

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

VOL. LXXI

MILWAUKEE, WISCONSIN, MAY 31, 1924

No. 5

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

PRAYER BOOK REVISION. II.

Editorial

A SECOND LINE OF DEFENSE

By John H. Frizzell

COMMON SENSE AS TO THE BOOK OF COMMON PRAYER AND THE COMMON PEOPLE

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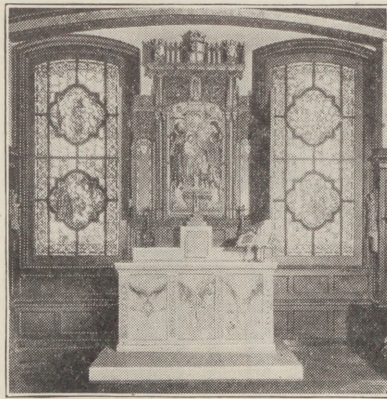
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G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Asst. Editor

VOL. LXXXIX

JUNE, 1924

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Single Copies, 10 Cents

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281 Fourth Avenue, New York

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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"How is it the members of the Roman Church flock round their altar whether they are shabbily and poorly dressed or not? It seems to me that the curse of respectability is a blight upon our Church among others. Let us do our best to wipe out the curse. It is sad; distressingly sad, to think that some of our own children are kept away from Church teaching for month after month, on the paltry, unworthy excuse of poor clothing. Trust your fellow Churchmen a little more than you do. We want you and your children among us, poorly dressed or otherwise, and we prefer modesty to finery. God bless you all, and give you courage unashamed."—The Scottish Chronicle.

The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, MAY 31, 1924

No. 5



EDITORIALS AND COMMENTS

Prayer Book Revision. II.

THE proposal for the amendment of the general rubric entitled Concerning the Service of the Church, as printed on page 5 of the Report, is an attempt to safeguard "the regular Services appointed for Public Worship in this Church," and at the same time to allow some latitude in the use of extra-liturgical services.

There are two matters which present themselves in this latter connection. The first is to the restriction of the range from which formularies may be drawn. Apart from the fact that a service or devotional exercise made up from parts of the Prayer Book pieced together is unscientific and unedifying, it cannot be gainsaid that the devotional formularies are too limited in subject matter and expression to be helpful. The Commission appears to recognize this difficulty by adding "any Book set forth by the authority of this Church," but, beyond, perhaps, the Book of Offices, which has the authority of the House of Bishops, it may be asked, "Where is that Book to be found?" The fourth paragraph somewhat enlarges the range by allowing the use of "prayers taken from the Service Books authorized by any Church in Communion with this Church," but, after all, that only means a few collects and prayers found in the English, Scottish, Irish, and Canadian rites. The poverty of the source of supply is illustrated by the attempt made in many widely used Forms of Service for the Three Hours' Devotion to draw its liturgical formularies from the Book of Common Prayer. Such devotions are barely related to the central mystery there being rehearsed, they do not draw the worshipper to the objective Commemoration of the Passion, they are *jejune*. It is well known that, because of the limitation of the Prayer Book, numbers of priests draw the devotions for this well recognized extra-liturgical service from sources "not authorized by this Church."

What is true of the services for the Commemoration of the Passion is also true, say, of a service for the Commemoration of the Saints, for the Commemoration of the Faithful Departed, for the Commemoration of the Blessed Sacrament, for Intercession for Missions, etc. There is but meager material in the Prayer Book from which to draw helpful inspiration and devotion for any such service. As the Church has not put forth prescribed forms to meet such "occasions," it is evident that priests will have to turn to other sources of supply to meet the ever increasing demand to find an outlet for the expression of popular devotion.

The second point refers to the *jus liturgicum* of the bishop. Properly, it is amply provided for in this general rubric. To the bishop, in the last resort, belongs the regulation of any extra-liturgical service. However, we take it that every prayer or formulary or devotion not in the Prayer Book, does not necessarily require the license of the bishop for use by a priest. It is well to remind ourselves that some of the finest devotional formularies which today are enshrined in the liturgies of the Church were fostered by the *jus liturgicum* of

the pastors of the people rather than by that of the bishops. We commend these two suggestions to the wisdom of the Commission in its endeavor to find a practical solution to the problem which confronts so many of our clergy in giving services which have popular attraction, first from the point of view of worship and edification, and second, compiled with liturgical propriety. We feel sure that the Commission can so restate the permission for extra-liturgical services as to remove the limitation now imposed, and to make it clear that the bishop only interposes his authority in case of the abuse of the liberty thus conceded.

The use of formularies of worship other than the regular and prescribed services of the Church, of whatever kind they be, has this advantage, that it introduces what to the people is new and, in a sense, experimental. Its use is thus tested and, if it meets a spiritual or devotional need, its acceptance is assured. This has been demonstrated in the case of the Three Hours' Devotion, which may be regarded almost in the light of a permanent rite. Another instance is that of the office of Compline, which has become popularized chiefly through use at the various conferences and summer schools of the Church. It is not of the devotional value of these rites to which we would now call attention, but rather that, through experimental tests, they have won general acceptance. That is the method of liturgical development.

It would seem to be of the utmost importance that all new matter, especially such as touches public worship and the administration of the Sacraments, before being finally and definitely established as "the use of this Church" by action of the General Convention, should be permitted as an "alternative use" for *at least* three years. Rites, formularies, prayers, cannot give evidence of their value either in arrangement or subject matter, simply from perusal on the printed page, much less when separated from the context of the rite as a whole, as presented in the disconnected proposals of the Report. It is only by actual use that it will be found whether such new matter, either in arrangement or formularies, enriches the rite, inspires worship, and tends to edification. It is to be admitted that the Church cannot be on safe ground in restoring to its offices forms which the Christian experience of centuries have found valuable, but which, for reasons at the time deemed compelling, were withdrawn. Even such formularies cannot be introduced in a haphazard way without regard to proper liturgical method and setting. It is necessary to remember that we are dealing with the Anglican Rite—the American variant of that Rite to be accurate—and that it is not the same in structure or devotional expression as the Sarum, or Roman, or Byzantine Rite, and therefore that to attempt to take isolated fragments of any such rite, no matter how helpful they might be in themselves, and to insert them in the Anglican office, without any regard to homogeneity or congruity, would seem to be unscientific and amateur. Hence the revision which em-

braces new matter, as well as that which looks to use or to restore formularies drawn from traditional Catholic sources, needs the test of experience in use and a favorable verdict from liturgical scholars and devout worshippers in order to justify its permanent inclusion in the Book of Common Prayer. The plea put forth in the *American Church Monthly* for more general and intelligent scrutiny of the proposals of the Commission, as a safeguard against ill-considered and hasty legislation, demands attention, but scrutiny is really not sufficient. What is needed is the permissive use of what would be an Alternative Prayer Book, which is the plan frankly adopted by the National Assembly of the Church of England. The expectation would be that, after a lapse of years, the "use" of the Church would become so generally settled as to justify the ratification of such revision, which the judgment of experience would show that the Church desires and demands. This, under existing conditions, is perhaps as near as we can arrive at liturgical development. If we might have been using the material already tentatively adopted, between General Conventions, it would have been of the greatest value in determining whether the Church would generally find it acceptable. There are constitutional difficulties in the way, and they cannot be legally cleared up in time to effect our present purpose. Yet general consent is a factor to be reckoned with. It must be remembered that the use of Morning and Evening Prayer, as these are printed in the Prayer Book, is technically as unlawful today, under the Constitution, as the use of the tentatively adopted material would be; yet we wink at the one and not at the other. If our bishops would take the initiative in winking a little more generously, so as to encourage the trial use, for instance, of the Order for Holy Communion as tentatively revised, they would help very materially in determining the *usability* of the material as it stands.

And there really is a canonical way by which the bishops could perform this service. By the second proviso in Article X, "nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the *Canons of the General Convention for the use of special forms of worship.*" Here is an opportunity for the Commission to undertake a work of far-reaching and practical importance to the Church, by formulating and presenting to the General Convention in 1925 a canon permitting the Bishops to set forth the Prayer Book as revised in one General Convention as an alternative use for a limited number of years. We commend to the serious consideration of the whole Church, especially of the Commission, the practical advantage of testing the Revision before ratification. One glaring example of unfortunate arrangement is evident in the Baptismal office as printed in the *Proposed Revision of the Book of Common Prayer* (Morehouse Publishing Co., Milwaukee) pages 94, *seq.* Supposing that office were to be ratified as it stands in 1925, it becomes part of the Book of Common Prayer established for use in this Church. But it may be affirmed, without fear of contradiction, that if its use had been permitted, the lack of scientific arrangement and congruity of parts would have been more generally recognized than they are. The Church at large ought to clamor to hear and to know by use, the Prayer Book to which it is to be committed.

Another matter of arrangement calls for brief notice. It is proposed to insert in the Calendar, against their traditional dates, the names of certain saints which will appeal, for one reason or another, to American Churchmen. The list has been analyzed and commented on and criticized so often in articles and in correspondence in *THE LIVING CHURCH*, that there is hardly anything new to say on the subject. Every Church in Christendom has its roll of honor, its martyrs, its heroes, its holy men and women. We commemorate the saints in the American Communion in the dedication of our churches, colleges, schools, hospitals, and other institutions. Our national and parish societies and guilds are named after the saints. Hence such worthies as the generally honored in the American Church ought to obtain formal recognition in the Calendar. The anniversary of their "Birthday" ought to be known. There are names in the list selected by the Commission for which, without doubt, in each case a sufficient reason can be given; patron saints of countries, doctors and theologians of the Church in various ages, and pioneers of British Christianity. All seem fairly obvious.

We attach some importance to the fact that no saint or martyr of the Anglican Communion since the Sixteenth Century has been deemed worthy of commemoration. It looks as if the power of producing saints were no longer effective with us. The Commission, no doubt, did not feel that it could constitute itself as a Court of Canonization as long as the Church of England hesitates to take action on any particular individual. But we observe that in the revised Calendar as adopted by the National Assembly, an inclusive Commemoration of Saints and Martyrs and Doctors of the Church of England is given for the octave day of All Saints'. The Commission might well insert a similar commemoration in its Calendar; also, there ought to be included the anniversary of the Consecration of Samuel Seabury, first Bishop of the American Church, November 14, 1784.

The Tables of the Church Year (pages 10, 11, and 12 of the Report) seem a useless and unnecessary reiteration of matter found elsewhere, taking up four pages, and adding much to the expense of printing the book.

The proposal to relax the obligation of fasting on the Rogation Days indicates a tendency everywhere observable in Catholic Christendom. In this country, and under the conditions of modern life, such relaxation becomes necessary for the relief of careful Churchmen. The same is true in the dispensation of the Friday abstinence between Christmas and Epiphany.

There remains, in the preliminary matter, the Tables of the Precedence of Holy-days to be noticed. They simply give effect to what is already a well recognized principle. A definite rule has been demanded for some time. We know this from the numerous queries which come to the editorial desk. But the Commission has lacked in precision. If a superior holy day displaced another, the lesser ought to be transferred to the first convenient open day. "Shall" ought to be substituted for "may," otherwise uncertainty and confusion are the result. In the rule under Table II, it ought to be made quite clear that the "proper" of the holy day *shall* be used; "should" seems to suggest that it need not be used, but in that case there would be conflict with the direction that the Collect for the Feast *shall* be followed by the Collect for the Sunday.

The Commission cannot be too careful in getting the wording of rules and rubrical directions as clear and precise as possible.

ANSWERS TO CORRESPONDENTS

ANXIOUS ENQUIRER.—The general practice in reservation is to reserve the consecrated wafer only, and thus to communicate from the reserved sacrament in one kind only. It would be competent for the Church to communicate the people invariably in one kind, and the whole sacrament would thereby be given, but the Anglican Churches adhere to the more ancient custom in communicating all the people in both kinds.

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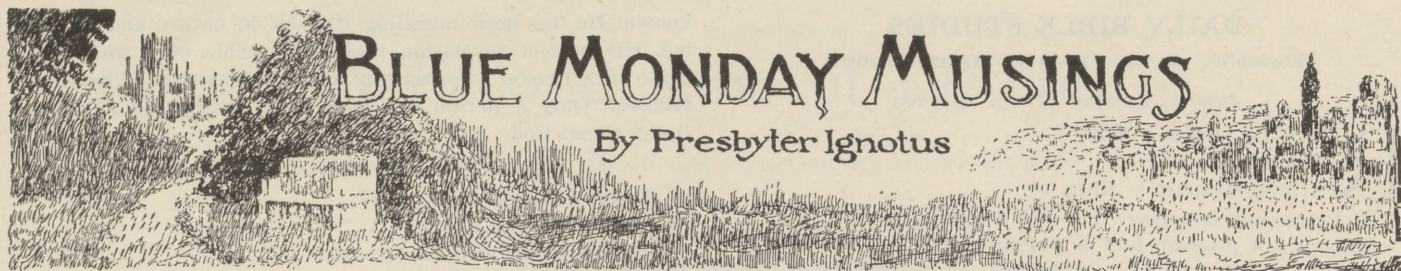
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BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT a joy the Philadelphia Priests' Convention was! Some of us had reckoned on perhaps a hundred gathering there to take counsel concerning the Catholic Faith; and, lo, there were seven hundred and fifty! Bishops abounded: Milwaukee and Fond du Lac, as might have been expected; and Pennsylvania himself, graciously welcoming us; Ferris of Western New York; Griswold, of Chicago; New Jersey; Babcock, of Massachusetts; Colorado; the Bishop of Honduras; the Presiding Bishop; and the President of the National Council—to name no others. One found so many old friends, that his wits were kept on the clean jump to identify each in his proper place, all that he ought to know; and the one hardship was, that there was too little time for personal conversation.

There were white-haired veterans present, whom all delighted to honor; men who have been to the forefront in every fight for the Faith since first hands were laid upon their heads, and whose praise is in all the Churches. There were new recruits, neophytes who have devoted themselves to the same cause, but as yet have had no opportunity of showing their mettle. And there were, besides, the great multitude of the middle-aged (unfortunate description, but there seems no other!) who are bearing the burden and heat of the day, whether in lonely missions or metropolitan parishes, rectors, curates, professors, authors, "*locums*":

"We were strong in one another; we were stronger far in her,
The Church that cannot be destroyed, the Church that cannot err."

Everyone regretted that the weather did not permit the procession from Holy Trinity to St. Mark's, but the presence of Dr. Floyd W. Tomkins on the platform in Witherspoon Hall was almost as effective a demonstration of cordial good-feeling. From the great opening services in St. Mark's and St. Clement's, to the conclusion late Wednesday evening, there was an atmosphere of reality and constructiveness about everything. Nothing whatever was said about ceremonial! (Well-bred people do not find it necessary to discuss the ordinary seemliness of table etiquette.) Bishop Webb's sermon set a high note for the whole Conference; and the essayists were in harmony. It would be a difficult task to select any of the papers for special comment. One thing can fairly be said: that those essayists who kept strictly within the limit of thirty minutes, set in advance, deserved well of their brethren. It is not impossible to time oneself exactly, and we must realize that, when others are to be heard, every minute beyond the time assigned is so much filched from them. Dr. McCune's paper on The Virgin Birth was crystal-clear; Fr. Huntington spoke out of widest experience as to Spiritual Guidance; Bishop Johnson was irresistible; and Dr. Barry mingled what we are pleased to call Anglo-Saxon straight-forwardness with Latin courtesy in his dealing with Reunion and Rome.

First and last, it was a demonstration in force. If any are still cherishing the delusion that the Catholics are a feeble folk, barely tolerated, and declining, they may well take notice. And the force is not that of numbers only, but of intellect. Some smiled a little, good-naturedly, as Fr. Waggett bore witness, with some surprise, to the high quality of the various essays. It was not surprising to us, who listened to our brethren so eagerly and gratefully.

I hope that the General Committee will decide upon some suitable and easily remembered name for this assembly. "Conference," "Congress," "Convention," "Associated Catholic Priests," "North-east," "Central," all these words have been used in a wild jumble. "Copec" sets us a good example. When the next assemblage of this character meets, perhaps in Chicago, let us be able to refer to it *compendiously*.

Meanwhile, *sursum corda!*

BEING IN NEW YORK for a little post-Lenten holiday, one of the recreations commended to me was to see *The Miracle* at the Century Theater. I took the advice and went with my old

friend Henry. This is, in brief, the impression it made upon me.

The setting is very fine, the pageantry superb, the acting (on the whole) above the ordinary. But the whole thing is elaborated with an over-subtle attempt to mingle shadow and substance, such as characterizes much of modern German literature; the ecclesiastical background was absurd with quite inexcusable errors; and the trail of the Jewish producer is over it all.

The scene is set in "the vast cathedral of an old nunnery on the Rhine"; but when did nunneries have cathedrals vast or otherwise? When did abbesses wear crowns? Why does Sister Megildis' "mother bid her farewell," as if she were never to see her again, when apparently everybody in town flocks to mingle with the Sisters in the "cathedral"? What is the significance of the altar "parting"? What is "morning mass," performed, apparently, by Sisters alone? Passing over the grotesquely fantastic scenes which follow, and which seem to take place in a nightmare, why does Madonna wear a "mild and mournful smile," and why do the Sisters "lift their arms in adoration to the Sister Megildis"?

The simple old legend is embroidered out of all recognition by the diseased fancy of the author; and though now and then one discerns something of primitive beauty shining out, yet "the Shadow of Death," "the Spirit of Revolution," the extraordinarily, ill-conceived Piper, and many other characters, seem to have evolved from nothing, and to add nothing. The altogether outrageous costumes of the coronation scene are like nothing except a bad dream. The moral of the whole is, "*Sutor ne ultra crepidam.*"

"TRUTH IN ADVERTISING" is a motto of far-reaching significance; and its wholesome effect is clearly manifest in many of our secular newspapers and magazines. The patent-medicine trade, for instance, has almost disappeared from the columns of reputable papers; "old Dr. Grindle" no longer disports himself therein; and "get-rich-quick" fakirs are vanishing, though the "sucker list" continues to open up unlimited vistas of sudden prosperity to the credulous. But there is another question, as to decency in advertising. (I use the word in its older sense, as meaning suitable, appropriate, decorous.)

There is one theory teaching that advertising space is a marketable commodity, to be sold to the applicants without regard to the sort of wares they have. But another, and more reasonable, theory is that discrimination should be shown, and that advertisements going counter to the tenets of the paper should be considered much more carefully. It would be indecent for a religious paper to advertise irreligious books, or for a temperance paper to print liquor advertisements. I wonder what principle governs the managers of a Cathedral paper published in the Middle West. They regularly advertise moving pictures, with no attempt to encourage "better movies." "Black Oxen," for example, is featured, and "special vaudeville" is announced for Good Friday!

Self-respect is better worth having than the revenue from such advertising.

AN ESTIMABLE Arkansas newspaper man takes issue with a recent statement in these columns, that "newspaper reports are proverbially inaccurate," and urges that they *can't* be, because newspaper writers are so well trained. If I had said that newspaper reports are *always* inaccurate, I should be compelled to retract; but the sentence I actually wrote must stand, I fear, so far as a rather wide experience goes. The broader facts may be set down with something like conformity to truth; but the details, the color, all that makes the account live, are subject to as many variations as there are writers. And the wild desire to make a sensation, working on harmless subject matter, is answerable for much evil besides what pure ignorance has caused.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

June 1: Sunday After Ascension

READ I St. Peter 4:7-12.

Facts to be noted:

1. Jesus Christ is King.
2. Praise and honor are due to Him.

This is not preëminently a worshipping age. Christ as the object of worship has not caught our imagination as He has that of other times, and our Christianity is the worse for it. The reason for our failure is that our religious life tends to be unduly subjective. We are much concerned with our own religious states, beliefs, and actions; we look too much inward upon ourselves and too little outward upon God. It was otherwise with primitive Christianity. The fact which there arrested attention and seized the imagination was the Person of Christ, exalted and glorified, the perfect expression of the beauty, the truth, and the righteousness of God. We seem to have lost something of the reality of that vision, and with it has gone the sense of wonder, awe, and gratitude which compelled men to worship with a joy and naturalness which is foreign to us. If we are to recover our joy in worship, we need a reëmphasis upon the objective facts of our religion; we need to think more of the glory and splendor of God.

June 2

Read Acts 4:8-15.

Facts to be noted:

1. Christ is the Corner-stone.
2. There is salvation only in His Name.

"Never man spake as this man." That has been the universal testimony of men regarding Jesus Christ. Jesus has given us the truth about God. He has had no rival; there is no other to whom we can turn. "Lord to whom shall we go, for Thou hast the words of eternal life?" Jesus is the Truth, and by the truth only can we be saved. There cannot be any appeal from Jesus to us who have known Him; we cannot go back to half truths or falsities. Jesus has become determinative and critical for our lives. We must find our salvation in Him, if we find it at all. But what of those who have never heard His Name? Is there no salvation for them? The answer is, doubtless, that they have some perception of the truth, and, therefore an unconscious perception of the mind and will of Him who is the Truth. They must be saved by their fidelity to the light they have. The essential thing is that men be faithful to the truth as they understand it. For us the truth is in Jesus.

June 3

Read Ephesians 3:14-end.

Facts to be noted:

1. Jesus is the revelation of God's love.
2. The love of Christ passeth knowledge.

Christ is victorious in love. From beginning to end He is the revelation of love. It was for love that the Son of God became incarnate, and humbled Himself to the life of earth. His love was manifest in His ministry among men. He died for the love of men upon the Cross. That God is Love is the truth of which we desire to be assured, and Jesus has given us that assurance. The facts of life are often perplexing in their difficulty. We are faced with the problems which failure, pain, and death present. It does not always seem certain to us that right and goodness prevail, but we can be content if we are certain that God's nature is Love. We can with confidence and hope believe that, when we shall review our lives with the greater knowledge that God will some day give, we shall understand that all His dealings with us have been the ways of love.

June 4

Read Colossians 1:1-20.

Facts to be noted:

1. Jesus is the image of God.
2. He is the perfect revelation of what God is.

"As the image of God the Son possesses such likeness to God as fits Him to be the manifestation of God to us. God is invisible, which does not mean merely that He cannot be seen by our bodily eye, but that He is unknowable. In the exalted Christ the unknowable God becomes known. We behold 'with unveiled face the glory of the Lord.' God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (Peake). It is God's will to become

known. He has been revealing Himself in nature and in man, but His perfect revelation becomes possible only when it is made in a Person who bears a moral and spiritual likeness to Himself. Only a person can adequately reveal the nature of the personal God.

June 5

Read I St. Timothy 6:13-17.

Facts to be noted:

1. Only Christ has immortality.
2. He alone can give it to us.

We sometimes hear men speak of immortality as though it were the natural issue to our earthly life, and something of which man as mere man is capable. That is not the teaching of Scripture. Man has no natural immortality. Immortality is a gift conferred by God; it cannot be earned. Immortality is the consequence of the redemptive work of Christ. The natural issue of earthly living is death. Earth offers no certainty of the continuance of personal life. In fact, it seems to point to the fact that we shall be involved in the universal decay and death about us. Only as we are united to the eternal life of God through Christ, and through Him are given the power of eternal living, do we escape the working of the universal law of death. Christ has brought immortality to light, not by revealing its existence only, but by giving us power to win it.

June 6

Read Revelation 1:4-7.

Facts to be noted:

1. Jesus is the first begotten of the dead.
2. He has given us the hope of immortality.

Jesus Christ's life has shown us of what human life under the action of God is capable. He rose from the dead, and His rising is a proof of man's capacity for immortality. There has recently been a great interest in the subject of human survival, and the attempt has been made to establish the truth of the fact by securing intercourse with the departed. It would doubtless be a help to many in their belief about the future if the fact of survival could be established upon this or other grounds of investigation, but it is to be remembered that immortality would still not be proved. The certainty of immortality is bound up with the question of the being and nature of God. Christ has given us assurance that God's nature is such that we may believe that He will not let His children perish, and that He will deal with us as He has dealt with Christ.

June 7

Read Revelation 19:11-17.

Facts to be noted:

1. Jesus Christ is victorious in righteousness.
2. His Name is Faithful and True.

The Christians, to whom the Book of the Revelation was addressed, saw the conflict between good and evil in the form of the antagonism of the world powers to Christ and His Church. The writer of the book sought to turn men's thoughts from the present conflict, in which everything seemed to be upon the side of the persecuting, arrogant might of the world, to the scene of heaven and the eternal Son of God, steadfast in His righteousness and truth. There is no need for Him to fear about the ultimate issue. Righteousness and Truth will prevail. Their victory is bound up with God's character of steadfastness. It is interesting to note that the common ascription of faithfulness to God is here transferred to Jesus Christ. "His Name is Faithful and True."

FAITH

What shall I say to those deep wondering eyes
Lifted to me in trustful questioning?
How answer, when my heart in anguish cries
Beset, bewildered, by doubt's venom'd sting?
Father, I need Thy help, Thy guiding hand,
To a firm rock amid this shifting sand.

I cannot answer less than perfect truth;
But fogs of doubt must never dim her trust.
To guard the shining courage of her youth,
Keep her bright blade of faith from spot of rust,
For that dear task blindly I seek Thy ways.
Grant me again my faith of childhood days.

ELIZABETH WHITTEMORE KEITH.

A Second Line of Defense

A Paper Read Before the Convocation of Providence

BY JOHN H. FRIZZELL, M.A.

Field Secretary for Junior Work, the Brotherhood of St. Andrew

IT WILL, I think, be generally admitted, that men today, perhaps as never before, need the Church. How generally it will be agreed that the Church today, perhaps as never before, needs the men, I hesitate to say, but this I know: in the leading denominational Churches of our land there is being made a tremendous drive to draw the men and boys into the work of the Church, rather than into its social aspects. There is being made a determined effort to bring to the deeper consciousness of men and boys the fact that their responsibility as Christians does not end when they attend services, and give a more or less generous offering, but that they have a work to do; that the work of the Kingdom is not confined to the women and the clergy, but that every man, if he be a *whole* Christian, is, like the Master, here on earth, "not to be ministered unto, but to minister." Possibly our own men and boys do not need this lesson, but as a layman, I have my doubts.

Admitting, then, that our Church needs men and boy workers in her appointed task in the Kingdom, we go a step further and say that, in this work, men and boys need leadership, just as most people do in business. It is estimated that seven-tenths of the men who start in business for themselves fail through lack of vision, initiative, and qualities of leadership. How many fail to "carry on" in the lay work of the Church from the same causes, no one knows. I recently heard a distinguished Presbyterian clergyman say that the consecration of a man to service for God "is not the result of a sporadic, but of the organized, continuous enthusiasm of some sort of a group working toward a definite end," but he added, "the group must not be the end in itself, but the means to an end." There are discouragements in any kind of work, but in none, perhaps, more than in work for the Church, and the worker, who works alone, has to be of sterner stuff than most of us laymen are made of, not to give up in despair or in disgust. He needs the fellowship of kindred minds, the encouragement of others who have met the same difficulties, with whom to talk his problems over, to renew his failing courage, to revive his waning enthusiasm; in a word, he needs a group working toward the same ends, to which he can turn. This is simply a human characteristic.

