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## ANGLO-CATHOLICISM AND THE FUTURE

Editorial

### EXPRESSION WORK IN THE CHURCH SCHOOL

#### A MORE FLEXIBLE MINISTRY

By the Rev. John H. Yates

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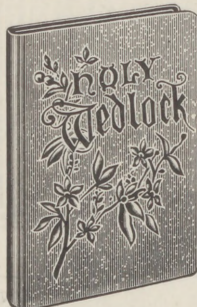
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By BERNARD IDDINGS BELL, D.D.

President of Saint Stephen's College  
Author of "Right and Wrong after the War"

Paper, 75 cents. Cloth, \$1.35. Postage about 10c

The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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THE CURE for most of the world's ills is unselfishness and a putting away of the thought that all things should be viewed with distrust. The man who is unselfish wishes to share whatever he has with others or to assist others in obtaining the good things of life. He gets more out of living because he puts into it more than the ordinary man. Some day the world may learn the truth of the Scriptural quotation, that it is more blessed to give than receive.—*Indianapolis News.*

SPIRITUAL WAKEFULNESS means concentration of purpose.—*Dean Inge.*

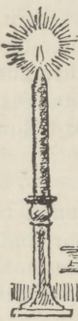
# The Living Church

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MILWAUKEE, WISCONSIN, JUNE 21, 1924

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## EDITORIALS <sup>AND</sup> COMMENTS

### Anglo-Catholicism and the Future

FROM time to time the progress of the movement within the Anglican Church toward the recovery of its Catholic heritage has brought out books of outstanding merit and arresting interest. At its inception that movement produced Newman's *Apologia* and his essay on *The Development of Christian Doctrine*. Excluding from all consideration the various historical, devotional, and doctrinal works of permanent value, we have the right to expect of that movement the production of some work of interpretation and explanation which would in some measure state, as clearly as did Newman, the point of view of a typical thinker and exponent. Newman's own construction of the facts led him to the Roman Church. The most modern essay of exposition and interpretation\* would seek anew the answer to the question Newman so dramatically disposed of in act. Newman solved the problem by a very modern method; by cutting the Gordian knot, and putting himself into a position where for him the problem no longer existed. It is not so with Fr. Knox's book. Whatever else one may find to disagree with, he may not indict the work for surrendering the problem unsolved.

That great question, the more acute today in the light of the urgent insistence of the imperative duty of Christian Reunion, relates to the ultimate destination of the Anglican Communion. There can be no solution, once it has been frankly stated and faced, until there has been fully weighed the whole of the historical basis and origin of the present; one cannot define the Anglican Communion, understand her ideals, or interpret her life, without constant reference to the facts of history and their candid and objective interpretation. So, while *The Catholic Movement in the Church of England* may be construed as a work of apologetic and as a *resumé* of history (and it is certainly just to it to admit both these characterizations), essentially it is neither: It is concerned with indicating the lines upon which will be answered the weighty question, Whither is the Anglican Communion destined?

Anglicanism has always been a part only of a suggested whole. From the point of view of her history, the Anglican Church has neither claimed nor tried to be a self-sufficient entity. There has always been something impressionistic about it. This characteristic has been called a vagueness and indefiniteness. It has been the subject both of execration and of encomium. It has resulted in a comprehensiveness and inclusiveness which have been either lauded to the skies or decried and disavowed. Along with this subtle quality there have survived within the compass of the Anglican tradition two, or perhaps three, different schools of thought. Historically speaking, each of them has belonged to the household, each of them has wrought achievements conspicuously Anglican, and each has perpetuated itself. In varying degrees there have been Anglican ecclesiastics and laymen who have regarded the Communion as a whole as part and parcel of Continental Protes-

tantism (from the time of the separation between the Church of England and the Papacy); there have been those who regarded it as a true branch of the Catholic Church; there have been others who have seen in it a something which was just itself—unique, self-contained, and self-sufficient. In short, two of the points of view traditional in the Anglican Communion would see it as something imperfect, and yet to be completed (though, in some respects, they differ as widely as the limits of the horizon in regard to the terms of that completion), while the third finds satisfaction in the reality.

So of divergent schools of thought within the Church of England and its sister and daughter Communion, there are really only two fundamentally distinct points of view: one is in the main satisfied with things as they are; the other would change them into an ideal as yet unrealized. One sees the problem as that of an essentially static organization; the other, as a dynamic corporation.

With the first there is really no problem: things will "take care of themselves" in the future as they have done in the past; somehow we shall "muddle through"; it is vain to look too far ahead, just as it is futile to demand a program for guidance for the time to come. What our beloved Communion has been, she will somehow continue to be. There is a theory here of buoyant optimism, combined with a *laissez faire* policy in practice. The two cancel each other, and nothing much in the way of constructive guidance is to be expected from those of us who choose to maintain this attitude.

But what of those of us who see in the Anglican Church a fragment of an unfulfilled ideal? To men of this type the problem is pressing: whither shall we tend? There is an urgent, if somewhat feverish, anxiety for the choice of the right road, the proper method, and for knowledge of the Divine plan. There is no satisfaction with things as they are, save as the earnest of better things to come. There is a certain eagerness for that which is not yet realized, an intolerance of the state of things-as-they-are, which may be divine discontent, or may degenerate into simply human impatience and petulant surrender of the problem by some quick route of solution. The idealist who is gifted with patience and sympathetic understanding is the most practical of men. He is the person to beware of, for he is dangerous. He is undeterred by disappointments, consistent in discouragements, and persistent in adversity. Of his sort are the creators of things-as-they-should-be, out of the weltering chaos of things-as-they-are.

FATHER KNOX belongs definitely to the type of idealist who is blessed both with patience and comprehensive sympathy. He puts his feet firmly on the ground of fact. There is little, in the historical part of his book, to which any candid student can take exception. It is a remarkable array of interpreted facts, displaying that luminous insight into their inner connection which unites them into an interesting panorama. Detail there is; enough to be significant, but not enough to be burdensome.

\**The Catholic Movement in the Church of England*. By the Rev. Wilfrid L. Knox, M.A. Gorham, N. Y., pp. xi—282, 1924. \$3.00.

One has the impression of gentle inevitability about the whole of his statement of the past. It is only with his point of view that one can reasonably find fault. One can only rightly challenge his presentation of the facts if he be thought to read this point of view into them.

Here we have a Catholic of the Anglican Communion whose approach to his study is objective, for he sees the salient events of Anglican history from the detachment of the Catholic point of view. "It is possible," he writes (page vii), "that I shall be accused of a lack of loyalty to the distinctive position of the Church of England. But if in being loyal to the teaching of the Church Catholic I am disloyal to the Church of England, I fear that I shall bear the reproach with equanimity." In other words, he belongs to an increasing number of younger theologians to whom there is a greater ideal than that of insular Anglicanism, an authority beyond that of her formularies, and a hope larger than Anglican ideals can offer. With men of his stamp, it might almost be said that the deficiencies of the Anglican Communion are its surest boast, for they suggest the whole of which the Anglican Church is but a part. When he becomes tentatively prophetic, his readers can feel justified in disagreeing with him. What ideal shall be set before us, as the end in view towards which we shall mold the future?

Is the ideal, which is now incoherently operating toward fulfilment, of the sort to be described as a daily endeavor to become more and more Latin? Fr. Knox says that "the main body of Catholic opinion at the present moment undoubtedly favors a certain measure of adherence to Anglican tradition in such matters as the retention of the use of English as the language of liturgical worship, the giving of communion in both kinds, and certain minor matters. Which side will finally prevail it would be unsafe to prophesy" (page 235). Yet he is inclined to feel that the use of the vernacular and communion in both kinds are not "final grounds of division" (page 246) in the event of a possible reunion with Rome. Further, he writes, "It seems certain that the progress of Catholicism in the English Church will sooner or later involve an unmarried priesthood" (page 248). The real difficulty in the ideal which Fr. Knox sets forth, and, with a certain reserve, would present for acceptance, lies in its tacit setting to one side of the genuinely English and Anglican elements in the Church of England tradition. In fact they are really not characteristically English at all: the principle of a vernacular liturgy, the observance of the rule set by our Lord's own method in the administration of the Holy Eucharist, and non-celibacy of the clergy, are all three held alike by all the Orthodox Churches, have a strong Catholic tradition back of them, and are rooted in a long experience of the Church's life, which it is temerarious to disregard.

Having said this, there is still the question propounded by Fr. Knox: Can such matters, purely of discipline, be held as so essential that in defence of them, prospects of Reunion would have to be surrendered? His own presentation of the case gives one pause, when these three matters are set off as if in apposition to the program of a reunited Christendom. But what of the underlying judgment passed implicitly upon non-Roman usages? Is there nothing of abiding value in these three matters—chosen as typical and representative—which is really worth preserving?

THE PROGRESS of true reunion will not be materially advanced by an attempt at outward conformity to a system, the genius of which is inherently alien to the non-Latin world. There is no question as to the matters in dispute being of divine institution, except in the case of communion in one kind, where the example of our Lord is against the practice. There is the most cogent reason for regarding these matters as not lightly to be given up, for they have had an essential connection with the integral life both of Orthodoxy and of the Anglican Communion. Whatever the future may hold for the Anglican Church will only be best realized when that Church is acting most true both to her own past as a part of the whole Church, and to the past of the Church as a whole. Whatever individuality she may possess, under God, is not of the sort to militate against her loyalty to her Lord. The truest growth of that Communion in the future will be made in terms true to herself. John Smith may be in every way an estimable person, but Henry Jones cannot pay him the deference of imitation,

through copying his superficial characteristics, and think that the imitation is anything but sincere flattery. John Smith must be John Smith, and he does not become a better John Smith by turning himself into a feeble copy of some one else.

Whither are we tending? The future is with those who see clearly, and in the power of their vision, give proper guidance. We still need some authoritative direction, which will be as honest and as candid as this book of Fr. Knox, cast in terms which will make the needed appeal both to conscience and mind of Anglican Christianity. What we have been we may learn; what we may be belongs to those, under the Divine leadership, who can see aright, work with patience and sympathy, and translate their ideals into effective language of act and expression, for the enlightenment and inspiration of our fellow Churchmen.

IT HAS never been the practice of THE LIVING CHURCH to comment upon the national political conventions, nor shall we do so now. What we have to say in regard to national policies is said between elections and not when elections are pending.

Wisconsin at the Convention Yet we trust it may not be amiss for us simply to remark that there are a great many people in Wisconsin who were not represented by those who claimed to speak for Wisconsin at Cleveland last week.

### ACKNOWLEDGMENTS

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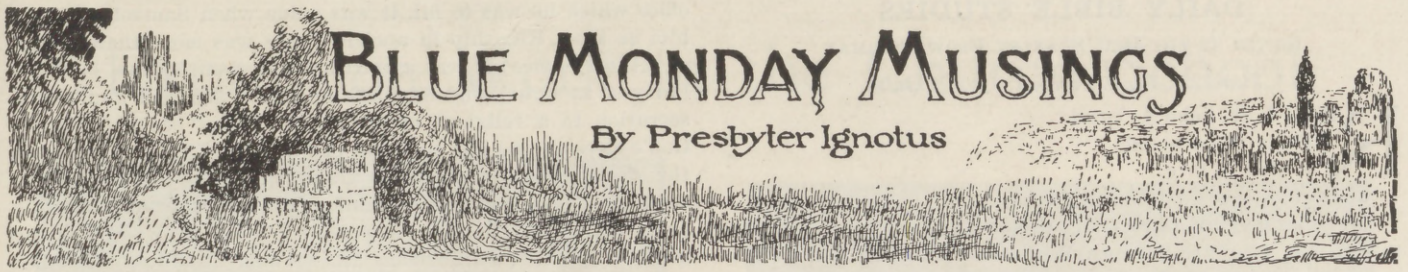
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### A SECRET

There is a secret hollow in the hills;  
A foot path leads there through a tangled wood,  
A foot path all unnoticed from the road.  
Wide is the road and smooth, and all day long,  
From dawn to dark the pleasure-seekers pass,  
On their swift way, with laughter and with song,  
And some in eager quest, unsatisfied.  
O secret hollow in the circling hills,  
Thy tender beauty all unnoted lies,  
Untrodden by the pleasure-seeking feet!  
Thy wildflower carpet of a thousand hues,  
Thy subtle perfume stealing on the breeze,  
Thy canopy of far-flung waving boughs,  
The magic of thy shifting light and shade,  
Thy fearless song-birds' happy symphonies,  
The music of thy slender, rippling stream.  
O, lovely secret of the shielding hills,  
The careless pleasure-seekers passing by,  
See not the little path that leads apart.

Mrs. J. D. H. BROWNE.

THE THOUGHT of the Glory of God never passes away. It bears the soul up. It triumphs over all discouragement. It enables us to work where all is distasteful. It enables us to persevere where failure seems certain and success impossible.—*The Cowley Evangelist.*



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE world is all in a purple haze of lilacs! What can be more beautiful? I have been reading that exquisite threnody—the most exquisite in our language. I am almost tempted to say—*When Lilacs Last In the Door-yard Bloomed*; and it is notable (not there alone, but in much that Whitman has written) the lilac blossoms recur, wholesome, rustic, real, speaking of old farm houses overshadowed by their fragrant branches, of clumps growing by lonely hollows where they are all that is left of the bygone habitations, of hedges, thick, almost impenetrable, along winding, narrow country roads: strangely reminiscent, like box, though more intimately delicate.

Even as I write, the glory passes; for lilac-time is too brief, alas! But I am grateful to the blossoms for having sent me once more to Whitman. Culture is well defined as the art of selection; and that art Whitman plainly lacks. In his passion for inclusiveness, he gathers too much altogether; his endless catalogues grow wearisome; he upturns the flat stones in his Elysian fields, and watches the scurrying of ugly beetles with as much zest as he gives to the hermit-thrush singing. But, having said so much, there remains far more to be said on the other side; his honesty, his close observation of actual beauties in things natural, his unreserve of enthusiasm, above all, his passion for friendship.

HERE ARE some passages, surcharged with that fervor of spirit:

"I hear it was charged against me that I sought to destroy institutions,  
But really I am neither for nor against institutions,  
(What indeed have I in common with them? or what with the destruction of them)  
Only I will establish in the Mannahatta, and in every city of these States, inland and seaboard,  
And in the fields and woods, and above every keel little or large that dents the water,  
Without edifices or rules or trustees or any argument,  
The institution of the dear love of comrades."

THIS "institution" he calls Democracy, and writes of it:

"Come, I will make the continent indissoluble,  
I will make the most splendid race the sun ever shone upon,  
I will make divine magnetic lands,  
With the love of comrades,  
With the lifelong love of comrades.  
I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies,  
I will make inseparable cities with their arms about each other's necks.  
By the love of comrades,  
By the manly love of comrades."

AND AGAIN:

"I will sing the song of companionship,  
I will show what a love must finally compact these,  
I believe these are to found their own ideal of manly love, indicating it in me,  
I will therefore let flame from me the burning fires that were threatening to consume me,  
I will lift what has too long kept down those smouldering fires,  
I will give them complete abandonment,  
I will write the evangel-poem of comrades and of love,  
For who but I should understand love with all its sorrow and joy?  
And who but I should be the poet of comrades?"

"My comrade!  
For you to share with me two greatneses, and a third overruling, inclusive, and more resplendent,  
The greatness of Love and Democracy, and the greatness of Religion,  
Each is not for its own sake,  
I say the whole earth, and all the stars in the sky are for Religion's sake."

AND THEN, in a superb phrase, the meaning of which very possibly he did not fully comprehend:

"My rendezvous is appointed, it is certain,  
The Lord will be there and wait till I come on perfect terms,  
The great Comrade, the lover true, for whom I pine, will be there."

IT IS EASY to lose the first enthusiasm of youth for friendship in the abstract, and for friends in particular. The critical spirit, which looks censoriously upon all, and strives to find ground for self-exaltation by discovering flaws in others, is fatal to friendship. And the tendency to withdrawal, to a kind of haughty solitude, carries its own Nemesis in the isolation it causes, which is not to be bridged readily even at one's subsequent desire. How much better this:

"Recorders ages hence,  
Come, I will take you down underneath this impassable exterior,  
I will tell you what to say of me.  
Publish my name, and hang my picture as that of the tenderest lover,  
The friend the lover's portrait, of whom his friend his lover was fondest,  
Who was not proud of his songs, but of the measureless ocean of love within him, and freely poured it forth,  
Who often walked lonesome walks, thinking of his dear friends, his lovers,  
Who pensive away from one he loved, often lay sleepless and dissatisfied at night,  
Who knew too well the sick, sick, dread lest the one he loved might secretly be indifferent to him,  
Whose happiest days were far away through fields, in woods, on hills, he and another wandering hand in hand, they twain apart from other men,  
Who, oft as he sauntered the streets, curved into his arm the shoulder of his friend, while the arm of his friend rested upon him also."

ONE HAS FELT the universal appetency of friendship; the insatiable thirst for the knowledge of love of one's fellows far away. I remember a certain small boy who used to turn the pages of the big atlas, spelling out the curious foreign place-names, and coming near to tears at the thought of all the delightful foreign boys and girls dwelling in them whom he never could get to know. This strikes the same note:

"This moment yearning and thoughtful, sitting alone,  
It seems to me there are other men in other lands yearning and thoughtful,  
It seems to me I can look over and behold them, in Germany, Italy, France, Spain,  
Or far, far away, in China, or in Russia or Japan, talking other dialects,  
And it seems to me if I could know those men I should become attached to them as I do to men in my own lands.  
O, I know we should be brethren and lovers,  
I know I should be happy with them."

HERE AGAIN is a vision:

"I dreamed a dream, I saw a city invincible to the attacks of the whole of the rest of the earth,  
I dreamed that was the new city of friends,  
Nothing was greater there than the quality of robust love, it led the rest,  
It was seen every hour in the actions of the men of that city,  
And in all their looks and words."

AND THIS, the end of *The Song of the Open Road*, sums up his teaching:

"Comrades, I give you my hand,  
I give you my love more precious than money,  
I give you myself before preaching or law;  
Will you give me yourself? will you come travel with me?  
Shall we stick by each other as long as we live?"

I SPENT some hours recently with a young man who is going across for the first time this summer, helping to plan his trip; and the zest was so great that I almost forgot all the wise things with which I had comforted myself for not going, and telephoned to make a reservation for myself. He was sensible enough to resolve on spending his six weeks wholly in the British Isles, not endeavoring to see the whole of western Europe in that brief time; and when I had got out a late guide-book, a *Rucksack* unused since my last tramp through the Schwarzwald, and some assorted memories of out-of-the-way corners of England and Scotland, I felt quite as if I were going, too. That must wait till next summer, *Deo volenti*. But I hope to enjoy it all by proxy, somehow.

## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*June 22: First Sunday After Trinity*

READ I St. John 4:7-end.

Facts to be noted:

1. God is love.
2. Perfect love casteth out fear.

In some way or other many people are a prey to fear. The things they fear are various. With some it is the fear of disaster, loss, or death. With others it is the dread that circumstances may turn against them, or that they may be inadequate to meet the future. With still others it is the vague disquiet that the harsher experiences of life create. Whatever the cause may be, the happiness of life is marred by a sense of apprehension. It is this state of mind which the Bible is always addressing with its words of encouragement and consolation. "Fear ye not," is everywhere written in its pages. There is no cause for fear if we understand the character of God, and His relation to us. God is love; He is our Father. We are in His care, and, at every moment, His infinite love embraces us. It is true that many of the experiences of life are as inexplicable as they are hard to bear, and often the only resource is patience and unquestioning trust. But, if God is love, we cannot give way to fear. God is able to save us, and we believe He will be able to justify His ways to us. The way to master fear is to fill our minds with the thought of God's love. Perfect love casteth out fear.

*June 23*

Read I Samuel 9:1-15.

Facts to be noted:

1. Saul was a type of splendid manhood.
2. His fruitless search leads him to Samuel.

The readings for the week introduce us to the perplexing character of Saul. No man began life with greater promise, or showed capacity for high office more than he. He was endowed with physical strength and beauty, with high intelligence and practical ability. In his youth he showed himself sensible and modest, and ready in perplexity to seek the guidance of God. He seemed just the man to initiate the experiment of kingship in Israel. It is interesting to note in the early history of Saul how commonplace and almost trivial incidents lead to the threshold of great events. Strayed beasts brought Saul across the path of Samuel; Samuel brought him to the throne. No task in life, however simple, is without consequence. The most insignificant moment may prelude an opportunity or a testing. It is important, then, how these tasks be done, or these moments lived. A man is only ready for great duties when he has learned to perform the small ones with fidelity and thoroughness.

*June 24: Nativity St. John Baptist*

Read I Samuel 9:15-end.

Facts to be noted:

1. Saul meets Samuel.
2. Samuel sees in him the desired king.

Samuel had resisted Israel's demand for a king, partly because a temporal kingship implied a denial of God's sole sovereignty in Israel, partly because contemporary monarchy was inseparable from absolutism. But, once having yielded to the demand, the prophet was concerned to see the right man upon the throne. Samuel had well reviewed the possibilities, weighing and testing the fitness of the great families to supply the future ruler. Saul would not have been, by reputation, at least, unknown to him. It is possible that public opinion pointed to him, and it is certain that Samuel felt his choice was divinely guided. We may be sure that Samuel's testing of Saul was thorough. If he accepted him as the king, it was because the prophet saw in him the necessary qualifications for the office. Saul was, at that time, largely a product of his home where he had been brought up in stern simplicity. Many a man starts life with promise because his home has been what it was; he fails to fulfill the promise because he has allowed himself to forget his home. So it may have been with Saul.

*June 25*

Read I Samuel 10:1-14.

Facts to be noted:

1. Samuel anoints Saul.
2. The Spirit of God comes upon him.

If reminder were necessary to Saul of the solemnity of the

office which he was to fill, it was made when Samuel anointed him as king. Kingship in ancient times was more than a civil or military office; it was a spiritual function. It must be peculiarly so in Israel, and Samuel's anointing signified Saul's consecration to a religious office. The anointing brought with it God's blessing and His spiritual endowment. The emphasis upon the spiritual character of the kingly office was further heightened by Samuel's charge to Saul to associate himself with the prophets. In his exalted and receptive mood Saul received the gift of spiritual enthusiasm and power. "God gave another heart." He began his task as a spiritually consecrated man. It was only when Saul allowed himself to lose God's spirit that he began to degenerate as man and king.

*June 26*

Read I Samuel 10:14-end.

