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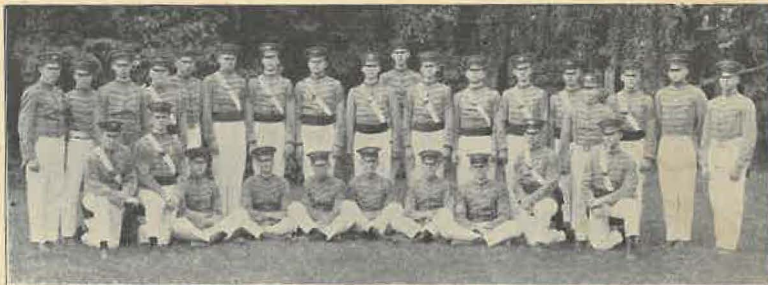
PRAYER BOOK REVISION. IV.

Editorial

THE CHURCH AND THE PROBLEMS OF YOUTH

IMMIGRATION AND LABOR

By Clinton Rogers Woodruff



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THE RESURRECTION of our Lord Jesus Christ is the plea not only of our seeing our Lord Jesus Christ Himself, also of our seeing our friends who have died in the Lord, who are now asleep in Jesus, in the Resurrection at the Day. If we are not ourselves found unworthy, we shall them again, for He has promised to bring them with Him and what a joy will that be, a joy which none shall be to take from us, a joy sure to last as long as the Communion of Saints in Heaven!—*J. Keble.*

THE DEATH OF CHRIST, instead of being a substitute human virtue and the price of human happiness, is the spiration to heroic self-sacrifice. And this is the one need that will heal the wounds of the world. Only as the individual and society find and yield themselves to the law of sacrifice and love will the tangled problems of the world be solved. From those lips of sacrifice there rings also the deathless joy.—*The Rev. H. W. Knickerbocker.*

The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, JUNE 14, 1924

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EDITORIALS AND COMMENTS

Prayer Book Revision. IV.

TAKING up for consideration the matter which was adopted at the last General Convention, and which awaits the action of the Convention at New Orleans next year, it is difficult to know how to proceed. By a joint resolution for which the Commission, as represented in the House of Deputies, is responsible, the Commission "is instructed not to present to the General Convention of 1925 any new proposals to any of the sections contained in its present Third Report which have been acted on and approved by the concurrent action of both Houses of this Convention: Provided, that any obviously necessary or *advisable* amendment, which has the *unanimous approval* of the Commission, may be proposed." The italics are ours.

The proposals which have been acted on and approved can be found as they will appear in the Book of Common Prayer, if ratified, as forming Part II of the *Proposed Revision of the Book of Common Prayer* (Morehouse Publishing Co., Milwaukee). This contains the major part and the most important part of the Book. It is practically the Book, including all the rites of the Church with the exception of Morning and Evening Prayer, which has already for the most part been ratified, there being only a few minor items in these offices awaiting further action. Now, there are some obvious mistakes in arrangement, and especially in lack of consistency and precision in rubrical directions on which, it is presumed, the Commission will have no difficulty in coming to a unanimous vote to amend. But it is quite another matter for it to determine what is "advisable" under the terms of the resolution. Recalling the membership of the Commission, one can imagine a high degree of improbability in securing a unanimous vote on any debatable proposal.

And yet, as one views the result of its work, and investigates the internal evidence drawn from its Reports, corroborated by public utterances on the part of some of its members, one cannot fail to realize that there is a sincere attempt to understand the other man's position and to propose a revision which would be acceptable to the Church at large. We feel sure that such a desire still animates the Commission, and that its members stand ready to subordinate their personal predilections to that which may be shown, or be concluded, to be the demand of the general body of the faithful. Therefore, it is possible that the Commission may unanimously recommend some few amendments not as "necessary," but as "advisable." This it may be led to do if it analyzes the records in the Journal of the General Convention. Then it will be discovered to what extent the House of Bishops changed, seldom for the better, the proposals contained in the Report of the Commission. Yielding to none in deference to the position and authority of the episcopate as a whole, and to the individual bishop in his office, yet it would seem to us that, in some particulars, they failed to understand the trend in the matter of expression in worship, and evinced a lack of certainty of knowl-

edge in the arrangement of liturgical formularies; at least, that is the conclusion which might be drawn from the form in which the amendments to the proposals in the schedule came down to the House of Deputies. We recognize the fact that the bishops are overwhelmed with a burden of detail pertaining to the general and diocesan administration of the Church, and have but little leisure to give to a critical and consecutive examination of the numerous items embraced in resolutions for addition or amendment as set forth in the Report, and therefore have considered as unnecessary, or undesirable, or superfluous, proposals which, by more general consent, the Church seemed to be looking for, or which were based on sound principles of liturgical structure.

If this be a true estimate of the situation, then we think that the Commission would be justified in reviewing the judgment of the House of Bishops, where, at least, there had been a lack of concurrence between the two Houses on any principal matter, and, by a unanimous vote, reaffirming the original proposition. We can think of several such points, to which we shall revert later.

This, however, will not entirely remove the dilemma presented by the Joint Resolution. We can believe that there is matter which, on matured reflection, a good majority, or a two thirds majority, of the Commission would wish to see presented to the General Convention for reconsideration, because it believes that such represents the general consensus of opinion in the Church, which the House of Bishops has failed to recognize. We would suggest to the Commission that it embody such items, if there are found to be any, in a separate schedule, and to ask the generous coöperation of the Convention in giving it a status. Failing this, it becomes the duty of those who shall be elected Deputies to the next General Convention to take effective steps to have such matter proposed and strongly advocated from the floor of the House.

TURNING TO THE Order for the Holy Communion, as acted on and approved, we find there are but two points that demand comment. We will take them in order.

I. We regret that the Bishops thought it necessary to make the recitation of the Decalogue compulsory at any service. The whole movement throughout the Anglican Communion is towards its omission. The English National Assembly's proposal relegates its recitation to Advent and Lent. The Bishop of Manchester's *Grey Book* eliminates it altogether. The *Orange Book* of the Alcuin Club says, "The recital of the Ten Commandments loses by constant repetition." Bishop Gore, in *Christian Moral Principles*, says, "I cannot feel that we can acquiesce in our present use of the Decalogue in the preparatory portion of our liturgy as satisfactory" (page 121); again, "The constant recitation of the Commandments, without note or comment, has, I cannot but feel, created in part a false conscience amongst our people, and in part condoned much too

slack a conscience" (page 122). From the point of view of the Christian moralist, the Decalogue is an embarrassment as an introduction to the Christian service. From the point of view of the student of liturgics, it is an anomaly. Why, then, do the bishops insist in continuing as an obligation the use which has become distasteful to an ever-increasing number of the clergy, and which fails in impressiveness on the conscience of the people. The Commission proposed that the recitation should be left optional. That made no hardship to any priest, who still could recite the Ten Commandments every time he celebrated the Holy Communion. It is true that the House of Deputies concurred in the Bishops' amendment, but yet, in view of fuller experience, the Commission may unanimously deem it advisable to return to its original proposal. This, however, is only a suggestion. It is not a matter of principal importance.

II. The action of the House of Bishops in rejecting the permissive use of the *Benedictus qui venit* after the *Sanctus* is difficult to understand, especially after the significant vote by orders given for its insertion in the House of Deputies. The motion not to concur with the bishops was made by a lay deputy and the recorded vote was, in the clerical order, aye 40, no 20, divided 6, and in the lay order, aye 37, no 23 $\frac{3}{4}$, divided 2. Almost by a two to one vote the sentiment of the Church was in favor of the permissive use of this devotional formulary by the people. We have been told, on what we consider reliable authority, that one of the reasons for the failure to carry in the House of Bishops was that some bishops could not make up their minds whether the formulary ought to be placed after the *Sanctus* or after the Prayer of Humble Access. If these bishops had been sure in their liturgical knowledge, they would have known that the normal place of the *Benedictus* in all liturgies is as an adjunct to the *Sanctus*, and that its devotional expression is just as effective before, as after, the Prayer of Humble Access. Be that as it may, the *Benedictus qui venit* has come back into our Communion Service to stay, and its ever-increasing use testifies that it speaks the language of the devoted soul. We feel so sure that its use will be regularized by the coming Convention that we would ask the Commission to take a broad and statesmanlike view of this phase of liturgical development, and, recognizing the inevitable, generously recommend once again its adoption by unanimous vote.

THE OFFICE FOR THE Ministration of Baptism has been the subject of much criticism for various reasons. Its arrangement and rubrical directions have been cited as difficult to follow. There is truth in this indictment. The principle of one office instead of three seems to meet general approval, but the arrangement and directions for its use must be made so clear and precise that the office can be easily read and followed in the case either of the baptism of infants or of adults. For instance, the rubric "or this," before the second Gospel on page 96, ought to read "At the baptism of adults"; at the top of page 97, "An alternative Gospel for either of the preceding," or to that effect. The action of the House of Bishops in restoring the exhortation in the event that the Gospel from St. Mark has been read and then making it permissive, is simply to court confusion. The beginning of the imperative Bidding, "And now," is distinctly weak. If the exhortation to the sponsors, page 98, must stand, one fails to appreciate the reason which led the Bishops to reinsert the last paragraph beginning "Wherefore." Is not the ground sufficiently covered by passing directly to the questions and receiving the answers? The rubrics at the bottom of page 101 are obviously out of place; the first seems unnecessary in view of the third rubric on page 103. The rubric as to lay baptism ought to follow the form on page 104.

If the office as adopted at the last General Convention is to be made the basis of the final revision and ratification, there seems to be no reason why the Commission should not present such necessary and advisable amendments as will make it clear and usable, and also theologically and liturgically adequate.

The criticism which appeared some weeks back in the *Churchman*, entitled A Liturgical Blunder, written by the Rev. Dr. Addison, a member of the Revision Commission, is drastic as regards both the Office in the Prayer Book and that of the revision adopted. It seems that it is the doctrinal implications that he for the most part resents. He would remove apparently

all reference to "remission of sin." He complains that tism, and the reason for it," are not sufficiently emphatic. He deplores the fact that nothing is done to move the worship. If his first criticism were realized, the first reason Christian Baptism would disappear. His second criticism is amazing because it seems so completely opposed to fact to the third, it may be said that the administration of the Sacrament of Baptism does not lend itself to worship, not least, as we understand what is meant by that term. Any ship which formed part of the baptismal rite was in connection with the solemn benediction of the font. There is a reminiscence of this in our formulary. More might be made of it might be cast after the mode of a Eucharistic prayer pre by the salutation and the *Sursum corda*. It would add to the dignity of the service as a whole, and at least the solemn ceremony of clothing with a white vesture, the chrism might be restored both as an instructive and a picturesque feature.

The elimination of the exhortations we endorse because they are liturgical excrescences, are generally misunderstood and have lost their usefulness.

Dr. Addison ridicules the opening question of the "Hath this child been already baptized or no?" What would the sponsors be there for if it were not for Baptism? What might be for reception. But this would be known before by the priest. It might, and again, it might not. But there is a practical reason. It is the definite assertion on the part of the Church that the Sacrament of Baptism can be given only once and cannot be repeated. The analogy he draws with the Marriage Service is singularly unfortunate. "What," he exclaims, "would be thought of the priest who put such a question at the time of a marriage service?" But this is precisely what has been done both to the company present and to the couple. "Are you capable of entering the holy estate of matrimony? Do you know any impediment? Have you a partner living?" Of course the minister has satisfied himself as to all this before the beginning of the ceremony, yet he does not forget the question because it is the Church's definite assertion as to who are capable of receiving the blessing of the Church in their union.

Space forbids offering suggestions of a constructive nature on the Office of Baptism. There is much that might be done to lighten the more gloomy presentation of theology in Sixteenth Century phraseology. Much might be done to indicate the intentions of the service, the preparation, the eucharistic benediction of the font, the questions immediately before the Baptism, the administration of the Sacrament, the thanksgiving, and the dismissal. It could be and ought to be made in logical sequence analogous to the rite of the Eucharist. Perhaps the Commission will not unduly resent such intrusion on its prerogative, if an attempt is made, at some future date, to put this suggestion into definite form. We are indebted to Dr. Addison for stating the purpose, though we are fearful that the contribution will not be such as he is looking for.

IN THE Order of the Visitation of the Sick, on page 114 of the *Report*, there appeared a form for Anointing or Laying on of Hands on the Sick. Much to the surprise of many, the form is omitted in the printed proposals as acted upon and approved by the Members of both the House of Bishops and the House of Deputies. They were satisfied that it had received the concurrent approval of their Houses. Apparently there is no good asking what came of it. It has disappeared and as, according to the record, it has not been acted upon, it would seem to be incumbent on the Commission to present it again to General Convention, in a better form.

THERE IS ONLY ONE further matter to which we would refer and that is the appendix. We have never definitely learned its relation to the Prayer Book. Is it in it, but not of it? On page 106 of the *Report* there is a resolution proposed, "to remove the Catechism from the Prayer Book proper, and insert it immediately before the Articles of Religion." Now, it is well to keep the Catechism in view, but some have not such a feeling about the Articles of Religion. We think the proper place for that really ingenious document, which can be interpreted to ease the conscience either of the Catholic or the Protestant, is with the Articles of the Constitution. As it is found within the covers of the Book of Common Prayer

it will be regarded as definitely setting forth in every detail the faith of this Church. Its history is not known, the very language cannot be understood apart from the theological controversies of the Sixteenth Century, or from the Latin in which it was first written. Is it to be wondered at that Catholic Christendom hesitates at our approach to reunion, when, in these Articles, Confirmation is stigmatized as a corrupt following of the Apostles, and Holy Orders seems to be repudiated as a Sacrament? We believe that the Commission would carry the Church with its recommendation to remove the Articles of Religion from the Prayer Book and have the document inserted in the Journal of the General Convention before the Articles of the Constitution.

We feel that the whole matter of the appendix, not only its status, but also its contents, ought to be carefully scrutinized by the Church. Some definite questions or criticism addressed to the Commission or the Church press might bring the necessary elucidation. Perhaps the secretary of the Commission could give us such a contribution.

THE apathy of Churchmen toward the reading of religious literature is notorious, and extends far beyond any like apathy on the part of the people of other religious bodies. In proof, let any one compare the books and periodicals found in any family of average Churchmen—even active Churchmen—with those found among Methodist, Presbyterian, or Roman Catholic families of equal standing.

**Churchmen
and Reading**

Our own publishers, the Morehouse Publishing Company, made an attempt shortly before Lent to discover whether it would be possible successfully to combat that apathy, and also to discover whether, on the whole, the parochial clergy would assist in combatting it.

The publishers issued a very attractive advertising booklet of sixteen pages and cover, printed in two colors, devoting each page to a single inexpensive book of Churchly reading, in popular style. The seventeen books advertised—a cover page being utilized—treated of an equal number of Churchly subjects, the authors being among the strongest popular writers in the Church—Bishop Fiske, Bishop Hall, Bishop Anderson, Bishop Gore, Dr. Atwater, Dr. Frank E. Wilson, Dr. Louis Tucker, etc.

A copy was sent in advance to the rector of every parish of one hundred communicants or more in the Church, with a suggestion of a commendatory note to be signed by the rector, and printed on the cover, and with the offer that a sufficient quantity bearing his localized letter would be supplied to him free of charge for circulation throughout his congregation if he would see that they were distributed.

The number of clergy to whom the offer was made was 2,600. The number that accepted the invitation was 641, being 24.6 per cent of the whole. That, certainly was a cordial response, but—more than seventy-five per cent of the clergy addressed, showed no interest in or sympathy with the plan. Evidently they were not interested in securing the reading of Churchly literature by their people.

The number of booklets sent out in localized packages, on request from the 641 clergy, was 87,125 copies, while additional circulation of the booklet made a total of more than one hundred thousand copies sent out—a circulation far in advance of any advertising material relating to Churchly literature that had ever been given by any publisher heretofore. Nearly ten per cent of the communicants of the Church were actually reached with an attractively made description of those seventeen books.

Careful tabulation of the results was made. The campaign resulted in the sale of 3,619 books, at a total value of \$2,000.45. Thus, less than four per cent of those reached were sufficiently interested to purchase a book.

The total cost of the advertising campaign to the publishers was \$2,425.29; so that the whole returns from the advertising were insufficient to pay for the advertising itself, leaving nothing at all to be applied to the cost of the books purchased. Thus, the publishers gave away the 3,619 books purchased, and paid a premium of \$425 for the opportunity of doing it.

This shows a very curious side of our Church life. It reflects upon both clergy and laity. It indicates that where the

clergy really try to get their people to obtain and read some of the literature of the Church, they have but indifferent success; and it also indicates, we fear, that the majority of the clergy are not sufficiently interested to try.

The whole thing resolves itself into a mystery. Our people are educated and cultured beyond the average; but they do not, as a rule, read religious literature. Why?

This editor cannot account for the condition.

ACKNOWLEDGMENTS

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THE HOLY LAND**

Offering at Christ Church, Guilford, Conn., Good Friday morning	\$ 5.30
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TRAILING ARBUTUS

I brought these pale, white flowers for one
Upon a bed of pain;
Whose sands of life are nearly run,
Whose day on earth is nearly done,
To heaven's gain!

As vestal she, and far more frail
Than the sweet buds I brought!
Her faded cheek as ghostly pale
As the white samite of the Grail,—
By virgins wrought!

O, blossoms all untimely torn
From the fair earth's warm breast!
May she for whom we soon must mourn,
Find in that far, celestial bourne,
As sweet a rest!

C. M. LINDSAY.

THE EVIDENTIAL FORCE OF THE RESURRECTION

THE APOSTLES were specially chosen that they might be witnesses to the Resurrection. (See Acts 1:21, 22; 10:41.) It was on the fact of the Resurrection that they based their teaching. (Acts 4:33; 17:18, 31; 1 Cor. 15:1-17.)

This sign our Lord had repeatedly given as a proof that He was what He claimed to be, and that God sanctioned His teaching—the sign that, when He had been put to death by His enemies He would rise again. (Matt. 12:38-40, Mark 10:32-34, John 2:18-22.)

It was this fact which brought about the great change in the disciples' own attitude and temper. Before the resurrection they were cowardly and discouraged. (Mark 14:50, Luke 24:17, 21, John 20:19.) Afterwards they were bold and undaunted. (Acts 5:27-32, 41, 42.)

This sign involved a real resurrection. Immortality of influence or continued spiritual existence would give no such attestation. Survival of the soul could not be spoken of as a resurrection "on the third day"; it would have been from the moment of Christ's death on the cross.

At the same time the Resurrection was not a return to the old conditions of life. This idea is wholly excluded both by the narratives of the risen life and by the apostles' comments thereon. What is clear is that the sepulchre on Easter morning was found empty. The Lord had risen. No one ever pretended to have seen Him rise. The body that had been laid in the grave had been reassumed by the spirit in a new mode of existence. (Luke 24:3, 23, John 20:19, 26.)—*The Rt. Rev. A. C. A. Hall, D.D.*

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN.

June 15: *Trinity Sunday*

READ Revelation 4:1-end.
Facts to be noted:

1. St. John sees a vision of God in heaven.
 2. The heavenly host renders Him reverence and worship.
- Trinity Sunday gathers together in its doctrine of the Holy Trinity the revelation of God as Father, Son, and Holy Spirit. We are to remember that this doctrine was not the result of intellectual speculation; it was rather the statement of the experience of God which the Scripture records. Men had known God as Creator and Father. Those who knew Jesus Christ and followed Him came to the conclusion that He was divine, that he was the revelation in history of the nature and character of God. After they had known Jesus Christ they could not think of God apart from Him. Then, further, they had the experience of the presence and power of the Holy Spirit in their own lives, and in the life of the Church. Every one of these experiences was essential; none could be left out. Therefore they said, in fidelity to their experience, that, though God is One, He must include within Himself the personalities of Christ and of the Spirit.

June 16

Read I Samuel 1.

Facts to be noted:

1. Hannah prays for a son.
2. Her prayer is answered in the birth of Samuel.

For a time we are to consider some of the great personalities of the Old Testament. The personalities of men play a great part in the history of religion, and particularly that of Judaism and Christianity. The progress of religion is marked by the emergence of great men. That is natural, for man is the natural channel through which the revelation of a personal God comes to us; man is the fittest means for God's self-disclosure. God takes the man, who is capable of progressing beyond the moral and spiritual life of his age, and speaks and acts through him. Such a man becomes a challenge to his time. He awakens conscience, stirs men out of old opinions, and leads them on to greater endeavor. He is the product of his age, but always a little in advance of it. Samuel was a man of this type. Notice in this chapter the devout character of Hannah. Samuel was born into an environment of religious faith. Such early environment helps to explain the man.

June 17

Read I Samuel 3.

Facts to be noted:

1. God calls the child Samuel.
2. Samuel responds to God's call.

Some men have, no doubt, an aptitude for the life of religion which is as natural to them as, for instance, an aptitude for artistic expression is to others. It is part of their peculiar genius. At the same time religious capacity can be cultivated, and the crucial years in which religion can be implanted and fostered are the early years of life, and especially in childhood. Samuel was born into a religiously minded family. His early associations were those of religion; his training gave him a sensitiveness to the call of God. The importance of training the child to be sensitive to the things of God cannot be too strongly insisted upon. Many parents, who, as their children grow toward maturity, complain of their apathy to religion, are themselves at fault. They have not surrounded their children with the influences of religion, or created in them the expectancy that they will come face to face with God, and hear His voice in the experiences of their lives.

June 18

Read I Samuel 7.

Facts to be noted:

1. Samuel becomes judge of Israel.
2. He restores his people to allegiance to Jehovah.

In the rough and primitive times of early Israel, when the people had not yet found their national consciousness, and when they were exposed to the contaminating influences of the half-conquered tribes about them, it was fortunate that there arose a series of men who controlled with a firm

hand the destinies of the people. These men, known as judges, were at once the military, the civil, and the religious leaders of the people. Of these Samuel was the greatest and the most influential. His special task was to keep the people loyal to their allegiance to God. The religion of the Canaanitish times was spiritually and morally debased. Its appeal to Israel was always strong, and there was likelihood that, except for determination and moral courage of Samuel, the religion of Jehovah would have been smothered under its influence.

June 19

Read I Samuel 8

Facts to be noted:

1. Samuel's useful life ends in sadness.
2. The people demand a king.

To Samuel's disappointment in his sons was added a further sorrow. The people demanded a king. It had been the custom of early Israel that the people were under the direct sovereignty of Jehovah. The people were in a sense a spiritual democracy. Under the influence of the custom of surrounding nations they now asked for a king. The request was probably natural, but Samuel saw in the establishment of the monarchy a danger both to the old ideal, and to the social life of Israel. Eastern sovereignty was absolute. It generally became oppressive. Samuel saw clearly, and subsequent events proved that he was right, that the force of custom would operate in Israel as elsewhere, and that the old simplicity of religion and social life in Israel would be destroyed.

June 20

Read I Samuel 12:1-16.

