

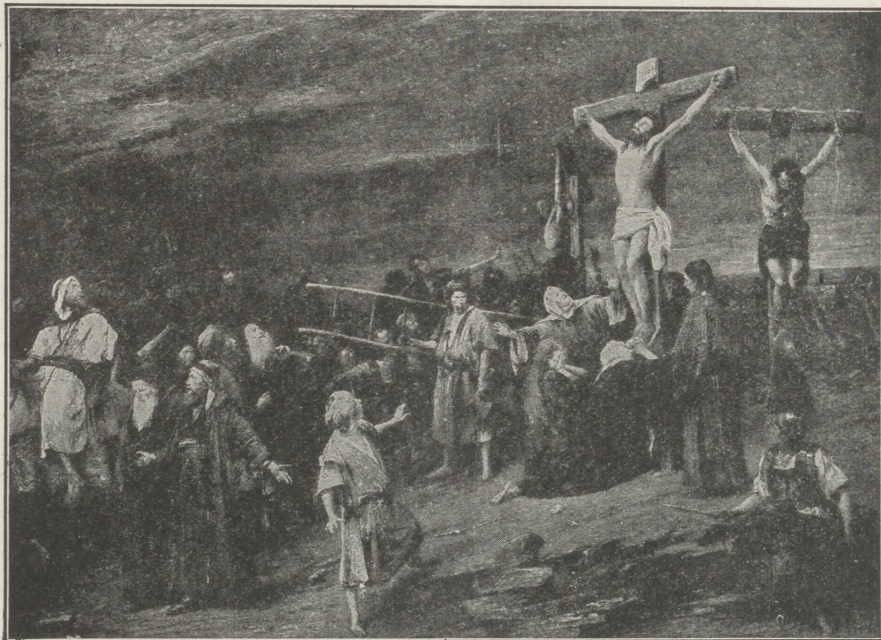
The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, MARCH 27, 1926

No. 21



O Salutaris Hostia!

(St. Luke 23: 44-46.)

Victim! beyond Thy gaze what shining rite
Doth God prepare to welcome home His own,
That for three hours He withholds the light?

Victor! what chanting of the angelic throng
Shakes Heaven with surging triumphs, height
on height;
Shakes earth with solemn requiems of song?

O blest translation of the bitter Cross!
That He who gave His Body to the tree,
Dying to rescue us from endless loss,

The Lord of glory and of life should be,
And turn earth's pain to bliss, earth's wealth
to dross,
Making the accursed wood of Heaven the key.

—Howard Chandler Robbins.

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THE LIVING CHURCH

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

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THE *London Diocesan Magazine* prints this prayer "for the League of Nations and all efforts that are being made to foster national and international peace":

"Overrule, we pray Thee, O God, the passions and designs of men. Let Thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for Thy Love to rule on earth. Amen."

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EDITORIALS & COMMENTS

The Patience of the Cross

PERHAPS one of the greatest intellectual difficulties to the acceptance of Christian belief, by many men, is the apparent willingness of Almighty God to put up with evil. Why, it is asked, does an all-powerful and loving God allow the frightful suffering, the wide prevalence of living conditions which prevent the realization of the best development of the race, and the many phases of pain, sin, and evil which we find about us? We ask the question when such horrors as that of the wholesale loss of life in a burning building arouse us. Even more do we ask it when earthquakes or floods—conditions for which men are not responsible and which are described in legal phraseology as “acts of God”—demand many lives and entail much suffering. It is said that the Lisbon earthquake was the cause of a widespread revolt against the Christian religion. In these later days perhaps the problem has increased rather than lessened; for living conditions have seemed to doom myriads of humanity into stunted lives, which, superficially at least, seem the worst possible preparation for eternity. Where is Almighty God in the midst of all this suffering; of this world-long problem of evil, which seems such a blot upon His universe, and which has led men to deny the possibility of a good God or a loving Father in the heavens?

No doubt the problem will remain unfathomable so long as finite conditions exist, just because the finite cannot comprehend the infinite, and God would be proved not to be God if men could fully comprehend Him.

But the Cross is the key to much of the problem. Among the infinities of Almighty God is an infinity of patience. Unlike man, God can wait.

WHAT is more difficult to man than to *wait* for the realization of that which he wishes to accomplish? Man unconsciously measures time by his own lifetime, and particularly by that section of it which has passed. Why do the succeeding years pass more and more rapidly as age advances? Because the ratio which a year sustains to a lifetime is a continually diminishing ratio. To a child of ten years, a year is one-tenth of a lifetime. To a man of fifty, it is only one-fiftieth; and so a five-year period is to him the equivalent of the child's year. Whatever be our age, whatever be our task, we measure it according to the length of our age.