Facts to be noted:

1. Samuel calls Israel together.
2. Saul is chosen king by lot.

In his certainty that Saul represented both the choice of the people and of God, Samuel had anointed him as king. But Saul was not yet king. Government in early Israel was to a large extent democratic. Important measures were considered at popular assemblies, and a vote was taken, which registered the opinion of the heads of families. The vote often took the form of the lot. It was just this kind of popular proceeding which Samuel saw would be endangered by the establishment of the monarchy. The will of the king would militate against the right of judgment by the people, and, in time, the privilege and power of crown officers and nobility would encroach upon the power of the people. It is often the irony of fate that popular privilege is exercised to bring into being the power which is destined to destroy it. Throughout the history of Israel religion was the safeguard of the people's rights. Autocracy never became entrenched upon its soil as it did elsewhere.

*June 27*

Read I Samuel 11.

Facts to be noted:

1. Saul conquers the Ammonites.
2. He is crowned king.

Kingship, especially when not hereditary, rests among primitive people largely upon personal prowess; the test of ability to rule is judged by military prowess. The king must lead his armies to battle. Such a role suited Saul. The test came early in Saul's career. A neighboring kingdom began to harass one of the border cities of Israel, imposing the most brutal terms as a condition of peace. Saul responded with energy. He mobilized the fighting forces of Israel with unexpected swiftness, and routed the enemy in what was evidently a surprise attack. The effect of his victory was to consolidate his kingdom. The opposition which existed in some quarters to Saul was discredited and overcome, and Saul was enthusiastically crowned at the ancient shrine at Gilgal.

*June 28*

Read I Samuel 15:1-24.

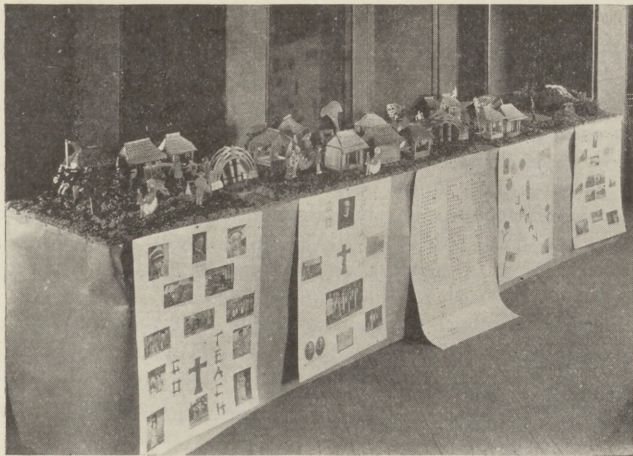
Facts to be noted:

1. Saul disobeys Samuel.
2. He shows his characteristic self-will.

Saul again proved his military capacity by his victory over Amalek. Contrary to the advice and warning of Samuel, Saul made terms with the enemy, and spared the king and his people from the destruction which the prophet imposed. Our sympathies are upon humanitarian grounds with Saul. He knew how to be merciful (see I Sam. 11:13), and mercy was not characteristic of the times. But the prophet realized the moment was critical. A dangerous enemy was in the power of Israel; if spared, it would be a constant menace. It was a time for summary action, and Saul allowed an opportunity to slip through his fingers. The king, as his power grew, grew less willing to accept the counsel of his best and wisest adviser. His earlier modesty left him. He grew self-willed; he began to exhibit the moody pride which, in the end, was to be the cause of his downfall. Power is the crucial test of character, and Saul was failing to meet the test.

ST. PAUL'S expression of Christian hope is not deliverance from the body, but redemption of the body. The redemption of the body is the last stage in the great process of adoption by which we are made sons of God.—*J. H. Bernard.*

# Expression Work in the Church School



MADISON CHURCH SCHOOL EXHIBIT, 1924



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THE experience of the Church school of St. Andrew's Church, Madison, Wis., of trying to make an exhibit of expression work on weekdays in Lent in the Church school, proved so stimulating last year, when the subject was Liberia, that it was decided to repeat, in 1924, this work with Japan as the subject. The same ideas were carried out as described in the issue of *THE LIVING CHURCH* of August 11, 1923, but they were amplified on the basis of previous experience. Emphasis was placed on individual effort, on class work, and on corporate effort of the entire school, and prizes were given for best individual note book, the best individual essay, the best individual manual exhibit, the best class exhibit, and the best class note book, and the determining considerations were devotion, application, and originality.

In the Primary Department each child made a note book compiled from clippings from Church papers, notably *The Church At Work*, and from little suggestive objects made, cut out, and colored by the children themselves. In the Intermediate Department, each class decided its own activities, thus developing initiative and originality. In one class, for example, the children made note books containing complete maps and full information, giving the name and location of all churches, missions, hospitals, orphanages, schools, and other fields

of activity of the Church in Japan. Another class made study of special subjects and embodied the results in special note books; such, for example, as the earthquake, the leper work in Japan, the position of women, and the status of the Nippon Sei Kokwai (the Holy Catholic Church in Japan). Another class made a summary history of the mission work in that country, and printed it on large cards that could be easily read at a

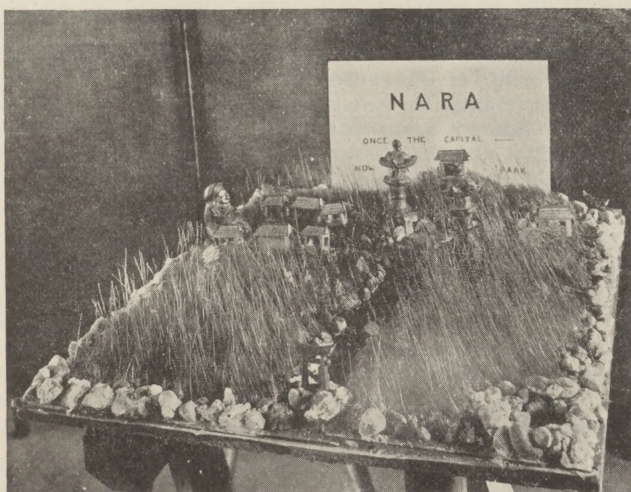
distance. One class conceived the original idea of having a Japanese theater, with Fuji in the background, and displaying three prominent elements which symbolized the Church by an altar, and the school and the hospital each by a building.

Considerable originality and research were used by the children to secure Japanese legends and traditions and to typify these by models made of paper pulp or clay. These were explained either by printing the story so as to be read by the observer, or, in the case of the original

exhibition, by one child in Japanese costume telling it. In the representation of Nara, once the capital and now a deer park, the members of the class planted grass seed in wet paper pulp, without the admixture of any earth at all, and, in about two weeks, the grass grew to a great height. The best individual note book



MADISON CHURCH SCHOOL EXHIBIT, 1924



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contained perhaps twenty-five or thirty pages, giving statistics on the facts and history of the Church, of the commercial and industrial conditions in Japan, and of the general climatic and physical aspects of the country, particularly those which caused the disaster of the recent earthquake. This note book contained pictures clipped from various sources, and was a very complete pictorial portrait of the country. Several classes in the intermediate department, as well as the children in the primary department, made posters. The work of the school, as a whole, was represented by the miniature village constructed entirely by the members of the school. The base of this was paper pulp, the lakes and rivers being formed of glass over blue paper, and the houses and trees being cut out from models obtained through a kindergarten supply house.

The question might well be asked as to the object of all this activity, and it may be answered by comparing the results in the school with previous years. The children came on one weekday afternoon in Lent to a service, which was followed by a talk, often illustrated by slides, and which was, in one or two cases, given by Japanese students themselves. The attendance, which was kept on a chart, was six or eight times greater than before any such expression work was done. The interest aroused among the children in the mission work in Japan was so great that several classes made gifts to send to the stricken Japanese children. Others adopted an orphan child in that country, and still others made useful presents to be shipped there. Bishop McKim himself was present at the date of the showing of the exhibit. To all those children he was an old friend rather than a stranger, and he spoke to them after the Japanese missionary play, which the children themselves prepared and gave.

This exhibit has been shown in Madison and at the Convocation in Janesville, and will be sent to the Racine Conference in July.

#### MINISTERING TO OUR LORD

A GRATIFYING INDICATION of the lead being taken by the Church, through its clergy and members, in ministering to our Lord in the persons of His sick and needy brethren, is shown by the following account, also from the secular press, of work done by a Church chaplain in a public institution:

"The service was held in the little brownstone chapel at the City Home for the Aged and Infirm on Blackwells Island. White letters on the board beside the church door spelled out to the visitor in the box-hedged path this legend:

'Grieve Not That Ye Are Not Known Here,  
But Grieve That Ye Do Not Know Those Who Are Here.'

"The church door opened and an old man swinging on crutches came out, followed by one who supported his weight on a rudely whittled cane.

"'Chaplain Ussher?' said the first, in answer to a question. 'Oh, he'll be here in time for the service. He's around in his offus. He holds service here every day in the year.'

"The chapel room was a quiet place; in that sanctuary one could picture the processional of bowed heads and tired souls that in three decades had passed that way. The bell was tolling now, and Chaplain Ussher had begun to play a hymn on the organ. His assistant led in the singing:

"'Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer.'

"Quavering voices sang the air. Gray heads and shrunken bodies, shriveled hands and trembling lips made up the congregation—frail shadows of men and women who started bravely and blithely down the road of life not many years before. Shadows of what was mortal, yes; but of the spirit, perhaps only the beginning.

"A lump came in the visitor's throat as those lowly ones took up the liturgy.

"The service over, the worshipers came stiffly out of the pews, yet eagerly, for all their faltering steps, to place their hands in the Chaplain's. One couple came up the aisle like a pair of soldiers, martial and brisk—a tall, thin old man with one good leg and one good eye, and on his arm a tiny woman completely blind. Every morning this gallant old cavalier calls at the blind women's ward for this tiny woman, who could not come to church if some one did not bring her. 'We call them our Darby and Joan,' said the Chaplain's assistant.

"The Episcopal City Mission, which maintains Dr. Ussher's work on Blackwells Island, recorded 40,000 attendants at his services last year."

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

#### "WHAT IS TRUTH?"

AT THE commencement of the Episcopal Theological School at Cambridge, Mass., June 12th, the duty of conferring the degree of Bachelor of Divinity was entrusted to Mr. William H. Lincoln, chairman of the board of trustees. Mr. Lincoln is a venerable and godly layman of eighty-nine years, an old-fashioned Churchman. In his charge to the recipients of the degree, he said:

"What is Truth? The cry has come down to us through the ages, and comes now to us with increased intensity and force. Our views of Truth may change with the increase of knowledge and research and study of the Sacred Scriptures. We may have varying conceptions of Truth, but Truth itself remains forever the same, shining with the same steady light. Truth is no longer to us a sealed book, but rather it is an unfolding thought: 'Thy Truth reacheth unto the clouds.'

"A chief requisite for the knowledge of Truth is obedience to the will of God: 'He that doeth His will shall know of the Doctrine.' It is thus that the soul is brought into closer communion with God and under the influence, inspirations, and guidance of the Spirit.

"The Apostles were poor, unlearned men, but they had been in the companionship of Jesus, and had been taught by Him; and they were told that they must suffer persecution and be brought before Kings and Rulers and Council for a testimony; and they must not be anxious what they must say, for 'the Spirit would give them utterance.'

"When Jesus stood before the Roman procurator, He declared that He came into the world to bear witness to the Truth. This remarkable statement drew from the lips of the Roman the question, 'What is Truth?' There was silence; no reply; and even the power of imperial Rome could not force it. The heart and the mind and the soul of Pilate were not in a condition to receive, understand, or believe it, if declared.

"On another occasion, Jesus said: 'I am the Way, the Truth, and the Life.' And you, my friends, His followers, His disciples, priests in the Church of God, are to go forth to bear witness to the Truth. What a duty! What a privilege! And what a responsibility!

"Bear you faithful witness to the Deity of Jesus Christ, the divine Life of the perfect Son of Man! Bear you witness to the great fact of the glorious Resurrection, and of His subsequent appearance to His disciples at various places, that they might be living witnesses of the Truth.

"Bear you witness to the Truths revealed to you in the Sacred Scriptures. Bear witness to the Truth manifested in your own experience, and developed in your lives. Bear witness boldly, in confidence and in faith, nothing doubting, and in the spirit of charity and brotherly love.

"And so may you go forth from this school of sacred learning to preach the Word, bearing witness to the Truth; baptizing the present with the highest aspirations for the future."

#### SELFISHNESS

"WE HEAR a great deal said in the world today of rights. We need to hear more said of duties and responsibilities. We hear those who demand the 'right to self expression.' Well, that may be all right but it depends upon what you mean by it. To some of those who talk the most about it, it seems to mean a life of complete selfishness—disregard of all obligations to man, to their country, to civilization. Who, if he thinks at all, can think of a life of selfishness and disregard of duty as a life of self-expression?

"Nothing admirable ever came from that principle in history. Selfishness leads to nothing but wreck and ruin for the individual and the society of which he is a part. It is as far from happiness as hell is from heaven—a shallow, unintelligent delusion.

"I cannot imagine Jesus Christ taking the position of a pacifist between good and evil, or standing neutral between right and wrong. There should be no sentimental, weakly, compromising spirit in the true Christian. Christianity means that we should stand with all our might for the things we know are right. We should do it in kindness, as well as in fearlessness and firmness. Lack of love and kindness makes life dark, hard, and disappointing; love makes it holy, beautiful, and good."—*The Rt. Rev. W. T. Manning, D.D.*

LET ME REALIZE my creed in thought, prove it in experience, illustrate it in character, obey it in daily practical life!—*W. L. Watkinson.*



# A More Flexible Ministry

BY THE REV. JOHN H. YATES

THE Apostolic Church was primarily missionary and evangelistic. This, in the nature of the case, it had to be, for the Church then faced a world ignorant of Christ and hostile to His message, and it was necessary to preach the word "in season and out of season." Yet even so, with the need of preaching great as it was, there was room for a diversity of gifts—"some apostles, some prophets, some evangelists, and some pastors and teachers." There was a high degree of specialization in the ministry with a consequent flexibility.

With the changes which came about in the subsequent two thousand years, changes in the relation of the Church to the world on the one hand, and on the other hand of the different parts of the Church's own varying inner life, it happened of necessity that the gifts most needed with the advent of each new condition, came more or less into prominence. Now great preachers rose to bear the Word to the vast hosts of the heathen that needed evangelization, now scholars came forward to solve knotty and vital problems of theology, now statesmen within the Church stood up to battle for the right of the Church to influence the counsels of nations. Specialization and flexibility obtained in the ministry for centuries.

But in that period of English Church life in which the special genius of our own branch of the Church was largely formed and more or less firmly fixed—at least, so far as the function of the ministry is concerned, which is what is being here considered—the Faith was quite generally established throughout England, so that there was no special need of evangelization within the limits of the nation, while world conditions were not such as to encourage missions abroad. Also the problem of the relation between Church and State no longer pressed for solution, and theology was quite generally traditional in its main outlines. Evangelists, statesmen, scholars, even teachers, were not so much needed as pastors, for the emphasis then was upon that orderly growth in the spiritual life, which, while it cannot safely dispense with preachers or teachers, does call primarily for pastors. Under these conditions the parish became the unit of Church life in England, and thence in this country, and the parish priest was the chief instrument in the work of spiritual upbuilding. Exceptions may be brought forward to all this, of course, but I think my contention is generally true; enough so, in fact, for me to be able to say, with little fear of contradiction from those who know the facts, that the pastor and parish became characteristic of the Church's life, as indeed they still are.

This condition has its undoubted advantages, but it has also serious drawbacks. It tends to defeat the proper exercise of special gifts in the ministry: witness the restrictions placed upon John Wesley, who was not suffered to preach in other parishes in violation of canon law made in the interest of the parish. And it tends further to demand the impossible, for it expects of the parish priest that he shall be a good preacher, a good pastor, a good administrator and organizer, and all this with sufficient scholarship to be an intellectual leader as well. Such a demand is absurd. Who would expect one man, to state a somewhat parallel case, to be a good poet, a good business man, a good engineer, a good lawyer, and a good musician? One speciality is about enough for one man.

The point here raised is a serious one. It is important enough to justify much thought and consideration. It is not new, but neither has it yet been satisfactorily worked out. Our Church is notably weak in ability to make effective use of the diverse gifts of the Spirit in her ministry. As a result there is much waste of good material and much restlessness and unhappiness among the clergy. How many gifted preachers there must be whose gift is choked in the constant round of parish duties, duties for which they are, in all probability, ill adapted, since the gift of preaching and the pastoral gift are seldom combined in one man. On the other hand, how many good pastors are worried sick because they cannot preach effectively. As for scholars, I have lived long enough to see real tragedy among them also. How heartbreaking it is to see

scholarly men driven from pillar to post because they are utterly unfit to do routine parish work. The fate of many has been, in the end, to live in some little country town, cut off from books, and too poor to buy them. Is this necessary? Some scholars are used by seminaries and colleges and some leave the ministry to teach outside the Church. But many are not so fortunate. Besides, the Church needs them all.

Again, what is a man to do who is conscious of a call to the work of an evangelist, of a preacher, and who is set to work in a place where the need is primarily for an organizer, or a pastor? It is folly to shut our eyes to the fact that a man so placed is unadapted to his work. The result is, too often, discouragement and failure. The Church should be organized to fit the God-given nature of the ministry, namely diversity of gifts. It is futile to try to train the ministry to fit a human theory respecting the organization of the Church.

In the Church, under the present system, a man taking up the rectorship of a parish is expected to attack his work from half a dozen angles at once. He must preach well, must be a leader in the Church school, must visit the parish as quickly as possible, must help solve financial problems, understand business methods, outline policies of parish work. But whoever is obliged to meddle with many things can never be more than a tyro in any of them. To preach well, for example, is an art, an art as difficult as painting or playing the piano. Certainly, it is more difficult than the latter, because it is creative. It is like the art of the poet or the composer. It is, therefore, a life task in itself. To be a good business man, also, is a matter of much training and experience. The ministry is full of mediocre preachers, half developed business men, pastors who can do little more than make social calls. Is it strange, then, that men no longer look to the ministry for leadership? There are exceptions here and there, of course. I am speaking generally, not of the rare exceptions.

But, granted the condition, what can be done about it? In answer to this question I can only indicate a few things in a very general way in this very brief and condensed article. In the first place, we must look upon the Church not as a congeries of parishes but as a whole, as the great instrument of Christ to do His work in the world. Clergy and laity must be made to grasp this simple truth. Next, opportunity must somehow be given for the development of special gifts in the ministry. If a man shows evidence of possessing the gift of preaching, for example, he should be noticed and encouraged and given opportunity to develop it freely. How is he to be paid? From a national fund created for the purpose. Where is he to work? Wherever he is needed in the whole field of the Church. Nor have I in mind the holding of missions only. These have decided limitations. They require much preparation, can only be held at long intervals in the same parish, and they have a tendency to be very formal and, hence, ineffective. But men, recognized as specialists in preaching, would be welcomed almost any time in any parish for a Sunday. Local jealousy on the part of the parish priest would largely pass, once it was distinctly and widely recognized that there is a diversity of gifts in the ministry. Moreover, the death blow would be struck at the present barbarous method of committees of vestrymen going to hear a man preach when they are contemplating calling a rector. As it is, there is an inevitable rivalry between parishes to obtain the best preacher. One parish gains only at the expense of another, and the Church as a whole gains nothing by these constant changes; rather, it is weakened by them. But this whole matter is far too important and complicated to be dealt with here. I wish simply to indicate its possibilities.

But why say more? This article is already too long. The habits of great organizations are, for the most part, very fixed. They create a deadly inertia extremely hard to overcome. But something should be done. The world needs the leadership of the Church now as it did in the days of the Apostles. Such leadership, to be effective now, must be, as it was then, flexible and diversified.

# Pentecost and the Being of God

BY THE REV. J. F. WEINMANN

THE Bible dictionaries say that Pentecost among the Jews is the fiftieth day from the offering of the barley sheaf during the feast of unleavened bread. It celebrated the wheat harvest, the closing of the grain harvest, wheat being the last to ripen.

In post-biblical times the Jews held Pentecost to commemorate and to celebrate the giving of the law at Sinai, which was calculated as having taken place on the fiftieth day after the exodus.

Modern Jews accept this and celebrate the previous night by reading the Law and other portions of Holy Scripture. It seems also to be a time of what they call Confirmation, and young people are graduated from religious schools, probably like our Church or Sunday schools, and probably, also, they hark back to the ancient custom of making a boy a *ben-torah*, or son of the law.

With us as Christians, of course, Pentecost is Whitsunday, the birthday of the Church; that is, the Christian Church, or the Church in the Christian dispensation, the dispensation of the Spirit, and the festival commemorates and celebrates the giving of the Holy Spirit in special measure and in special manner, in fulfilment of the promise of our Lord to send the Comforter after He Himself should return to the Father.

It is the last point in a diagram of the Incarnation, leaving the Incarnation a present reality—our Lord present in His Body, the Church, by His Holy Spirit, working out salvation, looking to the consummation, we all being workers together with God and building ourselves up by His Grace in our most holy faith, and growing more and more unto and into a perfect man.

It is the last point, the other points being somewhat as follows: First, the ages before the world was, when, as a number of texts say, it was foreordained and determined that the Second Person of the Trinity should, one day, become incarnate and redeem or save human creatures from sin; second, the Manger, the *crèche*, the Christ Child, Immanuel, God with us, the actual coming or incarnation of God in human flesh—God was in Christ, reconciling the world unto Himself; third, Good Friday, the actual work upon the cross—"greater love hath no man than this, that a man lay down his life for his friends"; fourth, the Resurrection, the first Easter, triumph over death—"death hath no more dominion over Him." He hath brought life and immortality to light through the Gospel; fifth, the Ascension, the return whence He came, to the glory which He had with the Father before the world was, where He, our great High Priest and Elder Brother, ever liveth to make intercession for us; and then, last of all, as above, the fulfilment of His promise, the sending of the Holy Ghost, the Comforter, the Paraclete or Advocate, "who helpeth our infirmities with groanings which cannot be uttered," who is the life of God in our Lord's Body, the Church, making the Church not merely an organization, a voluntary association of individuals for ethical culture, but an organism having life and giving life to all in communion, to members, to those who "abide in Me and I in them," as branches in a vine.

Thus we have an extension of the Incarnation to the very hour in which we live, our Lord present with His Church, "Lo, I am with you always, even unto the end of the world."