Facts to be noted:

1. Samuel's office in Israel is ended.
2. He charges the nation to be faithful to God.

There are few passages in the Old Testament as solemn as the final charge of Samuel. He had warned the people of the dangers attending the satisfaction of their desire for a king, and now, when their wishes had been fulfilled, he makes his last appeal to the people for loyalty to the faith and to Jehovah of Israel. It was more than an appeal for faithfulness to national God; it was an appeal for the moral and spiritual life which depended upon faith in Him. In the simple life and life of early Israel the social virtues had been strongly emphasized. Justice and fair dealing had been valued. It was these social virtues which Samuel saw to be most imperiled by the monarchy which was being established. He saw that the real safeguard lay in rigid loyalty to the religion of Israel.

June 21

Read I Samuel 12:16-end.

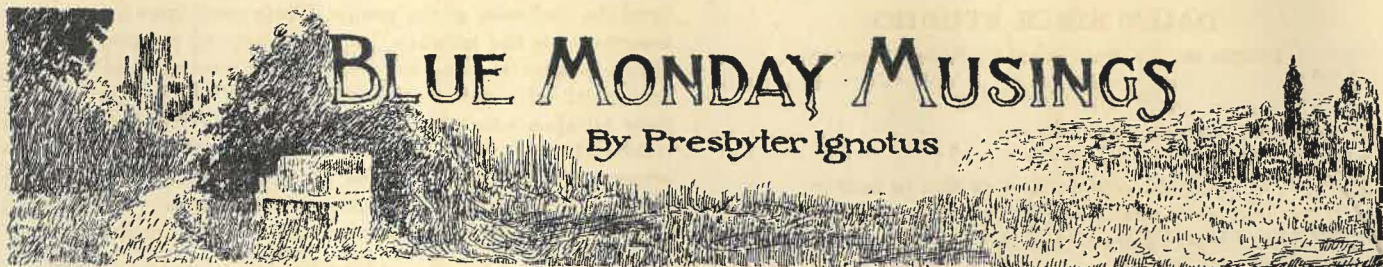
Facts to be noted:

1. Samuel prays for Israel.
2. His prayer is that they may fear God.

Samuel is never greater than at the moment when he is about to lay down his office. His counsel had been rejected, his people are following a policy to which he is conscientiously opposed, and which he fears may end in disaster. Yet he is nothing of resentment or of wounded pride in his attitude. He is still devoted to the best interests of his people. He promises the best that he can give, to pray for his people and to teach them the good and right way. When we can no longer help people in the active way in which it had been possible, or when our help is no longer sought, it is possible to lend the help of prayer. This may be the greatest service we have rendered. "The prayer of a righteous man availeth much."

A PRAYER FOR TODAY

DELIVER US, good Lord, from pride and avarice, from dishonesty, from unconcern over the wrongs of the world, from lack of sympathy with suffering, from denial of human brotherhood, from selfishness and meanness, from unjust dealings and unrighteous profits, from strife and contention; give us grace to do justly, love mercy, and walk humbly before God, that having served Thee in our generation we may commit our souls to Thy love, fall asleep in Thy peace, and be granted an inheritance with Thy children in Thy everlasting kingdom. Amen.—*Bishop Anderson.*



BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT USED to be said that the speed and security with which letters were delivered was a measure of advanced or retarded civilization. That, I think is true; though I am reminded of the argument that top-hats are the greatest deterrent to crimes of violence since such crimes abound most in lands utterly lacking in top-hats, and diminish as top-hats increase in frequency of wearing. But if it is true, how woeful is our case nowadays! Letters go astray, are held up in unaccountable ways, fail altogether of delivery, or arrive shockingly late; while as for second-class matter, the less said the better!

In my own city, the tender-hearted post-master grants whole holidays to his force on very slight excuse, and has recently made every Saturday a half-holiday. When a holiday falls on Monday, you can imagine the interruption! Nobody wants to bind too heavy burdens upon letter-carriers, of course, they like holidays as well as the next man, and they are entitled to them. But so do policemen and firemen. Yet no one proposes to disrupt the whole continuity of service in order to give those men opportunity to make merry. They have substitutes, extras, who are delegated to fill the places of the holiday-makers. The question is why should not the same method be used in the post-office?

CURIOUS IGNORANCE as to Scripture names and events appears as the result of a test given 1,900 Missouri high school and college students recently.

Sixteen per cent of the high school students knew neither where Christ was born nor the name of His Mother. Seventy per cent did not know what to call the Sermon on the Mount, while sixty per cent did not know what Christ said about loving one's neighbor. The first clause of the Lord's Prayer was unknown to twelve per cent, as was the Golden Rule to sixty-five per cent.

Following are some examples of the answers given by students:

St. Paul was "a book of the Bible" to forty per cent, while twelve per cent thought the same of Pilate, although twenty-five per cent hazarded a guess that Pilate was "an author of the Bible." James was "a river" to twenty-five per cent. Galilee also was "a river" to forty-five per cent.

Agrippa was given the peculiar ranking of "an apostle" by seventy per cent. Jude, on the other hand, was dubbed "a king" by thirty per cent. By some ironical transposition of ideas Herod was declared by three per cent of the students to be "an apostle," and while twelve per cent thought Peter a king, nine per cent believed him to be a priest.

Thirty per cent of the students said Gethsemane was a city of Egypt. To twenty per cent, "immortality" meant "death," and to nine per cent it meant "breath." Resurrection was defined as "the building of the temple." Nearly half thought the Scriptures were "quotations."

Still others defined Caiaphas as an apostle, Mark as a king, Revelation as a province, Martha as a book of the Bible, "amen" as applause, elders as bushes, scribes as bad men, tithes as things fastened together or as missionary money. Nine per cent defined sin as "debts."

I HAVE HAD many sympathetic letters about "mumbling" in divine service. Some one asks me to say a word about speed in recitation. It is a curious phenomenon that so many readers who are moderate when reciting a part of the service said above, find it necessary to go with lightning rapidity when they are leading the congregation. I suppose it is really a form of nervousness; but it is most trying. By all means, let there be reverent expeditiousness: drawing is inexcusable. But the expeditiousness must be reverent; and it is better to read too

slowly, than to gabble breathlessly. There is no need for such haste as makes the parson break in with his part before the congregation have finished theirs. In what is said all together, the capitalization often indicates the breath-pauses, when those who lag a little can catch up. The colon in the midst of each verse of the Psalms and Canticles is meant to be observed, for a similar reason. I know some clergy who say the Creed, as if a second's deliberation would be fatal, and come in triumphantly three articles ahead of their congregation.

(By the way, have you heard what the railway brakemen are said to cry out, as the trains pull into Boston? "South Station: do not leave any articles in the Creed!") But why, O why, in choral Evensong, is the agonizing, quavering, almost nerve-ending *ritard* upon the last versicle? I grow perceptibly older as I hear, with profound expression, with a depth of pathos altogether too great to be real, and *pianissimo*, the small soprano sing: "And take not Thy Holy Spirit from us." It seems frankly absurd.

They tell a story of a priest of the last generation in New York, devoted to "choral services," who could not find an anthem setting for the exhortation, and so wrote one himself with a fine recitative and aria accompanied by appropriate ceremonial gestures: "Dearly beloved brethren, the Scripture moveth us in sundry places," etc.

"WHERE are you going to spend your vacation?" One hears that question echoing from all sides. If the steamship bookings are any evidence, almost all America is going abroad this summer, the Wembley Exhibition and the Olympic Games being the chief named attractions. It may be sour grapes, but this seems a particularly good summer to stay on this hemisphere. I can fancy the thronged trains; the unhappy travellers running up and down the platforms looking in vain for any welcoming aid, and finally sitting down in despair on their suitcases, in the corridor; the packed hotels, with the imperially mannered "manageresses," aware of no space, and frigidly sharing her information with you; the insane crowds at the douane; all the discomfort of the restaurant-carriage, or the exiguity of the luncheon-basket packed by commercial hands. Of course, travellers *en prince* can escape some of these evils; but plain people have to brave them all, with others.

There was a delicious picture in *Punch* the other day, of a mother and child entering a crowded railway carriage, to meet the glare of reproachful eyes. "Mummy, it will be our turn to hate after the next station, won't it?" the small daughter remarks comfortingly.

People who go by motor-car escape much; and the steamship companies are advertising cheap freights on cars, so that a family party can travel in their own car at pleasure.

A kind of little day of judgment appears at times like this: you are "rung-up" by friends, who want full particulars about steamers for their guidance; and it is well for those boats which have made pleasant impressions upon you. Some years ago, e.g., I came back upon a steamer with a long name, of a line which is trying to build up a transatlantic business. It had a pompous and extremely discourteous captain, who endeavored to convey the impression that the Royal Navy was altogether second to his importance; and the other officials took their tone from him. We were twelve days from England. I tore my hands upon the crooked screws of the waste-basin, and my coat upon the ragged edges of the furniture. Altogether, the happiest part of the experience was getting off the boat. You can fancy what sort of recommendation that particular vessel received from me! Contrariwise, my latest voyage was upon a comparatively modest new Cunarder, so exquisitely clean, so peculiarly comfortable, and with such genial, courteous officers, that one would have almost wished the voyage twice as long! It pays to be civil and obliging!

DEATH OF BISHOP NICHOLS

THE Rt. Rev. William Ford Nichols, D.D., Bishop of California, died in St. Luke's Hospital, San Francisco, Calif., Thursday, June 5th, from an illness following an operation that he had recently undergone. The funeral was from Grace Cathedral, San Francisco, on the morning of June 7th. The Bishop had, for the past three months, been confined in the hospital with a serious intestinal lesion, which required surgical treatment. A letter written two days before his death stated that some improvement in his condition had been noted, but that intense suffering and weakness, consequent upon his suffering and upon his inability to assimilate sufficient food, had reduced him to a very critical condition.



THE RT. REV. WILLIAM FORD NICHOLS, D.D.
LATE BISHOP OF CALIFORNIA

The letter continued: "With wonderful fortitude and with clearness of mind, the Bishop, a true father to his Diocese, still carries in his heart burdens of work, and plans continuously for the welfare of his people."

Bishop Nichols was consecrated as assistant to the Rt. Rev. William I. Kip, D.D., the first Bishop of California, in 1890, and succeeded that prelate as diocesan in 1893. Bishop Nichols was born in Lloyd, N. Y., June 9, 1849, the son of Charles H. Nichols and Margaret E. Grant. He was educated at Trinity College, Hartford, Conn., and the Berkeley Divinity School, at Middletown. Trinity College awarded him the degree of Doctor of Divinity in 1888, as did Kenyon College the same year.

Bishop Nichols was ordained to the diaconate in 1873 and to the priesthood in 1874 by the Rt. Rev. John Williams, D.D., Bishop of Connecticut, and he spent the first years of his ministry in that Diocese, being secretary to Bishop Williams for some time. He was rector of Christ Church, Hartford, from 1877 to 1887, and for the last three years of that time Professor of Church History in the Berkeley Divinity School. He then became rector of St. James' Church, Philadelphia, Pa., in which church he was consecrated Bishop, June 24, 1890. Two years before he had declined to become assistant Bishop of Ohio.

The Bishop carried his many gifts with him to the Pacific Coast. In 1893, he founded the Church Divinity School of the Pacific, at San Mateo, and became its first dean. The year before, he had gone to the scene of Drake's landing and erected a wooden cross, which was to be replaced by the great Prayer Book Cross. He was commissioned by the Church to act for the Presiding Bishop in the reception of the Missionary District of Honolulu. Upon the erection of the Provincial system, he was elected the first President of the Province of the Pacific.

Bishop Nichols was a fine scholar and a great traveller. He was the author of several books and articles, chief of which were *Apt and Meet*, a book for candidates for Orders, an Episcopal Charge *On the Trial of Your Faith*, *A Father's Story of the Earthquake and Fire of 1906*, *Some World Circuit Wanderings*, and his memoirs, *Days of my Age*, which were published privately last year and circulated among his relatives and friends.

When Bishop Nichols went west, there was, besides the Diocese of California, the Missionary District of Northern California, which, in 1910, became the Diocese of Sacramento. In the Diocese of California, which embraced the greater part of the state then, there were, at the time of his coming, 8,524 communicants. He found a movement for the setting off of the southern part as a new diocese, and this resulted, in 1895, in the Diocese of Los Angeles, in which year there were 8,403 communicants in the mother diocese, and 3,789 in the daughter. In 1911, the eastern part of the Diocese was set off and erected into the Missionary District of San Joaquin, at which time the communicant lists were California, 10,617; Los Angeles, 7,078; and San Joaquin, 1,687. The last available figures give California 11,591; Los Angeles, 15,646; and San Joaquin, 2,640. The communicants of the original Diocese have increased two and a third times in the thirty-four years of Bishop Nichols' episcopate.

In 1919, the Rt. Rev. Edward L. Parsons, D.D., was consecrated Bishop Coadjutor of the Diocese. Upon Bishop Nichols' death he immediately became the diocesan, and has taken charge of affairs.

GOD WILL always work miracles if He can find men to work them. He is waiting for the men.—*Mark Guy Pearse.*

OLNEY PARISH CHURCH

BY FANNIE BARRETT BROWNING

AT Olney Parish Church, one of the finest in Buckinghamshire, there is a movement on foot, called by its initiators A Venture of Faith, to place a memorial to Newton and William Cowper, the two famous hymn writers whose hymns are so familiar and loved by most of us Christian people.

It was at Olney that the Rev. John Newton ministered and wrote:

"Glorious things of Thee are spoken."

"How sweet the Name of Jesus sounds."

"Come my soul, thy suit prepare."

and that William Cowper wrote:

"Hark, my soul! it is the Lord."

"God moves in a mysterious way."

"Jesus, where'er Thy people meet."

"O, for a closer walk with God."

"There is a fountain filled with blood."

Unfortunately, after the ministry of the Rev. John Newton the old oak roof was removed and replaced by one of lath and plaster. This is now in a very poor state, and it is proposed that the memorial should take the form of replacing the present roof by one that is worthy of these men and of the church which one of them ministered, and both worshipped. It is hoped it may be possible to place stained glass in one of the windows.

It was while living in his Olney home, that Cowper's *Tears* and *John Gilpin*, were written, and where, now, there is an interesting little museum.

It has seemed to me, that many of my friends among readers of THE LIVING CHURCH at home, would, like myself feel it a privilege to send even a small contribution to the Fund thus expressing something of what these truly devotional hymns have meant to them all through their lives. I, therefore am taking this means of letting them and others know of the project.

Any gifts may be sent to the Editor of THE LIVING CHURCH marked for the Newton and Cowper Memorial Fund, Old Buckinghamshire, England.

A MORNING HYMN

As the sun in beauty lightens
All the clear, fresh, morning air,
Father, so Thy Presence brightens
All Thy glorious house of prayer.

Sun of life and truth and gladness
Soft Thy beams are shining here,
Ever in Thy strength revealing
Love which teaches holy fear.

See the Cross upon the altar
Glowing with its wondrous light
May its suffering and its glory
Heal and touch our eyes to sight;

Till we see the love of Jesus,
Friend and Saviour, Man Divine,
Thou who loved us, we will love Thee,
Thou art ours, and we are Thine!

Thine to live in glad obedience,
Service of the loved and free,
Thine to own Thee Lord and Master
As we have been owned by Thee.

Father, may Thy Holy Spirit
Dwell with us in power divine,
Till we bring Thy love an offering
Of a love inspired by Thine.

C. R. HARRIS

LEARN to commend thy daily acts to God. So shall the everyday duties of common life be steps to heaven and lift heart thither.—*Edward B. Pusey.*

The Church and the Problems of Youth

HOW can the Church best provide a solution for some of the present problems of youth? For several months past this question has been the subject of serious consideration on the part of representatives of three Church agencies dealing directly with young people, the Girls' Friendly Society, the Church Mission of Help, and the Brotherhood of St. Andrew. As a committee appointed by the national Church Service League Commission, they have rendered a report of their discussion which, while it frankly offers no one solution for present-day problems, suggests that the task before us all is not so much to solve problems as to "come near to human lives." A practical program toward this end is suggested, which includes the frank discussion of moot questions, both with individuals and in groups; serious, thorough thinking, both independent and collective, about the result of modern social practices; and the adoption of certain simple ideals and activities in home life, based on an attitude of reciprocal giving, which is the fundamental quality of love.

The committee's report follows:

"The committee of representatives of the Girls' Friendly Society, the Church Mission of Help, and the Brotherhood of St. Andrew, appointed by the Commission on the Church Service League of the Field Department of the National Council, to consider how the Church might best provide a solution for some of the present problems of youth, having met four times (October 25, December 3 and 13, 1923, and January 11, 1924), offers the following suggestions as the result of its deliberations:

"The committee offers no one solution or set of solutions for the present-day problems of youth. It realizes, moreover, that youth presents no problem which may be distinguished from the problems of society as a whole. The committee has come to believe that the task, which should call forth greater consecration of energy on the part of the societies represented, as well as on the part of Church men and women at large, is 'to come near to human lives.' It agrees with the statement of the late Father Figgis, that such, rather than the solving of problems, is the claim of the Gospel.

"Without real home life a Christian society perishes. The pathway to this intimate, human contact lies through the home. The home is the proving-ground of corporate life; within the home, the individual may be prepared to realize the varied claims of social allegiance, through the exercise of right relationship between the young and the old, the weak and the strong, the slow and the quick-witted, the practical and the temperamental, the stabilizers and the experimenters. Within the home, right attitudes toward essentials of family solidarity will ease the strain of changing methods of living. Again, within the home, the mastery of self may most readily be acquired, and self-restraint be exercised. In the intimacy of family life, lies a unique opportunity for the practice of tolerance. These are necessary antecedents of personal freedom.

"Before offering concrete suggestions as to ways in which the home as the proving-ground of Christian life may be attained, the committee would make the following general statements:

"1. Youth, confronted with shifting standards of conduct, is consciously or unconsciously searching for criterions, and, finding no guidance but its own judgment, is forming opinions on a wide variety of subjects of life and conduct (including religion) with insufficient knowledge of cause and effect. Young people, along with their elders, hold no clear conception as to the distinction between extrinsic and intrinsic human values; both are more concerned with 'getting on' than with developing personality.

"2. Youth and age lack a common ground on which to meet and to consider differences in attitude toward custom and conduct, theory and practice, authority and institutions. A common ground is needed on which to meet and to drop the burden of suspicion as to each other's motives. The lack of understanding between young people and their elders too often makes seniors either fatuously certain of the sufficiency of youth or blindly convinced of its 'depravity,' so that young people, for fear they will be misjudged, refuse to talk frankly.

"3. Youth's so-called rebellion against authority is, at least in some measure, the reflection of the attitude of its elders toward the self-constituted right of the individual to be released from compliance with governmental law.

"4. Youth progressively tends to fraternize with youth to the exclusion of leisure-time contact with people of different ages. This phenomenon is one consequence of the withdrawal from the home, itself, of the various functions, educative, productive, recreational, which formerly centered there. We all fail to understand that the home, released from the old type of functions, may be devoted to the crea-

tive association of member with member so as to form a bond of unity whose essential attribute shall be disciplined liberty.

"The committee believes that the societies which its triple membership represents, should endeavor to put into practice the simple program which follows, and that this statement, moreover, should be circulated in such form that its conclusions may be applicable to the program of the Young People's Movement, and to the programs of other organizations within the Church, diocesan and parochial.

"I. Make an unprejudiced effort through frank discussion of mooted social, economic, scientific, or religious questions of the day, to get at the mind of youth.

"Preliminary discussion on the part of young people and of adults as separate groups, however, will often be necessary to assure a fair consideration of the point of view of each. The genius of both ages is needed 'to study the practical while upholding the ideal.'

"II. Think through, and encourage youth to think through, independently first and then collectively, from all angles of approach the probable results of contemporary social experiments and practices: for example, the individualistic attitude toward law enforcement, trial marriages and divorce, the married woman in business and industry.

"(a) Church summer conferences should be used as the occasion for conference, individual with individual, on moral questions such as those enumerated above, and to emphasize not only the Christian motives and ideals which should be the foundation of social practices, but the principles which should determine one's attitude toward sex, marriage, and parenthood.

"(b) Each parish house should be a center for continuous, informal conference, and more particularly for the fostering of standards of recreation, which through application outside the parish may serve to help raise the standards of commercial recreation.

"III. Consider the ideals of the Christian home in preparation for young people's part in homes of their own, on the tacit assumption that within the home circle, the normal life of the individual finds its starting point for community service. The key to the whole lies in the emphasis, not on comfort, but on love, not on what each acquires, but on what each sacrificially gives. Accordingly, the committee suggests a tentative outline from a normal Christian home (which is possible wherever the home is, or whatever it is, whether in apartment house or on suburban estate), whose realization must yet wait on the participation of each member in:

"WORK. Through definite responsibilities assigned to each one, which will give opportunity for creating something, for self-sacrifice, for the recognition of service, and for sharing in the family budget and in the responsibility for wise earning, saving, and spending.

"PLAY. Through good times together, such as reading aloud, singing, picnicking, motoring, camping, worth while table-talk, birthday and holiday celebrations, and the cultivation by each member of the family of some talent that will give pleasure to the whole family.

"STUDY. In which parents and children join and through which the family as a whole is continually broadening its horizon in varied fields.

"FELLOWSHIP. Through cultivating and directing in the family relationships, the affections as one would any other talent, God-given for the service of the world.

"WORSHIP. Through grace at meals, which others than the father should say in turn, through some study, discussion, prayer, or praise provided for regularly, if possible every day, and for Church attendance for all the family together.

(NOTE. Other subjects for round table discussion will be recommended together with outline for study of the home by the Girls' Friendly Society, the Church Mission of Help, and the Brotherhood of St. Andrew.)

"Finally, the committee believes that out of the heart of youth may be won a 'free allegiance' to the ideals of creative home life, an allegiance which, unencumbered by the timidities of middle age, will dare to stake personal satisfaction on the fight for attainment. Together, Christian youth and its elders, may, on their knees within the home, realize that they indeed touch the 'world intangible,' have come to know the 'world unknowable,' have clutched the 'inapprehensible.' The home, in that moment of revelation, becomes a door which opens into the Kingdom of Heaven."

AFFABILITY, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind, and the staff of life.—*Dryden*.

Immigration and Labor

BY CLINTON ROGERS WOODRUFF

WHAT shall be the American policy with regard to immigration? Shall it be restricted and, if so, how much?

These are questions that are brought to the fore by the passage of the new immigration bill. It is unfortunate that the incident that led to the prohibition of Japanese labor has so largely diverted attention from the more important sections of the act. The questions must be faced from sundry viewpoints: economic, political, moral.

The argument against unlimited immigration has been set forth by the Immigration Restriction League, which believes that the immigration which came in such vast waves from Southern and Eastern Europe, without regard to the demand for labor in the United States, has been a peril to our standard of living and to our national integrity. These waves have been greatly curtailed under the former Immigration Restriction Act, which limits the admission of immigrants from any one nation to three per cent of the number from that nation shown to be in the country by the census of 1910. The League believes that this law has amply justified itself, although it is in need of amendment to cure defects which time has shown.

Another view of the situation is set forth by the *Philadelphia Ledger*, which points out that the law was passed in 1921, "when we were in the doldrums, with 5,000,000 people out of work and the threat of a panic dark in the sky. The unemployed and organized labor wanted it. They were helped by a feeling that the country was 'fed up' with aliens and by certain disagreeable experiences with racial groups during the war. Restriction then helped stave off disaster. Now employers assert it is checking a returning prosperity."

