is succouring through His friends—it is the vacancies in the ranks of His friends wherein the mischief lies. Come and fill one gap.—*The Bishop of London.*

The Living Church

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VOL. LXXI

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EDITORIALS ^{AND} COMMENTS

The Church Press

THE announcement that the *Southern Churchman* is about to welcome a new editor, in the person of the Rev. J. B. Dunn, D.D., is a matter of more than local interest. The Church press has, indeed, not solved the problem of reaching the great bulk of families in the Church and so of assisting in moulding the thought of the rank and file of Churchmen on any very general scale, but it does, notwithstanding, carry a very real influence in determining the mind of the Church. The characteristics, the ability, the self-control of a new Church editor may be determining factors in establishing issues of cardinal importance in the life of the Church. Easy writing is a dangerous facility, and the frequent necessity for printing before a paper can be thoroughly weighed and revised by its writer is responsible for the publication of much that were better unsaid. Most of the blunders that are made by editors—and we of the Church press make our share of them—would be prevented if a few more days might elapse between the original writing and the final revision of an editorial. Of very necessity we must generally write in haste that which will be read and criticised at leisure, and even the editor, reading his production in the printed page, immediately perceives too late the falsity of logic, the error in quotation, the unhappy allusions, perhaps, to an individual, that had strangely escaped him when he had read the same words in manuscript or in proof.

A man must be an editor for a good many years before he finally gains a real editorial perspective—if he ever does. He must learn that many of his most “clever” productions are better fitted for the waste basket than for the editorial page. He must acquire that courage which enables him not to say the “smart” thing that is bound to sting. He must learn that personalities are very seldom justified in editorial writing and spiteful personalities never. Reviled—as every editor is—he must learn to revile not again. He must not pity himself when others speak unpleasantly of him, as they will, but will learn thereby not needlessly to hurt others. Living in an atmosphere of controversy, constantly reading ill-natured things that even religious papers feel it useful to say about positions differing from their own and about the men who hold to those positions, the wise editor must learn that most of these ought to go unanswered, if only because those who see the attack would, for the most part, not see the defense, and others are not interested. The editor’s own experience will assist him to obtain a true perspective.

The religious press has not invariably shown to the world an example of the highest tone in journalism. Here and there we find such periodicals as *The Congregationalist* and the *Christian Union Quarterly* which are invariably models of courtesy, as of literary excellence, but not many religious editors so generally evince the control that the editors of these journals seem to have acquired for themselves. It is a rare art.

Our own Church periodicals of national circulation are not many. This editor, nearing his twenty-fifth anniversary in the

single editorship of this journal, has seen the management of each of his contemporaries in the Church changed several times over, and their policies materially revised more than once. Each editor has made some contribution that was peculiarly his own to the thought of the Church. For the most part, in our own day the Church editors have respected each other, have desired to live in peace with each other, have borne with each other’s frailties and mistakes, and have reduced criticism of each other and each other’s position to a minimum. We sometimes hear of the “loneliness of the episcopate”; but the episcopate is a crowded profession in comparison with that of the Church’s editors, and we doubt whether the bishops of our most populous and difficult sees have as many delicate questions to solve as those which stalk in endless succession before the editors of the Church. Neither does the most devoted confessor become the confidant of more souls in distress, nor is he asked to unravel more delicate problems in ethics and moral theology, than the Church editor who has gained the confidence of a large body of readers. It is pathetic to the degree of tragedy, to learn how large a number of the laity cannot go sympathetically to their pastors, and how many priests cannot, similarly, go to their bishops, for the counsel and advice in spiritual difficulties that they seek, extra-canonically, from the sympathetic and impersonal editor. These are cures of souls that rest only upon a prior establishment of confidence, and which may easily be destroyed by writing and printing a single ill-mannered word.

Generally speaking, the Church press, during this last quarter century, has recognized the propriety of not exploiting the local discords in the Church. There are always such discords somewhere. Neither the episcopate nor the priesthood is one hundred per cent wise in dealing with all questions as they arise; we have sometimes suspected that a like fallibility characterizes even the junior among our editors. To find a parish or even a diocese that is in the throes of a “row” is not very difficult at any time. To center attention on that parish or diocese and its troubles, even with the laudable intention of pointing the finger of scorn toward the man who has blundered, and valiantly defending the persecuted hero, according to the style of the last reel in a melodramatic movie, has, usually, not been among the indiscretions of any section of our Church press. Some recent indications seem to suggest an abandonment of that policy, for which we are heartily sorry. And where blunders or alleged blunders are capitalized for partisan purposes by any of our editors, they are singularly apt to prove boomerangs, since, as the Churches of Jerusalem, Alexandria, and Antioch, not to mention that of Rome, have undoubtedly erred, so also the most up-to-date Modernist, Evangelical, and Catholic parishes and dioceses of this year of grace may similarly err; and blundering admits of no monopoly in any party or group or cult. It will always be easy to point to blunders on the part of the other “party” if we are to become partisan critics.

We believe that our associates in the fraternity of the

Church press will agree with us in expressing the opinion that we who wield this responsibility today are not the equals of the Church's editors of a half century ago. We have no equivalent, today, in our editorial forces, of Hugh Miller Thompson, or Cushman, or Hopkins, or Ward, or Gibson. Perhaps, as in the field of daily papers, so in the religious press, the day of personal journalism is past. The editorial *per se*, in whatever field of writing, no longer commands the influence that once it did. On the other hand, a comparison of our Church papers today with those made brilliant by the illustrious names we have mentioned undoubtedly indicates that *as newspapers* the Church press has made great strides forward. No Church paper of the older era had, for instance, such complete and—alas—so expensive a news service as is now maintained by THE LIVING CHURCH. Neither do the literary contents of our papers today seem less excellent than those of earlier days. We have certainly gained in courtesy of expression, and even the brilliancy of writing of those earlier editors would fail to make admissible, at least to the pages of THE LIVING CHURCH, many of the quips and much of the repartee that were quite unchallenged in their day. Perhaps the Church press of today is less amateur than in the olden days, when it cost less to maintain a journal of national circulation.

THE NEW editor of the *Southern Churchman* comes, therefore, into a difficult field. His journal has, for long decades, held a place wholly its own in the press of the Church. It has been the mission of his predecessors, as it now becomes his, to expound what is called Virginia Churchmanship to the whole Church. When that Churchmanship was violently polemic, the *Southern Churchman* was violently polemic—as during the editorship of sweet and lovable Sprigg, who bore false witness to his own personal charm of character whenever he wrote the severe things about "Ritualists" and other horrible and unnatural beings who infested the outer darkness of the Church in parts foreign to Virginia, its sympathies, its religion, its toleration, its very heart. In later and happier days, when Virginia Churchmen were succeeding in showing a more lovely side of their religion, when evangelical Churchmanship became less bitter, more tolerant, more constructive, when Virginia Churchmen began to outgrow their localism and to develop the art of appreciating other points of view, and when things that once had been taboo began to assume a more tolerable character and then came actually into use among them, the *Southern Churchman* reflected that better spirit. Or perhaps—so great, even yet, is the power of the press—when the *Southern Churchman* began to show this larger spirit, the level of its constituency was raised by it. Be that as it may, the *Southern Churchman* of Clark and of Goodwin showed the newer and more beautiful spirit of the Virginia Churchmanship and Virginia courtesy of these later years, and became a recognized power in the Church at large, as, formerly, it had been in the State of its publication and the States that drew their inspiration from the Virginia of the generation that has past.

Dr. Dunn will have the happy privilege, in these better days, of helping the Church in Virginia to assimilate the things of value that have become a part of the life of the Church in other sections, while at the same time he shows us, in these other sections, how to emulate the things in which the Virginia Church has especially excelled. It is rather curious, in view of our American history, ecclesiastical and civil, that the spirit of nationalism, as distinct both from parochialism and from diocesanism, has more generally taken possession of Churchmen in Virginia and the South than it has in any other part of the country, with the result that nowhere is the national and world-wide work of the American Church so well sustained as in that section. For this not only the splendid influence of the *Southern Churchman* is responsible, but also that of the great leaders of the Church in Virginia in our own day, the bishops of and in its several dioceses.

In its issue of May 3d, Dr. W. Russell Bowie expresses his farewell to its readers as editor. In his new field in New York, Dr. Bowie will have the opportunity of increasing that same large spirit of nationalism, as contrasted with localism, that he has helped to create throughout his brief editorial career. He has signal personal gifts and charm of manner, and has it within his power to make of Grace Church an even stronger center for the work, not only of its own parish and city, but

for that of the national Church at large. His associates in the Church press wish him well in that new work, as, not long ago, they expressed their similar wish when he entered into their restricted fraternity as editor of the *Southern Churchman*.

IN CONNECTION with the trial of Bishop William Montgomery Brown, every Churchman desires that he shall have a fair and just hearing. For our part we have withheld discussion of questions at issue, even remotely, because of a desire not to seem either to prejudge the case or to bias any others in regard to it.

A Preposterous Demand

But we are informed that substantially every bishop in the Church has been summoned by the defendant to appear as a witness for the defense, and we have no way of guessing how large a number of priests and laymen may also have been summoned. Each of these must naturally feel some perplexity as to his obligation in the matter. The canons recognize a duty on the part of a Churchman to testify in an ecclesiastical trial when called upon to do so, and every one summoned must naturally wish to perform his duty to the utmost.

But we submit that the canons never contemplated the possibility of wholesale demands of this nature by a defendant. If every bishop has been summoned, as reported, what is to prevent the summons of every priest, or even of every layman whose name can be discovered? What is to prevent the demand for so great a number of witnesses that the trial will last indefinitely?

It is clear from Bishop Brown's writings that the only reason why these, or the greater part of them, have been summoned, is that the defense may attempt to show from their testimony that there are clauses in the creed whose interpretation today differs from that of earlier centuries, and that skillful attempts will be made to trap witnesses into statements as to their own belief on mooted questions such as will be held to justify Bishop Brown's extraordinary position. He has established a preposterous parody on Church theology which he calls orthodoxy, and he proposes to show that, according to that standard, nobody is orthodox. But one need have no special knowledge either of the attitude which the prosecution or the court will take toward such a program in order to prophesy that it will certainly fail. Ordinary knowledge of legal procedure is sufficient to enable one to forecast that the court will not permit a witness to be questioned as to his interpretation of any clause of the creed other than those alleged to have been contravened by the defendant. If the attorneys for the defense suppose they will be permitted to draw out essays from individuals expounding the Virgin Birth or other contested questions, they must suppose that ecclesiastical courts are very different from civil courts. Certainly no such range of discussion could possibly be allowed.

Why, then, should these summoned witnesses feel it their duty to attend? If they were in position to confer among themselves and reach a decision as to their duty, we should not even intrude this discussion of so minor a phase of the trial. But they are not. Each one—and we cannot make out how many they are—must decide a difficult question of duty with no knowledge of how others similarly situated are deciding it, and, in many cases, without knowledge of how great a number of witnesses appear to have been summoned. We believe we are justified in expressing the opinion that if a few bishops or others within a short distance from the place of trial—Cleveland—would respond, no obligation whatever, either moral or legal, rests upon others to respond unless some of them shall feel that they have personal knowledge of Bishop Brown's position other than that which is common to educated people generally, to which they are bound to testify.

It must be remembered also that where, in a civil case of this nature, the defense would be obliged to bear the cost of its witnesses, no power to assess costs rests with an ecclesiastical court. The defense ought to pay the expenses of their own witnesses, but so far as we know, no intimation has been given that they will do so. These many witnesses must, presumably, attend, therefore, at their own expense, if at all.

We shall be greatly surprised if any considerable number of these deem it their duty to attend; neither will the defendant have any just cause for grievance if they do not.

ANSWERS TO CORRESPONDENTS

F. W. S.—“Toc H” is the designation which was given by the Signal Corps of the British Army for “Talbot House,” established at Poperinghe, Belgium, during the war by the Rev. P. T. B. Clayton while he was chaplain of Poperinghe and Ypres. Talbot House became the religious center of the salient. After the war it was felt that the things for which the House had stood should not be allowed to vanish, and the “Toc H” movement was started. It stands for social service through the medium of clubs impressed definitely with Christian character. The movement is strong in London and other parts in England, also in Canada. It is regarded as a purely British organization and has no branches in the United States. As far as we know, “Toc H” has no connection with the Order of the Crusader.

INQUIRER—The term “communicant” has never been legally defined and it cannot be said whether the courts would hold that a man who, being confirmed, had not received Holy Communion within ten years was or was not eligible to be senior warden where the canons provide that the senior warden must be a communicant. It is obvious that such a person ought not to serve and might be jeopardizing the validity of his official acts in serving, but the question has not been adjudicated, so far as we know, either by the civil or by the ecclesiastical courts.

ACKNOWLEDGMENTS

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NEITHER FUNDAMENTALISM nor Modernism has any place in the Episcopal Church. Fundamentalism is a word with a specific and definite meaning. It applies to the beliefs of those whose religious convictions, whether true or not, are based upon the dogma of the verbal infallibility of the Bible. It carries with it the cosmogony of the opening chapters of Genesis. In the name of religion it wars upon the whole vast and noble fabric of modern scientific knowledge, and that is a suicidal war.

On the other hand, Modernism is also a word with a specific and definite meaning. Modernism denotes the attempt made by a group of Roman Catholic thinkers, of which Loisy and Tyrrell were leaders, to combine an affirmation of the spiritual and religious truth of the dogmas of the Church with the claim of freedom to deny any or all of the alleged facts of history upon which the dogmas rest. The Modernist contention is that what it calls the Christian myth will survive and do good even if its underpinning of history is removed. With all its heart and soul the Episcopal Church repudiates this doctrine. We base our life and fellowship in the Church of Christ upon the foundation of historic fact. We believe that we have in the Christian Gospel a given thing. We believe that we have an historic revelation of the eternal God, divinely reasonable and divinely real. We believe that the birth and life and death and resurrection and ascension of our Lord belong to the world of fact, not to the world of myth, and that they are part and parcel of the universal history which He is molding by His grace. —DEAN HOWARD C. ROBBINS, in *The Leader*.

WORLDLINESS is not a tangible thing, to be marked off as a specialty of the rich and of those in high positions, and never to be found among the poor and those of low estate. Worldliness is an atmosphere—clinging to souls, not certain social positions. At times you find more sheer worldliness in a poor, far-away cottage than in some West-end home of those whose life has to be led in fashionable circles.—F. M.

THE JAPAN RECONSTRUCTION FUND

A MESSAGE FROM THE NATIONAL COUNCIL

To the People of the Church:

NO ONE can visit Japan and take the trouble to inspect our churches, hospitals, and schools without being profoundly impressed with the blessing with which God has crowned the work and sacrifice of Christian missionaries.

This is true in a special degree of the work of the representatives of our Communion, by whose labors a native Church, with eight bishops, two of whom are native Japanese, has grown into corporate activity and efficiency.

Many manifestations of the Japanese Government's recognition of the educational and benevolent work of this Japanese Christian Church—the Nippon Sei Kokwai—have been given in recent years; because the Church has appealed not only to individuals but to the Japanese nation itself.

The earthquake and fire have checked the progress of this Church. St. Luke's Hospital, St. Paul's Middle School, and St. Margaret's School have been destroyed; three of the University buildings have been badly damaged, and seven churches with homes of the clergy, are in ruins.

The people of Japan, the Government, our own people, and our fellow Christians are eagerly waiting to see what the American Episcopal Church is going to do to meet this crisis. With resolute faith and splendid enthusiasm our two Japanese bishops and their clergy and people are worshipping in temporary buildings and private houses, confident that we will not permit to pass unheeded this unexampled opportunity to impress Japan with the reality of our determination to spread the Gospel of the Kingdom.

We have adopted the slogan, “Let us rise up and build,” and we believe that our Church people everywhere will respond to our appeal.

May 25th, Rogation Sunday, has been appointed by the National Council as the day for special offerings to be made for this great cause; and “God loveth a cheerful giver.”

THOS. F. GAILOR
President National Council,
WM. COOPER PROCTER
Chairman Executive Committee.

SPRING'S RITUAL

- Song Sparrow
Introit sings;
- Robin,
“Kyrie, Kyrie”;
- Redwing
Chanteth, “I believe!”
- Oriole
Clarions, “Hear ye!”
- Hermit Thrush
A Sanctus flutes,
Through arches veil'd in mist.
- Snowdrop
Rings her sacring-bell;
- Crocus
Lifts the Grail;
- Dandelion
Golden paten spreads;
- Star flowers
Tremble, pale;
- Lilac
Tosses incense high
For Easter Eucharist.

—From the Braintree (Mass.) Curate.

“A SERIOUS KNOWLEDGE of the theology of the Eastern Church has become for us not a luxury, but a duty.” Dr. Leighton Pullan in his recently published book, *Religion since the Reformation* (Bampton Lectures, Oxford Press, \$3.75), has a chapter which will interest many of our people who are living as neighbors to Eastern Orthodox Christians. It treats of certain often misunderstood points of doctrine, and also of the early history and the more recent events among the Eastern groups. The book might be requested, or donated, for public library use.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

May 18: Fourth Sunday after Easter

READ St. James 1:17-22.

Facts to be noted:

1. God is unchangeable in His character.
2. We must exhibit God's patience.

The writers of Scripture are constantly impressed with the unchangeable character of God. That does not mean merely that God endures while all else passes, but that God is dependable. His character is always the same; His dealings with men are never arbitrary; His gracious kindness to man can always be counted upon. He is the same in His goodness yesterday, today, and tomorrow. While man is unstable, unaccountable, and always provoking God, He is patient and long-suffering; His mercies fail not. St. James, who is always eager to dwell upon the application of divine truths to human conduct, bids us meditate on how little our lives reflect the character of God, in whom we believe. We are so changeable; we pass from mood to mood; we easily give way to impatience, bitterness, and anger. We need to take to heart the lesson of God's steadfastness. There is no lesson which needs more to be learned, for most of the bitterness, the enmities, and the estrangements of life begin in occasions which patience and self-restraint would enable us to pass.

May 19

Read Numbers 23:16-22.

Facts to be noted:

1. God cannot be untrue to Himself.
2. He has promised to bless, and He will perform.

Balam voices a fundamental Hebrew belief about God: God will act consistently with His righteous and loving character. He cannot be cajoled or bribed into being false to Himself or to His promises. This truth has an important bearing upon prayer. We sometimes seek to bend the will of God to our own wishes, or, if we do not consciously attempt to do that, we are resentful when our prayer is not answered; we do not ask whether God's refusal means His faithfulness to a larger purpose which we do not perceive, or a greater good which we do not understand. God's faithfulness may be the reason why He does not, and cannot, answer as we would like. Our prayers must be in the spirit of the petition, "Thy will be done." At the same time God's character is our assurance that no right petition will be refused. "God hath spoken; shall He not perform?"

May 20.

Read I Samuel 15:20-30.

1. God will not alter His judgment against evil.
2. We have no right to presume upon His kindness.

God is righteous; He hates wickedness. He does not allow us to suppose that sin is ever an inconsiderable thing to Him. To assert that God is forgiving, loving, and merciful, is quite another thing than to say He has an easy toleration for wrong-doing. We are in danger today of overlooking an element of severity in God's character, and of marking Him as weakly good-natured. For God to condone evil, or to be indifferent to it, is to be false to His own nature. The fact is that we are today pressing toleration too far. We plead that we are more sympathetic and more understanding of man's nature and difficulties than were our forefathers. That is possibly true, but it is possible, also, that we appreciate God's moral nature less. Our standards are lower; we are making our conception of God correspond to our more casual demands upon ourselves.

May 21.

Read Psalm 111:1-6.

Facts to be noted:

1. The Lord is gracious and full of compassion.
2. He will be ever mindful of His covenant.

God's covenant with Israel is expressed in the promise: "I will be your God; ye shall be My people." We shall not understand the peculiar genius of the Israelite for religion, unless we recognize that the whole of his religious life and

thinking was the outcome of confidence in that promise. He believed that God was unalterably faithful to His word. Therefore, in the constant difficulties and perplexities of his personal and national life, he was sure that the promised mercy and favor of God was, at the worst, deferred. He might be perplexed, but he remained singularly hopeful. Like this Psalmist, his assurance of God gave him a sensitiveness to God's immediate blessings. On the lookout for evidences of God's favor, he found them in a hundred relations of life. Things which we call commonplace, the provisions of nature, the beneficent action of rain and sunshine, bore to him eloquent testimony of the unalterable goodness of God.

May 22.

Read Malachi 3:1-7.

Facts to be noted:

1. God is always righteous and merciful.
2. He is on the side of the weak and oppressed.

In the rough and violent days of the old world it must often have seemed that might prevailed. The strong had their way; the weak went to the wall. Men believed in the gospel of force. They carried their belief into religion, and that god conquered who was the most powerful. The prophet believed that, also, but he transformed the conception of God's power. He saw that God's power lay in His righteousness. He was, therefore, "strong to save" the unprotected and the innocent, of whom the world took little account. We are preaching the gospel of social kindness and service today, and sometimes we think that it can be divorced from religion, secularized, and made to stand by itself and upon its own merits. It cannot. The attitude we have to men is the result of the attitude we have to God. Historically Israel became concerned for social righteousness only when God was perceived to be Himself righteous and merciful.

May 23.

Read Hebrews 1:8-13.

Facts to be noted:

1. God is a lover of righteousness.
2. He therefore eternally exalts the righteous Christ.

The writer of this letter is answering the question as to why Jesus Christ has superseded the ordinances of the old covenant. In general the answer is that these ordinances were only types, and as such were imperfect and but partially true. Christ has fulfilled perfectly that to which they looked forward, and to which they pointed. They could not endure, because they did not, with their imperfections, correspond to the character of God; in Christ the correspondence was perfect. He was absolutely righteous; He completely carried out the will of God, and, therefore, Jesus Christ is invested with the eternal, timeless character of God. "Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed thee with the oil of gladness above Thy fellows. Thou remainest: . . . thy years shall not fail."

May 24.

Read Hebrews 13:5-9.

Facts to be noted:

1. God is our helper.
2. There is no place for fear or dismay.

One would be blind to say that all is at present well with the world. The more thoughtful we grow, the more we become aware that much is amiss. Christianity is not, as it is sometimes charged with being, an attempt to whitewash the plain facts of experience, and to breed an unreal optimism. It is an appeal to another fact, justified by experience and sound thinking, that God is the moral ruler of the universe. If we believe that God is the moral ruler, and that His character is what we suppose it to be, there is no room for fear of the future or dismay in the present. We are certain that God will be victorious over evil; He will vindicate His goodness and righteousness. We are confident that God, being what He is, cannot forsake men, or allow them to be overwhelmed by the adverse circumstances of life. Our confidence in God's help is the necessary consequence of our belief in His character.