But God is ageless. His measuring rod is infinite. A thousand years are to Him as one day, very much as five years are to the man of fifty as one year is to the child of ten. The analogy is incomplete only because the simile is incomplete. Almighty God is not a thousand times older than man; He is ageless; His being is infinite.

He works from an eternal perspective. Is His purpose the perfection of the race which He has made a little lower than the angels? He is eternally “working His purpose out,” and He does not need to complete His task in this year or in this millennium. He alone, in all the universe, can afford to wait. Does some puny human antagonist lift up his little voice or his hand against his Creator? Man would silence or annihilate him; God only waits. Yes, the antagonist may have sown seeds of human rebellion that will bear fruit for hundreds of years. Well, God can wait.

He has been waiting for an untold succession of centuries. Scriptural exegetes no longer seek to measure the years since God made man in His own image. Let geology and biology combine to solve the problem if they can. It is immaterial. We only know that Almighty God stamped the divine image upon His creation and breathed into it the breath of life—and then waited. The Son of God became incarnate. He submitted to the limitations of humanity. He hung upon the Cross. He rose from the dead. He stamped His divine image upon His new creation and breathed into the Church, His Body, the breath of life—and then waited.

We pray that His Kingdom may come; and next morning we inquire whether it has arrived over night—but we find God still waiting. We pray for the unity and the peace of the Church, and we pick up the morning paper to learn whether heretics have telegraphed their submission to authority over night—and we only find God waiting. Our soul is on fire with the desire to evangelize the world, and we prod Almighty God a little by significantly adding, “in this generation.” Cease, O Thou infinite One, to measure the accomplishments of Thy purpose by Thine own infinity, and regard Us, the pivot of Thy universe! The days of man are threescore years and ten, and many of us have already used up the greater part of these. We must accomplish the cherished purpose of our lives, and sev-

eral hundred thousand heathen per year must be converted—mathematics prove it—if we are going to finish our job before the sunset loses its beauty and the shades of night have gathered about us. Strange, strange, that Almighty God should prove so curiously obdurate to mathematical considerations. We wait impatiently to receive the next missionary magazine in order that we may find which pagan group has stampered to the nearest missionary with the demand that he baptize them instantly or suffer the consequences—and we only find that in the silence and the calmness and the imperturbability of infinity, God is still waiting; only waiting. Alas, for the nervous energy which we have expended!

DOES it all seem to resolve itself into a cold fatalism, in which Hindoo philosophy is better than Western theology? Curiously enough, just as we have almost answered the question in the affirmative, and thrown up our Christian calling in despair, we seem to see that all through the chain of our impatience, God has really been “working His purpose out,” after all; and still more curiously, that He has been doing it all this time *through us*.

Why did we despair? Because we had prayed for the coming of the Kingdom, and the Kingdom did not come. Because we had prayed for the peace and unity of the Church, and the heretics did not lay down their arms. Because we had prayed for the evangelization of the world, and the forces of paganism are hardly touched. What then? Was it all a mistake? Only a loss of our own energy?

The curious thing is that it was all infinitely worth while. We prayed for the coming of the Kingdom; and off in some distant factory, a dollar a week was added to the wages of some poor factory girl, and that dollar enabled her to cross the line between a wage of degradation, and a living wage. We prayed for unity of the Church; and to some poor Churchwoman far away, the balanced perspective of Catholicity modified a little fraction of her inherited prejudice. We prayed for the evangelization of the world; and in the midst of our “Christian” civilization, somebody who had been oppressing somebody else tasted and saw what was the potential energy of Christian sacraments, and resolved that henceforth his relation to his fellow-men should take its perspective from the altar instead of from the check-book.

And it was all so disappointingly simple! None of it was worth an item under the head of “The Church at Work.” The associated press preferred to telegraph the momentous information that the problem of the unemployed in Blankville was now triumphantly on the way of solution, since specialists in social economy, having reached the rock-bottom of economic perfection, had arranged to hold a charity ball, and set some men to digging, with the proceeds.

The willingness of God to answer prayer is so absolutely guaranteed in holy scripture that we are appalled at the apparent failure to obtain the realization of those needs for which the Church so earnestly prays, and never more earnestly than now in our own day, when the social condition of the world, the divided condition of the Church, and the small relative accomplishments in world evangelization, seem almost intolerable burdens. But the answer of the prayer is all ready. It has been given. It waits only for man to seize upon it and put it into action. God answered the prayer of the Church when it was first prayed; and He has patiently—oh, so patiently—been waiting ever since for man to make the answer wholly effective.