Unemployment has passed for the present, although there is no assurance that it will not return, and employers, who have not always, as a class, proved themselves to be the most far-sighted class in the community, have begun to clamor for a much more liberal policy. In this demand they have had the help of certain racial elements and the indirect aid of the old American policy that we should keep open house for the oppressed. "Pressure against the act increases as reviving industry sucks up surplus labor and wages rise in the man-hungry plants," the *Ledger* declares, "and a labor shortage exists. The White House agrees with Judge Gary and industry that there are more jobs than workers. That this is due to the change in our long-time immigration policy is generally conceded, and that Congress will be asked to reverse the new policy and get back to the old is certain. Organized labor will oppose any change. So, too, rightly or wrongly, will native Americanism. There is an increasing number who believe that unrestricted immigration will be increasingly harmful to the nation's best interests. In their opinion, a generation must pass before we can assimilate the aliens we now have."

This latter opinion is one that is coming to be shared by an ever increasing circle of citizens, who see American institutions, ideas, and ideals, threatened by the enormous dilution of foreign elements. If we could only be assured that we were getting the best that the older countries had to give, as was once the case, the situation would be different, but America suffers when she becomes the dumping ground of the world.

There is some evidence that there may be a return of that movement, for, as the Restriction League points out, the revival of industry, causing a legitimate demand for labor, has in the last year started the movement of a more responsible class of immigrants from Northern and Western Europe who, in the face of all prophetic utterances to the contrary, as soon as prospect of employment appeared, have practically filled up the quotas from all the immigrant-producing countries of that region, except Germany.

During the year ending June 30, 1922, 243,000 immigrants were admitted to the United States under the present restriction law. During the year ending June 30, 1923, because of the fact that the countries of Northern and Western Europe will nearly fill their quotas, it is estimated that the number

admitted under the Three Per Cent Law was over 300,000. And for the year after that (the year ending June 30, 1924), a writer in *The Saturday Evening Post* believes there is no doubt that the number to enter the United States under the percentage law will be 357,000, or the full quota from every European country.

"It should be remarked in passing," this authority declares, "that the immigrants who are coming to this country at the present time from the countries of Northern and Western Europe are particularly fine types of immigrants. They are healthy, and they are producers; and for the most part they appear to be coming on their own savings. Instead of sinking at once into the slums and ghettos of larger cities as do the Southeastern Europeans, they scatter to the corners of the country for the purpose of establishing permanent homes."

Immigrants who enter the United States under the percentage law, however, are not, as many persons suppose, only immigrants who arrive. "In addition," according to *Post*, "to the 357,000 Europeans who will come under the percentage law in 1923-1924 there will also be 125,000 immigrants from Mexico, Japan, China, the West Indies, and British North America. In addition to these there will also be 250,000 more immigrants smuggled across our borders, and those who, after entering American ports as seamen, desert their ships and become illegal residents. As a final addition there will also be 50,000 aliens who, after the quotas have been filled from various European countries, must be allowed to enter the United States because they belong to exempted classes. Consequently the number of immigrants who will enter the United States during the year ending June 30, 1924, will be, according to a conservative estimate, 557,000."

These figures closely approximate the estimate of the Restriction League, which reports that "our present laws allow the yearly importation of 357,000 from overseas, and we are getting in some 100,000 a year from Canada and Mexico. With the natural increase of population, which supplies nearly a million new workers each year, does not indicate an acute dearth of labor, in spite of numerous statements to the contrary."

Organized labor's position on the restriction of immigration is thus expressed by Frank Morrison, the Secretary of the American Federation of Labor: "The American Federation of Labor is not opposed to immigration, with this exception: It is opposed to the bringing of Orientals here. Our civilization cannot survive if Orientals are permitted to come here and take the place of our workers. Mr. Gary does not want workers as much as he wants cheap labor. He cannot get men, but he wants to pay only a certain wage. Labor will not work for that wage, but Gary wants to bring in millions of men to reduce the wages of the workers here. Those employers have in mind to put us back to the conditions that we were in in 1914."

Secretary of Labor Davis, himself a product of organized labor, expressed his opinion in a report to the late President Harding: "Immigration restriction was one of the measures which helped to put an end to the industrial panic. We have come a long way through wise administrative and legislative measures since then. Today unemployment has been reduced to a minimum, wages everywhere are rising. It is unnecessary to point out the evil of throwing open the gates at a time of prosperity in order to flood the country with workers and non-workers, whose very presence would serve to bring prosperity to an end."

The employer's point of view has been variously described. There are many who believe that Judge Gary's statement represents their desires and policies. He said: "America is faced by a shortage of labor, due principally to the laws restricting immigration. These laws as passed are the worst things that ever happened to this country economically. There is a great abundance of labor on the other side of the water that would be glad to come over and develop our resources."

On the other hand the Restriction League feels that "the manufacturer, who once believed that his highest function was to import cheap labor and increase his production, is coming to see that the immigrant must be accepted as the proper raw material for citizenship, before he can be considered at all as raw material for industry. The manufacturer now sees that his life's work will be judged by the effect of his industry upon the citizenship and living conditions of his community, as a matter more important than any increase of mere numbers, or the accumulation of concentrated wealth."

It also points out that as shown by the attitude of the great majority of the press, there is no doubt as to the general opinion of the country on the subject of immigration. "The era of unlimited immigration has passed," it asserts, "never to return. The country will set a limit, and when that limit has once been settled, the good sense of the people will call for a continual improvement of selection within that limit. While we have effected a certain amount of limitation, this is not enough. Much remains to be done in the way of selection. Intelligent selection would, it is believed, give our industry abundant material for its requirements even if the quota numbers were still further reduced. The problem for the future is to improve the quota law as a safeguard, and to select intelligently within the quotas so provided."

Therefore the Immigration Restriction League has worked out this policy of constructive legislation:

1. Speedy enactment of a measure that will put the policy of restriction by quota on a permanent basis.

2. Sufficient appropriations to allow an adequate force for inspection and for the safeguarding of our borders, with sufficient pay to secure the right kind of men. The best laws without proper enforcement are useless, and our policy in this respect has been most unfortunate.

3. Selection within the quotas in such manner that those admitted shall, so far as possible, be those needed in industry for places where they do not displace labor already here.

4. Selection within the quotas, giving preference to near relatives of those already here, in order that families may be united, but avoiding the establishment of any "endless chain."

Those who seek a careful, thoughtful study of this problem without reference to partisan or organized labor politics and without reference to any particular propaganda will find Dr. Isaac A. Hourwich's *Immigration and Labor* most helpful. The first edition was published in 1912. A second and revised edition has just been published by Huebsch, of New York.

Dr. Hourwich treats the problem solely as an economic question. He traces the causes of immigration to the United States and its effect upon the condition of American labor. He dissents from the opinion which maintains that every immigrant admitted to this country takes away the job of some American or earlier immigrant. By analysis of available statistical evidence he shows that immigration merely responds to the growing demand for labor created by the rapid expansion of American industry. Immigration, in his opinion, alone has made this expansion possible, and raised the English-speaking wage-workers to the status of an aristocracy of labor. Organization among wage-earners has grown apace with immigration, the strongest labor organizations, he asserts, being those composed of immigrants from Southern and Eastern Europe. On the other hand he believes the experience gained in the World War has demonstrated that cessation of immigration, with the resulting scarcity of labor, has not benefitted the American wage worker. Dr. Hourwich concludes that a reduction of the supply of labor by means of drastic restriction of immigration will be offset by a reduction of the demand for labor through exportation of American capital.

This book is the outgrowth of the work which he did for the Immigration Commission (created by Congress and reporting in 1910) and his conclusions are the result of his studies in that connection. Briefly summarized his views are:

(1) Recent immigration has displaced none of the native American wage-earners or of the earlier immigrants, but has only covered the shortage of labor resulting from the excess of the demand over the domestic supply.

(2) Immigration varies inversely with unemployment; it has not increased the rate of unemployment.

(3) The standard of living of the recent immigrants is not lower than the standard of living of the past generations of immigrants engaged in the same occupations. Recent immigra-

tion has not lowered the standard of living of Americans and older immigrant wage-earners.

(4) Recent immigration has not reduced the rates of wages, nor has it prevented an increase in the rates of wages; it has pushed the native and older immigrant wage-earners upwards on the scale of occupations.

(5) The hours of labor have been reduced contemporaneously with recent immigration.

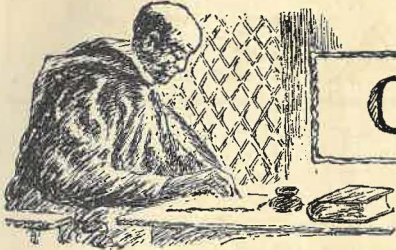
(6) The membership of labor organizations has grown apace with recent immigration; the new immigrants have contributed their proportionate quota to the membership of every labor organization which has not discriminated against them, and they have firmly stood by their organizations in every contest.

There is, therefore, in his judgment, no specific "immigrant problem," but there is a general labor problem, which comprises many special ones: organization of labor, reduction of hours of labor, child labor, unemployment, prevention of work accidents. None of these problems being affected by immigration, their solution cannot be advanced by restriction or even by complete prohibition of immigration.

He believes that an undue restriction of immigration will result in the substitution of cheap farm labor for foreign labor with the consequence that farm land, to an increasing degree, will go out of cultivation. Few immigrants seek employment on the farms. At the census of 1900 the total number of southern and eastern European male farm laborers in the United States was only 37,401. The number of all foreign-born male farm laborers actually decreased from 1890 to 1900. Moreover, there is a constant stream of native labor from the farms to the cities, which has led to an actual decrease of the rural population in many agricultural counties. Farmers generally complain of scarcity of farm labor during the agricultural season. Nevertheless, the wages of farm laborers are lower than the wages of unskilled laborers in mines and mills, where the proportion of recent immigrants is rapidly increasing. Scarcity of labor has not forced the farmer to pay scarcity wages, but has merely retarded the growth of farming. In many places the area under cultivation has actually decreased. On the other hand, the problem how to increase production with the same supply of labor has been solved by labor saving machinery. The shutting out of unskilled immigrants would have similar effects in manufacturing and mining. The labor that would thus be displaced would form one substitute for immigration.

The coal mines of Alabama and other Southern states, which have failed to attract immigrants, utilize the labor of farmers and their sons, Dr. Hourwich points out. The 2,300,000 tenant-farmers, in particular, offer great possibilities as an industrial reserve available during the winter months when the demand for labor in the coal mines is most active. The farm being their main source of subsistence, they are able and willing to offer their labor during the idle winter months more cheaply than freshly-landed immigrants. The efforts of trade unions organizers among this class of English speaking workers have met with scant success. With the farmer who works in a mine during the winter months, the dominating interest is his farm, whereas his interest in his employment is but transitory. The substitution of the cheap labor of the American farmer for the labor of the Slav or Italian immigrant would tend to weaken the unions and keep down wages.

"The discontinuance of fresh supplies of immigrant labor," Dr. Hourwich declares, "for the cotton mills of New England would give a new impetus to the development of child labor. The shortage of immigrant labor could also be made up for in part by the available reserve of cheap female labor. Still should all the substitutes for immigrant labor prove inadequate for the needs of the employers, it does not necessarily follow that scarcity prices would rule in the American labor market. It must be borne in mind that capital is international. Billions of American capital are already invested in Mexican and other foreign undertakings. At present this is but a minor item compared with the profits of American industries annually reinvested at home. If, however, a scarcity of labor were created in the United States, more American capital would seek investment abroad. Instead of investing their profits in new mines and mills in the United States, American capitalists would export their money to build up new enterprises in countries with cheap labor."



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

THE MODERN CHURCHMEN'S UNION

To the Editor of *The Living Church*:

THE SECOND PART OF Dr. Worcester's letter would have done great credit to the professor of homiletics, if delivered as a lecture to his students in the seminary out of which he graduated nearly forty years ago. Those who know the good Doctor's broad scholarship and intense earnestness to have the Church meet the present day needs of human society will find themselves greatly edified thereby.

However, the first part of his letter seems to have been conceived and brought forth in quite a different spirit. He is very indignant that some of the extreme radicals in the school of Modernism should be classified with the members of the Union of which he is the honored president. Then he proceeds: "The Church has a long account to settle with both science and philosophy. A great many theological writers do not appear to be aware of the fact that Kant's *Critique of Pure Reason* is in existence!" and so forth, too long to quote here.

Now, if Dr. Worcester will pause here for a few minutes, and with patience survey the complicated field analytically, he will find himself, we are quite sure, in the same boat with the extreme radical wing of the Modernists; only with this difference, viz., that, while the radicals define their position with a clarity verging on simplicity that even a child cannot misunderstand, the Doctor hesitates and balks at telling us his exact position in relation to Kant and to science.

Take as an example the position of Kant in his justly famous book. After establishing, to his own satisfaction, Reason as the sole judge and arbiter of every form of phenomena, then he turns and smashes to bits St. Anselm's ontological proof of the existence of God, and Archdeacon Paley's cosmological proof. This is the exact position of every radical Modernist. Many a loyal clergyman would be mighty grateful to Dr. Worcester if he also would define his position toward these points—at least, of Kant's criticism of our innate knowledge of the existence of a Supreme Creator.

Take the case of science. Even here the radical Modernist has drawn his teachings from the writings of such acknowledged great scientists as Herbert Spencer, Huxley, and many others in England; and of Lange, Vogt, and Haeckel in Germany.

But when we turn to Dr. Worcester we do not understand his exact meaning when he says: "the Church has a long account to settle with science." Does he mean that the Church is so mentally insolvent, nay bankrupt, that she has not, and is not, able to pay her long-standing and just debts to science? If so, why does he not specify what these debts are, and when they were contracted? In our opinion, while the Church has been always very glad to coöperate with both philosophy and science; yet, she owes neither of them any debt. The first biographer of our Lord, who afterwards became the first Church historian, was a scientist—Luke, the physician. Look at the state of things today! In all her institutions of learning, in her legislative bodies and on her vestries will be found philosophers, scientists, statesmen, lawyers, physicians, financiers, and other able laymen, harmoniously working with her clergy in order to adapt her organism for the salvation of the whole human race. Outside of the Christian Church we are unable to observe another organization like it, whether among defunct or living ethnic religions.

Is it because, more than three centuries ago, the Roman Church burnt at the stake the great scientist Giordano Bruno, that even today the whole of Christendom has to be held guilty of murder? Nearly three thousand years ago we were told the proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge," was no longer tenable. Are the advocates at science going to make that exceedingly unpleasant dental sensation hereditary and to last forever?

Again, while we do believe that the Church blundered in the case of Bruno, nevertheless, we should not forget that her aim and intentions were good—to protect the morals and faith of the people from being corrupted by some human doctrines at the time considered false and injurious. For the same reason the ancient Greeks put to death their greatest teacher.

One more point. Is there really a great war going on be-

tween religion and modern science? We confess we have been able to see any such conflict; that also notwithstanding the very able writings of such men as Prof. Draper and White. We believe the exclusive province of science is visible and tangible world of matter. Here she is absolute supreme. Her conclusions and findings in these vast regions when chemically analyzed, have a force and validity that the Church gladly accepts and wisely follows.

Likewise the province of religion is to study and systematize those spiritual verities which our God-consciousness steadily evolved and has gradually brought to perfection. means to accomplish her onerous task acceptably are threefold factors of theology, metaphysics, and psychology, laying aside at present the subject of a direct revelation from God. From the Prologue of St. John's Gospel, to Cardinal Newman's *Christian Doctrines*, an immense host of the minds of the race has been engaged, for the last two thousand years, to bring to absolute perfection her creeds. And yet today in the whole world can be formed a spiritual structure more magnificent than her system of doctrines?

One point further. The greatest opponents of Darwin were neither the Church nor her clergy, but scientists led by Prof. Agassiz of Harvard. Even today the fiercest assault leveled against Dr. Einstein's theory of Relativity are by scientists and not by the Church or her clergy. In process of evolution man has come into possession of two psychic faculties which are perpetually at war with each other, Faith and Doubt. Doubt is negative, and, like a valve, restrains us from rushing into credulity and superstition. Faith, however, is positive and prevents us from entering into the imaginary tub of skepticism and lying therein idle forever. We mistake the nature of their operations and the intense fierceness of their struggle and of their struggles, attributing them, most erroneously, to religion and to science, the two poles of our mundane knowledge and perception!

ISAAC DOOM

THE POPE, AND THE PRAYER BOOK

To the Editor of *The Living Church*:

IN THAT MOST ADMIRABLE article, *The Roman Question*, in your issue of May 24th, by the Rev. E. D. Weed, which every cleric would do well to treasure—in itself worth an entire year's subscription—his statement as to the Pope declining to accept our Prayer Book should be forever laid to rest. Attributed to Lord Chancellor Coke, it turns up in many quarters. Bishop Grafton in *The Lineage*, gives, as author of it, Gee and Camden. An eminent rector of Grace Church, New York City, in published lectures, boldly so asserted, but was careful to omit it. Little Dale in five editions of *100 Reasons*, had as follows:

"Lord Coke, in his Charge at the Norwich assizes, At 4, 1606, stated that he had often heard from Queen Elizabeth that Pius IV had offered to accept the Book of Common Prayer; and, he added, that he had also frequently conferred with noblemen of the highest rank in the State who had read the Pope's letter."

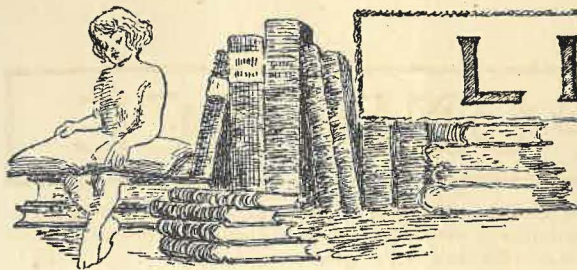
So much detail, such prefacing by pledging honor, produces utter improbability, the wonder being that men of undoubted scholarship would allow a moment's credence. Jennings in his *Ecclesia Anglicana* never so much as mentions Coke in this wildest tale. But Little Dale's good sense at length prevailed, for in Edition VI he lets himself down easily, thus:

"A rumor was current in Elizabeth's reign, that Pius IV had offered to sanction the Prayer Book, and to recognize the Queen's legitimacy, if she would admit his supremacy."

His fourth edition has twenty-six corrections, the fifth had four, the sixth but one: this, the oft-repeated statement being omitted that "Lord Chancellor Coke vouches for having heard on first-hand authority of the Pope's letter to Queen Elizabeth, offering to sanction the Prayer Book"; it has since found, as the learned author wrote the undersigned in 1887, that "Lord Coke disavowed any such statement." No further to malign his lordship or Pope Pius IV.

National City, Calif.,

WILLIAM BOLLARD



LITERARY

SIGNIFICANT BOOKS

The Lord of Thought: a Study of the Problems which confronted Jesus Christ, and the Solution He offered. By Lily Dougall and Cyril W. Emmet. New York: George H. Doran Co. \$2.50.

This provocative book, by the late authors of *Pro Christo et Ecclesia* and *Conscience, Creed, and Critics* respectively, offers itself as a stimulating and earnest attempt towards the reconstruction of our Lord's mental attitude towards life's problem. As the authors state: "It is as the words of a human thinker that we would examine the teaching of Jesus" (page 3), we understand at the outset that the most critical method possible is that which they employ. Of the three parts, the second contains the gist of the authors' contentions, and, as the introductory chapter states (page 10), recourse is had only to the Synoptic tradition. In other words, as source material the authors do not employ the whole of the New Testament, but only such portions of a section of it as commend themselves as valid on critical grounds. A somewhat long excerpt from the heart of the book will suggest the writers purpose and indicate to some degree the conclusions reached:

"We have seen that, while there is reason to believe that Jesus gave his own-unique interpretation of power and goodness, the Church has sought to glorify both God and Christ by ascribing to Deity a character to which Jesus Christ laid no claim, and which He didn't attribute to God, a character fashioned out of cruder and more primitive human notion. Yet the Church has passed on to each generation of Christians the belief that in the unseen world the same Jesus who lived on earth is still adequate helper, guide, and friend to those who seek Him. . . . But this belief in Him is the treasure of the humble. It is not vouched for by the theology which sets Him upon the throne of the apocalyptic God, or identifies Him with the Messiah. . . .

"If we think of the majesty of God as opposed to, a different form, the humility Jesus exemplified; if we think of the power of God as in no way subject to limitations of life as Jesus was subject; if we think of the glory of God as a blinding magnificence which did not shine forth in the gentleness of Christ; if we think of God's holiness as something opposed to friendly association with sinners; then to call Jesus God is rather to vindicate the Judaism that opposed Him than to be loyal to the spiritual illumination He offered." (pages 223-224).

The book as a whole is unwholesomely and subjectively constructed towards the delineation of a portrait of our Lord's mental processes which is after all, but a reflected image of the authors'. Perhaps the criticism of the Rev. A. E. J. Rawlinson, who has ably stated his own issue with it, may serve as the typical reaction of a competent scholar to its chief theses:

"It is maintained that the whole eschatological outlook of Judaism and early Christianity is of the nature of a 'compensating fantasy' elaborated by an oppressed nation which subconsciously desired to be avenged of its oppressors . . . and that, despite the Gospels, such an outlook was wholly alien to the mind of the Jesus of history, from the record of whose teaching the Eschatology must . . . be eliminated as a wholly unauthentic accretion. The argument is a dangerous one; inasmuch as the conception which the authors retain of a God whose character is to be interpreted wholly in terms of sheer benevolence, to the exclusion of any element of righteous indignation or wrath against sin, might be explained by a psychologist, with about equal plausibility, as itself only a 'compensating fantasy' subconsciously elaborated and projected by the human spirit into the region of the ideal as a consoling refuge from the hard realities of life. . . . An account, even if true, of the psychological processes by which religious beliefs are . . . attained . . . can never of itself constitute evidence either for or against the alleged truth or falsehood of the affirmative . . . with regard to the nature of Reality." (*Authority and Freedom*, pages 101-102).

An Anglo-Catholic's Thoughts on Religion. By the late Rev. G. C. Rawlinson, edited with a memoir, by W. J. Sparrow Simpson, D.D. New York: Longmans, Green & Co. \$2.50.

One of the most interesting personalities of the later stage of the Catholic Revival is the subject of Dr. Sparrow Simpson's appreciative memoir of thirty-six pages, and the author

of the sermons, addresses, and notes which constitute the body of this volume. Many of us know Fr. Rawlinson as a writer on temporary religions, and, specifically, as the mediator of present-day French Roman Catholic thought to Anglicans. The *Studies in Mysticism* (pages 47-102) are particularly revealing, as indicating another side to his character. Of the greatest interest, however, are the terse, and personal paragraphs which constitute Part IV, the *Thoughts on Religion proper* (pages 175-206). Fr. Rawlinson was distinctly a *modern Catholic*. Such words as these on *The Divinity of our Lord* suggest the temper and outlook of one whose death is as great a loss to the Church Militant as it is a gain to the Church Expectant:

"The Church gradually formulated her belief in our Lord's divinity. It was the way in which they expressed the feeling of the Christian consciousness that Jesus was more than man. The Nicene Creed is the first formulation of this feeling. It is the clothing in words of an experience.