So it is that in Pentecost and Trinity Sunday we have a sort of summing up or consummation of all that the calendar of the year has brought together of Christian doctrine, a sort of recapitulation, and a look again into the mystery of the Being of God, as the Church has made bold to frame in human language what neither language can now fully tell nor mind conceive. Man knows not yet the mystery of his own being, and how can he then even approach to a comprehension of the Incomprehensible? "Canst thou with searching find out God?" Faith postulates this Supreme Intelligence, this Eternal Love, this Person from whom all persons take their life and by whom and to whom are all things created.

Perhaps never more than now do we need to bring ourselves back to a realization of this Faith. "We have but faith,

we cannot know, for knowledge is of things we see." Never more than now did the world need to relate itself back to God—"in the beginning, God." God outside His world, transcendent; God inside His world, immanent: not deism, not pantheism. God is a Person, a Spirit, as we are spirits. But spirit is mystery. We are mystery. We do not see one another. We see the outward form or temple in which dwells what we call ourselves, our spirits; but this inward spirit we do not see. In some such way, may it not be, the world may be a manifestation of God, or, to put it crudely, the physical universe may in some sense be the Body of God, the outward visible form of the Invisible Spirit? Then, Tennyson's reflection, as he plucked the flower from the crannied wall, has a real meaning. If we could know all there is to be known of the wondrous wild and cultivated flowers, manifestations of God, then should we know God. Meanwhile we so accept it and reassure ourselves, and we have joy with joy unspeakable that the universe is not merely a mist, a floating incomprehensible mass, a lost mystery in an amazing ether of staggering space, without purpose or meaning, coming from whence no one knows or can know, and going equally mysteriously and incomprehensibly whither we know not. Instead of this we postulate God, and are reassured and warmed into life and purpose.

## SOMEHOW SINGING

I would be always in the thick of life,  
Threading its mazes, sharing in its strife,  
Yet, somehow, singing!

Care shall not bend me down beneath its load,  
Fear shall not walk with me along the road,  
I will go singing!

As children, to make gay their frolicking,  
Or, in the dark, to keep their courage, sing,  
So, I go singing!

Not as one practised in the singer's art,  
Nor always singing from a happy heart,  
But, somehow, singing!

There may be some to listen for my voice:  
The grieving ones, it may be, will rejoice  
To hear me singing!

So, friends, companion me along the way,  
And, Love, bide with me till the end of day,  
To keep me singing!

When, at the road's end, shadows longer grow,  
Into the last long shadow let me go,  
Still, somehow singing!

ROSELLE MERCIER MONTGOMERY.

## LOVE WHICH PASSETH KNOWLEDGE

LOVE DEPENDS on the one who does the loving, not on the one who is loved. That is why there is no perfect love except in God, and in those in whom He dwells in His fulness. "Herein is love, not that we loved God, but that He loved us." The infinite perfection of God's love was manifested in His giving His only Son to die for us. This "love of Christ" is a love "which passeth knowledge." Some one has written concerning it: "Nothing can ever staunch, nothing exhaust, nothing intercept it! It will not let us go. It does not depend on our reciprocation or response. It is not our love that holds God, but God's that holds us. Not our love to Him, but His to us. And since nothing can separate us from the love of God, He will go on loving us for ever." This is the love that "never faileth"; it never comes to an end, but continues unbroken and undefeatable eternally. The miracle of God's grace in us is that we may have for others the love that God has for us. For "if we love one another, God dwelleth in us, and His love is perfected in us. . . . Herein is our love made perfect."—*The Sunday School Times*.



## CORRESPONDENCE

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

### FACTS AND INTERPRETATIONS

To the Editor of *The Living Church*:

**B**OTH AS Churchman and as philosopher I was tremendously interested in the Rev. Professor Ackerman's article on Fact and Interpretation within the Apostles' Creed, in your issue of June 7th. His distinction between the scientific knowledge of facts through description and explanation, and the philosophical knowledge of values and meanings through interpretation, seems to me fundamentally sound, and is indeed the same distinction that I myself have constantly urged in teaching and writing for many years. With the first three paragraphs of his article, therefore, I am in hearty and literal agreement throughout; but when the author comes to apply his philosophy to the articles of the Creed, I begin to find myself in some doubt. Is there not here a confusion between fact and phenomenon? Are there not really two kinds of facts or truths—phenomenal and spiritual? And do not his parallel columns manifest a confusion of two quite distinct contrasts—that between fact and interpretation, and that between phenomenal fact and spiritual fact? Surely, the creation of the world was as much a fact as the crucifixion of our Lord, but a spiritual fact or *noumenon*, rather than a phenomenon as was the crucifixion. All facts are proper subjects of philosophical interpretation, but both theology and science are concerned solely with the facts themselves—spiritual facts in the former case, phenomenal facts in the latter; though even phenomenal facts may have spiritual significance, and as such become objects of interest to the theologian (as the Crucifixion, the Virgin Birth, etc.).

Father Ackerman's right-hand column, therefore, seems to me to be an assemblage of the spiritual facts recorded in the Apostles' Creed, rather than of philosophical interpretation. In either field, the right of interpretation is inalienable, provided the facts themselves are not denied; and such interpretations are bound to vary from time to time and from school to school, but without affecting the truth of the facts. Accepting this modification of his general principle, I find Father Ackerman's classification an excellent one, with a single possible exception. The ascension into heaven is as much a spiritual or supersensuous fact as the descent into hell, or the future return to judgment: in each case we have a passage between two worlds (as in "conceived by the Holy Ghost"), and the direction of this passage would not seem to affect its essentially spiritual character. Or, if we insist on precision, the clause in question might be divided: "He ascended," as the description of an event (phenomenon) occurring forty days after the Resurrection; "into heaven," as the spiritual consequence of this event. This would be analogous to Professor Ackerman's division of the clause, "conceived by the Holy Ghost."

JARED S. MOORE.

Western Reserve University, June 9.

### A PEOPLE'S PRAYER BOOK

To the Editor of *The Living Church*:

**I**N YOUR excellent articles on Prayer Book Revision and in all discussions of the subject, there is a side of the question which always seems to me to be most important and yet which is seldom or never mentioned, and that is making the Prayer Book intelligible to the large number of persons who come new to our services and who are so often repelled by the difficulty of following the order of worship.

This is a serious matter. The Episcopal Church is the Mother Church of the nation, and we believe she has something more apostolic, beautiful, and helpful to offer than any other mode or order of worship and teaching; and yet more than ninety-eight per cent of the people are outside her pale. Why? We do not realize that, while the services are beautiful and helpful to those of us who are instructed and well practiced in their use, they are little better than a Chinese puzzle to the newcomer. All the devotion and beauty in them is enshrined in what is to him a mass of strange and complicated forms and details. He comes into our churches in order to draw near to God, and is repelled because he cannot see the wood for the trees and underbrush.

Over and over again people, especially men, have told me

they would like to continue coming to our Church if it were not for the difficulty and embarrassment they experience in trying to "find the places." Sometimes, of course, I am able to get such persons into classes for instruction, or to sit down with them and explain matters; but for every one I reach in this way, I estimate there are fifty who are lost.

I repeat, this is a serious matter. We are putting a stumbling block in the way of their approach to God. Why cannot there be at least a People's Prayer Book, with all the habitually unused portions and much of the priest's portions omitted or just briefly indicated? Why obscure all the beauties of the Book by what are, to the uninstructed, and even to many of the instructed, cryptic tables, unintelligible interpolations, and encumbering parts seldom or never used? Why cannot the most beautiful book of devotion in all the world be put forth in such a form that "the wayfaring men, though fools, shall not err therein"?

I may add that I am aware of the existence of leaflets and other helps for strangers, but I have never felt that they, excellent as they are in their way, filled the place of the regular, authorized Prayer Book. I have also given out page numbers wholesale, but they are generally so badly printed as to be indecipherable to all but the clearest eyesight; and, besides, this practice spoils the essential continuity and reverence of the service.

W. B. TURRILL.

St. James' Mission Church, Sedro-Wooley, Wash.

June 2, 1924.

### THE LATE BISHOP NICHOLS

To the Editor of *The Living Church*:

**M**AY I NOT, in these brief personal notes, give, out of a large experience covering over thirty years, my own appraisal of the values of the personality and work of that great man and Bishop, the late William Ford Nichols? He was scholarly and learned, academic and practical, judicial and statesmanlike, a foundation builder, a man of prayer, preëminently a promoter of peace, a gentleman and Bishop of the old school.

In his relation to Church and State, Bishop Nichols was an outstanding Churchman and citizen, a master-builder of the West.

While of late he regarded himself as of the passing generation in thought and in method of work, yet, by clearness of vision in his survey of broad horizons in human affairs, he was ever a man of the times, a blessed and lasting constructive personal influence in his Diocese.

To him, as to a father, would his clergy go, young and old alike, attracted to his wise counsels as by the force of destiny, their careers being impressed by him as in the course of the heavenly Father's providence.

There is an eternal fitness of things which no one can, with impunity, ignore, any more than one can safely disregard the physical laws of gravitation. With a fineness of perception, and with a happiness of expression, he was wont to say and to do the right thing at the right time, interpreting the love of Christ in the matters over which he was called to preside.

He had lived past the three score years and ten—perchance old-fashioned, but, as much as society needs the old-fashioned mother, so the Church needs more and more of the missionary spirit and the pastoral heart of the old-fashioned Bishop, William Ford Nichols, a leader among Christian pastors.

San Francisco.

WILLIAM M. BOURS.

To the Editor of *The Living Church*:

**M**ANY YEARS AGO, an ardent young priest stood in the pulpit of the Church of the Holy Trinity in Middletown, Conn., preaching the ordination sermon for the Berkeley Divinity School. His face was aglow, his eyes were lighted with spiritual fire, and his voice was vibrant with conviction, as he spoke of the gift of Divine Grace to the sacred ministry.

In the Bishop's throne by the altar sat one who, in princely bearing, majesty of intellect, and loyalty to the historic Angli-

can tradition, has had no superior in the episcopate of the American Church.

The preacher was the Rev. Dr. William Ford Nichols, rector of St. James' Church, Philadelphia, previously rector of St. James' Church, West Hartford, and of Christ Church, Hartford, the late Bishop of California.

The Bishop in his throne was the Rt. Rev. John Williams, Doctor of Divinity, Bishop of Connecticut.

In the course of his sermon, the preacher turned to the Bishop and paid homage to his former teacher in language so impressive that the whole congregation was deeply moved.

Just before his recent death, the Bishop of California wrote for the Soldier and Servant Series a loving memorial of his master in theology, which every student of Church history should have in hand, and read from the first word to the last.

Bishop Nichols selected for the title of his sketch, *Memories Here and There of John Williams, D.D., LL.D., Fourth Bishop of Connecticut*.

It is well illustrated with twelve pictures of marked individuality and has just been issued by the Church Missions Publishing Company, 45 Church Street, Hartford, Conn.

MELVILLE K. BAILEY.

### THE SECRET CANON

To the Editor of *The Living Church*:

**E**XTRAVAGANT CULTS and flirtatious notions concerning Rome have never helped much in bringing back Protestant Episcopalians to first principles. Certainly, a fondness for things Roman just because they happen to be Roman should be painstakingly avoided.

There is an unfortunate practice growing in some of our larger parishes of the celebrant saying the canon of the Mass either silently or so low that only the sacred ministers and acolytes may hear. I have, in company with many others who believe that these blessed words of Christ are for the people to share in, been troubled over this uncalled-for muffling of the very words which are so eloquent for teaching the doctrine of the Real Presence.

Why must so many of our clergy continue to mumble their prayers? Is it because they are ashamed of the English tongue, or do they seek to create the impression that they are saying Mass in Latin?

The Rev. Dr. McClenthen gave some very sound advice in the paper he read at the recent Priests' Convention, on the audibility of the Mass and the rightful place of the people, as sharers in it. May all priests to whom it applies take to heart what Fr. McClenthen most truthfully says.

One would think that, in these days of restoring our Catholic privileges, that no stumbling blocks would be placed in the path of progress.

W. LYNN McCracken.

Huguenot Park, Staten Island, N. Y.

June 5.

### THE FASTING PRIEST

To the Editor of *The Living Church*:

**I**HAVE JUST READ, in your issue of May 17th, a letter from the Rev. Edward T. Hooper, dealing with the question whether clergymen who have to celebrate twice on the same day ought to ask for a dispensation from the fasting rule.

Without saying anything on the question as to whether it is incumbent upon a clergyman who feels the strain too much, to ask for relief, I should like to point out, as a medical man who has tested what I am about to say, that there is no difficulty whatever in fasting until midday every day of the week, if any one wishes to do so. I did it for many months together, following the plan recommended by an American dietetic specialist.

I always read with amazement the plaintive letters about fasting. In the days of early Methodism, as may be found on reference to John Wesley's *Journal*, it was the custom for the Conference to fast from Thursday night to Saturday morning, though John Wesley rather ironically puts in the statement that the weaker brethren took something at three o'clock in the afternoon.

Personally I commenced long fasts after reading an article in the *Contemporary Review* by Mr. Upton Sinclair, in 1910. I fasted on that occasion, medically, five days. A few months later I fasted nine days, and these fasts were absolute, apart from water drunk freely in the first fast, and the total amount of three glasses of milk drunk during the nine days, and with plenty of water in the second fast.

It is quite clear to me that, not only the clergy, but the laity would benefit by more frequent fasts. The Mohammedans systematically fast in the month of Ramadan until Sunday, and the complaints that appear in the religious press and other papers only show what slaves people are to their appetites.

There is no necessity whatever for the ordinary man to hesitate to abstain from food until noon; he may do it with perfect safety, and in many cases with great benefit.

London, May 27.

HENRY LUNN,

Editor of the *Review of the Churches*.

### PRESERVING CHRISTMAS CARDS

To the Editor of *The Living Church*:

**I** WISH TO SAY to your readers, if I may, that Christmas is coming, and that, before long, we shall be buying cards for this season.

It seems to me to be a pity that the artistic, beautiful cards, with their message of comfort and love, must go into the waste basket after Christmas, only because we have put our names on them, thus rendering them useless for others. Consequently, I wish to ask that users of these cards may refrain from doing this thing, and that they may put the inscription upon an envelope so as to allow the card to bear its message of greeting not to one person alone, but to many, over and again.

Many of us do not realize how these cards are needed for the Shut-ins by the Sisters in their mountain work, for children, for soldiers in far-off places, for sorrowful, lonely, and friendless people. And it is hard work to put fresh backs upon these cards neatly and nicely. I remember reading a letter to the late Miss Anna Phillips, who, through a generous, unmentioned friend, did so much for the Church Periodical Club in Cincinnati, Ohio. She had put fresh backs upon 1,500 cards, which otherwise would have been useless. An officer, writing from the Philippines, told her that, thanks to her, every man in his regiment had a Christmas card at his place at mess, and that, but for her, many would not have even that remembrance.

May we not love not only ourselves but "our neighbors as ourselves" through our cards for the Holy Seasons?

El Paso, Texas.

JANE FINDLAY TORRENCE SARGENT.

### THE PRIMATE OF THE CHURCH

To the Editor of *The Living Church*:

**K**INDLY PERMIT ME, through you, to thank Fr. Weed and all Catholics who oppose the idea of a human primate. Truly, the Holy Ghost is our Primate, and our Head, Christ, is in Heaven with God the Father. We do not need a Moses now, and certainly must *not* have a golden calf, if we are to be true to the faith which was once delivered to the saints. I am so thankful for all who contend for the Faith of the Holy Catholic Church!

MARIAN S. PUFFER.

Orange, N. J., June 2.

### A CORRECTION

To the Editor of *The Living Church*:

**W**ILL YOU KINDLY allow me to correct a statement made in the current issue of *THE LIVING CHURCH* regarding the gift of \$40,000 toward the erection of a new classroom building at St. Augustine's School, Raleigh, N. C.?

This gift was made by the General Education Board, of New York City (Rockefeller Foundation), and *not* by the Board of Religious Education of the National Council.

The General Education Board is recognized as a thorough and impartial investigator of educational institutions, and it is therefore especially gratifying that this Board should have given so generously to a Church institution like St. Augustine's.

June 14.

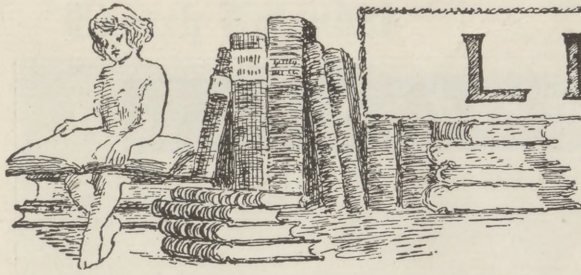
EDGAR H. GOULD,

Principal.

### TENNYSON ON THE CONFLICT BETWEEN RELIGION AND SCIENCE

IN COMMENTING on Tennyson's *In Memoriam*, Dr. Arthur S. Hoyt says, in his recent book, *The Spiritual Message of Modern English Poetry*:

"Each realm of God has its own organs and methods of vision. The natural world is apprehended by the senses through observation. This is what men call knowledge. The spiritual world is apprehended by obedience, by love, by trust, and this is faith. There can be no real conflict between religion and science, faith and knowledge, if each will keep to its own sphere and method. 'Let the scientific men stick to their science,' he [Tennyson] says one day in a friendly discussion with Froude and Tyndall, 'and leave philosophy and religion to poets, philosophers, and theologians.' To him faith was the 'faculty of the soul which enabled him to grasp truths inaccessible to understanding and knowledge, the very truths which are required to give life its meaning and consecration,' and he believed that the efficacy of faith depended upon the condition of the heart and the will. And so he taught that faith comes from self-control, that it has its source in reverence, that it is the protest of the heart against the 'freezing reason's colder part.'"



# LITERARY

## RELIGION

*The God of the Early Christians.* By Arthur Cushman McGiffert. New York: Charles Scribner's Sons. \$1.75.

This book of Dr. McGiffert's, in its compressed and concentrated brevity, the simplicity and lucidity of its style, and the almost casual calmness of its flow, deceives the reader into a facile taking-for-granted attitude of mind. Neither author nor reader desires that response. There is so much of vigorous and trenchant power in the author's analyses, so much of acute insight and penetrative comprehension, that it is difficult properly to evaluate it. Early Christianity, it is maintained, was Christocentric, but not theocentric. From a kind of toleration of the presence of the Father in the Christian theological scheme, the First Person of the Trinity later came to have His own proper place in the perspective of Christian devotion. When He came to attain this position, it was not as God of the Hebrews but as the God of distinctively Christian thought. Clarity the scholarly author gains, but at the price of discarding confliction testimony. Distinctness of contour he gives, but only by virtue of a reconstruction of the whole of past belief and practice, from literary fragments. It is a small work of great value, but its greatest worth will rest in its power to challenge thought, arrest the progress of easy-going generalities, and compel a searching and clearly thought answer.

*Studies in the Life of the Early Church.* By the Rev. Prof. F. J. Foakes-Jackson, D.D. New York: George H. Doran Company. \$2.50.

*Anglican Church Principles.* By the same. New York: The Macmillan Co. \$2.25.

Like many other scholars, Dr. Foakes-Jackson has turned his attention to the work of popularizing the results of his studies. It is a much needed effort, if the general level of knowledge is to be lifted to conform in some degree to the development of scholarship. In these two books he has given us a succinct epitome of history, with a brief interpretation of each important phase thus dealt with. Two things help materially in making such works excellent: a proper selection of representative topics, and an adjustment of the claims of each several topic in relation to the whole. When there is good arrangement and rigid selection of salient matters, the success of the work depends for the rest on presentation. Dr. Foakes-Jackson is never dull; he dramatizes his narrative whenever it is possible to do so. He has the gift of compression, and never becomes homilectical. These two books are useful and helpful contributions to the general task of a wider dissemination of information and interpretation of the facts of Church History.

*Religious Perplexities.* By L. P. Jacks, D.D., LL.D., D.Litt. New York: George H. Doran Co. \$1.

The reader will be refreshed and aided in meeting many dependent perplexities by facing, with the editor of the *Hibbert Journal*, some of the root problems, not only of Christianity, but of all religion, and even of human existence itself, in a clear, brief, and at the same time searching, fashion. Dr. Jacks seeks to avoid at the outset allowing the mind to run in a groove. Here is an example: "The present crisis in religion' is another phrase which recent discussion has made familiar. That such a crisis exists no one in his senses can doubt. We find, however, that a 'crisis' in religion is no new experience, peculiar to the present day. The only ages of the past when a 'crisis' in religion did not exist were the spiritually dead ages" (pages 44-45).

In his *Foundations of National Industrial Efficiency*, Vandever Custis has given a truly helpful and stimulating discussion of a highly important topic. We are an industrial nation, unquestionably; but are we as efficient as we should be? We may be more efficient than certain other nations; than all other nations; but that does not mean that we have utilized our opportunities to the full. Mr. Custis gives us a discussion of the basic principles, which if followed will go a long way toward enabling us to do this. (New York: The Macmillan Co.)

## FICTION

*High Fires.* By Marjorie Barkley McClure. Boston: Little, Brown & Co. \$2.

This is an intensely interesting story of modern American life. It vindicates the demand of youth for freedom in the non-essentials and it depicts very accurately the centuries-old clash between Puritanism and the milder toleration of those whom for lack of a better word we call "modernists." Two schools of thought are contrasted in the two young people, who, in spite of the abyss that separates them, love each other devotedly. Richard, the pagan, states his belief frankly when he says: "To me, heaven is of our own making, around us always for the taking. I live in the present, not a dim, half-promised, wholly uncertain future. Life now is the vital thing, not the hereafter." Was the position of youth ever stated in clearer, more definite terms? Frances answers this with: "If heaven is here, for our own making, then we must make today's heaven in such a way, that it won't spoil tomorrow's." And therein lies the hope for the future, for Frances is typical of American girlhood. Amid the welter of problem novels and trash, the book is as refreshing as a spring of pure water in a desert.

*Not Wanted.* By Jesse Lynch Williams. New York: Charles Scribner's Sons.

Mr. Williams has chosen for his theme the attitude of a man toward the advent of his son and the problem which the boy later works out when, motherless and neglected by his father, he learns that he had been "not wanted."

Phil, the father, is a thoroughly selfish young man. He is a mining engineer, and his wife has always accompanied him on his expeditions, sometimes into far off and strange lands. He does not want a child to come and break in upon the delightful companionship that has been theirs. To him all children are nuisances and his own son is no exception. While Junior is little more than a baby his mother dies and two maiden aunts assume the responsibility for raising the child, later placing him in a boys' school. Phil accepts commissions which take him to foreign lands, and only twice during the course of the story do we read of a meeting between father and son. More negligent even is Phil in the matter of writing letters, but the boy is proud and resents any hint on the part of his companions that his father neglects him. He resorts to many subterfuges to dispel their suspicions, one of which gets him into rather serious trouble.