Rebuilding St. Luke's Hospital, Tokyo

BY RUDOLPH B. TEUSLER, M.D.

Founder and Director



ARAKI SAN

WHO are in daily contact with the situation here in Tokyo know that even more important than meeting the emergency is the necessity for carefully worked out plans, well supported, for the rehabilitation of the city. Our barracks at St. Luke's will take care of our hospital needs for one or two years or even longer, but if the hospital is to be put on its feet it is essential that funds be provided for permanent building, and that we make our plans during the coming months to start the new hospital within a year.

Under these circumstances I feel that it is not possible to urge too strongly upon the Church the importance of placing at our disposal promptly the funds necessary for beginning work on the new St. Luke's. Its history need not be recounted. The Church knows how, from very humble beginnings in 1900, it had attained a commanding position in the Orient when it was completely destroyed by earthquake and fire. This growth in itself is sufficient evidence of the need which it has supplied in a material sense.

Spiritually also, I think it will not be denied that through force of the Christian example which it has set, St. Luke's has been an invaluable handmaiden to the Church in the spread of Christian civilization in Japan during the past twenty years; and I may add that if, in the past, it has stood for Christianity teaching by example, how much greater a factor will its immediate reconstruction make it in the future, when all eyes are turned toward it and ever-increasing demands are being made upon its present meager resources?

In the past the hospital has had the earnest support and coöperation of the Imperial Government, as well as of the municipality of Tokyo. This support has been of the most practical character and includes funds from the Imperial Household, as well as from the great body of the Japanese people. After the fire in September, an official communication from the Viscount Goto, Home Minister in the Yamamoto Cabinet, expressed "deep appreciation of the promptness that you and your staff showed in erecting an emergency hospital and restoring your services to the people of Tokyo," and added, "As Home Minister and President of the Board of Reconstruction I would sincerely welcome the rebuilding of St. Luke's and the extension of its service to the people of Japan." Supplementing this request that St. Luke's be rebuilt at once, the Government has coöperated with us in every way during the emergency period.

There is clear indication of the useful and necessary work that St. Luke's Hospital is doing in Tokyo, and of the official recognition by the Japanese authorities of this fact. The point is that the authorities are increasingly turning toward St. Luke's for guidance and suggestion, especially in planning their social service and child welfare work; and, if we can meet them half way, within the next year or two we shall be able to play a very important part in the shaping of policies, and having intimate contact with the social service work which embodies a very large part of their plans for the new Tokyo.

In view of these facts I have heretofore sought to make

clear to our friends the importance of making St. Luke's a first-class, modern institution, and of the failure which would be inevitable if the plans for the new hospital were not carried out. This is even more true today. The new and greater Tokyo will include many modern buildings and, for St. Luke's to hold its position in the van, it is essential that we build a hospital along thoroughly modern lines, and build it promptly.

Until the present, St. Luke's has been largely a demonstration of American medical methods. From now on we must concentrate more and more in making it a teaching institution, for the betterment of standards of nursing in Japan and for post-graduate medical study in the wards and laboratories of the hospital.

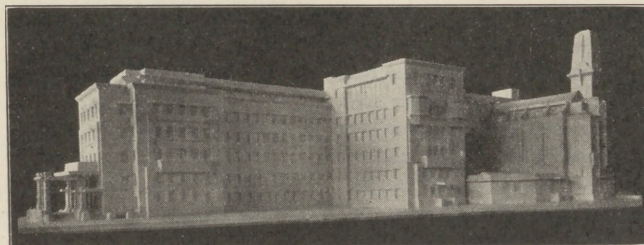
Both of these departments of modern methods are very much needed in Japan, and neither of them can be presented without the facilities of a thoroughly modern hospital and dispensary, together with the laboratories, quarters for nurses and doctors, and housing for the members of our staff. St. Luke's, to command the respect of the Japanese people, and to hold its leadership, must be outstanding, not only in its buildings and equipment, but in its whole position with regard to the ministration of American ideals and American methods in this country.

After twenty-odd years of service here, our position and prestige are assured for the moment; but we cannot possibly hold this position unless we are given the mechanical equipment, buildings, and financial strength which are essential, if we are to carry on.

I feel it is essential to point out that, due to the fact that our staff is largely on a full-time basis, and that all of their earnings, while on hospital service, are paid back into the hospital for its regular expenses, the institution, save for an appropriation of \$4,750 from the Department of Missions, has been on a self-supporting basis.

The appeal, therefore, which is being made in behalf of St. Luke's, is one which I feel should reach both the minds and the hearts of the Christian people of America. Lacking proper financial backing we shall be pushed to one side in the stream of affairs in Japan, and either sink into insignificance or be absorbed into some other modern medical movement which will either entirely destroy or, at the least, blunt the fundamental reasons for our being here.

With the funds requested in our behalf, plus our present holdings, we shall be placed in an independent position with regard to our whole future work.



A MODEL OF THE NEW ST. LUKE'S HOSPITAL, TOKYO



JAPANESE NURSES AT ST. LUKE'S TENT HOSPITAL, TOKYO

The Church and the Observance of Law

From the Convention Address of the

RT. REV. T. J. GARLAND, D.D.

Bishop of Pennsylvania

AS A CHURCH we believe in the observance of law, and obedience to those in authority. On every Lord's Day we pray for them. We do not always realize that a special obligation rests upon us as individuals and especially upon those who hold official positions. By our example and influence as members of the Church we should make manifest to all that we do not countenance disobedience to law, and this not merely with reference to the Eighteenth Amendment, but also to gambling or games of chance at entertainments, whether they are given under the auspices of our churches, or of institutions with which we are personally connected. I hope that all who teach in Church schools, missionary societies, or mission study classes will impress upon their hearers the high ideals of Christian character that should be manifest in those who are admitted into the fellowship of Christ's religion. The members of our Church, and perhaps, above others, the women of the Church, have an opportunity to hold up the high standard of Christian living in society, and in the home, as well as in the Church, and to show by their example that conduct is governed by Christian ideals.

SHOULD VOICE OUR CONVICTIONS

Looking at the question from the larger standpoint of the Church—with the evidence of corruption in many unsuspected places, the manifestation of the spirit of lawlessness, and a lack of respect for civil authority, the time has come when we should voice our convictions and not treat such matters with indifference. Too often we have been silent when we should have spoken, and we owe it to ourselves and to our children, to our nation and to humanity, to our Church and to the Divine Lord in whom we believe, to do all in our power to stem the tide of lawlessness, of immorality, and irreligion.

If we believe that Christ has given to us a revelation which contains the law of life, then it is applicable to *all* of life and we cannot draw a line of demarcation between the religious and the secular which implies that Christian principles can be disregarded in our political, economic, or social life. I do not think that it is our duty to take up purely political questions; but there are great moral problems which vitally affect us as Christians, and upon the proper solution of which the future of our city, perhaps of our nation and of our Church, depends. The Christian principles of brotherhood, fellowship, and service are applicable to all the manifold relations of life, and this should be manifest to all who profess and call themselves Christians. Even though it seems difficult to arrive at the proper solution of the problems that confront us, no one can doubt that our duty lies in the direction of recognizing our moral responsibility and our Christian obligation to bring the spirit of Christ to bear upon their solution and this in a corporate capacity in which the profound conviction of Christian people shall express itself.

THE SOUL OF A CITY

Individually, men cannot become strong spiritually even by lives of prayer, if they forget the obligation of Christian service, and with aloofness disregard the great problems that menace our civilization. This is also true of the Church. The Church exists to propagate the Gospel, to save the world, and our spiritual progress comes through service. As a city we are blest with great educational institutions, we have many welfare organizations of various kinds ministering to the needs of the poor, the sick, the distressed, and the unfortunate; we have our places of amusement and recreation; we pride ourselves in being the greatest manufacturing city in the country. Even with the growth of our modern apartment houses, ours is more than any other community a city of homes, but what about *the soul of the city*? The redemption of a city does not depend on these great institutions. It depends on Christian people, on our religious leadership. We cannot afford to be silent and to allow dis-

integrating forces in the political or social life to tear down the high ideals on which our nation was founded. If the Church gives spiritual leadership and spiritual service to a community, it can transform it, and the soul of the city will express itself in the Christian principles of fellowship, brotherhood, and service.

SPIRITUAL LEADERSHIP IS VITAL

I am aware of the fact that quite recently, in the House of Commons, a minister of the Crown was reproached for daring to base certain acts of policy upon the teaching of the Sermon on the Mount, but in the Church we cannot do otherwise if we are faithful to the trust committed to us, and the least we can do is to insist that Christian principles must govern the consideration of all questions, whether in industry, commerce, or politics, whether in state, national, or international life. The Kingdom of God is not to be one of corruption, of lawlessness, of immorality, of exploitation of the public for private gain, or for material ambition or power. It is a Kingdom in which great human needs are considered and where righteousness, justice, and service are the rule of life. We all recall the old classic saying, "The Athenians know what is right—the Lacedemonians practise it." We *proclaim* justice, let us not hesitate to *apply* it to concrete cases when moral issues are involved. It should be our aim to make the city really a city of brotherly love. Let us start with a Church of brotherly love, and move forward steadily, radiating the influence of a Christ-like love that will permeate the life of the city. It is very comforting to think and to sing and to dream of the glory and the happiness of the future, but God expects us to make a little of it more real to others here, and if the Christian life brings any blessings to us, we must share them with others. We must breathe more of the spirit of Christ into this great world in which we live, if we ever expect a fulfillment of the prayer which we daily offer when we pray, "Thy Kingdom come."

THE CREED IN THE LORD'S PRAYER

I believe in God:
His Transcendence,
Fatherliness, and Sanctity;
In His Kingdom on earth,
And the validity of its spiritual laws;
In His continuing grace,
For all those whose good-will to man
Makes them receptive.
I believe also in His providential intervention
On our behalf, when the testing of evil might otherwise
Be too strong for us to withstand—
For His glory.
So be it!

H. C. ACKERMAN.

A SERIOUS ACCIDENT occurred a few months ago on the elevated railway system of one of our large cities. The public service commission made an investigation, and, in their report, described the accident "as an act of God." Such a finding is repugnant to common sense and is fundamentally, if not intentionally, irreverent. By putting it up to God, human responsibility is disregarded or disclaimed.

A decent-minded person would hesitate to refer to the Japanese earthquake, due entirely to natural causes, in this way. The world is dependent upon a sense of responsibility.

The opportunity, as well as the right, to look to God for guidance and help is always present. But only the one who is trying to meet his responsibility can take full advantage of this. He does not put it up to God. After doing his utmost he quietly and confidently leaves the rest with Him.—*The Ascension Herald*.

The Modern Churchmen's Union

In two Chapters. I

BY THE REV. ELWOOD WORCESTER, D.D.

Rector of Emmanuel Church, Boston

IN YOUR genial article of March 15th you were good enough to invite me to make you a statement which might be printed in *THE LIVING CHURCH*, not because I demanded it, but on account of the helpfulness of its thought in dealing with the serious problems which are before the Church at the present time. Although I hardly dare hope that the words I shall write will appear in this light either to you or to your readers, I have accepted your invitation, and I give you my word that I shall express myself with all the sincerity and good humor of which I am capable. If there was anything ill-mannered or offensive in my telegram to you, I hereby apologize for it. I confess I was both startled and indignant to find the case and the opinions of Bishop Brown identified, or even associated, with the platform of the Modern Churchmen's Union, the bulk of whose membership consists of moderate and even conservative Churchmen. It happens that as far as I can remember, I have never met Bishop Brown, and that the only statement of his I have ever seen was his letter to the *New York Times*. As his case is under consideration at the present time, I shall pass no judgment on his opinions, but I may say without impropriety, that since I have been associated with the Modern Churchmen's Union, Bishop Brown has had no part whatever in its deliberations or in shaping its policies. It seemed to me, therefore, either disingenuous, or at least erroneous, to associate the Modern Churchmen's Union with Bishop Brown in any way.

Since Dr. Tyson has written you explaining that in making statements to the press he plainly gave out in each case that he was speaking only as a private person, not for the Union, I feel free to state that, as president of the Modern Churchmen's Union, I used my best endeavors to prevent the issuance of public statements which the Executive Committee and Council judged provocative or likely to imperil the peace of the Church. You, Sir, as an editor, know how difficult it is to control or influence the press, especially in the matter of headlines, which is the place where the mischief almost invariably occurs. I do not think it a breach of confidence to state that one of our most distinguished members offered to write the headlines of articles pertaining to the Church controversy for certain New York papers, an offer which was not accepted. In Boston the scandal of flaming and misleading headlines did not occur, and I will tell you why. During the time of greatest excitement I had been designated as the medium through which the papers were to obtain the news of the Church to which we felt they were entitled. In meeting reporters, I told them I would give them the news frankly, provided they would reproduce what I gave them truthfully and permit me to write the headlines myself. In almost all cases this agreement was faithfully observed, and in consequence little matter of an objectionable character appeared in Boston papers.

These incidents are mere trifles, and I do not know that they are worth printing. I put them down merely to indicate that in the discharge of my duties during this trying year I have not been as careless and incompetent as you imagine. I was elected to the presidency of the Union without my knowledge, at a time when there were no threatening clouds on the horizon. Had I known what the year would bring forth, I should have declined the office, partly because it has imposed additional demands on my time and strength which I can ill afford, partly because I believe that any one of a dozen men I know would have served the cause better. The one real satisfaction I have felt in all these discussions is that they have enabled me to show my admiration for and my devotion to Bishop Lawrence, the greatest living member of the Episcopal Church in America and one of the great outstanding figures of our contemporary world. Some of those who are criticizing him now will live to blush for their lack of spiritual perception. The one great injury the Church thus far has sustained,

is the loss of Dr. Dickinson Miller, of the General Theological Seminary, who, along with Joseph Leighton, of the State University of Ohio, belongs to the great school of philosophy, a school which, in our Church, is scantily represented, in consequence of which our thought is so thin and weak and poor. This loss is the more personal to me in that I had the honor of presenting Dr. Miller for ordination.

From one point of view, the Modern Churchmen's Union is no new or mysterious phenomenon in our Church life. Just as the Catholic party has found it convenient and agreeable to have an organization (I do not know whether it is called a Union or a Club) in which like-minded men can meet to exchange views, arrange for the publication of books, hold meetings, etc., so, some years ago, a similar group of Bible scholars, students of religion and philosophy, and liberal clergymen and laymen generally, formed an organization in the Church of England bearing the title of The Modern Churchmen's Union, of which we are a part. In one sense this is only the continuation of the old Broad Church party of our Church, though, I confess, I have been surprised to find in the Union a good many men who have never been considered "Broad" Churchmen, but rather conservative Churchmen. Whether the name chosen is the best we could find to represent our purposes, I do not know. We took it over from the English Church, just as they took the title of "Modernist" from the name applied to the distinguished group of scholars and thinkers in the Roman Catholic Church a generation ago. The name to me is a matter of little consequence, though at present I should be averse to changing it for fear that such change might imply disloyalty to men with whom, in general, we are in sympathy and agreement, or a disposition to avoid the consequences of our own acts and utterances. No name or title except the name "Christian" can really express the aspirations of religious and thoughtful men.

Although, at present, I happen to be president of this body, I do not feel that I have any right to speak in the name of its members, nor for them further than the Union has spoken for itself in the statement which has already appeared in your columns, which, I may say, was prepared by Dean Rousmaniere, the Rev. Henry Sherrill, rector of Trinity Church, Boston, Dr. Philemon Fowler Sturges, of Grace Church, Providence, and Dr. McComb, of the Episcopal Theological School. There is nothing in this statement which is provocative or questionable. It expresses loyalty to Christ and the Church and, while indicating the Union's intention not to enter the field of Church politics, it gives in outline a useful program of good works and good intentions, such as working for Christian unity, a religious appeal to students and to the unchurched, the preparation of interpretative books, such as the Cambridge Theological School's forthcoming treatise on the Apostles' Creed, etc. In your article you did not appear to find much to criticize in this document, and I think I speak for my colleagues when I say that I feel sure we should be glad to receive constructive and helpful criticism in regard to our activities and our program from any reputable source and to accept it, and act upon it if it is possible.

This brings me to the real brunt and substance of your article which, I confess, interests me greatly. I mean the portion of your indictment where you cease to condemn and begin to suggest, and I hope I may say without offense that, at the present juncture of ecclesiastical affairs, only constructive and positive utterances have any real value. Differences of opinion, different methods of approach to the great problems of religion, do not injure the Church in the least; they may even enrich the life and thought of the Church, provided the bond of charity and of mutual respect be not broken. The human heart is diverse in its desires, diverse in its attachments. Truths full of sweetness to one man may mean nothing or even be disagreeable to another. One of the commonest

faults of all religious parties is their failure to recognize divine truth when it appears in a form unfamiliar to them. There is a world of truth in St. Paul's conception of the diversity of gifts which proceed from one and the self-same Spirit. I need hardly remind a New Testament scholar that the Church of the Apostolic Age was divided by questions quite as vital as those which at present divide us. Nevertheless, sincere love for Jesus Christ prevented these radical differences of thought from splitting the Church in two. Shall we show less good sense and less moderation?

You say that you are quite dissatisfied with the general composition, ideal, and constructive thought of The Modern Churchmen's Union. You cannot say this more emphatically than I do. I am utterly dissatisfied with it. In comparison with the work we ought to be doing, the thought we ought to be offering the people for the New Age, it is nothing, or next to nothing.

The one creditable achievement, in my judgment, the Union can point to is its defense of the ancient liberties of our Church, which were threatened by the Bishops' Pastoral Letter, and our insistence on our right to make use of the means modern science, whether in the field of historical criticism, or in the study of nature and of man, places at our disposal. On this point we are adamant, because, looking to the future, there is no other means by which the Church can gain or retain the respect of educated men. The Church has a long account to settle with both science and philosophy. A great many theological writers do not appear to be aware of the fact that Kant's *Critique of Pure Reason* is in existence. They are perfectly free, of course, to overthrow Kant's position if they can, but until they do so they must excuse us if we do not follow them into regions of speculation in which, according to Kant's doctrine, the human mind has nothing to work on. I think many of us were surprised in the course of this controversy, to discover to how many of the people the Ptolemaic astronomy and the old Semitic cosmography are still binding. In making my statement in regards to the Bible, I do not mean, of course, that we should surrender ourselves to "private aberrations," or that we should suppose all great questions to be settled and closed so that they will not be reopened. In this field *dies diem docet*. It is not unlike the field of medicine, nor even unlike the most exact and scientific portion of that field, anatomy. Nevertheless, in spite of innumerable mistakes in the past and difficulties and doubts in the present, any medical school which should give up patient, scientific study of the human body in health and disease and revert to the guesses of the Greeks and the Hebrews would soon have to close its doors. Already there are two Bibles—the Bible of the Fundamentalists, by which one can prove anything, Christian Science, Millerism, the Millenium, and which no one understands because it is incomprehensible. The other, the Bible of modern scholarship and criticism, which is not only the most interesting book in the world, but the charter of all spiritual and social progress. A strange idea has arisen in some quarters that the criticism which has given us the Old Testament ought not to be applied to the New Testament. This is a misgiving of unbelief, and, if yielded to, it will soon place the New Testament, as far as the Church in America is concerned, on a lower plane than the Old. As a matter of fact, the New Testament, with its numerous versions, its innumerable readings, affords far more material for critical study than does the Old Testament, with its stereotyped Massoretic text. Fortunately for the people, the Bible today has passed out of the keeping of the Churches. It is studied in every great university in the world, and the only method by which it is studied in these schools of learning is the historical and critical method. It is our conviction that the study of the Bible, by the best means at our command, is our inalienable right and privilege; nay, it is a duty imposed upon us by our ordination vow, which we shall never be willing to forego, for we know that men trained in the traditional interpretation cannot preach or teach the Bible to educated men and women today.

Your attractive solution of the Virgin Birth by the argument that a preëxisting being would require a different biological process of conception than that provided for ordinary infants, I neither accept nor deny, as I have no way of representing to myself how such a process could originate. It does not appear to me that the Evangelical tradition can

help much a theory based on biological considerations, as the Holy Spirit (*ruach*) was conceived by the Hebrews as a feminine principle. I should like to get more light on this subject, and I wish you would develop it further.

To me the question of the Virgin Birth, considered as a historical fact, depends entirely upon historical evidence. One of the few limitations of beliefs, dogmas, theological speculations, is that they cannot create antecedent historical occurrences. Neither can such occurrences ever be established by authority, but only by evidence. I suppose few men in the Church would shrink less from the miracle involved in the Virgin Birth than I should. For nearly twenty years I have lived in the atmosphere of the miraculous; I have seen many things happen which most men regard as impossible. Most of the supernatural occurrences which take place in this country sooner or later are reported to me. I have no prejudice against the Virgin Birth on this ground, nor do I consider any form of birth as too high or too unusual for the Lord Jesus. My only desire is to know what the New Testament Scriptures actually teach on this subject, and on which side is the greater weight of evidence. I thought I was fairly familiar with the literature, but since the Bishops' Pastoral informed me that the best scholarship supports the Virgin Birth, I am laboriously making my way through the literature again, in three languages, as fast as my other duties and my eyesight will allow me, and I hope ere I die to reach some definite conclusion, which, if I do, I promise promptly to announce to the world.

And now, Sir, if your patience has followed me so far, I wonder if it will follow me further and allow me to allude to a few vital matters which cannot be termed partisan and which are not the subject of acrimonious controversy. You ask pointedly if we have any program for the future, any constructive thought or plan of action other than writing letters to the papers or preaching sermons on the misdeeds of bishops. Indeed, you seem to hint that if we have no further counsel or service to offer we have shot our bolt and a society of Modernists of a different mettle must be formed to meet the need of the time. I think I take your meaning, but if I do not, and you mean nothing so serious as I have in mind, I must again ask you to pardon me. I am of the opinion that the war definitely marked the end of one of the great periods of the world's history, and that a new period has begun or is about to begin. So great a destruction can only be followed by a commensurate reconstruction. Before many years shall have passed we shall see that the material destruction and even the loss of life are only a small part of what has perished. Many things appear still to be alive which are not really alive in the sense that they will play no part in the world that is to be. The Church has survived many overthrows and vicissitudes of the past and she will survive this overthrow on the condition that she is able to keep men face to face with the things of the spirit, that she return to the person and to the ideals of her Founder, and that she devote herself to the coming of the Kingdom of God in the only sense in which we are able to receive it, in the transformation of the social order. To do this and to meet the great challenge which the world offers us today, something more in the way of vision, of the knowledge of Christ, and of single-hearted consecration to His cause than we have shown in the past, are required of us. Under the old regime, at least in our great eastern cities and dioceses, the Church, in comparison with other agencies, has been losing ground. In Boston, New York, Philadelphia, Baltimore, Washington, the majority of parishes are not what they were a generation ago. If we look at ourselves, we must admit that, on the whole, we are not the equals of those who preceded us. The lapsed members of the Protestant Churches probably nearly equal in number the active and faithful members. I know that other aspects of the case are far more encouraging and seem to offset or to nullify these dark statements. Our interest in missions is keener and far more money is given to missions, but we hear as yet of no great numbers of heathen converts such as followed the first preaching of Buddhism. We have now a good many fine and imposing Cathedrals, whereas a generation ago we had hardly any. As these have been built largely by the parishes, and as their congregations have been gathered almost wholly from our parishes, to their detriment or ruin, it is doubtful how

(Continued on page 78)

Kenyon College Centennial

BEFORE long Kenyon men will be turning to Gambier. The centennial celebration begins on June 14th and continues until the 17th. They are going back not merely as old graduates to revisit the familiar campus, but, in company with great men of their country and race, to pay homage to the memory of great men of a former generation, men who saw far into the future and builded well for the establishment of their nation.