It was to meet precisely these needs—to awaken in men's minds the consciousness of their obligation to work, to open to their minds the channels of Church service, to point out to them what to do, and to tell them how to do it—that forty years ago the Brotherhood of St. Andrew was organized by one of the most consecrated laymen of the Anglican Communion, the late James L. Houghteling, of Chicago. It is precisely these things that Brotherhood chapters have always done and are still doing. The Brotherhood has produced much of the lay leadership of the Church in the period of its existence; it has pointed, for many years, the pathway to the sacred ministry; it has been, in the special field of work with men and boys, the laboratory or experiment station for our American Church, till today you will scarce find an organization for men and boys in the Church that does not somewhere, and often in clear words, bear upon it the imprint of the Brotherhood. In this, all loyal Brotherhood men rejoice, for ours is primarily an organization not for its own sake, but solely for the service of the Church and her men and boys. It is truly said that the Brotherhood is a movement, not an organization, and its organization side has for its sole object the purpose of leading men to the Church, there to show them the work to be done, and, out of its fargathered experience, to tell them how to set about doing the work. It has afforded the lay worker, who feels the call to service, the opportunity, with others like-minded, for a deeper spiritual fellowship than can be afforded by a men's club, excellent in its way and for its purpose as such an organization may be. It has given the worker, discouraged or disheartened, an opportunity to bring back his problems to others who are sympathetic from their own experiences, to gain the inspiration

of united prayer for their common tasks, the renewed encouragement of understanding minds. It has discovered to many a man his real powers for God's service, powers latent and perhaps unsuspected until effectively organized and directed. And it has done all this through no intricate machinery, but through the carrying out of two simple practices, old as the Christian religion itself—earnest, sincere prayer, and personal influence. This was the Master's method of life and work, and there has been no improvement upon it. It has been the method by which the Christian Church has grown, from the beginning; by which alone it can grow till the Kingdom come.

Possibly, however, the thought comes that all this is nothing which the Brotherhood has "copyrighted"; rather, it is the method for all men and women in the Church, which they are by their baptism to use and to follow. And the thought is correct: but every thoughtful person knows that what we are from our baptism *supposed* to do, and what we *actually* do, are oftentimes two quite different things. For example, all women are, by the fact of their confirmation, members of the Woman's Auxiliary; are they all working? You and I are members of the Society of Domestic and Foreign Missions, we cannot get out of it, but how many of us even know of our membership, how many of us are merely dead wood? No, my brethren, you and I know that the vast majority of professing Christians, who lead a perfectly respectable life, do not take at all seriously their obligations as workers in the Kingdom. And no amount of social club organization is going to bring them any nearer to that realization. The trouble with many of us is that we have shoved the Church into little ecclesiastical corners where it will not obtrude itself upon our business, our comfort, our convenience, or our conscience. And having done so, we have filled our hearts and our minds with our own plans and pleasures, and have become so puffed up with our own doings, our own egotism, that there is no room left for God, or for a religion that includes not only God, but our neighbor. In His Name, let us wake up, and make room for God in our daily lives, and let those of us who are awake help others to find Him.

But some of you are thinking, "This fellow is prejudiced; he is trying to make us believe that the Brotherhood is the panacea for all the ills the Church or the parish is heir to." No, brethren, he is not prejudiced, nor does he propose the Brotherhood as anything more than is implied in the title given to these remarks, "A Second Line of Defence." You, gentlemen of the clergy, are holding the front line trenches, and with a heroism that no thoughtful person can fail to reverence, and you are doing it amid discouragements that would have long since driven the average layman in bitter defeat from the field. But the battle is not yours alone; we of the laity have a duty in the thick of it, and, though many of us have been slackers, yet there *are* laymen who know their duty, who recognize their responsibilities, who are willing to assume them, to ask God to help them, and to try earnestly to bring others to do the same. Surely, it is the part of wisdom to use these men in the great Cause. Pitifully few in numbers they are, but "God and one other is a majority," and He himself has assured us that "where *two* or *three* are gathered together in My Name, there am I in the midst of them."

The great cry has been for numbers, for activity, but as Bishop Rhinelander lately pointed out, "activity is not necessarily progress in things of the spirit," and education has learned that it is well to get away from mass movement, and back to the individual. Rarely do we recruit an army *en masse* but rather one by one; so with the Church. Men must be brought one by one to see the Light, and the two biggest factors in the world today, looking toward this end, are the simple prayer and personal influence which, through all its years, the Brotherhood, unlike any other lay organization, has consistently stood for. Advertising is a good thing, it opens up the market.

and no big business would think of trying to get along without it; but every big business, save the biggest and most important business in the world, follows up its advertising campaign with the personal contact of the salesman who gets the orders. It is a fine thing to have a big men's club, for very often it does "get the men into the Church"—at least the church building. But to what end? To hear the Word of God, to learn the lesson of the Master's life, or to smoke, to listen complacently to an eloquent speaker, and generally to enjoy themselves? Let us not deceive ourselves. Do we really *want* to deepen the spiritual lives of our men or are we simply content to get them together now and then in a more or less large group for acquaintance's sake? I believe in men's clubs, and, as a Brotherhood man, I have worked hard and long to make more than one a "going concern"; but, from considerable experience, I am inclined to agree with a priest friend of mine who remarked that, "spiritually speaking, their net results are ashes and dishes." If we are to develop spiritually the lives of the men of the Church, we must do it slowly, through little groups who feel their responsibility for their neighbor in a very real sense, and who are willing to work and to pray that that same neighbor may come to feel the joy of service that is theirs. There is nothing impertinent or self-righteous about it. The real Brotherhood man is very humble, for he is conscious of his own weaknesses; but he knows that he has found joy in God's work, he has found peace through talking with God, and, because he loves his brother, he wishes to share with him, in a very real way, the joy and peace that he has found. And that, my brethren, seems to me to be pretty close to the Scriptural injunctions concerning true Christian living.

There is one other phase of the question to which we must turn for a moment, which is to me the most important phase of all. What of the future, what are we doing to provide life insurance for the Church? In a few years others will be stepping into our places in the Church. Are we training them for service, are we setting them an example of the sort of service a Christian ought to render to his God? Or are we offering them cakes and candy? We who are older become impatient with the present-day youth, and are annoyed at his apparent lack of interest in the Church. Have we set him the example of church-going, of church-giving, and of church-working that we want him to follow? Have we given him any real share in the work or the worship that, in a few years, we shall expect him to take up in our stead? Have we said to him, "Son, let us *together* do this work for God," or have we waved him aside with, "Now you wait; your turn at this will come"? And in the meantime, he has, perhaps, drifted into some other Church where there is an opportunity for real work offered him.

The youth of today is not the youth of the days "when I was a boy," and he isn't content with the same sort of treatment. It may be that he ought to be, but the facts are that he "just isn't." Through half a lifetime in the classroom with him, I have had opportunity to study him rather closely at first-hand, and I am inclined to feel that from his religion he wants neither entertainment nor negation; he wants a job. If you will but share yours with him, or help him with his in a friendly, companionable way, he will take up his responsibility as a Christian should. That is the basic principle on which the Junior Brotherhood of Saint Andrew is founded; prayer, service of the type he can give, and witnessing, combined with a rational amount of boy activity, games, and real fun. Of course, any work with boys is real work, but it is worth while, and of even more importance than work with men, for some of us are pretty well "sot" in our ways; but with boys, there is some hope. Young men and boys can do real Brotherhood work with their fellows: this we have proven; and other boys' work agencies have followed our lead. Boys can acquire the habit of doing this work naturally and without embarrassment, as he have also abundantly proven. In the Brotherhood chapters, in its Summer Conference Camps, they are year by year learning these things and putting them into effective practice. I speak without exaggeration or prejudice. I believe in the Brotherhood as the finest spiritual organization for boys and young men we have in the Church, but I am primarily interested in the boys themselves, and I would, therefore, make no rash statements. But I know what the Brotherhood can do and is doing for our youth in the Church today.

Let me give some concrete cases in closing, for they are more effective than reams of theorizing. These cases might be

indefinitely multiplied, but I limit myself to my own observation in the last six months.

It was the annual parish meeting of a big Cathedral church, and the organizations were making reports. Later a representative of the National Council of the Church spoke, and commented on the fact that never had she known a parish with so many live men's service organizations. The rector replied that the explanation was simple, "We train our men to work, when they are choir boys, in the Junior Brotherhood, and, as they grow up, we transfer them from one chapter to another. We have three, and they never get out of the habit." It was no exaggeration. And there is no dead wood in their chapters. Time is lacking to go into details, but I saw the work that is done and has been done for a generation.

Another senior chapter in another city has held its 1,625th consecutive weekly meeting, has conducted a weekly Bible class from its inception for all the men of the church, has turned the thoughts of twelve of their members toward Holy Orders, and has two members now in seminaries. All of this is besides the regular routine of visiting, ushering, and many other forms of pastoral assistance. And they love it. For years, that same chapter has stood loyally back of the junior chapter, which is the third junior chapter chartered in the United States, and with something over fourteen hundred such charters issued. The rector told me that his juniors were the means of recruiting practically all the male additions above the kindergarten age for the Church school, that they brought these recruits to Church service, and taught them reverent behavior in church and choir, and had for many years gathered together a group of boys to be prepared for confirmation, in addition to the routine work of visiting the Church school absentees, of singing in the choir, of distributing Church literature, and so on. Their director is one of the busiest young lawyers in his state, himself a former member of the junior chapter, and now president of his Diocesan Assembly, and a member of the National Council of the Brotherhood.

Two years ago, there went to a Summer Conference Camp of the Brotherhood, a young man who had, at one time, been regular in Church duties, but was no more. From that Camp he caught the vision of his responsibility for leadership and came back and offered himself to his rector. The latter set him to work to organize a junior chapter, and that chapter has set the parish by the ears. Besides serving as truant officers and recruiting agents in the Church school, and as chimers, acolytes, and crucifers, these boys wanted a big task. They decided to increase the attendance at evening services. For fifteen years, the average attendance in the evening had been forty-seven. The rector set aside the fourth Sunday evening in every month as Brotherhood night. Then, in pairs, these lads visited the 207 families on the parish records, and asked them to come to church on the appointed evening. You can judge the effect on that congregation when *their own boys* asked them to go to church. On the night of the service, two of the boys rang the chimes, four served as ushers, four received the offering, the young director read the lesson, and the rest were in the chancel, in the choir, or at the altar. In October, they got out 147; in November, 256; and in December and January last, each 251. They plan to have every one of the 300 seats of the church occupied. The Baltimore *Sun* felt that the achievement was real news, and gave them a third of a column, and the *Sun* was right; it was news, important news. It was a story of what boys in the Church today can do if they are given a chance. Is it worth while?

Reverend clergy, with all respect, I ask you, have you sought out the men and boys of your parish who feel the call to service, for they are there, in every parish, and are you using them, in God's great battle, as your Second Line of Defence?

THE MALEDICTORY PSALMS

THE CLAIM of the maledictory Psalms is based, no doubt, upon a profound truth, but it falls surely very far short of the Christian sense of the mind of God towards even the worst offenders. For this reason surely Psalm cix had better not be recited in the public worship of those who have been taught by Jesus Christ. It requires too much explanation. (I would have the whole Psalter retained for the private recitation of the clergy, but certain omissions made in its public recitation in the general congregation).—*Bishop Gore.*

Common Sense as to the Book of Common Prayer and God's Common People

An Address before the Convention of the Diocese of Harrisburg

BY THE HON. GEORGE S. SILZER, GOVERNOR OF NEW JERSEY

WE ARE all agreed that the Book of Common Prayer, next to the Bible, is probably the greatest classic the English-speaking peoples possess. It antedates the birth of the nation and representative government. Its prayers have been on the lips of saints and sinners for fifteen centuries. Its English has served as a model for nearly every field of literature, and its theology has been the rallying point for all that is religiously safe on the one side, and progressive on the other.

It has been a great missionary, and has been translated into the world's important languages and dialects. It has been freely drawn upon by other religious bodies in compiling their directories of worship.

It has always met the changing needs, and revisions have from time to time been necessary. For instance, the Litany no longer contains the old Scottish petition: "From ghoulies and ghosties and long-legged beasties, and things that go boomp in the night, Good Lord deliver us."

The Prayer Book as a guide to devotion and as a religious classic is one thing, and the Prayer Book as a moral and social dynamic is quite another.

The comprehensiveness of the Prayer Book is one of its salient features. It covers the whole of life, from the cradle to the grave. It has a chapter for every stage of human existence, and its mission is to the whole man, soul, mind, and body.

I am sure we can agree with all that is in the Book of Common Prayer, and all that is said about it. But, after all, it only acquires vitality when we apply it to God's common people. That is what it is all about, a guide for the people in their dealings with each other, and in their approach to the Almighty.

The language of the Prayer Book is expressed largely in the plural number, for responsibility is both personal and collective, and the result of both is service. St. Paul says: "None of us liveth to himself." In our prayer it is "Our Father," and we ask that there be given to *us* this day *our* daily bread, and "lead *us* not into temptation."

The Book of Common Prayer provides for the visitation of the sick, and those who are in prison, for alleviating those who are in pain, and comforting the suffering; for the giving of alms to the poor, and for Christian aid and comfort in all our daily human contacts.

Of course, those of us in authority have much more to do with God's common people than the ordinary individual. We are directly charged with the responsibility of caring for the deaf, the crippled, the insane, the feeble-minded, the consumptive, the epileptic, and all those who are otherwise afflicted. We must deal with helpless children. To do this the State provides us with machinery and money.

In various communities charity organizations are established, and community chests are provided, to which contributions can be made. In all of these agencies we have the machinery and usually the money, but in none of them do we have the heart or the personal contact so necessary in the full performance of our duty as contemplated by the Prayer Book.

In the simpler ages that preceded this, it was the privilege of the Church to look after those who needed care. This was carried out with a human sympathy, and with an anxious willingness to perform a Christian duty. This brought with it that comfort, solace, and happiness which alone can come from sympathetic human contact.

From this simple state, we have, by gradual stages, entered upon a more complex era. The country has grown, industry has expanded, business has increased, and we have taken our place as one of the great nations of the earth. The population has multiplied and our social problems have become more and more complicated and difficult of solution. We

are living in an industrial age, in an age of combination of big business. All of this has necessitated elaborate organization, in order that we may keep step with the progress of an industrial age. Everything has been affected by this condition, and the spirit of organization and combination and big business has been carried into the Churches and into charity. In big business sentiment is lost sight of, charity is absent, and the individual is a mere cog in the wheel. The individual is obscured, is crushed, or entirely lost in the organization, when that it becomes necessary for the progress of industry.

Thus we have the charity bureaus, well organized, well equipped, and commercially and industrially perfect—organizations that accomplish much, but that do not fully meet the requirements of the day. So too, the machinery and money of the State furnish only an asylum—a place where the unfortunates may be shoved into a corner. Neither of them provide more.

What is happening to God's common people in this sort of a civilization, and as a result of these methods?

Everybody has heard recently, of Celia Cooney, the bobbed-haired bandit, now twenty years old. Five years before she was born her father was brought to court for drunkenness and neglect. Her brothers and sisters were committed to a public institution. Notwithstanding these well-known facts, this drunken and neglected father was permitted to bring into the world three or four more children, including Celia. When she was four years old, and the youngest of eight children, she came into the custody of the Children's Society, a charitable organization. Six months later she was turned back to her mother, and then abandoned. An aunt took her in charge, and for ten years she attended school. At fourteen her mother took her back, and, in a short time, again deserted her. At fifteen she became a child-laborer in a brush factory, spending her nights consorting with sailors on the water front. At sixteen she was back with her mother, working in a laundry, and shortly after, again deserted. At twenty she was married, and had a child, and in a few months was sent to prison for from ten to twenty years.

What chance had this unfortunate woman? Has our civilization failed in its duty to God's common people? The courts had their chance and missed it; charity had its chance and missed it; the schools had their chance and missed it; the Church had its chance and missed it.

The case of the bobbed-haired bandit is exceptional only in the dramatic features connected with her attempts to hold up people for money, for many similar cases exist in every State in the Union, and are not always confined to the larger communities.

What lessons shall we draw from this case and from others about which we know? May we not, in all seriousness, ask ourselves the question whether we Churchmen are not more interested in the Book of Common Prayer as such, than in its application to God's common people; whether we are not more interested in theory than in practice; whether we are really applying the teachings and principles of the Book of Common Prayer to the welfare of God's common people? Are we not too busy with fundamentalism, modernism, and political questions (national and international), important as they are, to give the time and thought and attention to the needs of God's common people?

There was a time when all charitable functions were performed by the Church, but the industrial age has drawn us away. Have we abandoned our work? If not, why is it that the Rotary Clubs have found it necessary to take up the Big Brother movement to look after the boys, and those in prison, so that they may be restored to useful citizenship? Why is it that the Elks—a social organization—have found a tremendous field for usefulness in searching out the crippled children

of the country and giving them every aid and comfort? Why is it that similar social organizations have found a fertile field to labor in? Is it because we of the Church have surrendered that field and given it up, and displaced it largely with discussions of social and political questions?

We do not overlook the many and useful activities of the Church which are accomplishing so much in the social and spiritual life of the people. Yet is it not common sense that we should return to the teachings of the Prayer Book and devote ourselves more intimately to the needs and wants of God's common people?

What we want to see is the Church returning to its leadership in all of these things. Only by a return to such leadership will we accomplish all that ought to be done. There is a wide field of endeavor. We must no longer leave our unfortunates to be dealt with by the machinery of the State or by the cold impersonal organization of charity bureaus. We must not think that when we have contributed our dollars to a community chest, our duty is ended. The personal element, the personal contact, and the sympathetic touch are still as necessary as they ever have been. In saying that there is abundant work to be done, I may, perhaps, give you a few illustrations:

The State of New York, as a result of neglect and a disastrous fire in which numerous lives were lost, has recently provided a bond issue of \$50,000,000 to put its insane asylums in order. Likewise, in my own State of New Jersey, we provided last year \$2,000,000, and this year about \$4,000,000, for rehabilitating our institutions.

A short time ago, New Jersey had in its care over nine thousand children. Some were in institutions and some were placed in private families. With a small number of parole officers it is not possible to follow up those children to see that they are being properly looked after, to see that they are sympathetically treated, and to be assured that they are not developing into future Celia Cooneys. I found it advisable recently, to call a conference of the representatives of various denominations in an endeavor to have them follow up these children, each through his own Church. This was necessary because the Church had evidently lost its contact with this work. Now, when children are placed in homes, immediate notice is given to the local minister of the same religious faith in which the child was brought up, and so the contact had been restored.

What a fine opportunity for the Church lies before us with the helpless children, as well as those who are defective or delinquent.

I had an interesting letter recently from a blind girl, who told with great pleasure that a religiously-minded woman has escorted her to and from church for six years. The happiness which this brought to the blind girl could not have been provided by anything which the State could produce, or by anything emanating from a charity bureau. It required the sympathetic action and personal sacrifice of a charitable, Christian woman.

Our institutions are filled with the insane, with the consumptive, the feeble-minded, the epileptic, and others. There is abundant opportunity to bring sunshine into their lives, but it cannot be done if we short-sighted Christians believe that we have discharged our duty when we put our money into the community chest, or pay our taxes.

We have not done our Christian duty to God's common people if we fail to look after those unfortunates and see that ample provision is made for their comfort and welfare. In public affairs there is no greater neglect than the neglect of the wards. Those who seek public privilege or favor for their own selfish ends and purposes are constantly alert to accomplish what they desire. They are active themselves, and enlist the cooperation of their friends. The unfortunate wards, however, are unable to speak for themselves and have few to speak for them.

If we are to follow Christ's teachings we must do something to look out for God's common people. We must return to the sympathetic, intimate practices of the simpler age.

This, then, is the message which I bring you; namely, that we should revive our interest in the Book of Common Prayer and give it a practical application by reverting to the practices of the Church before the advent of this industrial era, to the time when Christian people were ready and willing to make sacrifices and carry personal sympathy to the afflicted.



Photograph from Wide World Photos.

BISHOP, PRIEST, AND DEACON

The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and his sons, the Rev. William Appleton Lawrence, priest, and the Rev. Frederick Cunningham Lawrence, deacon.

NEAR EAST CABLEGRAMS

THE RT. REV. ERNEST V. SHAYLER, D.D., Bishop of Nebraska, is at present in the Near East. From the city of Jerusalem, he sent the following telegram, which gives his impression of the work of the Near East Relief:

Jerusalem, May 13.

LCO (D. Burr) Jones Near East Relief,
Omaha, Neb.

Today inspected Jerusalem work. Wonderfully efficient: cannot commend too highly. Much Armenian self-help, but need American aid for few years for complete useful life fitting of orphans.

E. V. SHAYLER.

Another Near East Telegram is as follows:

LCD Near East Relief, N. Y.

May 15, 1924.

Meletios inspected Athens orphanages, hospitals, clinics, Near East Relief company day, chatted with children, many of whom he remembered from Constantinople institutions. "The first opportunity I've had to see the magnificent work Near East Relief is doing in Greece for children orphaned by war and oppression in Turkey. Gratifying revelation to me to see the children in their new homes happy, on friendly soil, where, thanks to American generosity, they are permitted to become useful citizens trained for Christian citizenship by Near East Relief. I am overjoyed to see an educational program being carried out which embodies character building and industrial training. This work deserves the support of the whole world." Meletios sent best wishes.

VICKREY, BARTON.

IT IS DOUBTFUL if Peter, Andrew, James, and John would have been drawn to Jesus Christ, if He had not made an irresistible appeal to their love of adventure. They were not leading quiet and uneventful lives when He called them to be His disciples. Their daily occupations were filled with difficulties, hardships, and dangers, which both satisfied and sustained their venturesome spirits. Only the promise of still greater difficulties, more severe hardships, and more deadly dangers drew them from their boats and nets to follow Him.

In the companionship of Jesus Christ they were brought face to face with suffering and sorrow of which they had never dreamed before. Brave though they were, they were almost overwhelmed by the experience. But then something happened. They discovered that their Lord was still with them. He had overcome death and opened unto them the gate of everlasting life. He was their leader in another adventure on which we can embark, that of immortality.—*The Ascension Herald*.

Fundamentalism and Modernism: The Appeal to Scholarship. II.

BY THE RT. REV. WM. A. GUERRY, D.D.

Bishop of South Carolina

LET US turn now to a more recent utterance of a scholar of Cambridge University, England, the Rev. S. C. Carpenter, B.D.: "But, as a matter of fact, the best authorities are all agreed that the Gospel stories cannot possibly have had a pagan origin." "One final point in connection with the source or sources arises from a comparison of the Lukan and Matthaean accounts. They are very different, so different that they are unquestionably independent of one another. They are both records of a supernatural birth." "The essential story which they relate is not a recent myth, but one that dates from early days" (*Christianity According to St. Luke*, page 156).

So much for documentary evidence, but, as the same writer reminds us farther on, "it does not seem to me that any document can settle a matter of this kind." I agree with the author in thinking that the fact of the Virgin Birth must be accepted, not as an isolated and unrelated marvel, but as part of what he calls "a larger belief." For, once the Incarnation principle is accepted, then the likelihood of a Virgin Birth becomes *a priori* probable and rational. It is then seen for the first time in its true relation to other divine events. It takes its place in an ordered scheme of religious development. It fits into a divine plan of progressive revelation and redemption. The author continues: "Now, is this Incarnation principle more clearly exhibited in the doctrine of a Virgin Birth than in any other? For myself I have no doubt of it."

In the light of these words I am quite sure Mr. Carpenter would take issue with the statement of Dean Inge, "that the question as to the historicity of the miracles in the Gospels and Creeds is a scientific and not a religious one." For ourselves we dissent absolutely from this view of the case. In our opinion no amount of scientific evidence, however convincing and conclusive, taken by itself, would ever establish the fact of so tremendous a miracle as the Incarnation of God in Jesus Christ through a Virgin Birth. There must be a philosophy, an *a priori* probability, behind such exceptional and supernatural occurrences to commend them to our reason and faith. A miracle, taken out of its historical and spiritual context, means nothing, and even if the evidence were such as to convince us against our will, it would still remain an isolated and inexplicable wonder.

But no one has stated the philosophy of the supernatural birth more ably than our own Dr. DuBose in his *Gospel in the Gospels*, pages 216-228. "The human self in Him was not that of only one of us, but of us all. It was not one man but humanity that He was. We were every one present in Him: and, if we but knew it, He is present in us every one: and operative unto salvation in every one of us who believes and realizes His presence." "The universality of our Lord's humanity is only explicable upon the fact that His personality is a divine one. It is only God in it that can make it applicable to all or the truth of all. . . . The concrete universal of humanity which may be found in Jesus Christ belongs to it not as humanity but as God in humanity. It is God in it which makes that particular humanity of our Lord, His holiness, His righteousness, His life, valid and available for all" (*The Gospel According to St. Paul*, page 297). It is such a profound interpretation of the deeper meaning of the Incarnation that disposes our minds favorably towards the miracle of the Virgin Birth. It is because we see in Christ, not an individual man, not a man, but Son of Man, as He called Himself, a universal humanity, that we find it impossible to believe that His person was only that of a divinely inspired Jew through whom God supremely manifested Himself. We are therefore confirmed in our belief that the tendency of

the more radical school of Modernists is to deny the miraculous and the supernatural. This is shown by the way in which all writers of this school carefully avoid any reference to the preëxistence of Christ when speaking of His Incarnation. Take, for example, such an able and outstanding exponent of Modernism in England as the late Dr. Rashdall, Dean of Carlisle, in his recent book, *The Idea of the Atonement in Christian Theology*, page 453. He is here refuting the idea that it was possible for God to suffer for our redemption upon the Cross. I quote him as follows: "If there is some revelation of God in every soul, and a supreme revelation in the personality of Christ, then we may certainly say that the sufferings which love imposed upon Christ represent in a supreme or a unique way, that sympathy for suffering with humanity which must needs be felt by a God of Love." But, it may be asked, how can one logically regard the Atonement as a revelation of the love of God, unless one is prepared to say that He who hung and died upon the Cross, was really God? The learned Dean speaks of Christ as being "the highest revelation of God"; "God was in Christ." I think he would go even further and say that in Christ "dwelt all the fullness of the Godhead bodily." The language is the language of the Scriptures and of Catholic theology, but the meaning is something quite different. He would not say that Christ was the preëxistent Logos, the only-Begotten of the Father, "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary"; he would deny that our Blessed Lord was virgin-born. On the other hand he would claim that He was a unique spiritual genius, a God-endowed, and God-filled man, who, through the exercise of a perfect faith and through a sinless life, was gradually merged into the Godhead and became one with the Divine and Eternal Logos. It is hard to see how this view differs from the ancient heresy of Adoptionism, or the still earlier heresy of the Ebionites, who denied the Virgin Birth and taught that Jesus became the Divine Messiah by union with the Holy Ghost at His baptism. If Christ, then, is only "a supreme manifestation of God in one human being—in one human personality—who once lived on earth and now lives eternally in supreme union and communion with God," then, we ask, what becomes of the finality of the revelation of God in Christ? Why may we not anticipate other and even higher self-manifestations of Deity in the ages which are ahead? What reason have we to believe that the supreme revelation in Christ is either absolute or final? If the revelation of God in Christ differs only in degree from his further revelation of Himself in other gifted and inspired men and women, then logically we are driven to the conclusion that it cannot in the nature of the case be final. We therefore encounter the further problem which Dr. F. R. Tennant, university lecturer on the Philosophy of Religion at Cambridge, England, so clearly points out in the *Constructive Quarterly* of September, 1920: "If the Immanence of God does not, in any way, override the freedom and other privileges of the finite moral person, why is the measure of it, which was meted out to Jesus, not vouchsafed to other men?" "The Immanence of God in Christ being so different in degree from the indwelling of God in mankind generally, suggests strongly a difference in kind." No matter how spiritually endowed Christ may have been, and admitting all that Dr. Rashdall claims for Him as a supreme manifestation of God in human nature, yet if He be the offspring of Joseph and Mary He would still remain only a God-inspired, God-endowed man. It is well that those who hold such views should realize just where their premises are leading them, and those who read their books should also be on their guard.