The story is exceedingly well told and furnishes much food for thought on the subject of the relation between fathers and sons.

*The Forcing House.* By Israel Zangwill. New York: The Macmillan Co. \$2.

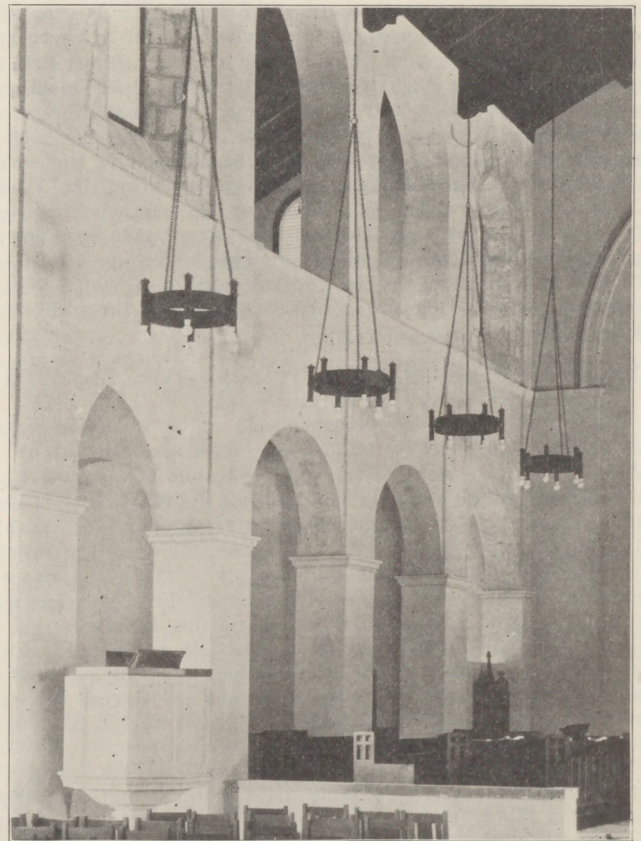
This play of Mr. Zangwill's is a sequel to *The Cockpit*. As in it, so in this he treats of the world of revolution. It is not a "pleasant" play. It abounds in dramatic situations, moves without pause, and develops a varied kaleidoscope of characters—all with a detached and disillusioned objectivity which amply demonstrates his power, but conceals his heart. Like many another Jewish writer, he is pitiless in the candor of his exposition. There is more than a trace of a rather cloying subservience in the dedicatory letter to Maeterlinck. On the whole, with all the keen analysis and almost symbolic prophecy of *The Forcing House*, one may still long for the Zangwill of the Ghetto sketches and the essays.

*The Passionate Year.* By James Hilton. Boston: Little, Brown & Co. \$2.

An unusual novel is this, tense and dramatic in its interest, though there are only three principle characters: the scene is laid in an English school for boys, where Kenneth Speed, a young teacher, falls in love with the daughter of his chief and marries her. The two, barely out of their 'teens, prove to be unsuited to each other, and there follow swiftly the estrangement between the couple, Kenneth's loss of leadership in the school, and his friendship with Clare, the girl who has been his wife's only confidant. It is difficult to do the book justice in a brief review, for, while it presents the "eternal triangle," it does it from such a high plane that the reader is never offended. Instead he is keenly interested in the pitiful drama with its inevitable disaster.



FIFTH GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI  
(CHINESE HOLY CATHOLIC CHURCH)



EXTERIOR AND INTERIOR OF THE CATHEDRAL OF ST. LUKE THE BELOVED PHYSICIAN,  
ANCON, PANAMA CANAL ZONE

# Church Kalendar



## JUNE

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

### KALENDAR OF COMING EVENTS

- 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

- BAXTER, Rev. THOMAS MARSHALL, of Sterling, Ill.; to be rector of St. John's Church, Preemption, and vicar of Grace Church, Osco, Ill.
- JAMES, Rev. WILLIAM PENCE, of Ft. Madison, Iowa; to be rector of Grace Church, Galesburg, Ill.; with residence at 452 Monmouth Boulevard.
- SHANNONHOUSE, Rev. R. G., priest in charge of St. Matthew's Church, Fitzgerald, Ga.; to be rector of St. Bartholomew's Church, Pittsboro, N. C., with the cure of St. Thomas' Church, Sanford, N. C.
- SMITH, Rev. G. W., of Cuero, Texas; to be rector of St. John's Church, Kewanee, Ill.

### SUMMER ACTIVITIES

- BURBANCK, Rev. GEORGE G., rector of St. Paul's Church, Richmond, Ind.; to supply at Christ Church, New Brighton, N. Y., during July and August, with address at 125 St. Paul's Ave., Tompkinsville, N. Y.
  - MILNE, Rev. MARK H., rector of St. Luke's Church, Salisbury, N. C.; in England for two months of a four month's leave of absence.
  - SILVER, Rev. H. PERCY, D.D., rector of the Church of the Incarnation, New York City; address, until September 1st, care of Barclay Bank, Ltd., 1 Pall Mall, London, England.
  - THOMPSON, Rev. BENJAMIN F., rector of Christ Church, Dover, Dela., with Mrs. Thompson; to spend the summer in the British Isles, sailing July 5th.
- ### CHANGE OF ADDRESS
- PLUMMER, Rev. JAMES F.; from Toulminville, Ala., to 612 West Rittenhouse Street, Germantown, Philadelphia, Pa., after July 1st.
  - WALTON, Rev. GEORGE S., General Missionary of the Diocese of Marquette; from Munising, Mich., to 513 Oak St., Manistique, Mich.

### DEGREES CONFERRED

- HARVARD UNIVERSITY—Ph.D., in course, upon the Rev. PERCY T. FENN, D.D., Assistant Professor-elect of Political Science in Washington University, St. Louis, Mo.
- COLUMBIA UNIVERSITY—Litt.D. upon the Rev. FREDERICK H. SILL, O.H.C., Headmaster of Kent School, Kent, Conn.
- ROANOKE COLLEGE—D.D. upon the Rev. KARL MORGAN BLOCK, rector of St. John's Church, Roanoke, Va., and upon the Rev. ALBERT E. CLATTENBURG, of the class of 1902, rector of St. Peter's Church, Hazleton, Pa.
- ST. STEPHEN'S COLLEGE—D.D. upon the Rt. Rev. JOHN CHANLER WHITE, Bishop of Springfield.
- LITT.D. upon the Rev. J. G. H. BARRY, D.D., rector of the Church of St. Mary the Virgin, New York City.
- UNIVERSITY OF TORONTO—LL.D. upon the Rt. Rev. CHARLES H. BRENT, D.D., LL.D., Bishop of Western New York.
- VIRGINIA THEOLOGICAL SEMINARY—D.D. upon the Rt. Rev. YASUTARO NAIDE, D.D., Bishop of Osaka, upon the Rev. J. H. KOBAYASHI, rector of St. Margaret's School, Tokyo, and upon the Ven. GEORGE WALLACE RIBBLE, D.D., Archdeacon of Southern Virginia.

### ORDINATIONS

#### DEACONS

- ALBANY—On Monday, June 9, 1924, in St. Barnabas' Church, Stottville, New York, the Rt. Rev. Richard H. Nelson, D.D., Bishop of the Diocese, ordered CULVER BURDICK ALFORD, deacon. Mr. Alford is the son of the Rev. Charles B. Alford, rector of St. Barnabas' Church, who presented the candidate for ordination. The sermon was preached by the Rev. Clarence R. Quinn, rector of Christ Church, Hudson, N. Y.
- The Rev. Mr. Alford was graduated from the General Theological Seminary this year, and begins his work in charge of Calvary Church, Cairo, with duty also at Palenville and Oak Hill.
- COLORADO—On Tuesday, June 10th, in St. Mark's Church, Denver, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, ordained HOMER EARL GRACE, a deaf mute, to the diaconate. The candidate was presented by the Rev. James H. Cloud, D.D., who also preached the sermon.
- The Rev. Mr. Grace is to have charge of the deaf mute work in the vicinity of Denver.
- CONNECTICUT—On Monday, June 9, 1924, in Christ Church Cathedral, Hartford, the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, ordained to the diaconate, Messrs. CHARLES L. TAYLOR, JR., KENNETH O. MILLER, and GEORGE A. MEYER. Mr. Taylor was presented by the Rev. Raymond Cunningham. Mr. Miller by the Rev. Floyd S. Kenyon, and Mr. Meyer by the Rev. Francis Roseboro. The sermon was preached by the Dean of the Cathedral, Dr. Colladay.
- Mr. Taylor will take up his work on the staff of St. John's Church, Waterbury; Mr. Miller will become a member of the Cathedral staff; and Mr. Meyer will continue his studies at General Theological Seminary on a Fellowship.
- MINNESOTA—At Christ Church, Austin, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, ordained to the diaconate JAMES EDWARD BLAKE. The candidate was presented by the Rev. G. H. Ten Broeck, rector of the parish, and the sermon was preached by the Rev. C. C. Rollit, D.D., professor at the Seabury Divinity School, where Mr. Blake had received his training.
- The Rev. Mr. Blake will have charge of the missions at Blue Earth and Wells.

#### DEACONS AND PRIESTS

- CHICAGO—On Trinity Sunday, June 15, 1924, at the Church of the Redeemer, Chicago, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained to the diaconate CHARLES DANFORTH STEELE, and to the priesthood the Rev. WILLIAM JOSEPH WEAVER, the Rev. MILTON B. WILLIAMS, and the Rev. NEIL E. ANNABLE. The sermon was preached by the Rev. John Henry Hopkins, D.D.
- The Rev. Mr. Steele was ordained to the perpetual diaconate. He is a member of the Church of the Redeemer, has recently retired from business, and has volunteered his services to the parish.
- The Rev. Mr. Weaver will supply St. Thomas' Church, during the summer. The Rev. Mr. William is in charge of the Church of the Incarnation, Chicago, and of St. Aidan's, Blue Island. The Rev. Mr. Annable is priest in charge of Holy Trinity Church, Chicago.

- VIRGINIA—On June 6, 1924, being the annual ordination day of the Virginia Theological Seminary, the following ordinations took place in the chapel of the Seminary:
  - To the diaconate: LEICESTER KENT, by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina; GEORGE A. TROWBRIDGE, by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; BEVERLEY M. BOYD and THEODORE H. EVANS, by the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia; WILLIAM H. GEHRI, by the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia; JAMES ALLEN, for the Bishop of Tennessee, and A. HUGO BLANKINGSHIP, H. CARLETON FOX, SAMUEL B. CHILTON, and CHARLES F. PENNIMAN, for Virginia, by the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia; and ARTHUR B. KINSOLVING, II, son of the Bishop of Southern Brazil, by the Rt. Rev. L. L. Kinsolving, D.D., Bishop of Southern Brazil, for the Bishop of Virginia.
  - To the priesthood: the Rev. J. MANLY COBB, by the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia; and the Rev. Messrs. ROBERT W. H. HIBBERT, A. CAMPBELL TUCKER, STAMO SPIRIDON SPATHEY, and FRANCIS H. BALL, by the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia.
  - The Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, was the preacher of the ordination sermons.

- WESTERN MASSACHUSETTS—On Wednesday, June 11, 1924, in Trinity Church, Lenox, the Rt. Rev. T. F. Davies, Bishop of the Diocese, ordained to the diaconate, GEORGE W. FERGUSON, JR., presented by the Rev. Latta Griswold, and ARTHUR WELLS BROWN, presented by the Rev. J. H. Nolan, and to the priesthood, the Rev. HIRAM MORRIS ROGERS, and the Rev. JAMES EDWARD TAYLOR, presented by the Ven. Marshall E. Mott. The preacher was the Rev. Professor Gavin, of the General Theological Seminary.

- The Rev. Mr. Rogers will continue at Whitinsville and Millville. The Rev. Mr. Taylor will continue at Longmeadow; the Rev. Mr. Brown goes to West Springfield; the Rev. Mr. Ferguson takes charge under the Bishop at Chicopee and Chicopee Falls for the summer.

#### PRIESTS

- EAST CAROLINA—On Wednesday, June 11, 1924, in St. John's Church, Fayetteville, N. C., the Rev. GEORGE F. CAMERON, was ordained to the priesthood by the Bishop of the Diocese, the Rt. Rev. Thomas C. Darst, D.D. The sermon was preached by the Rev. James E. W. Cook, and the candidate was presented by the Rev. Archer Boogher. Other clergy present and joining in the imposition of hands were the Rev. Kirkland Huske, of the Diocese of Long Island, and the Rev. Harvey A. Cox.
- QUINCY—The Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, ordained the Rev. BENONI O. REYNOLDS, to the priesthood in the Cathedral of St. John, Quincy, Ill., on June 1, 1924. The Very Rev. Geo. Long was the preacher and presented the candidate.
- Fr. Reynolds will continue in charge of St. Stephen's, Pittsfield, and St. James', Griggsville, in which field he served his diaconate.

### DIED

- GROVERMAN—Entered into life eternal on June 3, 1924, at her home in Chicago, Ill., ELIZABETH SUMNER, the wife of William Heald Groverman, and the daughter of the late Charles Bennett and Alice Johnston Sumner. The funeral services were at Christ Church, Delavan, Wis.
- May her soul rest in peace, and may light perpetual shine upon her.
- LOURIE—GEORGE BROWN LOURIE, husband of Anna Lourie and father of Catherine Antle and Donald Lourie, died suddenly Sunday morning, June 8, 1924, at his home in Peru, Ill. Mr. Lourie was for twelve years a member of the Finance Committee of St. Paul's Church, La Salle, Ill. Services were held in St. Paul's Church on Tuesday morning, June 10th, and interment was made at Petersburg, Ill.
- May he rest in peace.
- MORRIS—Died, at Gadsden, Ala., on June 1, 1924, THOMAS AVERY, son of the late Rev. Thomas A. and Emma E. MORRIS, in the sixtieth year of his age.
- THORNE—Entered into life eternal Dr. HIRAM S. THORNE, May 19, 1924, at Boardman, Ohio. Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him.
- YOUNG—MRS. MARTHA L. YOUNG, widow of William Booth Young, and daughter of George Frederic Bunce and Eliza Ann Mason, of New York, died recently at her home in New York at the age of 92 years. The interment was at Mt. Olivet, New York. She was a devoted Churchwoman.

## MEMORIALS

## James Otey Hardin, M.D.

JAMES OTEY HARDIN, M.D., was born in Pittsboro, Chatham Co., North Carolina, May 14, 1837. He died in Spring Hill, Tenn., April 22, 1924. He was a graduate of Jackson College, Jackson, Tenn., and of the Medical Department of Tulane University, New Orleans, La. During the Civil War he served as a true and faithful soldier of the Confederacy on the staff of Gen. Leonidas Polk.

Dr. Hardin was a gentleman of the old school. He was kind and hospitable, a friend and a wise counselor to all.

He was a true and loyal son of the Church. He was a Churchman of the highest type, being well read and learned in all things relating to it. It was largely through his efforts that a church was organized at Spring Hill, Tenn., and a house of worship built for the use of the parish. For many years Dr. Hardin was treasurer of his church; and, at the time of his death, he held the office of Senior Warden. For more than forty years he served on the vestry.

After the close of the Civil War Dr. Hardin began the practice of medicine at Spring Hill. He continued practicing until he was eighty-two years of age. All knew him as the "good and faithful physician."

## Ambrose Spencer Murray

On Monday, June 2, 1924, AMBROSE SPENCER MURRAY, Jr., entered upon everlasting life.

Of an old and distinguished New York family, he was born at Goshen, October 5, 1850, a son of Ambrose Spencer Murray and Frances Wisner. He was educated at the famous school for boys, carried on by Bishop G. W. Doane, in Burlington, New Jersey. He graduated from Trinity College, Hartford, in the class of 1871.

For many years, Mr. Murray has been one of the most successful, but better than that, one of the most respected members of the New York Bar, at the time of his death, head of one of the City's great law firms.

In the city, he was always an active and public spirited citizen, serving on many committees, and, with characteristic public-spirit, giving himself freely to all good causes.

In the country, a leading citizen of his native village, where his philanthropies were both numerous and wise.

But above everything else, he was a great Churchman, above every other interest of his life stood his Church. All his life, but especially in his later years, a large amount of his time was given to her. His services here were various.

In his city church, Trinity, he served as vestryman from 1904. In St. James', Goshen, he had been vestryman, treasurer, and senior warden for years. From 1900, he was a trustee of the General Theological Seminary, a member of its Standing Committee, and of its Finance Committee. From 1898, he was a trustee of the New York Protestant Episcopal Public School, the corporation controlling Trinity and St. Agatha schools; from 1901, he served as Chairman of the Executive and the Finance Committees of the Society for the Promotion of Religion and Learning; from 1901, he was Director of the Clergymen's Retiring Fund Society. He was a delegate to the Diocesan Convention, and had been a member of the Standing Committee of the Diocese. He served also as Trustee of the Aged and Infirm Clergy Fund, member of the Diocesan Missionary and Church Extension Board, vestryman and treasurer of the former Church of the Annunciation, trustee of St. Stephen's College, and for over twenty-five years, trustee of Trinity College.

Everywhere his service meant something. It meant much more than membership and attendance, it meant always active and whole-souled interest, and a willingness to give himself and his great ability to carry forward all these interests.

New York has rarely seen a Churchman like him—so loyal, so faithful, so devoted in every word and deed, in every aspect of his long and beautiful life, to the great Catholic principles of our Communion.

A winning charm of manner, a heart filled with loving kindness to all, added to his great natural ability, made Mr. Murray outstanding in his influence in the Church. Singular modesty and humbleness of spirit atmospherized him. On the wall of his law office, there hung this motto, quoted from Dickens; "Do all the good you can, and don't make any fuss about it," and so he did. Each morning, he read the Fifteenth Psalm. The last verse, "Who doeth these things shall never fall" is completely true of him.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him!

## MAKE YOUR WANTS KNOWN

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CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

## POSITION OFFERED

## MISCELLANEOUS

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

## POSITION WANTED

## CLERICAL

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

**MARRIED PRIEST WISHES PERMA-**nent work on Atlantic coast. \$2,000 and rectory. Young, Catholic, good singer and preacher. Leaving present cure because of marrying. Address, SACERDOS-234, care LIVING CHURCH, Milwaukee, Wis.

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

**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 IN GOOD STANDING, PAST** middle life, good health, strong and active; to get away from trying climate, will accept small salary from weak parish or group of missions, or teach Bible-class and assist in church services. Wife good in choir and guild work. No children. Address: ALPHA-237, care of LIVING CHURCH, Milwaukee, Wis.

**RECTOR, MIDDLE WEST PARISH DE-**sires supply work during September in New York City. Address 69-W, LIVING CHURCH, Milwaukee, Wis.

**RECTOR IMPORTANT MID-WEST PARISH** desires vacation duty for the month of August. Member Standing Committee and Deputy to Synod and General Convention. Eastern or Pacific Coast Parish preferred. Address A-233, care LIVING CHURCH, Milwaukee, Wis.

**WISCONSIN PRIEST WOULD LIKE SUP-**ply work last two weeks in August and first two weeks in September in or near Chicago or St. Paul. Address F-235, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CHURCHWOMAN, MIDDLE-AGED, WISHES** position as matron of small institution. Long experience. Address EPISCOPALIAN-237, care of LIVING CHURCH, Milwaukee, Wis.

**ENGLISH TRAINED NURSE, WOULD LIKE** position with invalid or semi-invalid lady or gentleman, or position of trust in superior household (highly recommended). Address R-236, 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 CHOIR-**master desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

**WANTED POSITION AS PARISH SECRE-**tary, 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.

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**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.

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

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**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.

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**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.

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**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.

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**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 Houghtelling—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.

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**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.

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

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**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.

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**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.

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**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.

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Daily Services: 7:30 and 10 A.M.; 5 P.M.  
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Madison Ave., and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A.M.; 4 P.M.

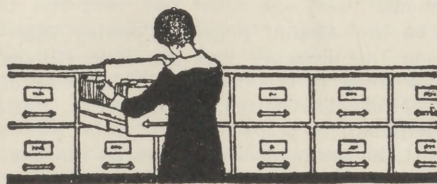
**Christ Church—The Peace Church—Portsmouth, New Hampshire**

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.

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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.

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

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

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*Concerning Christ.* By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin; Fellow of Sidney Sussex College, Cambridge.

**J. M. Dent & Sons, Ltd.** London, England, and Toronto, Canada. **E. P. Dutton & Co.** 681 Fifth Ave., New York, N. Y. American Agents.

*Dying Lights and Dawning.* The Martha Upton Lectures given in Manchester College, Oxford, 1923. By Edmond Holmes. Price \$2.00.

**E. P. Dutton & Co.** 681 Fifth Ave., New York, N. Y.

*The Origin of Magic and Religion.* By W. J. Perry, M.A., reader in Comparative Religion in the University of Manchester. With a Frontispiece. Price \$2.50.

**The Four Seas Company.** Boston, Mass.

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**Funk & Wagnalls Co.** 354-360 Fourth Ave., New York, N. Y.

*Food for Health's Sake.* What to Eat. By Lucy H. Gillett, A.M., Superintendent of the Nutrition Bureau of the New York Association for Improving the Condition of the Poor. Price 30 cts. net.

*The Young Child's Health.* By Henry L. K. Shaw, M.D., Clinical Professor of Diseases of Children, Albany Medical College, New York; formerly President of the American Child Hygiene Association. Price 30 cts. net.

*The Human Machine. How Your Body Functions.* By William H. Howell, Ph.D., M.D., LL.D., Sc.D., School of Hygiene and Public Health, Johns Hopkins University. Price 30 cts. net.

*Taking Care of Your Heart.* By T. Stuart Hart, A.M., M.D., President of the Association for the Prevention and Relief of Heart Disease. Price 30 cts. net.

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*The Expectant Mother.* Care of Her Health. By Robert L. de Normandie, M.D., F.A.C.S., Instructor in Obstetrics, Harvard Medical School. Price 30 cts. net.

*Tuberculosis.* Nature, Treatment, and Prevention. By Linsley R. Williams, M.D., Managing Director, National Tuberculosis Association. Price 30 cts. net.

*The Venereal Diseases.* Their Medical, Nursing, and Community Aspects. By William Freeman Snow, M.D., General Director, American Social Hygiene Society. Price 30 cts. net.