In 1817 the Rev. Philander Chase, at that time rector of one of the most important parishes in the East, could not resist



BISHOP AND MRS. CHASE

the call of the pioneer spirit that was then animating the United States, and set out for the Western Reserve. Before that, he had gone to New Orleans, where he established the Church, and had almost died from the malaria. He found Ohio a wilderness, but he could see that it was a fertile country, and that it was rapidly filling up with a people that would need the Church—people that had already gone too long without the Church. Elected bishop by a convention of five clergymen and nine laymen, he was consecrated by Bishop White in Philadelphia—and immediately pushed his way on horseback, through incredible dangers, back to his diocese.

Upon beginning his administrative work, he found, as had other builders of the national Church, that a native ministry was essential, that a body of men, coming from the people who were settling this new domain, would be able to approach them as of their own, with sympathy towards, and understanding of, their needs and aspirations. He saw to the need of education, also, not merely for the ministry, but for the people generally, in the establishment of a strong and able commonwealth. But from the people themselves, whose fortune was hardly more than a strong right arm and an indomitable spirit, he knew that he could not obtain the means for the building of a college such as he saw need to establish.

The older settled and wealthier East was busy with its own affairs, and Churchmen there could not see their way to help the Bishop build a college in that western wilderness. He decided to go to England for the money. He obtained a letter from Henry Clay to Lord Gambier, who was president of The Church Missionary Society, and he was received with open arms. As Dr. Tiffany says, "He was a prehistoric ecclesiastical ranchman, with the wild flavor and unconventional simplicity which so captivate the aristocrat today." With all that, he is said to have excelled Henry Clay himself in conversation, and he was thoroughly at home in any company, to their delight and profit—another factor that approved him to the well-born Englishman of that period.

He returned with \$20,000—an enormous sum in a day when wheat was selling for 25 cents a bushel, and a college student

could get board for \$1.25 a week. Subsequently he obtained \$10,000 more. But with the funds in hand, he made a beginning. In 1823 he deeded his own property for a school at Worthington, Ohio. With the completion of the first money-raising project, a temporary school was opened at the Bishop's home farm until the new college should be built.

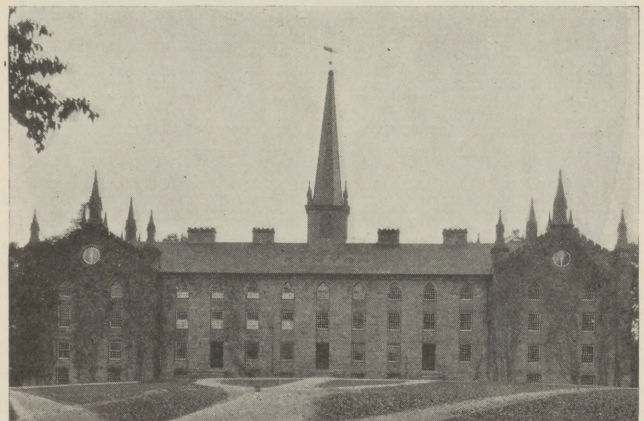
The act of incorporation of the college passed through the Ohio legislature in 1825, and in the following year 8,000 acres of forest land in central Ohio were purchased and taken possession of by Bishop Chase, his hired man, Mr. Douglas, and his little son, Dudley. There were conferences with the Indians of the Oneida tribe, and four were secured as scholars.

As work on the new college became imminent, Bishop Chase moved to the college site, built himself a shack in the woods and accomplished first the herculean task of sinking a well through the rock of College Hill. Then came the arduous work of quarrying stone for the first college building.

"You have little idea," the Bishop wrote his wife at this time, "you have little idea of the quantity of stone it takes." After the corner-stone was laid in 1827, to further his project, Bishop Chase built himself a sawmill to make the joists and studding for "Old Kenyon." From his reminiscences as the work progressed, the good Bishop shows himself greatly distressed at the matter of housekeeping for forty hands in the wilderness.

January, 1828, found the Bishop traveling by stage coach across the Allegheny Mountains to ask governmental donations of land for college purposes. In that year the college had sixty students. By 1830 its properties included farms, a sawmill, a grist mill, a dam and race, a miller's house, student houses, a hotel, a stable, carpenter and shoemaker shops, a dairyman's house, a cow stable and stable yards, a dining hall, provision for water for College Hill, a printing office, the college stable, a professor's house, the college kitchens, buildings of hewn logs and a cabin, the college grammar schools, the college buildings, and a chapel, all produced through the driving power of one man.

Following Bishop Chase's resignation in 1831, by a change of policy, the Bishop of Ohio ceased to be also the present of Kenyon College, although the history of the institution divides itself into four eras, each distinctly influenced by the personality of the Diocesan. Under Bishop McIlvaine (1833) new buildings—a chapel, a recitation hall, and a theological seminary, separate from the college—were built. Under Bishop Bedell (1873) money was assembled for scholarship



"OLD KENYON" AT KENYON COLLEGE

funds, and by 1882, Kenyon College was out of debt and its properties valued at \$500,000. During the bishopric (beginning in 1889) of the Rt. Rev. William Andrew Leonard, D.D., present Bishop of Ohio, and the presidency of the Rev. William F. Peirce, D.D., the Kenyon student body has increased sixfold, or to present capacity of 250 students.

Dr. Peirce has been president of Kenyon since 1896. In the longest tenure of office of any Kenyon College president, and, under his direction the college has prospered amazingly. From an equipment and endowment of \$600,000, when he took office,

the college has now increased its holding to more than \$2,000,000.

President Peirce's regime has carried out an extensive building program, bringing the institution to its centennial anniversary equipped for another one hundred years of service, with only comparatively few additional buildings still necessary.

President Peirce has had "Old Kenyon," the building which Philander Chase began, and Ascension Hall, and Bexley Theological Seminary made habitable and attractive by the addition of modern improvements, such as steam heat and running water.

In 1901, Marcus A. Hanna presented the college with money to build an additional dormitory, Hanna Hall, for which the corner-stone was laid on November 8th of that year. In October, 1902, the corner-stone was laid for the Stephen Stackroom. In 1903, Mrs. Lavina C. Colburn, of Toledo, erected a building to house the theological library. In 1905, the work of rebuilding "Old Kenyon" was begun. In 1919, the Alumni Library was built, including a reading room, the gift of D. Z. Norton, of Cleveland. In 1911, the residence of the president of the college, Cromwell Cottage, and two faculty houses were completed. In 1913, the renovation of Bexley Hall was undertaken, and, in 1924, Leonard Hall, another dormitory, will be ready to house visitors to the Centennial celebration. A new central heating plant is just being completed. Endowment has been provided by Mr. Samuel Mather, Mr. James H. Dempsey, Mr. Andrew Carnegie, and other devoted friends and alumni.

The story of this great venture of faith is to be shown to the Centennial assemblage in the great pageant of Kenyon College, that is to be presented on the 14th and again on the 17th of June. Bishop Chase will appear (the part being taken by the Rev. E. G. Mapes, said to be a physical counterpart of the Bishop), as will Lord Kenyon, for whom the Bishop named the college, Lord Gambier, for whom he named the village, the Countess of Rosse, Hannah More, Bishop McIlvaine, Bishop

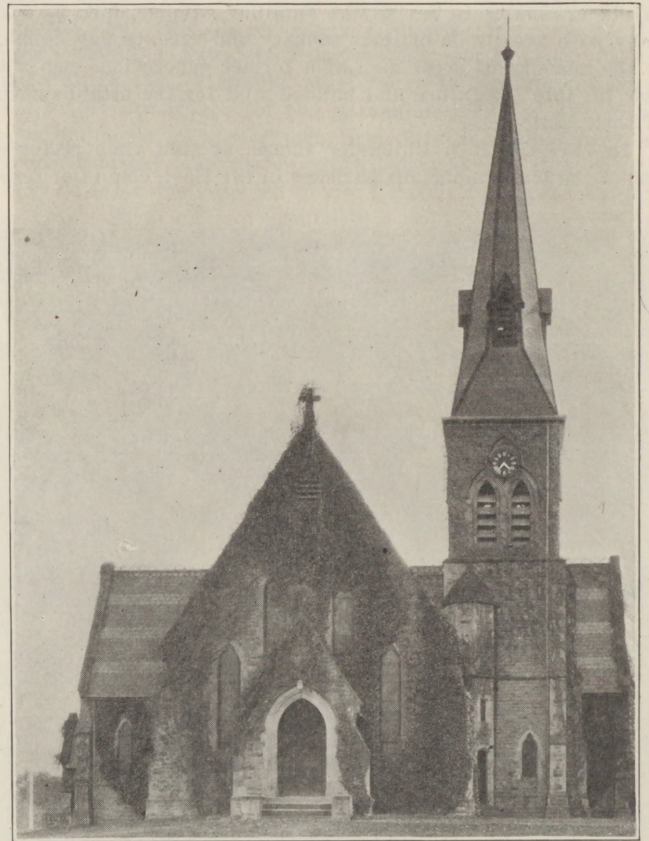


DR. WILLIAM F. PEIRCE, PRESIDENT OF KENYON COLLEGE

Bedell, "War," "Alma Mater," and many other notable subjects connected with Kenyon and its history.

A distinguished company will witness this pageant, and will participate in the centennial exercises. Lord Kenyon, the pro-chancellor of the University of Wales, and great-grandson of the man for whom the college was named, is to come from England to be present. The company will also include such dis-

tinguished Americans as Secretaries Hoover and Mellon, ex-Secretary of State Lansing and Mrs. Lansing, Senators Pepper, Willis, and Fess, Congressman Burton, Mrs. Warren G. Harding, Governor Donahey, Bishops Manning, Reifsnider, Gailor, Ward, Leonard, Vincent, Reese, and DuMoulin, Col. William Cooper Procter, of Cincinnati, Col. F. T. A. Junkin, and Mr. Martin A. Ryerson, of Chicago, Mr. Earl D. Babst, of New York, the



CHAPEL OF KENYON COLLEGE, GAMBIER, OHIO

Hon. Albert Douglass, of Washington, Messrs. Samuel and W. G. Mather, D. Z. Norton, C. C. Bolton, and Andrew Squire, of Cleveland, Mr. James N. Gamble, a retired member of the firm of Procter & Gamble, of Cincinnati, ninety years of age, and a member of the class of 1854, and representatives of thirty colleges and universities.

HYMN BEFORE COMMUNION

JESU! JESU! Holy JESU!
 Bending down from heaven above,
 Thou dost call the heavy-laden
 To the shelter of Thy LOVE:
 In Thy mercy speak to me,
 And my soul from sin set free.

JESU! JESU! Holy JESU!
 Thou didst give Thy LIFE for men:
 Often, at Thine altar kneeling,
 I would seek that LIFE again;
 I would humbly share Thy GRACE,
 At Thine own "Appointed Place."

JESU! JESU! Holy JESU!
 Draw me to Thy bleeding side:
 In the path of lowly service
 May I in Thy love abide.
 Holy JESU! walk with me
 That I may win souls for Thee.

JESU! JESU! Holy JESU!
 In Thy pity cleanse Thy Church,
 That she may, with ardent longing,
 For Thy lost ones ever search:
 Grant her grace to seek till all
 Shall obey Thy gracious call. AMEN.

T. W. CONWAY CHEESEMAN.

ST. ANDREW'S MONASTERY,
MT. ATHOS, GREECE

THE Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, whose interest in the Orthodox Eastern Church is well known both in this country and among the Oriental Christians, sends to THE LIVING CHURCH the following letters, one from the Archimandrite Mitrophané, su-



ST. ANDREW'S MONASTERY, MT. ATHOS, GREECE

perior of the Monastery of St. Andrew on Mount Athos, and the other from the Metropolitan Platon.

Bishop Darlington states that it will be a dreadful loss to the Orthodox Church if the beautiful buildings shown in the accompanying picture should be sold because of the pitifully small debt of \$10,000. He understands that the monastery is filled with refugee clergy who have been driven out of Russia and Turkey, and whose entertainment, principally, has created this debt.

The Archimandrite's letter, which displayed the great purple seal of the monastery, is as follows:

TO THE MOST REVEREND JAMES HENRY DARLINGTON,
Bishop American Episcopal Church.
Your Grace:

I, the undersigned, Superior of the St. Andrew's Monastery, Mount Athos, beg to present you the following requests:

Your name being known all over the world, your word has a great power. I entreat you, in the Lord's name, to say a word to one of the charitable American citizens, and he will save our monastery—in which there is kept one of the greatest holy things: a piece of the head of the Holy Apostle Andrew the First-called—from a great disaster. We are threatened by seizure and expulsion forever of all the Russian monks for a debt of 550,000 Greek drachmas, which makes about \$10,000, when the construction of our monastery, which lasted about thirteen years, amounted to 6,000,000 gold rubles, equal to 3,000,000 American dollars.

As Russia is now laying in ruins, we cannot expect any relief from there, to satisfy the claims of our creditors, who urgently request the payment. The U. S. A. are liberally helping the Russian refugees. We firmly believe that they will be also willing to help the unfortunate Russian monks of the Holy Mount Athos. We do not ask anything for ourselves, we entreat you only to do your possible in order to save the Russian monastery of Athos, to maintain the Russian Church's affairs at the Holy Mount.

In the name of our Lord, Jesus Christ, do not refuse to lend us a helping hand!

God bless Your Grace!

The benefactor of our monastery, Mr. Thomas Whittemore, can give you all the details concerning the really critical situation of the monastery.

Your Grace's obedient servant,

Archimandrite MITROPHANE,

Superior of the St. Andrew's Monastery.

Address: Archimandrite Mitrophané, Couvent Russe de St. André, Mont Athos (Grèce).

The Metropolitan Platon's letter, in which he vouches for the Archimandrite, is as follows:

15 East 97th Street, New York, N. Y.
April 19, 1924.

THE RT. REV. JAMES H. DARLINGTON,
Bishopscourt, 321 Front Street, North,
Harrisburg, Penn.

Your Grace:

Archimandrite Mitrophané, of whom you write me, is the Superior of St. Andrew's Monastery, at Mount Athos. I do not know him personally, but I know many people from that Monastery who testify that Archimandrite Mitrophané is a person who deserves full confidence and deep respect.

Our Convention in Detroit passed through and finished very

well. From the part of Bishop Page, of Detroit, full consideration was shown us and manifestation of brotherly love. These things are usually not forgotten.

When the place for the Convention was being selected and when we had a discussion about this matter, by the way, suggestions were made about your Harrisburg. I believe that, in the future, you will receive hundreds of guests in the persons of Orthodox Christians, who are close to your heart. But when this will be, I cannot exactly say.

I greet you with Easter and wish you to be joyful and with a great spiritual joy.

Your Brother in Christ,

✠ Metropolitan PLATON.

THE CONCORD CONFERENCE

THE second Boy Conference on the Ministry at St. Paul's School is less than two months distant. Registrations to the present are larger than in 1922, when the Conference was about to be tried as a venture of faith. It proved a success not only in point of numbers, but in the fine spirit which prevailed, and because of the inspiration which came to over three hundred boys, some of whom, doubtless, will embrace the opportunity of a life work which the ministry affords; all of whom, certainly, went home with higher ideals.

As one result of the first conference, the Archbishop of Canterbury has asked for all data regarding it, and the expediency of such a conference in England is now being considered by the Archbishop's Committee.

The June meeting at Concord will carry forward the work of giving the ministry a hearing among a new set of boys. With the hearty cooperation of the clergy and laity, the young men should go back to their respective parishes, probably not settled in mind about their life work, but with a keener sense of the Church's need and a desire to serve her.

Let it be remembered that this is a conference about the ministry. The committee takes pains to assure itself, its selected group leaders and the Church in general, that, while inevitably personal convictions will be deepened, its purpose is *the study of a vocation*, and that, too, on an objective basis rather than in a too personal way. No pledge from any boy will be asked for or accepted.

The speakers at the general meetings will be: Bishop Slatery, Bishop Roberts, Bishop Brent, the Rev. Samuel S. Drury, the Rev. S. G. Scott, and others.

Thirty group leaders have been carefully chosen, not only for their experience in student and parochial life, but also because of their ability to put clearly and forcefully before the boys the opportunities for unique service which the ministry affords.

All registration blanks, which are sent only by request, should be sent in before June 1st, the last day of registration.

Clergy, laymen, boys! "The fields are white already for the harvest but the laborers are few. Pray ye, therefore, the Lord of the Harvest that He will send forth laborers into His harvest."

GOD'S ACRE

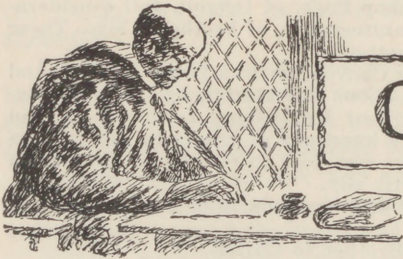
GEORGE MEAD, sexton of St. Paul's Chapel, Trinity Parish, Broadway and Vesey street, while preparing for the daily noon service, noticed a white-haired Italian woman kneeling in St. Paul's churchyard. It was All Souls' Day, when it is the custom to pray for the dead.

In front of her she had stuck nine candles, forming a circle, in a small soft mound where flowers had been planted. A crowd began to gather, and soon it became so large that traffic on the sidewalk was blocked. The sexton started toward the woman, but decided not to interrupt her devotions.

The woman, who was hatless, paid no attention to the chilly wind. She had sheltered her candles by placing them in the shadow of a crumpled sandstone shaft. Finally, when they had burned low, she arose, still telling her beads.

A little bootblack stepped up and whispered to her that this was not a Roman Catholic churchyard and that it had not been consecrated by a "Catholic" bishop. But she waved him aside and said in broken English that it was "God's Acre," and that being there made her feel nearer to her dead.

Still unconscious that her simple act of faith had attracted such a large crowd, she went out of the churchyard as unconcernedly as she had entered, the crowd reverently making a path for her to pass through.—*New York Times*.



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.

BISHOP MOTODA'S APPEAL

To the Editor of *The Living Church*:

I HAVE READ BISHOP MOTODA'S appeal, on behalf of the destroyed churches and other sacred edifices in the Diocese of Tokyo with the deepest interest and sympathy. For genuine scholarship, profound erudition, great administrative ability, and, finally, for a noble personal character, our Church has every reason to be proud of him. What he says about Christianity taking deep root amongst his people is quite true. Japan steadily, though slowly, is becoming a Christian nation: perhaps the first Christian nation of that great continent in which the Saviour of mankind was born.

Bishop Motoda fully deserves every aid and help which our noble Church may be able to offer him at this hour of the sudden impoverishment of his flock.

New York City.

ISAAC DOOMAN.

THE FASTING PRIEST

To the Editor of *The Living Church*:

PERMIT ME TO SAY that your editorial of April 26th, on the Parish, is most enjoyable and fairly bristling with instructive thought. There is one suggestion, and I am glad it is only a suggestion and not a point that you advocate, to which I beg to take exception. You are kind enough to "raise the question, for their sake (the clergy's), whether modern circumstances do not demand some relaxation of the fast on the part of the clergy," who have the responsibility of all the activities and services of the day. May I, of such a class, take advantage of your offer?

First of all, let me brush aside Roman legislation on the subject in making provision for dispensing, in some measure, of priests who must celebrate twice on the same day. This, on the ground that what Rome does, like the flowers that bloom in the Spring, *tra la la*, has nothing to do with the case. Rome has too many dispensations anyhow. The American Church, under whose jurisdiction we are, has, so far as I know, no ruling on the question. Still we are not without guidance, for ". . . this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." The Church of England has nowhere repealed her pre-Reformation law, and, that law enjoins a strict fast (see the *King's Book*, from Lloyd's, *Formularies of Faith*, put forth by authority during the reign of Henry VIII, quoted by Darwell Stone, *The Holy Communion*, pages 296-297).

The celebrated passage in St. Augustine's letter to Januarius, Ep. LIV 7, 8, regarded the rule of fasting communion as (1) observed by the Church Universal; (2) traceable to Apostolic authority, and (3) possessing Divine Sanction. In this connection, Fr. Puller, in his valuable pamphlet, *Concerning Fasting Communion*, makes out quite a case that this was one of the things which St. Paul set in order when he came; cf. I Cor. 11:34.

It may be retorted that these rules have nothing to do with the case of a priest under modern conditions caring alone for a parish. My answer is that a universal law of the Catholic Church is of absolute binding force upon the faithful.

As for modern circumstances: On Saturday night about ten o'clock, I have a cup of coffee, some cereal, and some bread and butter. The next morning at seven-thirty is Mass, after which is Morning Prayer, then the opening service for the school. I superintend the school, teach a Bible class, close the school, then take the late service with a sermon. There is a strain, but it is not "very great." I am presumptuous enough to think His grace is sufficient for me. Let me add that I am small and of no reputation, physically as perhaps in other ways. But even if there is a great strain, it has been my experience that the Catholic's life is not an easy one. There is a cross in the true following of the dear Lord.

The glaring inconsistency of a priest trying to teach his people to fast and then not doing it himself, cost what it may, is a thing to be abhorred. Such tactics never converted anybody. On the contrary, many are won over to fasting com-

munion, because they know the priest practices what he preaches. As to the sermon—a short, concise, and direct message of ten minutes is better spiritually for the people and for the priest himself, than a flow of words for half an hour by an inconsistent preacher.

The following letter, to the point, appears in the last issue of the *London Church Times*:

"Sir: Those of your readers who are following the correspondence on fasting communion may be interested in the case of a priest known to me personally.

"For the last four years on every great festival he has got up in time to help at the six and seven o'clock Masses, said the eight o'clock Mass, and sung the Mass at eleven.

"As he does not consider himself a case for dispensation, although he was gassed during the war, his first 'cup of tea' on these occasions is taken at about 12:45. In spite of this long fast he is now considerably better in health than he was a year after his demobilization. His explanation of this would be, I think, what he constantly preaches—that the law of the Church must be right, and for what is right, though it be hard, God gives the strength."