"Suppose the Nicene Creed is no longer satisfactory to modern men as a formulated statement, then it would be open to argue that restatement was necessary. But it would be impossible to adopt the statement that our Lord was man and nothing more: That would be to deny the experience altogether. The belief in the divinity of Jesus rests, in the last resort, on an experience. We cannot deny it without stultifying the experience. . . . Any theory of a purely human Christ leaves too much unexplained. It neglects the witness of, not only the Saints, but of an uncounted multitude of Christian believers" (pages 180-181).

Catholic and Protestant Elements in Christianity. By Oliver Chase Quick, M.A., Canon of Carlisle. New York: Longmans, Green & Co. \$2.

This book, earnest, sincere, true, and noble as it is in intention, produces some very irritating reactions upon the reviewer. At the worst, it reminds him of the man who was discoursing on the essential identity of "Moses" and "Middlesex," for, said he, "All you have to do with 'Moses' is to cut off '-oses' and add '-iddlesex'!" But the exasperation induced by the identification of opposites in terminology must not be allowed to obscure the fundamental truth that paradox often is truer than a truism. In the complexity of relationships between the parts of sundered Christianity, a paradoxical verdict and valuation is the only way in which Justice can be done to the anomaly of facts. Provoking, stimulative, and vivid as it is, no one can ignore the contribution it seeks to make to the pressing problems of disorganized Christianity. An excerpt may be suggestive:

"It may seem a paradox to some, but, on the whole, it seems true to say that the characteristic genius of Catholicism is liberal, that of Protestantism conservative. Undeniably Catholicism has developed primitive Christianity, and is capable of developing it further. . . . Christianity is the salt of the world; in a somewhat different sense, Protestantism is the salt of Christianity. The crime and the tragedy of our unhappy divisions lies in this: that they have separated the salt from the meat. A Catholicism which could endure the sharp criticism of the Protestant, and a Protestantism content to remain within the many-sided system which it criticizes, might combine to conquer the world" (pages 21-23).

Church Music. By A. S. Duncan-Jones. London: Robert Scott, Milwaukee: Morehouse Publishing Co., \$1.35.

One of the series *Handbooks of Catholic Faith and Practice*, *Church Music*, by an English priest, is intended as a brief guide for the parish priest who is conscious of his responsibility to provide a suitable and beautiful worship in his own church. "Good ceremonial is direct and keeps close to utility. The music should do the same. Aim at simplicity." Full of practical suggestions, the book is lively and interesting throughout, especially the chapter devoted to national music. That Plainsong should be the music of the Mass is the chief contention; and happily it is now true that Anglican chants, saccharine anthems by Barnby and his like, and sentimental hymns have had their day. "When we have composers who from childhood have been soaked in Plainsong and folk song, we may expect a brilliant renaissance of English Church music." No one has yet produced an adequate *Solemn Te Deum!*

We recommend this little book heartily. But on one point made we may not all agree, i.e., that the position of the *Gloria in Excelsis* in our rite is a stroke of genius.

Church Kalendar



JUNE

15. Trinity Sunday.
16. St. Barnabas.
22. First Sunday after Trinity.
24. Nativity, St. John Baptist.
29. St. Peter, Apostle.
30. Monday.

CALENDAR OF COMING EVENTS

- June 12-19—Spokane Summer School for Church Workers, Moore, Lake Chelan, Wash.
- June 15—Convocation, District of North Dakota.
- June 16-21—Summer Conference for Church Workers, Lake Wawasee, Indiana.
- June 16-27—Summer School for Clergy, Nashotah House, Nashotah, Wis.
- June 17-26—Summer Conference for Church Workers, Sioux Falls, South Dakota.
- June 21-25—Fourth National Social Service Workers and First International Conference of Social Workers of Anglican Commission in Canada and the United States, Toronto, Canada.
- June 23-July 4—Summer School of Religious Education, Sweetbrier College, Sweetbrier, Va.
- June 23-28—Summer School, Bishopthorpe Manor, South Bethlehem, Pa.
- June 23-28—Peninsula Summer School, Ocean City, Md.
- June 23-July 3—Wellesley Conference for Church Workers, Wellesley, Mass.
- June 23-July 5—Gambier Conference for Church Workers, Gambier, Ohio.
- June 23-July 1—Summer Vacation Conference, Asilomar, Calif.
- June 23—B. S. A. Camp Houghteling, Twin Lakes, Mich.
- June 28-July 7—Church Conference of Prov. of N. E., St. Paul's Church School, Concord, New Hampshire.
- June 30-July 11—Conference of Rural Workers, Madison, Wisconsin.
- June 30-July 11—Geneva Princeton Church Workers Conference.
- June 30-July 11—Racine Conference, Racine, Wisconsin.

APPOINTMENTS ACCEPTED

- ANNABLE, the Rev. NEIL E.; to be priest in charge of Trinity Church, Stock Yards, Chicago, and assistant at St. Paul's Church, Chicago, after Trinity Sunday.
- BARTH, Rev. THEODORE N., rector of Deer Creek Parish, Darlington, Md.; to be rector of All Saints' Parish, Reisterstown, Md.
- DOUTHWAITE, Rev. A. B. C., of the Diocese of Saskatchewan, Canada; to be rector of St. John's Church, Marcellus, New York.
- GUNKEL, Rev. RUDOLPH J., rector of St. Paul's Church, Warsaw, Ill.; to be rector of the Church of Our Saviour, and chaplain of the Church Home and Infirmary, Baltimore, Md.
- LASHER, Rev. JAMES L., rector of Trinity Church, Newtown, Conn.; to be rector of St. John's Church, Havre de Grace, Md.
- LINK, Rev. H. A., of Marshfield, Wis.; to be priest in charge of the old Lejeune missions, and two institutions, the Farm for Fallen Women, and the Seaside Sanitarium, at Black Hall, Conn.
- POPHAM, Rev. CHARLES W., rector of Christ Church, Bellville, N. J.; to be rector of Grace Church, Rutherford, N. J.
- SANFORD, Rev. FREDERICK W., of Barrington, R. I.; to be in charge of Grace Church, Ponca City, Okla.

RETIREMENT

- LADD, Ven. HENRY M., after forty years of ministry in the Church, and thirty years as rector of Grace Church, Rutherford, N. J. He will continue to reside in Rutherford, holding his place as Archdeacon and chairman of the Examining Chaplains.
- MERRILL, Rev. Prof. ELMER TRUESDELL, LL.D., from the faculty of the University of Chicago, after forty-one years as a teacher, fifteen of which were spent at the University of Chicago. After June 20th his address will be Sunset Lodge, Route 1, Box 44, La Puente del Sol Road, Santa Barbara, Calif.

RESIGNATION

HATCH, Rev. RICHARD D.; from Trinity Parish, Southport, Conn., after a rectorate of about thirteen years. His address will be, after June 15th, Brooklyn, Windham Co., Conn.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—D.D., upon the Rev. EDWARD H. COLEY, D.D., Suffragan Bishop elect of the Diocese of Central New York; and upon the Rev. THOMAS S. CLINE, Professor-elect of Pastoral Theology in the General Theological Seminary, New York City.

NASHOTAH HOUSE—D.D. upon the Rev. YOSHIO INAGAKI, of the Nippon Sei Kokwai, Professor of Systematic Theology in the Central Theological College of Tokyo, Japan.

UNIVERSITY OF MISSOURI—LL.D. upon the Rev. CARROLL M. DAVIS, Domestic Secretary of the Department of Missions of the National Council, for distinguished service to the State of Missouri, and to the City of St. Louis.

WESTERN THEOLOGICAL SEMINARY—D.D. upon the Rev. JOHN KICHINOSUKE OCHIAI, Professor of Old Testament in Trinity Divinity School, Tokyo, a graduate of the Seminary, in consideration of the completion of a commentary on the Old Testament in the Japanese language.

ORDINATION

DEACONS

FOND DU LAC—On Friday, June 6, 1924, at St. Boniface's Church, Chilton, Wis., the Rt. Rev. Reginald Heber Weller, D.D., Bishop of the Diocese, ordained HAROLD REDVERS CARTER to the diaconate. The candidate was presented by the Rev. Francis P. Keicher, vicar of the parish.

The Rev. Mr. Carter will spend the summer with his family in Pawtucket, R. I. He will resume his studies in the fall at Nashotah House as a member of the senior class.

NEWARK—On the first Sunday in June, June 1, 1924, the Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese, ordained to the diaconate in Calvary Church, Bayonne, DONALD MACADIE and KARL E. WARMELING, graduates of the General Theological Seminary. The candidates were presented by the rector of the parish, the Rev. A. F. H. Serent.

The newly ordained clergymen will work in the Diocese of Newark.

TENNESSEE—On Rogation Monday, May 26th, in the Church of the Holy Trinity, Nashville, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, ordained to the diaconate MIDDLETON JOEL NELSON, Principal of the Hoffman-St. Mary's Industrial School near Mason. The candidate, who was formerly a Presbyterian minister, was presented by the Rev. William A. Bruce, vicar of Holy Trinity Church, and the Litany was sung by the Rev. George A. Stams, another colored priest. All the white clergy of the city and some from out of town were in the chancel, the Rev. Phillips S. Gilman, rector of St. Ann's Church, being the preacher.

The Rev. Mr. Nelson, who will continue his work at Hoffman-St. Mary's, makes the fourth negro clergyman in the Diocese, where one year ago there was only one.

PRIESTS AND DEACONS

MILWAUKEE—On the Feast of the Ascension, May 29, 1924, in the Chapel of Nashotah House, Nashotah, the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, ordained the Rev. HAROLD R. BELL and the Rev. EDWARD LEONARD to the priesthood of the Church. The candidates were presented by Dean Ivins.

The Rev. Mr. Bell will be attached to St. Mark's Church, Beaver Dam, and the Rev. Mr. Leonard to St. Paul's Church, Hudson.

On the Sunday after Ascension, June 1, 1924, Bishop Webb ordained to the diaconate FREDERICK F. SNOW, PAUL L. CLARK, and DANIEL CORRIGAN, in the chapel of Nashotah House. They were presented by Dean Ivins.

The Rev. Mr. Corrigan is to be at St. John's Church, Portage, and the Rev. Mr. Snow is to be assistant at St. James' Church, Milwaukee.

PRIEST

MARYLAND—In the Bishop's chapel in the Diocesan House, the Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, ordained the Rev. JOSEPH MCNAUGHTON WATERMAN to the priesthood, on Monday, June 3, 1924. The candidate was presented by the Ven. Edward T. Helfenstein, D.D., Archdeacon of Maryland, and the sermon was preached by the Rev. Murray W. Dewart, rector of Christ Church, Baltimore.

The Rev. Mr. Waterman is to be in charge

of the new St. Philip's Church, which is to be erected in East Baltimore.

MARRIED

LEES-MYERS—June 1, 1924, MILDRE MYERS, daughter of Mrs. Margaret Mye Lockport, N. Y., to ROBERT GEORGE LEI St. Paul's Church, Clinton and Carroll Brooklyn, N. Y., by the Rev. Andrew Myers-Wilson, rector.

DIED

BROME—ELIZA EMELINE BROME, widow of J. Thomas Brome, died Wednesday, May 15, 1924, at her home, St. Mary's Manor, St. Paul's City, Md. Bishop Freeman and Rev. C. W. Whitmore officiated at her funeral on Friday, May 9th.

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

MEMORIAL

Dr. H. S. Thorne

At a meeting of the Mission Committee of the Mahoning Valley Region of the D. of Ohio, held at St. John's parish in Youngstown, June 5, 1924, the following resolution was presented by the Rev. Mr. St. and was carried unanimously by a rising vote.

RESOLVED that we, the members of the Mission Committee of the Mahoning Valley Region, record our appreciation of the long and faithful service of Dr. H. S. THORNE, rendered to the historic Parish of St. James, to Boardman to the Diocese. His intelligence, ability, strong personality made him a tower of strength in his own parish, and he brought to our Committee the help of his wide and wide experience and understanding in relation to the Church's needs and opportunity in our region. A strong and modest man gone. Well beyond the age of three score and ten he lived.

May Light perpetual shine upon him

Mrs. William Edgar Thorn

At a specially called meeting of the v. of St. George's Memorial Church, Clifton, N. Y., the following minute was approved: WHEREAS, it has pleased Almighty God His wise providence to take out of this world the soul of our esteemed benefactress, WILLIAM EDGAR THORN, of Coboes:

BE IT RESOLVED, that we place on record our deep appreciation of her generosity in erecting St. George's as a memorial to her husband, the late William Edgar Thorn, philanthropist and Christian gentleman. Second, our recognition of the fact that in doing this, she manifested a conscientious solicitude and purpose to continue all

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CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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Readers desiring high class employment parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to 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 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 advertisement appears.

benefactions which he so generously inaugurated during his lifetime.

Third, as also our thankful remembrance that Mrs. Thorn herself, on her mother's side, represented the third generation of those interested in the mission cause, she and her mother, Mrs. Knapp, then a resident of Connecticut, having attended the fiftieth anniversary of the founding of the Woman's Auxiliary.

On account of this inherited spirit of generosity and love, our mission Church was built. "Verily there is a reward for the righteous."

DAVID C. HUNTINGTON, Rector,
GEORGE HATLEE, Warden.

Eugenia Blair and Charlotte Davies

In loving memory of EUGENIA BLAIR and CHARLOTTE DAVIES, both earnest and devoted parishioners of St. Ignatius' Church, New York City, who went to their rest during the month of May, 1924.

"Make them to be numbered with Thy saints in glory everlasting!"

POSITION OFFERED

MISCELLANEOUS

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.

WANTED: ORGANIST AND CHOIRMASTER for Episcopal Church; mixed choir. Must be proficient in training boy voices and discipline. Apply C-232, care LIVING CHURCH, Milwaukee, Wis.

WANTED—SETTLEMENT WORKER OR deaconess, not over forty years old. Should have some knowledge of music; address, RECTOR, ST. JOHN'S CHURCH, Fayetteville, N. C.

POSITIONS WANTED

CLERICAL

CITY RECTOR, MOUNTAINS, WILL EXCHANGE rectory with other priest for August. Work optional. Address C-2, care LIVING CHURCH, Milwaukee, Wis.

F. RUGE, Ph.D., BLUFFTON, OHIO, DESIRES tenancy for July and August or both anywhere. Has held tenancy of Cathedral, Atlanta, All Saints', Atlanta, and St. Philip's, Pittsburgh for three summers each. High recommendations as preacher. Musical.

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 WOBURTON AVE., Yonkers, N. Y.

PRIEST, 39, GOOD PREACHER, WILL SUPPLY for August. Address H-9, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, MIDDLE WEST PARISH DESIRES supply work during September in New York City. Address 69-W, 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 boy's voice, wants a church with preferably fine instrument. Organ recitals. Highest clerical references. Address EDWIN JOURDAN HERBST, Grand View, Nyack, New York.

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

EXPERIENCED CHOIRMASTER ORGANIST desires change. Recitalist, vocal teacher. Sound Churchman, lay reader. Splendid references. Address CARMEN-231, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER, YOUNG MARRIED 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.

WANTED POSITION AS PARISH SECRETARY, field worker. Church work of any nature, immediately or September. Attended two Sewanee Summer Conferences for Workers. (MRS.) M. E. MORRILL, 68 E. Ontario Ave., Atlanta, Ga.

WANTED FOR THE MONTH OF JULY position as companion, by a trained Church worker. Willing to travel. Address R-45, care of LIVING CHURCH, Milwaukee, Wis.

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

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

PARISH AND CHURCH

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

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

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

USED CHURCH FURNISHINGS AND equipment can be purchased at a nominal price through the Woman's Hospital, 110th Street, New York City, who are about to dismantle their chapel. These furnishings are in first class condition and include complete chancel equipment in oak and marble—Hutchins-Votey Organ, 140 chairs, Prayer Books and Hymnals, and two Communion Services. For further particulars address the SUPERINTENDENT at above address.

UNLEAVENED BREAD AND INCENSE

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

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

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

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

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., 23 Margaret Street, London, W. 1, England.

RETREATS

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

SISTERS OF THE HOLY NATIVITY

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

VACATION CAMP CONFERENCES OF THE BROTHERHOOD OF ST. ANDREW SEASON OF 1924

(For Training in Leadership Church Boys 15 to 21)

June 23-July 5.
Camp Houghteling—Twin Lake, Michigan.
Camp Carleton—Angola, New York.
Camp Tuttle—Ozark, Missouri.
Camp Finney—Little Switzerland, North Carolina.

July 1-July 11.
Camp Morrison—Waterloo, Iowa.
July 5-July 18.
Camp Kirk—Cambria, Calif.
July 14-July 26.
Camp Bonsall—Oxford, Pa.
Camp John Wood—Delaware, New Jersey.
Camp Gardiner—Winchendon, Mass.

Not more than four registrations accepted from any one parish.
Uniform rates: Board and lodging \$15.00. Registration \$2.00—Total \$17.00 for period.
THE BROTHERHOOD OF ST. ANDREW
202 S. 19th Street, Philadelphia, Pa.

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.

BOARDING

Atlantic City

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

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

Los Angeles

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

New York

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

Racine, Wis.

THE NATIONAL CENTER FOR DEVOTION and conference at Taylor Hall, Racine, Wisconsin, can accommodate a few Church people as boarders during the summer months. Application should be made to Mrs. GEORGE BILLER, at Taylor Hall. References required.

REAL ESTATE

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

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

FOR SALE OR RENT: BEAUTIFUL HOME with sixty-five acres on Lake Champlain, facing Green Mountains of Vermont, 800 feet shore front, everything in finest repairs. Price moderate; if interested write for particulars to HUGH E. POTTS, Willsboro, Essex County, New York.

FOR MONTH OF JULY, COMPLETELY furnished rectory, with large front porch, in small mountainous town. Very reasonable rent to well recommended family. Apply CENTRAL PENNA-230, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT FOR SUMMER, JUNE 10TH-October 1st, on Bryn Mawr College Campus; house, 14 rooms, open fires, electric lights, all conveniences. Reasonable rent to satisfactory tenants. Apply to HENRY SAUNDERS, Bryn Mawr, Pa.

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

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

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

OUR MISSION CHURCH in Hsiakwan, China, publishes a monthly parish paper. Several of the Christians have agreed to pay the cost of one issue each. It is of value not only in the parish but also to the crowds on the street among whom a few copies are distributed by preaching bands going out from the parish.

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.

Christ Church—The Peace Church—
Portsmouth, New Hampshire

Rev. Charles Le V. Brine, M.A., D.C.L., Rector
Services at the Usual Hours
All Church Privileges

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

46 Q Street, N. W.
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

C. D. L. Publication Dept. 94 Redcliffe Gardens, S. W. 10, London, England.

Letting Down the Nets. Being Volume II of the Story of the Confraternity of the Divine Love and the Order of St. Elizabeth of Hungary. 1918-1923. With nine illustrations.

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

Gambling and Religion. By the Rev. J. Glass, vicar of Leyton, London, and rural dean; St. Atholin lecturer at St. Mary Aldermary, Queen Victoria Street, London, E. C. With Foreword by the Rt. Hon. Lord Parmoor, K.C.V.O., Lord President of the Council and First Chairman of the National Assembly of the Church of England. Price \$1.25 net.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Bible and Labor. By Joseph Husslein, S.J., Ph.D.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

A Survey of Hebrew Education. By John A. Maynard, Ph.D., D.D., Pd.D., Associate Professor of Semitic Languages and the History of Religion in Bryn Mawr College; Fellow of the Society of Oriental Research and Assistant Editor of its Journal; Associate Editor of the Anglican Theological Review; Member of the Oriental Institute of the University of Chicago. Biblical and Oriental Series, Samuel A. B. Mercer, General Editor. Price \$1.50.

Visions, And Other Sermons. By the Rev. Marion Law, D.D., sometime rector of St. Paul's Church, Pawtucket, Rhode Island. Price \$1.00.

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

Acts of the Apostles. By G. Campbell Morgan, D.D. Price \$3.75.

Layman's Confession of Faith. By P. Whitwell Wilson. Price \$1.50.

Acute and Chronic Unbelief. By Albert Clark Wyckoff.

The University of Chicago Press, Chicago, Ill.

Religion in the Kindergarten. By Bertha Marilda Rhodes.

PAPER-COVERED BOOKS

The Faith Press Ltd. 22 Buckingham Charing Cross, W. C. 2, London, England.

Notes on the Holy Eucharist. For the use of Laymen. By Alfred T. Fryer, A.K.

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

The Nature of God and the Purpose of World. C. O. P. E. C. Commission Report. Vol. I.

Education. C. O. P. E. C. Commission Report. Vol. II.

The Home. C. O. P. E. C. Commission Report. Vol. III.

The Relation of the Sexes. C. O. P. E. C. Commission Report. Vol. IV.

Leisure. C. O. P. E. C. Commission Report. Vol. V.

The Treatment of Crime. C. O. P. E. C. Commission Report. Vol. VI.

International Relations. C. O. P. E. C. Commission Report. Vol. VII.

Christianity and War. C. O. P. E. C. Commission Report. Vol. VIII.

Industry and Property. C. O. P. E. C. Commission Report. Vol. IX.

Politics and Citizenship. C. O. P. E. C. Commission Report. Vol. X.

The Social Function of the Church. C. O. P. E. C. Commission Report. Vol. XI.

Historical Illustrations of the Social Facts of Christianity. C. O. P. E. C. Commission Report. Vol. XII.

The above being Reports presented to the Conference on Christian Politics, Economics and Citizenship at Birmingham April 5-12, 1924. Set of 12 volumes. \$10.00.

BULLETINS

Church Periodical Club. 2 West 47th New York, N. Y.

Annual Report, 1923.

JAPAN RECONSTRUCTION
OFFERING

THE OFFERINGS in the Diocese of Cleveland for The Japan Reconstruction Fund, 25th, so far as reported, seem to have been generous. The outstanding gift is \$100,000 by Mr. Samuel Mather was followed by Trinity Cathedral congregation, Cleveland, with a contribution of \$31,000.

ST. AUGUSTINE'S SCHOOL

ST. AUGUSTINE'S SCHOOL for Colored People, Raleigh, N. C., closed a very successful year recently. The total enrollment for the year was 572, which includes forty-seven enrolled in the St. Agnes' Training School for Nurses. There were forty-two graduates.

Work has been begun on the classroom and administration building, to be called the Hunter Memorial Building, in memory of the Rev. Dr. and Mrs. A. B. Hunter. For this building the school received \$40,000 from the Board of Religious Education of the General Council and \$10,000 from friends. Another \$6,000 is needed.

The work of St. Agnes' Hospital, which is connected with the school, has been very great. A thousand cases have been hospitalized, with a total of 22,000 hospital days. The men's ward in the new annex, which is being erected to the memory of the late Dr. Mary V. Glenton, has been completed and is now occupied. The remainder of the annex will be finished when sufficient funds are in hand.

The commencement address was delivered by the Rt. Rev. Kirkman G. F. Lay, D.D., Bishop of Upper California. The three Bishops of North California, the Rt. Rev. Drs. Cheshire, Pennington and Delaney were present.