All the above volumes belonging to the National Health Series edited by the National Health Council.

**Little, Brown & Co.** 34 Beacon St., Boston, Mass.

*The Commandment of Moses.* A Novel. By Stephen McKenna. Price \$2.00 net.

*Deep in the Hearts of Men.* By Mary E. Walker. Price \$2.00 net.

**PAPER-COVERED BOOKS**

**Council of Christian Associations.** Student Department Y. W. C. A., 600 Lexington Ave.; Student Department Y. M. C. A., 347 Madison Ave., New York, N. Y.

*Modern Discipleship and What It Means.* By Edward S. Woods, M.A., Hon. C. F. (Hon. Canon of Ely), author of *Every-day Religion, Knights in Armour,* etc.

*Men, Women and God.* A Discussion of Sex Questions from the Christian Point of View. By A. Herbert Gray.

## School and College Commencements

### THE VIRGINIA SEMINARY

COMMENCEMENT EXERCISES were held at the Virginia Theological Seminary Alexandria, on Thursday, June 5th, with a class of more than twenty receiving diplomas of graduation.

The annual service of the Missionary Society was held on the Wednesday evening preceding, the address being made by the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore.

After a celebration of the Holy Communion on Thursday morning the commencement exercises were held, the diplomas and degrees being awarded by the Rt. Rev. Wm. Cabell Brown, D.D., President of the Board of Trustees. The degree of Doctor of Divinity was conferred upon the Rt. Rev. Yasutaro Naide, D.D., Bishop of Osaka, upon the Rev. J. H. Kobayashi, rector of St. Margaret's School, Tokyo, and upon the Rev. George Wallace Ribble, D.D., Archdeacon of the Diocese of Southern Virginia. Drs. Kobayashi and Ribble are former graduates of the Seminary.

A most interesting event was the presentation by the class of 1924 of a portrait of the Rev. Berryman Green, D.D., LL.D., Dean of the Seminary. The presentation speech was made by the Rev. Arthur B. Kinsolving, II, a member of the class.

The annual meeting of the Alumni Association was held immediately after the graduation exercises, the essay being read by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, his subject being The Open Mind. Report was made at this meeting of the progress of the Virginia Seminary Centennial Endowment Fund, the Rev. Edmund L. Woodward, M.D., the Executive Secretary, reporting that nearly two thirds of the amount set, or \$365,000 was in sight, in cash and pledges. The alumni themselves have given about \$35,000 of this amount, and it was determined to make the effort to secure at least \$50,000 or one tenth of the whole, as a thank-offering from the alumni themselves.

On Friday, June 6th, being the annual Ordination Day, at the Virginia Theological Seminary, eleven men were ordained deacons, and six were advanced to the priesthood. The ordination sermon was preached by the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina.

### BERKELEY DIVINITY SCHOOL

BISHOP LINES, who was graduated fifty years ago at Berkeley Divinity School, was the guest of honor at the commencement of the school. At the Berkeley Dinner, on Tuesday, June 3d, he deplored the present tendency to controversy in the Church, as unworthy of the greatness of Christianity. "Labels," he said quoting Dean Inge, "are often nothing but libels. Fundamentalists and Modernists are objectionable words only when used as terms of reproach. Of course, we are all fundamentalists and modernists if we be allowed to define those words in our own way." He rejoiced that Dean Ladd was attempting to correlate the ancient fundamentals of

the Faith with the changing demands of the modern world.

The Rev. Theodore Sedgwick, D.D., of the class of 1890, referred to the great success of the School during the past few years under the able administration of Dean Ladd. He announced that the Berkeley Associates, a group of interested friends and supporters of the School in New York City and elsewhere had, in the last three years, raised over \$60,000 for the institution. He said that the creation of this fine body of allies was due to the Dean and his ability to inspire confidence in himself and in his vision for the future of theological education.

The Hon. Burton Mansfield, of New Haven, a trustee of the School and a member of the National Council of the Episcopal Church, referred to the fact that Berkeley had brought to America, a preacher of such power and note as the Rev. G. A. Studdert-Kennedy, D.D., rector of St. Edmond's Parish, London, and chaplain to the King, whose stirring appeal for a truer Christian social order was listened to so eagerly by many thousands in the east and middle west last winter.

Dean Ladd read a letter announcing that Mrs. F. W. Keasby of Morristown, N. J., had just given the school the sum of \$12,000 to found the William H. Vibbert scholarship in memory of her father. Dr. Vibbert, who was the brilliant and much loved professor of Hebrew in the School from 1862 to 1873, and, at the time of his death, was vicar emeritus of Trinity Chapel, New York. Mrs. Keasby is a Berkeley Associate. She has maintained a yearly scholarship for several years past, besides making other gifts to the school.

At the Alumni Service Tuesday afternoon the preacher was the Rev. Gilbert E. Pember of the class of 1902, rector of St. Michael's Church, Germantown, Philadelphia.

At the graduation exercises on the next morning honorary degrees of Doctor of Divinity were conferred upon the Rev. Thomas Sparks Cline, of the class of 1905, recently elected Professor of Pastoral Theology at the General Theological Seminary, New York City, and upon the Rev. Edward Huntington Coley, D.D., of the class of '87, Suffragan Bishop-elect of the Diocese of Central New York.

The commencement speaker was the Rev. R. B. Ogilby, D.D., president of Trinity College Hartford. He spoke on the Technique of Prophecy.

### ST. STEPHEN'S COLLEGE

THE CHIEF address at the commencement of St. Stephen's College, held June 10th, at Annandale-on-Hudson, was made by Dr. Frank Pierpont Graves, Commissioner of Education and President of the University of the State of New York. His subject was The Place of the Small College in Contemporary Higher Education. After outlining, with commendation, the development in educational breadth without sacrifice of liberal standards which has characterized St. Stephen's in the

past few years, he went on to say that in his judgment, for the continuance of real culture as distinct from mere information, the small college was an absolute necessity as corrective of many of the dangers which democracy has introduced into the educational world.

Fourteen men were awarded the degree of Bachelor of Arts, two of them in the new Honor School created last year. The honorary degree of Doctor of Divinity was conferred upon the Rt. Rev. John Chandler White, Bishop of Springfield, of the class of 1888, and the degree of Doctor of Letters upon the Rev. Joseph G. H. Barry, D.D., of the Church of St. Mary the Virgin, New York City.

Immediately preceding the exercises proper, the Bishop of Springfield laid the corner-stone of the John Rogers Hegeman Science Building, to cost \$125,000 and the Edward F. Albee dormitory, to cost \$100,000.

The Baccalaureate sermon was preached on Sunday, June 8th, by the Very Rev. Charles A. Jessup, D.D. of the class of 1883, Dean of St. Paul's Cathedral, Buffalo, New York.

### ST. MARY'S, KNOXVILLE, ILL.

ST. MARY'S SCHOOL, Knoxville, Ill., the Rev. C. L. Carrington, LL.D., rector, graduated fourteen pupils at the commencement June 4th. The address was made by Mrs. Walter Duke, of Henry, Ill., the granddaughter of the first graduate of St. Mary's. The Bishop of Quincy presented the diplomas and prizes. A meeting of the trustees was held June 3d, at which report was made of a very successful school year. St. Margaret's, the allied school for young girls, graduated eight pupils.

### ST. MARY'S, RALEIGH, N. C.

TWENTY-TWO YOUNG LADIES received diplomas of graduation at the commencement exercises of St. Mary's School, Raleigh, N. C., May 27th. The commencement sermon was preached by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, and the commencement address was made by the Hon. W. P. Stacey, LL.D., Associate Justice of the Supreme Court of North Carolina. The Bishop of the Diocese, the Rt. Rev. Joseph Blount Cheshire, D.D., gave the diploma to the young ladies, and made them a fine, fatherly talk.

### A UTAH NURSES' SCHOOL

THE COMMENCEMENT EXERCISES for the graduating class of St. Mark's Hospital Training School for Nurses, Salt Lake City, Utah, were held at St. Mark's Cathedral, Thursday evening, May 29th, at which three nurses were graduated. The diplomas were presented by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah. The address was given by a member of the staff, Dr. George E. Roberts, and Miss

M. E. Hale, superintendent, presented each one with a graduate badge.

This hospital was among the first established in the great inter-mountain country. For thirty-three years it has continued to serve with increasing usefulness. A training school is maintained here with an enrollment of thirty students. It is hoped to build the school to a membership of sixty. More nurses are needed, as the demand for beds, in spite of recent additions, is much greater than the supply, and the hospital is seeking new candidates for training.

**ST. AGNES' SCHOOL,  
ALBANY, N. Y.**

THE COMMENCEMENT of St. Agnes' School for Girls, Albany, N. Y., held on June 12th, closed one of the most successful years in the history of this Church institution. Seventeen young women received their diplomas from Bishop Nelson, who presided

at the exercises, awarding the prizes and presenting the diplomas. These were followed by a service in the Cathedral of All Saints, at which Bishop Nelson made the class address, his subject being the class motto, Makers of Peace.

**ST. HILDA'S HALL**

AT THE COMMENCEMENT exercises of St. Hilda's Hall, Charles Town W. Va., the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia, preached the sermon on Sunday morning June 1st. On Sunday evening at the Chevron Service the Rev. F. T. Cady, of Tyrone, Pa., made the address. On Tuesday morning at the commencement exercises the Rev. Mr. Cady made the address to the class and presented the diplomas. Next year will be the tenth anniversary of the school and it is preparing for a special meeting of the alumnae and patrons at that time.

**Empire Thanksgiving at Wembley  
Worlds' Largest Religious Service**

**Report of Ecclesiastical Commissioners—First Cathedral Since Reformation—A Great Missionary Exhibition**

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

THE EMPIRE THANKSGIVING SERVICE in the Stadium at Wembley last Sunday afternoon, at which the King and Queen were present, brought together at least one hundred thousand people. The procession into the arena was an impressive spectacle. Headed by a golden crucifix, no fewer than three thousand vested choristers took part, the Chapel Royal boys in gold and purple being followed by the Westminster Abbey choir in white and scarlet, and with the other choirs in customary black cassocks and white surplices. In the procession there were representatives of various religious bodies, the Bishop of London, five other bishops, and the Archbishop of Canterbury bringing up the rear. The processional hymns were *Thou Whose Almighty Word, and All People that on Earth Do Dwell*.

When all were in their places, the National Anthem crashed out from the massed bands, 1,000 strong, and the vast assembly joined in singing it with heart and voice. Sir Walford Davies conducted the choir, and Lieut. Adkins the bands.

Every head was bowed in the prayer for the Empire, and there followed the Silence of Thanksgiving for the Past and Prayer for the Future. The choir then sang, *God Be in My Head and in My Understanding, and Lift Up Your Hearts*, followed by Blake's poem, *Jerusalem*, arranged as an anthem, to Sir Hubert Parry's music.

Afterwards there was an address by the Archbishop of Canterbury, in which he pointed out that thousands more would hear the service, by means of "broadcasting," than those in the Stadium. "Does everyone who hears me realize," he asked, "the tremendous fact that we are taking part in the largest religious service which, as a deliberate act, the world has ever seen?"

Following the Archbishop's address, the choirs sang the *Te Deum*, to Stanford's

music. Then, after the blessing, the procession re-formed and moved off, singing *Praise, My Soul, the King of Heaven*.

The celebrations last Saturday and Sunday of "Empire Day" have once more raised the discussion, which has been more or less to the fore from the start of the

**THE TREASURER'S LETTER**

At this time of the new year the Church is thankful for her children in the Church schools. Due largely to the Lenten offering, the receipts from the Dioceses for the month of May were for the first time this year in excess of the monthly proportion of the Budget. This has enabled the Treasurer to pay off some loans at the banks with a consequent saving of interest charges.

We are still running behind the receipts of last year and while the later date of Easter is still having its effect, it is now time to make up the lost ground.

Thirteen Dioceses and Missionary Districts have caught up during the past month with their minimum share of the amount due on the Budget; namely,

Maryland, North Carolina, Tennessee, Upper South Carolina, Western North Carolina, Nebraska, North Dakota, North Texas, Los Angeles, Honolulu, Idaho, Cuba, Liberia.

The banner District is Honolulu, which has now paid its share of the Budget for the entire year. Other Dioceses, notably New Jersey, Southern Virginia, Dallas, Texas, and West Texas, have materially improved their positions. Three of the Dioceses and Districts, namely East Carolina, Georgia, and New Mexico, have during the month lost their positions in the honor column.

**A SUGGESTION**

Would it not be wise for the Diocesan Treasurers to write to each parish treasurer this month, asking him to remit everything in hand before he goes away for a summer vacation, and suggesting that each parish ask all of the subscribers to pay in advance at least part of the subscriptions which will come due during the time they are away from home?

LEWIS B. FRANKLIN,  
Treasurer.

movement, as to the unsuitability of the choice of the day (May 24th). It is pointed out that if the recognition of "Empire" is to be finally effective, it must be permeated with spirituality. The Empire should, therefore, be dedicated, under God, to the great patron of England, St. George, whose feast day is April 23d. In this way, the recognition of the Empire would be linked, subordinate and accessory, to the recognition of St. George. A further point in favor of April 23d is that it is also the anniversary of the poet of Empire, the incomparable Shakespeare.

**REPORT OF ECCLESIASTICAL COMMISSIONERS**

The report of the Ecclesiastical Commissioners for England for the year ending November 1st last, just issued as a Parliamentary paper, is of particular interest, supplementing, as it does, the Commission of Enquiry into the Property and Revenues of the Church, to which I made reference recently. The total available income of the Commissioners last year was £2,756,200. Payment to benefices, bishops, and chapters, and the expenses of administration and income tax absorbed £1,878,900; £405,400 was appropriated as capital for the further endowment of benefices, and £100,000 was ear-marked for the sum, not exceeding £500,000, which the Commissioners have undertaken to provide under the Ecclesiastical Dilapidations Measure. The Commissioners, having completed the first stage of their scheme for the augmentation of benefices, have now entered on the second stage announced last year, which, broadly speaking, means a minimum of £300 a year for parishes of over three hundred population, £350 for parishes of over one thousand, and £400 for parishes of four thousand and upwards. These grants, of course, apply only to benefices in public patronage, but the Commissioners propose, as and when their resources permit, to augment to a similar extent benefices not in public patronage—that is, if the measure before the Church Assembly to abolish the sale of advowsons becomes law.

The Commissioners anticipate an increased surplus of income in the current year, and propose to make an appropriation therefrom of the capital sum of £500,000, and to allocate half of this money in grants for meeting benefactions offered in favor of benefices by grants of capital for the augmentation of incomes, or towards providing or improving parsonage houses, and the maintenance of assistant curates. A further £150,000 is to be spent on endowing new districts; and £100,000 in meeting local claims.

**A BISHOP FOR BIRMINGHAM**

The Bishop of Birmingham's resignation is to take effect from August 1st, and Birmingham Churchmen are much exercised in mind as to who is to succeed him. It is stated with confidence by those who apparently possess inside information that the Prime Minister (Mr. MacDonald) may be absolutely depended upon, in seeking a head for this large industrial diocese, to have regard to its spiritual needs above any other consideration. Dr. Russell Wakefield has served the Diocese well, but he would be the first to admit that, largely owing to the war and its aftermath, and more recently owing to his prolonged illness, some of the pressing needs of Birmingham have not been adequately met. The Council of that city has been commendably active in carrying out large housing schemes, and populous districts have grown up in which new churches are

urgently required. The whole Diocese needs to be aroused to the realities of the position and moved to definite and prompt action. In this work the strong leadership of the diocesan bishop is a paramount necessity. In Birmingham, with over a million souls, there are large parishes in poor, crowded districts, where Church work is of a most trying character, and where priests are working (or trying to work) with inadequate staffs. These conditions cry aloud for the encouragement and stimulus which a devoted bishop alone can give. There is another consideration in connection with the appointment of a new bishop of Birmingham which should not be overlooked. Dr. Russell Wakefield has earned the gratitude of both Catholics and Evangelicals by allowing full liberty to his parish priests to develop their work on their own lines. This broad-minded policy, although it might not appeal to the rigorists of either party, seems in existing circumstances to be the only practical one. It may be hoped that a wise discretion will be exercised by the advisers of the Prime Minister, and that Birmingham will have no cause to complain when the successor of Dr. Russell Wakefield, and Dr. Gore, is made known.

#### FIRST CATHEDRAL SINCE REFORMATION

It is an interesting fact, and one, perhaps, not generally appreciated, that Liverpool Cathedral, to be consecrated on July 19th, is the first English Cathedral to be consecrated since the Reformation. The compilation of the service of consecration, therefore, has been a matter of supreme importance, and one which has demanded—and has received—the greatest care and research. When it is remembered that the last English Cathedral to be consecrated was Salisbury Cathedral, seven hundred years ago, it will be readily understood that those responsible for the ordering of the present Office have been confronted with a task of no little magnitude and no little difficulty. Truro Cathedral, the newest of our cathedrals, begun in 1880 and completed in 1910, incorporated the old parish church of Truro, and so did not require consecration; therefore the order of services at the opening of that Cathedral could form no precedent for the order to be followed at Liverpool. The Office which has been drawn up for the forthcoming consecration will, it is said, be found to be of quite outstanding interest. Those responsible for its production are all Liverpool clergymen, but consultation with those persons best fitted to advise has been sought at every point, and the result is likely to be historic. From Henry III to George V is a long period, and those who are privileged to take part in the ceremony of July 19th will witness a service the like of which has not been seen in the English Church for nearly seven centuries.

#### A GREAT MISSIONARY EXHIBITION

At the World Sunday School Convention, which is to be held in Glasgow from June 18th to the 26th, the McLellan Galleries will be the center of a Missionary Exhibition of great interest. Courts representing various mission fields will be organized, and workers from all parts of the world will take part in this phase of the exhibition. The pageant of the Sunday School, showing how the children of every land are being led in a world procession in the King's Highway (written by Miss M. Jennie Street and Mr. James Kelly) will be presented in Hengler's Circus every evening from Thursday, June 19th,

to June 26th, Sunday excepted. About five hundred persons will take part in the pageant, which has its beginning in Old Testament times, and which leads up to the modern graded Sunday school with its weekday auxiliaries. On Convention Sunday, June 22d, many pulpits in Glasgow will be occupied by ministers attending the Convention from various countries.

#### RUSSIA AND RELIGION

The *Times* correspondent at Riga has arrived at the conclusion that Soviet Russia is beginning to realize that persecution of religion "does not pay." The knowledge of this fact, and no higher motive, seems to be at the back of a decision by the Central Committee of the Russian Communist party to revise its methods of combating what they term "religious prejudices." In his communication to the *Times*, their correspondent says that "as the leaders now openly admit, their tactics have so far failed utterly, and have strengthened rather than weakened the religious tendencies of the Russian masses." Therefore, the Congress of the party is to be asked to put an end to the closing of churches by local administrative authorities on their own initiative. Worldly expediency alone dictates this proposed softening of the rigors. Well organized com-

mittees have gone from Russia to America, and the Soviet would like them back again, because "by their sterling qualities, and in spite of their religious prejudices, they have accumulated great wealth and agricultural machinery and implements, of which Russian agriculture stands greatly in need." This is, indeed, a new way of exchanging swords for ploughshares.

In a later communication, the same correspondent says that some sort of an agreement has been reached between the Patriarch Tikhon and the "Living Church," whose priests and bishops have long shown a tendency to return to the Patriarch's fold. The terms of the agreement are not known at Riga, but it is stated from a Soviet source that the Patriarch Tikhon has issued a circular letter to the clergy deploring the discord within the Church and instructing them to elect diocesan councils in preparation for a General Orthodox Convocation. The Patriarch authorizes them to elect to these councils, not only persons standing firm on the canonical basis of the Convocation of 1917, but also "members of the revolutionary group of the 'Living Church' who have now joined the communion of the Orthodox Church headed by Tikhon."

GEORGE PARSONS.

## Church Union in Canada Interests Dominion Christians

### Bishop's College Seeks Endowment Valueless Battlements—A Distinguished Layman

The Living Church News Bureau }  
Toronto, June 7, 1924 }

IN THE COURSE OF HIS CHARGE LAST Tuesday to the Synod of his Diocese, the Bishop of Toronto made the following reference to the efforts to unite the Presbyterians, Methodists, and Congregationalists in Canada, a movement which is meeting with strenuous opposition from an influential minority among the Presbyterians, who are vigorously opposing the Church Union Bill now before the Parliament of Ottawa, which would give legal effect to the merger:

"The great and important matter of the union of the three denominations, the Presbyterian, the Methodist, and the Congregational, with all that has transpired in relation to the same, must be a matter for the deepest possible and most sympathetic interest on the part of all Christian people throughout the Dominion. Filling the role of 'Bystander' and 'Onlooker,' we view with much concern the difficulties which have arisen, and can only hope that, if it be the Divine Will, they may be overcome in the interests of that unity which our Lord has declared to be His Will. While we may have no right to express opinions about the matter, which does not immediately concern us, though in the final issue it deeply affects the whole membership of Christ's body, we cannot help saying this much, at least, that if these three Christian communities with such differences as exist between them in the matters of ministry and laity cannot combine and constitute one great amalgamated Communion, then it is a poor outlook for the larger union which came within the scope of the Lambeth Conference in 1920, and was set forth in the 'Appeal to all Christian people.'

"We can but pray that God, the Holy Ghost, the Lord and Giver of Life, and the Unifier of the Church, will order the matter according to the Divine Will. In the

meantime our duty is plainly a policy of prayer, of noncriticism or interference, and of waiting, meanwhile carrying out in our own Household of Faith the provisions of the General Synod of 1921, virtually reaffirmed by the Provincial Synod of the Ecclesiastical Province of Ontario at its meeting in London in September, 1922, and which expresses nonapproval of general schemes of intercommunion or exchange of pulpits. Let me remind you that any step in this matter is one that is to be taken by the Bishop of the Diocese, and only in such cases where the minister to be invited is, in his judgment, working towards the ideal of union set forth in the Lambeth Appeal, and no priest in defiance of Canon Number VI of this Ecclesiastical Province has the right to issue such invitation as from himself without reference to the Bishop, and persistence in so doing without such consent of the Bishop must be regarded as a breach of canonical obedience."