If the Church is ever to be won over to Catholic ideals and practices, her clergy must first of all learn to live those ideals and practices.

EDWARD P. HOOPER.

Jersey City, N. J., May 5.

SUBSTANCE AND MATTER

To the Editor of *The Living Church*:

BOTH YOU and Presbyter Ignotus, judging from your editorial and his article in *THE LIVING CHURCH* of April 19th, appear still to labor under the common misconception that substance is matter, for you use the word "matter" when you undoubtedly mean "substance."

As P. D. Ouspensky so clearly points out (*Tertium Organum*, page 34) matter is nothing but an abstract conception, just such an abstract conception as truth, good, evil, the "purchasing value" of a coin, or the "contents" of a book.

We see *things*, but who has ever seen *matter*, or touched it, or heard it, or photographed it? It is not possible to put matter or any part of matter into a bottle, or a retort, or a crucible, or any other container. Wood, stone, metal, flesh, are not matter but substance, and substance is Spirit—all there is. Matter, therefore, does not exist except as an abstract conception which we ourselves have invented.

H. G. CHASE.

A CORRECTION

THE LETTER of the Rev. E. D. Weed, in the issue of *THE LIVING CHURCH* for May 10th, entitled *The Grace of Orders*, in the third paragraph, should have read:

" . . . From eight forty to nine thirty I instructed the confirmation class. At nine thirty I drove back seven miles to the first town. From ten to ten forty-five I instructed the confirmation class. At eleven I said the parish Mass."

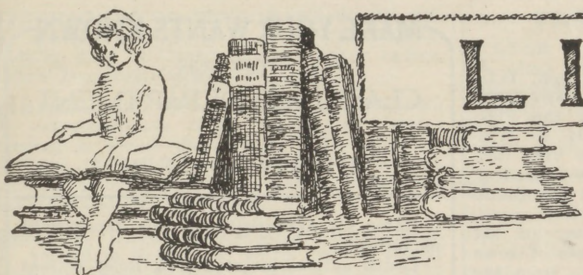
THE MODERN CHURCHMEN'S UNION

(Continued from page 73)

much the Cathedrals have added to the strength of the Church. It would hardly be too much to say that every stone built into our Cathedrals has been taken from the foundation of our parish churches. Certain parties in our Church may rejoice over partisan victories and over occasional conversions to their views, but these, again, add little, if anything, to the strength of the Church as a whole.

[Continued next week]

IN 1917-1918 I studied the history of all the races of the earth, and became convinced that the sole solution of the evil of the world is the transformation of human souls, that this cannot be brought about except by means of religion, and that the most perfect and suitable is that taught by Christ.—*Papini*.



LITERARY

THE BIBLE

Century Readings in the Bible. By John W. Cunliffe, D. Litt., and Henry M. Battenhouse, Ph.D. New York: The Century Co. \$2.85.

As a testimony to the continued popularity of the Bible, and to the sore need of ethical and religious teaching in our present scheme of education, The Century Co. has added this volume to the increasing list of such books available for high school students. It is an excellent production. The printing is clear and legible. The Authorized Version is used. The treatment is of the Bible as literature, both in its own right, and as English literature. The editors are thoroughly reverent. The notes and other illustrative matter are conservative and aim to bring out the literary and other excellencies of the text. It is a thoroughly commendable production.

The Influence of the Bible, by Thomas Toplady. New York: Revell: \$1.00.

The popular war chaplain, whose *Cross at the Front* will be remembered as one of the most moving of war books, has written this little treatise on the Bible to show its influence in history, in literature, and in oratory. It is really a plea for the study of the Bible as a cultural requirement, and does not touch upon its inspirational value, or its essential divine revelation, save incidentally.

THERE HAS RECENTLY been received from the Oxford University Press, American Branch, a book entitled *Walks and Words of Jesus: A Paragraph Harmony of the Four Gospels*, originally compiled by the Rev. M. N. Olmsted.

This is, in substance, a life of Christ in the words of Holy Scripture with words attributed to Him personally, printed in large type. A difficulty in connection with such a volume is that it seems to imply almost a superstitious reverence for words that are attributed to our Lord Himself, whereas the real fact is, as a matter of course, that few, if any, of the words attributed to Him in the Gospels can be considered actually His own words. This is easily proved by observing that where the same conversation is reported by two or more of the Evangelists there is scarcely an instance in which the words quoted from His lips are identical. Moreover, the language in which He spoke was not the language in which the Gospels are written, so that, at best, they are a translation, even in the originals, and a retranslation as they come to us. Finally, since our Lord was not accompanied by a stenographer, and none of the Twelve, so far as we know, kept a diary, the record of His words was invariably written several years after they had been spoken and come to us, therefore, through the lapse of a rather considerable period of time. The importance of all this lies, not in that we should give less reverence to the words attributed to our Lord, even though they be not literally the words that He uttered, but that the real authority upon which we receive them is that of the Holy Spirit in inspiring "holy men of old" to record the things that the Holy Spirit would bring to the remembrance of the Church, so that the Church might in fact carry out the divine will. This inspiration of the Holy Spirit is a thing of substance rather than of actual words, and no real distinction can be made between the substance of our Lord's words that, by inspiration, are given to us, and the words of others that, by the same inspiration, are given for our learning. Notwithstanding that, the devout Christian will always feel a special reverence for the words of our Lord, even though we have them only in substance and not in letter. [Oxford University Press. \$1.50.]

SOME VERY VALUABLE meditations are put forward by the Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn., in *Revelations of the Cross* (Philadelphia: George W. Jacobs & Co.). Based on the Collect and Epistle for Palm Sunday, the six may profitably be read during Holy Week.

FR. DESMOND MORSE-BOYCOTT has written three excellent essays in his *Three Holy Fruits* (S. SS. Peter and Paul).

CHILDREN

A Service for Infants. Anonymous. London: W. Heffer & Sons, 9d.

A simple service, patterned upon the Order for Daily Morning Prayer, for children too young to read or understand the regular Church service. The idea is very intelligently worked out in immediately practical form. As the service is arranged it can be conducted by a layman or laywoman, thus taking the place of a Children's Eucharist when no priest is available.

The Children's Division of the Little Sunday School. By Maud Junkin Baldwin. Philadelphia: Westminster Press. 60 cents.

The author has given an unpretentious guide for Church school work with children up to ten or eleven years of age in the "one-room Sunday school." It contains many practical suggestions and should prove of some value to such as are engaged in work in small rural communities. Its fairly generous bibliography and definite programs are commendable features (Presbyterian).

Religion and the Child. By MacDermott and Bindley. London: S. P. C. K.; The Macmillan Co., American Agents.

Hope ran high through the first few chapters of this little book. It looked as though it would turn out to be one of the best offerings from the tidal-wave of religious education books that has been pouring from the press for the last few years. The authors have undoubtedly learned the rare knack of teaching the wonders of the Christian religion to children, and seemed to be about to reveal this knack to the uninitiated. The task of revelation was soon abandoned, however, and in its place was substituted treatments, exegetical and otherwise, of the Bible, the Prayer Book, etc.—all of which are available almost to infinity. It is to be hoped that some day they will pick up the threads they dropped, and spin the piece they seemed so capable of making.

A Child's Religion. By E. Sanders. London: A. R. Mowbray & Co., Milwaukee: Morehouse Publishing Co. 90 cents.

A preface by A. A. David, of Rugby, best sums up the worth of this brief treatise. "A real contribution to the solution of the most vital of all our educational problems, namely, how to present religious truth in terms of life as the child for the time being sees it." A much greater contribution would be made if the author would now use her ability in presenting her thesis, using as subject matter, material gotten from the several social strata of child life lying below that in which she is completely at home.

Eight Preparations for Communion. By Percy Dearmer. London: S. P. C. K.; The Macmillan Co., American Agents.

An excellent series of brief meditations suitable for private or class devotion in preparation for Communion. Clear, forceful, and direct, pocket-book size.

SOME YEARS ago THE LIVING CHURCH suggested that the Catechism be set to music as an aid to its memorization by children, most of whom like to sing, and who memorize music readily. A Presbyterian clergyman, the Rev. John Fox, D.D., of Easton, Pa., took up the idea and, in 1922, issued a musical setting of twelve of the questions and answers of the *Shorter Catechism*. Quite recently he has added to this number, and has issued *Thirty Eight Questions and Answers from the Shorter Catechism Here Set to Music*, of which he is publisher. The melodies are of Dr. Fox's composition, and the harmonies have been written by competent musicians.

THE RT. REV. W. A. GUERRY, D.D., Bishop of South Carolina, puts forward well the Church's position in his pamphlet *The Philosophy of Infant Baptism, or Why We Baptize Infants* (Milwaukee: Morehouse Publishing Co. 10 cts.). In his diocese there are many who deny their children the spiritual benefits of Christianity until they are "old enough to choose for themselves." The Bishop's argument should be convincing to a reasoning man.

Church Kalendar



MAY

25. Fifth (Rogation) Sunday after Easter.
29. Ascension Day.
31. Saturday.

KALENDAR OF COMING EVENTS

May 20—Conventions, Dioceses of Bethlehem, Connecticut, Long Island, New Hampshire, Southwestern Virginia, Central New York, and Rhode Island; recess meeting of the Convention of Western Missouri.

May 21—Synod of the Eighth Province at San Jose, Calif.; Conventions, Dioceses of Florida, Vermont, Virginia, Western Massachusetts, and West Virginia.

May 27—Convention, Diocese of Marquette.

APPOINTMENTS ACCEPTED

ANDREWS, Rev. EDWARD B.; to be rector of St. Matthew's Church, Wheeling, W. Va., with address at 1410 Chapline St.

BARRE, Rev. DAVID, rector of St. John's Church, Columbus, Ohio; to be rector of the Church of the Good Shepherd, Columbus, Ohio.

COLLINS, Rev. ERNEST VICTOR, curate at the Church of the Messiah, Brooklyn, N. Y.; to be rector of St. Luke's Church, Troy, N. Y.

COX, Rev. FRANK, rector of Bloomfield Parish, Washington, Va.; to be rector of the Memorial Church of the Ascension, New York City, June 1st.

GRIFFIN, Rev. ALFRED WILSON; to be *locum tenens* at St. Augustine's Church, Croton, N. Y., during the absence abroad for a year of the rector, the Rev. A. C. STEWART.

HARRIS, Rev. B. W., of All Saints' Church, Warrenton, N. C.; to be rector of Grace Church, Norfolk, Va., June 1st. Address, 100 Kent St.

HAUN, Rev. EWALD; temporarily in charge of the Church of the Nativity, Price Hill, and St. James' Church, Westwood, Cincinnati, Ohio.

LOWERY, Rev. V. G., of St. Mark's Church, Troy, Ala.; to be Archdeacon of the Tennessee Valley in Ala., with residence in Sheffield, Ala.

NEWBOLD, Deaconess ELIZABETH G., of Aomori, Japan; to be in charge of St. Martha's House, 2029 South Eight Street, Philadelphia, Pa., for fifteen months, during the leave of absence of Deaconess COLESBERRY.

PHILBROOK, Rev. R. F., of St. Mark's Church, Chicago, Ill.; to St. Luke's Church, Lebanon, Pa.

STIMSON, Rev. W. A., rector of the Church of the Good Shepherd, Columbus, Ohio; to be rector of St. John's Church, Worthington, Ohio.

WEEKS, Rev. DUNCAN, rector of St. James' Church, Goshen, Ind.; to be rector of St. James' Church, Zanesville, Ind., June 1st.

WRIGHT, Rev. JAMES M., of Nashville, Tenn.; to be vicar of Christ Church, Augusta, Georgia.

RETIREMENT

MILLER, Rev. W. J.; after a service of fifty-one years in the Church, and twenty years as rector of St. Stephen's Church, Sherman, Texas.

RESIGNATION

KING, Rev. LORENZO A.; from the charge of the Meade Memorial Church, Alexandria, Va.

PEATROSS, Rev. L. A., rector of St. Andrew's Church, Columbus, Ohio; to take effect June 1st.

DEGREES CONFERRED

HOBART COLLEGE—LL.D. upon BENJAMIN F. FINNEY, Vice Chancellor of the University of the South.

ORDINATIONS

DEACON

IOWA—The Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, ordained RODNEY FITZGERALD COBB to the diaconate on the First Sunday after Easter, April 27, 1924, in Trinity Cathedral, Davenport, Iowa. The Very Rev. Marmaduke Hare, D.D., Dean of the Cathedral, preached the sermon and presented the candidate.

The Rev. Mr. Cobb is a member of the Cathedral congregation, is a graduate of Iowa State University, and will graduate from the General Theological Seminary in May. After a two months' trip to England and France, he will become assistant at Trinity Cathedral.

PRIESTS

ARIZONA—On Sunday, April 27, 1924, the Rt. Rev. J. W. Atwood, D.D., Bishop of the District, advanced to the priesthood the Rev. E. L. FREELAND.

NORTH CAROLINA—On the Second Sunday in Lent, March 16, 1924, at St. Cyprian's Church, Oxford, N. C., the Rt. Rev. H. B. Delany, D.D., Suffragan Bishop of the Diocese, advanced the Rev. FREDERICK HUBERT URIA EDWARDS to the priesthood. The Rev. E. L. Henderson, of St. Titus' Church, Durham, N. C., presented the candidate, and the Rev. B. W. Harris, of St. Luke's Church, Warrenton, N. C., preached the sermon. The Rev. Mr. Edwards will remain in charge of St. Cyprian's Church, Oxford, and St. Simeon's Church, Satterwhite, where he has been for nearly three years.

MARRIAGE

BAIRD-MCKIM—Married at the Cathedral, Quebec, Canada, by the Bishop of Quebec, assisted by the Dean of the Cathedral, Mrs. ELIZABETH PENTLAND BAIRD and the Rt. Rev. JOHN MCKIM, D.D., Bishop of North Tokyo. The marriage service was followed by a nuptial celebration of the Holy Communion.

DIED

BARKER—Entered into life eternal on Sunday, May 5, 1924, MARGARET GARRISON BARKER, at the home of her parents, James G., and Evva L. Weart, Oconomowoc, Wis. There was a requiem celebration Thursday in Zion Church. The interment was in Labelle Cemetery.

BUCHAN—Entered into eternal life May 8, 1924, Miss LILLIAN M. BUCHAN, at the home of her niece, Mrs. A. B. Steen, Hope, Arkansas. The interment was at Rochester, N. Y. "Numbered with the Saints."

SILLS—Died on Wednesday, April 30, 1924, at the residence of his son, President Kenneth C. M. Sills, in Brunswick, Maine, CHARLES MORTON SILLS, D.D., rector emeritus of Trinity Church, Geneva, N. Y., aged seventy-four years.

May light perpetual shine upon him.

STODDARD—Entered into life eternal on April 23, 1924, at Atlantic City, N. J., AMY LIVINGSTONE STODDARD, formerly of Worcester, Mass., the daughter of the late Col. E. B. Stoddard and Mary E. D. Stoddard, of that city.

MEMORIAL

William D. Hewitt

At a special meeting of the vestry of St. Mary's Parish, Burlington, N. J., held May 4, 1924, the following minute was adopted:

"God, in his wise providence, has taken out of this world the soul of our fellow servant, WILLIAM D. HEWITT, in the seventy-sixth year of his life.

"For more than three score years and ten St. Mary's was his Church home. Entering the vestry in 1882, for ten years he was a vestryman. In 1892 he was elected junior warden, and for thirty-two years has filled his office with faithful sincerity. Throughout his life he was deeply concerned with all that affected the parish. He was a wise counsellor and a faithful worshipper; and his influence and example have made lasting impressions upon those associated with him in our parish and community.

"We wish to express our appreciation of what he was and what he did, and to record our own sense of loss in his going from us to serve his Lord in more spacious fields. May light perpetual shine upon him.

"We extend to his bereaved wife and family our heartfelt sympathy in their great loss, in which we ourselves share."

THE VESTRY OF ST. MARY'S PARISH,
Burlington, New Jersey.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

FROM JUNE 15TH TO SEPTEMBER 14TH wanted a priest to celebrate at nine each Sunday. St. MARK'S, 449 Jersey Ave., Jersey City.

PRIEST WANTED TO TAKE CHARGE OF St. Paul's Church, Franklin, N. Y. Albany Diocese from June 1st to September 1st. Salary \$100 per month. Must be rector of ability and good preacher. Permanent rectorship possible. G. R. MARTIN, Clerk of the Vestry, Franklin, N. Y.

WANTED—PRIEST FROM JUNE 15TH to September 1st. Small parish in Northern Michigan. \$100 per month with rooms. Good motoring, excellent fishing, etc. Accessible to clergy in Chicago or Wisconsin cities. Address: Rev. P. C. BAILEY, Laurium, Mich.

MISCELLANEOUS

WANTED A YOUNG MAN FOR ORGANIST and choirmaster (men and boys), in a New England town, about 150 miles from Boston. Salary can be supplemented by private lessons. First class testimonials essential. Address, NEW ENGLAND-196, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—FOR SOUTHERN MILL COMMUNITY, in small city, experienced kindergarten and social worker. Give full particulars and references in reply to L. G.-1, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrew's, Tennessee.

POSITION WANTED

CLERICAL

MISSIONARY CATHOLIC PRIEST SEEKS change. Definitely committed to the mountain mission field of the South. Available first of July. Address PRIEST-205, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IN THE CATSKILL MOUNTAINS, 200 miles from New York City, 1,220 feet above sea-level, beautiful drives in every direction, desires, for the sake of the health of his children, to exchange for either the month of July or August with a priest on or near the sea-shore. Address THE REV. L. CURTIS DENNEY, Box 144, Oneonta, New York, N. Y.

CLERGYMAN, MIDDLE AGE, PERFECT health, family, excellent preacher, experience in healing, and social work, now receiving \$2,400 and house, would take temporary duty as special preacher, or in vacant parish, to get acquainted in hope of receiving call. Address: CLERGYMAN-209, care of THE LIVING CHURCH, Milwaukee, Wis.

PERMANENT OR TEMPORARY WORK Required by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, 182, Latrobe, Pa.

PRIEST, OF 45, MARRIED, DESIRES correspondence with bishop or vestry needing a sound Churchman, with large experience in parish work, religious education, pictorial presentation, etc. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, RELIABLE, settled in New York, wants clerical supply work for summer, part or whole. Write 1177 WORBURTON AVE., Yonkers, N. Y.

RECTOR (PITTSBURGH BOROUGH), will take Sunday work, August. East. Moderate remuneration. Box-195, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, MARRIED, SEMINARY GRADUATE, desires change of parish. Best of testimonials. Address Z-176, care of THE LIVING CHURCH, Milwaukee, Wis.

TO PARISHES: PRIEST MIDDLE AGED, healthy and active, good Churchman, seeks change, parish or *locum tenens*. Highest references. Address F-216, LIVING CHURCH, Milwaukee, Wis.

VICAR, AGE 40 YEARS, IN LARGE INDUSTRIAL CITY Middle West desires summer work in small towns in the East for a change of air and rest. Preacher, Musical. Apply TRINITY-214, LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK FOR JULY or August. Excellent references. Terms: Furnished rooms and \$100 per month. Address G. E. R.-198, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CLERGYMAN'S DAUGHTER WISHES position as companion to elderly lady. Secretarial work or travel if desired. Reference permitted to Rt. Rev. A. C. A. Hall, Burlington, Vermont. Address G-213, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS companion, willing to travel, or managing housekeeper with one or more maids, in a widower's home. Would like children of school age. Highest recommendations. Address B-211, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, REFINED WOMAN, middle aged, desires permanent position, in institutional or similar work, or would accept position as matron of girls' club or camp for summer. References exchanged. Address W-200, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Excellent credentials. Strong Churchman, K-205, care LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION FOR SUMMER between July 7th. and August 22d. in Church work, office, or girls' camp. Graduate of New Paltz Normal School. Best of references given. Write to MISS ORMSBEE, 17 A. Hoffman Ave., Poughkeepsie, N. Y.

WELL KNOWN ORGANIST-DIRECTOR (formerly at St. Alban's, Birmingham, England) desires Church with good musical service. Excellent testimonials. Apply ORGANIST-212, care of LIVING CHURCH, Milwaukee, Wis.

VESTMENTS

ALTAR GUILDS. PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

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

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

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

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

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

RETREATS

A RETREAT FOR CLERGY AT DONALDSON School, Ilchester, Md., from Tuesday night, June 10th to Friday morning, June 13th. Conductor, the Rev. Spence Burton, S.S.J.E. Acceptances may be sent to the Rev. H. S. HASTINGS, HEADMASTER, Donaldson School, Ilchester, Md.

HOLY CROSS, WEST PARK, N. Y. A retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, The Rev. FRANK GAVIN, Th.D. Address THE GUESTMASTER.

ST. PETER'S HOUSE, RIPON, WIS. A retreat for Priests, Tuesday evening, June 10th, to Friday morning, June 13, 1924. Conductor, The Rev. FR. HUNTINGTON, SUPR. O.H.C. Address THE GUESTMASTER.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendar in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. Two for a Dollar.

BROTHERHOOD OF ST. ANDREW, Church House, 202 S. 19th St., Philadelphia.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. A new feature: A perpetual Novena before the Blessed Sacrament. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

PIPE ORGAN WANTED

GOOD SECOND HAND ORGAN FOR SMALL church. Give description, measurement, price. Address HENRY-179, care of THE LIVING CHURCH, Milwaukee, Wis.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

YOUR NAME AND ADDRESS STAMPED on a pretty metal tag for your keys for 25 cents (ring included). Sold by a shut-in. E. P. BROXTON, Fryer Place, Blythe, Ga.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

CAMPS

CAMP TAWAKI—SEASON JUNE 28-SEP- tember 9th. Arden, New York. Rates \$10 per week. INTERLOCHEN, Monroe, New York. Rates \$12 per week. GIRLS' FRIENDLY SOCIETY, 133 East 45th Street, New York City.

HEALTH RESORTS

New Jersey

ST. ANDREW'S REST, WOODCLIFF LAKE, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

BOARDING

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

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Spring and Summer Season.

Los Angeles

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

New York

GREER HOUSE, 123 EAST 28TH STREET, New York; Greer Court, 544 West 14th Street, New York. During Student Vacations (Spring and Summer) rooms with board can be obtained by Churchwomen at very moderate rates. Apply SOCIAL DIRECTOR, 123 East 28th Street, New York, N. Y.

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

Vermont

THE HEIGHTS HOUSE, LUNENBURG, VT., open all the year round, high altitude, no hay fever, no mosquitoes, all modern comforts. We are now booking guests for Spring and Summer, our sixteenth successful season. We claim all the attractions, peculiar to the Green Mountain State—rates reasonable, booklet. A. J. NEWMAN, Proprietor.