The Anglo-Catholic Pilgrimage Comes to Successful Conclusion

Annual Conference C. E. M. S.—Installation of Knights of the Bath —A Directory of Ceremonial

The Living Church News Bureau }
London, May 23, 1924 }

THE ANGLO-CATHOLIC PILGRIMAGE to the Holy Land has come to a successful conclusion, and the pilgrims embarked at Alexandria on Tuesday last for their return journey to London via Marseilles. They are expected to arrive in London, all being well, on the Eve of the Ascension, May 28th.

A farewell banquet was given in Jerusalem on the Thursday prior to their departure from the Holy Land, at which the Bishop of Nassau, the president of the Pilgrimage, made an admirable chairman. The guests included the Anglican Bishop in Jerusalem, the Armenian Patriarch, the Orthodox Archbishop of the Jordan, the Coptic and Abyssinian Abbots, many priests of various Eastern Churches, and Sir Ronald Storrs, the governor of the city. There were also present not only the clergy of St. George's Cathedral, but those of the Church Missionary Society: altogether it was a remarkable demonstration of Christian unity, upon which emphasis was laid in the speeches of the Bishop of Nassau, the Orthodox Archbishop, and Sir Ronald Storrs.

Throughout the pilgrimage, the Orthodox in Jerusalem, Bethlehem, Nazareth, and elsewhere have shown the pilgrims notable and significant friendliness, and the priests accompanying the party were able to celebrate Mass daily in the Chapel of Abraham, adjacent to the Holy Sepulchre, as did also the Bishop of Nassau in the Orthodox church at Nazareth.

On May 11th, the Latin Patriarch in Jerusalem sent a message to say that he would be very pleased to receive the committee of the Pilgrimage, together with any other members who would like to come. The Bishops of Nassau and Nebraska, attended by their chaplains, and the committee of the Pilgrimage thereupon proceeded to the Latin Patriarchate, and were escorted to the throne-room. There they were cordially welcomed by Monsignor Barlasina. The Bishop of Nassau, in a brief address, put before the Patriarch the objects of the pilgrimage, and thanked him for his courtesy in receiving the deputation. The Patriarch, in reply, after saying how pleased he was to see any pilgrims who came to the Holy Land, made an indirect reference to certain protests which he had considered it necessary to make.

The Bishop of Nebraska appears to have been a busy man throughout the pilgrimage. On the Feast of St. Chrysostom he attended, with a party of the pilgrims, a midnight celebration of the Liturgy sung by the Patriarch Damianos in the Church of the Holy Sepulchre, and was honored by a place in the Rotunda. On the following afternoon (Sunday), Dr. Shayler addressed a large gathering of the Y.M.C.A. in the English Church in Jerusalem. There is no doubt he will have much to tell on his return to the United States of the wonderful experiences which he and his fellow pilgrims have had.

ANNUAL CONFERENCE C. E. M. S.

The annual Conference of the Church of England Men's Society, which is to be held at Bradford from June 16th to the 18th, is to discuss Comradeship, the whole subject of evangelistic work which was the basis of last year's discussion. By way of preparation, a large number of special preachers, including the Bishop of Derby, the Bishop of Whitby, and the Chaplain-General (Bishop Taylor Smith), will deliver sermons in Bradford and the district on Trinity Sunday (June 15th), the day before the Conference opens. Canon Bell, Canon-Missioner of York, will conduct a quiet time of devotion in the Cathedral church of Bradford on Monday evening and Tuesday morning. The chairman of the C. E. M. S. Council, the Bishop of Swansea and Brecon, will address a mass meeting on Monday evening, which is especially intended for young men and lads. The first session on Tuesday will be opened with an official welcome to the delegates. The vicar of Leeds (the Rev. B. O. F. Heywood) and Major Parkes will speak on Comradeship in the Parish; the Rev. F. E. Smith and Mr. C. S. Thomas on Comradeship in the Wider Life of the Church at Home; the Bishop of Peterborough and the Rev. C. E. H. Thurlow on Comradeship in the Church Overseas and on the Seas.

The Conference will close with a mass meeting on Wednesday evening, which will be addressed by the Archbishop of York, the Bishop of Bradford, the Bishop of Swansea and Brecon, and Mr. W. C. Bridgeman, M.P.

The C. E. M. S., by-the-by, has passed the following resolution: "That the 'Copeck' movement deserves the active support of the C. E. M. S., and that the reports of the commissions are recommended to all federations and branches for study and discussion, with a view to definite action in the future."

INSTALLATION OF KNIGHTS OF THE BATH

On Wednesday morning last, ten Knights Grand Cross of the Order of the Bath were installed with full ceremonial in the Chapel of the Order, King Henry VII's Chapel, in Westminster Abbey. The Sovereign of the Order, the King, could not be present; but the Great Master, the Duke of Connaught, headed the ceremony.

Since the number of stalls in King Henry VII's Chapel is limited (the visitor may count forty-eight banners and thirty-six stalls, and the tale of Knights Grand Cross exceeds either number), a G. C. B. can be installed only when death has caused the banner of a knight to be taken down, and his memory preserved by his name and arms engraved on a brass plate on his stall.

Preceded by the choir and trumpeters, the knights went in procession round three sides of the cloisters, entered the Abbey by the west cloister door, proceeded down to the west end, and then right up the long nave, the Great Master and the Knights to the choir-stalls, the Dean and the other clergy to the presbytery.

A short service of prayers, both general and special to the Order, was then held, following which the procession of knights and clergy followed again and went eastward. At the top of the presbytery steps it divided, and, going in two lines through the doors north and south of the altar,

passed on either side of the shrine of the Confessor and over a temporary bridge that crosses the ambulatory and leads to the great gates of King Henry VII's Chapel. And there, at and before the little altar over the tomb of King Henry VI—an altar once again beautiful with its Renaissance carvings, rescued and reassembled some half a century ago after being scattered by the "shipwreck of kings" in 1643—the ancient vows were taken and the ancient offerings were made.

A procession was then made to the choir, while Nicholson's *Solemn March* was played; the *Te Deum* was sung; prayers were recited, and the blessing given by the Dean. After the National Anthem had been sung, the great procession went down to the north aisle of the Abbey and so back into the cloisters, where, through a guard of the Westminster School Officers' Training Corps, the knights returned to the Chapter House.

A DIRECTORY OF CEREMONIAL

In his recent visitation charge at York, Archdeacon Cooper said that he felt the great necessity there was for an authorized directory of ceremonial. Even if they attained to a decision on Prayer Book revision, great latitude might still be possible in matters of ceremonial. There would still be constant friction occasioned by those who insisted on going their own way and placing their own interpretation on the rubrics. There must be liberty and elasticity, of course; but if this were strained, it would tend to purely congregational worship, which would be in no sense truly Catholic or historical. Such a directory would naturally authorize simpler forms of ceremonial, and would be bounded by tradition, but it would set limits of fitness and common sense. He believed the vast majority of the clergy and laity would be grateful for an authorized directory of ceremonial, and would quickly give their loyalty to it. At the present time, varying uses caused real perplexity and annoyance to many worshippers, and gave occasion to unfriendly critics to complain of lack of Catholic obedience with regard to ceremonial.

THE BISHOPS AT LAMBETH

The Bishop of Leicester had some amusing things to say in his speech at Northampton last week on the subject of clerical dress. "The sight of 500 bishops at the Lambeth Conference," he said, "twittering down the passages in gaiters, did not impress the imagination so much as the sense of humor, until one remembered that in that oddly-dressed assembly were some of the most heroic adventurers in the sacred cause of the Church. Their very names appealed to one's imagination. There were certain colored bishops from outlandish spots, who in the days of their youth, were probably innocent of any scrap of clothing, but yet appeared immaculate in the gaiters and aprons of bishops. Many of these suffered great hardships in travelling great distances in crude conveyances, and some had narrowly escaped being eaten by cannibals. There was one bishop at the Lambeth Conference who was always absent at the time of luncheon, and a few inquisitive colleagues followed him on one occasion through London, and found that he spent the luncheon hour in a rifle-range, keeping his eye in by shooting at tin 'bulls' through a tube, and hitting them every time."

VISITORS FROM NEW YORK

The Very Rev. Dean Robbins and the Rev. Dr. Fosdick, of New York, will be

the guests at a luncheon under the joint auspices of the English-Speaking Union and the British Council for the Interchange of Preachers and Speakers, to be held at the Connaught Rooms, London, on Wednesday, June 4th. Lord Leverhulme will preside at the function.

AMERICAN TABLET TO WREN

A tablet in memory of Sir Christopher Wren, presented by the Architectural League of New York, is to be unveiled in St. Paul's Cathedral by the American Ambassador on June 30th. The arrangements for the presentation have been made through Mr. Alfred C. Blossom, the prominent American architect, who is now on his way to England from New York. The tablet bears the following inscription:

"In recognition of the inspiration and enduring influence on American architecture of the work of Sir Christopher Wren,

this tablet is inscribed by the Architectural League of New York."

ANNIVERSARY ANGLO-CATHOLIC CONGRESS

The anniversary of the Anglo-Catholic Congress, held at the Albert Hall last year, will be celebrated on Wednesday, July 16th. High Mass will be offered in nearly thirty London churches, with early celebrations also, and there will be High Mass, with sermon, at St. Alban the Martyr, Holburn; at a central London church; and at St. Magnus the Martyr, London Bridge. In the afternoon a garden party will take place in Kensington Gardens from 4:30 to 6:30. A mass meeting will be held in the Albert Hall at 8 p.m. The speakers will include Prebendary Mackay, the Solicitor-General, Mr. Sidney Dark, Miss Sheila Kaye-Smith, and the Bishop of Colombo.

GEORGE PARSONS.

Conference of Social Workers to be Welcomed to Toronto

Ukrainian Deacon Ordained—Condemns Liquor Law—Father Bickersteth's Visit

The Living Church News Bureau }
Toronto, May 30, 1924 }

THE OUTSTANDING EVENT OF JUNE IN Anglican circles will be the Conference of Social Workers of the Anglican Church in Canada and the United States, to be held at Havergal College, Toronto, from June 21st to the 25th, under the joint auspices of the Department of Christian Social Service of the Protestant Episcopal Church in the United States and the Council for Social Service of the Church of England in Canada. The program has been carefully thought out, and the Conference will be very distinctly worth while. Among those taking part will be the Rev. B. I. Bell, D.D., President of St. Stephen's College, Annandale, N. Y., who will conduct the service of preparation for the Holy Communion at St. James' Cathedral on Saturday, June 21st, at 8 p.m., and who will address the mass meeting on Sunday, June 22d, at 4 p.m., at St. Paul's Church; Miss Mary Van Kleeck, director of the Department of Industrial Studies of the Russel Sage Foundation, whose address on the Church and Industry was one of the outstanding features of the General Convention of the American Church at Portland, Ore.; Miss C. E. Whitton, secretary of the Canadian Council for Child Welfare, and formerly editor of *Social Welfare*; Canon S. Glover Dunseath, canon for Social Service of the Diocese of Newark, who has 1,500 Church-people reading on social service, and who will lead the discussion on Education in Christian Social Service; Professor Hornell Hart, of the State University of Iowa, who will speak on Some Results of the Case Method as Applied to Divorce; Miss Dunn, of the G. F. S. in America, and Mrs. Gillespie, of the G. F. S. in Canada; the Rev. L. N. Taylor, of the Diocese of North Carolina, and the Rev. W. L. Archer, of the Diocese of Niagara, who will discuss Diocesan Social Service; the Rev. Thomas Burgess, of the Department for Work among the Foreign-born of the American Church; Miss Mildred Carpenter, Secretary for Church Institutions of the American Church; Miss Amy Cleaver, of the Department of Social Service of St.

Luke's Hospital, New York; G. F. Shelby, General Secretary of the Brotherhood of St. Andrew in the U. S. A.; the Rev. H. H. Barber, of the Social Service Department of the Diocese of Georgia, and Miss Anne T. Vernon, Field Secretary for Social Service of the Diocese of Rhode Island, both of whom will speak on Church Work in Jails; Dr. Marion E. Kenworthy, Medical Director and Chief Psychiatrist of the Bureau of Children's Guidance, New York, who will discuss The Mental Hygiene of the Family; the Rev. William T. Weston, of the Seamen's Church Institute; the Rev. W. H. Bliss, President of the White Cross, who will discuss The Narcotic Problem, and many other Canadian and American Speakers.

UKRAINIAN DEACON ORDAINED

Mr. M. C. Chawrink, a member of the Ukrainian Greek Orthodox Church, was ordained deacon by the Bishop of Niagara at St. John's Church, Thorold, and will minister under the direction of Canon Piper to the Ukrainian congregation at Thorold, the center of the construction work of the Welland Canal. The sermon was preached by the Ven. Archdeacon Perry, Archdeacon of Lincoln and Welland, who dwelt on the fact that this occasion was the first step in the recognition of the Church's duty to the great mass of people from the Central European countries which are pouring into Canada. The time had come when the fact should be recognized that in the Church of God Ukrainian and Britisher could meet as brothers, and that the Church had a duty to perform to these people. The preacher also addressed warm words of welcome and counsel to the candidate.

Some one hundred and fifty Ukrainians were present at the service, as well as many of the congregation of St. John's Church, Thorold, and a number from St. Catharine's.

At a luncheon subsequently held, Bishop Clarke spoke of the great happiness which it had given him to officiate at such a service, one which would be a landmark in the history of the Church of England in Canada, and bespoke the coöperation of those present in the work. He also referred to the very high testimonials which had been received regarding Mr. Chawrink from the highest authorities in the United States, one letter being read from the Ukrainian Ambassador.

CONDEMNNS LIQUOR LAW

In the course of his charge to the Synod of his Diocese, the Rt. Rev. David Williams, D.D., condemned the present Prohibition Act, as based on an un-Christian principle, and proving in practice to be an incentive to illicit traffic. The coming plebiscite four aims should be kept in view: "Never again shall the return of the bar or saloon, nor any change that will encourage drinking for the sake; we must not encourage illicit traffic; and we must frame our laws so that they will receive the moral backwash not only of the extremists, but of the mass of moderate but often silent members of the community, who do not consider the question one of right or wrong but simply one of personal expediency."

FATHER BICKERSTETH'S VISIT

The Rev. Cyril Bickersteth, of the Community of the Resurrection, Mirfield, England, who arrived in Halifax on the Star Liner *Belgenland*, preached on the first Sunday at All Saints' Cathedral, Dartmouth, in the morning, and at Christ Church in the evening. He is beginning a tour through Canada to hold a series of Missions and Retreats for the clergy. In Vancouver he will take up the work of Dean Quainton until the latter returns from a trip to England at the end of summer.

A SERVICE FOR GIRL GUIDES

About one thousand five hundred Girl Guides assembled for a special service at the University Convocation Hall, Toronto. The service was conducted by the Rev. F. H. Brewin, of St. Simon's Church, Toronto. Brewin impressed upon his youthful congregation the necessity for individual effort in the matter of character building. There was no difference, he declared, between a Guide Girl and a good girl, no difference between a good girl and a God's girl. "To achieve a godly character—the most difficult task in the world—a girl must make every effort here, calling to her aid Bible study, prayer, public worship, and the Blessed Sacrament. To those who thus strive for goodness, God will vouchsafe His aid."

MISCELLANEOUS NEWS ITEMS

An announcement that a drive is under way for \$125,000 to be used in the erection of a new building at Point Carleton was made by Principal W. H. Vance at the Annual Convocation of the Anglican Theological College of British Columbia.

The Rev. S. A. B. Mercer, D.D., is resigning as Dean of Divinity of Trinity College, Toronto, Ont., but will continue as Professor of Semitic Languages and Egyptology. Dr. Mercer desires to devote more time to his research work and literary studies.

The corner-stone of the new church of the Long Branch, Diocese of Toronto, to be known as the Church of Atonement, was laid by Archdeacon Ingles. The foundation, which has been under the direction of E. H. Rudge, has made splendid progress, and it is largely due to the assistance of the Ladies' Auxiliaries that the new church is being erected.

Great satisfaction was expressed at the federation of King's and Dalhousie Universities by Archbishop Worrell, of Halifax, at the annual convocation of King's College. The first year of federation, declared the Archbishop, was a decided success in every way, and was but the first step toward university federation in the Province.

The Rev. Canon F. G. Scott, M.C., rector of St. Matthew's, Quebec, celebrated the twenty-fifth anniversary of his services as priest in that parish on May 25th and, in honor of the occasion, the congregation will erect a mark of appreciation in the form of an organ, to take the place of the one now in the church, which has been there for the last seventy years.

Lachine's historic little church, St. Stephen's, built nearly a hundred years ago to minister to the needs of the Indians, soldiers, and Hudson Bay men at what was then an outpost of civilization, has just commemorated, by a special service the ninetieth anniversary of the death of its founder and first rector, the Rev. Brookes Bridges Stevens, M.A., chaplain to the forces of King William IV.

In connection with Huron College diamond jubilee, the executive reports a generous donation of \$5,000 from Senator McCall, of Simcoe, for the founding of a memorial scholarship in memory of his deceased daughter, Mrs. Sarah Edna Peterson.

The Rev. Canon Allan P. Shatford, Grand Master of the Free Masons of Quebec, on May 29th, laid the corner-stone of the Hospital for Crippled Children, to be erected immediately adjacent to the Children's Memorial Hospital.

The Ven. Archdeacon Forneret, who has been the Chaplain of the 13th Royal Regiment of Hamilton, Ont., for thirty-four years, preached at their annual service in All Saints' Church, Hamilton. In the forefront of the regiment during the parade were eight veterans of the Fenian Raid, and at the commencement of the service the Archdeacon specially welcomed these eight men.

An important turning point in the history of St. George's Church, Oshawa, Ont., was the formal opening, on Sunday, of the handsome new building at the corner of Center and Bagot Streets. Prior to the dedication, an address was read to Bishop Sweeny by Mr. F. L. Fowke, ex-M.P., a prominent member of the congregation, and his Lordship was presented with a check for \$1,000 for the building fund of St. Alban's Cathedral, Toronto.

The Reverend Mother Superior of the Community of the Sisters of the Church, of Kilburn, England, has sailed for England after a visit in Ottawa and Toronto. During her stay, three postulants were received as novices in the Community. This is the first clothing of novices in this Order to take place in Canada. The Convent and Novice House, at 132 Ulster Street, Toronto, was opened last June.

Rev. T. E. Rowe has been holding a Mission for Spiritual Healing at the Pro-Cathedral, Edmonton.

The Bishop of Honduras has been visiting in Canada and preached and addressed meetings on mission work in his Diocese.

The sudden death in England of the Rev. G. C. Wallis removes from earthly service one who was widely known in Canada to the time of his return to England thirteen years ago. He came to Canada as a C. M. S. missionary, working at Rampart House, in the North-West, from 1886 to 1893. For a time he returned to England, holding in turn curacies at St. Augustine's, Highbury, and at Christ Church, Hampstead. But the lure of Canada still held. He returned after two years or so, serving one year in Prince Edward Island, four years on the staff of St. James' Cathedral, Toronto, and ten years as rector of St. John's, Lunenburg, N. S.

Massachusetts Women Present their United Thank Offering at the Cathedral

Young People's Fellowship—Churchhaven to Open—City Mission Secretary

The Living Church News Bureau }
Boston, May 26, 1924 }

THE CATHEDRAL WAS CROWDED WITH the women of the diocese last Thursday at the annual presentation of the United Thank Offering. Dean Rousmaniere was the celebrant at the Holy Communion. The three presenting the offering were Mrs. John Hurd, diocesan treasurer for the offering, Mrs. James Thayer Addison, representing the parishes, and Deaconess Edith Hart, of St. Phoebe's School at Hankow, China, representing the mission field.

The afternoon session of the Auxiliary was held in the crypt. Miss Eva D. Corey, president of the Massachusetts Branch of the Woman's Auxiliary, presided. Included among the addresses were several given by missionaries at home on a furlough. Among these were Miss Caroline A. Couch, who is secretary to Bishop Roots, of Hankow, Deaconess Hart, and Miss Mildred Hayes, head of a school at Mayaguez, Porto Rico.

Addressing the women in the morning, Bishop Slattery said:

"I believe that the good accomplished by a thoroughly equipped Christian woman, especially in the newer communities in our country and in the lands where Christianity is only partially understood, is beyond any reckoning."

Speaking directly to the women of the parishes, Bishop Slattery said:

"I want to tell you that the gracious work which you are doing in the training of the finest Christian womanhood to go into new corners of this land to lead, and then to make others leaders, is the greatest gift you could make to the happiness of the nation."

YOUNG PEOPLE'S FELLOWSHIP

The third annual conference of the Young People's Fellowship will be held at the Cathedral on Sunday, June 15th, from four to nine o'clock. The meeting will be held under the auspices of the Commission on Young People of the Diocesan Department of Religious Education.

The conference will be one of unusual importance. A proposed constitution for diocesan organization will be presented by the Young People's Committee, appointed at the last annual conference. Upon adoption of the constitution, the Diocesan Fellowship will organize and elect its own officers. About forty Fellowships have been reported in the diocese.

The program for the afternoon and evening is as follows:

At four o'clock a service will be conducted in the Cathedral by members of the Fellowship. The address will be given by the Rev. William Appleton Lawrence, rector of St. Stephen's Church, Lynn. In the Cathedral Rooms at 4:45 o'clock two minute reports will be heard from each parish represented. Following the supper, the business session will be held for the adoption of the diocesan constitution and the election of officers. The closing conference will be held for one hour, beginning at eight o'clock. The subject for this closing conference is most timely, The Sunday Evening Meeting.

CHURCHHAVEN TO OPEN

Commencing May 15th, Churchhaven, in peaceful old Nantucket, is open again for the reception of clergymen and their wives for the summer until October 1st. As a result of the fact that the majority of vacations of the clergy are enjoyed during the middle or latter part of the summer, the house is always completely filled during the time. Several applications are already booked for the busy section of the season and the management hopes that there will be others who can enjoy the facilities of the house and the location during the earlier part of the summer as well. The house was given for their purpose under the will of Miss Caroline L. W. French, together with an endowment which enables the house to be maintained without charge to the visitors for lodging. Their meals are obtained at the numerous neighboring houses and tea rooms.

Those wishing to visit the house communicate with Clarence H. Poor, Jr., 45 Bromfield Street, Boston, Mass.

CITY MISSION SECRETARY

To carry on the work planned by the Woman's Aid of the Episcopal City Mission, an organization in existence for the past thirty-five years, Miss Dorothy Harris has been appointed Executive secretary, and has already taken up her new duties. During the summer she will be in charge of the play grounds and summer school work of the mission, which, under the general direction of the Rev. F. B. Allen, has been a notable feature of the City Mission's work for many years; its first play ground antedating the publication of Jacob Riis' book, *How the Other Half Lives*, which brought so many other projects into being. Miss Harris will also coördinate and direct the social service work of the Women's Aid through the various parish branches represented. During the war, and since then, she has had considerable experience, especially in hospital work. She is the Queen of the order of the Fleur de Lis at Trinity Church, of which her sister's husband, the Rev. Henry K. Sherrill is the rector.