"The voice is the voice of Jacob, but the hands are the hands of Esau."

I desire to place no limitations upon any reverent and scholarly attempt to interpret the undeniable facts of the Christian revelation. I can conceive of no limits to what a thoughtful and conscientious study of the Scriptures may do in the way of giving us a more rational and truly spiritual understanding and grasp upon the essentials of the faith. But I confess I view with deep distrust any school of theologians who begin by denying the possibility of the miraculous in the Gospel story, and then invent a theory to justify their iconoclasm. In their treatment of the creeds, that much-abused word, "interpretation," has come to mean a practical denial of the facts to be interpreted. A single illustration will suffice. One may undertake to interpret the inspiration of the Scriptures, and he may speak at length of the different meanings which attach to the word "inspiration," but no theory of inspiration and no reinterpretation of the Word of God would be permissible which denied the fact that the Bible is a divinely inspired Book. There may of course be "divergent interpretations," as the faculty of the Cambridge Divinity School asserts, but any exposition of the Creeds or of the Scriptures which explains away the basic facts of divine revelation is not an interpretation, but a denial. St. Paul, in his Epistle to the Corinthians, makes clear this distinction: "There is an interpretation of tongues," he declares, which makes for edification, and another which makes for confusion.

The more one studies the development of doctrine in the light of the Church's life and teaching, the more one realizes that, when we get away from the historic perspective of the Catholic Church, and lose touch with that continuous stream of religious thought and experience which is the heritage of the ages, the more we are apt to run into the vagaries and extravagancies of an excessive and self-opinionated individualism. The corrective to such radical and biased views as those to which reference has been made, is to be found in the corporate witness and the collective judgment of the whole Body of Christ as interpreting the mind and spirit of the Master. Those who have lost this historic continuity, which is the birthright of every Churchman, have lost something which is very precious and very necessary in enabling the Christian scholar to distinguish between that which is merely ephemeral and that which is of permanent and universal value.

We know that a great many earnest and devout people have been much disturbed and distressed by the newspaper reports of the present religious controversy, and also by what has been published by our Church papers within the past year. For myself I see no cause for alarm. First, because as every student of history knows, there is nothing new in the attacks which are being made upon the Scriptures and the Creeds. The same old arguments are being used in somewhat different guise which have been refuted many times before, and the same old heresies are being revived under new names, which the Church has condemned in her General Councils ages ago. The terminology and the point of view may be new, and the attacks upon the Faith are often more subtle, but in all essentials the argument remains substantially the same. This does not mean that the Church can afford to ignore either the ability or the sincerity of those who question the foundations of her belief. The old line of defence may have to be abandoned for new and more modern methods of warfare. The Church must meet the conscientious objector on his own ground. She cannot refuse to meet the test of the best scholarship, remembering always that spiritual truths are spiritually discerned and that no scholastic attainments and no arguments based upon scientific research can ever take the place of that inward conviction and assurance which comes from one's own religious experience, and when this experience is seen to be part of a corporate, continuous, and collective experience of the Catholic Church in all the centuries, the foundation upon which our faith rests can never be shaken.

So far as our reading and study goes, the Church has nothing to fear from the appeal to the best scholarship. Not only have her claims for the early dates for the books of the New Testament been fully vindicated, but during the past decade the work of the archaeologist and Bible critic has

tended steadily to confirm and strengthen her belief in the trustworthiness of the inspired record and in the essential reasonableness in the faith once delivered.

Nothing, therefore, at this time could be more fatal to Christianity than for the Church to seem in any way to discourage the most thorough and searching tests to which the Scriptures can be subjected. Any attempt to put shackles upon the free spirit of enquiry and research would show a lack of confidence in the security of our own position and be a sure indication to the world that we had lost faith in the power and leadership of the Holy Spirit which was given us of Christ to guide His Church into all truth. As we see it, the results of the present controversy have been far more beneficial than otherwise. It has provoked a spirit of enquiry among our laity which is most encouraging. People are asking questions and reading religious books, which shows the widespread interest which the discussion has evoked. A recent newspaper report from England, to the surprise of everybody, reveals the encouraging fact that, next to the popular novel, religious books are being more widely read in England than any others. The increased number of persons who are now studying the Bible, the larger attendance upon Lenten services in New York City and in other large centers, all tend to confirm us in our opinion that there has been no decline of interest in religion and no real ground for apprehension. We believe that the Church will come out of the present period of unrest and unsettlement with a stronger grasp upon essentials, with a clearer vision, purged perhaps of much that was never any part of the original Gospel, but better equipped, and more truly consecrated to her great task of extending and establishing the reign of Christ upon earth.

[THE END]

HOSPITAL VISITATION

A NEGRO CHURCHMAN, a layman in charge of a mission, recently had occasion to spend three weeks in a hospital for an operation. Partly because funds were limited, and partly for the experience of observing and practising the need for patience and contentment—he had often preached to similar sufferers—he presented himself as a "pauper" at a "pauper institution," the division for colored people in the City Hospital, expecting pauper food and treatment of which discouraging reports had been heard.

He received so far as he could judge the best possible faithful and proficient care. "Just so far as the natural body needed attention, just so far it received the same." But the point of his story follows, and it is repeated, not at all for the benefit of our many faithful, large-hearted, over-burdened chaplains in institutions, but for the benefit of ordinary lay people.

"At the same time," writes the observer, in *The Church News of Missouri*, "into the same institution, to undergo the same doubtful outcome, went also the spiritual body. In my case it was fully prepared and had at its side a kindly priest and loyal friends. But I had occasion to observe much, much that by Church people is being left undone. In other words, the spiritual body has no such preparatory methods or care, treatment or general interest, awaiting the great majority of unfortunates as has the natural body. I looked often to the beds of other sufferers. With a very few exceptions there were no kindly spiritual visitors to 'prepare' the spirit as well as the body prior to that doubtful operative journey; no smiling Churchman or Churchwoman to greet the awakening soul after its dangerous trip through etherland. . . Visitors from the world administering to the wants of the natural body only. Very few ministers of any kind came. Here and there (as in my case) a spiritual advisor might be seen ministering to 'one of his own flock'; while patients near and far looked on wistfully. What a glorious opportunity for the Church, what a vast field, neglected, where the seed is so apt to take root and bring forth. Hundreds, in a season thousands, of souls being neglected spiritually while every modern method is being applied for the welfare of the body. In the wards under my observation during my entire stay I saw 'the Church' visit only one other besides myself.

"Not a priest, not a lay-worker who made ward visitation a daily or even a Sunday obligation was there: not a Church tract distributed, to encourage the faithful or to bring light and truth to the misguided.

"And was I afflicted that my eyes might be opened to the condemnation of the Church? God forbid! Rather that my experience may prove another means by which I and others interested in the extension of His Kingdom might the better observe certain things which are 'left undone' and forthwith proceed to do them, in the name of Christ and to the glory of God."



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.

SACRAMENTARIAN OR SACRAMENTALIST

To the Editor of *The Living Church*:

YOU HAVE startled me twice in regard to matters of prime concern.

Thus in *THE LIVING CHURCH* for February 23d, I find that both Dr. McConnell and you use the term "sacramentarian" as if it meant "one who believes in the sacraments." Its historical meaning has steadily and consistently been exactly the contrary. The true term for us who believe in the efficacy of the sacraments (as the Article says, "because of Christ's institution and promise) is *sacramentalist*.

It is no mere quibbling to call attention to such erroneous expressions, for they confuse the issue quite as much as the other epithets that are tossed about so lightly, and also, so exasperatingly, in newspapers of even the highest repute.

The other startling thing was in your issue for March 8th, in which Biologist says that our Lord was not impeccable, and you let it pass without objection! Biologist says that he is not a theologian, and yet he ventures into a field of theology where the true path has been traced by Catholic devotion from time out of mind. There is no need of discussion here.

And now, returning to the subject of sacraments, I should like to say a word or so as to sacramental current utterances.

It is quite true that the most orthodox believers may be so hard and perverse in his words as to be unable to persuade any one to have faith in what he holds dear. Or, he may fail to see what the real difficulty of an opponent is, and thus may miss his target. But such are human failings, and one can but hope that honest effort to teach will, in the long run, make its way with minds that are loyally seeking the truth.

Dr. McConnell apparently thinks that we who are sacramentalists, exaggerate our dogmatic statements of positive truth, and fail to express the necessary and correcting conditions of sacramental efficacy. In this regard may it not be said that, since the Modernist attack upon the Catholic position, everybody's quills bristle all too easily, and circumstances almost compel us, not to unwarranted statement, or to overstatement, but to unbalanced statement?

But even this must be scrutinized carefully if the full sense is to come to light, for it means that he to whom the unbalanced words are addressed is probably capable of perceiving the need of certain qualifications, and will himself apply them.

I hope that, for example, one writer, who, within a few years, charitably asserted that the doctrine of sacramentalists was mere magic, really knew that we quite understand and believe that the sacrifice of the altar does not apply to us the merits of the cross immediately, like the sacrament of penitence, nor according to a definite and unvarying law, nor *ex opere operato*, but by means of our prayers, that is, according to our disposition. One might then compare a sacrament to a *violin*, which has in itself potentially music in wealth and variety, in power, quality, and sweetness, but needing the master in order to evoke all that beauty in the world of sound, and speaking according to the skill and imagination and love of him who plays upon it, reserving (as Shelley says) its highest, holiest tone for the beloved friend alone. In that world of sound no less than in the world of evangelical life, love is the fulfilling of the law, and brings all the music out. Yet there is a relative truth implicit in all that may be said as to the need of the musician's power and sympathy for the awakening of the violin to sing, that without the instrument the master's hand and the master's burning heart of love could not create the tone temple, however near he comes to it.

And so, too, to apply the illustration, Christ, by His institution of sacraments, endowed them with like instrumental quality (Article XXVII says of Baptism that "as by an *instrument* they that receive Baptism rightly are grafted into the Church") which is in them potentially and needing only to be called forth by the competent receiver to his soul's advantage.

And is it not timely also to say that patience and self-restraint are the special virtues that are needed by us sacramentalists to ensure "peace without victory"?

Tokyo, April 5th.

CHARLES F. SWEET.

HOW TEACHES THE CHURCH?

To the Editor of *The Living Church*:

I WAS very much interested in the article on the Virgin Birth in your issue of March 8th. The writer seems to be defending the doctrine of parthenogenesis. I have been trying for some years to discover what is the teaching of the Church on the subject of the Virgin Birth, but so far without success. Although I was prepared for confirmation by a good Anglo-Catholic, I received no instruction on this subject; I think in England we are inclined to be too reticent. Out of my own consciousness I evolved a belief in parthenogenesis and believed it to be the teaching of the Church. I fancy some writers on the subject hold this belief.

Some years ago I was led to take up the question by the enquiries of a confirmation candidate. A book came into my hands by a Dr. Box, which was warmly commended by the Bishop of London as likely to strengthen faith. Here I found a note in which a certain Dr. Briggs, an American, stated that parthenogenesis had never been the teaching of the Church, and that the Church had no use for such a doctrine. In my perplexity I consulted my Bishop at the time—one of the English bishops in China. He referred me to the great work of Dr. Pearson *On the Creed*. I do not understand the meaning of Pearson's remarks: I should like to see your "biologist" explain them. But I think it is clear that he does not teach parthenogenesis.

Now, Sir, I confess it is easy to accept the doctrines of the Church if one may put upon them the interpretation with which one agrees. But this is just the thing for which modernists are abused. And I am surprised to find a paper like *THE LIVING CHURCH* printing without comment, and apparently with approval, a paper which defends a doctrine which 'has never been taught by the Church, and for which the Church has no use.' Perhaps you will elucidate the matter further.

Boone University,
Wuchang, China.

F. E. A. SHEPHERD.

THE AUDIBILITY OF THE SERVICE

To the Editor of *The Living Church*:

I WAS MUCH PLEASED to see an article in your paper under Blue Monday Musings in regard to the matter of rendering the services of the Church in an audible manner. There are a number of places where it is impossible to hear what is said by the officiating clergyman. The cry is often heard, "People should go to church to worship God. They should desire to give something when they go to church." This is all very true, but we must remember that the Church should give something to us. We are entitled to an edifying service.

The clergy should try to read clearly and distinctly, and with a reasonable amount of expression; and then every person should try to preach well, as good preaching is one of the best means of winning souls for Christ, and of building up the spiritual lives of those who are decided Christians. Yet we hear preaching underestimated in some places. We are told that the emphasis should be placed on the sacraments alone, that the sacraments will be neglected if preaching is deemed of much importance. Bishop Carey is undoubtedly right when he says that the Church intends the Word and the Sacraments to go together. Both are very important; neither should be neglected.

PERCY H. STREETER.

Florence, Ontario, May 8.

To the Editor of *The Living Church*:

PLEASE PERMIT ME to ask a question or two. Why is the Bible not read from the pulpit so all can hear the Word of God? Ministers would not stand and deliver their sermons from the *lectern*, as their eloquence would not be heard. Is it more important to listen to, or hear, the words of the learned clergy than the Word of God?

New York City,
May 21.

An old Churchman,
GEORGE W. SKIDMORE.

ALMAH AND BETHULAH

To the Editor of The Living Church:

THE ARTICLE on Behold, a Virgin Shall Conceive, in your issue of April 26th, is convincing and meets a need. The argument to me is unanswerable.

You will not think me impertinent if I add a note or two. I am neither a Hebrew nor a Greek scholar, nor a student of MSS. But it is interesting that in Genesis 24:16 Rebekah is called *bethulah*, which, I believe, the critics claim is the technical word for "virgin," and in 24:43, *almah*, showing that the author considered the meaning of the words identical. The references to Psalms 46:1 and 68:25 are doubtless a technical term. Is it not possible that they had a musical term, "The Virgins," as we say "Nocturn," etc.?

Is Dr. Vincent quite complete in saying that St. Matthew stresses the article "the"? I speak with great reserve, but have a fancy that the initial *ha* is the definite Hebrew article "the," and very emphatic that the Septuagint carefully translated it *hê*, and that St. Matthew quoted the Septuagint rather than stressed the article, though why he said *hezei* rather than *lêmpsetai* I do not see—unless he had in mind both the Hebrew and the Septuagint and made his own translation. Or, perhaps, he had in mind the meaning of *lêmpsetai* and accidentally wrote *hezei*.

Genesis 24:16, *bethulah*, neither had any man known her.

Genesis 24:43, when the *almah* cometh forth to draw.

Song 1:3, therefore do the *alamoth* love.

Song 6:8, *alamoth* without number.

Exodus 2:8, the *almah* went and called the child's mother.

Proverbs 30:19, the way of a man with an *almah*.

Psalms 46:1, a song upon *alamoth*.

I Chronicles 15:20, psalteries on *alamoth*.

Psalms 68:25, *alamoth* playing with timbrels.

Isaiah 7:14, *ha-almah*—is not the initial *ha* the definite article "the," for so *idou HE parthenos* both in the Septuagint and St. Matthew, but, Isaiah 7:14, Septuagint, *en gastri lêmpsetai*, and St. Matthew 1:23, *en gastri hezei*.

In any case, Hebrew and Christian tradition unite in giving to *almah* and *parthenos* the Century Dictionary definition of "virgin": "a maiden of inviolate chastity."

Old Say Brook, Conn.

MELVILLE K. BAILEY.

May 12.

LAW, NOT EVIDENCE

To the Editor of The Living Church:

I READ WITH AMUSEMENT, if not with interest, what you say editorially in regard to Bishop Brown's asking to have subpoenaed practically every bishop of the Church as witnesses for him in his approaching trial for heresy; but it seems to me that the trial court will be able to decide the matters in relation thereto without much difficulty.

Bishop Brown has no right to insist on any one's attending as a witness in his behalf unless one knows some fact that will be relevant and material to his defense.

When the Court meets and the prosecution is ready for trial, and Bishop Brown is not ready, because some of his witnesses are not in attendance, the Court has a right to require him to show, if he wants a postponement on account of absent witnesses, what he expects to prove by these absent witnesses, and *what they*, if present, *would testify to*, and a showing of this kind is likely to disclose that the witnesses that are absent are not material and that their evidence is irrelevant.

It seems that Bishop Brown wants to show by the numerous witnesses that other clergymen have been guilty of heresy, but such a showing is clearly irrelevant. The question for the trial Court to determine is whether Bishop Brown is guilty of heresy—not whether others have been guilty of similar offenses.

If a person is on trial for larceny or other crime, he will not be permitted to show, as a defense, that others have been guilty of similar offenses. When a person is on trial for any sort of offense, the fact that others have committed similar offenses and have not been prosecuted therefor is entirely irrelevant.

When the Crapsey case was on trial, many years ago, according to my recollection, the attorney for Dr. Crapsey placed upon the stand as a witness, a Boston clergyman, to prove that the statements made by Dr. Crapsey were not heresy. This was promptly objected, and the proposed evidence was ruled out by the Court, the Court holding that it was question of law to be determined by the Court, whether the statements of Dr. Crapsey were or were not heresy. This was clearly a sound decision, and, if that case is fully reported, it ought to be a valuable precedent in the Brown case. The Court in the Crapsey case was composed of eminent clergymen and laymen, among whom

were the late Dr. Huntington and the late Justice Charles Andrews of the State of New York.

As I understand the matter, Bishop Brown is to be tried for statements made by him in a book written and published by him, in which it is claimed that he practically renounces the Christian religion. Doubtless, he will not deny publishing the book, and, when it is determined by proof or by his admission that he wrote and published this book, the question for determination will be whether his statements therein constitute heresy within the laws of the Church, and this is a *question of law* to be determined by the Court, and it is immaterial whether other clergymen are heretics or not.

McMinnville, Ore.,

WM. M. RAMSEY.

May 20.

RELIEF OF GERMAN WOMEN AND CHILDREN

To the Editor of The Living Church:

MAY I NOT call the attention of your readers to the bill for relief of German women and children now being held up in the Senate Committee on Foreign Relations, and ask them to work for it by sending letters and telegrams to President Coolidge, urging its immediate passage?

This relief, which was originally intended to be a gift, has now been changed to a loan of \$25,000,000—a loan on easy terms, to run for fifty years, no interest to be charged during the first ten years, and after that three and one-half per cent. All supplies are to be purchased in the United States, thus establishing credit for Germany by means of which food stuffs can be bought from American producers who want to sell for the benefit of hungry women and children in their great extremity!

Private philanthropy is inadequate in this crisis. Between four million and five million children are facing starvation in Germany. Abundant testimony from Gen. Allen's committee, the American Friends' Service Committees, and other reliable sources show the terrible undernourishment, verging on starvation for millions, and consequent increase of tuberculosis, rachitis, and other diseases in Central Europe.

Our farmers, whose financial situation is a very unhappy one, are in favor of the bill, and enough votes are ready to pass it through the Senate, if it can once be brought out of the Senate Committee on Foreign Relations.

President Coolidge can ensure the passage of the bill and will do so if enough people ask him. The title is the Howell Bill S-3262, but in writing or telegraphing it may be called the Loan Bill for German Relief.

Hoping that you will help, and that quickly, for humanity's sake, I am,

Very sincerely yours,

New York, May 20.

MARY WINSOR.

THE NEEDS IN DRESDEN

To the Editor of The Living Church:

SOME OF YOUR READERS must have pleasant recollections of a sojourn in this beautiful city of Dresden. Before the War, there was a large American colony and many summer visitors.

Now we are small in number and with very limited resources. But during this transition period we are doing what we can, not only to keep up our beautiful church property and the American library, but also to help relieve some of the destitution from which so many of the German people are still suffering. We try to help the hungry children, and also the unfortunate gentle people who depended on a small annual income (*kleiner rentners*) whose income has now well nigh vanished through the vagaries of the mark.

May I appeal to all old friends of Dresden to come to our help? The need is here; the opportunity is yours!

5 Reichsplatz,

HENRY M. KIRKBY,

Dresden, Germany.

Rector St. John's Church.

HYMNS SUGGESTED

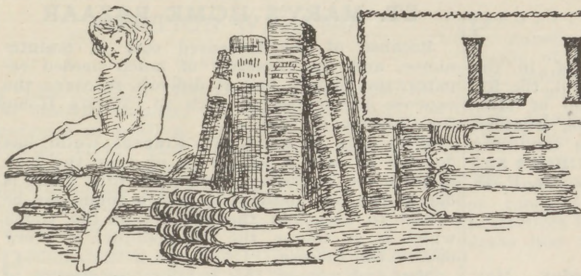
To the Editor of The Living Church:

JUST WISHING that other leaders of music in Church school work might see as happy results, "reactions," from using certain hymns and tunes in the *New Hymnal* I venture these suggestions:

Christmas, No. 74; Septuagesima or general, 115; Lent, 155, second tune; Easter No. 171, second tune; also No. 180; Ascension, No. 193; general, No. 215; Holy Communion, No. 322, and No. 339, doubling tempo of the four slurred notes always in third line.

JOSEPH GRISWOLD.

THERE IS only one real failure possible; that is, not to be true to the best one knows.—*Frederick W. Farrar*.



LITERARY

EDUCATIONAL

The Educational Opportunity of the Churchman. New York: Department of Religious Education of the Protestant Episcopal Church in the United States of America.

The opportunity is "to learn by teaching." "The Church must be swung over to a policy of producing leaders." These are random quotations from a pamphlet written by secretaries of the Department, "intended . . . to provide for . . . meetings of a discussion group or class." The opportunity is also a challenge; to provide for the future of the Church by giving proper attention to the present needs of the coming generation. It is a subject which no good Churchman, priest or layman, can dodge with a clear conscience; it has gone far beyond the "something-ought-to-be-done-about-it" stage.

Training in Literary Appreciation. By F. H. Pritchard. New York: Thomas Y. Crowell Co. \$2.

This is a splendid book not only for students and writers who wish to improve their style, but for the average person who loves books and who may be guided to a keener appreciation of them. The idea is, as the author explains, "not to put the reader out of conceit with a swift and thrilling narrative, but to show him how much more there is if he will but cultivate the seeing eye and the hearing ear." In other words, it is a whetstone to sharpen one's appetite for the best in literature. It is quite true that "the average reader sadly needs guidance," but the attempts that have been made previously to supply this have failed, because they were too dry and technical. Mr. Pritchard assumes the role of a schoolmaster who is keenly interested in his subject. The exercises at the end of each chapter make the book doubly useful to teachers and helpful to the general reader.

Self-Help in Teaching. By Huber W. Hurt. New York: The Macmillan Co. \$1.

This is a brief review of the responsibilities of the teacher—any teacher, whether in school, church, or club—for the learner—any learner. Likewise it is a summary of the way in which these responsibilities may best be met. Mr. Hurt is the author of the *Manual for Scoutmasters* (Boy Scouts of America). There is nothing new or startling in the work; everything in it is old and quite obvious. Therein lies its value, for we are presented, in get-atable form with the very thing which, because of its very obviousness, is most liable to be overlooked. Any book that reviews the obvious and represents it as well as this does, is well worth the effort required to read it.

Roget's Treasury of Words. By C. O. S. Mawson and Katherine A. Whiting. New York: Thomas Y. Crowell Co. \$1 net.

This is a condensed edition of the *Roget's Thesaurus* put out by these publishers not long ago, and, while simplified, does not lose any value on that account. It has many words that are synonymous, antonymous, or of cognate or allied meaning. An especial virtue is that it is of pocket size, and yet is well printed and legible.

AS A SOLUTION of the ever vexing problem of a form of service for the Sunday school, the Massachusetts Department of Religious Education has put forth Book One of the Massachusetts Manuals, *Short Services*, under the editorship of the Rev. John Wallace Suter, Jr. An ingenious use of type faces will tend to make responsive and concert reading easily learned.

A PLAY

A Square Peg: a play in three acts. By Lewis Beach. Boston: Little, Brown & Co. \$1.50.

The scene of this play is laid in a mid-western town and, while the author is painfully accurate in his details and has undoubtedly drawn his characters from life, the climax seems just a little inconclusive. Strong minded women don't always drive their sons to vice, or their husbands to embezzlement and suicide. They are much more likely to start them out on useful careers. Small town life in the Middle West is not quite so tragic or so sordid as a certain school of writers would have us believe.

PSYCHOLOGY

Anger, its Moral and Religious Significance. By George M. Stratton. New York: The Macmillan Co. \$2.25.

Professor Stratton has done us a great service in bringing the best in recent work on the psychology of the emotions to bear on a single emotion, and that the most forbidding one. He traces its influence in each of the great religions. Christianity is characterized as a religion of anger-supported love, in which "love uses anger as the servant to fight the enemies of love. Jesus is aware of the dangers of this heady passion, how it becomes impatient of service and would be master. But he does not for that reason cast it utterly away" (page 129). It is important to realize this because today "an ever-larger body of Christians aim to rid themselves and others of indignation, to be equable of temper, tolerant of all differences, sympathetic, even with those who are ravaging the world's most precious spiritual possessions. Now this purpose, if fulfilled, would carry us along the way which many religions of the Far East have gone" (page 241). "But can our moral and religious ideal, in justice to our own intuition, and the plain light of psychology, move . . . into accord with the convictions of the Farther East? Was the original choice of both anger and love a mistake? Are we now to correct an ancient error, freeing love from a comrade-passion that prevents progress, arousing anger in others when love unaccompanied would be met by love? Or, if anger is to be retained, what should be its discipline, what its bonds to keep the peace?" (page 242). To these questions, Professor Stratton supplies his own solutions. The book concludes with some rather commonplace "rules for the fighting mood."