That is to say, God answers the prayer by giving us

the sacramental energy which shall be sufficient to enable His Kingdom to come, His Church to be united, and the world to be evangelized, whenever His children choose to utilize it for the purpose. Meanwhile, He waits. He has waited patiently for eighteen hundred years. Nobody knows how many more He may be destined to wait. All we know is that His patience is infinite. But every time a child goes to the storehouse of grace and, in the strength of that grace, leads a little better life, brings a little more sunshine into somebody’s life, relieves a little of the pain or the heartache that is about all of us, the prayer is answered in some degree. The full perfection of its answer may never come while this world continues, because possibly we shall never use the means of grace sufficiently for the purpose; but God’s patience and His love have no limits. Perhaps the full measure of organized philanthropy that we have today is His partial answer to the prayer that His will may be done.

THE strain of a finite existence, in which one’s ideal is really to accomplish something before one is gathered to his fathers, would almost make one impatient with Infinite Patience, if the Son of God had not voluntarily assumed like limitations. In an earthly lifetime of thirty-three years, He was destined to work out the salvation of the human race. Did He incur an attack of nervous prostration by the vehemence with which He threw Himself into His tremendous task? Oh no; for thirty years He waited because the time was not ripe for beginning His ministry. But at length the time arrived. Did His eternal fiat go forth in thunder tones? Did He publish His ideals and emblazon forth the fact of His oneness with the Father? Oh no; He called, here one, there one, of very simple men, and began at the beginning, to teach them as children and gradually to fit them to witness to Him before the world. And ever the shadow of the Cross hung over Him, and ever it drew nearer and nearer, while hardly a handful had accepted His word.

So dawned Good Friday. His mind had before it the perspective of all time, of all ages, of all peoples. He saw countless myriads suffering and stumbling and going down to death; and He, their Saviour, was hurried by violent hands to the tomb. Nailed on the cross, He calmly waited. Minute slowly followed minute and more slowly grew into hours. The crowd grew tired of its jeering and gradually faded away. The sun darkened in the heavens. Still the awful weight—not alone the weight of His own human body, but the composite weight of the burden of all humanity—hung from His pierced hands, and He waited. He scarcely spoke; now and then a word of comfort or a quotation from the messianic psalms, His own acts of interior devotion. He had no hurried “last words.” He did not teach. He did not preach. He only hung and waited. Yet when it was all over, He was able to smile into His Father’s face, and say in a tone of positive certainty, “It is finished.”

Oh, the anguish of that Good Friday night to those who had trusted in Him, believed on Him, loved Him! Why might not a foreword of the coming triumph have been whispered to them? Why did they seem to have been left comfortless on that dreary night and day that followed the Crucifixion?

We ask the same question as to ourselves. We, too, have spent nights in Gethsemane. We, too, have watched over loved ones whose bodies were racked with pain and whose breath was slowly ebbing from their bodies. We, too, have laid them away to rest, when never an angel has revealed his presence to us, never a sound come back from that world beyond the

tomb. Yes, and our nerves also have been torn in pain. We have passed through suffering for ourselves and for our loved ones. We also have cried in our agony, "My God, my God, why hast Thou forsaken me?" And never a word has come back to us. Darkness has closed over our little world also. An earthquake shock has rended our lives in twain. Then has followed silence; silence.

Is it not that this divine characteristic of patience might be planted in us as well? Is it not that we also should learn calmly to *wait*?

For God seems strangely indifferent to pain. He did not shrink from it for His only Son; He does not save us from it. He has given us grace sufficient for our needs; and we must learn to be like Him in His patience.

Through the long centuries He is waiting. We, living His life, using His grace, helping to save His world, hasten the end of that waiting time and prepare ourselves to share in His triumph. The darkness of our Good Friday nights will soften into the light of an Easter dawn. And God shall wipe away all tears.

But now we are only waiting.

WE have received the volume of Essays and Papers at the first Catholic Congress, held in New Haven last November, and in a hasty, superficial reading, are struck with the moderation of them all. Here we find nothing at all to justify expressions of fear from anybody. There is, indeed, a considerable variety of treatment of difficult subjects. Here

Catholic Congress
Essays

and there one would question or dispute a particular utterance, precisely as one would in reading any group of disconnected essays. Some of the writers manage to speak of "the Mass" in every few lines and some carefully avoid using the term at all. Clearly we have here the careful thoughts of individuals on subjects treated by each from the Catholic point of view, but not a fixed "propaganda" such as crushes individual thought by a requirement of conformity to some external type.