#### BISHOP'S COLLEGE SEEKS ENDOWMENT

Under the vigorous and enthusiastic leadership of Principal McGreer, the campaign for endowments for the University of Bishop's College, Lennoxville, is well under way, and a great deal of support has been enlisted already. Leading men in every walk of life in the Province of Quebec have commended the undertaking and have reinforced the appeal by the testimony they bear to the splendid services the University has rendered during the past eighty-one years. Graduates who have won their way to positions of eminence gladly acknowledge their indebtedness to their old University, and if nothing more were to result, the general public must at least have been stirred to a keener appreciation of the value of this old institution that has carried on its work so quietly and without calling upon our people generally for assistance. The amount sought is \$500,000.

#### VALUELESS BATTLEMENTS

When Jerusalem was surrounded by implacable foes bent on her destruction, the

prophet Jeremiah cried out: "Take away her battlements for they are not the Lord's." These were somewhat strange words that fell on the ears of the besieged inhabitants of the Holy City, yet they were a symbol of Christian life today, the Rev. Dr. S. A. B. Mercer, of Trinity College, told the clergy and laity assembled in St. Alban's Cathedral, Toronto, for the annual Synod service. Throughout the ages, he said, Christians had been building false battlements round the faith in vain endeavors to protect it from the assaults of scientific and philosophical analysis. He urged his hearers to discard these false conceptions, stating that they afforded no protection, but were rather a hindrance to the setting forth of true Christianity. There was nothing to fear from science, he declared, because the fundamentals of the faith were unassailable.

A DISTINGUISHED LAYMAN

Dr. L. H. Davidson, Chancellor of the Diocese of Montreal, has just been celebrating the sixtieth anniversary of his admission to the Canadian Bar.

Not only has the range of his professional duties been great, but his record of Church work has been astonishing—perhaps without parallel in Canada. He has filled, in his long career, almost every position open to laymen, and is still Chancellor of the Diocese of Montreal.

The records show Dr. Davidson to have been a delegate to the Synod of Montreal from Cowansville at the ninth session, commencing June 18, 1867, and since that time he has been continuously a member of the Synod, always standing firmly for the prerogative, authority, and office of the Bishop, apparently as well as for the rights of the other parties in the Synod, the clergy and the laity, and for the rights of the Diocese.

Since the early days, Dr. Davidson has taken a leading part in every Diocesan, Provincial, and General Synodical movement. He was one of the secretaries of the Conference held for the formation of the General Synod, as well as a delegate thereto—this was the all-Canada Conference in Winnipeg, in 1892, when his coadjutor was the then Prof. S. P. Matheson, D.D., D.C.L., of the University of Winnipeg, now Primate of All Canada. He was also one of the Assessors in the Lower House, both of Provincial and the General Synod for years; Church Advocate, Vice Chancellor, and Chancellor.

He took his graduate's degree of B.A., and B.C.L., at McGill; his M.A. in course, and the degree of D.C.L. was conferred upon him in course, because of his position as professor in the college. He also holds a like degree *ad eundem* from Bishop's College. He had the honor of being created a Queen's Counsel of the Dominion (not of the Province) by the Earl of Derby in 1887. His services have been required upon Ecclesiastical and Canon Law of the Church by Bishops of the other Provinces and of Newfoundland, as well as those of his own Diocese.

JUBILEE OF THE DIOCESE OF SASKATCHEWAN

The Archbishop of Rupert's Land has promised to come to Prince Albert on June 17th and 18th for the semi-centenary of the founding of the Diocese of Saskatchewan. Two historical meetings will be held on the 17th, at which the Archbishop will preside and will himself give an historical address. On Wednesday morning, a pilgrimage will be made to the first churches built in the Diocese and wreaths will be laid upon the graves of Bishop McLean and Archdeacon Mackay.

MISCELLANEOUS ITEMS

Miss Mabel Jones, the first "prairie deaconess," at Naicam, Sask., was made the recipient of a portable typewriter by the members of the Evening Branch of the Woman's Auxiliary of the Church of the Redeemer, Toronto, of which branch Miss Jones was a very active member before going to Naicam.

Canon R.S. Forneri, Belleville, senior priest of the Diocese of Ontario, is this year celebrating the sixtieth anniversary of his ordination, and a resolution of congratulations and appreciation of his scholarship, integrity, and service was introduced by Canon Patton and the Rev. J. D. P. Wright, and was carried with applause at the Synod.

At the Synod of Nova Scotia, the fol-

lowing resolution was passed: "That this Synod request the Archbishop to convene a special meeting of the Synod to elect a Coadjutor Bishop. Further resolved, that the Executive Committee of the Synod and the Committee on Increased Episcopal Supervision submit to said special session such proposals as may seem advisable for the provision of the necessary stipend for said Coadjutor Bishop."

The Rev. R. H. Ferguson, of St. James' Church, Guelph, has been made a Canon of the Diocese of Niagara.

The Rt. Rev. Charles H. Brent, D.D., the Bishop of Western New York, was one of the four selected to receive the honorary degree of LL.D. at the special Convocation of the University of Toronto.

## Layman Delivers Strong Charge At Cambridge Theological School

### Advent Choir Visits Prison—Wellesley Conference Issues Book List—General News Notes

The Living Church News Bureau  
Boston, June 16, 1924

THE BRIEF CHARGE OF A LAYMAN TO the eleven seniors who were graduated at the commencement of the Episcopal Theological School, gripped the vital interest of the audience more than the commencement address of a bishop.

The layman was William H. Lincoln, of Brookline, chairman of the board of trustees of the Episcopal Theological School. Mr. Lincoln is now in his eighty-ninth year. A layman who has long served the Church, he regarded the message he gave last Thursday as a valedictory. He had been confined to his bed only a few days previously, but he was well able to take part in the commencement service, speaking a carefully considered address without notes and with a firm utterance that was clearly heard even in the rear of the church. Mr. Lincoln's address is printed on another page of the present issue of THE LIVING CHURCH.

Bishop Lawrence had expected to deliver the commencement address, but was unable to be present on account of a severe cold. His address was read by Dean Henry B. Washburn. Bishop Lawrence, in his address, raised three questions for "careful thought in the future." In the first he compared medical progress (from merely curative to preventive medicine) with the attitude of the Church toward spiritual healing movements; in the second, he considered crime prevention; and in the third, the relation of the Church to marriage and the home.

An offering was taken for the alumni missions fund, notably for the five native alumni now in Japan, the six graduates now in China, two of whom are native Chinese, and one alumnus in Cuba.

ADVENT CHOIR VISITS PRISON

Charlestown State Prison was visited recently by the choir of the Church of the Advent, Boston. The prisoners responded to the music and, singing in their turn, chose Holy! Holy! Holy! as their hymn. Church choirs and individuals in many cases help by their music the work of the prison and hospital chaplains.

The Prison Chaplain of the Diocese received, from a man serving a life sentence in the Charlestown Prison, the following letter:

"I would like to express my thanks for the opportunity to attend the beautiful service of this afternoon.

"Perhaps no other man can say with me that he never before had a chance to hear a choir such as was heard today; yet that is my situation, and, when I was told of the opportunity I resolved to attend.

"I enjoyed the service, especially the singing of the choir; the clear and sweet voices of the children were a revelation and made me very happy.

"Very often at Christmas or Easter I have read in the press of the various choirs and the music to be sung; I often wished I might hear some of it for I believe that all beautiful things—including music—uplift and are helpful.

"We read in the Bible, 'If I may but touch the hem of His garment, I shall be healed.' And so of this angelic choir, if I can only keep in touch with such beautiful and inspiring opportunities, I never can go wrong.

"Many here will be benefited as I have been through this privilege."

WELLESLEY CONFERENCE ISSUES BOOK-LIST

The Conference for Church Work, meeting at Wellesley College, June 23d to July 3d, has recently done a most helpful service for its five hundred delegates: perhaps also to many people who will be unable to be present, but who wish to keep in touch with the best Church literature. The Wellesley Committee has published a six page leaflet giving a list of one hundred and fifty books recommended by the Conference lecturers and leaders. In this way those planning to go to Wellesley may do some study and collateral reading in advance, so that, during the ten days of the Conference, they may really confer with the leaders instead of being lectured at. Many Church people who will be unable to attend the Conference will like to keep in touch with the best books which representative Church leaders are recommending. Copies of the Book List leaflet may be secured by writing to the secretary of the Conference for Church Work, Miss Marian DeC. Ward, 415 Beacon St., Boston.

GENERAL NEWS NOTES

Lenten offerings from 178 of the 190 Church schools in the diocese have been received. The amount on June 13th was \$17,976.76.

The Cathedral has planned for a new service on summer Sundays. There are many people in the city who wish to leave town on Sunday mornings in the summer to spend the day in the country. For these

people especially there will be a service every Sunday from 9:30 A.M. to 10:15 A.M., beginning June 29th, and continuing through August. The service will consist of an abbreviated form of Morning Prayer. The preacher will be the Rev.

John T. Dallas, D.D., of Hanover, N. H. The Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Center, will be the preacher at the regular service at eleven o'clock.

RALPH M. HARPER.

## Trinity Ordinations in the New York Cathedral

### "Marshall Stillman" Men Give to Cathedral—Whitsunday Services —Grace Church, White Plains

The Living Church News Bureau }  
New York, June 13, 1924 }

ON TRINITY SUNDAY THE RIGHT REVEREND the Bishop of the Diocese will ordain to the diaconate in his Cathedral of St. John the Divine seven candidates for Holy Orders, and will advance to the order of priesthood three deacons. The preacher at the service, which will be at eleven o'clock, will be the Rev. Frank Warfield Crowder, D.D., rector of St. James' Church, Madison Avenue. On the afternoon of the same day, the annual service of Festal Evensong, with special anthems (no sermon), will be held, as on previous Trinity Sundays. June 19th will be observed as prize-day at the Cathedral Choir school. On the last two Sundays in June the whole choir of men and boys will sing for the last time until autumn. After that date, during the six weeks of the Columbia summer session, twenty boys and twelve men will compose the choir, instead of men alone, as heretofore.

#### "MARSHALL STILLMAN" MEN GIVE TO CATHEDRAL

Bishop Manning was the guest of the Marshall Stillman movement for the rehabilitation of reformed criminals, of which Mr. Alpheus Geer is the founder, at a dinner held in Luchow's restaurant in East Fourteenth Street on June 10th. Various men helped by the movement spoke, telling something of their past, and concluding with the presentation to Bishop Manning of a contribution of \$180 toward the building of the Cathedral. The money was contributed in small sums, mostly dimes, representing much self-sacrifice. Bishop Manning was profoundly moved by the gift and expressed his gratitude and appreciation in words of simplicity and earnestness. The gift, he said, was to his mind the most important and the most significant of all the many gifts that have been made to help the building of the Cathedral, which would always stand with doors open in welcome to all. He hoped that they would feel that the Cathedral belongs to them, because it is a Cathedral for all who will use it, and they had claimed their share in building it by their gift, which would be a very sacred part of what goes into the Cathedral.

#### WHITSUNDAY SERVICES

Whitsunday, perhaps because it is so near to Easter, does not, as a rule, receive its due share of honor and solemn observance as one of the three greatest festivals of the Christian Church. One notices with surprise that, on this second of the three days in the year when every communicant is supposed to receive the Holy Communion, many of the larger parishes fail to provide the added opportuni-

ties for communion that mark the observance of Easter and Christmas. One of the largest of the metropolitan churches, for example, announced only one celebration of the Eucharist on the great Feast of Pentecost, while in others only one additional celebration, as on the first Sunday in the month, was scheduled. On the other hand, certain churches by no means identified with the Catholic movement, made ample provision for the due observance of the day in eucharistic worship and communion. And it is an encouraging sign that in one congregation, St. Luke's Chapel of Trinity Parish, the number of communions at Whitsunday equals that at Christmas. This year the rector of Trinity Parish was the preacher at the eight o'clock Eucharist which was the congregation's corporate communion and the first communion of the class confirmed on the evening of Ascension Day. Over 200 communions were made at this service alone.

Another notable event of Whitsunday was the service held in Trinity Church in the afternoon, for the alumni of the choir of the church. At this service hymns were sung to tunes composed by organists of the parish—Hodges, Cutler, Messiter, among the more notable. This service was also the occasion of the dedication of two eucharistic lights and six office-lights of bronze, handsome in design and workmanship. This gift of former members of the choir and other friends was a memorial to the late Father Joseph Warren Hill, who for many years sang the Choral Eucharists at Trinity Church. The rector, Dr. Stetson, was the preacher. At the organ Mr. Channing Lefebvre, the organist of Trinity Church, was assisted by Mr. Robert J. Winterbottom, organist of St. Luke's Chapel. A dinner followed the service at St. Paul's House, 29 Vesey Street, at which the principal speakers were the rector, the Rev. Victor Mori, rector of Grace Church, Madison, N. J., an alumnus, and Mr. Lefebvre.

#### GRACE CHURCH, WHITE PLAINS

On Whitsunday, Grace Church, White Plains, began the commemoration of the one hundredth anniversary of the organization of the parish with two early Eucharists, at six and at eight o'clock. There was a Pontifical High Mass at 10:45, at which Bishop Lloyd, sometime rector of St. Bartholomew's, the daughter parish, pontificated and preached. There was a Solemn Procession before the Mass. At Evensong, Bishop Manning pontificated, and afterward administered the Sacrament of Confirmation. On Wednesday, June 11th, a Requiem was sung for the repose of the souls of the faithful departed of the parish. On Thursday there was a Mass of Thanksgiving early in the morning and at 8 P.M. a reception was held in the parish house. The Rev. Frank H. Simmonds, who has been rector since 1916, has done much to build up both the spiritual and the material fabric of the church. Two missions have been established during his rectorship, one at North White Plains, and another for colored people.

#### ST. BARNABAS' HOUSE

St. Barnabas' House on Mulberry Street, the temporary home for women and children, which is owned and operated by the City Mission Society, has the subtitle of the House with the Door that is never Locked. Ten beds were added this winter, so that seventy-five could be cared for, and every inch of space was used, so far as the equipment went. It is the only place in the city, so far as we know, except the Isabella Home, where a woman needing hospital treatment, but not ill enough to be kept in the hospital, can stay and receive care. There have been six such cases the past month, and, in regard to one, sent by the Church Mission of Help directly from a hospital, we were told "they had never seen anyone improve so." Milk is given both mid-morning and afternoon, and the old fashioned rear porches have been equipped with comfortable chairs, so that the convalescents can enjoy the air and sunshine out of doors.

The Runabouts Nursery has been absolutely full. Five volunteers each took a day, by turn, to teach kindergarten and games, with gymnastic work on Saturdays. Arrangements have now been made with the Board of Education whereby two teachers will be provided for general schoolwork and kindergarten, so the children will not lose any time on their study.

The Baby Nursery opened last fall with ten beds, and now has twenty-three. It has been necessary to turn away so many little babies that the need for this care in the community has been proved, and it is hoped that another room, now empty because of lack of funds, may be equipped with ten more wee beds. Three of the beds have been endowed.

#### GENERAL NEWS NOTES

Bishop Atwood, of Arizona, was the preacher morning and evening in Grace Church, Broadway.

On Sunday mornings during the summer months, a sung Mass takes the place of Solemn High Mass at the Church of St. Mary the Virgin. Evensong is now followed by Benediction every Sunday afternoon.

Deep sympathy is felt throughout the diocese, as indeed must be the case throughout the entire country, for Bishop Lloyd, the beloved senior Suffragan of the Diocese, in the sad bereavement that has befallen him through the death of his son, the Rev. John Lloyd, a young priest who gave his life for his country, inasmuch as his death was the result of being twice gassed while serving as a stretcher-bearer in the trenches in France.

By the will of Mrs. Sarah Rives, who died last month in this city, the Cathedral of St. John the Divine receives a legacy of \$10,000.

Plans prepared a short time before his death by the late Bertram Goodhue, will be put into execution, within the next month, for the erection of a new church for Christ parish, Bronxville, the Rev. Charles W. Robinson, rector. The design is a close copy of an English country church, following modified Gothic lines, with a tower, reproducing an English church-tower, 187 feet in height. The interior, which will include three altars and two chapels in addition to the high altar, will be strictly Gothic. The church will seat 700 people. The Sunday school rooms will accommodate 900. Its completion is expected by the end of a year.

Columbia University honored itself by conveying on the Rev. Fr. Sill, of the Order of the Holy Cross, and headmaster of

Kent School, the degree of Doctor of Letters. St. Stephen's College at its recent commencement, at which fourteen students received the bachelor's degree, conferred on the Bishop of Springfield the degree of

Doctor of Divinity, and on the Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, New York, the degree of Doctor of Letters.

THOMAS J. WILLIAMS.

## Pennsylvania Organizes Young People's Fellowship

### An Inspiring Mission—Dr. Cline's Call to New York—Texts of the Bible

The Living Church News Bureau }  
Philadelphia, June 12, 1924 }

THE YOUNG PEOPLE'S FELLOWSHIP OF the Diocese of Pennsylvania has been organized. The organization includes a Diocesan Council, of which Bishop Garland is the honorary president, and ten other persons, five of whom were selected by the Department of Religious Education at a meeting held on Tuesday, June 3d. These are the Rev. Charles E. Tuke, chairman, the Rev. Leslie F. Potter, the Rev. F. E. Seymour, Miss Matilda Patton, of the Church of the Holy Apostles, and Mrs. John S. Eiseman, of Calvary Church, Germantown.

There are thirty-three young people's organizations in the Diocese; others are in the process of formation. The constitution recently adopted provides for a Group Council, composed of rectors, presidents, and two delegates from each young people's society. This will be in the nature of an Executive Committee.

Provision was made for an annual convention of the young people of the Diocese, when officers will be elected, who will also serve on the Diocesan Council. A program will be undertaken for the purpose of stimulating the organization of the young people throughout the Diocese.

#### AN INSPIRING MISSION

The Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg, was the missionary at a Preaching Mission held every evening, except Saturday, from June 1st to June 8th, at St. Paul's Church, Oaks, Pa.

The attendance at the services steadily increased each evening, and on the evening of Whitsunday the church was packed, and great fervor shown by the congregation. The Mission seemed to be a real pentecostal outpouring.

St. Paul's Church, Oaks, of which the Rev. Caleb Cresson is rector, is an active parish in a rural community, where people have some distance to travel, but where distance does not appear to be a barrier to the enthusiastic members of the parish.

Bishop Garland visited the parish for confirmation on the Wednesday after Whitsunday.

#### DR. CLINE'S CALL TO NEW YORK

The Rev. Thomas S. Cline, D.D., rector of Grace Church, Mt. Airy, has been elected to the chair of pastoral theology at the General Theological Seminary in New York, to succeed the Rev. Herbert M. Denslow, D.D., who has become professor emeritus. In conjunction with the professorship, Dr. Cline will be rector of St. Peter's Church, near the Seminary. He will take up his new duties in the fall.

Dr. Cline is a graduate of Berkeley Divinity School, in the class of 1905, and received the degree of Doctor of Divinity from the School at its recent commence-

ment. He has been rector of Grace Church since 1913, and served as chaplain in France for two years.

#### TEXT OF THE BIBLE

At the annual meeting of the Pennsylvania Library Club, held in the Widener Branch of the Free Library last week, results of the scholarship of those who study the various texts of the Bible were given by the Rev. Dr. James A. Montgomery, president of the American Schools of Oriental Research. Photographs of the oldest known manuscripts were shown on the screen.

## St. Luke's, Evanston, Honors Rector Celebrating Twenty Years' Service

### Church Indebtedness Reduced— New Buildings Projected—Sale of Grace Church Property

The Living Church News Bureau }  
Chicago, June 14, 1924 }

GIFFTS TO THE PARISH TOTALING \$156,000, a handsome diamond ring presented by members of the parish to Mrs. Stewart, and a check for \$1,000 from his vestrymen to Dr. Stewart, marked the celebration at Whitsuntide of the twentieth anniversary of the Rev. George Craig Stewart, D.D., as rector of St. Luke's Parish, Evanston.

At the beginning of the year, Dr. Stewart told the anniversary committee of the vestry that, if they wished to honor him they could do it best by setting out to raise the debt of the parish, \$106,000, and that he would appreciate thank offerings in the form of church enrichment rather than a purse for himself.

The parish responded with enthusiasm. On Whitsunday, at the eleven o'clock service, the junior warden, Mr. T. T. Lyman, presented to the rector a Book of Golden Memorial, bearing the names of over eight hundred persons who had contributed for the debt \$112,538.52, and for memorials \$43,500, making a total of \$156,038.52. At that service, the rector preached on the text, "O Lord, revive Thy work in the midst of the years: in the midst of the years, make Thyself known!"

At Evensong there was a great procession of the organizations of the parish, who marched in groups from the parish house to the church for a special festival service, in which both senior and junior choirs joined. The Suffragan Bishop was present in cope and mitre. Dr. Stewart preached on the text, "They shall march every one on his ways, and they shall not break their ranks, neither shall one thrust another: they shall walk every one in his path."

On the Monday in Whitsun Week, the clergy of the Diocese and visiting clergymen from other dioceses joined in a great service of praise, at which the rector was

Dr. Montgomery stated that the oldest complete Old Testament now in existence dates no further back than 900 A. D., while several New Testament manuscripts date some five centuries earlier. He showed also a remarkable polyglot Bible printed in 1650, which was not only a marvel of typographical skill, but gave a valuable interlinear translation of the Hebrew, several Latin versions, and a rendering in Samaritan, and Syriac.

#### THE BROTHERHOOD ASSEMBLY

The annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew was held in the Church of St. Martin-in-the-Field last Saturday afternoon and evening, when a large number of members of the Brotherhood assembled for recreation, business, and devotion.

The following officers were elected for the ensuing year: Chaplain, the Rev. John R. Hart, Jr.; president, Mr. J. Lee Patton, Esq.; vice-president, Percival H. Granger, Esq.; treasurer, Mr. Alex F. Williamson.

FREDERICK E. SEYMOUR.

the celebrant, the Executive Secretary of the Diocese, the Rev. E. J. Randall, was the Epistoler, and the Dean of the Northeastern Deanery, the Rev. J. H. Edwards, was the Gospeller. The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, was the preacher. The musical service was very beautiful, including Dudley Buck's Festival *Te Deum*, and Lutkin's *The Lord Bless You and Keep You*, which was sung after the benediction. At the luncheon, served in the Parish house by the Junior Woman's Guild of the parish, the following were the speakers: Mr. T. T. Lyman, junior warden, presiding; Mr. C. E. Field, missionary treasurer, toastmaster; the Rt. Rev. Chas. P. Anderson, D.D., Bishop of Chicago; the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago; the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac; Dean Edwards; the Rev. H. P. Smyth, D.D., rector of St. Mary's Roman Catholic Church, Evanston, who spoke on behalf of the Roman clergy; the Rev. Jas. M. Stifer, D.D., pastor of the First Baptist Church, who spoke on behalf of the Protestant clergy; the Rev. Frederick G. Grant, D.D., rector of Trinity Church, Chicago, and former curate of St. Luke's; and the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee.