FOR SALE

FOR SALE: TWO HUNDRED USED NEW Hymnals, with music score, in good condition at 50 cents a copy. Address the Rev. WILFORD ERNST MANN, 227 South Sixth Street, Council Bluffs, Iowa.

TYPEWRITERS FOR SALE, STANDARD make, fine condition, cheap. Address M. S.-189, care of LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

SUMMER HOME TO RENT AT TWILIGHT Park, Catskill Mountains, New York, two thousand feet above sea level, fourteen room house, electric lighted, two bathrooms, hot and cold water. Good roads. Church privileges at summer chapel, ten minutes walk, services June to October. Terms, address MISS WILLMANN, 204 West 85th St., New York.

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

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat on Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

PROFESSOR IN UNIVERSITY OF PENNA. will rent for summer fully furnished apartment. Living room, bedroom, two beds, bath, kitchen. All conveniences. Near University. Must have satisfactory references. F. EHRENFELD, 104 S. 36th St., Philadelphia, Pa.

ONE OR TWO FURNISHED ROOMS—bath conveniences, for housekeeping. In All Souls' parish house. Very attractive; June to October. Reasonable. C. CRANE, 88 Saint Nicholas Ave., New York City.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

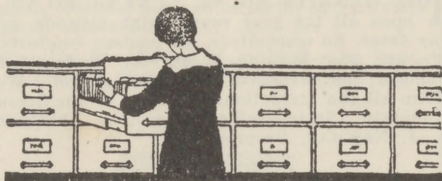
Cathedral of All Saints, Albany, N. Y.

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

Gethsemane Church, Minneapolis

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

INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearances to

the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

BOOKS RECEIVED

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

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

The Everyday Bible. Edited by Charles M. Sheldon, author of *In His Steps*. Price \$2.00 net. Postage extra.

The Conquest of Worry. By Orison Swett Marden, author of *Pushing to the Front*, etc. Price \$1.75 net. Postage extra.

The Methodist Book Concern, New York, N. Y.

Christian Ideals in Industry. By F. Ernest Johnson and Arthur E. Holt.

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

Ways to Peace. With an Introduction by Esther Lape and a Preface by Edward W. Bok.

The Woman's Auxiliary to the National Council. 281 Fourth Ave., New York, N. Y.

Julia Chester Emery: Being the Story of her Life and Work. By Margaret A. Tomes.

PAPER-COVERED BOOKS

Board of Christian Education of the Presbyterian Church in the U. S. A. Philadelphia, Pa.

Modern Builders of the Church. Twenty-five Lessons for the Daily Vacation School. Prepared for Use in the Intermediate Department. By Paul Patton Faris.

BULLETINS

The American Schools of Oriental Research. South Hadley, Mass.

Bulletin of the American Schools of Oriental Research. No. 13. February, 1924.

Carnegie Endowment for International Peace. 407 West 117th St., New York, N. Y.

Annual Report of the Director of the Division of Intercourse and Education for the Year 1923.

Columbia University. New York, N. Y.

Bulletin of Information. Twenty-third Series, No. 38. June 23, 1923. University Extension Home Study Courses.

National Society of Penal Information. 5939 Grand Central Terminal, New York, N. Y.

Bulletin of the National Society of Penal Information. Number 7.

Seamen's Church Institute of New York. 25 South St., New York, N. Y.

Seventy-ninth Annual Report. Presented at the Annual Meeting of the Society, Thursday, January 24, 1924.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Annual Catalogue, 1923-1924. Vol. VII, No. 1, March, 1924.

PAMPHLETS

Department of Religious Education, Diocese of Massachusetts. 1 Joy St., Boston, Mass.

Responsive Services. Typographically arranged for Responsive Reading. Massachusetts Manuals Book Two. Edited by the Rev. John Wallace Suter, Jr. Price, single copies 20 cts.; quantities, special prices.

From the Author.

Truth. A Sermon by the Rt. Rev. N. S. Thomas, S.T.D., Bishop of Wyoming. Preached in St. John's Church, St. Paul, Minn., at the consecration of the Rev. Edward Makin Cross as Bishop of the Church of God, to have jurisdiction in the Missionary District of Spokane, on February 20th, 1924.

YEAR BOOKS

Church of the Incarnation. Madison Avenue and 35th St., New York, N. Y.

Parish Year Book of the Church of the Incarnation. 1924.

Hartford Seminary Press. Hartford, Conn.

Hartford Seminary Foundation Bulletin. Year Book 1923-1924. Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions.

SOUTH CAROLINA CHURCH CONSECRATED

ON APRIL 27TH, the First Sunday after Easter, St. James' Church, Greenville, S. C., was consecrated in memory of Eliza Powell, for many years a worker and teacher, and who gave to the parish the lot on which the church stands, by the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina.

The church has an interesting history. Founded in 1900, by the present rector, the Rev. A. R. Mitchell, then rector of Christ Church, it was named after the first mission of the Church in Greenville, which was organized by the Rev. Rudolph Dickerson in the old Record building in 1820. The corner-stone of the present building was laid on St. James' Day, 1914, and the church was formally opened in January, 1915. Practically all of the furnishings are memorials or gifts.

The church is built of rough, uncut granite. In the interior there is no wainscoting or plaster, the irregular stones forming the walls. The ceiling and the heavy Gothic beams contrast excellently with the restful grey of the stones. The electric lights are concealed in heavy oak lanterns suspended behind the arched trusses of the roof. The altar, pulpit, and reading desk, as well as the Bishop's chair, are of carved oak, in color matching the pews, which are severely mission in design. Everything about the building is heavy and substantial and in perfect keeping with the massive stones of the walls.

In addition to a tablet to the memory of Miss Powell, another tablet bears the following inscription, "In loving appreciation of Henry C. Markley, whose generosity made this building possible."

ALBANY WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary in the Diocese of Albany was held Tuesday evening and Wednesday, April 29th and 30th, at St. John's Church, Troy, N. Y. There were 280 women, representing forty-four parishes, at the meeting. The treasurer reported \$5,167 on hand towards the United Thank Offering, more than half the amount the Albany Diocesan Auxiliary wishes to present at the Triennial in 1925. Miss Ethel Robinson, who has recently visited Porto Rico, presented the needs of that mission field. Representatives of the Church Mission of Help and other organizations also spoke. Pledges were made for a William C. Doane scholarship in Alaska, and the Auxiliary Hostel in New York City, the Bishop Tuttle Memorial, and the Raleigh Training School in North Carolina.

DIOCESAN CONVENTIONS

DIOCESE OF ALBANY

THE CONVENTION of the Diocese of Albany met in the Guild House of the Cathedral of All Saints on May 6th, the opening session being in the evening. At this session the Bishop Coadjutor, the Rt. Rev. Dr. G. Ashton Oldham, D.D., gave his address, in which he reviewed briefly the accomplishments of the year, commending the service of the Church Extension Committee. He made a strong appeal for more earnest and universal missionary endeavor, reminding the clergy and laity of the untouched and unchurched fields all about them.

THE GREAT CENTRAL SERVICE

The great central service of the Convention was a pontifical celebration of the Holy Communion in the Cathedral of All Saints on Wednesday morning. The Very Rev. C. C. W. Carver, Dean of the Cathedral, being the celebrant, with Archdeacons White and Purdy as deacon and sub-deacon. At this service the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese, made his annual address, which he devoted largely to a plea for Prayer Book loyalty. The Bishop called attention to the prevalent tendency to resist authority and to abandon respect for law and the resultant individualism. He spoke of the riches and adequacy of the Prayer Book. "Our Prayer Book," said Bishop Nelson, "as it now stands and as it may be amended by the authority of the Church, has a rightful claim upon our loyalty, and for a long time to come it will set the standard of public devotion beyond the spiritual attainment of the average congregation."

MISCELLANEOUS BUSINESS

The Convention created a Diocesan Board of Social Service, the members to be the Bishop, the Bishop Coadjutor, the four Archdeacons, and one clergyman and one layman from each of the four Archdeaconries.

The Standing Committee was elected as follows: The Rev. Messrs. H. R. Freeman, D.D., Charles C. Harriman, Edward T. Carroll, D.D., and Harry E. Pike; and Messrs. Hobart W. Thompson, Robert C. Prunyn, Samuel B. Coffin, and Wm. Leland Thompson.

FORTY-FIFTH RE-ELECTION

The Rev. William C. Prout, rector of the Church of the Memorial, Middleville, N. Y., at the Convention received his forty-fifth consecutive election as secretary of the convention. The delegate nominating Mr. Prout suggested that he be elected to serve for the rest of his natural life. This was the fifty-fourth Convention of the Diocese of Albany at which Mr. Prout has been present, and, in addition to being an efficient secretary, he is a beloved and venerable figure of the gathering.

DISTRICT OF ARIZONA

THE ANNUAL Convocation of the Missionary District of Arizona met in St. John's Church, Globe, April 29th, 30th, and May 1st. In many ways it was the



CLERGYMEN AT THE CONVOCATION OF THE EUROPEAN CHURCHES

most satisfactory meeting of Convocation in many years.

The outstanding work of the Convocation was the organization of the Bishop and Council of the District. This consists of the Bishop, the Archdeacon, the Ven. J. Rockwood Jenkins, the Chancellor, Judge E. W. Lewis, and the Secretary, the Rev. Canon B. C. Cocks, *ex officio*. The Chairman of Religious Education is the Rev. A. W. Nicholls, of Social Service, the Rev. E. C. Tuthill, of the Field Department, the Rev. W. J. Dixon, of Diocesan Missions, Mr. Howard S. Reed, of Finance, Dr. H. B. Leonard. The other members are the Very Rev. H. L. Johnson, the Rev. Messrs. George A. Wieland, H. C. Smith, Messrs. E. C. Clark, H. P. Kyle, and Harold Baxter.

Action was taken regarding religious instruction in public schools, and a resolution was passed asking that teachers in public schools urge their pupils to attend religious instruction in their churches at least one hour a week.

The Bishop's address emphasized the fine work both in the spiritual and the material advancement during the past year.

THE EUROPEAN CHURCHES

A REPORT, kindly sent THE LIVING CHURCH, by the Rt. Rev. John N. McCormick, D.D., of the Convocation of the American Churches in Europe, over which he presided, states:

"The Convocation was held on Wednesday, April 23d, in the Pro-Cathedral Church of the Holy Trinity, Paris. With the exception of the Rev. F. G. Burgess, of Nice, all of the clergy in active service were in attendance. As Bishop in Charge I wish to express my gratification at the attendance of the clergy, though I regret the small number of laity. This does not imply a lack of interest on the part of the laity, but was due to unfortunate circumstances which happened to make attendance difficult.

"The members of the Council of Advice were re-elected, with the addition of the Rev. E. P. Smith, and Consul Haskell, of Geneva. The Very Rev. Frederick W. Beekman was elected clerical deputy to the General Convention, with the Rev. Everett P. Smith as alternate. Mr. Herbert I. Keen, of Paris, was elected lay

deputy, with Mr. George F. Zabriskie, as alternate.

"The Convocation was opened with a celebration of the Holy Communion at 8:30 at which time I read that portion of my address which was in memory of Bishop G. Mott Williams, and of Bishops Tuttle and Garrett. In my address to the business meeting of the Convocation I expressed my conviction that a resident Bishop for Europe and the Near East should be elected at the General Convention of 1925, and the Convocation unanimously re-enacted their memorial of 1922 to the same effect, and directed that it should be made known to the Church and presented to the two Houses of General Convention.

"Most delightful hospitality was extended by Holy Trinity Parish, and the meeting of the Convocation was felt to be both useful and enjoyable.

"All of the churches in Europe are now supplied with clergy, and a detailed report as to their work will be made later on."

NEW JERSEY

AT THE CONVENTION of the Diocese of New Jersey, which met at St. Paul's Church, Rahway, the Rt. Rev. Paul Matthews, D.D., spoke very plainly about "the present disturbance of the peace of the Church." He said, in part:

"I feel that we are at the beginning of a serious conflict. I want you to realize that. It may be perfectly possible for some men, with no conscious sense of disloyalty, to remain in the Church while they are, all the time, trying to undermine her teaching. You understand that they feel they have a perfect right in doing it. They would not call it undermining the Church's faith, of course; they would consider it finding and following the truth wherever it led them. . . .

"I, for one, am convinced that we must take our stand firmly on the faith as delivered by the Apostles, and as this Church hath received the same. I do not want any formal heresy trials, but it must be made so plain that this Church does stand uncompromisingly for the facts of the Christian faith that such trials are rendered unnecessary. The House of Bishops has spoken very clearly, and I think wisely, and they will, I think, take just as strong a stand again, when the occasion comes. The General Convention, in its House of

Clerical and Lay Deputies, must also declare itself, for the statement has been made that the Bishops exceeded their authority in issuing the Pastoral, and that it is the province of the whole General Convention to pronounce judgment in such matters. This is, of course, not the case. The General Convention has no power over the Christian Faith, either to alter it, or, in the strict sense of the word, to define it. But the General Convention can bear witness to what this Church has received, and the real point of importance is that it is to the General Convention that the appeal has been made. Therefore, let the General Convention speak clearly. I wish to see the issue clearly drawn. . . Trials for heresy, like surgical operations, are always to be deplored and avoided, if possible. Yet, even so, amputation is better than gangrene. . . The situation would be intolerable, if we should take the course of *laissez faire* advocated by some."

At a later session the Convention adopted a resolution agreeing with, and thanking the Bishop for, his defence of the faith, affirming its own integrity in matters of belief, and voting that a copy of the address be sent to every clergyman of the American Church.

Bishop Knight's address was mainly about the relative strength of the Church in the Diocese.

OLYMPIA SPECIAL CONVENTION

A SPECIAL CONVENTION of the Diocese of Olympia for the election of a bishop was convened in Seattle, May 6th. The Rev. George Craig Stewart, D.D., of Evanston, Ill., was elected by the clergy on four ballots, but the laity did not concur. The Convention then adjourned *sine die*, to await the call of the Standing Committee.

On the Thursday preceding the Convention, the Committee on Inquiry sent out the records of eleven clergymen to all delegates in order to give information as to probable nominees.

The balloting at the Convention was as follows:

CLERGY	1	2	3	4
Dr. George Craig Stewart	19	17	18	18
Dr. Frank E. Wilson	9	11	10	12
Dean Scarlett	1	1	..	..
Dean Sidney T. James	6	3	4	3
Dr. Frank Nelson	..	..	..	1
The Rev. R. H. McGinnis	1	..	..	..
The Rev. H. Percy Silver	..	..	1	..

LAITY

For confirmation	94	87	79	78
Against confirmation	124	126	129	128

Dr. Stewart was elected by the clergy by one vote in every ballot except the third, when there were two votes more than needed.

According to the canon, the Standing Committee must give sixty days' notice before election can be held. It is said to be probable that there will be no election called until the fall.

SOUTH DAKOTA

THE ANNUAL CONVOCATION of the Missionary District of South Dakota, which met at St. Mark's Church, Aberdeen, S. D., May 9th to the 11th, heard an address from its diocesan, Bishop Burleson, that gave an admirable picture of the Church in the District. Among the features reported by the Bishop were a total of sixty-two clergy. Of this number thirty-five are in the Indian field. Of the twenty-seven in the white field, including the two bishops, only twenty-three are in active service. This district needs a dozen clergy-

men for its white field work, but, in spite of this shortage, has had a remarkable year.

During the year, there were five ordinations. There are eleven postulants, four candidates, two deaconesses, and four lay workers in the white field. There are thirty-five catechists and thirty-eight helpers in the Indian field.

Confirmations during the year number 329 in the white field and 382 in the Indian field, a total of 711, the largest number of confirmations in one year in the history of the District.

The District has made a good record on the Program of the Church, the Nationwide Campaign, by paying eighty per cent of its full Program quota, while it actually paid one hundred and twenty-five per cent of the Budget portion of the Program quota.

Laboring under financial difficulties which have created no little hardship among Church folk in the District, there is no bankruptcy in faith and courage, and the Church has held a steady and most gratifying course, both in spiritual advance and in its facing of financial obligations.

Clergymen's salaries have increased twenty per cent.

In the deaneries, five in all, there has been an extension of work in spite of unusual changes in personnel and the trying conditions of financial stress. Given additional needed clergy, and a return of normal conditions, the Church is ready to meet a challenge which seems to offer wonderful opportunities and certain growth, both in numbers and in usefulness.

Hit hard by the agricultural and financial depression, the three girls' schools, All Saints', St. Elizabeth's, and St. Mary's, have managed somehow to go on. The problems involved in keeping these important institutions running and doing effective service have been troublesome to the bishops and their assistants.

Activities during the year have embraced clergy conferences, student work, weekday religious education, young people's work, the annual summer conference, women's work, social service, and the great work in the Indian field.

A leading incident of the Convocation was the celebration of the fiftieth anniversary of the coming of Archdeacon Ashley to the Indian field.

The story of the life of the Ven. Archdeacon Edward Ashley, D.D., LL.D., is one of romantic and thrilling service in the Church and among the Dakotah Indians. It is a remarkable record of a man giving his life to a people of eminent worthiness but who are characterized, by the thoughtless and uninformed, simply as natives of American soil, whose place was to depend upon the advancing hosts of white settlement. In South Dakota, men like Dr. Ashley have not only given Christian leadership to these Indian people but have stood between them and white aggression, having been perhaps their chief defense against spoliation to the extent of destruction. Nearly 20,000 Indians in the state, sixty per cent of them in communion with the Church, are living proof that the devotion of this venerable man of God has had its reward. And at the same time, the white citizenship of the states freely recognizes the wonderful accomplishment and what it has meant to have the Indian problem solved, not as race problems are usually solved or processed toward solution, but as a simple progress upward in Christian citizenship.

STATUE AT THE CHURCH OF ST. MARY THE VIRGIN

THERE WAS PLACED recently on one of the pillars of the nave of the Church of St. Mary the Virgin, New York City, a statue made by Kirchmayer, of the firm of William F. Ross & Company, of East Cambridge, Mass., of St. Simon, of which a picture is shown. It is one of the best specimens of Mr. Kirchmayer's work for the parish. This makes the eleventh



ST. SIMON, IN THE CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY

statue of an Apostle which he has made for the nave, and but one pillar remains uncovered. This particular statue was placed in memory of Miss Virginia Clark, who died a year ago, well over ninety years of age. She was an original member of the parish from its formation in 1868, and was daily at Mass and at Morning and Evening Prayer up to a short time before her death.

ACOLYTES' GUILD FESTIVAL

THE GUILD OF ST. VINCENT, the acolytes' guild of Emmanuel Parish, Somerville, Mass., will hold its annual festival service and solemn procession in the parish church on the eve of the Feast of the Ascension, Wednesday, May 28th, at eight o'clock. Invitations have been extended to the acolytes' guilds and their clergy, of Greater Boston, to attend and to join in the procession.

The English Fiery Cross Heads Great Processions of Witness

Dr. Studdert-Kennedy on Good Friday—The Maundy Money—The Mystery of the Passion

The Living Church News Bureau }
London, Apr. 25, 1924 }

LONDONERS ARE GROWING USED TO PROCESSIONS of Witness, since the Anglo-Catholic Congresses, and there were many such demonstrations in East End and suburban parishes on Good Friday. West Enders are not quite so accustomed to outdoor ecclesiastical pageantry, and the scene at Knightsbridge last Tuesday evening (the eve of St. George's Day) was therefore the more striking, when the Fiery Cross was taken to Hyde Park Corner and there received by the clergy of St. Paul's, Knightsbridge, who bore it at the head of a long procession to their church. There were thousands of people standing to watch the priest bless incense and cense the Cross, and to hear its praises sung in the hymns. The Cross was preceded by no fewer than forty thurifers, and the smoke of the incense filled the streets with sweetness. A score or more of priests, in copes of gold, white, and scarlet, came after, each attended by acolytes and taperers. There were a few banners, many guilds of women veiled in white, and a number of little girls in white dresses carried the blue ribbon streamers of the banner of our Lady. There followed in their train many hundreds of men and women, all joining in singing the Passiontide hymn. The Royal Banners Forward Go, and, as the procession entered the church, Faith of Our Fathers.

The Fiery Cross (which incidentally will accompany the Anglo-Catholic Pilgrimage to Palestine next week) was placed in position in front of the chancel screen, and immediately the hundred tapers of the sanctuary were lighted, throwing into relief the gleaming Figure of the Crucified Lord which hung above the screen. Devotions of the Blessed Sacrament followed the short office of reception, in the midst of which there was a silence for private prayer.

The watch in the church was begun at midnight, and continued throughout the Feast of St. George.

DR. STUDDERT-KENNEDY ON GOOD FRIDAY

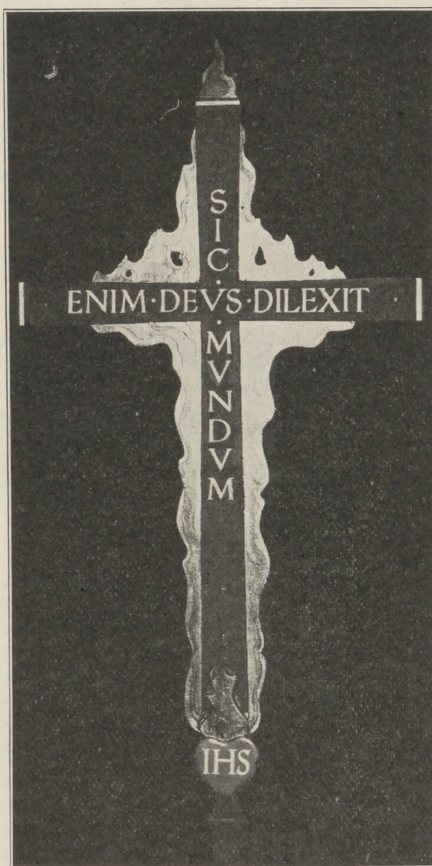
On Good Friday Londoners had an opportunity to attend a three hour service in the Strand Theater, where the Rev. G. A. Studdert-Kennedy, D.D., delivered seven addresses. The theater was crowded, and this fact quite justified the aim of the organizers, which was to bring before the mass of non-churchgoers the lessons of the solemn incidents of the first Good Friday. Dr. Studdert-Kennedy's manifest sincerity cast an immediate spell over his hearers, and there can be few priests who understand human nature better than he. He was plain and outspoken as usual. "Caiaphas and Annas," he said, "averred that they were putting Christ to death because He was a blasphemer. That was not true. They put Him to death because He was interfering with their trade. He had overthrown the booths in the Temple, and the chief priests were making a good thing out of the Temple. Christ interfered with their profits. Annas died worth two and a half

millions in gold from the trade in the Temple."