The Psychology of Power. By J. A. Hadfield. New York: The Macmillan Co. 75 cents.

Far and away one of the most valuable little monographs of the past year, though in one or two spots to be taken *cum grano salis*. The author, an eminent British neurologist, presents an analysis of the sources of power available to man, and has shown how it may be used to a far greater extent than most of us use it. Though there seems to have been no deliberate attempt to write an excellent bit of Christian apologetic, this is precisely what has been done, for, though a just indictment has been made of the millions who profess to be Christians, the author has demonstrated that the Christian life is indeed "the fullness of power." The paper is well arranged and written, and is not too technical for any adult.

"I WANT to use mind to mean almost everything that acts as control of animal or human behavior, with a recognition that other parts of the nervous system besides the brain and even body-parts may play a role in mind." It is from this point of view that Vernon L. Kellogg, in *Mind and Heredity*, discusses those interesting subjects. He assumes that even animals, with no specialized nervous system whatever, may have mind, that is, may respond by action in a recognizable, and even predictable, way to stimuli, and that there are even plants, he declares, that "may fairly be considered to have a kind of mind." The book is the lecture delivered on the Louis Clark Vanuxem Foundation and, like all of Professor Kellogg's productions, is written in a highly interesting and properly popular way. It is published by the Princeton Press.

A REMARKABLE NOVEL

The End of the House of Alard. By Sheila Kaye-Smith. New York: E. P. Dutton & Co.

If there were not a single lesson to be drawn from the reading of this novel, it would still be a very remarkable work of fiction and a most interesting one. But, without a single word of preaching, a single line of moralization, we have here, in the strongest manner, selfishness versus unselfishness, "special interests" versus democracy, and—more than anything else—Anglican Protestantism versus Anglican Catholicity. Side by side each of these contrasting couplets stands, and the author makes no attempt to find a verdict between them. Let the reader do what the author refuses to do.

The book is one of singular strength.

Church Kalendar



MAY

31. Saturday.

JUNE

1. Sunday after Ascension.
8. Whitsunday.
9. Whitsun Monday.
22. Whitsun Tuesday.
15. Trinity Sunday.
16. St. Barnabas.
22. First Sunday after Trinity.
24. Nativity, St. John Baptist.
29. St. Peter, Apostle.
30. Monday.

KALENDAR OF COMING EVENTS

June 2-6—St. Augustine's Conference (Colorado), Raleigh, N. C.

June 3—Convention, Diocese of Western Michigan.

June 4-8—Summer Conference at Bethany College, Topeka, Kansas.

June 9-14—Summer School of Methods, Norman, Oklahoma.

June 12-19—Spokane Summer School for Church Workers, Moore, Lake Chelan, Wash.

APPOINTMENTS ACCEPTED

COYLE, Rev. FRANCIS L.; in charge of the Church of the Redeemer, Avon Park, Fla.

DYKE, Rev. THOMAS, rector of St. Andrew's Church, Edwardsville, Ill.; to be rector of St. John's Church, Kissimmee, Fla.

HEISTAND, Rev. J. THOMAS, of the Church of the Ascension, Kulpmont, Pa.; to be Student Chaplain at Bucknell University, and vicar of Christ Church, Milton, and of All Saints' Church, Selinsgrove, Pa.

LEWIS-JONES, Rev. HERBERT, curate at St. George's Church, Flushing, Long Island; to be priest in charge of St. Thomas' Church, Farmingdale, Long Island, June 15th.

PUTNAM, Rev. JOHN H. S., priest in charge of St. John's Church, Seward, and St. Mark's Church, Carteret, N. J.; to be rector of St. Michael's Church, 219 High St., Brooklyn, N. Y., June 1st.

SMITH, Rev. BERTRAM L., assistant at St. Matthew's Cathedral, Dallas, Tex.; to be associate pastor and canon of the Cathedral.

WARREN, Rev. F. ERNEST, rector of Christ Church Parish and school, Middlesex Co., Va.; to be rector of Natural Bridge Parish, Rockbridge Co., Va., with residence at Buena Vista, July 15th.

SUMMER ACTIVITIES

COLMORE, Rt. Rev. C. B., D.D., Bishop of Porto Rico; in charge of Emmanuel Parish, Great River, Long Island, N. Y., from June 10th.

HOAGLAND, Rev. ROYAL S., of St. Philip's Church, Little Rock, Ark.; to be in charge of St. Matthew's mission, Wilmington, Del., from June to September inclusive.

KELLY, Rev. HENRY ERSKINE, rector of St. George's Church, Bridgeport, Conn.; to be abroad for six months.

PAGE, Rev. JOHN MITCHEL, Student Chaplain at the University of Illinois; to be in charge of the Church of the Beloved Disciple, New York City, from June 22d until August.

SINCLAIR, Rev. T. L., of the Cathedral of the Holy Saviour, Anking, China; on furlough, with address at Naxera, Gloucester Co., Virginia, after May 20th.

VAN DE WATER, Rev. G. R., D.D.; to be abroad after June 24th, with address in care of Morgan, Harges & Co., Paris, France.

NEW ADDRESS

JOHNSON, Rt. Rev. IRVING P., D.D., Bishop of Colorado; residence address changed to 165 Gilpin Ave., Denver, Colo.

RESIGNATION ACCEPTED

BENEDICT, Rev. DURLIN S., LL.D.; as rector of All Saints' Church, Williamsport, Pa.

DEGREES CONFERRED

AKRON UNIVERSITY—Litt.D., upon the Rev. GEORGE P. ATWATER, D.D., rector of the Church of Our Saviour, Akron, Ohio, in recognition of his civic services.

SEABURY DIVINITY SCHOOL—D.D. upon the Rev. Phillips Endicott Osgood, rector of St. Mark's Church, Minneapolis, Minn.

ORDINATION

DEACON

ERIE—On Tuesday, May 20, 1924, in the oratory of the Seabury Divinity School, the Rt. Rev. F. C. McElwain, D.D., Bishop of Minnesota, acting for the Bishop of Erie, ordained ARCHIE I. DRAKE, Jr., deacon. The candidate was presented by the Rev. Dr. C. C. Rollit and the sermon was preached by the Rev. Dr. F. F. Kramer.

MARRIED

WILSON-CHURCH—Married, Thursday, May 1, 1924, in Christ Church, Alameda, Calif., ALICE ELIZABETH WILSON, daughter of the late Rev. Mardon D. Wilson, to the Rev. FRANK H. CHURCH, Secretary of the Diocese of the Diocese of California, and vicar of St. Matthew's Church, Berkeley, Calif.

DIED

BREWSTER—Died, at Elizabeth, N. J., May 4, 1924, WILHELMINA DOUGLAS CABOT, wife of the late Kenderton Smith Brewster, and daughter of the late John Frazier and Sophie Hawley Cabot.

BROWE—ELIZA EMELINE BROWE, widow of J. Thomas Browe, died Wednesday, May 7, 1924, at her home, St. Mary's Manor, St. Mary's City, Md. Bishop Freeman and the Rev. C. W. Whitmore officiated at her funeral on Friday, May 9th.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

FRENCH—Entered into rest on May 16, 1924, in Baltimore, Md., ANNIE MOWE FRENCH, daughter of the late Robert and Phoebe Ann Mowe, of Eastport, Me.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

MOWE—Entered into rest on May 16, 1924, in New York City, WILLIAM ROBERT MOWE, son of the late Robert and Phoebe Ann Mowe, and beloved husband of Charlotte Brainard.

"Lord all-pitying, Jesus blest,
Grant him Thine eternal rest."

YOUNG—Entered into life eternal May 13, 1924, CHARLOTTE HUNTINGTON YOUNG, aged 23, daughter of the late Rev. Dr. James H. Young, Professor in Seabury Divinity School, and Mrs. Rebecca Paddock Young. Service from the Cathedral in Faribault, Minn., and interment in that city.

MEMORIAL

Robert Mathews

In devoted memory of ROBERT MATHEWS, Rochester, New York, beloved husband of Elizabeth Gibson Mathews, died Tuesday, May 31, 1924.

"Blessed are the pure in heart: for they shall see God."

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.

ST. MARY'S HOME BAZAAR

Because of the increased cost of maintenance, and the necessity of much needed repairs, the Sisters find it difficult to carry the expense in connection with St. Mary's Home for Children in Chicago.

With this in mind, St. Frances Guild has decided to hold a bazaar in or near the loop district on Thursday, November 6th. This is one of the few methods by which funds can be raised to assist in the support of the Home which is, of course, the responsibility of every one in the diocese.

Men and women, this is your opportunity to show the Sisters that you stand behind them in their work—that you believe it worth while to save the children, and that you will lend a hand.

Bishop Anderson gives his hearty approval, and states three reasons why we, as a diocese, should make this a tremendous success: First, for the financial aid it will give the Sisters; second, for the friendships he feels sure the Home will make when its work is better known and understood; and third, the opportunity for all our parishes to meet and take part in one great effort together.

The officers of the bazaar are as follows: Honorary President, Mrs. Charles Palmerston Anderson; President, Mrs. John Oliphant, of the Church of the Redeemer; Chairman, Mrs. Carl A. Gowdy, 1023 Ontario Street, Oak Park, of Grace Church; Secretary, Mrs. R. S. Gaskell, 1415 East 52d Street, of St. Paul's Church; Treasurer, Mrs. L. L. Gervais, of Grace Church, Oak Park.

POSITION OFFERED

CLERICAL

FOR THE SUMMER, CATHOLIC PRIEST with family to occupy furnished country rectory, on Long Island Sound, in return for services. Swimming, tennis, boating, etc., available. Thirty miles from New York City. Communicate at once, Rev. H. B. Liebler, Riverside, Conn.

PRIEST WANTED FOR A CATHOLIC PARISH in New Jersey, for July or August, or both. Two Masses Sundays. Near Coast. Stipend \$75 per month and room and board. Address F. M.-220, LIVING CHURCH, Milwaukee, Wis.

WANTED: CORRESPONDENCE WITH Catholic priest desiring change. Salary \$1,800 and rectory furnished, telephone, automobile expenses, moving expenses. Address, PARISH-224, care LIVING CHURCH, Milwaukee, Wis.

WANTED: PRIEST FOR THE MONTH OF July and August at Ludington, Michigan. \$100 a month. ARCHDEACON VERCOE, Grand Rapids, Mich.

WANTED: AUGUST SUNDAYS, Catholic, two services. Thirty miles from New York. Offered \$25 weekly, car-fare from town, week-end hospitality. BURRILL, Pleasantville, New York.

WANTED SUMMER SUPPLY—PRIEST (Catholic) July 20th to September 7th, inclusive. Vestments but little ceremonial. Light duty, \$100 per month and furnished rectory. Suburb of Philadelphia. C-228, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ROOM AND BOARD OFFERED TO Churchwoman in return for services as night chaperon. Address A. O., 544 West 114th St., New York City.

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.

WANTED—A PIANO TEACHER IN THE Priory School, Honolulu, T. H. Must be a Churchwoman, experienced. Salary \$600 a year with maintenance. Needed September 1st. Apply to CHURCH MISSIONS HOUSE, 281 Fourth Ave., New York, N. Y.

WANTED—TRAINED NURSE, PREFERABLY one who speaks Spanish, to do district nursing at St. Ann's Mexican Mission, El Paso, Texas. A very fine opening for Christian service. Small salary and house. Write Rev. B. T. KEMERER, St. Clement's Church, El Paso, Texas.

YOUNG MAN, AROUND 21 YEARS, Churchman, who wishes to study organ and choir training wanted, in suburban parish of large city in Mid-west, as assistant organist and choirmaster; four large choirs. No experience in this line wanted but must be expert pianist. Salary and good teaching possibilities. Give full details as to education, ability, etc. Only best references accepted. Address, R-229, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED

CLERICAL

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.

PRIEST, MARRIED, 35, MODERATE, wants curacy in a large parish, or a parish. Now teaching. Experienced. Address K-230, care 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.

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.

CLERGYMAN, COLLEGE AND SEMINARY graduate, desires chaplaincy in Church school or college. Would teach. Many years experience teaching French in U. S. and abroad. Address V-227, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

AN AMERICAN LISTED PROFESSIONAL organist and choirmaster, 33 years of age, academic training abroad with ten years' successful experience in this country, specializes in training the boys voice, wants a church with preferably fine instrument. Organ recitals. Highest clerical references. Address EDWIN JOURDAN HERBST, Grand Vien, Nyack, New York.

A WOMAN WITH FIVE YEARS EXPERIENCE in a large city parish, thousand communicants, desires to make change. Experienced in management of office and general parish work; able to assist organist with the Lenten and lesser services of the Church. Experienced worker with young people. Can give best of references. Answer-225, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST accustomed to full Catholic service available after August. Correspondence invited immediately. B-217, care of LIVING CHURCH, Milwaukee, Wis.

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.

EDUCATED, EXPERIENCED, BUSINESS woman wishes responsible position as Institutional Matron. Address Mrs. DRUMMOND, 513 Dempster Street, Evanston, Illinois.

EXPERIENCED ORGANIST AND CHOIR-master desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST CHOIRMASTER, COMMUNICANT, sixteen years' experience, boys and mixed choirs, capable musician, available July. Address X-218, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, YOUNG MAR-ried man, communicant, member A. G. O., with special experience and ability to conduct the musical activities in a large live parish, desires new location beginning September 1st. Excellent references from present and every previous appointment. Recitalist, can orchestrate anthems, services, etc. Address G-226, LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY GRADUATE nurse, a Church woman of middle age in charge of Church boarding school or institution, infirmary or as a companion. Willing to travel. West or Southwest preferred. Address Miss CAROLINE E. JORDAN, R.N., 226 West Adams St., Springfield, Illinois.

WANTED: BY EXPERIENCED TEACHER, position for summer as governess, tutor, or companion. Would go to summer camp. References furnished and interview desired. Address Box 172, Fredonia, New York.

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.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S 28 Margaret St., London, W. 1, and Oxford, England.

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; 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.

RELIGIOUS

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

ALTAR FURNISHINGS

THE WARHAM GUILD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc., (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

RETREATS

A RETREAT FOR CLERGY AT DONALD-son 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 RE-treat 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.

S. T. PETER'S HOUSE, RIPON, WIS., A RE-treat for Priests, Tuesday evening, June 10th, to Friday morning, June 13, 1924. Conductor, The Rev. FR. HUNTINGTON, SUPR. O.H.C. Address THE GUESTMASTER.

A RETREAT FOR WOMEN WILL BE HELD at Kemper Hall, Kenosha, Wis., beginning with Vespers, Monday, June 16th, and closing with the Mass, Friday, June 20th. Conductor, The Rev. FREDERICK S. PENFOLD, D.D. Acceptances may be sent to THE MOTHER SUPERIOR, C.S.M.

APPEAL

ARE THERE NOT SOME DAUGHTERS OF the King, or other persons, who would help to supply private Communion set, other Communion sets, altar linen, and vestments for mission places in West? Archdeacon G. D. CHRISTIAN, Manhattan, Kans.

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 PUBLICATIONS

LOW MASS CEREMONIAL. CONCISE directions. Prayer Book Rite. Copious notes. Black cloth, 64 pp., 50 cents. THE WAY OF PEACE, a Manual for Catholic Christians of the Anglican Communion. Black cloth, 60 pp., 25 cents net. For either or both of these books, address the Rev. C. P. A. BURNETT, 300 East 4th St., New York.

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fulness. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

GAMES

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

HYMNALS FOR SALE

SEVENTEEN HUTCHINS 1920 EDITION "CHURCH HYMNAL REVISED." In good condition. Price 50 cts. Address, REV. REGINALD STEVENSON, Brightwood, D. C.

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.

FOR SALE: MORALIS CHRISTIANA, EX Scriptura Sacra, Traditione, Conciliis, Patribus, et insignitoribus theologis experta. Auctore R. P. Jacobo Besombes. Post quartam Venetam editio prima in qua Benedicti XIV Fel. Rec. P. O. M., etc. 2 vols., leather. Invaluable in study of Morals. Very scarce, 1759, \$40. Cure of Souls, Webb; half leather, interleaved, \$3.00. Chalmers' Divine Worship in England, 13th and 14th Centuries. Scarce, out of print, \$20. Express or postage extra. Pair beautiful solid brass altar candlesticks, 12 in., made in England; like new, \$50. Address SACERDOS, 221 care LIVING CHURCH, Milwaukee, Wis.

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

HEALTH RESORTS

New Mexico

S. T. 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.

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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.

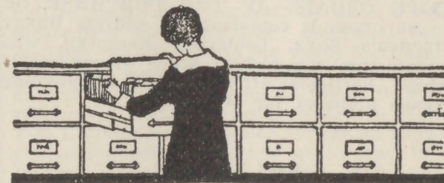
Cathedral of All Saints, Albany, N. Y.

Sundays: 7:30, 9:45, 11 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.

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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.]

Association Press, 347 Madison Ave., New York, N. Y.

Informing Your Public. By Irving Squire and Kirtland A. Wilson. With Foreword by James Wright Brown, publisher *Editor and Publisher*. Price \$1.50.

The Children's Foundation, Valparaiso, Ind.

The Child: His Nature and His Needs. A Survey of the Present-Day Knowledge Concerning Child Nature and the Promotion of the Well-Being and Education of the Young. Prepared under the Editorial Supervision of M. V. O'Shea, Professor of Education, the University of Wisconsin.

Hodder & Stoughton, Ltd. London, England. **George H. Doran Co.** 244 Madison Ave., New York, N. Y. American Agents.

Daily Leading. Thoughts from Master Minds. Compiled by J. Gordon Hutton. Price \$1.25 net.

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

Quiet Talks about the Simple Essentials. By S. D. Gordon. Price \$1.25.

Five Present-Day Controversies. By Rev. Charles E. Jefferson, D.D. Price \$1.50.

God's Open. By Rev. James I. Vance, D.D. Price \$1.50.

University of Chicago Press, Chicago, Ill.

Stories of Shepherd Life. By Elizabeth Miller Lobinger.

University of London Press, Ltd. 17 Warwick Square, E. C. 4, London, England. **George H. Doran Co.** 244 Madison Ave., New York, N. Y. American Agents.

Spiritual Healing. A Discussion of the Religious Element in Physical Health. By the Rev. Harold Anson, M.A., Chairman of the Guild of Health (London). Price \$2.00 net.

PAPER-BOUND BOOKS

National Child Labor Committee, New York, N. Y.

Poems of Child Labor.

PAMPHLETS

The National Civic Federation 33d Floor, Metropolitan Tower, New York, N. Y.

Church and College Denounce Pacifist Pledge. Price 25 cts.

WEEKDAY RELIGIOUS EDUCATION

THE NUMBER of places where Weekday Religious Education has been established in the Diocese of Milwaukee is increasing. The churches of the city of Eau Claire have agreed on a program of Week-Day Religious Education to be undertaken in the fall. The children in grades five to eight, inclusive, will make up the classes for the first year, being released one hour a week from their school work to report to their respective churches.

DIOCESAN CONVENTIONS

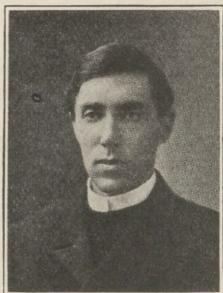
FLORIDA

THE RT. REV. HENRY ST. GEORGE TUCKER, D.D., former Bishop of Kyoto, Japan, and now a professor in the Virginia Theological Seminary, was elected Bishop of Florida at the meeting of the annual Council, held at St. John's Church, Jacksonville, May 21st and 22d.

Bishop Tucker was elected by the clergy on the third ballot, and confirmed by the laity on the fifth. The balloting was as follows:

	1		2		3		4		5	
	Cl	L	Cl	L	Cl	L	Cl	L	Cl	L
Rt. Rev. H. St. G. Tucker, D.D.	12	17	13	20	16	25	19	32	24	40
Rev. L. F. J. Hindry	2	6	1	5	1	6	Withdraw			
Rev. H. D. Phillips, D.D.	4	12	3	11	4	9	4	10	2	8
Rev. H. W. Starr, Ph.D.	5	3	3	3	Withdraw					
Rev. John D. Wing, D.D.	4	10	6	9	5	11	4	9	2	4
Rev. G. H. Harrison	1	11	1	14	1	12	1	12	—	11
Rev. C. W. Frazier	—	4	1	1	1	1	—	1	—	1
Rt. Rev. John P. Tyler, D.D.	—	1	—	—	—	—	—	—	—	—

The opening service of the Convention, at which the celebrant was the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was a memorial to the late Diocesan, the Rt. Rev. Edwin Gardner Weed, D.D., whose



THE RT. REV. H. ST. GEORGE TUCKER, D.D., BISHOP ELECT OF FLORIDA

death occurred in January. Bishop Mikell preached a commemorative sermon.

The Rev. Van Winder Shields, who becomes rector emeritus of St. John's Church, June 1st, after a rectorate of thirty-five years, was elected president of the Council, as a mark of regard. The Council passed a resolution in memory of its late Bishop.

Very important in the business of the Council was the interest paid the work of the Church among the students at Tallahassee and Gainesville. The resignation of the treasurer of the Diocese, Telfair Knight, Esq., who has removed from the Diocese, was accepted, and Mr. Raymond A. Yockey was elected treasurer.

The Woman's Auxiliary of the Diocese held its sessions in the Community House of St. John's Church, while the Council was meeting. The Daughters of the King held their meeting on the 20th.

CENTRAL NEW YORK

MOVING WITH rapidity and precision the Annual Convention of the Diocese of Central New York elected the Rev. Edward Huntington Coley, D.D., Suffragan Bishop, in response to a request from Bishop Fiske for assistance. Only one ballot was necessary to determine the choice of the Convention between Dr. Coley and Archdeacon Foreman, Dr. Coley receiving

63 out of 87 votes cast by the clergy, and 36 out of the 61 votes from the parishes.

Although the fact that it was known that the Convention would be called upon to consider the question of episcopal assistance brought out a large attendance, and in spite of the fact that, for the first time in the history of the Diocese, the Convention met without a bishop to preside, Bishop Fiske being in the Union Memorial Hospital at Baltimore undergoing treatment in preparation for an

operation, the business of the Convention was carried out speedily and smoothly.

The business transacted was largely of a routine nature, some amendments to the Constitution and canons to permit a partial representation of organized missions in future Conventions being the only new business considered, in addition to the election of the suffragan. Practically the only discussion over any measure arose when a proposed amendment to the Religious Corporations Laws to make women eligible as wardens and vestrymen, which was submitted by the Diocese of New York, was brought before the Convention. A short, sharp discussion was brought to a close when one delegate remarked "we all know the wonderful work the women have been doing in the Church, and so why relieve the men of this responsibility?" The Convention disapproved of the proposed amendment.

All of the former members of the Standing Committee were reelected without opposition; Mr. Kennard Underwood, of Auburn, taking the place of the late Justice Emerson. Mr. F. M. Boyer, of Watertown, nominated to the Convention by the Bishop, was confirmed as Chancellor of the Diocese. The Rev. Dr. Gifford was elected a member of the Diocesan Council in the place of the Rev. E. S. Pearce, who has recently removed from the Diocese, and Mr. Frederic J. Bowne was reelected as a lay member.

At the Convention dinner which was attended by 257 men, Mr. S. H. Cook made a most acceptable toastmaster. The speakers were Prof. L. T. Wilcox, of Gouverneur, told the clergy and laity some plain truths in making a plea for a teaching Church and for a holding fast to the fundamentals, and the Rev. Z. B. T. Phillips, D.D., made a strong plea for a better Christian citizenship. At the morning session of the Convention, Dr. Coley delivered a memorial address for the late Bishop Olmsted, and Bishop Reifsnider addressed the Convention in behalf of the Japan Reconstruction Fund.

ATLANTA

A STATE-WIDE MEETING of the Young People's Service League of the Dioceses of Atlanta and of Georgia preceded the meet-

ing of the Council of the Diocese of Atlanta, which was held at St. Paul's Church, Macon, May 11th to the 13th.

The young people, who met two days earlier, carried much enthusiasm with them to their meetings. As a matter of practical interest, they determined to continue the inter-diocesan arrangement that has been in practice, but to give each diocesan league its own full complement of officers, with a joint president as presiding officer. To this position Mr. Thomas M. Johnson, who is provincial president of the Y. P. S. L., was reelected. The matter of a design for a pin was laid over until after the next General Convention.

On May 12th, the Woman's Auxiliary of the Diocese held its meeting. Reports show that the diocesan branch provides \$1,200 a year for Religious Education, that the United Thank Offering for 1923 was \$1,593.11, that over \$2,000 had been expended for Social Service Work, and that the value of the box work was \$2,200, a total of \$10,186.93 having been raised during the year.

One of the most important discussions held during the meeting of the Diocesan Council was concerning the missionary work of the Diocese. A committee on evangelism was appointed to investigate the need of a missionary or of a diocesan missionary. The Council inspected the work that is being done at the Appleton Church Home at Macon, and when it was known that a further \$10,000 would be needed, \$3,850 was subscribed from the floor of the Council. It is hoped that a chapel can be erected there as a memorial to Bishop Beckwith, the second Bishop of the Diocese.

NEW HAMPSHIRE

THE DIOCESE OF NEW HAMPSHIRE learned that it was in a good condition financially at the annual Convention, which met in Concord, May 20th and 21st. All diocesan assessments had been paid, considerable sums of money had been received from the sales of lands that had originally been given the Church by the S. P. G. in colonial days for the endowment of missionary work in the colony, that a program of advance work was to be adopted, to be concentrated on industrial and educational centers, that Holderness School was looking forward to increased usefulness, and that a trained woman worker was to be secured for the purpose of organization and work in religious education throughout the Diocese, her support having been provided by gift and appropriation.

The Convention elected the following deputies to the General Convention of 1925: The Rev. Messrs. William Porter Niles, Arthur M. Dunstan, John T. Dallas, D.D., and C. leV. Brine, D.D., and Messrs. John R. Spring, Harry H. Dudley, Edward K. Woodworth, and Dr. Louis W. Flanders. The provisional deputies are the Rev. Messrs. Godfrey M. Brinley, W. Stanley Emery, Samuel S. Drury, D.D., and John A. Chapin, and Mr. Joel F. Sheppard, Dr. Godfrey, of Dover, and the Hon. Robert J. Peaslee.

WESTERN MASSACHUSETTS

THE OUTSTANDING FEATURE of the annual Convention of the Diocese of Western Massachusetts was the creation of the office of Chancellor and the election thereof of the Hon. George A. Gaskill, of All Saints' Parish, Worcester. The Convention met May 21st at St. Peter's Church, Springfield, the Rev. John Nolan, rector, and, perhaps for the first time in its history, succeeded in adjourning before luncheon.

A new member of the Standing Committee is Mr. Matthew P. Whittall, of St. Matthew's Church, Worcester.

Fraternal greetings were sent to the Methodist General Conference, which was holding its sessions in Springfield.