Although each of the speakers had been informed of the rector's earnest request that personal references to him be omitted, all of them, beginning with the Bishop of Chicago, paid glowing tribute to the services of Dr. Stewart to the Country, the Diocese, and the whole Church.

The festivities of the celebration were brought to an end on the Tuesday in Whitsun Week, when four or five hundred parishioners sat down to a dinner in the parish house, given by the parish in honor of the rector and Mrs. Stewart. The singing at the tables was led by Dr. P. C. Lutkin, Dean of the Music School of Northwestern University. The speakers included the Suffragan Bishop of the Diocese, the Hon. Harry Pearsons, Mayor of Evanston, Prof. James Taft Hatfield, and Prof. James A. James, representing Northwestern Uni-

versity, of which Dr. Stewart is both an alumnus and a trustee.

At the conclusion of the dinner, as the assembled parishioners were about to rise and sing America, Mrs. Wm. C. Danforth stepped forward on the stage where the speakers' table was set and, on behalf of the parish, presented Mrs. Stewart with a very handsome diamond ring as a token of the love and esteem of the parish.

Again, as the rector was dismissing the meeting, Mr. Geo. H. Gibson stepped forward and presented "From your vestry with love and grateful appreciation of our friend and rector," a certified check for \$1,000.

The spirit of perfect unity and enthusiastic coöperation which has marked the entire twenty years of the rectorate, has found rich and abundant expression in the entire celebration.

#### CHURCH INDEBTEDNESS REDUCED

On June 8th, Whitsunday, St. Lawrence's Church, Libertyville, Ill., had a service of thanksgiving. The Rev. H. B. Gwyn was able to announce the following: That the rectory mortgage of \$3,700 was all provided for; that the rectory repair fund of \$1,050 was all paid in; that \$1,000 had been pledged on the church mortgage of \$5,000, if the remainder is raised; and that \$1,025 had been pledged to the Western Theological Seminary towards the million dollar fund it is raising for new buildings at Evanston. Fifteen hundred dollars of the total mortgage sum was given by the Bishop and Council of the Diocese, while Fr. Gwyn secured \$1,400 from outside the parish.

St. Lawrence's Church is subscribing over two hundred times the amount for missions that was being given when Fr. Gwyn came in 1923.

Letters of congratulation came to the pastor from both Bishops, from the diocesan council, and from fellow clergymen, since St. Lawrence's is largely a church of poor people. It has now a property valued at over \$40,000 and a frontage of 200 feet in the center of a growing town.

#### NEW BUILDINGS PROJECTED

Nearly a year ago, the parish of St. Mark's, Evanston, the Rev. Dr. Arthur Rogers, rector, acquired the Fabian property, adjoining the church building, that is now known as the Oliver Cunningham Memorial House. The property, which is very valuable, costing \$30,000, is now free from debt, and is being used for parish purposes. But, with the very rapid growth of Evanston, a larger and better appointed house is needed, and plans have been drawn by the firm who originally built St. Mark's Church, Holabird & Roche. The committee appointed a year ago to obtain pledges for building, have now \$100,000. This, with the \$30,000 paid for the Fabian property, makes \$130,000 which has been quietly pledged and paid in during the past year.

It has not yet been decided when the new building is to be begun. As Dr. Rogers says, "It is a fixed tradition of the parish to meet its responsibilities and its opportunities as they arise."

St. Peter's Church, Chicago, the Rev. H. L. Bowen, rector, has also been quietly continuing its campaign for its new parish house, to cost \$100,000. More than \$75,000 has already been obtained.

#### SALE OF GRACE CHURCH PROPERTY

The valuable site of old Grace Church, on South Wabash Avenue, has been sold to the Coliseum, which adjoins it to the

south. The church was never rebuilt since the fire a few years ago, but the parish house has been used for services and other activities. The situation of the church has become quite unsuitable for parish work, and recently the congregation, always associated with St. Luke's Hospital, has entered into a closer union with the Hospital. At the annual meeting of the congregation in January it was voted to sell the church property. This has been done, and the purchasers are about to wreck the parish house to make way for their new building. The last service in old Grace Church is to be held on Trinity Sunday. After that date the church office will be located at St. Luke's Hospital, adjacent to the chapel. The Holy Communion will be celebrated every Sunday at eight o'clock in the hospital chapel during the summer months, other services being suspended. The rector, Dr. Waters, and his loyal peo-

ple, believe that Grace Church is on the threshold of a new and greater work, as she turns to minister to the hospital which she founded years ago.

#### A CATHOLIC CLUB ORGANIZED

Due largely to laymen's initiative, the Catholic Club of the Diocese of Chicago has been formally organized, officers elected, and a constitution adopted and signed by the twenty-six members present at the meeting held at the Church of the Ascension, on Friday, June 6th. The officers of the Club are, president, Mr. G. W. Kretzinger, of the Church of the Ascension; vice-president, Mr. J. G. Hubbell, of St. Luke's Church, Evanston; and secretary-treasurer, Mr. G. A. Winter, of the Church of Our Saviour. The Executive Committee consists of the Rev. Messrs. F. R. Nitchie, W. B. Stoskopf, D. E. Gibson, and Mr. V. D. Cronk, of Emmanuel Church, La Grange. H. B. GWYN.

## Washington Clergy Changes: A Twenty-Fifth Anniversary

The Living Church News Bureau }  
Washington, June 16, 1924 }

#### A TWENTY-FIFTH ANNIVERSARY

THE REV. WILLIAM CURTIS WHITE has resigned the rectorship of Christ Church, Washington, Parish, in the city of Washington. The resignation will be effective July 15th.

Two years ago Mr. White had a severe attack of a digestional disorder and was for several months incapacitated. For the past year, however, he has been seemingly in good health and his resignation comes as a surprise to the whole Diocese. Poor health is given as Mr. White's reason for leaving the parish. Together with his wife he will sail for England on July 18th, and they expect to remain abroad for a year.

Washington Parish is one of the old parishes of this city having been formed in 1794. Mr. White has been the rector for five years, taking charge at a time when the population in the neighborhood of the church was abnormally large because of the war-time activities of the United States Navy Yard, which borders the parish. During his rectorship the number of communicants was practically doubled, the endowment fund largely increased, a new chancel added, and other permanent improvements made.

On Trinity Sunday the Rev. Henry Lubeck, D.D., preached for the last time at the Church of the Epiphany, this city. Since the elevation of Dr. Freeman to be Bishop of Washington, Dr. Lubeck has filled the pulpit of Epiphany on Sunday mornings, and has greatly endeared himself to the people of the parish. The new rector of the parish, the Rev. Z. B. T. Phillips, D.D., will take charge on July 1st.

Besides the vacancy in the Diocese caused by the resignation of the Rev. William C. White a very important vacancy exists in Epiphany Parish, where there is at present no assistant minister. The extraordinarily large institutional activities of the parish and the fact that diocesan meetings of all kinds are being held in Epiphany Parish Hall all through the winter makes it necessary for this parish to employ a gifted assistant who devotes most of his time to the work going on in the parish house. The recent curate the Rev. R. L. Wolven, has lately been chosen as vicar of Trinity Diocesan Church.

Trinity Sunday was commemorated in the Chapel of the Nativity, Washington, as the twenty-fifth anniversary of the ordination to the priesthood of the Rev. Enoch Magruder Thompson, the vicar. Mr. Thompson is a native of Gaithersburg, Md., now in the Diocese of Washington. After graduating from the General Theological Seminary, he was ordained by the first Bishop of Washington, and has served continuously in this Diocese. He has been vicar of the Chapel of the Nativity, a Diocesan mission church, since 1903.

#### BISHOP NICHOLS' FUNERAL

THE FUNERAL SERVICE for the Rt. Rev. William Ford Nichols, D.D., late Bishop of California, was held at Grace Cathedral, San Francisco, at three o'clock Saturday afternoon, June 7th. The building was filled long before the hour, and a great crowd gathered on the sidewalks outside.

The service was taken by the Rt. Rev. E. L. Parsons, D.D., Bishop of California, assisted by the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, and the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin.

The honorary pall bearers were: Mayor James Rolph, President W. W. Campbell, of the University of California, Samuel Knight, President Ray Lyman Wilbur, of Stanford University, Henry T. Scott, E. D. Beylard, Dr. H. P. Hill, Dr. Alanson Weeks, Dr. H. H. Johnston, W. A. Van Bokkelen, George A. Pope, L. S. Mont-eagle, F. M. Lee, Brice Hayden, B. H. Dibblee, A. J. Dibblee, Clifton Kroll, W. H. Crocker, J. K. Armsby, S. L. Abbott, the Rev. A. W. N. Porter, Dean J. Wilmer Gresham, the Rev. W. H. Cambridge, and the Rev. Alexander Allen.

The active pall bearers were the Rev. Messrs. C. T. Leachman, B. H. Jones, R. M. Trelease, L. C. Kelley, J. A. Collins, and Victor Morgan, all recent graduates of the Church Divinity School of the Pacific, the foundation of the late Bishop. Mrs. Nichols, a daughter, Mrs. E. H. Clark, Jr., and a son, Major W. M. Nichols, were present at the funeral, another daughter, Mrs. C. F. Mills, of Milton, Mass., and a son, the Rev. J. W. Nichols, of Shanghai, China, being unable to come in time. The interment was in Cypress Lawn Cemetery.



An editorial in the *San Francisco Chronicle* says:

"The death of Bishop Nichols will bring real sorrow to a great many people outside the religious faith of whose conservation he was the official guardian. In his thirty-four years of service as Bishop of this Episcopal Diocese, Bishop Nichols was brought into contact with all classes of our people, and always in helpful ways. He was a sincere Christian, a wise leader and an estimable man.

"During the entire period during which Bishop Nichols served this community, not one unkind word has been heard from him or directed toward him. He commanded the profound respect of the entire community and the personal affection of those under his spiritual guidance. And thirty-four years of such service creates a tie which it is sad to have broken. The sympathy of the community is with his family and the people of his Diocese."

#### DISAPPROVE SENATE'S ACTION

AT A MEETING of the clergy and laity of the Diocese, held on Tuesday, May 6th, the following resolution was unanimously adopted:

"RESOLVED: That this conference of representative clergy and laity from the Diocese of Pittsburgh, believing that Christian sympathy is more potent than political expediency, and mindful of the cordial relations that have hitherto existed between this country and Japan, and gratefully remembering the unbounded generosity of the American people in the terrible disaster of last year, have heard with profound regret of the recent action of the United States Senate in abrogating the so-called 'Gentlemen's Agreement' with Japan, and we desire to place on record our strong disapproval of any discriminating action with regard to Japan that is likely to disturb the friendly relations between the two countries."

Copies of the resolution were sent to President Coolidge and the Pennsylvania senators at Washington.

#### JAPANESE SITUATION OVERRATED

BISHOP McKIM cables from Tokyo the following message, received June 11th by the Department of Missions:

"Newspaper report conveys an erroneous impression with regard to unpleasantness here. Has been greatly exaggerated. There is no cause whatever for fear."

#### ANNIVERSARY OF THE NICENE CREED

THE FOLLOWING RESOLUTION was unanimously adopted by the Newark Clericus at its meeting held at the Maplewood Country Club, Maplewood, N. J., May 26th:

"FORASMUCH as the 1,600th anniversary of the formulation of the Nicene Creed will occur next year, the year of our Lord 1925:

"BE IT RESOLVED, That the Newark Clericus go on record as desiring a fitting recognition of the anniversary; and

"BE IT RESOLVED further, That a copy of this resolution be sent to the chairman of the Committee of Elections and Rules of Order of the Diocese of Newark, requesting that, if possible, place and time be given in the business program of the next Diocesan Convention to be held in May, 1925, for such emphasis upon this historic event as might lead the Convention to memorialize the General Convention of the Church for a conspicuous observation of the same when it meets in the city of New Orleans in the 1,600th anniversary year."

#### CLERGYMAN RENOUNCES CHURCH

ON THE EVE of his trial for violation of the canon law of the Church in marrying divorced persons, the Rev. Alan P. Wilson, of St. John's Church, Marietta, Pa., sent a letter of resignation from, or renunciation of, the ministry of the Church to the Bishop of the Diocese, the Rt. Rev. James Henry Darlington, D.D. Bishop Darlington accepted the renunciation and dismissed the presentment, and then, acting under Canon 36, § II, deposed Mr. Wilson from the ministry of the Church.

#### TRAINING FOR GROUP CONFERENCES ON CHRISTIAN UNITY

A STUDY COURSE on the purpose and method of Group Conferences as a means of approach to Christian Unity is being given at fourteen of the Church Summer Conferences this year, under the auspices of the Commission on Faith and Order. This Commission, of which Bishop Manning is President and Bishop Perry the Chairman of the Executive Committee, is the body through which our Church initiated and now coöperates in preparations for the World Conference on Faith and Order that is to meet in 1927.

The course is intended not only for clergymen, but for all Church folk who are interested in Christian Unity, but who do not see what is to be gained by this method of discussion, or how it can be conducted so as to avoid controversy and the opening of old wounds.

The dates and places where the course is offered, and the leaders, are as follows:

- June 9-14, Norman, Okla., the Rev. Floyd W. Tomkins, Jr.
- " 16-21, Lake Wawasee, Ind., the Rev. Floyd W. Tomkins, Jr.
- " 23-28, Asilomar, Calif., the Rev. B. Talbot Rogers, D.D.
- " 23-28, Bethlehem, Pa., the Very Rev. Edmund R. Laine, Jr.
- " 23-28, Ocean City, Md., the Rev. Z. B. T. Phillips, D.D.
- " 23-28, Gambier, Ohio, the Rev. Floyd W. Tomkins, Jr.
- " 23-26, Wellesley, Mass., the Rt. Rev. P. M. Rhinelander, D.D.
- July 1-5, Racine, Wis., the Rev. Floyd W. Tomkins, Jr.
- " 7-11, Salt Lake City, Utah, the Rev. B. Talbot Rogers, D.D.
- " 8-12, Eagles Mere, Pa., the Rev. Floyd W. Tomkins, Jr.
- " 13-15, Los Angeles, Calif., the Rev. B. Talbot Rogers, D.D.
- " 28-30, Vicksburg, Miss., the Rev. Floyd W. Tomkins, Jr.
- Aug. 7-21, Sewanee, Tenn., the Rev. John Durham Wing, D.D.
- " 18-22, Evergreen, Colo., the Rev. B. Talbot Rogers, D.D.

#### ALBANY CATHEDRAL SUMMER SCHOOL

The annual session of the Albany Cathedral Summer School for the clergy will be held from Monday afternoon, June 23d, to Friday afternoon, June 28th.

The purpose of the School is to afford those, who are constantly giving out in parochial work, the stimulus that comes from contact with men of scholarly minds; to furnish material for the clergy to work over for themselves by giving them a point of departure for future study; to bring the brethren from different sections of the country in touch with one another through the discussion of subjects of mutual interest.

Through the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the ample school buildings and grounds will be used for the lectures, for board and lodging, and for recreation.

On the staff of lecturers are: The Rev. Julius A. Schaad, the Rev. Ralph B. Pomeroy, of the General Theological Seminary, the Rev. Frederick Lynch, D.D., the Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor of Albany, Horace J. Howk, M.D., the Rev. Edmund L. Souder, of Wuchang, China, and Major John A. Warner, Superintendent of the New York State Police. Bishop Oldham will act as Chaplain of the School.

#### THE CHURCH PAGEANTRY SCHOOL

THE CHURCH PAGEANTRY SCHOOL, the first session of which will be held this summer, August 18th to the 30th, at St. John's Military Academy, Delafield, Wis., is the natural outgrowth of the popular pageantry classes of the various summer conferences. It is to supply more extended and adequate instruction than is possible in a single course that this school is organized.

While held under the auspices of the Church, it is open to all, and students may rest assured that they may here learn something eminently worth while under a faculty who are experts in their various fields.

The school has been officially endorsed by the National Commission on Church Drama and Pageantry, the Province of the Midwest, the Diocese of Chicago, the Bishop of Milwaukee, and the Grace Hickox Studios of Chicago. Credits will be given for work done at the school, leading to a school certificate or diploma, and it is planned to have the school accredited by the National Department of Religious Education, so that credits may count toward the National Teacher Training Certificate. A three or four-term curriculum will be developed after the first session.

The departments and faculty are as follows: History of Drama, the Rev. Irwin St. John Tucker, of Chicago, author of *The Sangreal*; Composition of Plays and Pageants, the Rev. Frederick D. Graves, of Fresno, Calif., Provincial representative of the National Commission; Acting, Miss Grace Hickox and Miss Gloria Chandler, of Chicago, from the Grace Hickox Studios; Stagecraft, Miss Dorothy E. Weller, of Denver, Colo., from the Cathedral Theater Workshop; Liturgical Pageantry, the Rev. Morton C. Stone, of Chicago, liturgical specialist; Educational Dramatics, the instructor to be announced; Story Telling, the Rev. Louis Tucker, D.D., of Mobile, Ala., author of *Men of the Way*; Puppets, Mr. Oswell L. Jackson, of Oak Park, Ill., inventor of the magnetic puppet stage; Eurythmics, Miss Leontine L. Roberts, of Chicago, trained in the New York School of Dalcroze; Dance, Miss Elizabeth Stewart, of Chicago, formerly *Premiere Danseuse* of the Chicago Opera Ballet; and Music, the Very Rev. George Long, of Quincy, Ill., a well known Church pageant master.

The school will be of special interest to clergymen, teachers, guild workers and young people. Young people of sixteen will be admitted. Those under eighteen must have the endorsement of their rector to the application. For information apply to the Very Rev. George Long, 401 Chestnut Street, Quincy, Ill.

### CONNEAUT LAKE SUMMER SCHOOL

THE CONNEAUT LAKE SUMMER SCHOOL will hold its sessions from July 7th to the 18th. A large attendance is expected both from the Diocese of Erie and the Diocese of Pittsburgh. The lecturers include Bishop Mann and Bishop Ward, Professor George Walter Fiske, Ph.D., of Oberlin College, Miss Margaret Marston, Diocesan Leader of Adult Religious Education in Massachusetts, and many others of broad experience in their respective interests.

### OKLAHOMA CONFERENCE ON METHODS

THE OKLAHOMA CONFERENCE OF METHODS, the fifth annual gathering of its kind in the state, assembled at Norman, the seat of the State University, Monday, June 9th. In addition to leaders belonging to the District, there were present Miss E. Tillotson, of the Woman's Auxiliary, the Rev. Robert B. H. Bell, of Denver, who is here to speak on Methods of Healing, and the Rev. Floyd W. Tomkins, Jr., of the Church's Commission on Faith and Order.

The school has attracted quite a number of the clergymen of the District and other workers from various parts of the state. The services, proper, are held in St. John's Church, while the school sessions are in the local Methodist church building. The whole program has been arranged by Mrs. Templeton, Educational Leader of the District.

### PRINCETON-GENEVA SUMMER SCHOOLS

In order that those who are unable to attend the full session of the Princeton and the Geneva Summer Schools, but who like to plan to attend certain events that are open to all who are interested, may have the desired information, the following program has been furnished by the authorities of the schools:

At Princeton:

July 1st, 8 P.M., an address on the World Conference on Faith and Order, by the Rt. Rev. William T. Manning, D.D., Bishop of New York. July 2d, 8 P.M., a Missionary Address, by the Rev. James W. Morris, D.D., of Porto Alegre, Brazil; July 3d, 8 P.M., an illustrated lecture on the Holy Land, by the Rev. Charles Breck Ackley; July 6th, 8 P.M., the Young People's Program Service. In the afternoon, 5 to 6 P.M., July 1st, a conference on the Church Service League led by the Rev. A. R. McKinstry, and the Church School Service League, led by Miss Evelyn Withers; July 2d, the Woman's Auxiliary, Mrs. Reginald Williams; and the Church Periodical Club, Mrs. Otto Heinigke, President. July 3d, an opportunity to meet all the missionaries present, to hear of their work, and to learn of various schools of training for such service. July 4th, the Orders of Sir Galahad and of the Fleur de Lis, the Rev. Sidney T. Cooke; July 7th, the Daughters of the King; and the Girls' Friendly Society, Miss Mabel E. Stone, Executive Secretary, Extension Department. July 8th, Church Mission of Help, the Rev. Gilbert Pemberton and Mrs. John W. Howell; the Guild of St. Barnabas, Miss Violetta Jackson, Secretary. July 9th, at 4:15 P.M., there will be a pageant given by the members of the class in Pageantry and Drama.

At Geneva:

July 2d, 8 P.M., a missionary address by Dr. John W. Wood; July 6th, Young People's Program Service; July 7th, an address on the World Conference on Faith and Order, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island; July

9th, an illustrated lecture on the Holy Land, by the Rev. Charles Breck Ackley. In the afternoons, 5 to 6 P.M., July 1st, the Church Service League, and the Church School Service League, Miss Frances H. Withers; July 2d, The Church Mission of Help, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, Miss Anne Prophet, and Mrs. L. Frederic Pease. July 3d, an opportunity to meet all the missionaries present, to hear of their work, and to learn of various schools of training for such service. July 4th, the Daughters of the King and the Girls' Friendly Society, Mrs. A. D. Story; July 7th, the Orders of Sir Galahad and of the Fleur de Lis, the Rev. Sidney L. Cooke; July 8th, the Woman's Auxiliary; World Conference on Faith and Order, Bishop Perry; and the Little Helpers, Miss F. H. Withers. July 9th, 4:15 P.M., there will be a pageant given by the members of the class in Pageantry and Drama.

### SCHOOL CORNER-STONE LAID

THE RT. REV. THOMAS FRANK GAILOR, D.D., LL.D., President of the National Council, Chancellor of the University of the South, and Bishop of Tennessee, laid the corner-stone of the new building of the DuBose Memorial Church Training School, that is to be erected to replace the building destroyed by fire January 9, 1924.

Bishop Gailor was assisted in the ceremonies by the Rt. Rev. Theodore DuBose Bratton, D.D., LL.D., Bishop of Mississippi, and the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti; and the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi; the Ven. William S. Claiborne, and the Hon. W. A. Sadd, D.C.L., made addresses.