Speaking of home-life, the preacher said, "The tragedy of home-making is in trying to make homes in which each of the couple is a god to the other, and there is no higher God to both." "When your sister falls to a life of shame," he went on, "what do you do? Do you turn up your nose? If so, you don't love her. You only love your own wretched, mean little self."

THE MAUNDY MONEY

The King's Maundy money was distributed in Westminster Abbey on Maundy Thursday at a service held at noon. King George is fifty-nine years of age in June, and therefore fifty-nine men and fifty-nine women received this year



THE ENGLISH FIERY CROSS

his customary bounty. The recipients are all advanced in age, and many of them are too feeble to attend the service, but there were present thirty-four men and as many women. Each man was given £4. 19s. 11d. and each woman £4. 9s. 11d. Part of this is in place of the food and clothing which were distributed at the ceremony in ancient times, and, in accordance with custom, each man and each woman received in specially minted silver pennies, twopenny and threepenny pieces, and groats (4d.), one penny for each year of the King's age, a total of 4s. 11d.

A procession formed in the nave in the following order: crucifer, choristers, beadle, verger, minor-canon in golden copes, the canons in copes of scarlet and gold, sub-almoner, the Dean, the Duke of York (representing the King), the Duchess of York, the sergeant-major of the Yeomen, and a Yeoman bearing upon his head the heavy alms-dish, from the rim of which hung the red and white strings of the purses containing the

Maundy gifts, the children of the Royal Almonry holding flowers and girdled with broad white sashes. Then followed the parochial clergy and the Yeomen of the Guard.

THE MYSTERY OF THE PASSION

On Good Friday evening the church of St. Silas-the-Martyr, Kentish Town, was filled with a reverent and appreciative congregation on the occasion of the fourth presentation of Mr. B. C. Boulter's *Mystery of the Passion*. The play opens with the Last Supper in the upper room and the institution of the Holy Eucharist. All the events of the Passion are shown except the appearance of our Lord before Herod. The Crucifixion is not represented, but is imagined to be just off the stage, the groups being seen gazing up at the Cross. As the Words of Christ are heard, gradually darkness comes on, until at the last word the whole church is in darkness. Thunder and lightning follow, then silence. The last scene is in the upper room once more, with Christ's second appearance to the assembled Apostles, and St. Thomas' acknowledgment. Many of the costumes were woven in the Holy Land under the supervision of Lady Watson, and the crown of thorns, made of the *Spina Christi*, was presented to the St. Silas Players by the Anglican Congregation in Jerusalem.

The Vicar of St. Silas, the Rev. G. Napier Whittingham, will accompany the Anglo-Catholic Pilgrimage to the Holy Land, which starts from London next Tuesday, the 29th. The Pilgrimage is under the direction of the Bishop of Nassau. It has been decided to present a silver repoussé panel of St. George slaying the Dragon to the Church of the Holy Sepulchre in Jerusalem.

ST. GEORGE'S AT THE EXPOSITION

The dedication by the Bishop of London of the little church of St. George, in the grounds of the Wembley Exhibition, took place immediately after the opening ceremony by the King, on Wednesday (St. George's Day). The Bishop, who was accompanied by the Bishop of Willesden and the Bishop of Stepney, walked from the Stadium to the church in Quality Street. The chaplain (the Rev. E. S. Day), with some local clergy and people, awaited the Bishop near the Government building. Preceded by the crossbearer, the procession solemnly walked to the church, which was full of people.

The service in St. George's was simple, but very solemn and impressive. At its close the Bishop of London expressed his thankfulness that the church had been built in the Exhibition grounds, and hoped that it would be effective in its witness for Christ and His Kingdom. He asked for the prayers of the congregation for God's blessing on the ministrations in and from the church.

DEAN OF CARLISLE

The Rev. Henry Venn Stuart, rector of Stoke-on-Trent, has been appointed to the Deanery of Carlisle.

The new Dean, who is fifty-nine years of age, has spent most of his clerical life in Staffordshire, being ordained in 1887 to a curacy at Burslem, and afterwards being vicar of St. James', Wolverhampton, and vicar of Cannock. He was appointed rector of Stoke-on-Trent in 1904, and was elected proctor in Convocation in 1922. With the Labor Party he is essentially a *persona grata*, and, in order to gain insight into the lives of working men, has himself worked in pottery, mine, and factory.

It will be remembered that the Deanery of Carlisle became vacant through the death of Dr. Hastings Rashdall. The post was then offered to the Rev. W. E. Moll, of Newcastle, who accepted it, but resigned it eleven days later on the ground of ill-health. Mr. Moll has been advised that he cannot live in the North, and is therefore leaving Newcastle for the milder climate of the South Coast.

THE IMPRESSION OF "COPEC"

One fact which emerges from the recent "Copec" gathering at Birmingham is the profound impression that the meetings produced on the city and district. Treated in an atmosphere of the most earnest religious conviction, the great social problems which were under discussion at the several sessions seemed to acquire a new significance and a more pressing importance both for the members of the Conference and for the outside public. Not least remarkable was the desire that was shown to give practical effect to the resolutions that were passed, and to turn the awakening of ideas into the revolution spoken of by the Principal of the University.

The members seemed to be unanimous that the first thing they had to do was to convert their own Churches by holding similar conferences in different districts.

In the first enthusiasm of the new crusade there is, perhaps, a danger of

setting about the formation of new organizations instead of seeking to reinvigorate and utilize such as already exist. It would not be too much to say that there is hardly one of the great objects that were discussed at the Conference—the safeguarding of the home, the spread of humane education, the improvement of economic, civic, and international relations by the cultivation of a new spirit with regard to them—that does not form the aim of some existing widespread institution, such as the University Settlement, the Women's Institute, the Workers' Education Association, the League of Nations Union—to mention only a few of them. It may be said that these are all secular in spirit and administration. This is by no means wholly true, but, so far as it is true, it is because Church leaders and Church people have too often stood aloof from them. They are, indeed, non-sectarian, but if the Conference means anything it means that the Churches which took part in it are eager to put aside sectarian differences, so far as its objects are concerned, and unite their forces for the advancement of the Kingdom of Heaven upon earth. They would thus bring to existing organizations a new sense that the work in which they are engaged is nothing less than doing the Will of God and bringing more of the Divine into human life. GEORGE PARSONS.

Bishop Lawrence Speaks of Book Before Massachusetts Convention

Resolutions Adopted—"To Protect the Children"—Against War

The Living Church News Bureau }
Boston, May 12, 1924 }

BISHOP LAWRENCE, IN HIS ANNUAL ADDRESS before the one hundred and thirty-ninth annual Diocesan Convention of Massachusetts last Wednesday, referred to his recent book, *Fifty Years*, "simply as the story of the pilgrimage of one soul." Continuing he added, "I was hopeful that it might be helpful to others who had walked or are walking along the same road."

During the past year a total of 3,428 persons have been confirmed in the diocese. Bishop Lawrence confirming 417; Bishop Slattery, 1,711; and Bishop Babcock, 1,290. The startlingly low number of only three men were ordained to the priesthood for Massachusetts this past Convention year.

BISHOP LAWRENCE'S "FIFTY YEARS"

An important part of Bishop Lawrence's address to the Convention was an *apologia* for his *Fifty Years*. He was surprised to know that the book was regarded by some as a polemic, he said, while he intended it merely as a setting forth of his holdings for the thirty years of his episcopate.

He stated that he had received expressions of gratitude from many persons, for whom the book had clarified their faith. Among them, he said, was the late Joseph Packard, of Baltimore, who stated that the promise of conformity which the clergy take, "applies to the doctrine, discipline, and worship of the Church as a whole, and not merely to the Creeds and the Articles of Religion."

The Bishop said, in referring to various drives, "Has not the time come when for

the love of our fellow men each of us will be driven by God's call to reach deep into the soul and life of one of our fellow men, and really convert him to Christ, as did the Apostles of old?"

ELECTIONS

The business sessions of the Convention in the morning and afternoon, while not exactly dull, were not necessarily interesting. Considerable time is now saved at these sessions by having the reports of diocesan officers and committees printed in advance, and courteously considered as read!

Those elected to the diocesan bodies included:

Standing Committee: the Rev. Messrs. Edmund S. Rousmaniere, D.D., Prescott Evarts, Frederick W. Fitts, and Laurens MacLure, D.D., and Messrs. J. H. Beale, J. G. Minot, Philip S. Parker, and C. E. Rogers.

Deputies to the Synod: the Rev. Messrs. W. L. Clark, D. W. Hadley, W. G. Thayer, D.D., and Edward Tillotson, and Messrs. C. C. Coveney, W. C. Hawley, Sturgis H. Thorndike, and Howard Whittemore.

Deputies to the General Convention: Clerical, the Rev. H. K. Sherrill, Lay, J. H. Beale.

RESOLUTIONS ADOPTED

Two harmless resolutions were passed in favor of the World Court and an amendment to the National Constitution against child labor; also a resolution against war. These resolutions are just as harmless, and are so considered by our politicians and statesmen, as were the innumerable resolutions once sent by practically all the conventions of all the Communions in America in favor of the League of Nations.

TO PROTECT THE CHILDREN

In speaking against the Child Labor resolution, the Rev. Carroll Perry, rector of the Church of the Ascension, Ipswich, almost convinced the Convention that it was poor policy to turn so much to the federal government and thus minimize the importance and privilege of the state. But a vestryman from St. Luke's Church, Fall River, Joseph G. Jackson, arose and said he had worked in a mill since he was eight years old. He spoke in favor of the Child Labor amendment, "not to protect the northern manufacturer, but the little children." The effect of this former mill boy's impassioned speech was electric. Here was a man in the diocesan convention of Massachusetts who was speaking with authority—not the authority of those who begin with, "Thus saith modern sociology," or "Thus saith modern psychology." Mr. Jackson spoke with such an impassioned earnestness from his experience that his words seemed to carry the authority of those, who, in ancient times, could write, "Thus saith the Lord."

RESOLUTION AGAINST WAR

The longest discussion of the Convention took place in the morning over the resolution against war. The majority report sounded like good reading. It promised to satisfy the present reaction against war and, at the same time, not to stultify the conscience against "a Christian interpretation" of the hip hurrah instinct in the next big fight. But the Rev. Smith O. Dexter, rector of Trinity Church, Concord, upset all calculations. He had the moral audacity to bring in a real minority report. His resolution bit into complacent consciences. Almost single handed he fought the whole Convention, but was, in the end, defeated.

Mr. Dexter's resolution urgently called upon the Church, through the National Council, to declare its unalterable opposition to the entire war system, economic exploitation, imperialism, and militarism; to urge upon the government to cooperate with other nations in organizations looking toward world peace; to inform the government that our Church will not allow its organization and machinery to be used for the promotion or persecution of any future war; to lay it upon the conscience of its members as individuals to decide whether as Christians they can participate in war or support it; to give its protection to conscientious objectors in time of war; and to dedicate its life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be progressively practised. RALPH M. HARPER.

BISHOP NELSON'S TWENTIETH ANNIVERSARY

MAY 19, 1924, will be the twentieth anniversary of the consecration of the Rt. Rev. Dr. Richard H. Nelson, D.D., Bishop of Albany, and the fortieth anniversary of his ordination to the priesthood. At the recent annual convention of the Diocese of Albany, Bishop Nelson requested that the various parishes and missions observe the anniversary by a celebration of the Holy Eucharist, and that the Prayer for the Clergy and People be used at the service.

A committee consisting of the Rev. Dr. Edgar A. Enos, Troy; the Rev. Dr. Edward D. Tibbits, Hoosac; and the Ven. Roelif H. Brooks, Archdeacon of Albany, presented a minute to the Convention, at which time Bishop Nelson was accorded a stirring ovation.

Thousands Attend Services in the New York Cathedral

Holy Week and Easter at Bedford —The Girls and Boys of Letchworth—Endorse Cathedral Plan

The Living Church News Bureau {
New York, May 9, 1924 }

THREE SERVICES OF OUTSTANDING INTEREST were held in the Cathedral during the week past. On Sunday afternoon, at 3:30, the annual service of the Girls' Friendly Society of the Diocese was held, at which 2,000 persons were present. In the procession were 800 members of the Society of the Diocese of New York. Bishop Manning was the preacher at this service. At 5:30 of the same day, at the service of worship held by the representatives of the world-wide Young Women's Christian Association, 3,000 persons were present, overflowing the nave into the chapels and ambulatory. Bishop Manning spoke a few words of cordial welcome, and Dean Robbins led the devotional recitation, in litany form, of the thirteenth chapter of First Corinthians. The Rev. Henry Purcell Veazie, precentor of the Cathedral, was master of ceremonies. At this service also there was a procession, in which representatives of each nation taking part carried the flags of the countries represented. The delegates from each state of the Union also carried the flags of their respective states. Three hundred women took part in the procession. On Thursday, May 8th, Bishop Lloyd addressed the spring meeting of the Fellowship of Social Workers in the Cathedral, at 5:30 P.M. At the informal supper, which followed in the undercroft of the Synod Hall, Mr. Homer Folks, secretary of the State Charities Aid Association, led an open forum, discussing the need of more adequate provision for the care of aged dependents. Over one hundred persons attended the service and supper.

HOLY WEEK AND EASTER WEEK AT BEDFORD

The work among the young women and girls at the State Reformatory for Women at Bedford, N. Y., originally instituted by the Order of the Holy Cross, is being continued with much effectiveness by the Rev. Annesley T. Young, of the staff of the New York City Mission Society. One who knows the work intimately has written a graphic account of Easter and the preceding Holy Week at Bedford, from which we are privileged to quote:

"I wish anyone who thinks . . . that 'Bedford' is the equivalent of Bedlam," says the writer, "could have attended some of our services during Lent and Holy Week, and could have been in our chapel on Easter Day. . . . The girls have been so responsive. . . . For instance, in one cottage, quite of their own idea, the 'Protestant' and Roman Catholic girls decided not to come to movies during Lent. . . . Many girls asked in the library for 'thoughtful' books, and many wanted the Life of Christ. On Good Friday morning the highest class in the scholastic department asked to have a Good Friday hymn for their dictation lesson. The one chosen was O Come and Mourn with Me Awhile. . . . Several girls knew what the 'seven words of love' were. The class asked the teacher to read aloud from the Prayer Book the Gospel for Good Friday.

"During Lent, the usual Friday night services have had in place of a sermon a series of illustrated talks on the life of our Lord. The Holy Communion, on Satur-

day mornings, has been well attended. All this has led up to Palm Sunday, Holy Week, and Easter. The Palm Sunday service was beautiful. The chaplain gave each girl a little pamphlet, giving in order the events of the week . . . and explained the use of the pamphlet, which I know a number of the girls used during the week.

"Good Friday . . . all work closed in the afternoon, that the girls who wished might be alone and keep silence. A good many Jewish girls did this, too, because they were to have their Passover feast Saturday night. Father Scanlon had service for the Roman Catholic girls at four. Father Young came early to hear the confessions of such . . . girls as wished to make them. . . . In the evening . . . the *Story of the Cross* and *The Holy City* were both very well sung. . . .

"Our Easter service was just what we could have wished. The chaplain has forbidden me to say anything about him. But how can it be helped? Those white-veiled girls taking such quiet and reverent part in the service owe very much to his sincerity, sympathy, and simplicity of heart. He knows what to say to them and how to say it, and every girl respects and honors him. No account of the work at Bedford can leave him out."

THE GIRLS AND BOYS OF LETCHWORTH

For some time past, the Order of the Holy Cross has been responsible for the ministrations of the sacraments of the Church to children of our Communion at Letchworth village, Rockland County, the State institution for mental defectives. The work was inaugurated by Fr. Huntington, O.H.C., with the approval of the Bishop, and has increased to such proportions that, for adequate ministrations, the services of two Brothers of the Order, and two Sisters of St. Mary are required for the monthly instruction of the boys and girls respectively, who look to the Church as their spiritual Mother; and at the quarterly Communions, before which there are usually a number of Baptisms and not infrequently ministrations of the sacrament of Confirmation, the help of some half-dozen clergy, in addition to members of the Order, is necessary to care for the personal preparation of catechumens and the hearing of the confessions of the communicants. It is an experience one can never forget, this tender ministry to God's "innocents," as Fr. Huntington has described them. At the recent Easter-tide visit of the Fathers, a large number of young people were baptized, some of whom with others previously baptized, were presented to Bishop Shipman for Confirmation. The Baptisms preceded the Celebration, at which some two hundred received their Easter Communion, the Confirmation service following in the afternoon. As in so much else, the Church owes a debt of deep gratitude to Fr. Huntington for acting as a pioneer in this difficult field, where, in spite of many difficulties, the harvest is proving to be an abundant one. The Fathers and Brothers of the Order of the Holy Cross, the Sisters of St. Mary, and the local clergymen who help in the work, deserve the prayerful support of the whole Church.

ENDORSE CATHEDRAL PLAN

At the annual meeting of the Church Club of New York, April 30th, reported in last week's letter, the following resolution was unanimously adopted:

"WHEREAS, The Bishop of the Diocese has enlisted the active coöperation of the

members of the Church Club of New York in the construction of the Cathedral,

"BE IT RESOLVED: That the Church Club as a unit at its annual meeting herewith endorses the plan to build the Cathedral and urges other bodies of laymen throughout the nation to aid our Bishop in completing this splendid expression of our Christian Faith."

THE CHURCHMAN'S ASSOCIATION

At a meeting of the Churchman's Association, held on Monday, May 5th, at Brown's Chop House, Bishop Lloyd presiding, reports were made to the Priests' Convention in Philadelphia and the Church Congress in Boston, by the Rev. Dr. McComas, vicar of St. Paul's Chapel, and the Rev. Dr. Delany, of the Church of St. Mary the Virgin, respectively. Dr. McComas noted the deep devotional spirit that pervaded the Priests' Convention and the fearless, out-spoken frankness of the clergy present as to their position as Catholics. He commented on the predominance of younger men in the personnel of the Convention, and spoke with appreciation of the courtesy of Bishop Garland and of Dr. Floyd W. Tomkins, both of whom occupied places on the platform of the Convention, Bishop Garland speaking words of welcome, and Dr. Tomkins graciously extending the hospitality of his parish-house. Dr. Delany spoke of the value and necessity of such open frankness in expression of conviction as marked the meetings of the Church Congress. The Rev. Dr. Van de Water, rector of the Church of the Beloved Disciple, spoke of the failure of Protestantism as an organization, inasmuch as it is "dissevered, discordant, and belligerent." The sermons of the late Dr. Ewer, on The Failure of Protestantism have gathered rather than lost force since they were first uttered.

GENERAL NEWS NOTES

At the noon-day services in Trinity Church this week, the special preacher has been the Rev. Fr. Palmer, of the Society of St. John the Evangelist, Boston.

On Sunday afternoon, at four o'clock, Easter carols and other music were rendered in St. George's Church, Stuyvesant Square, by the Ukrainian National Chorus, under the direction of Alexander Koschetz. The members of the chorus appeared in native costume.

On Sunday afternoon, May 4th, an afternoon service was inaugurated in St. Mary's Church, West 126th Street (Manhattanville) at 5:30 o'clock. The preacher was the Rev. Herman L. Lonsdale.

The Rev. W. T. Walsh, rector of St. Luke's Church, Convent Avenue, is giving a series of lectures on Sunday evenings on The Religions of New York. The second of the series, given last Sunday evening, was on The Religion of Roman Catholics. These lectures are announced as being non-controversial.

At the Church of the Holy Apostles, Ninth Avenue, the preacher at the eleven o'clock service last Sunday was the Rt. Rev. Charles S. Reifsnider, L.H.D., of Japan.

Bishop Lloyd will visit the Church of St. Mary the Virgin on the evening of Friday, May 9th, and, after Solemn Vespers, will administer the sacrament of Confirmation. THOMAS J. WILLIAMS.

TWENTY-FIVE nationalities are represented within the Diocese of Pittsburgh, according to a survey made by the diocesan Social Service Commission. Austrians lead, with Czecho-Slovaks second, and there are more than 2,800 Syrians.

Bishop Garland Urges Spirit of Law at Pennsylvania Diocesan Convention

The Subject Debated—Religious Education—World Court Considered

The Living Church News Bureau }
Philadelphia, May 7, 1924 }

THE RT. REV. THOMAS J. GARLAND, D.D., Bishop of Pennsylvania, on Tuesday, May 6th, at the annual Convention of the Diocese, gave a large and important place in his address to a discussion of the Church's duty with respect to lawlessness, urging the members of the Diocese to take a firm and Christian stand against the forces of immorality. This portion of his address is printed on another page of this issue of THE LIVING CHURCH.

THE SUBJECT DEBATED

Immediately after the address, the Convention considered the whole matter in a special order of business. A resolution was presented urging support of the city administration's efforts to enforce the law. A heated discussion followed. Efforts were made to defeat the resolution on the ground that it was "opposed to the religious principles for which the Protestant Episcopal Church stands." The final vote was 162 in favor of the resolution and 62 against it.

RELIGIOUS EDUCATION

The outstanding features of the second day's session of the Convention were the presentation of a report from the Department of Religious Education, and a resolution urging the participation of the

United States in a Permanent World Court of International Justice.

The Rev. Z. B. T. Phillips, D.D., presented the report on Religious Education. He described the appalling conditions under which "27,000,000 American children and youths, nominally Protestant, under twenty-five years of age, are not enrolled in any Sunday school, and receive no formal or systematic religious instruction."

"The result of this situation," said Dr. Phillips, "is seen in the fact 'that eighty per cent of the criminals are boys and young men, less than twenty-five years old.'" The remedy is to be found in sound religious education. "This Diocese needs a Supervisor of Religious Education, headquarters for religious education in the Church House, with a properly equipped office, and an appropriation of sufficient funds to carry in the work of religious education in a manner commensurate with the spiritual needs of the Diocese." Mr. Hutton Kennedy urged the immediate application of the remedy from the standpoint of an educator.

WORLD COURT CONSIDERED

The resolution on the World Court, offered by the Rev. Dr. Carl Grammer, met with considerable opposition and caused considerable discussion, but finally was adopted.

The Standing Committee was elected as follows: The Rev. Messrs. G. G. Bartlett, D.D., E. M. Jefferys, D.D., J. DeWolf Perry, D.D., F. M. Taitt, and L. C. Washburn, D.D., and Messrs. E. H. Bonsall, A. J. County, W. W. Frazier, Jr., S. T. Houston, and R. F. Wood.

FREDERICK E. SEYMOUR.