On the eve of the Convention, a largely attended Church Club dinner was held at the Nyassett Club in Springfield, and Dr. William C. Sturges presented the Japan Reconstruction Fund as a glorious challenge to the Church to promote international good-will.

MAINE

THE CONVENTION of the Diocese of Maine showed its interest in the World Court, and in the increase and better status of Army Chaplains, by passing resolutions concerning these things. The Rev. Ernest A. Pressey, who is completing a twenty-five year rectorate at Trinity Church, Portland, was nominated an honorary canon of the Cathedral by the Bishop, and was confirmed by the Convention. The Convention found it necessary to discontinue its financial assistance from the Diocesan Church Mission of Help, because of other demands, but assured the Mission of its moral support.

The Convention met in St. Luke's Cathedral, May 20th and 21st. At the closing service Bishop Hulse, of Cuba, preached a sermon.

CONNECTICUT

THE PRESIDENT OF THE UNITED STATES was formally thanked, by a resolution of the Convention of Connecticut, which met in Christ Church Cathedral, Hartford, May 20th, for his efforts to dissuade Congress from passing the clause in the Immigration Bill excluding the Japanese. The resolution further stated that the Convention felt that the clause gave heedless offence to a friendly nation, that it was a possible menace to the world's peace, and that the passage was regrettable.

Guests of the Convention were the Most Rev. Mar Timotheus, Metropolitan of Malabar, Father Waggett, S.S.J.E., and Bishop Johnson, of Missouri.

RHODE ISLAND

DESPITE THE BAD WEATHER and the distance, there was a large attendance at the Convention of the Diocese of Rhode Island, which met at Central Falls, May 20th and 21st. There was little done during the two days other than the ordinary routine business of the Diocese, and the passage of resolutions. The chief interest was in the introduction of a change in the canons, which would permit the business of the Convention to be done in one day. This change was agreed to.

BISHOP TUCKER'S ADDRESS

THERE WAS AN UNUSUALLY large attendance at the annual Council of the Diocese of Southern Virginia, which met in St. Andrew's Church, Norfolk, Va., May

13th and 14th, the largest in the history of the Diocese, fifty-eight clergymen and sixty-three lay delegates being present.

Bishop Tucker's Council address was of an unusually high order. Besides dealing with Diocesan matters, he touched on the present discussion in the Church, but not in a controversial way. After speaking of the unselfish living and teachings of Christ, he expressed regret that at times the discussion of interpretation of certain parts of the Scripture had occurred in an atmosphere of controversy and strife. But he felt that at least one good result has followed; the eyes of men have been focused upon the Christ. He earnestly emphasized the divine attributes of the Saviour, declaring "you cannot separate the lowliness from the glory, the defeat from the victory, the earthly from the heavenly, the human from the divine." "The best way, I believe, to meet the doubts of men and to satisfy their hearts is for our ministers to preach Christ, not as He is found in the speculations of men, or in abstruse theologies, but as He is revealed in the everlasting Gospels on which alone we base our Creeds."

NEWARK

AFTER CAREFUL STUDY by committees, action was taken by the annual Convention of the Diocese of Newark, which met at Trinity Cathedral, Newark, N. J., May 20th and 21st, upon ways of saving time in elections. The terms of those holding offices will be lengthened, and one-third of boards and commissions will be chosen each year, alternates being chosen from those who failed of election on the first ballot. The Cathedral Chapter will be somewhat diminished in number, being made up of certain officers and of representatives chosen by commissions, or by the Convention, or by appointment.

It was voted to ask for offerings for the Cathedral Fund, which now amounts to nearly \$100,000, upon one day in the year.

The observance of the fiftieth anniversary of the formation of the Diocese, in November next, aroused much interest and a strong desire was shown to make it a memorable year in setting free from debt parishes and missions, and in setting forward many good causes.

Christ Hospital, Jersey City, was reported as having entered upon a campaign to raise \$600,000 with which to erect a new building, with many large subscriptions already made. St. Barnabas' Hospital, Newark, was reported as having been greatly enlarged and improved. The beginning of the work of the largely endowed Laura Augusta Home for Orphans was reported.

Bishop Lines' address was largely given to the presentation of the movement towards the reasonable interpretation of the Creeds, such as has come about in the reasonable interpretation of the Holy Scriptures. He pleaded for the definite and generous presentation of religion, without departure from the old standards and a patient peaceful solution of questions which have been raised. He spoke also of the necessity of having larger thoughts about religion and the work of the Church as organized religion, of acceptance of the work of men of science, with great hope and great courage. The address ended with a vigorous exhortation for interest in the endeavor to make war impossible through friendly international relations, to make an end

of the trade in strong drink, for the preservation of childhood, industrial justice, prison reform, and more Christian unity.

Bishop Stearly's address was largely given to the presentation of the great duty of the Diocese towards the whole Church, and its work for humanity and for the recognition in a large way of duty towards the Diocese. The present condition of Diocesan work was stated, with recognition of the considerable bequests of the last year, and a plea for generous support of Church undertakings. He presented in part the program for the observance of the Jubilee Year of the Diocese. He said that as all people could not come to a central place of observance of the anniversary, that an effort would be made to have the Bishops and the officers of the Diocese and representatives of its activities visit every Church in the Diocese in the autumn, for prayer and instruction. The duty of the support of the present great plans of the National Council and the work among the Foreign-born were also presented.

The Diocesan Church Club made all the clergy and delegates to the Convention their guests at a great dinner in the evening, which was attended by nearly 500 men, a gain of nearly 100 over last year. The spirited singing of many popular songs added much life to the dinner. The addresses were by the two Bishops, Dean Dumper, Dr. John W. Wood, and Governor Silzer. They were all upon a high plane, full of instruction and recognition of the great service and opportunity of the Church.

Two new parishes, one at Mountain Lakes, and the Church of the Incarnation, East Orange, were admitted into union with the Convention.

Judge Alfred E. Mills, of Morristown, was elected to fill a vacancy on the Standing Committee, and Justice Charles W. Parker was appointed Chancellor of the Diocese.

HARRISBURG

THE CONVENTION of the Diocese of Harrisburg, which met at St. John's Church, Lancaster, Pa., May 13th and 14th, occupied itself with measures looking toward the strengthening of the Church. A new canon allows the Woman's Auxiliary to send five representatives to the Executive Council of the Diocese. Another discourages the giving of money for extraparochial purposes by parishes that have not met their quota for the Field Work of the Diocese and of the National Council. Resolutions were adopted urging the United States to take immediate steps toward entering the World Court, endorsing the work of the Near East Relief, congratulating St. Mark's Parish, Lewistown, on its hundredth anniversary, and the Rev. William Heakes, rector of the parish, for his fourteen years' service in the parish and his forty-two years' service in the ministry of the Church. A number of valuable and interesting reports were made.

Great interest attached to the Convention address of the Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese, who said in part:

"The discussion which has filled so many pages of the secular press will not prove to be an evil if it stirs clergy and laity to examine and reexamine carefully the grounds and extent of their faith and the verity of their personal belief. The question for each one to ask and to answer to himself and his God is: What are the primal beliefs necessary for

each Christian to hold tenaciously, and secondly, do I individually fully believe them? To be prepared to answer this inquiry aright one must read, study, and hear sermons. There has been a tendency for some years to say thoughtlessly 'The Church service is enough for me, the shorter the sermon the better,' and, 'I would just as soon attend Church service without any sermon as to listen to the ordinary discourse.' Many persons have been misled by this careless criticism, and have grown accustomed to stay away from the regular Sunday morning and evening Church services, which are the only ones generally at which a sermon is preached.

"We clergymen of today need not each one of us be a Saint Francis, an Ignatius Loyola, a John Wesley, or a Phillips Brooks, to teach men effectually. It is the message, not the messenger, which is important, and the power conveyed is not from man but, only by man, from God.

"What other position in life has such unequalled honor, dignity, and responsibility? Let preacher and people, clergy and laity, prepare for the speaking and hearing of God's word, in God's house, and on God's day, by earnest prayer and self-examination.

"It is by preaching that it has pleased God to save them that believe. Also it is well for both clergy and laity to remember that our words and actions either reinforce or destroy our preaching. What we are is weighed as fully as our words."

At the annual banquet of the Convention the first chief speaker was the Hon. George S. Silzer, Governor of New Jersey, and a Churchman, whose subject was, Common Sense as to the Book of Common Prayer. His address will be found on another page of this issue of THE LIVING CHURCH.

LONG ISLAND

THE CONVENTION of the Diocese of Long Island, held at the Cathedral, Garden City, was remarkable for the wet weather which prevailed on both days, the unusually and unnecessarily large number of communions made at the Pontifical Celebration of the Holy Communion with which the Convention began, and for the fact that all the elections were uncontested.

The Convention, by a large vote, tabled a resolution introduced by the Rev. J. Howard Melish, which would have committed the Convention, to a recognition of women as entitled to an equal place with men in the Councils of the Church. Then would have followed an immediate demand for such changes in the Canons of the Diocese and the Religious Corporations Law of the State of New York as would permit women to become Wardens and Vestrymen and Delegates to Diocesan Conventions. This step, the Diocese is thought to be a long way from being ready to take.

Upon the second day, the President of the National Council, Bishop Gailor, addressed the Convention on behalf of the approaching Offering for the Church in Japan.

Notice was given that of the \$43,000 required for the rebuilding of the Cathedral organ, \$32,000 was in hand or pledged. Former Attorney General Wickersham, a summer resident, and an attendant at the Cathedral services, made an address on behalf of this fund.

The Convention was sympathetic toward the plans of the Church Charity Foundation for the erection of a new St. John's Hospital, to cost \$1,500,000, of which sum a considerable part is in hand.

A change in the official Coat of Arms of the Diocese, which, among other things,

substitutes the mitre for the ship, was adopted.

Steps were taken by the Convention towards the revival of the plan for the erection, at Garden City, of a Synod Hall. It is more and more apparent that the Cathedral is not a suitable place for Convention—both on grounds of reverence and because of its acoustic properties.

The charge of Bishop Burgess was apart from certain matters of Diocesan welfare which he considered briefly, a most searching and emphatic affirmation of the truth of the Catholic Creeds, and a testimony to his devout thankfulness that the bishops had given to the Faith the strong and unswerving support, in the Dallas Pastoral, which had been demanded by the whole American Church. Truly, he said, the meeting of the House of Bishops at Dallas, in 1923, was an occasion of epochal significance.

VERMONT

A RESOLUTION of appreciation of the Bishop's work and influence was heartily carried at the annual Convention of the Diocese of Vermont, which met at St. Luke's Church, St. Albans, May 21st and 22d, notwithstanding his somewhat discouraged and discouraging remarks about the later years of his episcopate, when impaired health has restricted his ability, and two coadjutors have successively fallen by the way. Bishop Bliss is still very ill and unequal to any kind of work. The convention was begun by a choral celebration of the Holy Communion, at which a banner of St. Luke, designed and made in the parish, was blessed and carried.

A good many changes were made in the membership of the several committees and boards, and considerable fresh work was entrusted to them. The Social Service Commission was instructed to enlist the coöperation of other religious bodies and of civic welfare societies in an endeavor to get reduced the number of causes for which divorces can be obtained legally in Vermont. Public opinion on the whole subject of marriage may thus be educated. The Board of Religious Education, with the Rev. John Mills Gilbert, of Arlington, as its secretary, will seek to have rural parishes visited by some one who can give expert advice in the management of small, some of them very small, schools. The Missionary Committee plans to visit all our congregations with explanations and appeals concerning the missionary work of the Church, diocesan and general, in which the Diocese, as the Bishop pointed out, has sadly fallen behind. Missionary interests were given the first place in the business of this Convention, having the best hours in the forenoon of the first day allotted to them.

On the second day, after the conclusion of the business of the Convention, a useful conference was held on the work of religious education, particularly in Sunday or Church schools. In this great help was given by the Rev. John H. Rosebaugh, chairman of the Provincial Commission on Religious Education, and by the Rev. Malcolm Taylor, executive secretary of the Province.

A special committee was appointed to consider the matter of choosing a permanent place of meeting. The Convention of 1925 is to be held at Burlington, May 27th.

THE MEN and boys of Cuttington College and Divinity School at Cape Palmas, Liberia, are organizing a chapter of the Brotherhood of St. Andrew.

THE COUNCIL OF THE OUTLINES OF CHRISTIANITY

THE VERY REV. HUGHELL E. W. FOSBROKE, D.D., and the Rev. Professor Burton S. Easton, D.D., both of the General Theological Seminary of New York, are active members of the Interdenominational Board created by the Council of the Outline of Christianity, which is a body recently organized in New York to promote the study of Christian development from the time of Christ to the present day, and to determine the essentials of Christian civilization in its broad and simple outline. The results of the inquiry are to be disseminated promptly by publication and by means of a lecture campaign in a chain of principal cities.

The Council of the Outline had its origin at an informal luncheon held at the City Club, New York, in October, at which Herbert L. Satterlee presided. It is composed of representative men and women drawn together by the feeling that the present controversial discussion which is occupying so much of the field of our Christian energies calls for a statement of facts in respect to the whole Christian movement which shall be so sound in scholarship, impartial in utterance, and popular in presentation as to command general assent and attention.

Among the twenty-one members of the Council are the Rt. Rev. Herbert Shipman, D.D., the Rev. Dr. Ernest M. Stires, the Very Rev. Howard C. Robbins, D.D., Mr. Herbert L. Satterlee, Mrs. Franklin D. Roosevelt, and Dr. John H. Finley.

Though the movement is designed to keep in touch with the Churches it arises outside of them. It does not look toward union or federation, though taking due notice of those tendencies as they develop. It addresses the Church public as a part of the general public of practical-minded men and women, responsive in whatever mood to Christian motive.

SUMMER SCHOOL OF CHURCH MUSIC

THE TENTH ANNUAL meeting of the Summer School of Church Music will be held at Wellesley College, Wellesley, Mass., from June 23d to July 3d. In recognition of the tenth anniversary of the founding of the school, a noteworthy program has been arranged. Dr. Healey Willan, the vice-principal of the Toronto Conservatory of Music, will have charge of the work in Plainsong and its Accompaniment. He will also give a course in Improvisation. Lewis A. Wadlow, of St. Mark's Church, Philadelphia, will give a demonstration course on Boy Choir Training. Prof. Ivan T. Gorokhoff, of Smith College, and late Conductor of the Russian Cathedral of St. Nicholas, New York, will conduct the Conference chorus, and will give a special class for conductors. Dean Wallace Goodrich, of the New England Conservatory, will present the general subject of the Mission of Music in the Church. Miss Eleanor C. Gregory, of the Church Music Society of England, will give a session of Music in Worship, being the report of the Commission appointed by the Archbishops of Canterbury and York, of which Miss Gregory is a member. Richard G. Appel, of the Boston Public Library, will discuss Liturgical Organ Repertory, and Sidelights on the Hymnal. There will be organ recitals by the instructors and others. For information apply to Miss M. DeC. Ward, 415 Beacon Street, Boston, Mass.

Canterbury Convocation Meets: Pilgrims Arrive in Palestine

The Oxford Church Congress—
Viewpoint of Detached Observer
—General News Notes

The Living Church News Bureau }
London, May 9, 1924 }

BOTH HOUSES OF CONVOCATION OF THE Province of Canterbury met on Tuesday this week at the Church House, Westminster. It must be said at the outset that the agenda was distinctly on the dull side. What interest there was tended to center almost entirely in the Upper House, which is, theoretically, as it should be. The Lower House, of course, sits merely as assessors and advisers to the Fathers of the Church, although in the course of centuries the Lower House has acquired certain constitutional privileges. But the proceedings even of the Upper House tend to a certain unreality, their lordships preferring to conduct their business in private conclaves, or as a House in the Church Assembly. It seems certain that the synodical character of Church government is on the way to disappearance or to becoming a formality only.

The Bishops first discussed the subject of the Training of Candidates for the Ministry, and later dealt at some length with Spiritual Healing, incidentally referring to Mr. Hickson's Missions in various parts of the world. The Archbishop of Canterbury said that it seemed to him that the Church was called upon to exercise the utmost caution at a time when the upheaval of popular thought on this subject was wide, and was taking several varied forms. He went on to say that he could not take part in the benediction of oil for its physical use, not because he would belittle the significance of prayer which was accompanied by the laying-on of hands or anointing with oil, but because he believed that the use of oil thus benedicted, and, above all, specially benedicted by a bishop, was fraught with a danger which might easily result in the adoption generally of usages which it would be very difficult to drop or to discourage, and which, if they became common, might change the whole aspect of many half-informed people to the doctrine of seeking the guidance of God in the cure of human ailments. He believed that there were men who possessed an extraordinary gift and power from God in helping to the bringing back to health of mind, body, soul, and spirit, and he thanked God for that; but he did think that their lordships at that moment were in a position where caution was necessary in regard to what they encouraged.

In the Lower House but one important matter was considered, namely, the publication of the bans of marriage. After a brief discussion, the report was referred back to the committee.

PILGRIMS ARRIVE IN PALESTINE

The special correspondent of the *Church Times*, who is accompanying the Anglo-Catholic Pilgrimage to the Holy Land, has sent his first telegram from Alexandria, dated May 6th. The following extracts will be of interest:

"The pilgrims' ship, which left Marseilles on April 29th, arrived here yesterday. There were three formal receptions of the pilgrims by the ecclesiastical authorities, which were most successful,

despite the absence of the heads of the religious bodies at Cairo, owing to the King's reception of the Christian Abyssinian Regent. Patriarchal vicars were deputized in each case. We were received at the Anglican Church of St. Mark by Bishop Gwynne. The three bishops, forty-five priests, and the lay pilgrims, to the number of nearly two hundred, drove through the streets, which were decorated for a Mohammedan festival, to the Patriarchate. Theophanes, Metropolitan of Tripoli, and the whole court received us outside the Ikonostasis at the throne. . . . An illuminated address was presented by the Bishop of Nassau, in the course of which the pilgrims recalled with pride the fact that in the Sixteenth Century His Holiness' predecessor, Kripoulos Metrophanes, was an honored friend of the then Archbishop of Canterbury. They asked His Holiness' prayers for God's blessing on those who are endeavoring to establish full and complete dogmatic agreement between the Anglican and Eastern churches. . . . Prayers for the English people, for King George, and reunion were then recited. The pilgrims were blessed, after which they motored to the Coptic Patriarchate, where there was a solemn procession in the church. . . . A reception followed in the Patriarchate, at which were present the patriarchal vicars—Orthodox, Coptic, and Armenian—archimandrites, theological lecturers, distinguished laity, the Bishop of Nebraska, Bishop Gwynne, the local clergy, and others. A message was received from His Beatitude, the Patriarch Photios, deeply regretting his absence. It was a great demonstration of reunion, and the happy, enthusiastic pilgrimage made a deep impression. Later in the afternoon the Armenian Patriarch received us at the Catholikon."

GENERAL NEWS NOTES

In accordance with the practice which has obtained during the past six years, Rogation Sunday, May 25th, will be observed in the majority of dioceses as the day on which the central and diocesan needs will be placed before Church people generally, and the collections devoted to the Central and Diocesan Funds.

Special pamphlets and leaflets setting out the work of the Church Assembly, and the details of the necessary expenditure to carry out this work in the current year, have been prepared and are issued from the offices of the Central Board of Finance, which also provides Notes for the Use of Speakers and Preachers for the guidance of those requiring special information.

It is hoped that on this occasion Rogation Sunday may be marked (as in the past) by the receipt of special donations to the Central Church Fund. The largest gift received heretofore was one of £10,000 in 1920.

THE OXFORD CHURCH CONGRESS

The program for the Church Congress, to be held at Oxford during the week beginning September 28th, is now published. The general subject to be discussed is The Church of Tomorrow.

On Sunday, September 28th, there will be special sermons in the Oxford churches, and meetings for men, women, and elder girls will be held on the afternoons of Sunday and Monday. The Congress itself will open on Tuesday, September 30th, and meetings will be held both in the Sheldonian and at the Town Hall. The opening address of the President (the Bishop of Oxford) on the Tuesday after-

noon will be followed in the evening by a discussion on Problems of Today, led by Dr. Cyril Norwood, the Rev. H. R. L. Sheppard, and the Bishop of Woolwich.

On the Wednesday morning Youth and the Church will be discussed by Mr. G. Nicholson (Christ Church, Oxford), Miss Highley (Somerville College), Mr. G. C. Neile (Trinity College, Cambridge), Mr. H. V. H. Elwin (Merton College, Oxford), the Rev. H. B. Reiss, Mr. Graeme Patterson, the Rev. T. W. Pym, and the Rev. C. S. Woodward. The afternoon subject will be The Church and Village Life, with the following as selected speakers, Canon E. H. Firth, the Rev. C. C. Harper, the Bishop of St. Edmundsbury and Ipswich, the Rev. G. H. Harris, Miss Haddow (Barnett House), and Lady Maud Warrender. At evening meetings Children and the Church will be discussed by Mrs. Salmon, Dame Hudson Lyall, the Rev. B. O. F. Heywood, the Rev. J. F. L. Southam, Miss Sandbach Marshall, and the Rev. Dr. Knapp; and The Hope for Tomorrow by the Rev. Fr. Vernon, S. D. C., Canon H. St. B. Holland, Sir Henry Slesser, K. C., and the Rev. P. B. Clayton, of "Toc H."

The subject for Thursday morning, October 2d, is The Appeal of the Faith—Reaffirmation and Restatement. The speakers selected are the Rev. J. H. Bentley, Professor Goudge, the Dean of Bristol, the Rev. Dr. A. H. McNeile, the Rev. F. R. Barry, the Rev. Dr. Relton, and the Rev. Dr. Harris. In the afternoon Unity and Liberty in Worship will be discussed by the Rev. B. T. D. Smith, the Archdeacon of Sheffield, Prebendary H. F. B. Mackay, the Rev. L. W. Grensted, the Rev. A. E. J. Rawlinson, and the Rev. R. G. Parsons. At the evening meeting there will be a discussion on The Christian of Tomorrow, led by the Rev. F. Underhill, the Rev. E. K. Talbot, C. R., the Master of University College, Oxford, and Miss Sheila Kaye-Smith.

On the Friday morning The Church of Tomorrow will be the subject, and the Bishop of Peterborough, Lord Hugh Cecil, the Rev. R. O. Hall, and the Dean of Canterbury will speak. In the evening there will be a public meeting addressed by speakers on Christians and the Peace of the World.

VIEWPOINT OF DETACHED OBSERVER

A missionary priest of the Anglican Church, returning to England after an absence of thirteen years in the Near East, gives his impressions to the *Times* of the Church at home. His letter is well worth studying, and I give a few extracts therefrom to show the viewpoint of a detached observer. He says:

"It is curious to find the body ecclesiastical so much in the backwater as far as the general public is concerned. Persons of different sections have mourned the dying influence of orthodox religion. In seeking for possible reasons for the apparent decline of religious interest we find the war bearing most blame. The growing indifference to the claims of a Christianity divided against itself is said by some to be due to the shock of the outbreak in 1914. Some declare that organized Christianity is not a true expression of the Spirit of Jesus. Others blame the shepherds of the various divisions. . . . Those who have, in their desire to satisfy the spiritual part of their nature, turned to the mental cults, suggest that the Church Catholic in all its branches has failed to present all that true religion reveals.

"Coming from a land where almost a whole nation is opposed to what are considered to be the vital things in the Chris-

tian faith, one cannot but be puzzled by the emphasis which is laid upon utterly non-essential things in our Churches. I include all branches of the Christian Church in England without reserve, for I have made a point of visiting and conversing with professors of most of the many divisions. I see notices posted in church buildings almost denouncing other sections; I see literature, some of it widely read, which exists solely to expose the error and 'illegality' of certain schools of ecclesiastical thought. . . .

"What is really needed? What is devotion? Is it merely a form of amusement set to religious music? Is the universal indifference and hostility to formal religion simply an indication of dislike of healthy men of all that savors of the pharisaism denounced by Jesus? Is the Church as practical in its attempts to meet human need as its Founder was, and is its failure due to emphasis of meaningless doctrines which have made it incomprehensible to normal people? Do we not need a return to the simpler things, the happy childlike things, the attitude to life which enables us to see men not as they appear to be but as they may be; to see them in the light of possibility; to exercise faith not merely in things unseen but in one another. Perhaps that is where we have gone astray; we have lost faith in and love for one another."

The Wellesley Conference Reports Large Advance Registrations

Bishop Slattery on War—Cambridge Commencement—The Young People's Movement

The Living Church News Bureau }
Boston, May 25, 1924 }

REGISTRATIONS FOR THE GENERAL CONFERENCE for Church workers, meeting at Wellesley College, from June 23d to July 3d, are exceeding expectations. The Conference this year will take on an unusual significance. It will mark the twentieth anniversary of the Conference idea, and the tenth anniversary of the School of Church Music that is affiliated with it.

Through the courtesy of the president and authorities of Wellesley, the Conference will again occupy the college buildings.

Among some of the outstanding leaders that will be at Wellesley this summer are the Rt. Rev. Philip M. Rhineland, D.D., who will lecture on *The Holy Spirit, the Creed, and the Bible*; the Rev. Charles H. Boynton, D.D., of the General Theological Seminary, on *Methods and Principles of Teaching*; President Bernard Iddings Bell, of St. Stephen's College, on *The Content of Religion*; Dean Henry B. Washburn, of the Episcopal Theological School, on *Studies in Great Church Characters*; Lewis B. Franklin, vice-president and treasurer of the National Council, on *The Program of the Church*; Miss M. Letitia Stockett, of Baltimore, on *How to Lead Young People in Games*; Professor Ivan T. Gorokhoff, of Smith College, on *Conference Chorus*; and Dean Wallace Goodrich, of the New England Conservatory of Music, on *The Mission of Music in the Church*.

The chaplain of the Conference again this year will be the Rev. George L. Richardson, D.D., of New York.

BISHOP SLATTERY ON WAR

In view of the spirited discussion now going on in New England relative to the

GENERAL NEWS NOTES

May 8th marked the centenary of the laying of the foundation stone of Brighton's parish church, St. Peter's, which was designed by Sir Charles Barry, architect of the Houses of Parliament. Elaborate plans had been made by the late vicar (Canon Dormer Pierce) for this commemoration, but Canon Hicks, who succeeds Canon Dormer Pierce, found it impossible to carry these out on the actual anniversary day. He therefore proposes to hold special services on Sunday, October 26th, and other celebrations of the centenary on the following day. The plans include the opening of a memorial hall and the beginning of another new church to meet Brighton's increasing needs.

The Dean and Chapter of St. Paul's are arranging for an Empire thanksgiving service, including a brief commemoration of those who laid down their lives for the Empire during the war, to be held in the Cathedral on Wednesday, June 18th. It is hoped that many of the visitors from overseas who will be in London this summer will be glad of the opportunity of attending this special service at St. Paul's.