### ATLANTA PRISON WORK

ON FRIDAY, June 13th, Bishop Mikell confirmed five men at the Federal Penitentiary in Atlanta, three of whom were baptized at the same service. The candidates were presented by the Rev. Cyril E. Bentley, Executive Secretary of the Diocese. This is the first confirmation service ever held by the Church in the history of the institution, although it is a matter of record that the "Protestant" chaplain, in years gone by, was a priest of the Church.

At the present time there is a flourishing Bible Class conducted by Mr. A. H. Thomas, of Atlanta, at the penitentiary, the average attendance of which has been high from the beginning. The authorities have cooperated in every way possible to assist the Church in her work among the men, and it is felt that the work is bearing fruit in every respect, and that the men, and those working with them on behalf of the Church, are receiving great help from the program of activities fostered by the Church in the institution.

### ALBANY INSTITUTIONAL WORK

THE CHURCH has chaplain service in three notable institutions in the Diocese of Albany, which were included by the Bishops in their round of visitations recently. The Rev. Kenneth Ives Rice, rector of St. Thomas' Church, at Tupper Lake, has begun religious work in the War Veterans' Hospital lately opened at that place, and presented one of the service men for confirmation, when Bishop Oldham visited the Hospital.

The Rev. S. T. Ruck, rector of the Church of St. Eustace and St. Hubert, Lake Placid, is doing missionary work at Stonywood Chapel, Lake Kashaqua Sanatorium, and presented two persons for confirmation on

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the occasion of Bishop Oldham's visit. This institution cares for about one hundred tubercular girls. Mr. Ruck celebrates the Holy Communion on occasion, both publicly and privately, and says Evening Prayer. He has also discussion groups of twelve to twenty-five girls, and visits regularly the patients in the outdoor porches.

Bishop Nelson visited the Metropolitan Life Insurance Sanatorium at Mt. McGregor for the second time within a year and confirmed three patients presented by the chaplain, the Rev. Albert E. Bowles.

**WESTERN MICHIGAN CONVENTION**

THE CONVENTION of the Diocese of Western Michigan, which met in St. Mark's Pro-Cathedral, Grand Rapids, June 10th and 11th, was marked by unusual good feeling. Bishop McCormick received a warm welcome after his long absence from the Diocese, as Bishop in Charge of the European Churches.

Tuesday evening the members of the Convention were the guests of the Men's Club of the Pro-Cathedral at supper. In connection with this, addresses were made by various speakers, the principal one being by the Right Rev. Herman Page, D.D., Bishop of Michigan, who was the guest of the Convention.

In his very able and interesting Convention address, Bishop McCormick stressed the subjects of Christian Unity and World Conditions. He also spoke at some length on the proposed school amendment to the state constitution, and its effect on private schools, making specific mention of Akeley Hall, the diocesan school for girls. By subsequent action the Convention supported the position of the Bishop.

By unanimous vote of both orders, the Convention decided to change the time of meeting from June to January. The first Convention, under the new rule, will be held in St. Luke's Church, Kalamazoo, on the third Wednesday in January, 1925; at which time the Diocese will celebrate the semi-centennial of its organization.

A step forward was taken when the Convention requested the Executive Council to secure a diocesan superintendent of Religious Education.

Reports from various treasurers showed the Diocese to be in excellent condition.

**SYNOD OF DIOCESE OF KIANGSU**

THE ANNUAL SYNOD of the Diocese of Kiangsu (the Missionary District of Shanghai) was held on May 20th and 21st. The Rev. Messrs. Sung Ts-kau and John G. Magee were elected secretaries. The address of the Bishop, the Rt. Rev. F. R. Graves, D.D., drew attention to the five new churches which had been consecrated since the last Synod and to the generous financial support given by the Chinese Christians to the work of the Church, but deplored the lack of Chinese clergymen. The Synod decided to have a finance committee appointed to deal with all extra parochial expenses, apportioning a suitable amount to each church, and notifying it of how much it was expected to raise for general and diocesan objects. An annual contribution of \$50 was voted to the Central Theological College for running expenses and \$1,200 towards the building fund, to be paid during the next three years. A motion of the Synod expressed the opinion that nothing in the constitution or canons forbade women being members of the Synod. Committees were ap-

pointed to suggest corrections in the Prayer Book to the Committee of the General Synod, and to consider how the common festivals of the Chinese people may be adapted to Christian use. Many matters of routine were dealt with but the most valuable feature was an informal meeting of the clergy to discuss the promotion of personal religion among the Christian people.

**OHIO WHITSUN FESTIVAL**

THE ANNUAL Whitsun Festival of the Church schools in Cleveland was held in Trinity Cathedral at the vesper service. Announcement of the Lenten offerings of the schools showed a sum of \$2,400 received, with quite a number of schools not yet reporting. Senator George Wharton Pepper, of Philadelphia, addressed the gathering and pointed out the fact that the "Spirit" was the most essential factor in all institutions and enterprises. A generous offering was received in aid of St. Rocco's Mission in Youngstown.

**RECEPTION TO MR. HICKSON**

MORE THAN three hundred persons were present at a reception tendered to Mr. James Moore Hickson at the Church House, Westminster, London, England, recently, to mark his return from a five-year Christian Healing Mission tour. Among those present were some of the prominent personages of England.

In a speech made by Mr. Hickson, he told of his experiences, both in his worldwide tour, and in the genesis of the movement. Among other things, he disclaimed most emphatically that he had any power of his own to heal; to think this, he said, would be to cut himself off automatically from the Source of all spiritual healing; that spiritual healing was an inflow of life direct from God, and that he had merely been a channel of this life.

He mentioned in particular his visit to the United States and spoke appreciatively of the reception there.

**DR. WILMER AT SEWANEE**

THE REV. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., since 1900, has resigned his parish to become Professor of Theology at the University of the South, to take effect with the beginning of the academic year in September.

Dr. Wilmer is a member of the famous Virginia family that has produced a number of Bishops and scholars in the Church. He was born in Williamsburg, Va., in 1859, was graduated from William and Mary College in 1875, and attended the Theological Department of Kenyon College. He was ordained to the priesthood in 1886 by Bishop Whipple. In 1906 the University of the South conferred the degree of Doctor of Divinity upon him.

During his quarter of a century in Atlanta, Dr. Wilmer has become one of the most prominent citizens of the city. He is a trustee of Atlanta University, a retired chaplain of the Georgia National Guard, president of the Standing Committee of the Diocese of Atlanta, a deputy to the General Conventions of the Church of 1907 to 1919 inclusive, where he has had important committee and commission work assigned him, a charter member for the Georgia National Child Labor Committee, and a member of Pi Kappa Alpha. He has found time during his many activities to write for publication a number of tracts

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Dr. Wilmer is a man of scholarly attainments and is brilliant as a speaker and writer. He will prove a strong man at the University of the South.

### CHURCHMEN PROMINENT IN CHINA

AT THE ANNUAL session of the Chinese National Christian Council, recently held in Shanghai, Dr. David Yui, a Churchman, was unanimously reelected president, and the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, was elected an honorary secretary. At the meeting action was taken to stir up public opinion throughout China on the opium question, and to bring the facts concerning it to the attention of the Committee of the League of Nations next winter. The rural church was also given especial attention, and plans were devised to make it a greater power for good among the ninety per cent of China's population that lives outside of the cities.

### ORDINATION OF DEAF MUTE

ON TUESDAY, in Whitsunweek at St. Mark's Church, Denver, Colo., Mr. Homer Earl Grace was ordained to the diaconate by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. James H. Cloud, D.D., of St. Louis, Mo., who preached the ordination sermon.

The occasion was a notable one since the Rev. Mr. Grace, deaf mute, will minister to the "silent people" of the Diocese amongst whom a mission has been in progress for some time under the supervision of Dr. Cloud, the ordination of Mr. Grace to the voiceless ministry being a direct result of that work.

Bishop Ingley read a brief preliminary exhortation of counsel and encouragement to a congregation of some fifty members of the Mission, which was translated to them simultaneously in the sign language by Dr. Cloud, the same method being followed in the ordination sermon and throughout the service which was deeply impressive despite the difficulty of the dual rendition.

In a reference to the work of the Church among deaf mutes, Dr. Cloud said in part:

"It is a matter of no small gratification that, among all the many religious organizations, the Episcopal Church was foremost among developing the work among the deaf and for a number of years was alone in promoting this work.

"As a distinctive work it had its beginning seventy-five years ago when the Rev. Dr. Thomas Gallaudet, son of the founder of the education of the deaf in America, began a work in New York which grew into the present Church Mission to the Deaf in the Diocese, and St. Ann's Church for the Deaf in that city.

"At the present time New York, Philadelphia, and Chicago, each have a church and parish house for the exclusive use of the deaf with a resident clergyman in charge.

In many of the larger cities there are active missions for the deaf under the care of general missionaries, as is the case here in Denver, and housed in parish churches, as we are here at St. Mark's. The first deaf man to be admitted to the sacred ministry was the Rev. Henry Winter Syle, of blessed memory. Of the clergy who have been engaged in work among the deaf he is the only one who was born and nurtured in the Church. Mr. Syle was the son of one of our Church's missionaries in Japan, in which country he was born, and received the degree of Master of Arts from Yale. He was ordained deacon in St. Stephen's Church, Philadelphia,

in October 1876, by Bishop William Bacon Stevens.

"Our brother here, who is to receive holy orders this morning, will be the twenty-second admitted to the ministry, of those deaf at ordination. Of these five have joined the Church Triumphant, and two have retired. One of our active missionaries acquired a defect in hearing years after ordination. Our brother here will be the sixteenth missionary to the deaf now in active service.

"How widely scattered our missionaries are may be indicated by the Dioceses in which they reside and from which most of them radiate into the surrounding territory: they are in Connecticut, New York, Central New York, Pennsylvania, Harrisburg, Maryland, Washington, North Carolina, Mississippi, Ohio, Southern Ohio, Chicago, Missouri, Los Angeles, Olympia, and now, last but not least, Colorado.

"In the early years of Church work among the deaf fewer than half a dozen hearing clergy qualified for this special field. They all have passed away, leaving it exclusively to the deaf clergy. Our Book of Common Prayer is an invaluable blessing to the deaf as a medium of worship. While some people may claim that 'one Church is just as good as another,' there can be no question but that the Prayer Book Church is the best adapted for meeting the special needs of the deaf."

### ALASKA EASTER OFFERING

THE CHILDREN of the two little Church schools at Tanana, Alaska, St. James', in the white settlement, and the Indians' Mission of Our Saviour, have sent their Easter offering for the Church's Mission, \$19 from St. James' School, and \$8.05 from the Indian children, who earned it during Lent, the boys making flower boxes and other things of wood, the girls by knitting and sewing. In addition, the Indian congregation at the Mission of Our Saviour sends, for the use of the general Church, their Easter offering of \$36.50, from the seventy-four people present on Easter Day.

### FIFTIETH ANNIVERSARY, GUILD OF ALL SOULS

POSTPONED FROM LAST YEAR, the fiftieth anniversary of the Guild of All Souls was commemorated Tuesday, June 10th, at Calvary Church, Chicago, Ill. A High Mass of Thanksgiving for the work accomplished was sung by the Rev. H. R. Neely, rector of the parish, assisted by the Rev. Walter S. Pond, deacon, and the Rev. G. G. Moore, subdeacon. The Rev. F. R. Nitche, of St. Luke's Church, Evanston, was the preacher: he emphasized the invocation of saints as an important feature of the instruction imparted by the literature and offices of the Guild.

At the annual meeting, which followed the service, great sorrow was expressed at the absence of the Superior, the Rev. E. A. Larrabee, D.D., who was sick at St. Luke's Hospital, and to whom the secretary was directed to communicate the sympathy of the Guild. Dean Larrabee had been the head of the Guild for more than thirty years. He was reelected Superior, the Rev. S. P. Delany, D.D., Warden, and Mr. T. E. Smith, of West Camp, N. Y., General Secretary.

In the report of the secretary it was shown that the present living membership is 1,537, fifty having been admitted during the year. Grants of black eucharistic vestments were made to fifteen needy parishes and missions. The membership of the Guild is distributed over the entire American Church, with a number of members in China, Japan, the Philippines, Porto Rico, and Hawaii. Mention was made at the meeting of the departure hence of

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Walter Plimpton, one of the three founders of the Guild in 1873, and secretary in England for forty-seven years. A contribution was voted towards the erection of a memorial to him in his parish church near London. There are now thirty-three branches of the Guild in the United States.

**OFFERINGS FROM LIBERIA**

IN THE SAME MAIL the other day came two offerings from Liberia. One was \$175 from the Church school of Irving Memorial Church, Cape Mount, their Lenten offering. Of the other, a sum of \$15.40, the Rev. H. A. Donovan writes that it is for Japan, and adds:

"This has come to us as the result of a few remarks I made recently while speaking to a group in one of the interior towns in our district. The town is practically heathen, except for two men who attended St. John's School a number of years ago, and who have been baptized in the Church. One, I believe, was baptized by Bishop Penick forty-six years ago, the other by Mr. Matthews during his service here in 1902.

"This town, Jundu, is one in which we have been trying to open an interior school, though we have always been opposed strongly by the Mohammedan priest and his followers, who have a strong hold on the town's people. The money, which came entirely unasked, is certainly an offering of sacrifice and love. One is touched to see old women and young men presenting bowls of rice and pieces of dried fish, after they had heard the story of the sufferings of the Japanese people."

**DEATH OF REV. ALEXANDER K. BARTON**

THE CHURCH'S student work has suffered a great loss in the death on June 7th, of the Rev. Alexander K. Barton, Student Inquirer for the Province of the Pacific and student pastor at the University of California, at his home in Berkeley, Calif. He was only thirty-one years of age and leaves a wife and baby boy.

Mr. Barton put up a brave fight against blood poisoning. Two operations had to be performed, and twice blood was transfused. The community was saddened by his illness and death to a degree that has seldom been witnessed.

Mr. Barton was one the Church's most successful workers with students, being a man of rare charm of personality, deeply consecrated, full of passion for the souls of his flock, immensely popular, greatly liked by his fellow workers in his own and other Churches and in the Y.M.C.A., and in his two years at the University of California achieved very remarkable results. The Y. M. C. A. made him its secretary for work among fraternity men. He was selected out of all the student pastors and prominent clergy of Berkeley and San Francisco to make the invocation at the dedication of the University of California Memorial Stadium. Had his life been spared, he would probably have solved many of the problems of Church work at a great university for the benefit of his fellow clergymen working among students.

Mr. Barton was a graduate of Johns Hopkins University in 1914, and studied at the Episcopal Theological School in Cambridge, Mass., where he also took work at Harvard University. He served as a lieutenant of artillery during the War at the Lorraine front in the 42d (Rainbow) Division, and took up postponed studies as a Rhodes Scholar from Maryland at Oxford University, where he was a member of the University's second

boxing team. After leaving Oxford he worked with the Y.M.C.A. in the Polish Army, where he taught calisthenics and boxing. While at Oxford he met and became engaged to Miss Margaret Lundbye, a student from Sweden, whom he married in July, 1921, and who has been a great help in his work with young people. He was ordained deacon for the Bishop of Maryland by the Bishop of London in 1921, and, six months later, to the priesthood by Bishop Murray. After his return to America, he was for a time minister in charge of Christ Church, Baltimore, where he proved himself an earnest worker among young people. Then he went to his post at the University of California. He was a member of the Alpha Delta Phi Fraternity.

**DEATH OF DEAN LARRABEE**

THE REV. EDWIN ALLEN LARRABEE, D.D., associate priest of the Church of the Ascension, Chicago, died Friday night, June 13th, in St. Luke's Hospital, Chicago, where he had been ill for several weeks.

Dean Larrabee, as he is affectionately known by many Churchmen, especially in the Mid-west, was born in Chicago, March 31, 1852. He took the degree of Master of Arts at Racine College in 1873, and of Bachelor of Sacred Theology at the General Theological Seminary in 1876. That year he was ordained to the

(Continued on page 263)

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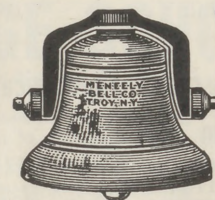
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**DEATH OF DEAN LARRABEE**

(Continued from page 261)

diaconate and the following year to the priesthood by Bishop McLaren. In 1909 Nashotah House conferred the degree of Doctor of Divinity on him.

Fr. Larrabee's first work was at St. John's Church, Quincy, Ill., whence he went in 1879 to St. Paul's, Springfield. In 1884 he became rector of the Church of the Ascension, Chicago, and in 1909 Dean of Nashotah House, where he remained twelve years. In 1921 he resigned his deanship, and became associate priest of the Church of the Ascension.

Three days before his death, the American Branch of the Guild of All Souls re-elected him Superior, an office that he had held for several years. Fr. Larrabee represented the Diocese of Chicago in the General Conventions of 1901, 1904, and 1907. He was author of *Sacramental Teaching of the Lord's Prayer*, *The Temple of His Body*, and *The Calls of the Conqueror*.

The funeral was from the Church of the Ascension, Wednesday morning, June 17th.

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(BY TELEGRAPH)

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Bishop Fiske's condition has become slightly improved during the last three days.

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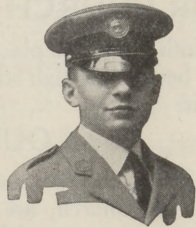
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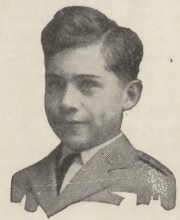
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## NEWS IN BRIEF

ARKANSAS—Trinity Cathedral, Little Rock, has sustained a heavy loss in the death of the senior warden of the Chapter, Mr. Edward Moore Penick. He was one of the most influential laymen in the Diocese.—A beautiful oak altar in memory of Major and Mrs. P. K. Roots, parents of the Rt. Rev. Logan H. Roots, D. D., Bishop of Hankow, has been placed in Trinity Cathedral, Little Rock, by the family. The flooring of the sanctuary and choir has been replaced by marble and figured tiling, making an attractive approach to the altar. This work is the gift of a devoted communicant of the Cathedral, Mrs. Q. L. Porter.—Bishop Winchester is personally directing two campaigns in the Diocese at this time, the Japanese Reconstruction Fund and the Bishop Tuttle Memorial and Endowment Fund.—He has also taken steps toward liquidating the balance of the diocesan pledge to the University of the South.—The Rev. Clarence P. Parker, rector of St. Paul's Church, Fayetteville, Ark., and the Church chaplain at the University of Arkansas, has been elected clerical trustee of the University of the South from Arkansas, succeeding the Rev. Malcolm W. Lockhart, who has gone to St. James' Church, Baton Rouge, La.—The Helen Dunlap School for Girls at Winslow, Ark., has completed a very successful year, and the warden, the Rev. Dr. W. S. Simpson-Atmore and Mrs. Atmore are taking a much needed rest. The school closed with every girl having been confirmed, except one, and it was her desire to be confirmed, but parental objection developed. It is expected that Mrs. Atmore will shortly visit the East in the interest of the school, which is sustained by the National Council for the most part.

ATLANTA—St. Philip's Cathedral, Atlanta, has a dramatic club of which it is very proud. The members recently presented a play entitled *High and Low*, by Catherine Hurtel, of the parish, which was warmly received. The plot has an ecclesiastical setting and is very clever.—Trinity Church, Columbus, is planning to build a parish house in the near future to add to their present splendid plant.—Holy Trinity, Decatur, is planning to build a new church which the parish sadly needs.—Miss Katherine Smith, having completed a special course at Columbia University, returns to the Diocese to be Executive Secretary of the Department of Religious Education, and will take up her duties in August, having her headquarters in Macon.—An effort is being made to raise \$10,000 to complete the new Appleton Church Home, the diocesan orphanage at Macon. The site is all that can be desired in every way and the buildings, of fireproof construction, are modern in every respect.

FLORIDA—After service in St. John's Church, Tallahassee, on Sunday, June 1st, the wardens and vestry presented the rector, the Rev. R. E. Boykin with a handsome silver pitcher engraved with a set of resolutions and congratulations on the occurrence of the twenty-fifth anniversary of his ordination to the priesthood. The ladies of St. Agnes' Guild also gave him a set of vestments.—An interesting experiment in the Diocese is the opening, on June 22d, of a summer camp for the young people of the Church, to be held for five days or longer at the home of the Rev. Melville E. Johnson, on St. John's River, near Palatka. The camp is under the auspices of the Young People's Service League of the Diocese, and at the camp delegates to the summer conference at Sewanee, Tenn., will be selected.

GEORGIA—A committee has been formed in the parish of St. John's Church, Savannah, the Rev. W. A. Jonnard, rector, to raise funds for a carved oak reteros to be placed as a memorial to the late rector, the Rev. William Taylor Dakin. The amount to be raised is in keeping with the high esteem in which his memory is held by the members of this congregation. As soon as the fund is raised, it is hoped to complete the memorial and have it placed in the chancel in four months time.—A handsome processional cross has been presented to St. John's Church, Bainbridge, the Rev. H. Scott-Smith, vicar, by Mrs. D. C. Gurley and Mr. Ramsay, in memory of their mother, Mrs. Helen Tonge Ramsey, who was a devoted worker in the mission and in the Church school. The cross is of brass, mounted on an oak staff, and bears a suitable inscription.

LEXINGTON—Dr. George F. Weida (deacon) leaves Kenyon College after seventeen years of service as Professor of Chemistry. He has accepted a professorship in Centre College of Kentucky. His address, after September 1st, will be Box 356, Danville, Kentucky.

OHIO—A very practical parish house for Grace Church, Willoughby, was dedicated, May 22d, by the Rt. Rev. Wm. A. Leonard, D.D.,

Bishop of the Diocese. The assembly room seats comfortably 250 people. An undercroft provides a spacious dining-room and kitchen, equipped with modern facilities for cooking and rapid service.

SOUTHERN OHIO—A hand carved oak Litany desk has been presented to Trinity Church, London, Ohio, the Rev. Frederick Fischer, rector, in memory of Miss Margaret Dooris a former prominent Churchwoman, author of *Across the Fields* and many beautiful devotional poems. The gift is from her sisters, the Misses Dooris. Another gift, of a handsomely bound Prayer Book, was presented by Mrs. P. R. Emery, in memory of her brother, Edward J. Gould, Jr.

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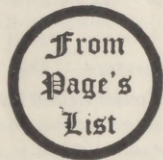
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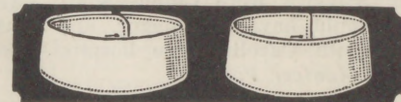
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