Chicago Church Children Enjoy their Annual Eastertide Rallies

Protest Against Objectionable Film
—More Parish Houses—Grace
Church at St. Luke's Hospital

The Living Church News Bureau }
Chicago, May 10, 1924 }

THE EASTER RALLIES, HELD IN DIFFERENT sections of the diocese, just because they are held for children, and reflect their enthusiasm and innocence, are among the most inspiring services of the year. The rallies are held under the auspices of the different Church School Institutes, on the three sides of the city, in the suburbs, and in the Fox River Valley section. The best attended and most enthusiastic rallies this year were on the South and the West Sides. The South Side gathering was at Christ Church, Woodlawn, and the program this year was varied by having a Procession of Nations, in which five pupils from each school were in costume, representing the people of some of the Church's mission fields. A special service was said, which had been prepared by the Rev. Morton C. Stone, rector of the Church of the Holy Nativity, who conducted the procession. The Rev. Charles E. Williams, president of the Sunday School Institute, conducted the service, assisted by the Rev. H. J. Buckingham, rector of Christ Church.

Fourteen schools were represented, and their offering was \$2,694.31.

The rally on the West Side was also a large and enthusiastic gathering. It was held at St. Barnabas' Church, and thirteen schools were represented. The service was conducted by the Rev. W. A. Simms, president of the West Side Institute, assisted by the Rev. A. Gordon Fowkes. The Rev. C. E. Kennedy, assistant at St. Luke's, Evanston, was the preacher. The offerings totaled \$1,916.88, of which the children of Grace Church, Oak Park, gave \$1,062.94.

PROTEST AGAINST OBJECTIONABLE FILM

Through the courtesy of the Moving Picture Board of Censors of the City of Chicago, an opportunity was given to two groups of Church people and others, to view a certain picture about the release of which the Board was undecided. One of the chief characters is a Church clergyman, who is held up in not the best sort of light, and a very unfavorable idea is given of missionary work in the South Sea Islands. The consensus of opinion of the groups that saw the picture was that the play is not only immoral in its theme and portrayal, but also reflects discredit upon a clergyman of the Church, and upon the work of the Christian Church, under whatever name it might be carried on. The result of the conference was that

a letter was sent to the Chief of Police of the City of Chicago asking that the picture be not released in Chicago.

Another very important result of this opportunity is that this whole subject will be referred to the Department of Religious Education and the Department of Social Service of the Bishop and Council of the Diocese, so that coöperation may be given at any future time in an effort to eliminate objectionable and immoral features of certain plays, or possibly to prevent the release of the play itself. The Church Federation of Chicago coöperated in this recent instance, and will give its hearty coöperation in the plans for the future.

MORE PARISH HOUSES

The tale of new parish houses still keeps coming in. The new parish house at the Church of the Atonement is well under way, and it is expected that it will be completed by the end of August. Much of the beautiful brown sandstone of the old parish house is being salvaged, and will be used in the construction of the new house. The house will be three stories high in front and two for the main portion of the rear. There are to be commodious rooms for the Church school, for the guilds, and of course a large modern kitchen. On the second floor will be the great hall, covering the entire space of the present parish house, and two stories in height. There will be rector's study, a treasurer's office, curate's rooms, sexton's quarters, choir rooms, etc., insuring to the Atonement one of the best equipped and best furnished of parish houses. Mr. J. O. Pridmore is the architect.

In St. Peter's Parish a quiet campaign has been carried on and pledges aggregating more than \$72,000 have been obtained for a new parish house. It is expected that the objective of \$100,000 will soon be attained. A large percentage of the pledges received were made by a sacrifice, and the chairman of the executive committee, Mr. Austin J. Lindstrom, reports that practically all who asked for pledges were cordially received, and were assured of an active interest.

At Easter the standing indebtedness at the Church of the Redeemer was paid in full, and plans have been made to proceed with the enlargement and improvement of the present parish house.

GRACE CHURCH AT ST. LUKE'S HOSPITAL

For more than six months now the Sunday evening service of Grace Church, Chicago, has been transferred to the chapel of St. Luke's Hospital. The rector, Dr. Waters, assisted by the choir-master and choir of the church have done much to cheer and to give pleasure to the doctors, the nurses, the officials, and the hundreds of patients in the hospital. On Friday nights in Lent the rector held Bible readings in the assembly room of Stickney House. Early in the year the organist, Mr. Wilson, organized a chorus of forty voices, among the nurses, which has materially assisted the regular choir in the singing of Gaul's Passion music and in the rendering of anthems.

The Grace Church branch of the Public Library is in charge of Miss Ziebach, who is also in charge of the Hospital branch, and she is building this up to the same high standard as the parish branch. Doctors and nurses report that the therapeutic value of the hospital library is already evident among the patients. Books are equally in demand in both the women's and men's wards. The demand from the nurses for books has been most stimulating, over sixty nurses

and officials making applications during the first week. The books have been attractively arranged in new sectional book-cases provided by Grace Church.

A CORRECTION

In *THE LIVING CHURCH* for May 10th, a statement was made that a chapter house was to be erected in honor of Bishop Anderson, of Chicago, at the Brotherhood of St. Andrew camp at Twin Lake, Mich. The house is to be erected as a memorial to Bishop Anderson's only son, Charles Patrick Anderson, who gave his life in the Great War.

GENERAL NEWS NOTES

Chicago, irrespective of race or creed, will give a great welcome to his Eminence, Cardinal Mundelein, when he arrives in Chicago on Sunday, May 11th. Bishop Anderson and the Rev. Dr. Wolcott will represent our clergy on the reception committee. The desire is to forget all differences, and to recognize the cardinal as a great Chicago citizen and his elevation to the cardinalate as a recognition of this city's leadership in the sphere of the Christian Church, and its importance as one of the leading cities of the world.

The largest Easter offering reported for this year was at St. Paul's, Kenwood, and amounted to \$6,600.

The Diocesan Headquarters are again to be moved from 180 North Wabash Avenue to more commodious rooms in the Tower Building, 6 North Michigan Avenue. The move will be made on or about June 1st. The suite will be number 1410-16. The Church Club, the Woman's Auxiliary, the Supply Department, and the Bishop Book Shop will also have offices there.

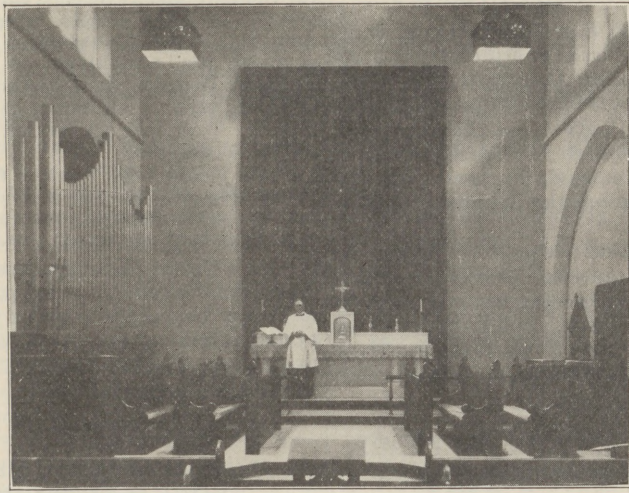
Arrangements have been made with the Department of Church Extension in New York whereby Miss Hittle, a member of St. Peter's Parish, Chicago, and now at work in Hirosaki, Japan, will become a member of the staff of St. Peter's. In return the congregation of St. Peter's is expected to designate certain of its missionary offerings to the work of the Church in Hirosaki. Before her recent departure for Japan the Woman's Guild and Auxiliary of the parish presented Miss Hittle with a check of \$50 for a portable Victrola, and the G. F. S. furnished the money for the records. The Victrola will be of great help in teaching Japanese girls.

The Church School Directors Association met at St. Chrysostom's parish house for dinner on Wednesday evening. Afterwards a very helpful address was given by Dr. Norman E. Richardson, professor of Religious Education at Northwestern University on Child Psychology and Religious Education.

The Spring Convocation of the Southern Deanery was held at St. Paul's Church, La Salle, on April 29th and 30th. The preacher on Tuesday evening was the Rev. W. B. Stoskopf. H. B. GWYN.

PREPARING FOR THE GENERAL CONVENTION

AT A DINNER given by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, in the parish house of Trinity Church, New Orleans, on Wednesday evening, April 30th, steps were taken for the entertainment of the General Convention that is to meet in that city during the fall of 1925. Although considerable preliminary work has already been done, this meeting was for the purpose of putting the plans of



ALL SAINTS' CHURCH, SYRACUSE, N. Y.

the Diocese and the city in definite order, so as to make the meeting of the General Convention a notable success. They think that the gathering is to be one of the largest ever held in the South.

The executive committee that is to have charge of the arrangements is as follows:

The Rt. Rev. Davis Sessums, D.D., honorary president; Warren Kearny, general chairman; George A. Wieland, vice-chairman; George H. Terriberry, secretary; C. S. Williams, treasurer; the Rev. R. S. Coupland, D.D., the Rev. James M. Owens, D.D., the Rev. J. Dirickson Cummins, the Rev. Gardner L. Tucker, D.D., the Rev. W. S. Slack, the Rev. A. R. Berkeley, L. M. Pool, E. G. Palmer, Charles L. Uhlhorn, A. A. Wilson, F. H. G. Fry, A. C. Symmes.

To these are added the chairmen of the following committees: Finance, L. M. Pool; Places of Meeting, F. H. G. Fry; Registration, T. J. Bartlette; Reception, W. H. Hendren; Luncheon, Orloff Lake; Outings, Ernest Lee Jahnce; Transportation, Thomas Sloo; Music, Richardson Leverich; Publicity, the Rev. W. S. Slack; Ministerial Supply, the Rev. A. R. Berkeley; Services, the Rev. Robert S. Coupland, D.D.; and Hotels, the Rev. J. Dirickson Cummins.

CONSECRATION OF THE BISHOP OF SPRINGFIELD

ACCORDING TO the Order taken by the Presiding Bishop, as printed in the issue of *THE LIVING CHURCH* for May 3d, the Ven. J. C. White was consecrated Bishop of Springfield, May 14th, by the Most Rev. Dr. Talbot, Presiding Bishop, the Rt. Rev. Dr. Fawcett, Bishop of Quincy, and the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, in St. Paul's Church, Springfield, Ill. The service began promptly at ten o'clock. There were early celebrations of the Holy Communion at both St. Paul's Church and at Christ Church at seven and at eight o'clock.

ALL SAINTS' CHURCH, SYRACUSE, N. Y.

WITH THE BLESSING of the altar and of some of the ornaments of the church by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, the new All Saints' Church, Syracuse, was put in use on Palm Sunday. The building was crowded at all of the services, the first of which was at eight o'clock, when the Bishop blessed the altar, and also blessed the palms used on that day. Bishop Fiske preached at the eleven o'clock service, for which additional chairs were brought in. The rector,

the Rev. Henry C. Staunton, preached at night to another overflowing congregation.

The church is constructed of Onondaga limestone, and is said to be very beautiful both from within and from without. The church has been built by the sacrifices and the small gifts of the people, and it is hoped soon to complete it by the construction of the choir and sanctuary.

A CHURCH SCHOOL ALTAR

A SMALL ALTAR was dedicated on Easter morning in the Beginners' Department of St. John's Church, the Rev. W. A. Jonnard, rector, of Savannah, Ga. It was made by a former pupil, and was the gift of the teachers of the department to promote reverence and teach the meaning of the altar. The tiny seven-branched candlesticks and a vase were also presented, the gifts of two little pupils and their mother. The two choirs of this parish rendered three beautiful cantatas during Passion and Holy Weeks. The boys and men sang Mercadante's *Seven Last Words* on Thursday of Passion Week and Stainer's *Crucifixion* on Good Friday night, and the women's choir sang Maunder's *From Olivet to Calvary* on Palm Sunday night.

The Rev. J. A. Schaad who held a Mission in St. Paul's Church, Augusta, in March, returned to this parish, which has no rector, for the services of Maundy Thursday, Good Friday, and Easter Day. In the afternoon the Church school gave a very attractive pageant.

A NEW SUMMER SCHOOL

STILL ANOTHER summer school is to be started this year. St. Mary's College, Dallas, Texas, offers an ideal spot for a Diocesan Summer School, and this year one will be held there from June 8th to June 14th. An attempt was made to have such a school last year, but it was not found possible to carry it through. This year all arrangements have been made, and it is expected that there will be a representative attendance.

The Rev. Bertram L. Smith, Chairman of the Department of Religious Education of the Diocese is in charge, and an able faculty has been secured, including Miss Mabel Lee Cooper, of the Department of Religious Education, Mrs. D. D. Taber, of the Woman's Auxiliary, Dean Chalmers, Mr. Carl Wiesemann, and others.

In connection with the summer school, the rapidly increasing young people's groups will hold their first gathering of a diocesan character.

A REGIONAL CHURCH

THE RT. REV. E. ARTHUR DUNN, D.D., Bishop of Honduras, was present at a recent meeting of the Convocation of Reading of the Diocese of Bethlehem, and suggested to the Convocation the formation of a regional Church for Central America and the West Indies, in harmony with the recommendation of the Lambeth Conference of 1920.

The Convocation passed a resolution endorsing this as an ideal to be worked for, and trusting that no further transfers be made from one jurisdiction to the other of either the Province of the West Indies or of the American Church.

GREATEST EASTER IN THREE HUNDRED YEARS

ST. JOHN'S CHURCH, Hampton, Va., the church of the oldest parish in the United States, of which the Rev. C. E. McAllister is rector, had the most glorious Easter Day in her long history. The offering was the largest St. John's has ever had, and there were more communicants than ever before. At the eleven o'clock service many people were turned away, unable even to get within the doors of the church. Every inch of available room in the building was filled, and every chair in the parish house was in use. Some people even sat on chairs out in the churchyard, because they were unable to get in. It is estimated that nearly 1,000 people attempted to attend the eleven o'clock service. There were over 400 who made their communions, and it is estimated that about 1,600 people attended the three services on Easter Day.

A TWO TON MISSIONARY BOX

ON MAY 2d, Mrs. B. M. Watkins, Supply Secretary for the Woman's Auxiliary of the Diocese of Los Angeles, sent off the annual missionary box to St. Timothy's Mission, Tanana, Alaska. It weighed nearly two tons.

On account of the difficulties of transportation it was decided to entrust the shipment to the United States Parcels post, and so it was wrapped up in seventy-seven packages and taken to the Post Office. The postage bill was \$217.

This was the Lenten box work of the various parochial branches of the Auxiliary over the Diocese. The valuation placed on the shipment was \$5,000.

A SIGNAL ON GOOD FRIDAY NOON

ATTRACTED by the remarkable charge of Judge D. A. R. Crum last fall to the Grand Jury of Crisp County, which was printed in the *Manufacturers' Record* of Baltimore, and in the Atlanta papers, the Rev. J. Harry Chesley, vicar of Christ Church, Cordele, Ga., asked the authorities of the Cordele Sash, Door, and Lumber Co. and of the Beechwood Mills of that town to sound a signal of three, long, clear blasts from their whistles at twelve o'clock on Good Friday, that the people of the community might stop for one minute to think upon the "Master of Men." In recognition of this observance, Mr. Chesley, who says it was eminently fitting that lumber mills should sound this call, as though to say "is not this the Carpenter?" has received the following letter from Judge Crum:

"Cyrene Commandery, Knights Templar, of Georgia, has directed me to express to you its very deep appreciation of

the thought and reverence which prompted you in bringing public attention to the fact that Good Friday was the anniversary of the crucifixion of our blessed Saviour. In these days of thoughtlessness of much that is sacred, it is indeed well that we have one to remind us of these solemn occasions.

"Our community wishes for you and yours long life and peace among men and finally sweet companionship with Him who died that we might live."

Judge Crum, though a member of the Methodist Church, has accepted from the Rev. Mr. Chesley a copy of the Book of Common Prayer for use in Court Chambers, and for which Judge Crum has expressed his appreciation.

ALL SAINTS', NEW YORK, CENTENNIAL

ALL SAINTS' CHURCH, New York City, the Rev. Kenneth Sylvan Guthrie, Ph.D., rector, is to celebrate its centennial especially by the production of a pageant entitled *The Dawn of Liberty*, to be given Tuesday, May 27th. It is described as being a review from the Roman times, through mediæval days, to the present, with a look toward the future.

All Saints' Church is the third oldest unaltered edifice of the Church in New York City. It still has the old slave gallery with which it was originally built. There are many other antiquities in the church.

EDITOR RETIRES

THE APPROACHING retirement of the Rev. W. Russell Bowie, D.D., from the editorship of the *Southern Churchman* has already been indicated. In the issue of that journal for May 3d Dr. Bowie announces his resignation and prints a statement of the editorial policy which he has maintained. The following are the resolutions of the board of directors accepting his resignation:

"WHEREAS, During his ministry as rector of St. Paul's Church, Dr. Walter Russell Bowie, the present editor of the *Southern Churchman*, became associated with its staff and has for several years been its editor; and

"WHEREAS, During the period of his association with the editorial staff, and, later, under his entire direction of the editorial policy, the paper has made marked progress in every way, and, through a large and increasing circulation, has been a vital factor in the constructive work of the Church; and

"WHEREAS, Notwithstanding Dr. Bowie's acceptance of the call to become rector of Grace Church, New York, he has been willing and able, upon request of the management of this paper, to continue as editor of the *Southern Churchman*, without change in its editorial policy, and to the satisfaction of the many friends of the paper who had been most solicitous that Dr. Bowie should do so; and

"WHEREAS, Through his leadership, though from a distant city, he has been able to direct the policy of the paper in accordance with his message and purpose as declared in the editorial of April 7, 1923, that

"The *Southern Churchman* will continue to stand for exactly what it has been standing for ever since the present editor has known it. It will try to express the simple and vital religion of its evangelical and missionary inheritance. It will exalt our Lord Jesus Christ as the one perfect Incarnation of the Father, and as Master of all our life. And this it will do in dependence upon the Holy Spirit, who continually can bring new and fresh interpretations

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"RESOLVED, FURTHER, That in the future conduct of the paper the Board will set before it the same ideals for which it has always stood."

BISHOP CAPERS' TENTH ANNIVERSARY

THE DIOCESE OF WEST TEXAS on SS. Philip and James' Day, May 1st, very fittingly celebrated the tenth anniversary of the Consecration of its Bishop, the Rt. Rev. William Theodotus Capers, D.D. With but two or three exceptions, every clergyman of the Diocese was present, and many of the parishes and missions of the Diocese were represented by their respective vestries and Bishop's committees. The visiting clergymen from out of the Diocese were the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, the Bishop's brother, the Rev. Walter B. Capers, D.D., rector of St. Andrew's Church, Jackson, Miss., the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, and the Rev. Charles Clingman, rector of Trinity Church, Houston, Texas.

On Wednesday evening, the Eve of SS. Philip and James' Day, a service was held at St. Mark's Church at which Bishop Maxon was the preacher. Thursday morning at ten o'clock the Holy Communion was celebrated at St. Mark's Church, Bishop Capers being the celebrant, assisted by the retired Bishop of the Diocese, the Rt. Rev. James S. Johnston, D.D., Bishop Maxon, the Archdeacon of the Diocese, the Rev. B. S. McKenzie, and the rector of the parish, the Rev. S. Arthur Huston.

At this service the Bishop delivered an address in which he showed that the Diocese had made marked progress during the past ten years. Some of the interesting figures which he gave were as follows: five parishes that had formerly drawn from \$300 to \$600 a year from the Board of Missions had become self-supporting and were now contributing each from \$600 to \$1,200 a year to the support of the missionary work of the Church. Four missions had become parishes and five new missions had been organized. The records of some of the parishes, three of which have been organized within the last three years, show remarkable increase in communicants and in financial strength: they are Del Rio, Uvalde, San Benito, and Eagle Pass. Del Rio, in 1914 had a budget of \$632. This parish now has a budget of \$6,447, and has built a parish house and a rectory. Eagle Pass, in 1914, had a budget of \$1,200, the budget being now \$6,000, and it has built a very attractive parish house. Uvalde had a budget of \$844, it has now a budget of \$4,000, and has built a rectory; San Benito had no budget at all, but was drawing \$600 a year from the Board of Missions. It now has a budget of \$2,000, and has become a self-supporting parish.

The Bishop's report showed that the gain in the communicants was twenty-nine per cent over the number that he

found at his consecration. He, also, showed that the total amount of the annual contributions to the Diocese had increased nearly \$50,000. He reported that every parish of the Diocese was manned, with the exception of one. Five of the present clergy he himself had ordained, and another was ordained in the East as a candidate from West Texas. His report showed that seven parish houses, six rectories, and three churches had been built during his episcopate, and that two new churches were now under construction. His report further showed that the Diocesan indebtedness of the schools had been reduced from \$150,000 to \$42,000, and that the schools were in a most encouraging condition.

The address of the clergy to their Bishop was read and presented by the Rev. Charles W. Cook, Judge S. G. Tayloe read and presented to the Bishop the address of the laymen, paying like high tribute to him, and pledging anew their love and their loyalty. The keynote of all that was said in eulogizing Bishop Capers emphasized his gift of fellowship, his exalted character, his untiring and devoted service, his sweet humility, and his unwavering loyalty to the Master. The Rev. Dr. Moore spoke for the Protestant bodies of the city, and said the outstanding impression that Bishop Capers has made on the community was that a man of God with unwavering courage and irrefragable faith had come among them. The Rotary Club through one of its delegated members paid high tribute to the Bishop as a noble citizen and a faithful friend.

BROOKLYN CHURCH JUBILEES

TWO BROOKLYN CHURCHES have been keeping jubilees recently, the Church of the Resurrection, Richmond Hill, and St. Philip's Church, Dean Street.

At the celebration of the golden jubilee of the Church of the Resurrection, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, a former rector, was the officiant at the early Mass, and the preacher at the midday service. In the afternoon the Rev. William P. Evans, rector emeritus of the parish, broke ground for a new parish house, and at Evensong the preacher was another former rector, the Rev. Harry Bell Bryan. On Monday evening the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, delivered an address of cheer, which was followed by a parish reception.

St. Philip's Church has been giving a week to the celebration of its silver jubilee. It hopes to become soon the second incorporated parish for colored people in the Diocese.

Among the speakers was the Ven. Archdeacon Russell, of St. Paul's School, Lawrenceville, Virginia.

VICE CHANCELLOR FINNEY HONORED

IN CONFERRING the degree of Doctor of Laws upon Mr. Benjamin F. Finney, Vice Chancellor of the University of the South, the citation to the Board of Trustees of Hobart College said that the degree should be awarded "In recognition of his splendid example of Christian leadership, his valuable service to industry and agriculture in the application of the science of chemistry, and, in particular, his service and devotion to the cause of Christian education as Vice Chancellor and President of our sister institution, the University of the South."