GEORGE PARSONS.

position of the Church in its relation to war, the sermon preached last Sunday by the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of the Diocese, has attracted considerable attention. The occasion was the ordination of three seniors to the diaconate at the Episcopal Theological School, Cambridge. Bishop Slattery defined four ways in which the Church may serve the nation, and said that while he realized the enormous difficulties of framing a limited pledge as to terms on which a Church should urge "its faithful to fight another war," he sympathized with "Christian men who feel the honor involved in such a definition."

The most significant paragraph in reference to possible opposition between Church and State was as follows:

"It was said again and again during the awful days of the war that, if the Church throughout the world had done its duty, the war would never have been fought. Largely the same people who flung that challenge to the Church now complain that the Church has no right to say on what terms it would urge its faithful to fight another war. I see the enormous difficulty of framing any such limited pledge, but I sympathize with Christian men who feel the honor involved in such a definition."

"The day may come when an aggressive war might be endorsed by the government, but not by the conscience of the Church. Then would ring out the cry of the early Church. 'Whether it is right in the sight of God to hearken unto you more than unto God, judge ye.' And in the teeth of such judgment no government would dare go forward."

CAMBRIDGE COMMENCEMENT

Announcement has been made of the commencement of the Episcopal Theological School, Cambridge, for Thursday, June 12th. The program for the day is: Eight o'clock, Holy Communion; eleven o'clock, Commencement service, conferring of degrees, and sermon by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; three o'clock, meeting of the

alumni; five o'clock, alumni service, with sermon by the Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Centre; and six o'clock, the annual alumni dinner.

THE YOUNG PEOPLE'S MOVEMENT

The Young People's Movement in the Diocese of Massachusetts is for the most part silently but tremendously developing. Three years' time reveals a profound difference in the attitude of the people in the Church. A noticeably increasing number is demanding, not that they be given their portion of goods for personal pleasure, but privileges for personal service.

Here are two typical indications of the splendid spirit of the young people. The first testimony was given by the acting rector of the Church of the Epiphany, Dorchester, and is as follows:

"I cannot speak too highly of the fine work which the young people have accomplished this year. Our young men and women have conducted their services, and the spiritual side of their lives they have expressed very well. Each address has been well prepared, and I am happy to note that our young people are thinking on this religious topic and thinking very clearly. From this group there were two who went to train for Church work: Miss Thompson is training to become a deaconess, and Miss Violet Troop is at a Church hospital, St. Barnabas' in Newark, N. J., training to become a nurse."

The Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, and President of the Massachusetts Clerical Association, in speaking of the growing desire of the young people to serve, said:

"The King-elect and a Knight of the Sir Galahad Club, came to the rector and asked for increased responsibility in the life of the parish. The young men of the Galahad will be provided with additional responsibility in the autumn. They have already done much, by increasing the interest of young men in the Church, by seeing to it that at many services the average attendance of young men was at least twenty-five per cent of the congregation, and by welcoming boys and young men to the services and life of the parish."

"The Young People's Fellowship also seeks a larger responsibility. They, too, have done much by teaching and secretarial work in the Church school, by the development of a volunteer evening choir of unusual merit, by Church attendance, and increased social life in the parish. Other duties will be provided for these willing minds and hands."

RALPH M. HARPER.

DELAWARE GIRLS' FRIENDLY SOCIETY

THE ANNUAL CORPORATE COMMUNION of the Girls' Friendly Society of Delaware was held in Immanuel Church, New Castle, Sunday, May 18th. The sermon was preached by the Bishop of the Diocese. The annual meeting was held on the preceding day in Trinity parish house, Wilmington, at which Miss Jane Lea was re-elected president.

During the past year the G. F. S. in Delaware has grown from a membership of 200 to over 600, the largest increase shown by any diocese in the Church during that period. This was, to a considerable extent, due to the good work of two members of the diocesan staff employed by Bishop Cook and the Executive Council for field work under the direction of the Bishop. The two workers, Miss Isabel Wagner and Miss Frances Hagner, have not only been active in the G. F. S. work, but have greatly contributed to the reviving and maintaining of a number of Church schools in the diocese.

New York Children's Lenten Offering is Over Forty Thousand Dollars

Fr. Waggett at Greer Court—Hegeman Memorial Laboratory—God's Providence House

The Living Church News Bureau
New York, May 23, 1924

THE MOST INSPIRING, AND ONE OF THE most largely attended of the services held this year in the Cathedral of St. John the Divine was the annual Presentation Service of the Church Schools of the Diocese, which took place on the afternoon of Saturday, May 17th. At this service, the Children's Lenten Offering from the Church schools of the Diocese is formally presented. This year's service surpassed all previous records both for attendance and for the size of the offering. There were 1,600 children in the massed choir, which marched in procession out the long way and across the nave, a gorgeous spectacle, presenting a brilliant variety of color in the scarlet, violet, and black of the cassocks, and of pattern and adornment in the cut and trimming of the cottas. Some hundred clergymen were in the procession. The total attendance of children was 3,000. There were many adults also present. But not nearly all who sought admission could be accommodated, and the one sad feature of the occasion was the necessity of turning away, for lack of room, late arrivals from out-of-town parishes and missions. Surely no more imperative plea could be made for the immediate completion of the nave. The Bishop of the Diocese made a short address to the assembled children. The offering was the largest in the history of the diocese, \$40,595.57. Last year's offering, breaking all previous records, was \$35,899.24. The banner for the largest total offering was won by the children of Intercession Chapel, Trinity Parish, their offering amounting to \$2,203.09. The largest *per capita* offering of schools in Class I (that is, schools numbering more than one hundred pupils) was made by the children of Calvary Church, New York, averaging \$11.19 a child. The largest such offering in Class II (schools numbering one hundred or less pupils) was that of the Church of the Incarnation, New York, \$11.02. At this service, announcement was made of the winners of the prize in the contest for the best essay on missions, taking this year the form of an autobiography of a duly appointed missionary. The first prize for children in Grade A (children under fourteen), was won by John David Colson, of the Cathedral Choir School; in Grade B (for children fourteen and over), by Dorothy Bailey of St. Mark's Church, Mt. Kisko. The first prizes took the form of gold medals.

Announcement is made that on the Feast of the Ascension, immediately before the Choral Eucharist in the Cathedral, the Bishop of the Diocese will conduct a service asking God's blessing on the beginning of work on the new Baptistery, to be erected at once by members of the Stuyvesant family near the Chapel of St. Ansgarius (the Huntington Memorial Chapel). Apart from the great importance that must always attach to the erection of such a building as a Baptistery, the beginning of work on the Stuyvesant memorial is of particular significance as marking the resumption of

actual building of the Cathedral—an event long looked forward to by the Bishop and his helpers.

FR. WAGGETT AT GREER COURT

The Rev. Father Waggett, S. S. J. E., made an address on Thursday, May 15th, at a luncheon arranged by the Greer Club Association at Greer Court, 544 West 114th Street. Over one hundred members of the Churchwomen's League for Patriotic Service, and their friends, attended. The guests of honor were the Rt. Rev. Arthur S. Lloyd, D.D., the Rt. Rev. Herbert Shipman, D.D., and Mrs. Shipman, and Mrs. Robinson, the daughter of the late Bishop Greer, in whose memory Greer House and Greer Court, residences for Church students in New York, were named. The Chairman of the Committee on Arrangements was Mrs. William C. Sturgis. Miss Warren, the First Vice-President of the Churchwomen's League for Patriotic Service, and sponsor of the work for students, is anxious to raise \$10,000 to meet certain obligations on Greer Court and to purchase a building suitable for Greer House, now occupying premises at 123 East 28th Street. With this amount, Miss Warren is confident that these two houses will eventually become self-supporting.

HEGEMAN MEMORIAL LABORATORY

On Thursday, May 22d, there was dedicated, at Mt. MacGregor Sanatorium of the Metropolitan Life Insurance Company, a Research Laboratory, as a memorial to the late President of the company, John Rogers Hegeman. The New York *Sun*, of May 17th, contained the following note:

"Mr. Hegeman left a portion of the residuary estate to the company to be used as a memorial. It was thought the best memorial would be the erection of a Research Laboratory at the Sanatorium. The money received from the estate was sufficient to put up the building and endow it for the special research work which is intended to be carried on. Then a Commission on Influenza, appointed some years ago, recently discovered what is believed to be a cure for pneumonia."

Father Waggett, S. S. J. E., was the principal speaker of the occasion, Fr. Waggett is not only a theologian of profound scholarship and devout learning, but a scientist of high standing in the field of biology.

In connection with the above note, the *Sun* relates the following incident, illustrating the profound impression made on its employees by the practical religious spirit of the present head of the company, who is a communicant and trustee of the Church of St. Mary the Virgin:

"While visiting the Sanatorium at Mt. MacGregor, a prominent Roman Catholic priest was moved to remark on the excellence everywhere to be seen.

"What appeals to me more than the mechanical perfection is the willingness and loving consideration of all the attendants from superintendent to chauffeur," said the visitor. "I never saw such a fine spirit displayed."

"It is the religion of the president of the company," answered his guide."

GOD'S PROVIDENCE HOUSE

God's Providence House Settlement and Day Nursery on Broome Street, carried on by the New York City Mission So-

ciety, has had a most successful winter season. The response from the neighborhood is so great that the House activities from three o'clock on, after schools close, are taxing its capacity. The development of the Boys' Work is especially gratifying, as it has recently doubled. This is a neighborhood, a few doors east of the Bowery, which is most dangerous to the moral and spiritual life of growing boys and girls, and has a reputation of having produced many criminals. The workers seek to protect the young people by getting them into the House for wholesome recreation. The monthly aggregate attendance in the House for the last four months has averaged practically 8,000.

A great advance in its health work is a new dental clinic. The first small patient, with half of his teeth cleaned, was sent out as a sort of walking exhibit, with the result that clean teeth suddenly became a matter of fashion and pride. The Board of Health provides the dentist, Girls' Friendly Societies gave a chair, and Dr. Anna Hughes from the Department of Oral Hygiene at Columbia, is the hygienist. In thirty-five children under six years, 115 defects were found serious enough to affect health and normal growth. God's Providence House is proud of having the first such clinic in the neighborhood.

GENERAL NEWS NOTES

The Rev. Kenneth S. Guthrie, rector of All Saints' Free Church, and a brother of the Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bowery, New York, has written a pageant which will be produced May 27th.

"Although I favor religious pageants and object lesson plays, I do not approve of dancing in the house of God," said the Rev. Kenneth Guthrie, according to the New York *Times*. "I am in favor of religious pageants as a means of instruction and entertainment, but there is no need of dancing at Church services. There is nothing in bare legs, bare knees, and bare hips except notoriety. I think my brother ought not to defy Bishop Manning by permitting such dances."

The annual business meeting of the New York Diocesan Assembly of the Brotherhood of St. Andrew, Section A, was held on Wednesday evening, May 15th, at Christ Church, Manhattan. There was a conference, led by Dr. Hartshorn as chairman. The business meeting and discussion were followed by a supper. At the evening service, the preacher was the Rev. W. A. Nichols, assistant priest at St. James' Church, Brooklyn, who gave an address on The Rule of Prayer and of Service.

During the week of May 11th, beginning with the evening service of that date, Messrs. Mercer and Hadley, lay evangelists, conducted a Mission in St. Thomas' Chapel, East 60th Street. Services were held each evening, and were marked by inspiring messages and hearty congregational singing. The week was observed as a time of prayer for the whole community.

The special preacher at the morning service in the Cathedral on Sunday, May 18th, was the Ven. W. J. Armitage, D.D., Archdeacon of Halifax. In the afternoon Dean Robbins preached for the last time before sailing for England on Wednesday, May 21st.

The special preacher at the noon-day services of this week at Trinity Church is the Rev. George R. Van de Water, D.D.

At the Chapel of the Intercession, Trin-

ity Parish, the Annual Service of the Washington Heights Chapter of the Daughters of the American Revolution was held on Sunday last. The Vicar, Dr. Gates, was the preacher.

The Rev. Father Waggett, S. S. J. E., was the preacher at High Mass in the Church of St. Mary the Virgin, on Sunday.

At Christ Church, Manhattan, Professor Pupin, of Columbia University, delivered an address at the morning service on the subject, From Chaos to Cosmos. At the social hour, after evening service, Professor J. Carter Throop spoke on M. Pupin's *Autobiography*.

Bishop Hulse, of Cuba, was the preacher at eleven o'clock in the Church of the Heavenly Rest. The appearance of this church has been greatly improved by the removal from its tower of the iron foliated cross that had crowned it for years.

In spite of threatening weather and some rain, the annual Flower Mart was held in the Broadway portico of St. Paul's Chapel on Tuesday and Wednesday of the current week. This year the objective of the directors of the Flower Mart is the establishment of a Boys' Grill at St.

Paul's House, 29 Vesey Street, in connection with St. Paul's Midday Club for Business Women. Such a grill is a most commendable and much needed enterprise, as there are hundreds of boys employed in down-town office buildings near the Chapel. Luncheon and afternoon tea were served at St. Paul's House, and in addition to flowers (both cut and potted), seeds, and bulbs, there was a sale of food, candy, novelties, and fancy articles. The usual daily services of Matins, Mass, midday prayers, and Evensong were held at the regular hours and the two latter were largely attended by patrons of the Mart. There was music by the Gloria Trumpeters morning and afternoon, and organ music after the midday service and before Evensong, both of which were choral.

The Annual Meeting of the Cathedral League of the Diocese of New York was held at the Church Club, on Friday afternoon, May 16th. The Bishop of the Diocese and the Very Rev. Dean of the Cathedral were present and made addresses. This meeting marked a renewal of the activities of the League. Officers and Trustees were elected for the ensuing year.

THOMAS J. WILLIAMS.

captains visiting some six thousand persons.

The first day's report showed a total of \$260,370, including pledges of \$1,665 from the students of the Divinity School, who were reported as one hundred per cent subscribed, and a subscription of \$500 from the boys of the Church Farm School, all of whom are under eighteen.

This first day's amount is sufficient to erect the proposed St. Andrew's Chapel at Forty-second and Spruce Streets.

WEST PHILADELPHIA CONVOCATION

The West Philadelphia Convocation held its business meeting on the afternoon of Thursday, May 22d, in the parish house of the Church of the Saviour. In the evening an entirely new feature of convocational meetings was inaugurated—a choir festival, in which a choir of some two hundred voices from seven of the churches in West Philadelphia took part. This combined choir was under the direction of William G. Hancock, organist of the Church of the Saviour; James A. Crabtree, organist of St. Andrew's Church; and the Rev. A. E. Clay, rector of the Church of the Redemption.

The Rev. Franklin J. Clark, Secretary of the National Council, and Bishop Garland were the speakers at the evening meeting, which was open to the public.

FREDERICK E. SEYMOUR.

Two Thousand Children Present Lenten Offering in Philadelphia

Seamen's Church Institute Building
—Philadelphia Church Club—
Divinity School Campaign

The Living Church News Bureau
Philadelphia, May 22, 1924

ABOUT TWO THOUSAND MEMBERS OF THE Church schools of the Diocese took part in the presentation of the annual diocesan Lenten offering for missions in Holy Trinity Church, last Sunday afternoon. Immediately before the service, there was an outdoor procession around Rittenhouse Square, when the children from the various schools, led by trumpeters from several Boy Scout troops, and Junior Choirs, in vestments, from a number of parishes, with banners, sang hymns.

The church was crowded to its utmost capacity, many standing even on the steps outside, unable to enter.

Bishop Garland presided at the service, which was read by Dr. Tomkins and Dr. Caley. The preacher was the Rt. Rev. T. F. Gailor, D.D., who said, "It is a delight to speak to a congregation, and not to scold, but to praise. I congratulate the Sunday school members on the splendid spirit and service they are showing in the work of the Church. They always advance year by year. The only old people are those who have quit seeing visions and are content to dream dreams. We are here this afternoon because we all have a vision: a vision of the perpetuity and enthusiasm of Youth, looking on the Forward work of the Church, confident of the future. Our Lord's word: 'Do not be afraid, only believe,' are the keynote of such a service as this, because our religion expresses the eternal youth of the race. The measure of man's manhood is the measure of his vision of duty to God." The Bishop then spoke of his recent visit to Japan, relating delightful reminiscences of keen interest to the children.

The Rev. Dr. Caley, in the enforced absence of Mr. George W. Jacobs through illness, announced the result of the offer-

ing, reading the list of Church schools of the Diocese, and the amount each had contributed.

The grand total was \$62,439 up to the time of the service, and about fifty schools still to make their offering. Last year's final amount was \$60,051. There is every assurance that this year's total will exceed \$70,000.

The Lenten Offering had its origin in this Diocese, in St. John's Church, Cynwyd.

SEAMEN'S CHURCH INSTITUTE BUILDING

Work on the first unit of the new building of the Seamen's Church Institute at Second and Walnut Streets, will be started in the next few weeks. Funds of more than \$200,000 from memorials and gifts are now available. Applicants for lodging at the temporary headquarters of the Institute exceed its present accommodations.

PHILADELPHIA CHURCH CLUB

The last meeting of the Church Club of Philadelphia, for the season, was held on Monday evening in the Church House, at which time officers were elected for the ensuing year. The officers include Louis B. Runk, president; Reed A. Morgan, first vice-president; W. Linton Landreth, second vice-president; George H. Randall, recording secretary; William Ives Rutter, Jr., corresponding secretary, and John B. Lear, treasurer. The Board of Governors include Charles E. Beury, A. J. County, E. B. McCarthy, and Samuel H. Warnock. Announcement was made of the appropriation of \$500 for the upkeep of the boys' camp on the Big Elk Creek, near Oxford, this summer.

An address was given by the Rev. James A. Montgomery, D.D., Professor of Old Testament Language and Literature at the Philadelphia Divinity School, on Recent Discoveries in Bible Lands.

DIVINITY SCHOOL CAMPAIGN

The campaign for \$1,000,000 for the Philadelphia Divinity School is well under way, with twenty-eight teams under four

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

A LARGE NUMBER of alumni were present at the annual banquet of the Alumni Association of Seabury Divinity School, Faribault, Minn., on Monday evening, May 19th. The speakers were the Rt. Rev. F. A. McElwain, D.D., the Rt. Rev. W. Blair Roberts, D.D., the Rev. Phillips E. Osgood, the Rev. Walter H. Stowe, and Mr. Edward Blake, of the graduating class.

The Bishop of Minnesota, acting for the Bishop of Erie, ordered Mr. Archie Ira Drake, Jr., of the graduation class, deacon, at the morning service. The Warden, Dr. Kramer, preached the sermon, and Professor Rollit presented the candidate.

The Suffragan Bishop of South Dakota, the Rt. Rev. Dr. Roberts, preached the commencement sermon, in the afternoon, which was a powerful plea for service in the mission fields of the Church.

The Rt. Rev. Dr. McElwain, President of the Board of Trustees, conferred diplomas upon four graduates, the degree of Bachelor of Divinity, in course, upon five former graduates, and the degree of Doctor of Divinity, *honoris causa*, upon the Rev. Phillips Endicott Osgood, rector of St. Mark's Church, Minneapolis, Minn.

The Bishop Whipple Missionary prize was won by Mr. Hubert Wrinch, of the Junior Class, and the Edward Clark Bill Oratorical prize, by Mr. Walter G. Griggs.

COMMENCEMENT AT NASHOTAH

THE COMMENCEMENT at Nashotah House begins this year with a celebration of the Holy Eucharist on the morning of June 4th. At two o'clock there is a meeting of the trustees, and at six o'clock the dedication of the Healy Memorial Oratory, followed by a meeting of the alumni. The alumni banquet is at seven.

The alumni corporate communion is on the morning of the 5th. At half past ten comes the conferring of degrees and the giving of diplomas, followed by a solemn Eucharist, with a sermon by the Rev. Edmundson J. M. Nutter, of the class of 1911. This is to be followed by a luncheon.

Chicago Laymen Inaugurate Club for Advancement of Catholic Faith

Annual Acolytes' Service—Finishing St. Luke's Hospital—Chase House Summer Work

The Living Church News Bureau
Chicago, May 24, 1924

AT THE BEGINNING OF MAY, A CALL WAS sent out by a Committee at the Church of the Ascension, Chicago, asking all clergymen and laymen interested to meet at the Church of the Ascension on Thursday evening, May 22d, to consider the organization of a Catholic Club of Clergymen and Laymen in this Diocese, "for the advancement of the Catholic Faith and the association and instruction of Churchmen of Catholic principles." It is significant that the plans and the call were initiated by laymen and preceded the plans for the meeting of Chicago priests held last week. The incident indicates a demand from the laity which so far has been generally lacking in the American Church. The members of the Committee in charge, who signed the call were G. W. Kretzinger, F. E. Wilkinson, and Carl E. Schulze. About thirty representatives from eight parishes and missions attended. After supper, a service was said in the church by the Rev. W. B. Stoskopf. At the meeting afterward, Mr. George W. Kretzinger was elected temporary chairman, and Mr. Carl E. Schulze, clerk. A motion that a Catholic Club be organized was made and carried. Another motion was made and carried that a committee be appointed by the chairman to provide for the organization of the Club. This committee of four clergymen and four laymen consists of the Rev. Frs. W. B. Stoskopf, H. R. Neely, E. C. Schmeiser, and H. B. Brown, and Messrs. George A. Winter, Victor D. Cronk, S. R. Haven, and L. E. Wilkinson.

ANNUAL ACOLYTES' SERVICE

The diocesan acolytes' service has been an annual event for fourteen years, and the service at St. Barnabas' Church, Chicago, on the evening of Wednesday, May 21st, was the largest in attendance of clergy and acolytes in vestments yet recorded. There were well over two hundred in the procession, including about thirty-five clergymen. Nearly five hundred were in the congregation. The order was solemn Evensong followed by a solemn procession. The Rev. W. B. Stoskopf sang the service, and was assisted by the Rev. Dr. Hopkins as deacon, and the Rev. F. S. Fleming, as subdeacon. Dr. Hopkins preached. Several delegations came from long distances, while the Church of the Redeemer, Chicago, sent the largest number, thirty-five, who led the procession. The offering was for the fund for Chicago students for Holy Orders. Bishop Anderson sent a letter of greeting, which was read.

FINISHING ST. LUKE'S HOSPITAL

The trustees of St. Luke's Hospital met on Thursday, May 22d, to complete plans for the campaign to raise \$750,000, the amount required to complete the new nineteen story addition to the Hospital which was recently begun. Two million dollars has already been raised by subscription, and the additional \$750,000 will finish the work and give Chicago what the trustees declare will be the greatest hospital in the world. Mr. Samuel Insull heads the Cam-

paign Committee. He says that the foundation of the new addition is completed and the steel skeleton is going up at the rate of two floors a week.

As Chicago grows in population, so should it grow in hospital facilities. But hospital facilities have increased in Chicago very little during the last ten years. The completion of St. Luke's, which was begun sixty years ago, will supply a great need for the Chicago public. It is nearly a year ago that the remarkable drive for \$2,000,000 was begun. In an astonishingly short time the amount was pledged or subscribed. Some weeks ago, when the work on the new addition was begun, it was found, tearing down the old structure, that the adjacent building, erected in 1882, had settled on its foundation, alarming cracks appearing in the walls and floors. The trustees decided that the building could not be satisfactorily repaired, and concluded that it should be razed and supplanted by a structure in keeping with the new building. Hence the present campaign for \$750,000.

CHASE HOUSE SUMMER WORK

Summer brings all kinds of children to Chase House. There is not the same restraint shown, say the deaconesses, as in the other seasons when the children hold back from the House giving such excuses as, "We don't belong to your Church," or, "We are Jews, Greeks, Italians, or negroes, so we can't come." Everyone comes in the summer, and this opportunity to show the people that Chase is a neighborhood house, is welcomed.

"We have been sometimes asked," say the deaconesses, "What does our Church profit in this welcoming of everyone regardless of their Church connection? We reply that our object is not to make Episcopalians. If we can help the children to be better Jews, or better Roman Catholics, or better Presbyterians, or whatever else they may be, we think we have done well. However, the children are all invited to the Children's Service every Sunday morning during the summer, and a large number of them come. When we find that they have no other Church connection, we try to make them regular members of our Church school. In this way we have increased the Church school attendance throughout the entire year, and many of these children have been baptized and confirmed."

A SEVENTY-FIFTH ANNIVERSARY

The congregation of Trinity Church, Aurora, Ill., the Rev. B. E. Chapman, rector, will celebrate the seventy-fifth anniversary of the parish, on Sunday, May 25th. The Rev. G. H. Thomas, rector of St. Paul's Church, Chicago, will officiate at the morning service, and the Bishop will administer Confirmation and preach in the evening.

Trinity Church was organized under the leadership of the Rev. Henry Safford, May 25, 1849. Mr. Safford officiated for six months and was succeeded by the Rev. T. N. Morrison, who opened a school and held services there. Mr. Morrison labored there for two years and laid the foundations for the old brick church on the West Side. He resigned in 1852. In the spring of 1854, the Rev. J. H. Waterbury took charge. He was advanced to the priesthood in February, 1855, and be-

came the first rector of the parish. During his time the brick church at Lake and Walnut Streets was completed and consecrated. Then followed several short rectorates, the longest being that of the Rev. Stephen T. Allen from August, 1861, to March 1865. Mr. Allen was rector again from 1868 to 1871, and during this time the present stone church was built, at a cost of \$20,000. The Rev. William Cyprian Hopkins was rector from 1871 to 1878. During his time 252 communicants were added to the parish. In 1883, the Rev. Charles A. Holbrook began his remarkable ministry of twenty-two years. Beloved by his own people and by the whole city of Aurora, affectionately known by them as Father Holbrook, this remarkable priest and pastor had a most successful ministry. He was succeeded by the Rev. Franklyn Cole Sherman. The Rev. B. E. Chapman has been rector since May 1919, and has done an efficient work.

The Rev. H. B. Hoag, who was recently ordained to the priesthood at Immanuel Church, La Grange, has accepted a call to the Church of St. Michael and All Angels, Berwyn, and will begin his work there on July 1st. Berwyn is situated on the "Q" line, adjoining Riverside, and about two miles east of La Grange, Mr. Hoag's former home.

On December 27th last, Bishop Anderson confirmed a class of fourteen at the Cathedral Shelter, of which Rev. David E. Gibson is priest in charge, and on May 13th, Bishop Griswold confirmed another class of fourteen. During the month of April, Holy Baptism was administered to nine persons, and the aggregate attendance at the Shelter for the month was over nine hundred. H. B. GWYN.