GENERAL NEWS NOTES

The archdeaconry of New Bedford met last Tuesday at St. Chrysostom's Church. An unusually interesting discussion was aroused in the afternoon. The first subject was How May Church Attendance Be Promoted? The speakers were the Rev. F. E. Buch, of St. Chrysostom's Church, Wollaston, and the Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset. The second discussion was on the subject, What Should We Expect of the Home in the Religious Life of the Young? the speakers being, the Rev. D. R. Magruder, of St. John the Evangelist, Hingham; and the Rev. James E. Thompson, of Trinity Church, Bridgewater.

The committee on adult education has announced that there will be a Diocesan Institute for adults at St. Paul's Cathedral next fall, from October 15th to the 18th. This will form an integral part of the Diocesan Training School, to be held on the five Thursdays in October.

The plan for the Institute includes classes, lectures, and conferences on such subjects as the Bible, Church History, So-

cial Service, the Church's Program, the Church Service League, and Men's Work. The purpose will be to stimulate interest in these subjects, to help prepare leaders for parish classes, and, in general to further the work of adult education.

Two new chapters of the order of the Fleur de Lis recently have been organized in Greater Boston. The name of Beatrice has been most appropriately chosen by the chapter in connection with the Chapel of St. Francis of Assisi in the North End, of which Miss Filomena de Cicco is queen. A gathering of the representatives from all the chapters of this order which was

planned for June has been postponed until later.

Manager Darling, of the General Electric Co., gave the address last Monday before the monthly meeting of the Massachusetts Clerical Association. The meeting was held in the administration building of the River Works of the General Electric Co., West Lynn.

A dinner was given to the Rev. Norman Nash, president of the Massachusetts Branch of the Church League for Industrial Democracy, last Wednesday. Professor Nash is planning to sail for England for study. RALPH M. HARPER.

Rev. R. B. H. Bell Conducts Remarkable Healing Service in New York Church

Two Important Services—Summer Schedules—General News Notes

The Living Church News Bureau
New York, June 6, 1924

MOST REMARKABLE SERVICES OF HEALING were held on Thursday, June 5th, in St. Paul's Chapel, Trinity Parish, by the Rev. Robert Bell, of Denver, Colo., following the noon-day Eucharist, and continuing until four-thirty o'clock. The healing service was resumed after Evensong, and continued until seven-thirty o'clock. Fr. Bell came to New York from West Orange, where he had held similar services at St. Mark's Church. Such remarkable instances of healing signalized his ministrations in West Orange that certain laymen interested urged Fr. Bell to come to New York to give opportunity to attend, to people from a wider radius. The Rev. J. P. McComas, D.D., vicar of St. Paul's, reports that when he was called to the chapel at nine o'clock Thursday morning to hear the confessions of some of the patients waiting for the service which was to follow the mid-day Eucharist, he found some five or six hundred people assembled in the church. By twelve o'clock the number had increased to 1,500. With the assistance of the police, the crowd was kept down to this number until Fr. Bell and the chapel clergy took a few minutes' rest before Evensong. The doors were closed at five-thirty o'clock, after Evensong. The thirty or forty persons still remaining in the church were then ministered to. Other eye-witnesses, other than the clergy taking part, testify to the intense spiritual atmosphere that pervaded the whole proceeding, as well as the strong emotional element. There were many instances of selfishness on the part of persons pressing forward to be healed, but more instances of unselfish willingness to let a child or a more grievously afflicted person go ahead. When the emotional tension became so strong that particular cases of healing were greeted by noisy applause, Dr. McComas led in the singing of hymns or read lessons from Holy Scripture. Many remarkable cases of healing are reported both by the clergy of St. Paul's and by clerical and lay eye-witnesses. One pair of crutches was left at the altar, many deaf were enabled to hear, the dumb spoke, and lame and paralytics were enabled to walk. On Friday one hundred or more of those healed or benefited returned to the church to give thanks; and many came to receive the Sacrament of Unction. The healing service will be continued at St. Paul's Chapel one day each week in the future. Fr. Bell left Thursday night for Oklahoma City.



BISHOP MANNING AND THE DONORS OF THE CATHEDRAL BAPTISTRY, A. VAN HORNE STUYVESANT, JR., AND THE MISSES ANNE W. STUYVESANT AND CATHERINE E. S. STUYVESANT

TWO IMPORTANT SERVICES

On Sunday afternoon, June 1st, two services of more than usual interest were held in the Cathedral. At half-past two, in the Chapel of St. James, the Montessori Training School of the Child Education Foundation held its commencement service. The Rev. Henry V. B. Darlington, D.D., rector of the Church of the Heavenly Rest, was the preacher. At the four o'clock service, commemoration was made of the members of the Fire Department of the City of New York who departed this life during the year past. The preacher at this service was the Rev. Caleb R. Stetson, D.D., rector of Trinity Church. The Rev. Joseph H. Ivie is chaplain of the Fire Department.

SUMMER SCHEDULES

At the Cathedral, the summer schedule of services will go into partial effect at once. On Sundays, the ten o'clock service will be omitted during June, July, and August. There will be the usual celebration of the Holy Eucharist at eight, and, on the first and third Sundays of each month, at eleven (alternating on the second and fourth Sundays with Morning Prayer) and Evensong at four. On weekdays, Morning and Evening Prayer will be continued during June, but Evening Prayer will not be choral. Both these services will be discontinued during July and August. The daily Eucharist at seven-thirty will be continued throughout the summer.

Special summer preachers at the Cathedral will be as follows: June 29th to July 13th, inclusive, the Rt. Rev. Henry Mikell, D.D., Bishop of Atlanta, preach at eleven and at four o'clock; Bishop Partridge, of West Missouri, preaching morning and afternoon on July 20th and 27th. On August 3d, the morning preacher will be the Very Reverend Dean, who will have returned from his preaching tour in England. In the afternoon the preacher will be the Rev. H. Veazie, the precentor. The preacher for both services on August 10th and 17th will be the Rt. Rev. John Newton Cormick, D.D., Bishop of Western Michigan. Dean Robbins will preach morning and afternoon on the last two Sunday afternoons of the month, August 24th and 31st. A great many of the summer students at Columbia attend the Cathedral services, which an effort is made to provide preaching by the most eminent preachers of the national Church.

Another church in New York which is adopting a special summer schedule is St. George's, Stuyvesant Square, where the "sacred hour of eleven" is given from ten o'clock for the principle morning service. Announcement is also made of the first relay of boys for the St. George's Summer Camp will leave New York Monday, July 7th. Registration for camp will continue through July.

GENERAL NEWS NOTES

On Tuesday evening, May 27th, the Sunday school of Calvary Church held its annual graduation exercises in East 10th Street, the Russell Sage Foundation Building. The Rev. W. Russell Bowie, D.D., rector of Grace Church, made the address, and the Rev. Theodor Sedgwick, D.D., awarded the diplomas. The afternoon of Ascension Day, at four-thirty, the annual Flower Service was held in the church. A crown was made of the flowers brought by the children in this service, and placed upon the altar. After the service, these flowers were taken to the children in some of the many hospitals near Calvary Church. Here, too, plans are under way for the opening of the Summer Home and Boys' Camp at Carr Putnam County, N. Y. The first party will leave for camp on June 30th and return on July 13th.

On Rogation Sunday a bronze tablet was unveiled and dedicated in St. Agnes Chapel, Trinity Parish, at the afternoon service, in honor of the men of St. Agnes who served in the World War.

The Episcopal Actors' Guild, whose headquarters are at the Church of the Transfiguration, has as its hostess Dr. Conness Jane Hall, the founder of the Theatre Arts Club and the Rehearsal Club. Tuesday afternoon, June 3d, at the Guild rooms at the church, the guests of honor were the officers of the Catholic Actors' Guild. Mrs. Thomas Whiffen assisted Dr. Conness Hall as hostess.

At the mass meeting of the Brotherhood of Churchmen's League, held this evening at eight o'clock at Trinity Church, Trinity Avenue and 166th Street, the Bronx, the speakers are: the Rt. Rev. William Manning, D.D.; the junior Suffragan Bishop, the Rt. Rev. Herbert Shipman, D.D.; the Rev. Canon Prichard, secretary of the Nation-wide Campaign of the League; Judge Crain, of the Supreme Court; and Mr. Robert H. Law, Jr., President of the League.

News of the death of Mr. Ambr. Spencer Murray, Jr., a vestryman of Trinity Parish, was received by his man-

friends with deep regret. Mr. Murray, who was a devout Catholic Churchman, was also closely connected with St. James' Church, Goshen, N. Y., where his death occurred on the morning of June 2d, and

deeply interested in St. Luke's Chapel of his own parish. A Requiem was offered at St. James' Church, Goshen, on the morning of June 5th. The funeral followed at noon.
T. J. WILLIAMS.

was held in old St. Peter's Church on the afternoon of Ascension Day. The sermon was preached by the Bishop of the Diocese, and the two graduates of the School in this year's class were presented to the Bishop to receive the Diploma of the School by the Rev. L. M. Robinson, D.D.

The two graduates are: Miss Florence Keefe, who will soon commence her work in Anvik, Alaska, and Miss Viola A. McGoldrick, who leaves during the summer for work in Shanghai. Both of these young women are registered nurses.

Many former graduates of the school and their friends were present at the service and at the reception which followed at 708 Spruce Street.

THE MORRISVILLE COMMUNITY LIBRARY

There was a very interesting meeting at the Morrisville Community House recently. The Library Association was formally organized and due appreciation expressed of the work of Mrs. A. F. Kempton and the Church Periodical Club in furnishing 4,000 books. The library makes a splendid showing and there is every reason to believe it is going to be a real factor in the development of the community. Mr. Thomas B. Stockham, of the Church of the Incarnation, presided and addresses were made by Mrs. Kempton and by Mr. Clinton Rogers Woodruff.

FREDERICK E. SEYMOUR.

BERKELEY DIVINITY SCHOOL

THE COMMENCEMENT of the Berkeley Divinity School, Middletown, Conn., was held June 3d and 4th. On the afternoon of the first day the senior class gave a reception on the lawn, after which the alumni and undergraduates assembled in the chapel for the annual service, at which the preacher was the Rev. Gilbert E. Pember, of Germantown, Pa. In the evening was the Berkeley dinner which, this year, was especially in honor of Bishop Lines, of Newark, who was graduated from the school fifty years ago.

The Associate Alumni elected, to be members of the Board of Trustees, the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, and the Rev. Charles O. Scoville, D.D., rector of Trinity Church, New Haven. The Dean announced a gift of \$12,000 from Mrs. F. W. Keasbey, a daughter of the Rev. William H. Vibbert, D.D., an alumnus and former professor in the school, and for many years a trustee. The purpose of the gift is to found a scholarship in memory of Dr. Vibbert.

At the graduation exercises the address was given by the Rev. Remsen B. Ogilby, D.D., President of Trinity College. The degree of Doctor of Divinity was conferred upon the Rev. Edward H. Coley, D.D., Suffragan Bishop elect of Central New York; and upon the Rev. Thomas S. Cline, who has recently been elected Professor of Pastoral Theology in the General Theological Seminary. Two men were graduated from the school. The prospects for next year are unusually bright, and the school will be filled to capacity.

CONCORD CONFERENCE ON THE MINISTRY

TO AFFORD further opportunity for enrollment of boys for the Conference on the Ministry, to be held at St. Paul's School, Concord, N. H., the final date for registration has been extended to June 15th. Applications will be received in their order up to that date, subject to the limit of the school's capacity.

Pennsylvania Children's Festival
Marks Presentation of Offerings

Death of Mrs. George C. Thomas—
The Church Farm School—Open
Air Preachers

The Living Church News Bureau }
Philadelphia June 5, 1924 }

ABOUT SIX HUNDRED CHILDREN, REPRESENTING the Church School Service League and Bishop's Bricks' Fund, assembled on Saturday afternoon on the athletic field of Chestnut Hill Academy for an annual picnic, which was followed by tableaux enacted in costume, showing The Five Fields of Service, the Parish and Home, the Community, the Diocese, the Nation, and the World. Children in costume from Old Christ Church, Philadelphia; St. Thomas', Whitemarsh; the Church of the Covenant, Philadelphia; St. Barnabas' Church, Germantown, and All Hallows', Wyncote, represented the fields.

Brief addresses were made by Bishop Garland, who laid stress on the wonderful work that the children of the Diocese have accomplished in the last twelve years when the Bishop's Bricks' Fund was organized by Miss E. S. McClellan, by the Rev. Frederick E. Seymour, chairman of the Church School Service League, and by Miss M. E. Evans, who explained the significance of the tableaux.

At three o'clock a procession was formed of those present, who marched into St. Martin's Church for the annual presentation of churches and bricks composing the Bishop's Bricks' Fund. Contributions from the various parishes totaled \$2,138, and the banner awarded to the parish showing the largest offering, was given to St. Martin's-in-the-Field, which parish had contributed over \$200.

DEATH OF MRS. GEORGE C. THOMAS

Mrs. Ada Moorhead Thomas, widow of the late George C. Thomas, died at her home last Tuesday. She was identified with the Church of the Holy Apostles from the time of its foundation in 1868. She became a teacher in the Sunday School in January of that year, and at the time of her death her class was the largest in the school. As a tribute to her husband's memory, she contributed largely to the erection of the Memorial Chapel of the Mediator, West Philadelphia.

Mrs. Thomas was president of the parish branch of the Woman's Auxiliary, and of the Sisterhood of St. Mary of Bethany, and was the first president of the United Thank Offering of the Diocese, holding that office for twenty-five years.

The funeral services were held in the Church of the Holy Apostles on Thursday afternoon, and were attended by a large number of devoted friends, including many of the clergy of the Diocese. The rector of the parish, the Rev. G. H. Toop, D.D., conducted the service, assisted by Bishop Garland, and by Bishop Stearly, of Newark, former rector of the parish.

Mrs. Thomas was eighty-one years old.

THE CHURCH FARM SCHOOL

Bishop Garland officiated yesterday at the second annual commencement of the Church Farm School, Glen Loch, held in conjunction with the breaking of ground for the new Belfield shops for the mechanical students of the school. The Rev. Dr. Phillips made the address.

Prayers were offered in memory of Mrs. George C. Thomas, a liberal benefactress of the school, on the site of whose birthplace the present administration building stands, and who died last Monday. About five hundred relatives and friends of the graduates were present.

The student body attended services last Sunday in St. Paul's Church, Glen Loch, the Rev. T. Leslie Gossling, rector of St. Matthias' Church, Philadelphia, being the preacher.

OPEN AIR PREACHERS

The Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour, West Philadelphia, was the preacher last Sunday afternoon at the first of the summer series of Sunday afternoon open air services on the Parkway at Twenty-third Street, under the auspices of the Pro-Cathedral of St. Mary.

Archdeacon White and the Cathedral Chapter have announced the following schedule of preachers: The Rev. Messrs. Z. B. T. Phillips, D.D., Leslie M. Potter, L. N. Caley, D.D., H. St. Clair Hathaway, the Rt. Rev. Thomas J. Garland, D.D., Bishop of the Diocese, Louis C. Washburn, D.D., Thomas S. Cline, John H. Mockridge, D.D., and Percy R. Stockman.

The open air services will continue throughout June and July. The full vested choir of the Church of the Good Shepherd, Kensington, under the direction of Frank Longshore and the Brotherhood of St. Andrew, will assist in the services.

A CLERGYMAN HONORED

The Rev. Thomas Hubert-Jones was the guest of honor on Thursday evening at a dinner and reception given by the Wisconsin Improvement Association in appreciation of the clergyman's interest and leadership in all the community activities of that part of the city during his nearly three years of residence in Wisconsin.

In recognition of services to the whole community, Mr. Hubert-Jones was presented with a life membership in the improvement association. For nearly three years, Mr. Hubert-Jones has been rector of St. Bartholomew's Church in Wisconsin. In that time he has succeeded in building up the church from a mission to a self-supporting parish. At the request of Bishop Garland, he resigned his rectorship to take charge of St. Barnabas' Church, Kensington, where he began his duties last Sunday. He takes the place of the Rev. Thomas A. Meryweather, who left the Kensington parish to serve as a missionary in Eastern Oregon.

THE DEACONESS HOUSE

The annual commencement service of the Church Training and Deaconess House

St. Luke's Hospital, Chicago, Asks Donations on Sixtieth Anniversary

The Western Theological Seminary
—The Girls' Friendly Society—
Church Mission of Help

The Living Church News Bureau
Chicago, June 7, 1924

THE DRIVE FOR THREE-QUARTERS OF A million dollars, begun this week, to finish the new St. Luke's Hospital, comes at a very opportune time, marking, as it does, the sixtieth anniversary of the foundation of the hospital. Impressive exercises of commemoration were held at St. Luke's on Wednesday, June 5th. Mayor Dever was present and made a very happy speech. He said:

"St. Luke's Hospital is one of the finest things we have in Chicago. Although founded and developed under the Episcopal Church, it is recognized as in no sense sectarian. It functions for the benefit of everybody, and its charity is as broad as the term itself. There is a pronounced shortage of hospital facilities in Chicago, and the new addition to St. Luke's will go far to meeting the increasing needs. Coming in contact with a good deal of the seamy side of life, as the chief executive of a city must, I keenly realize the importance of this project, which should receive the support of every one having the welfare of the city at heart."

Dr. L. L. McArthur, head of the medical board of St. Luke's, gave an interesting sketch of the early history of the hospital, telling how a small group of parishioners of Grace Church, under the Rev. Dr. Clinton Locke and Mrs. Locke, began the hospital in 1864. He spoke of the early struggles of St. Luke's, first housed in a small wooden building on State Street, near Ellredge Court, now Eighth Street. Many a Saturday night Dr. Locke closed the hospital's books not knowing where the money was to come from to carry on the work of the following week. Later the hospital was moved three blocks farther south to a three-story brick building, which was occupied until 1871. In this house autopsies had to be held in the dining room and on the dining room table.

In the early fall of 1871, St. Luke's was moved to the present site. The capacity now is 400 beds, and, with the new addition completed, the institution will be able to care for 20,000 indoor patients yearly, or about double the present capacity.

THE WESTERN THEOLOGICAL SEMINARY

The annual meeting of the Alumni Association of the Western Theological Seminary was held in the Cunningham Memorial House at St. Mark's Church, Evanston, on Thursday, June 5th. There was a good attendance. The following officers of the Association were elected: The Rev. Messrs. Harwood Sturtevant, president; Malcolm J. Van Zandt, vice-president; Frank R. Myers, secretary, and Gerald G. Moore, treasurer.

After the meeting an automobile trip was made to the new site of the Seminary, through the grounds of Northwestern University and through a considerable part of the city.

In the evening a service was held in St. Mark's Church, when Bishop Anderson and Bishop Longley, of Iowa, made appropriate addresses, Bishop Anderson's theme being the splendid service which graduates of the Western Theological Sem-

inary have rendered the Church in the Diocese of Chicago, and in the Mississippi Valley, in the past, and the continued necessity for that service in the future.

Bishop Longley spoke on the Seminary Campaign and appealed to the alumni to give every effort to its successful completion.

Four students, having satisfactorily completed their final year at other institution, were awarded the diploma of the Seminary, and the degree of Bachelor of Sacred Theology was conferred upon the Rev. Harry S. Longley, Jr.

The degree of Doctor of Divinity was conferred upon the Rev. John Kichinosuke Ochiai, Professor of Old Testament in Trinity Divinity School, Tokyo. Dr. Ochiai graduated from Western Theological Seminary in 1898. The degree was conferred upon him particularly in consideration of his having recently completed a valuable commentary on the Old Testament in the Japanese language.

The faculty was represented by Dean DeWitt, now President of the Seminary, the Rev. Theodore B. Foster, the Rev. Arthur Haire Forster, and the Rev. Percy V. Norwood. Dean DeWitt presided at the delivery of the diplomas.

THE GIRLS' FRIENDLY SOCIETY

One appreciates how well established the Girls' Friendly Society is in this Diocese when attention is called to the three institutions which bear its name, the G. F. S. Lodge, at 54 Scott Street, Chicago, the Holiday House, at Glenn, Michigan, and the endowed room at St. Luke's Hospital. The activities of the Society are many and flourishing. On the Sunday after the Ascension, the annual festival service was held at St. Peter's Church, Chicago, the rector, the Rev. H. L. Bowen, being the preacher. There was a splendid representation of members from all over the Diocese. Holiday House will open for the season on June 28th and will stay open until after Labor Day.

The annual missionary meeting and exhibit of garments for the mission box, sent to St. Barnabas' Mission, Ivanhoe, Va., was held at the parish house of St. Barnabas' Church, Chicago, on May 6th. The annual festival service for candidates was held this year at the Church of the Redeemer, Chicago, on May 11th. The attendance was large, and a helpful talk was given by the rector, Dr. Hopkins. A class of candidates from the parish of the Redeemer was enrolled at this service. The branches in this Diocese have shown considerable interest in the building of a national lodge at Washington, D. C., to celebrate the fiftieth anniversary in 1927.

The G. F. S. provincial conference will be held in Taylor Hall, Racine College, the last week in September. The Society is responding to the appeal from the National Council to make Racine a center for conferences in the Midwest. Mrs. Robert B. Gregory is vice-president of the Society in the Fifth Province.

CHURCH MISSION OF HELP

The annual meeting of the Church Mission of Help in Chicago was held at St. Chrysostom's Church on Ascension Day, at which Miss Lena Grimes gave a detailed report of the work done by the Mission during the year, which demonstrated its

great service in Chicago. Much has accomplished of a most encouraging nature, and the mind of the meeting showed clearly that the work must continue. Grimes is leaving soon to return to home in the east, but, thanks to the of Mrs. Glenn, the national president of the Mission, the work in Chicago will be carried on by another expert.

Bishop Griswold closed the meeting with a very helpful and inspiring address which he emphasized the need and value of a religious atmosphere in all social service work that is to be successful. Expressions of gratitude from other fare agencies for the cooperation of the Mission in its work gave further evidence of the value of the work in the city, afforded encouragement to continue in spite of many obstacles.

GENERAL NEWS NOTES

The Local Assembly, senior and junior members, of the Brotherhood of St. Andrew, had a most enjoyable outing at Mark's Parish, Glen Ellyn, on June 5th. St. Mark's is at present without a pastor since the lamented death of the Rev. Dr. Arthur not long ago, and the vestry and members of the local chapter were hosts of the afternoon. This outing is an annual reunion of the clergy and lay of the Diocese and takes place in the country. Clergymen and laymen played a baseball match at 2:30 p.m. The Rev. H. W. Prince said the service in Mark's afterwards. Supper was held at 6:30 p.m., with an address by the Rev. H. L. Bowen, of St. Peter's Church, on "The Bible in Summer."

Oak Park and River Forest are two towns near Chicago in which the congregations have united for Weekday Religious Education. The movement is well established there, twenty-one congregations cooperating, including Grace Church, St. Christopher's Church, Oak Park. The annual meeting of the Board of Religious Education was held at the parish house of Grace Church, on May 25th, with an excellent and representative attendance. The report showed that 2,107 children are enrolled; that six teachers take seventy-six classes each week; and that 131 children belong to the Church. The total expenditures for 1923-24 were \$12,778.07. The budget for 1925 calls for \$19,000.