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A PENNSYLVANIA CENTENNIAL

THE CELEBRATION of the one hundredth anniversary of St. Mark's Parish, Lewis-town, Pa., the Rev. William Heakes, rec-tor, which had been in progress for sev-eral days, reached its culmination on St. Mark's Day, when prominent clergymen and laymen, representing the Diocese of Harrisburg, city officials, pastors of Lewis-town churches of several religious bodies, and prominent local men, gathered in the Carlisle Tea Room in the afternoon and eulogized the parish and its beloved rec-tor. Those conveying congratulatory ad-dresses were General Charles M. Clem-ent, Chancellor of the Diocese of Harris-burg, Richard N. H. Wharton, Treasurer of the Diocese, State Senator Frederick W. Culbertson, the Rev. Dr. James Martin Yeager, the Rev. Dr. A. Lawrence Miller, Mayor Robert B. Montgomery, and Mr. Meredith Myers.

One of the features of the celebration was a pageant depicting the costumes worn by the ancestors of the present mem-bers of the parish. The periods were in terms of a quarter of a century, and the couples marched into the parish house to the strains of appropriate music.

The Rev. Mr. Heakes announced that he contemplated retiring from the active ministry just as soon as he could secure another house in Lewistown, and move from the rectory. He has been rector of his present parish for fifteen years. He has been forty-two years in holy orders.

BISHOP McKIM MARRIED

THE MARRIAGE of the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, and Mrs. Elizabeth Pentland Baird, oc-curred at the Cathedral in Quebec, Canada, early in May, the bride having arrived immediately before on a steamer from Europe, and the Bishop having met her in Quebec. Bishop and Mrs. McKim proceeded at once to Vancouver, from which they were to sail on May 15th. Mrs. McKim was the widow of the late John E. Baird, resident for many years in Phila-delphia and afterward in Honolulu.

DR. TOOP'S ANNIVERSARY

THE PARISH of the Church of the Holy Apostles, Philadelphia, has been cele-brating the tenth anniversary of the rec-torship of its rector, the Rev. George Herbert Toop, D.D.

Last Sunday was observed as "Family Sunday," when there was a Corporate Communion for the communicants of the parish, including representatives of the vestries of the three chapels in the parish, the Chapel of the Mediator, West Philadelphia; the Chapel of the Holy Communion, and the Chapel of St. Simon the Cyrenian.

On Thursday evening a reception was given to the rector and Mrs. Toop by the members of the parish. The Bishop and Mrs. Garland and a large number of the clergy of the Diocese were present.

THE CODE OF GENTLEMEN

IN HIS SERMON at the installation of the Rt. Rev. T. J. Garland, D.D., as Bishop of Pennsylvania, the Rt. Rev. T. F. Gailor, D.D., President of the National Council, said, according to the report in the Philadelphia *North American*:

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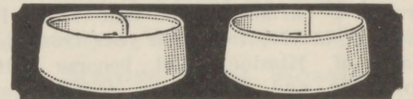
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ALASKAN SAINTS REMEMBERED

TWO MEN, whose lives were consecrated to the mission work of the Church in Alaska, were fittingly remembered at the Church Missions House, New York, May 8th, at a service of the Holy Communion in the Chapel, where a baptismal font to the memory of the Rev. Charles E. Betcher, and an altar book to the memory of the Ven. Hudson Stuck, were presented and consecrated by the Rt. Rev. Thomas Frank Gailor, D.D., President of the National Council of the Church. The memorials were made possible by gifts secured in the Missions House.

During the service which was simple and impressive and was attended by a majority of the Missions House staff, Bishop Gailor spoke feelingly of the transforming and mellowing influence of God's love in the lives of the two men which were given up to the service of the Church, and of the influence and example of their work upon those who are following in their footsteps among the people of Alaska.

DEATH OF MRS. SARAH L. EDDY

MRS. SARAH L. EDDY, for many years a faithful member of St. Paul's Church, East Cleveland, Ohio, died at her home April 28th, after an illness of a year's duration.

Mrs. Eddy was born in New Haven, Conn., the daughter of the Rev. Anson Smyth. While still a child the family came to Ohio, and, after her marriage, she took up residence in East Cleveland and became interested in the work of St. Paul's Church. She was president of the parish branch of the Woman's Auxiliary for twenty years, or until her infirmities forbade.

Memorial services were said in the parish church on May 1st by the Rt. Rev. W. A. Leonard, Bishop of Ohio, and the Rev. A. S. Payzant, rector of the parish.

DEATH OF POET OF PATRIOTISM

MR. H. H. BENNETT, editor of the *Chillicothe News-Advertiser*, died May 1st, after a very brief illness. Mr. Bennett was the author of the patriotic poem, *The Flag*, "Hats off! The flag is passing by," that may be said to have a permanent place in the anthology of American patriotic poetry. He was for many years senior warden of St. Paul's Church, Chillicothe, lay reader, and superintendent of the Church school. He was well known in Ohio as a poet and historical writer, and has written several volumes on the history of Ohio.

NEWS IN BRIEF

ALABAMA—The Diocese of Alabama has made careful plans for collecting the Japan Reconstruction Fund under the chairmanship of the Rev. M. S. Barnwell, rector of the Church of the Advent, Birmingham. This appeal was presented to five Convocational Conferences of the Woman's Auxiliary, which met in succession the last few days of April and early in May. The Auxiliary undertook to arouse interest and direct attention to the information set forth by the National Council.—St. Paul's Church, Carlowville, a rural parish of fifty-three communicants, sent in its Lenten offering Easter night, which, with a small subsequent addition, amounted to \$125.—The Diocese has recently purchased an episcopal residence in the city of Birmingham, which will be occupied October 1st, by the Bishop Coadjutor, the Rt. Rev. W. G. McDowell, D.D.—The Rt. Rev. Oscar Randolph, of St. Mary's Church, Birmingham, as a volunteer speaker for the Near East Relief, has spoken in a number of Alabama parishes this spring, raising several thousand dollars for this outstanding Christian charity.

ARIZONA—The confirmations at Trinity Pro-Cathedral, Phoenix, have numbered 120 since January, or nearly fourteen per cent of the communicant list. Large confirmation classes are reported from Douglas and Tucson, and throughout the District.—New missionary work has been started at Superior, at Roosevelt, and at Salome. The church and parish house at Nogales have been enlarged at a cost of \$13,000. At the Pro-Cathedral a new lectern has been given in memory of the late J. Hull Browning, of New York. Grace Church, Tucson, will receive \$5,000 and St. Luke's-in-the-Desert Sanitarium, \$14,000 by the will of the late Miss Pomroy, of Tucson. The church there will be enlarged this year.—There is much building in prospect. Douglas has raised the money for the erection of a long-needed parish house, and Clifton will erect a new church and parish house to replace the one burned last year.—St. Luke's Home, Phoenix, has increased its endowment by \$10,000, and has secured a fine new administration building, a new nurses' home, a new bungalow for women patients, and a central heating plant, all through gifts from friends in Arizona and elsewhere.

COLORADO—On Low Sunday there was unveiled and dedicated in St. Mark's Church, Denver, Colo., the Rev. Elmer N. Schmuck, rector, a large altar-piece representing the Ascension, the work of a Denver artist, Albert Byron Olson. It is a memorial to a former rector of St. Mark's, the Rev. John H. Houghton.—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, conducted a Preaching Mission in Billings, Mont., just after Easter.

DALLAS—The Lenten season was more generally observed in the city of Dallas than for many years, and the attendance at the services in all the parishes was generally increased. A new feature was the weekly Pilgrimage, which consisted of a service held each Friday evening at one of the churches in which all the congregations joined. The city clergy took turns in preaching, and the scheme proved very successful. Each Monday evening a dinner and a conference was held at the Cathedral, where classes on different phases of parish educational work were held. The faculty consisted of several clergymen of the Diocese. Much interest was manifested in this.—The Church of the Incarnation, Dallas, 650 communicants, made a wonderful Easter offering from all departments, the Church school giving \$1,700 for missions, and the congregation \$10,000 for the building fund for the new church.

EAST CAROLINA—The initial service at St. Andrew's, a handsome new brick church on Wrightsville Sound, near Wilmington, recently erected under the direction of the Rev. Frank D. Dean, was conducted on Sunday, April 27th. Mr. Dean, priest in charge, was in charge of the service, while the sermon was delivered by the Rt. Rev. T. C. Darst, D.D., Bishop of the Diocese. A large number of memorial gifts were dedicated at this service by Bishop Darst, including most of the furnishings for the chancel and sanctuary.—East Carolina is this month in the midst of three campaigns to raise funds for special objects. The Thompson Orphanage campaign to raise \$150,000 in the three North Carolina dioceses to carry out a building program is receiving the hearty support of the clergy and laity. Bishop Darst has asked all of the parishes and missions to take a special offering on May 25th, for the Japan Reconstruction Fund. Under the leadership of the Rev. R. B. Drane, D.D., rector of St. Paul's, Edenton, plans are being made for a drive to secure funds to aid in the erection of the Hunter building at St. Augustine's school for negroes in Raleigh, N. C.—Several parishes and missionary fields in East Carolina, which have been without rectors for some time, are now filled, and Bishop Darst expects to have every church in the Diocese supplied with services by the summer. The Rev. E. T. Jillson, of the Diocese of Lexington, has accepted a call to Holy Trinity Parish, Hertford, and is now in residence there. The Rev. H. D. Cone, of the Diocese of Vermont, is spending the month of May in Clinton, where he has under consideration a call to St. Paul's Parish. The Rev. S. E. Matthew's, recently ordained to the diaconate by Bishop Darst, is now in charge of the church in Hyde County.—East Carolina set itself a goal in the children's Lenten mite box offering, asking the Church schools to raise \$6,000. There was much interest manifested, and judging from the reports received by the diocesan treasurer so far, the goal will be reached. The record of three small schools will be of interest: St. David's, Creswell, with a goal of \$100, raised \$130; St. Andrew's, Columbia, was asked to raise \$30, and contributed \$55, and St. Luke's, Roper, exceeded its quota of \$60 by \$5. These amounts represented from fifty to seventy-five per cent

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increase.—The Young People's Conference, which is scheduled to meet in Greenville, N. C., on May 24th, 25th, and 26th, will have as its leader the Rev. Gordon M. Reese, according to an announcement made by the Rev. W. R. Noe, Executive Secretary of the Diocese. St. Paul's Church, Greenville, under the leadership of the rector, the Rev. J. E. W. Cook, is planning to take care of 300 delegates. In this they will be assisted by members of other Greenville churches.—The Preaching Mission of the Rev. J. A. Schaad in St. John's Church, Wilmington, during Passion Week, was a very successful one. A number of the Wilmington clergy assisted the rector of St. John's, the Rev. J. R. Mallett, in arousing interest in the Mission.—His people have heard with interest that Bishop Darst contemplates an ocean voyage this summer, with a short visit to England. His physicians have urged the necessity of such a trip. In addition to his heavy diocesan duties, Bishop Darst has been in great demand as a speaker outside of East Carolina. The past year has been a very busy one for him, and the news that he is to have a real rest has been received with pleasure.—Bishop Darst has accepted an invitation to be special preacher at Trinity Church, New York, in September.

FOND DU LAC—The Rev. Paul O. Keicher, of Appleton, gave an address on Christian Nurture at the Mother and Son Dinner of St. Paul's Cathedral Church school, Fond du Lac, on May 1st. Toasts were given on behalf of Our Mothers and Our Boys, and the Dean spoke on The Class Treasury. The program ended with two reels from the University of Wisconsin Bureau of Visual Education, which supplies slides and films for schools and churches within the state. One hundred mothers and sons sat at the table. The dinner was the sequel to a similar one given for Fathers and Daughters, just before Lent.

INDIANAPOLIS—The men of St. John's Church, Bedford, the Rev. H. R. Hole, rector, recently carried out a successful campaign to celebrate the twentieth anniversary of the "Stone City" parish by wiping out the remaining indebtedness of between two and three thousand dollars, which, in annual payments, would have gone on for another six years. Early in 1904, Archdeacon Wm. M. Walker gathered a congregation with about six communicants, which secured a building lot and planned a beautiful little stone church. In 1908, under the Rev. (now Canon) Wm. C. Otte, a commodious stone rectory was built, with a guild hall in the basement. In 1919, under the Rev. A. Elliston Cole, the church was completed and a pipe organ installed. Last year the total parish receipts amounted to over \$6,700, more than \$1,000 being used for missions and charities, and \$600 added to the rector's salary. There are now well over a hundred communicants. The next forward step projected is a suitable parish house, to provide for further expansion in a rapidly growing city.

KENTUCKY—At the services at Christ Church Cathedral, Louisville, the attendance was 2,495, the largest ever reported, and the Easter offering amounted to \$3,150. Besides these, thank offerings and memorials of varying sums of money were given to the Cathedral Endowment Fund through the Memorial and Thank Offering books.—The Easter Day attendance at the Church of the Advent, Louisville, was also very large, ninety per cent of the members making their communions during the day.—On Easter Monday, work was begun on the enlarged parish house of the Church of the Advent. The plans include a new stone front, in keeping with the church, to which it is to be connected by a stone cloister. Provision is also made for a commodious choir and robing room, extra guild and club rooms and a study and office for the rector, with janitor's apartments at the back. This new part of the building will represent the expenditure of \$35,000 and when finished will be one of the most complete and desirable pieces of church property in the Diocese.—Since the addition of the Rev. John M. Nelson to the staff of the Cathedral, daily morning services have been resumed there. Canon Nelson is also chaplain of the Norton Infirmary and is holding regular services in this institution.

LONG ISLAND—The speaker at the May meeting of the Brooklyn Clerical Club was the Rev. St. Clair Hester, D.D., rector of the Church of the Messiah, Brooklyn. His subject was The Duty of the Church in Promoting World Peace.—The annual service of the Little Helpers of the Diocese was held on Low Sunday at St. Anne's Church, Brooklyn Heights, the address being made by the rector, the Rev. Frank W. Creighton.—At the Church of the Good Shepherd, Brooklyn, recent memorials include an altar and redos

for the chantry, given by the Molloy family, and a sanctuary chair, given by the children of the late Mrs. Norwood.

NORTHERN INDIANA—After spending the winter in Florida, Bishop White returned to his home in South Bend, early in April, with improved health, and is making his visitations. Confirmation classes are reported larger than usual in several places visited.—By appointment of the Bishop, the annual Council of the Diocese will be held in St. Paul's Church, Hammond, on Wednesday, May 21st. The Church Service League of the Diocese, with its constituent organizations, will meet in the same place on Tuesday, May 20th.—Under the auspices of the Diocesan Department of Religious Education, of which the Rev. Charles Herbert Young, is chairman, a regional conference of Church school teachers and workers was held in St. James' Church, South Bend, Sunday, April 27th. The schools of South Bend, Mishawaka, Elkhart, La Porte, and Plymouth were well represented, and group conferences were led by Mrs. Ferguson, of Chicago, for primary teachers; Miss Thompsett, of South Bend, for the intermediate grades; and Mr. Young for the Seniors. A general meeting was held in the evening at which addresses were made by the Rev. G. H. Thomas,

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of Chicago, the Rev. the parish, and by the conference was cons permanent organizati made for conferences all parts of the Dio parts of the Easter ferings, and a large munionis made than Lenten Offering for greater than in pr however, that St. J hart, the Rev. W. J receive the banner. T \$800. There are less in the school.—The of Trinity Church, from an illness with Tuesday in Holy W were taken by the B visitation for Confir deacon, the Ven. H was comforted by t people, and cheered the Easter offering

OKLAHOMA—There mass meeting for C Hotel, Oklahoma Ci 21st, the purpose gether members of ters of the Brotherl men, members of of parish men's cl interest of laymen Addresses will be Huston, of San An Thurston.

OREGON—The Rt. ner, D.D., Bishop Easter morning, th Stephen's Pro-Cath was given by Mrs. mother, Mrs. Eliza Mich., who died in on a visit to her Summer are quite baby girl, who arri second daughter.

OKLAHOMA—The Church, Paul's Val time to match t he offered them o visit. The money property.

PANAMA CANAL Panama, the Rev. tor, a parochial opened with a to pils. St. Paul's is the Missionary D numbers over 500 ten years over 6, tized there. The necessity, and qu building adjoining parish hall. The three West Indian the Bishop as Ch ments the long Church, Colon. Lent have been District, and in thirty-nine of wh oral and fourteen Saviour in Colon. from the quarter Republic of Colo property there of held in club most part. In Sa pany has lent a and the United F sistance, providi inviting its man the Bishop used in Spanish for in the Republic

SOUTH CAROLI vice in Charlest del, D.D., has re May 8th he goes land, Ohio, when fall with the Dean of the Cat

UPPER SOUTH ing of Christ Ch in 1917, was \$12 is \$1,370, or 4.37 Juhan is rector.

WESTERN NOR vice of the pres of the Church s vocator, was bel N. C., on Satur the largest per to the school fo sonville, and th rollment during of St. Paul's C

of Chicago, the Rev. J. M. Francis, rector of the parish, and by the Rev. Mr. Young. The conference was considered so helpful that a permanent organization was effected, and plans made for conferences at stated periods.—From all parts of the Diocese come encouraging reports of the Easter services, with generous offerings, and a larger number of Easter communions made than ever before. The Children's Lenten Offering for Missions, is reported much greater than in previous years. It is believed, however, that St. John's Church school, Elkhart, the Rev. W. J. Lockton, rector, will receive the banner. The offering amounted to \$600. There are less than one hundred pupils in the school.—The Rev. E. L. Roland, rector of Trinity Church, Logansport, is recovering from an illness with which he was taken on Tuesday in Holy Week. The Easter services were taken by the Bishop, who was making his visitation for Confirmation, and by the Archdeacon, the Ven. H. R. White. Fr. Roland was comforted by the kindly attention of his people, and cheered by the information that the Easter offering was \$1,050.

OKLAHOMA—There is to be a dinner and mass meeting for Churchmen at the Huckins Hotel, Oklahoma City, on the evening of May 21st, the purpose of which is to bring together members of Men's Bible Classes, Chapters of the Brotherhood of St. Andrew, vestrymen, members of the Bishop's committees and of parish men's clubs and to stimulate the interest of laymen generally in the Church. Addresses will be made by the Rev. Arthur Huston, of San Antonio, Tex., and by Bishop Thurston.

OREGON—The Rt. Rev. Walter Taylor Sumner, D.D., Bishop of the Diocese, blessed on Easter morning, the St. Mary chapel of St. Stephen's Pro-Cathedral, Portland. The chapel was given by Mrs. Sumner in memory of her mother, Mrs. Elizabeth Mitchell, of Negaunee, Mich., who died in Portland, last year while on a visit to her daughter.—Bishop and Mrs. Sumner are quite happy at the arrival of a baby girl, who arrived April 1st. This is their second daughter.

OKLAHOMA—The people of St. Mary's Church, Paul's Valley, raised \$1,900 in a short time to match the Bishop's \$1,000 which he offered them on the occasion of a recent visit. The money is to be used in repairing property.

PANAMA CANAL ZONE—At St. Paul's Church, Panama, the Rev. Arthur F. Nightengale, rector, a parochial grammar school has been opened with a total enrollment of 140 pupils. St. Paul's is the largest congregation in the Missionary District, its Church school numbers over 500 pupils, and during the past ten years over 6,000 infants have been baptized there. The day school has become a necessity, and quarters have been leased in a building adjoining the church, as there is no parish hall. The board of trustees contains three West Indians and three Americans, with the Bishop as Chairman. This school supplements the long established one of Christ Church, Colon.—The confirmations during Lent have been unusually numerous in the District, and include fifty-three Americans, thirty-nine of whom are members of the Cathedral and fourteen of the new Mission of Our Saviour in Colon.—Bishop Morris has returned from the quarterly visit to the missions in the Republic of Colombia. The Church has no property there of any kind, and services are held in club houses and consulates for the most part. In Santa Marta the railroad company has lent a building for Church purposes, and the United Fruit Company gives every assistance, providing a hall on the Prado and inviting its many employees. In Santa Marta the Bishop used the Book of Common Prayer in Spanish for the first time, it is believed, in the Republic of Colombia.

SOUTH CAROLINA—After four months' service in Charleston, the Rev. Alfred W. Arundel, D.D., has returned to New York City. On May 8th he goes to Trinity Cathedral, Cleveland, Ohio, where he will be associated until fall with the Rev. Francis S. White, D.D., Dean of the Cathedral.

UPPER SOUTH CAROLINA—The Lenten offering of Christ Church school, Greenville, S. C., in 1917, was \$124. The offering just collected is \$1,370, or 4.37 per capita. The Rev. Frank A. Juhan is rector.

WESTERN NORTH CAROLINA—The annual service of the presentation of the Lenten offering of the Church school of the Waynesville Convocation, was held at Calvary Church, Fletcher, N. C., on Saturday, May 3d.—The banner for the largest per capita offering was awarded to the school for St. James' Church, Hendersonville, and that for the largest increase in enrollment during the past year to the school of St. Paul's Church, Edneyville.

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2. All Saints' Church, Tokyo.....	35,000
3. St. John's Church, Asakusa.....	35,000
4. Grace Church, Bancho	35,000
5. True Light Church, Fukugawa.....	10,000
6. Holy Trinity Church, Sugamo, repairs and improve- ments	5,000
7. Church and parish house, including site (cost \$50,000), to house both an English-speaking and a Japanese congregation formerly worshipping in Trinity Cathed- ral	100,000
8. Christ Church, Senju, land (cost \$5,000), church, and house for kindergarten, cost.....	15,000
9. Repairs and replacements in churches outside of Tokyo	25,000

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1. Two new dormitories, \$50,000 each.....	\$100,000
2. Addition to main Class Room Building, 2 wings at \$60,000 each	120,000
3. Repairing and rebuilding Chapel.....	54,200
4. Repairs and improvements to the Library.....	37,500
5. Repairs and rebuilding, Class Room Building.....	40,000
6. Minor repairs to Dining Hall.....	7,500
7. Minor repairs to the two Dormitories.....	3,900
8. Minor repairs to the Gymnasium.....	1,600
9. Water tank and other minor repairs.....	1,500
10. New Heating Plant, including house.....	25,000
11. Miscellaneous	3,800

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6. Equipment for Class Room Building.....	25,000
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4. Frame Science and Music Building, containing Class Rooms, Laboratories, Domestic Science rooms, Din- ing room, Kitchen and practice rooms.....	50,000
5. Four frame Dormitories to house 50 girls each, at \$15,000 each	60,000
6. Frame Gymnasium and Assembly Hall.....	20,000
7. Equipment and furnishings for 2, 4, 5, and 6.....	35,000
8. Five frame houses for teachers, at \$5,000 each.....	25,000

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2. School for American Children—our share of inter- denominational enterprise	10,000
3. Allowance for shrinkage, expenses, etc.....	170,000

Total amount needed.....	\$3,000,000
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Balance to be raised.....	\$2,400,000

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