SUFFRAGAN ELECT OF CENTRAL NEW YORK

THE REV. EDWARD HUNTINGTON COLEY, D.D. Suffragan Bishop-elect of the Diocese of Central New York, is the son of a clergyman, the late Rev. James E. Coley, of the Diocese of Connecticut. Dr. Coley was born in Westport, Conn., August 22, 1861, and was educated in Yale University and the Berkeley Divinity School. He was ordained deacon in 1887, and priest in 1888, by Bishop John Williams. The earlier years of his ministry were spent in Connecticut, except for one year in Savannah, Ga. In 1897 he became the rector of Calvary Church, Utica, N. Y. In 1905 he was elected a member of the Standing Committee of the Diocese, and in 1896 became its secretary and its president in 1917. Upon his election as a delegate to the General Convention in 1922 he resigned from the Standing Committee. He has been an examining chaplain for sixteen years, and a member of the Diocesan Council since its formation. Besides his activity in the Diocese he has been a leader in community affairs in the city of Utica, acting as a trustee of the Utica Rescue Mission, a trustee of the Home for the Homeless, a member of the Oneida County Committee State Charities Aid Association, and, since 1909, when he was appointed by Governor Hughes, one of the managers of the Utica State Hospital and its secretary. In 1912 Syracuse University conferred the degree of Doctor of Divinity upon him.

Dr. Coley has been the close friend of the three Bishops of Central New York, and is exceptionally well qualified to assist Bishop Fiske in the growing work in the Diocese of Central New York.

Washington Cathedral Given Service Flag by Brotherhood of St. Andrew

Bishop Gailor in Washington

The Living Church News Bureau,
Washington, May 24 1924

THE NATIONAL SERVICE FLAG OF THE Church, representing 105,102 men who saw active service during the war, was presented to the National Cathedral as a national memorial today by the Brotherhood of St. Andrew, of the United States, at an open air service in the Cathedral amphitheater, attended by 10,000 persons. The presentation was made by Senator George Wharton Pepper, of Pennsylvania, and General John L. Hines, deputy chief of staff of the War Department, accepted the flag on behalf of the Cathedral. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, delivered the principal address, directing it

If we finite beings are to be influenced for righteousness, there must be that mystical union between the seen and the unseen which is the essence of sacrament. The Cathedral needs the flag, the flag needs the Cathedral. You and I need both.

"But someone accuses me of confounding service to God and service to our country. Thou fool! Country is but a short name for home and neighbors. He who preserves home and does good to his neighbors is serving God.

"It is true that in this country we happily insist upon the separation of Church and State. But this separation is in the sphere of organization, not in the sphere of service. We wisely leave the organization of religion to the voluntary action of free fellowships of people drawn together by a common apprehension of God and their relation to Him.

"When the nation has called, there has always been a ready response from the sons and daughters of this household and

tention to the building of the National Cathedral as a "house of prayer for all people," and assured his radio congregation that it would surely be that. When they walked through that beautiful building, erected to be a witness to Christ and not for the glory of any organization, they should regard it as theirs. The Cathedral, the radio, and all things on earth were working toward the unity of man.

BISHOP GAILOR IN WASHINGTON

The preacher at the Cathedral on the afternoon of May 25th, was the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council. At this service, which was attended by the boys of St. Alban's, the National Cathedral school for boys, was preached the baccalaureate sermon to the graduating class. Bishop Gailor preached at Trinity Diocesan Church in the morning. It is the plan of the National Cathedral Chapter to have prominent and impressive speakers preach at the Cathedral each Sunday afternoon during the summer, and, whenever possible, the Bishop will ask these speakers to preach the same morning at Trinity Diocesan Church.

On the afternoon of Ascension Day, there will be a ceremonial laying of the corner-stone of the Mary Jessup Blair Memorial Building, which is to be the first unit of the Cathedral library.

BISHOP NELSON'S TWENTIETH ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of the Rt. Rev. Dr. R. H. Nelson to the episcopate was observed throughout the Diocese of Albany on May 19th by the celebration of the Holy Eucharist in the various parishes and missions. There was a pontifical celebration in the Cathedral of All Saints, Dean Carver celebrating, assisted by the other Cathedral clergy. Rectors from various parishes throughout the Diocese were present and occupied seats in the chancel. The preacher was the Ven. R. H. Brooks, Archdeacon of Albany and rector of St. Paul's Church.

Following the Cathedral service, a luncheon was tendered Bishop and Mrs. Nelson in the Guild House of the Cathedral, at which the clergy, their wives and a number of lay people were the guests of the Dean and Cathedral Chapter.

The *Albany Evening News*, writing editorially of Bishop Nelson's anniversary, said: "Bishop Nelson has done a great work in Albany and throughout the diocese comprising nineteen counties. He has built up one of the largest missionary fields in the United States with 130 missions in the diocese, he has seen the churches of the diocese increase in strength and membership, he has been a true guide and counsellor and his high Christian character and good works have been an inspiration to all."

DEAN FRY IN AMERICA

THE DEAN OF LINCOLN CATHEDRAL, in England, the Very Rev. T. C. Fry, D.D., is again in this country endeavoring to raise funds for the restoration of the main tower of his Cathedral. Dean Fry will be remembered by many from his visit in the same interest last year. An illustrated booklet entitled *Lincoln and its Cathedral* has been issued, and will be sent to any address on application to Mr. H. J. Ketcham, 311 Fifth Avenue, New York City. A poster of the Cathedral has also been issued, and will be sent simi-



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AT THE SERVICE AT THE NATIONAL CATHEDRAL CLOSE,
WASHINGTON, MAY 18TH

especially to his radio congregation, many members of which had made a special pilgrimage to the Washington Cathedral at Bishop Freeman's invitation.

Sixty members of Congress constituted the committee of ushers who directed the seating of the visitors. At 3:30 o'clock a long procession formed at the Peace Cross at Mount St. Alban, and filed through the amphitheater to the platform. General John A. Lejeune was at the head of the procession as grand marshal. A United States Army band played Mendelssohn's *Hymn of Praise* at the beginning of the service. Bishop Freeman said the prayer. While the band played Onward Christian Soldiers, the combined vested choirs of the churches of the city, and the Cathedral choir, the clergy, the Brotherhood officers, the Cathedral chapter in its robes, and the Cathedral staff and Bishops went down the main alley.

After the Rev. William L. DeVries, D.D., Chancellor of the Cathedral; the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil; and the Very Rev. G. C. F. Bratenahl, Dean of the Cathedral, had concluded the service, Senator Pepper delivered the presentation address.

"We have come here," he said, "bearing in our hands a symbol of patriotic service and we are proposing to enshrine it in the Cathedral which is to be a generator of service. But our spirit must be embodied.

faith. When the country called, these hundreds of thousands interpreted it as God's voice and each responded, 'Here am I.'"

General Hines accepted the flag as a symbol of nationalism, balance, and loyalty to "buddy, home, country, God," and congratulated the Church upon such a membership as that represented by stars in the flag.

Bishop Freeman referred to the service flag and called attention to the growing unity of the people of the United States both in what is represented by the flag of the country and what is represented by the cross of Christ. "We believe," he said, "that America is essentially and fundamentally Christian."

Bishop Freeman then addressed his radio congregation more directly, it being the last occasion on which he would speak before his departure for Europe on a six weeks' tour.

He had become conscious, he said, of the presence of his unseen radio congregation during his sermons every Sunday afternoon in Bethlehem Chapel. It constituted an unseen force. He believed that God had designed an invisible medium, radio, to gather together the diverse forces of the universe and emphasize the transcendence of spiritual things. The unity of peoples was becoming an actuality; the unity of religions he believed inevitable through the unifying influence of Christ. He urged loyalty to Christ above creed or organization. He called at-

larly on application. The restoration of Lincoln Cathedral is a matter of great interest to large numbers of Americans who cherish the most cordial recollections of the noble edifice and of its services.

DR. TEUSLER ON THE AIR

STATION WJZ, of the Radio Corporation of America, has entered a talk by Dr. Teusler of St. Luke's Hospital, Tokyo, on their broadcasting program for Friday, June 6th. This station is in Aeolian Hall, West 42d Street, New York. Dr. Teusler's subject is Japan. He is to talk from ten to ten-fifteen in the evening, *New York daylight-saving time*.

ETHICS OF THE CONTROVERSY

RELIGION as the great theme of the day, the solidarity of the Church and its adherence to the fundamentals of Christianity, the need of greater respect for public officials, and the projected Cathedral at Washington, were the principal points discussed by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, at the semi-annual dinner of the Church Club of Delaware at the Hotel DuPont in Wilmington on May 15th.

Judge Richard S. Rodney, the newly elected president of the Club, in his introductory remarks referred to the differences of opinion within the Church. He noticed that, in this controversy, the layman has little part. He desired to say, however, that as a judge if he disbelieved in the laws he was administering he would not and could not hold his position.

Bishop Freeman took his keynote from the remarks of the chairman. He defended the declaration of the House of Bishops in its meeting at Dallas, and said that, while it might be desirable to change a phrase or two, the Bishops have nothing to apologize for in that statement. He denounced the members of the House who remained silent and then charged that the action was not unanimous.

Bishop Cook made a short but telling address in which he contrasted the opposite methods of force and arbitration as means of securing peace and denounced the stupidity of war. He censured the action of Congress in its exclusion of the Japanese by legislation and commended the effort to rebuild the Church's churches and schools in Japan.

MILWAUKEE ACOLYTES' SERVICE

THE ELEVENTH annual acolytes' service of the Diocese of Milwaukee was held in All Saints' Cathedral, Milwaukee, on Tuesday, May 20th. Supper was served to the visiting clergy and acolytes in the Guild Hall at six o'clock. At 7:30 Solemn Evensong was sung by the Very Rev. C. S. Hutchinson, Dean of the Cathedral, assisted by the Rev. R. D. Vinter, Dean of La Crosse Convocation, as deacon, and the Rev. W. E. Berger of Beaver Dam, as sub-deacon. The preacher was the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine.

A solemn procession followed the service, which was participated in by 163 acolytes and 35 clergymen, including the Bishop of the Diocese, while a number of visiting acolytes were in the congregation.

There were acolytes present from the Cathedral, St. James', St. Mark's, St. Luke's, St. Andrew's, and St. Edmund's

Churches, Milwaukee, from West Allis, South Milwaukee, St. Matthew's and St. Mary's Churches, Kenosha, St. Luke's Church, Immanuel Church, and Racine College, Racine, St. Andrew's Church and St. Francis' House, Madison, from Waukesha, Wauwatosa, Nashotah, St. John's Military Academy, Delafield, Ripon, Shawano, Sheboygan, Sheboygan Falls, Green Bay, Waupun, and the Church of the Redeemer, Chicago. It was one of the best attended and most inspiring services of its kind ever held in Milwaukee.

A WASHINGTON ANNIVERSARY

ON ASCENSION DAY, May 29th, at 8 P. M., the Church of the Ascension, Washington, D. C., will observe the fiftieth anniversary of the laying of the corner-stone of the present church building.

At the same time the Washington Guild of Acolytes will hold its annual festival at the Church of the Ascension, joining its service with that of the parish on its patronal festival.

Preceding the service there will be an outdoor procession of crucifers, acolytes, lay readers, and clergymen, each parish being led by its own crucifer, with tapers and banner. The Rev. Thomas Worthington Cooke, rector, will conduct the service of Choral Evensong, *Te Deum* and Solemn Procession. The Rev. Enoch M. Thompson, of Nativity Chapel, is director of the Guild, and George W. Atkinson, of the Church of the Incarnation, is master of ceremonies.

COMMENCEMENT AT SEWANEE

THE COMMENCEMENT EXERCISES of the University of the South, Sewanee, Tenn., begin Wednesday, June 4th, and continue for a week. The commencement sermon is to be preached by the Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., the sermon to St. Luke's Brotherhood is to be preached by the Rev. E. P. Dandridge, rector of Christ Church, Nashville, Tenn., and the commencement address is to be made by the Hon. Huger Wilkinson Jervey, of New York City.

NATIONAL ACCREDITED TEACHERS' ASSOCIATION

THE DESIRE that Church school teachers should adopt standards of training and should be united in an organization of their own, like public school teachers, has led to the forming of an association, the National Accredited Teachers' Association which has been under discussion for some time, and which was finally launched at the recent Brookline, Mass., diocesan educational executives' conference.

The N. A. T. A. is described in a bulletin just issued from the Department of Religious Education, which is being sent to diocesan educational executives and through them to the Church school teachers. Every teacher who does not receive a copy before long, should ask for one, either from the Massachusetts diocesan Department of Religious Education, or from the National Department of Religious Education, at 281 Fourth Avenue, New York.

The forming of this Association recognizes the urgent necessity that Church children should have more adequate Christian instruction, and the need, to this end, for trained, enthusiastic teachers. The various ways in which training

may be secured in order to attain the standards recognized by the Association are outlined in the bulletin, which is called, *How Membership in the N. A. T. A. May be Secured*.

NEW YORK GIRLS' FRIENDLY SOCIETY

MEMBERS from branches of the Girls' Friendly Society in the Diocese of New York came from all directions to the Cathedral for their annual service on Sunday, May 4th. They formed a procession of about 800 and, carrying their banners, marched into the Cathedral. Bishop Manning preached the sermon and led the members in their pledge.

The Service came at the end of three days of the spring fête, and the Diocesan Council Meeting of the Girls' Friendly Society. Branches from over twenty churches took part in the Pageant of Spring that was given Friday and Saturday nights at St. Michael's parish house to help raise funds for the new holiday house at Monroe. Informal dancing after the pageant each night completed the spring fête. Meantime officers and representatives on the Diocesan Council held their meeting for business and reports at the Church of the Beloved Disciple on Saturday afternoon.

When the now Holiday House at Monroe was opened, May 17th, high on a hill, surrounded by thirty-two acres sloping away to a lake on each side, "Interlochen" opened its doors in welcome, and it is hoped not to have to close them again even during the winter. A short service of dedication was said by the Rev. Leopold Kroll of St. George's Church, Newburgh. Later the girls gathered informally, and with the Girls' Friendly hymn and prayer completed the ceremony.

HARRISBURG GIRLS' FRIENDLY SOCIETY

THE GIRLS' FRIENDLY SOCIETY of the Diocese of Harrisburg held a Conference at Christ Church, Danville, on Wednesday, May 7th. It was the first diocesan gathering in fourteen years, and is certainly a marked event in the history of the work.

Announcement was made that a new site for the Burnt Cabin Camp had been purchased at a price one-third of what had been expected. This site has a splendid pool, which adds much to its attractiveness, and last year's cook has promised to serve for the coming season.

Mrs. J. C. Heiges was reelected president; Miss Sara Pritchard was elected vice-president, and Mrs. Robert Hughes was reelected secretary-treasurer.

MISSISSIPPI CLERGY GATHERINGS

TWO VERY notable gatherings of the clergy have been held in the Diocese of Mississippi recently. The Southern Convocation, the Very Rev. Val H. Sessions, Dean, met in Trinity Church, Hattiesburg, in April. The two Bishops of the Diocese and ten of the clergy were present. Three days were spent in the discussion of the vital questions of the Church, Finance, Organization, Church Literature, Religious Education, and Pastoral Relations.

On May 6th to the 8th, there was held the Second Annual Conference of Rural Parsons, of which the Bishop Coadjutor, Bishop Green, is president. Fourteen of

the clergy were present. The conference was held in the Indianola field, the members of the Conference, with many interested laymen, going in cars to the various points in the field and holding a session in each. Each night the Conference returned to Indianola for a service and sermon in St. Stephen's Church. The preachers were Bishop Green, the Rev. Albert Martin, and the Rev. E. Lucien Malone. At this conference phases of Rural Church Work were discussed. The conference meets next year at Winona.

OKLAHOMA LAYMEN'S WORK

THE ACTIVITIES of the organized laymen's work in the District of Oklahoma was fittingly brought to a close for the season by a dinner held in Oklahoma City, May 21st.

Representatives of the men's Bible classes and the chapters of the Brotherhood of St. Andrew from over the State came together to hear reports of what the laymen of the Church in the District were doing in an organized way, and to listen to two stirring addresses on how better to equip themselves for greater work in the coming fall and winter. The Bible classes have been successful; notably the one at Ardmore, where, perhaps, there has been a large attendance. The one outstanding thing brought about through the increased emphasis on men's work, has been the development of lay leadership.

The principal addresses on The Layman's Place in the Church, were made by the Bishop and by the Rev. S. Arthur Huston, of San Antonio, Texas.

This meeting will help to start off the laymen's work in the fall in a strong way, and doubtless there will be more organized classes to reach out after the men who belong to the Church.

VIRGINIA CHURCH RESTORED

SOME IMPORTANT repairs and improvements have just been completed at St. Luke's Church, Pedlar Mills, Va., and it was reopened for use on Sunday, May 11th.

This church, as it stood originally, was the oldest Episcopal church in Amherst county. It was built about one hundred years ago; two of its founders being John and R. S. Ellis, grandfather and great-uncle of the present rector, the Rev. Josiah R. Ellis. Some time later one wall gave way and the building was condemned for many years, until Dr. McBryde, who was sent to Lexington Parish as a deacon, rebuilt it out of the old brick in 1871. For fifty years no improvements of any kind had been put on the church, and for thirty years it was without a rector.

Several years ago the Rev. Josiah R. Ellis took charge of the work and moved to Pedlar Mills to reside. The church has now been remodelled, the chancel put in modern form, and other modern improvements made. Among the changes noted from the old days, but by which the past and present are connected, is a memorial window with this inscription: "To the Glory of God and in Loving Memory of Charles Lewis Ellis and Roberta Camm Saunders, his Wife. Erected by their Children and Grandchildren, 1924."

THE CHURCH GROWING

WHEN THE Ven. J. M. Johnson, Archdeacon of Hutchinson, District of Salina, Kansas, began his work in September,

1923, he found that ten mission stations had been served regularly by his predecessor, Archdeacon Jones, requiring auto journeys of over 1,500 miles each, over the plains of southwest Kansas. These missions all minister to native-born Americans, the children of the pioneers of Kansas. Some of them, with only ten or twelve people had been struggling to keep alive for twenty years. Buildings had been erected here and there, but there had been scant growth in numbers. And the people were satisfied if they could just hold their own.

But the prejudice against the Episcopal Church is vanishing, and Archdeacon Johnson urged the people to realize that if all worked hard the Church would begin to grow, and that they must feel that the whole Church trusted that they would not be satisfied with just taking care of themselves, that they must accept the responsibility of making the Church grow, even in the most feeble mission, and that, since the Archdeacon could visit each Mission only once a month, every member must help.

All winter the people have been working hard in a personal effort to bring people to the Church. Five missions have increased the size of their congregations three hundred per cent in the last seven months. Four have made a steady growth. One has lost ground, due to removals. One young couple drive twenty-five miles to Church and bring their baby with them. During the Eastertide, with only 118 communicants reported from all the missions, 109 received the Holy Communion.

The results of this aggressive work encouraged the people to appropriate a plan used in the Indian Missions and hold a meeting of all the missions. What is believed to be the first Convocation of Missions in the white field was called for Dodge City, for May 15th and 16th. Only real enthusiasm could have made such a meeting possible. The nearest mission was thirty-nine miles away, and the farthest, 130.

Thirty-eight delegates from ten missions were present for the opening session. Of these thirteen were men. The average mileage covered by each delegate for the trip to and from the meeting was 174 miles.

Most of the people had never seen so many Church people gathered in one congregation, and enthusiasm ran high all through the sessions. The joint sessions were addressed by Bishop Mize, Mr. Walter MacPherson, Field Secretary for the Brotherhood of St. Andrew, and Archdeacon Johnson. The women's conferences were in charge of Mrs. Nelson, District President of the Woman's Auxiliary, Mrs. Parker, District Secretary of the Girls' Friendly Society, and Mrs. J. M. Johnson. The men's conferences were in charge of Mr. MacPherson and the Rev. R. M. Botting. The various missions and the branches of the Woman's Auxiliary reported the progress of their work. And in the conferences practical suggestions were given that would help even the smallest mission to do something in each of the Fivefold Fields of Service.

The missions under the direct charge of the Archdeacon are to appoint delegates who will work out with the Bishop a program that will enable them to increase their numbers and strength, so that each year one priest may be added to the Archdeaconry field, until every mission has a service every Sunday.

One may judge how ripe the field is from the fact that two men, in a town

where we have no male communicants, promised the Archdeacon that they would enroll the men of the town into an inquirer's class, because they felt that their community must have the Church. And if the members of adult inquirer's classes in three other missions are confirmed, their communicant lists will be doubled. The conviction of all the delegates was that hard personal work by every member will soon convert our District from a liability to an asset to the whole Church.

Mr. MacPherson has visited the various missions throughout the District and has organized twelve Probationary Chapters of the Brotherhood of St. Andrew.

CHURCH GROWTH IN VIRGINIA

THE MAY ISSUE of *The Virginia Churchman* prints some interesting tables to show the rate of growth in the Diocese before and after the Nation-wide Campaign. In the decade between 1910 and 1920 there was an increase of 2,286 communicants, or at the rate of about one and three quarter per cent a year. By 1923 there had been added another 2,081 communicants, or over four per cent per annum.

From 1910 to 1920 the population of the Diocese increased three and a half per cent, and the communicant list of the Church five times as much. While during that time there was little increase in the Tidewater, or the rural district in the eastern part of the Diocese, where there was practically no growth of population, yet this section has shown a consistent growth since 1920.

THE CHURCH ADVANCING

TWO YEARS AGO the Rev. Gowan C. Williams, rector of St. Luke's Church, Des Moines, Iowa, and a group of Brotherhood of St. Andrew men determined to do some Church work. Going to a certain section of the city, they called on all families with Church affiliation there. A Sunday school was organized, the adults were gathered into a Bible class, lay services were begun, and now papers are being prepared asking that the congregation be admitted as a mission. A church building, once occupied by another body, is available, and the members of the congregation will do the remodelling themselves, when they have procured enough funds to get title to the property.

MAINE LENTEN OFFERING

THE CATHEDRAL CHURCH of St. Luke, Portland, was crowded to the doors with children on Sunday afternoon, May 18th, when the Lenten Mite Box offering of the Church schools of the Diocese was made. Bishop Brewster, in order to stimulate interest in the offering, presented two banners, one to the school giving the largest amount of money, the other for the school giving the largest amount per capita. All the Church schools of the Diocese took part in this competition. St. Mark's School, Augusta, won the banner for giving the largest amount, and St. Luke's School, Woodland, a mission in the northern part of the state, the largest amount per capita. The offering amounted to double that given last year. The picture stories of mission work among children, sent out by the National Council, which were used by most of the schools of the Diocese, were helpful in creating interest among the children.

MISSOURI MISSIONARY HOST

THE ANNUAL celebration of the Missionary Host of the Diocese of Missouri was held at Moolah Temple, St. Louis, Mo., Sunday, May 18th, when Church school children gathered to make their contributions to the missionary work of the Diocese. The Missionary Host was founded by two prominent St. Louis laymen, the late E. C. Simmons and Wallace Delafield, in order that children might have an opportunity to share in the work of the extension of God's Kingdom in the Diocese. The President of the Host is Wallace Delafield Simmons, a son of one of the founders of the Host and namesake of the other. The sum of \$1,907 was reported as this year's contribution of the children. The Rev. Theodore Sedgwick, D.D., of New York, was one of the speakers. In his address to the children, Bishop Johnson recalled the delight Bishop Tuttle took in the Missionary Host and his gratitude for the aid from the children. He urged the children to remember that Bishop Tuttle was still aware of their devotion to the Missionary Host and looked down from Paradise on their efforts.

LOS ANGELES CHURCH SCHOOL RALLY

THE ANNUAL Church school rally of the Diocese of Los Angeles crowded St. John's Church, Los Angeles, to its utmost capacity on the afternoon of Sunday, May 11th. About fifty Church schools sent delegations, that from Trinity Church, Santa Barbara, traveling over a hundred miles each way to attend.

The address was delivered by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, who spoke of the occasion as "my own service." The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, and the Rev. George Davidson, D.D., rector of St. John's, also spoke briefly.

The feature of the service was the presentation of the Lenten Offering for Missions by the various schools. The total for the diocese was about \$7,500, an increase of \$1,000 over last year. This amounts to almost \$1 per capita.

THE CONVOCATION OF LOS ANGELES

THE SPRING MEETING of the Convocation of Los Angeles was held at St. Mark's Church, Glendale, on May 14th, with some 250 delegates in attendance.

Current angles of the work of the County and City Mission Society were outlined by its chaplain, the Rev. V. D. Ruggles. The workers of the society now minister regularly at the Los Angeles General Hospital, with its 1,400 patients, the Los Angeles County Farm, with 1,300 residents, Olive View Sanitarium for the Tubercular, the Los Angeles East Side Jail, and Los Feliz Hospital.

Following luncheon, the Rev. Percy W. Clarkson, missionary at Orange, described his expanding work in that rich agricultural county. In Fullerton, for example, in 1923, there were five communicants at an Easter Eucharist celebrated in an apricot orchard. On Easter this year fifty-seven communions were made in a completed and attractive church.

Before the meeting adjourned, steps were taken to provide for the erection of a stall for the Dean of the Convocation in the new St. Paul's Cathedral, Los Angeles.

MEMORIALS BLESSED

AT THE Church of the Good Shepherd, Brooklyn, on the Fourth Sunday after Easter, the rector, the Rev. Robert Rogers, blessed the new chancel of the church, the new organ, and these memorials: the altar, in memory of George E. Tracey and Florence Tracey Simpson; the reredos, in memory of George W. Benton; the chancel window in memory of Agnes Bailey Ormsbee and Hamilton Ormsbee; the communion rail, in memory of Charles and Mary Robins; the chancel rail, in memory of Mary Irene Drew; the altar vases, in memory of Clara J. Duncan; the altar cross, in memory of Julia L. Wessels; a sanctuary chair, in memory of William Hamilton Myers; a bishop's chair, in memory of John D. Weeber; an altar service book, in memory of John A. Farrington and Emily C. Farrington; an altar book rest, in memory of John A. Farrington, Jr.; a baptismal ewer, in memory of William G. Cummings and Emily M. Price; the fifty *in memoriam* chairs in the chantry; and the chantry altar, "a tribute to Mother."

CHURCH ACTIVITIES IN NEWARK

AT THE Women's Presentation Service of the year's gifts for the United Thank Offering at St. John's Church, Jersey City, on May 16th, despite the rain, about 500 women came together. Both Bishops were present, and in the afternoon addresses were made by Dr. John W. Wood and Deaconess Hart. The offerings for the two years of the present triennium were announced as \$20,000 as against the three years' offering at Portland of \$27,000.

The Sunday school Lenten offerings were presented at a service to which representatives of the Sunday schools came together at Christ Church, Bloomfield and Glen Ridge, on May 10th, with both Bishops present and the address made by Dr. John W. Wood. It was a very striking gathering of junior choirs of girls and Sunday school children. The amount, reported to be somewhat increased, was over \$20,000. The parishes standing first in the list were St. Luke's, Montclair, St. George's, Maplewood, and Grace Church, Orange. The service was in charge of Canon Farrell.

Five confirmation services each Sunday, with some on weekdays, are being held with the expectation that July 1st will have seen every parish visited at least

once within the year. The classes are well maintained in numbers.