A memorial chalice and paten has been presented to the new mission of Christ Church, River Forest, by Mrs. W. C. J. Tray, and Mrs. C. B. Kilmer. The vessels are in memory of Mr. Charles Lake, the father of the donors.

The local Assembly of the Daughter of the King met at the Church of the Redeemer, Chicago, Tuesday, June 3d, with a large attendance. Mrs. Bassett, diocesan president, presiding. Choral Evensong was sung at 5:30 p.m., the rector, Dr. Hopkins, preaching on Public Prayer. At the evening session the Rev. Dr. Browne, rector of St. James' Church, spoke on The Religion for Today. The Assembly are sponsoring a Communion set to a mission in Arizona which ministers to tubercular people.

H. B. Gwynne

OUR NORTHERN BOYS might envy the methods which the African boys of Ivy Church School at Cape Mount, Liberia were able to use last year to increase their Easter offering. They went fishing and sold fish. By this means, and other things, together with the girls of the school, they presented an offering of \$140.

THE CONVOCATION OF EUROPEAN CHURCHES

THE TWELFTH CONVOCATION of the American Churches in Europe met on April 23d, at the Pro-Cathedral Church of the Holy Trinity, Paris. Hitherto meetings have been triennial, and convoked in the spring of the year of General Convention. But, since matters of importance to the Churches in Europe are to be laid before the next General Convention, it was felt by the Bishop in charge, the Rt. Rev. John N. McCormick, D.D., that Convocation should, on this occasion, meet a year earlier than has been customary.

Instead of the customary Convocation sermon, Bishop McCormick delivered a short address in memory of the late Bishop in charge, the Rt. Rev. Gershom Mott Williams, D.D. "At this time," Bishop McCormick said in particular, "and before this Altar of Remembrance, I wish only to speak of him as a Christian gentleman, a Christian scholar, and a Christian Bishop, whom it was a joy to know and with whom it was a joy to work and to labor.

"His generosity and unselfishness, his sincere devotion, his indefatigable energy, his courageous conquest over the ills of the flesh, his unfailing humor and his optimism were an enrichment not only of the circle of his friends and fellow-workers, but of the whole community of the contemporary Church."

Before proceeding to business, the Convocation received the fraternal salutation of His Beatitude the Archimandrite, Dr. Germanos Vassilikis, representing the Greek Orthodox Church. After reflection of the Rev. H. R. Wadleigh as secretary, Mr. Herbert I. Keen, of Paris, was elected treasurer, and the following, members of the Council of Advice: The Rev. Walter Lowrie, Dean Beekman, the Rev. E. P. Smith, and the Rev. H. M. Kirkby, Messrs. F. B. Keene, Herbert I. Keen, Lewis W. Haskell, and Dr. Thomas Linn. Delegates to the General Convention of 1925 were then elected as follows: Clerical, Dean Beekman; lay, Mr. Herbert I. Keen. Alternate delegates chosen were the Rev. E. P. Smith, and Mr. George F. Zabriskie.

The Bishop then delivered his address, in which he laid stress upon the subject of the appointment of a resident bishop for the Churches in Europe.

The chief topic discussed by the Convocation was the following memorial, prepared by the Council of Advice, and looking to the end indicated by the Bishop:

"The Council of Advice is confident that it expresses the mind of the Convocation when it urges upon the General Convention these following considerations:

"I. That it is desirable to have a bishop permanently in charge of our European Churches, and actually resident in Europe, in order that these Churches may be more closely bound to one another and to the Church at home.

"II. That such responsible supervision is advisable in case there is any call to increase the number of parishes in Europe, or to provide occasional ministrations of religion at places which, from time to time, are much resorted to by American travellers, men of business, or sailors.

"III. That more serious far than these requirements is the need of having our American Church fitly represented on the Continent of Europe by a bishop who, besides having relations with the two English Bishops, whose jurisdiction is on the Continent, and with occasional visits to England, might well seek friendly contacts with the great Protestant denomina-

tions of Europe, with the Orthodox Churches in Europe and the Near East, and, if not with the central authority of the Roman Church, at least with many eminent scholars and saints who are members of that Communion.

"We are confident that we express the mind of the Convocation when we set down these considerations in this climactic order, and urge that the first two would not be sufficient without the third. We do not believe that the superintendence of our seven existing parishes in Europe would afford sufficient occupation for an able bishop in full physical vigor, nor can we clearly foresee that any enlargement of the work here would soon justify the permanent residence of a bishop and the expense which this must involve.

"It is, therefore, upon the third consideration that we lay the chief stress. This consideration, it is evident, not only calls for a bishop, but prescribes what sort of a bishop he must be. The unanimity with which the above-mentioned resolution was adopted is to be understood as an act of faith. It did not hide an uneasy sense that, failing the right sort of bishop for a broad and delicate a work, it would be far preferable to continue the custom of annual or biennial Episcopal visitations. For we conceive that the best qualities of mind and heart are requisite for a bishop who would represent in Europe not our few Churches, but the whole Church at home, and in a very real way, America itself, and American Christianity. A resident bishop, therefore, should be a man with intimate knowledge of Europe, her peoples, her currents of thought and life, civil and ecclesiastical, particularly the present currents. He should have much of the statesman in him in order that he may exercise broad and deep influences here and may counsel, speak and write with sympathetic wisdom and authority, not only for Europeans and Americans here, but for those at home as well.

"These things we say in spite of the fact that they are self-evident. Perhaps we ought rather to say that we presume to say them *because* they are self-evident. We count it our duty to make clear what the need is. It has often been remarked that our foreign trade has been hampered by our failure to understand foreign peoples—even by a proud indifference to such understanding—and that our diplomacy has suffered from a like defect. While in our religious relations with the Churches of the Continent we need expect to encounter no profound conflicts of interest, and while we have with all the Churches a vast fund of faith in common which we need no new language to interpret to us, yet a lack of understanding would be here a greater barrier than elsewhere.

"We have presumed to state in these terms the need. We do not presume to state how these terms should be filled: whether by consecrating a bishop expressly for this post or by distracting one from some other work. It is evident that it is not physically possible for a bishop with such a field of influences to be the rector of one of our larger parishes, with their absorbing demands, and despite the suggestions advanced by Bishop Williams, in his Convocational Address, there are some of us who feel that he should not be charged with parochial cares of even one of the smaller parishes.

"Coming to the question of episcopal support, we are painfully conscious of our inability at this time to contribute financially in any larger measure than we did before the war when we barely provided a sum sufficient to defray the travelling expenses of a biennial visitation. We recall again the fact that the bishop we ask for is not to be our representative alone, nor ours chiefly. We are ready, however, to pledge our moral support to the bishop who is put over us, and there can be no doubt that an efficient Episcopal administration would result in increasing the fund available over here for the general work."

The unanimous approval of the Memorial on the part of Convocation was followed by the passing of the following resolution:

"That the Memorial drawn by the Council of Advice, under the instructions of the Convocation of 1922, which expressed its sense of the needs and the vision of the European field, and the earnest desire of this Convocation for a permanent, resident bishop of American Churches in Europe, be readopted as expressing the mind of this Convocation, and that it be respectfully presented to both Houses of the General Convention as its Memorial to them, together with a petition to them for favorable action thereon, if possible."

The Convocation was addressed by Dr. William C. Emhardt, Field Secretary of the Foreign-born Americans Division of the Department of Missions.

GEORGIA COLORED COUNCIL

A THREE DAY SESSION of the annual Council of Colored Churchmen of the Diocese of Georgia and the fifth annual convention of the Woman's Auxiliary, was held in St. John's Mission, Albany, Ga., May 20th to the 22d. The Bishop of the Diocese gave his annual address on the evening of the first day, and presided at the business sessions. Addresses were made by several clergymen and laymen. The total receipts for the year for the two parishes and thirteen missions of the colored work of the Diocese amounted to \$14,654.

The annual offering of the Woman's Auxiliary amounted to \$206.55. A Supply Secretary was elected, and the Auxiliary will undertake to furnish a missionary box for the Deaconess Training Home, in Raleigh, N. C.

The Council pledged itself to raise \$250 of the \$5,000 fund for the Deaconess Training Home special.

VIRGINIA DIOCESAN COUNCIL

THE BISHOP OF VIRGINIA, the Rt. Rev. William Cabell Brown, D.D., at the meeting of the Council of the Diocese in St. Paul's Church, Alexandria, requested the Diocese to elect a Bishop Coadjutor on the grounds of the extent of diocesan work. The Council later adopted the resolutions requisite for asking the consent of the Bishops and Standing Committees of the Church to this election.

A prominent part in the Bishop's address was given to the consideration of St. Paul's Memorial Church at the University of Virginia. Here some 500 students attend with some degree of regularity, and about 1,200 of the 1,800 students of the University, are reached in some way by the activities of the rector, the Rev. Noble C. Powell. Fifteen years ago, the Bishop said, very few of the more popular and active students were affiliated with religious activities, these being, in fact, rather looked down upon. Today there are some thirty or more students who are considering entering the ministry of the Church, including some twelve or fifteen who have definitely decided to do so; and of these at least half a dozen are among the leaders in the University. The Bishop proposes to give the Rev. Mr. Powell an assistant, and asks the Diocese to help toward the erection of an adequate church and parish house.

The Council accepted the budget assigned to the Diocese by the National Council, and added enough to it for local needs to make it amount to \$202,000. An

appropriation of \$2,000 was made towards the current expenses of St. Paul's School for Colored People, at Lawrenceville.

The Rev. G. MacLaren Brydon was elected secretary of the Diocese, succeeding the late Rev. E. L. Goodwin, D.D., who had held the position for nearly twenty years. The Rev. Joseph B. Dunn was elected historiographer.

Much interest was aroused in the excellent report of the five schools in the diocesan system. The Council approved of the effort of a number of Churchmen to establish a girls' school between Alexandria and Washington, to be known as St. Agnes' School, which, it is hoped, will be in operation this fall.

JAPANESE WEDDING IN WASHINGTON

THE MARRIAGE of Taeko Miyazaki San, daughter of Keisuke Miyazaki, of Osaka, Japan, and Shinro Miyazaki, Japanese vice-consul at Seattle, took place, June 4th in the Bethlehem Chapel of the National Cathedral in Washington. The ceremony was performed by the Very Rev. G. C. F. Bratenahl, D.D., Dean of the Cathedral, and the Rt. Rev. Henry St. George Tucker, D.D., LL.D., formerly Bishop of Kyoto, Japan.

The Japanese Ambassador, Masanao Hanihara, took the place of Mr. Miyazaki, the bride's father, who, because of illness, was unable to leave Japan as planned. Mr. Miyazaki is president of the General Electric Company of Japan.

An unusual touch of beauty was added to the Gothic interior of the Bethlehem Chapel by a choir of the graduating class of the National Cathedral School for Girls dressed in their graduation gowns and white caps, who sang the Japanese wedding hymn.

The maid of honor was Miss Ayako Naide, daughter of the Rt. Rev. Yasutaro Naide, D.D., Bishop of Osaka. The bridesmaids were Miss Lawrence Allen of Galveston, Texas; Miss Katherine Doorly of Omaha, Nebraska; Miss Lydia Mead of Moravia, N. Y.; and Miss Moto Otani, of Tokyo.

Moto Otani San is the daughter of Count Keon Otani, highpriest of the Shinsu sect of the Buddhist religion in Japan, twenty-third descendent of Shinran Shonin, the founder of the Shinsu sect.

Secretary and Mrs. Charles Evans Hughes and Miss Hughes were among the guests.

Shinro Miyazaki, the bridegroom, was adopted on March 12th by Keisuke Miyazaki as his son, who changed his name from Ishida to Miyazaki, according to Japanese law and by agreement with the young man's family. Mr. Ishida was the second son of his own family, prominent in diplomatic circles in Japan, and Mr. Miyazaki had no son.

Miss Taeko Miyazaki is a graduate this year of the National Cathedral School for Girls, where she has been a student for two years. In addition to an excellent scholastic record, Miss Miyazaki has excelled in athletics, winning the tennis tournament in 1923 and the archery tournament last fall. Both bride and groom are faithful communicants of the Church.

After the wedding ceremony a reception was given in honor of the bridal party at the National Cathedral School for Girls by Miss Jessie C. McDonald, principal, and Miss Helen L. Webster, academic head of the school.

CHURCH CRUSHED BY FALLING TREE

GRACE CHURCH, Bremono Bluff, Va., the Rev. W. S. Shacklette, rector, was crushed in a heavy wind storm, on May 28th, by an immense oak tree which was uprooted and fell upon it. The building, which is of wood, was practically ruined, the roof and a large part of the superstructure being completely destroyed, and the furniture smashed.

The congregation of Grace Church has long felt the need of a larger building and a considerable sum of money has been collected for the erection of a new church to be built of brick. The destruction of the present building will result in the immediate erection of the new one.

THANKSGIVING FOR PILGRIMAGE

A NUMBER OF American Anglo-Catholics gathered on Whitsunday at the Church of the Incarnation, Washington, D. C., 12th and N Streets, N. W., where the regular Whitsunday celebration of the Eucharist included a thanksgiving for the success of the Anglo-Catholic Pilgrimage to Egypt and Jerusalem. This service included a Solemn Procession.

During the next week Father Atkinson, of the Church of the Incarnation, sails for Europe and hopes to be in London for the celebration of Anglo-Catholic anniversary day on July 16th. During his absence his church will be in charge of the Rev. James H. Flye, who has been associated with the work of the Order of the Holy Cross at St. Andrew's School in Tennessee.

THE RACINE CONFERENCE

GREAT INTEREST is being shown in the Racine Conference which is to be held at Racine College, Racine, Wis., from June 30th to July 11th.

Bishop Webb will conduct a Devotional Bible Class on the subject of the Lord's Prayer, and the Rev. McVeigh Harrison, O.H.C., will act as chaplain and will give addresses at each of the Sunset Services. The Rev. F. D. Tyner will conduct Bible classes on the Book of Acts, and the Rev. Morton C. Stone will conduct a class in Pageantry and Mysticism.

The final program will be ready in about a week, and those who wish to attend should send in their registration card to Mrs. C. W. Scott, 750 Hinman Ave., Evanston, who will be very glad to answer any request for information.

NASHOTAH HOUSE COMMENCEMENT

SEVEN MEN were graduated at the annual commencement of Nashotah House, Nashotah, Wis., on Thursday, June 5th. Included in the Senior class were two students from the Greek Orthodox Church, George Eurotas and Aristides Palaynes. At the same time the Degree of Bachelor in Divinity was conferred upon two graduates, and the Degree of Doctor in Divinity upon the Rev. Yoichiro Inagaki, of the Nippon Sei Kokwai. Dr. Inagaki was elected by the Bishops of the Church of Japan in 1921 to the chair of Systematic Theology in the Central Theological College. He has translated into Japanese Bishop Gore's *Body of Christ*, and two of Dr. Illingworth's works. He has also written a treatise on the *Extention of the Incarnation in the Sacraments*, which has passed through several editions.

The diplomas were awarded and degrees conferred immediately before Solemn High Mass, at which the Rev. Dr. Ivins, was the celebrant, the George C. Story, deacon, and the Rev. V. A. Peterson, subdeacon. The preacher was the Rev. E. J. M. Nutter, of the class of 1911, rector of the Church of Messiah, Detroit, Mich. In the long session of students, visiting clergy, Alumni, were the Rt. Rev. Phila. Johannides, Greek Bishop of Chicago, the Bishops of Springfield, Fond du Lac and Milwaukee. Earlier in the morning Requiem for the departed alumni celebrated by the Bishop of Fond du Lac in the old chapel.

Immediately after Solemn Evenson Wednesday Bishop Webb dedicated Oratory of St. John Chrysostom in I. Hall. This oratory was erected by alumni in memory of the Rev. I. Carlos Healy, of the class of 1898, for twenty years Curator of Nash House. The annual meeting of the alumni was held in the Library at six o'clock which the Rev. V. A. Peterson (1916) re-elected warden, the Rev. Henry Stone (1900), secretary, and the Rev. V. A. Stone (1904), treasurer. The Alumni quest followed in Shelton Hall with Rev. R. D. Vinter as toastmaster.

A NEW YORK ACOLYTES' SERVICE

THE FEAST of the Ascension marked by a festival for the acolytes a number of parishes in New York. Christ Church, Herkimer. The principal service of the festival was a Solemn High Mass, with procession and sermon by the Rev. A. W. P. Wylie, of Christ Church, celebrant; the Rev. P. H. Birdsall, of Herkimer, deacon; and the Rev. W. R. Yeoman, of Utica, sub deacon. The Rev. W. J. C. of Grace Church, Mohawk preached sermon. In the afternoon there was Meditation for the acolytes and clerics, and in the evening Solemn Vespers were said, the Rev. Fr. Birdsall being preacher.

The following parishes were represented: Grace Church, Albany, Christ Church, Herkimer, St. Augustine's Church, Ithaca, Emmanuel Church, Little Falls, Grace Church, Mohawk, St. George's Church, Utica, and the Sisters of St. Margaret, Utica.

COMMENCEMENT AT ST. PAUL LAWRENCEVILLE

ANNUAL COMMENCEMENT exercises at the St. Paul Normal and Industrial School, Lawrenceville, Va., came to a close, May 28th. Diplomas and certificates were awarded to 100 young people, a very satisfactory number.

The baccalaureate sermon was preached Sunday, May 25th, by the Rev. Wilbur Curtis White, rector of Christ Church, Washington, D. C. The special service for Tuesday, Virginia Day, was the Rev. A. C. Thomson, D.D., Bishop of Southern Virginia, who spoke on the tribulation of the School to negro education and uplift. On commencement Wednesday, the address to the class delivered by the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia, who called all the way from the dark continent to deliver his message.

Announcement was made of the receipt of \$10,000 for the Louie Taylor Letcher Memorial Hospital from Mr. John Letcher, Lexington, Virginia. The principal has just received the bequest

\$1,000 left to St. Paul's in the will of Mrs. Elizabeth A. Northcott. He also announced that Mrs. J. M. Arrison, of Germantown, had just recently remembered the school in her will. He further announced that there were two other wills from which St. Paul's will be greatly benefitted. The principal, in his report, stated that he had succeeded in raising nearly \$10,000 for the girls' dormitory, thus bringing the amount up to nearly 25,000, the amount necessary to begin work on the girls' new dormitory, a \$50,000 structure.

MARYLAND CHURCH ACTIVITIES

SPRING CONVOCATIONS in Maryland, in spite of weather conditions, were largely attended.

At the Convocation of Annapolis, Tuesday, May 27th, held at St. James' Parish, Tracey's Landing, the work of the women of the Church received especial attention. Mrs. Samuel Shoemaker, of the Woman's Auxiliary, contrasted the old haphazard method of preparing missionary boxes with the present system of allotting to parishes lists of articles specially asked for. No boxes today are made up of discarded articles of doubtful value. Miss Julia Cunningham, diocesan secretary of the Girls' Friendly Society, gave her hearers a new picture of that organization. Its program now is comprehensive and democratic. Girls of leisure are invited to join, and branches are being established in schools and colleges for girls. The system of co-operation among the women's organizations was presented by Mrs. Roger A. Walke, chairman of the Church Service League. Mrs. Walke announced that successful beginnings had been made toward establishment of a Diocesan Branch of St. Barnabas Guild.

The Convocation of Towson assembled in All Saints' Church, Reisterstown, and listened with interest to accounts of the Priests' Convention by the Rev. Dr. McClenthen and the Rev. Roger A. Walke, and to reports of the Church Congress by the Rev. Canon Arrowsmith and the Rev. Douglass Hooff.

It was most unusual not to have the cheering presence of Bishop Murray at these convocations. The Bishop was presiding at a very different ecclesiastical function in Cleveland. However, he returned in time to preside, in a downpour of rain, at the laying of the corner-stone of the new St. Thomas' Church, Baltimore. The clergy and choir officiated in limp and wet vestments and the preacher, the Ven. Romilly F. Humphries, D.D., Archdeacon of Baltimore, addressed a sea of umbrellas. Bishop Murray laid the corner-stone, and the rector, the Rev. Charles E. Perkins, was assisted in the service by the Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland, the Rev. W. A. Crawford-Frost, the Rev. Robert Kell, and the Rev. Clarence E. Wolfe.

Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, D.D., rector, which has been to the fore in all contributions to the Church's work, again carried off the banner for the largest Lenten offering of the Sunday Schools with \$2,450. St. Michael and All Angels' followed with \$1,700. The day after the offering was taken for the Japan Reconstruction Fund, Grace and St. Peter's Church announced that \$14,300 had been subscribed by the congregation. This amount includes only two gifts of over \$400.

ST. MARGARET'S SCHOOL, BERKELEY, CALIF.

ON MAY 20th, the commencement exercises of the School for Christian Service, the Deaconess Training School of the Pacific, were held in the garden of the school, St. Margaret's House, Berkeley, Calif.

For the first time in the history of the school, the trustees granted the degree of Bachelor of Christian Education to five of its graduates who had had a University or Teachers' College education. The late Bishop Nichols was chairman of the committee which arranged for this degree.

A BOSTON ACOLYTES' SERVICE

THE ANNUAL Acolytes' Service of Emmanuel Parish, Somerville, Mass., was held in the parish church on the eve of the Ascension, at eight o'clock, the service consisted of Solemn First Vespers, Solemn Procession, and Solemn Adoration of the Blessed Sacrament. The rector, the Rev. Dr. Nicholson, was the celebrant, Fr. Evans from the Church of the Advent, Boston, was deacon, and the Rev. Fr. Everett of St. John's Church, Roxbury, was sub-deacon. The Rev. Fr. Waggett, S.S.J.E. was the preacher.

The solemn procession was participated in by a large number of clergymen and acolytes from various parishes of greater Boston. It was one of the best attended and the most inspiring services of its kind ever held in Somerville. Acolytes were present from the Church of the Advent, and the Church of St. John the Evangelist, Boston; St. John's and St. James' Churches, Roxbury; St. Ann's and St. Mark's Churches, Dorchester; Emmanuel Church, Braintree; St. Andrew's Church, Belmont; St. Bartholomew's Church, Cambridge; and St. James' Church, Somerville.

THE GUILD OF THE ASCENSION

THE CORPORATE COMMUNION of the Guild of the Ascension, a guild to encourage the development of the devotional life, was held on Rogation Monday in Trinity Chapel, New York. A choir of students from the General Seminary, accompanied by Mr. W. H. Beckwith, choirmaster of Trinity Chapel, sang the *Missa de Angelis*. The warden, the Rev. Charles E. Hill, celebrated, assisted by the vicar of the chapel, Dr. Sutton.

The annual meeting of the Guild was held on Ascension Day in Trinity Chapel parish house. The Rev. Dr. Sutton, for a committee appointed at the last annual meeting, brought in a new constitution, which was adopted. The Guild also decided to have a small bronze medal, a design of which was submitted for inspection.

The membership is the largest yet reached, 122, and is divided into three classes, fourteen priests keeping the rule for the clergy, twenty-three young men keeping the rule for theological students at the General Seminary at Berkeley, and at St. John's, Greeley, and eighty-five men and women in various parishes keeping the rule for lay people.