Many parishes have building projects planned for the enlargement of the churches or parish houses, as at Irvington, Upper Montclair, St. Andrew's, South Orange, St. Mark's, Newark, Ridgefield Park, Morsemere, and Mountain Lakes. Grace Church, Newark, has rented, on a long lease for business purposes, on very favorable terms, the property long used for a rectory, and has obtained, at the rear of the church, a new rectory in a more quiet location, making a very desirable home for the Rev. C. L. Gomph.

An ordination of deacons is to be held on Sunday, June 1st, at Calvary Church, Bayonne.

A GREAT CONTRIBUTION FOR JAPAN

(BY TELEGRAPH)

Grace and St. Peter's Church, Baltimore, Md., the Rev. H. P. Almon Abbott, D.D., rector, contributed \$14,000 towards the Japan Reconstruction Fund on Sunday, May 25th. This is the largest contribution towards an extra-parochial object from any one congregation on any one day in the history of the Church in Maryland.

RECTOR FOR EPIPHANY, WASHINGTON

THE RECTORSHIP of the Church of the Epiphany, Washington, D. C., which has been vacant since the consecration of Dr. Freeman to be Bishop of Washington, last year, will be filled July 1st by the acceptance of the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour, Philadelphia. Dr. Phillips is a priest of much distinction and rated one of the greatest preachers in the American Church. He was ordained deacon in 1899 and priest in 1900 by Bishop Vincent and served the first two years of his ministry in St. Mary's Church, Hillsboro, Ohio. He was rector of the Church of Our Saviour, Cincinnati, 1901-02, and then of Trinity Church, Chicago, 1902-09. In 1912, he became rector of St. Peter's Church, St. Louis, where he remained for ten years, and then entered upon his present rectorship in Philadelphia. Dr. Phillips has served several terms in General Convention and was provincial member of the National Council during the first three years of its existence. He declined an

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election to be Bishop Coadjutor of Bethlehem last year.

At the same time, the Rev. R. L. Wolven, senior curate at the Epiphany, becomes rector of Trinity Church, Washington, and the Rev. E. H. Gibson, junior curate, accepts the rectorship of Trinity Church, Ten Hills, Md.

ARKANSAS STANDING COMMITTEE

THE STANDING COMMITTEE, elected at the Convention of the Diocese of Arkansas, May 15th, is composed of the Rev. Messrs. H. A. Stowell, F. C. Collins, George L. Barnes, and C. C. Burke, and Messrs. Robert E. Lee (secretary), James E. Rosebrough, and Theodore M. Treadway.

DR. JOHN MOTT IN ATHENS

"DR. JOHN MOTT visited last Saturday His Blessedness, the Archbishop of Athens, Chrysoston," says *Holy Bond* (Athens—translated). "His Blessedness, fulfilling a desire of Dr. Mott to meet different ecclesiastical persons in the metropolis, invited to the metropolitan auditorium the resident chief priests, the administrative council of the Y. M. C. A., and some other clergymen and theologians. His Blessedness in a few words introduced Dr. Mott to those present, emphasizing his work throughout the world.

"Dr. Mott then spoke, with Mr. Michaelides as interpreter. He emphasized the reverence he cherishes toward the Orthodox Church and unfolded the meaning that Orthodoxy has for Christianity as a whole, as the most faithful guardian of the Christian faith. From this point of view, as also because of its mysticism and the richness of its service, the Orthodox Church can serve, he said, as the teacher of the various Christian Churches. On the other hand, Dr. Mott exalted the work of these Churches for their social and especially their missionary activity among non-Christians. . . .

"His Blessedness thanked Dr. Mott for his sentiments toward our Church and emphasized the meaning that our Church has not only for us but for all Christendom. Then he extolled the activity of Dr. Mott and the Y. M. C. A., which is destined to perform a great mission in our community. His Blessedness especially emphasized the interest of the American Churches for missions among non-Christians and recommended that efforts be increased for the complete triumph of Christianity."

SUMMER CONFERENCE IN DALLAS

THE DIOCESE of Dallas will have a Conference for Information, Recreation, and Inspiration at St. Mary's College, from the 8th to the 14th of June, to which not only the parishes in the diocese are asked to send their workers, but also those of neighboring jurisdictions. The courses of study have been mapped out with the greatest care and will consist of Religious Education, Missions, Social Service, Young People's Work, and Church Music.

The faculty is composed of experts in the several departments with the Rev. Bertram L. Smith as Dean and Executive Chairman. Each morning, Dean Chalmers, of St. Matthew's Cathedral, will conduct a Bible Class for every one. Bishop Moore will have a course on the Prayer Book, and Miss Mabel Cooper, a member of the National Department of Religious

Education, will lecture two hours every day on Church School Ideals. The Department of Missions will be under the direction of Mrs. D. D. Taber. She will talk on the work for next year. The chairman of the Department of Social Service is the Rev. C. E. Snowden, who will be assisted by Dr. H. J. Gosline, of the Dallas Child Guidance Clinic, and Archdeacon Virden. The Young People's Division will be conducted by the Very Rev. R. S. Chalmers.

A new feature will be the Department of Church Music with Mr. Carl Wiesemann, organist of St. Matthew's Cathedral, who will teach the history of Church music and the training of choirs, and will be assisted by Mrs. John Wallis Ohl, organist of Christ Church, who will talk on the management of Volunteer choirs in small parishes. In addition to the regular courses, there will be a round table discussion on different subjects each afternoon, and three exhibits: Church School Expression Work, Christian Nurture Material, and Ecclesiastical Hangings and Vestments. A specified time each day has been reserved for rest and recreation, making the Conference a real vacation for those who attend. The fee for the entire time including meals, room, and instruction is only \$15. The registration thus far is very encouraging, and those in charge hope that this conference will become an annual feature of Church life in this section.

OPENING OF RACINE NATIONAL CENTER

TAYLOR HALL of Racine College was opened, May 19th, as a National Center for Devotion and Conference. The building, remodeled to contain a kitchen and dining room, and all of it freshly painted and attractive, was displayed to many friends on the opening day in spite of rainy weather. Those who have been acquainted with the building the past few years, were delighted at the transforma-

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

June, 1924 Priests' Convention Number Vol. XV, No. 4

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tion made by the expenditure of a portion of the generous gift of Mrs. Mortimer Matthews for carrying on this interesting experiment for two years. A gift of \$100 from the National Girls' Friendly Society has furnished the living room with four very good chairs and a couch cover. The parish guilds of Racine and Milwaukee have assisted in making curtains, hemming towels, etc. Mrs. Biller, during her weeks of supervision of the work in the building, has shown genius in converting wrecks of furniture found in the basement into usable decorative chairs and tables.

Next to the gift of Mrs. Matthews, the National Council has made the greatest contribution to the National Center by lending Mrs. George Biller for six months. Mrs. Biller was hostess to the two Conferences held the first week, convincing those who attended them that the gracious hospitality of Taylor Hall will attract to it many groups, large and small.

The first Conference, from May 22d to the 24th, was for Diocesan officers of the Woman's Auxiliary in the Fifth Province. As there had been little time to work up this Conference, it was a small group that gathered, though seven dioceses were represented. From this Conference came the conviction that Taylor Hall will be of great value in the life of the Church, and will be much used for small groups as well as for large ones. During the Conference, many ideas of future uses for the National Center were discussed with much enthusiasm. The program of this first Conference, with its combination of devotion and practical discussion of methods, carried out the purpose for which the National Center was established. The most impressive parts of the program were the meditations given by Miss Elizabeth Mathews, and a devotional hour led by the Rev. Harwood Sturtevant.

DEATH OF REV. H. B. HEALD

THE REV. HARRY BRIGGS HEALD, rector of St. Andrew's Church, Pittsburgh, Pa., died at his home of pneumonia, on Maundy Thursday, April 17th.

The Rev. Fr. Heald was born in 1879, the son of Fred Briggs and Emily Keeler Heald. His education was derived from Johns Hopkins University, and the General Theological Seminary. He was ordained to the priesthood in 1907 by Bishop Edsall, and his first work was at St. John's Church, Linden Hills, Minneapolis. Later he was at St. Augustine's Church, Wilmette, Ill., and at St. Peter's Church, Port Chester, N. Y., where he was from 1914 to 1921, and where he was buried.

In each of these parishes Fr. Heald stood for a life of marked devotion as a parish priest, with a deep interest in people and devotion to the Catholic faith, which he was able to present in a way that disarmed prejudice. As Bishop Mann said of him, in preaching at St. Andrew's on Good Friday, his devotion to the Blessed Sacrament made Maundy Thursday a fitting day for his entrance into closer union with our Lord.

His death at forty-five was a clear testimony to the unsparring way in which he had given himself to his parochial work. In each parish where he labored, it had been necessary for him to lay carefully the foundations for future Catholic work, and this he did with great sacrifice. His religion was of that happy sort that kept him boyish to the last; and he was an example of the statement that "those who

really love God never grow old." His influence was not confined to the laity, to whom he appealed as a real father, but to the clergy of the Diocese, to whom his pastoral life was an inspiration in its simplicity, self-forgetfulness and exactitude in parish detail.

He is survived by his widow, Leslie Donovan Heald, and two little girls, who will make their home in Port Chester.

DEATH OF MRS. FRANCIS BOYD

MRS. SARAH M. BOYD, widow of Francis Boyd, of Milwaukee, passed to her rest on the evening of May 21st, at the age of seventy-five years. Mrs. Boyd was a communicant of St. James' Church, and a woman of great liberality. She had recently given \$25,000 to St. John's Home, the income from which is to provide luxuries for the inmates in addition to their ordinary living. She was the founder, some years ago, of the Visiting Nurses' Association of Milwaukee, and has been its president since its foundation. At the outbreak of the war Mrs. Boyd was a guest of Mr. and Mrs. Brand Whitlock at the American embassy in Belgium, and as "Aunt Sarah" is referred to several times in Mr. Whitlock's book of reminiscences of those stirring days. The burial service, at St. James' Church, on the afternoon of Saturday, May 24th, was conducted by the Rev. Frederick Edwards, of New York, a former rector, assisted by the present rector, the Rev. A. H. Lord, and the Bishop of Milwaukee. The wardens and vestrymen of St. James' Church were honorary pallbearers.

INFORMATION ABOUT JAPAN

IT IS HOPED that editors of parish papers will refer their readers to the diocesan papers, to *The Church at Work*, to *The Spirit of Missions*, to THE LIVING CHURCH, and to the other Church weeklies, for information about the Reconstruction Fund now being raised for the Church in Japan. There is much of interest and importance, too much for the limited space in parish papers, but it is available to all readers elsewhere, if their attention may only be brought to it.

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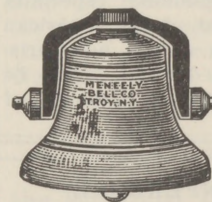
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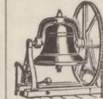
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NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese, instituted the Rev. E. J. Norris as rector of St. Mary's Parish, Springfield Center, May 18th.—St. Andrew's Church, Albany, will begin the construction of a new church this summer, and make a campaign for funds in the fall.

CONNECTICUT—The new Christ Church, Watertown, the Rev. Francis B. Whitcome, rector, was recently dedicated by Bishop Brewster. He also blessed a number of memorials, among them a beautiful chapel in memory of a former warden of the parish.

DELAWARE—Mr. T. Leslie Carpenter, organist and choirmaster of Trinity Church, Wilmington, sailed, with his wife, on May 27th, for an extended tour abroad this summer. The trip was provided for by a gift of over \$1,000 contributed by the members of the parish.

ERIE—The Rev. Oliver F. Crawford, rector of the Church of the Holy Cross, North East, and priest in charge of St. Mary's, Lawrence Park, Erie, has returned to his parish much improved in health after a severe illness of fifteen weeks.

FOND DU LAC—St. James' Church, Manitowoc, has purchased a brick residence in a desirable location as a rectory. The purchase price was around \$12,000.

HARRISBURG—The sixth annual service, for the presentation of the Lenten Offerings of the Church Schools in New York and Lancaster counties, Diocese of Harrisburg, was held on the Third Sunday after Easter in St. John's Church, Lancaster, the Rev. Henry Lowndes Drew, rector. The sermon was preached by the Rev. G. F. Caruthers, D.D., rector of St. Paul's Church, Columbia.—On Thursday, May 8th, the Men's Bible Class of St. Paul's Parish, Philipsburg, gave a dinner to the women of the parish. All the women of the parish were invited to attend, and 160 responded to the invitation. The Rev. C. S. Brown, of Osceola Mills, was the guest of honor. Speeches were made by the Rev. Mr. Brown, and the rector of the parish, Archdeacon Franklin T. Eastment.—Miss Grace Abbott, Chief of the United States Children's Bureau, addressed a public meeting at the Court House, York, on Thursday evening, May 15th. The meeting was held under the auspices of the Child Welfare Division, Public Charities Association of Pennsylvania. Miss Abbott's topic was, Children's Laws Here and Elsewhere. The Rev. Paul S. Atkins, rector of St. John's Parish, presided at the meeting. The Rev. Mr. Atkins, delivered the address at the annual banquet of the Educational Department of the Hanover Y. M. C. A.—The spring meeting of the Woman's Auxilliary in the Archdeaconry of Altoona was held in St. John's Church, Huntington, on Friday, May 2d. Seven branches, with 50 out of town women, were in attendance.—On Wednesday, May 7th, the spring meeting of the Woman's Auxilliary in the Archdeaconry of Williamsport was held in St. Paul's Church, Bloomsburg.

INDIANAPOLIS—St. Stephen's Church, Terre Haute, the Rev. John E. Sulger, rector, reports nearly 600 communions made on Easter, from a communicant list of 650.

KENTUCKY—On Sunday, May 11th, at the Church of the Advent, Louisville, there was dedicated a beautiful memorial in the shape of an angel lectern, given by the rector, the Rev. Harry S. Musson and Mrs. Musson in memory of Elizabeth Sheppard Musson, the rector's mother. The figure is of white oak in the natural finish, unpolished, and is an unusually fine piece of carving, and is the work of Alois Lang, of Ober-Ammergau, who is now in this country. When the new choir room is completed in the new part of the parish house, work on which has already been begun, it is purposed to fit up the present choir room, which adjoins the church, as a chapel and to use the former brass lectern there.—Through the courtesy of Mr. S. Thurston Ballard, of the Cathedral, about 200 of the clergy and laity, representing all of the parishes and missions of Louisville and vicinity were entertained at dinner at the Cafeteria in connection with the Ballard Mills, on Wednesday evening, May 14th. This was preliminary to a meeting held in the assembly room in the interest of the Fund for Japanese Reconstruction work. Stirring addresses were delivered by Bishop Woodcock and by Miss Nannie Hite Winston, Diocesan President of the Woman's Auxilliary, and a member of the Executive Council, who had just returned from several days at the Church Missions House, New York, and who brought the latest news from headquarters. The plan to be carried out in this diocese is to have a selective canvass made in each parish on Sunday afternoon, May 18th, after a sermon on the subject, and on the following Sunday

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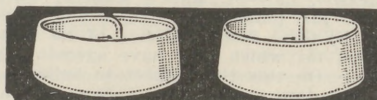
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an offering made in all the churches in envelopes specially provided. The Bishop has sent out a series of letters on this subject to the communicants of the Diocese, and the Diocesan Woman's Auxiliary is making an effort to arrange a special service of intercession for this cause in all parishes and missions during that week.

LONG ISLAND—The annual missionary service of the Diocesan Girls' Friendly Society was held at St. Luke's Church, Brooklyn, on May 7th, Dr. William C. Sturges being the speaker. At the annual spring service held at St. Bartholomew's Church, on May 11th, the preacher was the Rev. Thomas A. Conover.

LOS ANGELES—The Hospital of the Good Samaritan, Los Angeles, observed May 12th as Hospital Day, with an attractive reception at which members of the Diocese were shown this expanding institution.—The annual meeting of the Diocesan Men's Club was held at the Cathedral House, Los Angeles, on the evening of May 15th.—The Bishop's Guild held an exhibit of children's clothing on May 16th at St. Paul's Cathedral house, Los Angeles. The address was made by Bishop Johnson.—The Brotherhood of St. Andrew has been holding a series of rallies for boys in various places throughout the Diocese in the interest of Camp Kirk. This short name, which grew spontaneously during the last two years at Camp Kirchhoffer, has been officially adopted.—The preliminary announcement of the Diocesan Summer School points to an attractive week at Harvard School, Los Angeles, from July 9th to the 15th.—A chapter of the Knights of St. Paul has been organized at the Church of the Ascension, Sierra Madre.—The vacancy in the rectorship at the Church of the Epiphany, Los Angeles, has been filled by the election, as rector, of the Ven. C. E. Maltas, Archdeacon of Salina.

LONG ISLAND—The commencement of the Diocesan Church Normal School was held in St. Ann's Church, Brooklyn Heights, May 14th. There was a brief service in the church, at which the acting chairman of the Diocesan Board of Religious Education, Dr. Denby, Principal of Packer Institute, awarded the diplomas.—The Corporation of Diocesan Missions has taken title, for the archdeaconry of Brooklyn, to property at Bond and Bergen Streets, Brooklyn. The building will be altered to make a suitable chapel for the West Indian Mission at St. Cyprian, the Rev. Walter H. Smithwick, priest in charge.

LOUISIANA—The Young People's Service League of the Diocese of Louisiana has just published a handbook for counselors and members, under the direction of the Rev. J. S. Ditchburn and the Rev. W. S. Slack. The League is to hold a summer camp at Bay St. Louis, Miss., in June.—The Rev. W. S. Slack, Archdeacon of Central Louisiana, has recently made arrangements to conduct regular services at the Louisiana State Hospital for the Insane, at Jackson, La.—St. Mark's Church, Shreveport, has just purchased a strip of land, measuring thirty-three feet, alongside of its present property, for which they have agreed to pay \$25,000. On this they expect to build, later, an up to date parish house.—Over one hundred rooms at the Bienville Hotel, New Orleans, have already been engaged to accommodate the House of Bishops at the General Convention in 1925. This hotel is just two blocks from the hall where the Convention will meet.

MISSISSIPPI—On April 20th, in the presence of a large gathering from up and down the Gulf Coast, the Rev. Harry Perry, of Bay St. Louis, unveiled a monument to the late Nowell Logan, D.D., in Live Oak Cemetery, Pass Christian. The monument was the gift of those who had attended Trinity Sunday school during the long rectorate of Dr. Logan.

NEW HAMPSHIRE—New and very interesting conferences under the auspices of the Church Service League and arranged by the Executive Secretary of the Diocese, have been held in Ashland, Berlin, Charlestown, and Sanbornville, within the past two weeks, with large attendance and marked interest in the missionary addresses given and topics discussed. These conferences bring to the scattered congregations of the Diocese an enthusiasm and a fund of information and inspiration which, on account of isolation, they have hitherto lacked.

NEW YORK—In recognition of his five years of service as assistant at the Church of St. Mary the Virgin, New York City, the Rev. Carl William Bothe was tendered a farewell reception, Monday, May 19th, in St. Joseph's Hall, that adjoins the church. The Rev. Dr. Delany, assistant rector of the parish, spoke very highly of Fr. Bothe's many fine qualities that had endeared him to the congregation. Mr. Haley Fiske presented Fr. Bothe, in the name of the organizations and the congregation of the par-

ish, with a fitted travelling bag, a chalice, paten, ciborium, pyx, and other articles.—Communications for the Rev. Sidney T. Cook, Chairman of the Diocesan Council of the Order of Sir Galahad, should be addressed to 240 East 31st St., New York City.

OHIO—During Missions recently held by the Rev. Frederick S. Eastman, of St. Peter's Church, Akron, children in the public schools, where he spoke on the Great Club of Great Ideals for Great Americans, were invited to make wooden or fancy crosses. Hundreds of crosses were brought to church at the children's services, for which each received a picture of Christ. Each day the largest cross brought was rewarded with a small gold cross. Girls won gold crosses for making crosses by covering wood with colored sealing wax, which were afterwards hung up with pictures of Christ in their bedrooms.

PITTSBURGH—Following a request from the Presiding Bishop and Council for contributions to enable the clergy of the Eastern Orthodox Church to attend their first General Convention in April in the City of Detroit, a collection was taken that enabled eleven delegates for the local jurisdiction to attend.—About fifty social workers of Pittsburgh gathered at Trinity Church on the evening of Tuesday, May 6th, for prayer, quiet, and inspiration. After devotions an address was made by Canon Louis Norman Tucker, rector of St. Paul's Cathedral, London, Ontario, and President of the Social Service Council of Canada.—The Committee on Young People's Work of the Department of Religious Education of the Diocese of Pittsburgh is planning two conferences, one for college graduates of 1924, and the other for high school graduates of 1924. The conferences will be under the supervision of the Rev. F. C. Lauderburn.—On Monday, May 5th, members of the Girls' Friendly Society of the Diocese of Pittsburgh held their first annual rally. About four hundred were present. The organization has been rather backward in the Diocese, most of the chapters being of very recent formation. At present the chapters are twelve in number, and it is expected that there will be some additional ones in a short

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time. Addresses were made by Bishop Mann and the Rev. P. G. Kammerer, Ph.D. The Bishop predicted that the Pittsburgh annual rallies would soon become as large as in other cities.

SOUTH CAROLINA—The annual meeting of the Woman's Auxiliary of the Charleston Convocation was held on May 13th, in St. Helena's Church, Beaufort, the Rev. R. Maynard Marshall, rector. At the morning session addresses were made by the Rev. Ilbert DeL. Brayshaw, the Rev. Homer W. Starr, Ph.D., and by the Rev. Elwood L. Haines, of the Cape Mount, Liberia Industrial School. As evidence of the profound impression made upon the delegates by Mr. Haines' address, a resolution was passed requesting the Diocesan Council of the Woman's Auxiliary to restore to the budget next year the item of the Ramsaur Memorial in Liberia, in spite of the fact that the diocesan branch has already overpaid its apportionment to that work.—Following his address to the Diocesan Convention at Orangeburg, S. C., on May 8th, the Rev. Elwood Haines, Principal of the Cape Mount Industrial School, of Liberia, visited Charleston on Sunday, May 11th, and spoke at the following places in the course of the day: The Citadel, The Church of the Holy Communion, Porter Military Academy, St. Mark's Church (colored), and Calvary Church (colored). On the preceding afternoon Mr. Haines also addressed a large gathering of Churchwomen in Grace Church parish house. At the Church of the Holy Communion, the offering for the day, amounting to \$60.00, was contributed as a supplementary offering from the parish to the Liberian field.

SOUTHWESTERN VIRGINIA—The second Local Assembly of the Daughters of the King in the Diocese of Southwestern Virginia was held in St. Paul's Church, Salem, Va., on Friday, May 9th. One of the chief features was the presence of the National President of the Daughters of the King, Mrs. A. A. Birney, of Washington, D. C., who gave an especially instructive and helpful talk on the objectives and methods of the Order. Diocesan Officers elected for the coming year are: President, Mrs. H. I. Johnson, of Salem; Vice President, Mrs. Carter Braxton, of Staunton; Secretary, Mrs. Nannie B. Robertson, of Roanoke; and Treasurer, Mrs. F. A. Wheelwright, of Roanoke.—Six members of St. John's Church, Wytheville, took an active part in connection with the very successful clinic for crippled children, which was held at the court house in Wytheville on May 11th, by Dr. W. T. Graham, of Richmond, under the auspices of the Red Cross Society. Dr. Graham is doing a wonderful work among these unfortunate children.

WASHINGTON—There were 618 communions made in St. Mark's Church, Washington, Easter, from a communicant list of 742. The offering was \$1,874.

WESTERN MASSACHUSETTS—The Rev. Walter E. Bentley recently completed a Preaching Mission at St. Mary's Church, Palmer, and St. Andrew's Church, Ludlow, that was very effective in advancing the Catholic religion.

BRAZILIAN WORK AMONG JAPANESE

BISHOP KINSOLVING, in making his report to the Department of Missions of the National Council, says, in part:

"For some years past a tide of Japanese emigration has set strongly toward the prosperous state of Sao Paulo, in Brazil. Many of the Japanese now own their land-holdings, and, while the coffee orchards they have planted are growing to the fruit-bearing period, they are supporting themselves by the cultivation of rice and cotton. Their well known industry and efficiency are making them felt wherever they touch the soil, as well as in the centers where effective manual labor is needed. In the great coffee port of Santos, perhaps sixty per cent, or more, of the stevedores who handle coffee shipments are Japanese. I am assured that there are already 70,000 Japanese in the state of Sao Paulo alone.

"Along with the tide came a young graduate of one of the Church colleges and of the Tokyo Theological School, Mr. Yasoji Ito, bringing me an entirely satisfactory letter from Bishop McKim. Canon Morray-Jones, the Anglican chaplain of St. Paul's Church, Sao Paulo, has known him for some months. He is regu-

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"Upon the arrival of the Rev. Mr. Krischke in Sao Paulo, Mr. Ito will be put under his charge. They both speak English, and so find a common medium.

"I can poorly portray the thrill of joy and sense of blessing the prospect of the Japanese work gives us, and the signal way in which God has seemingly sent us the human instrument, tested and fitted for the task. Our young Church swings forward gladly to help convert this great army of heathenism at this strategic time, when their shifting from the old Asiatic to the new American world would seem to make less logically difficult their transition from the old paganism to the new and ever-living, Virgin-born Christ."

BISHOP TUTTLE AND CHARLES KINGSLEY

LOVERS OF *Westward Ho* and *Water Babies* may like to know that, just fifty years ago, Charles Kingsley was visiting in this country and arrived in Salt Lake City a day too late for the consecration of St. Mark's Cathedral on Ascension Day, May 14, 1874. He preached the following Sunday night to a congregation that crowded the church and the steps and pavement outside. Bishop Tuttle, writing to the Board of Missions, mentions the preaching of "Canon Kingsley of Westminster Abbey," and describes the consecration of the church, adding, "And so, on Thursday night, I, for one, went to bed all tired out, but as happy as a boy who has been on the winning side in a match at base ball."

LOST AND FOUND

A CURIOUS LITTLE TALE is told in *The Girls' Friendly Record* for January by Miss Sally Peck, of Kyoto. The head of the Day Nursery, a trained Japanese nurse, on one of her visits found a woman who was about to throw away a very charming baby. Because of some combination of inauspicious circumstances it was absolutely essential that the baby should be discarded to appease certain devils. The only possible way out of it would be if the baby were left at some point where four roads met, and some one found it and brought it to the mother, who could then "adopt" it with a clear conscience.

The nurse learned where the baby would be left, Miss Peck kindly hid herself near by, an old woman came along and put the baby down and marched away without looking back. A crowd gathered, Miss Peck collected the baby, returned to the day nursery, dressed it in warm clothes, took it to its erstwhile home, and explained to the mother in politest Japanese that this was a very nice baby she had found in the street. The baby was adopted with due solemnity and all was well—except that the home was a pitiful, poverty-stricken place in which to bring up the poor little baby.

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