The Rev. Charles E. Hill, of Trinity Chapel, was reflected warden. The Rev. George A. Meyer, a fellow at the General Seminary, was elected secretary, and Miss Caroline M. Young, of Trinity Church, New York, treasurer.

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ANNUAL SERVICE AT COLONIAL CHURCH

THE FIFTH ANNUAL SERVICE was held on Wednesday, May 28th, at the Old Brick Church, sometimes called St. Luke's Church, in Isle of Wight County, Virginia, the preacher being the Rev. Joseph B. Dunn, D.D., of Richmond.

The Old Brick Church is the oldest non-Roman church in the United States, having been erected in 1632.

An interesting feature of the service was the use of a set of communion vessels now owned by St. John's Church, Hampton, Virginia, which was given to St. Mary's Church at Smith's Hundred in Virginia in 1619.

For more than 200 years this church was the center of the social life of the community, but it finally fell into decay. It was restored in 1888-'91 under the leadership of the Rev. David Barr and the Rev. F. G. Scott. The Old Brick Church Association and Old Brick Church Endowment Association was formed in 1920 for the purpose of preserving the historic structure.

YELLOWSTONE PARK SERVICES

CHURCH SERVICES are again to be held at the chapel in the Yellowstone National Park during the park season this year. It is the intention of the Rev. W. Friend Day, Missionary for the Upper Yellowstone, to have at least one service each Sunday, with the exception of July 20th, August 10th, 17th, and the 31st. Morning and evening services not taken by Church clergymen are taken by ministers of Protestant bodies.

THE SOCIETY OF THE NAZARENE

THE ANNUAL Conference-Mission of the Society of the Nazarene will be held in Trinity Diocesan Church, Washington, D. C. September 21st to the 26th, inclusive. The general topic will be The Place of Healing in The Life of The Church. A different aspect of this theme will be studied every day, each of the following topics being presented by a qualified speaker, The Divine Channels of Healing, Prayer and The Sacraments, The Agencies of Healing, Religion, Medicine, and Psychology, Coöperation in Healing, The Priest, The Physician, the Surgeon, the Nurse, and the Parish Worker, Missions of Healing, their three-fold purpose, Teaching, Evangelism, and Practical Healing.

The Rev. A. J. Gayner Banks, Director of the Society, sails for England on the *Olympic* June 14th, to attend the Guild of Health conference at Oxford, which opens on June 30th, and to confer with the leaders of the Guild of St. Raphael, the Divine Healing Fellowship, and other societies working in England in the Anglican Communion for the promotion of Christian Healing. His address in England will be 22 Hawthorn Grove, Combe Down, Bath. He hopes to return about the middle of August.

Deaconess Ethel E. Spencer, daughter of Canon Spencer, of Toronto, has recently joined the staff of the Society and will be in charge of the correspondence in the absence of the Director.

The Society will remove from Asheville, N. C. to the new Nazarene House (Wilson Memorial) at Mountain Lakes, N. J. about the 1st of September. This will be the permanent headquarters of the Society. The work is growing so rapidly

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that it is expected shortly that three branch houses will be opened in North Carolina, Florida, and California respectively.

The Society of the Nazarene has recently been incorporated by a charter from the State of New Jersey. The annual report just published shows that both the number of guilds and the net income of the Society have more than doubled during the past year.

CHILDREN'S MEMORIAL TO BISHOP TUTTLE

CHILDREN OF THE Church schools all over the country are to be asked to share in erecting the Bishop Tuttle Memorial. On the first Sunday in October, each child will be given a unique envelope with an attractive story-booklet about Bishop Tuttle, written especially for them. It is hoped that each one will earn or save a dollar during the month, and, on October 26th, will present it at the Church school service. Bishop Tuttle was devoted to the children and every Lent wrote a message for them in the *Spirit of Missions*, signing it "Your Commander-in-chief," with an appeal for their aid in his work. Children knew and loved him from one end of the country to the other, and it is believed that they will be eager to have a part in his Memorial.

The children's campaign begins at the time of the general national intensive campaign in the fall. The appeal to children has the cordial endorsement of Bishop Talbot, Presiding Bishop of the Church, and Bishop Gailor, President of the National Council. A number of Regional Directors have been chosen.

DEAN DAVIS HONORED

THE DEGREE of Doctor of Laws was conferred on the Rev. Carroll M. Davis, Domestic Secretary of the Department of Missions of the National Council, by the University of Missouri on June 4th. It was given because of distinguished service to the State and to St. Louis by Dr. Davis, who was, for twenty-five years, Dean of Christ Church Cathedral, St. Louis, and a great leader in many civic and social service movements. Under his charge, the Cathedral became a great center for community welfare work, and he served on the boards of many organizations. In the early days of the war, he went to France as chaplain with the first hospital unit from Missouri.

BISHOP FISKE'S CONDITION

THE RT. REV. CHARLES FISKE, D.D., Bishop of Central New York, is seriously ill at the Union Memorial Hospital, Baltimore, Md. Several weeks ago Bishop Fiske went to the hospital to undergo an operation for intestinal trouble. He developed pneumonia after the operation, and has been in a critical condition since that time.

A telegram received by THE LIVING CHURCH June 9th, states that the Bishop is still seriously ill, and that his present condition is not very encouraging.

PRESIDENT NATIONAL SHAKESPEARE FEDERATION

THE REV. WALTER E. BENTLEY, rector of St. Stephen's Church, Port Washington, N. Y., was elected president of the National Shakespeare Federation at its eighth annual convention, held recently at the Hotel McAlpin, New York City. The Federation comprises Shakespeare Clubs in forty-two States.

BISHOP TUCKER DECLINES ELECTION

IN REPLY to the notification of a committee consisting of the Rev. Dr. Shields, the Rev. R. E. Boykin, and Judge Maginnis, that he had been elected Bishop of Florida, the Rt. Rev. H. St. G. Tucker, D.D., found it necessary to decline the call to this Diocese. Much regret was expressed through the Diocese when this action became known. It is recalled that Bishop Tucker declined a similar call to the Diocese of Michigan last year.

Dr. Shields, who is president of the Standing Committee, will soon call the Committee together, it is understood to decide upon a special Council of the Diocese for the election of a bishop.

DEATH OF MRS. W. A. ATKINSON

MRS. W. A. ATKINSON, the wife of the Rev. W. A. Atkinson, former rector of St. Matthias' Church, Detroit, Mich., died rather suddenly at her home in Detroit, Thursday, June 6th.

Mrs. Atkinson had, for a number of years, been interested in the advocacy of peace and arbitration instead of war. In 1921 she headed a state wide campaign to arouse interest in the Washington Disarmament Conference, since which time she had devoted practically all her time and energy to her ideal. She became the local president of the Women's International League for Peace and Freedom, and was the founder and secretary of the Michigan Council for World Peace, as well as being deeply interested in the Detroit Collegiate Alumnae.

The immediate cause of her death is attributed by her husband to her activities in connection with the "Peace Special" which visited Detroit, June 1st. After acting as chairman at an overflow meeting, she went home completely exhausted, suffering from a nervous breakdown. Up to 1 A.M. Thursday morning she seemed to be resting, but at two o'clock she stopped breathing.

DEATH OF A WAR VICTIM PRIEST

THE REV. JOHN LLOYD, a non-parochial priest of the Diocese of Virginia, and the son of the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, died suddenly in Colorado Springs, Colo., Monday, June 9th.

Bishop Lloyd brought his son to Colorado Springs on Friday, June 6th, suffering severely from bronchial disturbance caused by gassing during the war. Mr. Lloyd died suddenly in a hotel room on the following Monday, while conversing with his father. His condition had been recognized as serious for some time and he had been near death on Easter Day, but had rallied. The Bishop left with the body on Tuesday for Alexandria, Va., where the funeral will be held.

Mr. Lloyd was ordained shortly before the war. Declining to apply for appointment as chaplain because of his youth, he enlisted as a private and served at the front until he was severely gassed at the Argonne. He was unable, after his return, to accept regular work, but did some missionary work in North Carolina until his injury compelled him this spring to stop. He then returned to his parents' home in New York, and finally was taken to Colorado Springs in hopes that he might be benefited by the climate. He was thirty-four years of age.

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DEATH OF ENGLISH CLERGYMAN

THE REV. W. H. G. THOMAS, D.D., a priest of the Church of England, died recently in the Germantown Hospital, Philadelphia, after an operation. He was stricken in Duluth, Minn., May 16th, and was brought to his home in Germantown. He was recovering, when taken ill a second time on May 31st, when he was taken to the hospital.

Dr. Thomas was 63 years old. He was ordained to the priesthood in 1886 by the Bishop of London, after a distinguished career in Oxford University. He received the degree of Doctor of Divinity from that University in 1906. He is the author of a number of books, and is well known in this country and in England as a writer, a preacher, and a teacher.

THE PARISH CASH BOOK

AN INTERESTING MEETING, held in connection with the Council of the Diocese of Southwestern Virginia recently, was a Conference of Parish Treasurers. This was called with a view to assembling such treasurers as might be elected delegates to the Council and any others who could attend; the object being a general discussion of problems and interchange of ideas.

The first matter taken up, and one which evoked a great deal of interest was the use of the *Parish Cash Book*, which is published by the Board of Church Finance in New York at the direction of the General Convention. There were perhaps a half dozen treasurers present who are already using the *Cash Book*, and so great was their enthusiasm in speaking of its simplicity, ease of operation, and general effectiveness as an aid to the parish treasurer that all of the treasurers present adopted a resolution pledging themselves to use the *Cash Book*, and urging it upon all the other treasurers in the Diocese.

Thus a movement is inaugurated looking to securing uniformity in bookkeeping among all the parish treasurers in the Diocese. In the Conference the point was emphasized that all the treasurers have, almost without exception, the same problems in the way of bookkeeping and therefore it is most desirable that they use uniform methods of conducting their work.

CZECHO-SLOVAK CHURCH WEDDING

EVENTS OF POMP and circumstance are witnessed in Church Missions House Chapel from time to time. The latest, with little of pomp, it is true, but much of inner picturesqueness, occurred recently when the Rev. Thomas Burgess, of the Division of Work for Foreign-born Americans, officiated at the wedding of a Slovak couple. The groom was the Rev. Hugo Sebeste, priest of the Czecho-Slovak parish in Jamestown, N. Y., where the congregation has been using our church building. He is also acting president of the organization which connects the nine Czecho-Slovak parishes in the United States. The bride was Miss Yolanda Szabo, daughter of the pastor of the Slovak Lutheran Church in New Brunswick, N. J. Hopefully questioned as to what the bride wore, the reporter could mention only "Oh, a hat and a dark dress!" The interest of the occasion lies in the fact that relations are so cordial among the groups concerned that Church Missions House would be asked to render the service and would respond.

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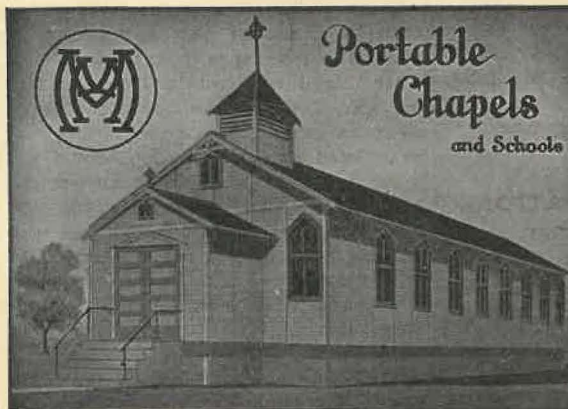
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NEWS IN BRIEF

CENTRAL NEW YORK—Several parishes have recently increased the salaries of their rectors. Among them are Seneca Falls, Cortland, and Clinton.—The Rev. Henry H. Gifford, Ph.D., rector of St. Andrew's Church, New Berlin, was elected a member of the Diocesan Council, to succeed the Rev. E. S. Pearce.—For thirty years, Trinity Church, Seneca Falls, has been accumulating an organ fund. It has now reached proportions which make it possible to install a new organ. The Easter offering was given for this purpose and the new organ will soon be a fact.—The Rev. H. B. D. MacNeil, of Sherburne, has been appointed an examining chaplain.—A set of alms basons and a receiving bason have been given to Trinity Church, Canastota, by Mrs. Avery Clarke, as a memorial to her husband.—Gethsemane Church, Sherrill, has received a new velvet runner for the nave and chancel aisle, new kneeling cushions for the altar rail, and a Turkish rug for the altar foot pace. They were the gifts of Mr. and Mrs. Girard Wayland-Smith.—The women of St. John's Church, Oneida, have guaranteed to raise \$2,000 toward a new organ fund.—Members of Trinity Church, Camden, who always attend the early communion services, have given a sterling silver paten to the parish.—As a result of a canvass in Grace Church, Syracuse, to clear up the mortgage and to make some needed improvements, \$14,500 has been pledged; a portion of this has already been paid, and the mortgage on the rectory has been satisfied. This particular part of the fund was given by one family. When all pledges have been paid in, the parish, with its complete plant of church, parish house, and rectory will be entirely free from debt.—St. John's Church, Ithaca, has given to date \$1,820 for Japanese reconstruction.

COLORADO—Miss Frances Withers visited Denver recently, and spoke at two meetings.—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, recently celebrated the twenty-fifth anniversary of his ordination, and the tenth anniversary of his connection with the parish. A wrought-iron rood screen is to be erected in the church to mark the occasion.—A conference was held in the western section of the Diocese of Colorado, on June 6th, 7th, and 8th, in St. Matthew's Church, Grand Junction, the Rev. W. McMurdo Brown, rector.—The speakers at the various meetings were Bishop Ingley, the Hon. Robert F. Rockwell, Lieut. Governor of Colorado, Mr. and Mrs. W. W. Winne, Miss Irma Hodges, Mr. Malcolm Lindsey, Mrs. V. E. Northrup, Mrs. C. T. Vincent, and the clergy of the various parishes of the district.—Conferences for High School Boys and Girls were held in Evergreen, Colo., for the boys June 7th to the 11th, and for the girls June 12th to the 16th, each parish being entitled to four delegates, two boys and two girls. The Very Rev. B. D. Dagwell, Dean of St. John's Cathedral, was chaplain of the conferences, and the members of the faculty were Bishop Johnson, Bishop Ingley, W. W. Winne, D. K. Wolfe, Jr., Mrs. W. H. Beggs, Mrs. H. F. Hoffman, Mrs. B. W. Bonell, and Canon Douglas.—The Diocese of Colorado has bought a house at 165 Gilpin Street, Denver, to be the residence of Bishop Johnson, who has hitherto been living in Colorado Springs.—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, has been conducting a Mission in St. Mark's Church, West Orange, N. J. He also lectured on religious healing at the Convocation of the District of Oklahoma, and before the Oklahoma Department of Religious Education.

GEORGIA—A ten day Preaching Mission was conducted in St. John's Church, Savannah, the Rev. W. A. Jonnard, rector, by the Rev. J. A. Schaad, from May 15th, to the 25th. The Men's Club sponsored the Mission, handling all details. Besides preaching every night and giving a meditation on personal religion every morning at eleven o'clock at a celebration of the Holy Communion, Mr. Schaad addressed the Gypsy Smith, Jr., Club, and spoke at the Kiwanis Club, the latter of which the rector of St. John's Church is president.—The Rev. J. J. D. Hall, of Philadelphia, held a week's Mission at Christ Church, St. Simeon's Island, the Rev. D. Watson Winn, rector, and during the evening services there was a large attendance.—At St. John's Church, Bainbridge, the Rev. H. Scott-Smith, vicar, out of a communicant list of forty members, thirty-eight received on Easter Day. The offering was \$167, and that of the Church school, \$32.—A committee has been formed in the parish of St. John's Church, Savannah, to raise funds for a memorial reredos to the late rector, the Rev. Wm. T. Dakin.

INDIANAPOLIS—A new organ, built by Casavant Freres, was dedicated at Christ Church, Indianapolis, on June 1st, by the retiring rector, the Rev. James D. Stanley. It is a large

and thoroughly modern instrument in all of its appointments, and is the gift of Mr. and Mrs. Josiah Kirby Lilly, for many years loyal communicants and liberal supporters of the parish, and who, in this gift, but add to many past benefactions.

MARYLAND—The annual meeting of the Church Service League of the Diocese of Maryland, was held on Tuesday, May 20th, at St. Paul's Church, Baltimore. At the morning service the bi-yearly United Thank Offering was presented, and Dr. John W. Wood spoke on Blue Boxes, and What They Do. After the luncheon a business meeting was held.

NEWARK—Benjamin Keyser, said to be the oldest Churchman in the United States, celebrated his one hundred and fourth birthday

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MILWAUKEE, WIS.

at his home near Ridgefield, May 28th. He is described as being as hale and hearty as a man forty years younger.

NEWARK—A great enlargement of Christ Hospital, Jersey City, costing about \$500,000, is projected, with three pledges of \$50,000 each already made. Under the charge of the Rev. Thomas A. Hyde, the superintendent and chaplain, the Hospital has greatly prospered and has won a commanding place on the eastern side of the Diocese.—The long delayed consecration of the Church of the Ascension in the northern part of Jersey City was held by Bishop Lines on Rogation Sunday. The Rev. Edward P. Hooper found, some ten years ago, a debt of \$10,000, part of it a mortgage placed in 1875. Under his leadership all the debts of the parish have been paid and the property in every way renewed.—The building of the new cottage for Bonnie Brae Farm for Homeless Boys, given by the Kiwanis Club, has been begun.—The new parish house at Ridgefield Park is completed and in use.

NEW YORK—On Sunday, June 1st, the Rev. Caleb R. Stetson, D.D., rector of Trinity Parish, New York, made an official visit to St. Cornelius' Chapel, Governor's Island. This is Dr. Stetson's first visit to St. Cornelius' Chapel since Chaplain Thomas E. Swan, U. S. A., became vicar of St. Cornelius' Chapel on January 1st.

OKLAHOMA—The Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of Arkansas, for Colored Work, made a visitation to the Church of the Redeemer, Oklahoma City, May 31st to June 3d. During his visit the Bishop was very busy, attending a number of services, at which he made addresses that reached many people outside the Church, besides making a number of calls on prominent colored people in the city.—It is expected that Oklahoma will have at least five boys at Camp Tuttle, one of the Brotherhood of St. Andrew Vacation Camp Conferences, this summer.—Oklahoma's Fifth Annual Conference of Methods is scheduled to open at Norman, June 8th. The Rev. B. N. Lovgren, in charge of the Church's work in Norman, is the host.

RHODE ISLAND—At the spring dinner of the Churchmen's Club, Mr. Stanton H. King, of the Sailor's Haven, Charlestown, Mass., got hold of the hearts of over two hundred present by having them all join in singing the chorus of a sailor's chante. The Rev. R. W. Magoun, aroused considerable interest in his work as Superintendent of the Seamen's Church Institute, Newport.—An unusually large number gathered at the quarterly meeting of the Woman's Auxilliary at Trinity Church, Bristol, May 8th, to hear "Antipodal Bishops," Bishop Reifsnider, of Tokyo, and Bishop Overs, of Liberia, tell of their work—Miss Platt, the diocesan missionary worker, has taken up her residence at Austin Priory, and will have as an assistant this summer, a graduate of the Deaconess School in New York, Miss Margery Hibbard, who will, in the fall, do rural missionary work in Western New York.—Mr. Audley Clarke, a summer resident at Jamestown, has given a parish house to St. Matthew's Church in memory of his wife.—Christ Church, Lonsdale, the Rev. A. M. Hilliker, rector, is scheduled to observe the Ninetieth anniversary of its organization on Whitsunday, June 8th.—The annual presentation of Sunday School Lenten Offerings this year was at Grace Church, Providence, May 17th, the amount of the offering being \$10,389.16, exceeded all previous offerings.—The Healing Mission under the auspices of the Branch of the Society of the Nazarene of the Church of the Advent, Pawtucket, conducted by the Rev. A. J. Gaynor Banks at St. George's Church, Central Falls, was largely attended, greatly appreciated, and very helpful. At the annual service of the G. F. S., members and associates held in St. George's Church, May 24th, the Rev. John H. Rosebaugh, of Hartford, held the attention of a great number of girls from all parts of the Diocese.—Another impressive G. F. S. service was that held at St. John's Church, Barrington, May 4th, when the Rev. Floyd W. Tomkins, Jr., preached the sermon and nine members and three associates were admitted into the new branch, besides twelve members from Grace Church, Providence.

SOUTHERN OHIO—What a Men's Club can do in a parish is well exemplified in the parish of St. Paul's Church, Chillicothe. Through the efforts of the club fifty men have been confirmed in the parish in the last three years, being one third of the total number presented for confirmation during that period by the rector, the Rev. Francis E. Lee. As an Easter present the congregation gave the Rev. Mr. Lee an automobile, of the coupe type.—Wm. Harvey, Esq., Attorney at Law, a communicant of St. Stephen's Parish, Winton Place, has

been accepted as a candidate for Holy Orders by the Bishop and Standing Committee of this Diocese. He was reared in the Church, confirmed at the Cathedral, and in 1923 transferred to his present parish. He has been very active in the work of the Church, serving as lay reader, chorister, and as teacher of a Bible class. He is a graduate of the University of Cincinnati.—The members of the Cincinnati Clericus and their wives were delightfully

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entertained in June at Fort Mitchell, Ky., by the Rev. and Mrs. J. D. Gibson. Since Mr. Gibson has had charge of old Trinity Church, Covington, that historical Kentucky parish has shown remarkable growth and spiritual life. The Rev. Maurice Clarke who has been serving as Executive Secretary for Religious Education of the Diocese of Southern Ohio in conjunction with his work as rector of St. Peter's Church, Delaware, Ohio, has been called by the Department of Religious Education to become its full-time executive beginning July 1st. After that date the Rev. Mr. Clarke's address will be 277 E. Long St., Columbus, Ohio.

SOUTHWESTERN VIRGINIA—A beautiful window, filling the entire west end of the new St. John's Church, Bedford City, Southern Virginia, will be unveiled at the morning service on June 8th, with appropriate ceremonies, by the Rt. Rev. R. C. Jett, D.D., Bishop of the Diocese, assisted by the rector, the Rev. W. A. Pearman. The window is a memorial to the old residents of Bedford City and the contributions for its erection came from all parts of the country in large and small amounts. The chairman of the committee who undertook the great task of raising the funds for this composite memorial is Mrs. S. G. Humphreys, a member of St. John's Church.

UPPER SOUTH CAROLINA—The Young People's Service Leagues of Christ Church, St. James' Church, and St. Andrew's Church, Greenville, gave recently a unique play for the benefit of the Japan Reconstruction Fund. It portrayed imaginary conditions and affairs in Japan, and was heartily enjoyed by the audience.

PAROCHIAL SOCIAL SERVICE WORK

Provision of a padded cell for proper care of violently insane persons was the practical request made by a social service committee visiting the county jail in Savannah, Ga. The committee represented four parishes. Their action serves as a sample of concrete parish activity in social service, and also as one bit of evidence of the successful effort made by the Department of Social Service to develop interest in jail work. In a wholly friendly and helpful spirit the committee inspected the jail, finding first rate conditions in lighting, plumbing, sanitation, and personal treatment, but only an ordinary iron-barred cell for violent persons. The committee waited upon the county commissioners with their report and were assured of prompt action.

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