Perhaps the last three papers, treating of phases of the problem of spiritual healing, contribute the most in original thought, partly because they are the most difficult of the problems treated, and partly because they cannot be solved simply by reference to writings of Christian fathers. This problem demands original thought. The Church cannot merely rest here upon the voice of antiquity, and her experience today is a determining matter in throwing light upon a problem concerning which the last word has, obviously, not been spoken. Dr. Francis J. Hall, Dr. S. P. Delany (whose thoughtful paper was published in THE LIVING CHURCH), and the Rev. Charles L. Gomph have each contributed something of value toward the solution of one of the most difficult problems before the Church.

One wishes that these papers might be read by those people who are suspicious of the Catholic Movement. These might, indeed, not be converted to that movement; but they would undoubtedly see that the movement is not one that justifies the exaggerated fears of some.

And from beginning to end we have not found a passage that attacks any other form of religious thinking, whether within or outside the Church. That courteous reticence which animates so many leading Catholic Churchmen will go far to commend their writings to other people.

We ask our readers, so many as are able to, to save October 12th to 14th for the second Catholic Congress, to be held in Milwaukee.

ACKNOWLEDGMENTS

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F. E. W.	5.00
St. Mary's Church School, Reading, Pa. (for the support of two war orphans for two months)	20.00
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The Ladies of St. Timothy's Church, Wilson, N. C.	\$ 10.00
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ANSWERS TO CORRESPONDENTS

J. D. M.—"National Cathedral" is only a title of courtesy implying no different relationship to diocese or national Church than any other Cathedral; but it seems to us a happy recognition of the fact that it is the Cathedral of the diocese which contains the national capital.

G. B.—We have but little knowledge of the so-called reform movement in the Mexican Church. Such informed people as we have been able to consult have felt that thus far it has presented no ground for our American Church to intervene in regard to it.

D. J. W.—(1) The first Christian services held in what is now the United States were probably in connection with Coronado's expedition through parts of Texas and New Mexico in 1540.—(2) The first church building was probably at St. Augustine, Fla., dating from the latter half of the Sixteenth Century.—(3) Both were Roman Catholic.

BEFORE THE CRUCIFIX

O Christ! Thou hangest suffering, bleeding there,
And lookest down with pleading eyes;
And I kneel here before Thee, sorrowful;
And all that is within me cries
With infinite desire
To do Thy will, as Thou dost show the way
And lead me higher!

Dear, suffering Saviour! I can never sin
Against myself in thought or deed
But that I know I keep Thee hanging there;
Since 'twas for me that Thou didst bleed
And die on Calvary's hill;
Because my life was precious unto Thee,
And me Thou lovest, still.

Blest Jesus! I can never lead a soul
To do the thing that Thou dost scorn
But that I crucify Thee there, afresh,
And make Thee once again to mourn
And suffer pangs of grief
Because Thou lovest every one of us,
Aye, this is my belief.

O precious Son of God! through suffering
And death for us so freely given
That by it every soul that wills may have
Attainment unto God in Heaven
And Thine eternal home—
Grant unto me, unworthy though I am,
Grace to be Thine alone.

DELPHINE SCHMITT.

TRUE PRAYER

EVERY TRUE PRAYER has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but, behind, there stands, calm and strong, the craving of the whole life for the doing of the will of God. . . . Leave out the foreground, let there be no expression of the wish of him who prays, and there is left a pure submission which is almost fatalism. Leave out the background, let there be no acceptance of the will of God, and the prayer is only an expression of self-will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together, the special desire resting on the universal submission, the universal submission opening into the special desire, only then is the picture perfect and the prayer complete.—*Phillips Brooks.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

JESUS CHRIST, THE PERFECT OFFERING

March 28: Palm Sunday

FORETOLD

READ St. Matthew 16: 21-28.

THE prediction of the Crucifixion is a part of the Gospel record. It was foretold by Christ that He would die. The Cross is then foreseen and accounted for. It did not come as a surprise. When, with some modern interpreters, the Cross is looked upon as an unexpected reversal of the fortunes of Jesus, and its glory is seen in the completeness of the courage and humility with which He accepted the suffering that formed no part of His earlier hopes, we are not true to the mind of Scripture. Jesus moved forward to the Cross, not as one who reckoned with it, and accepted it as the logical consequence of a life of perfect sincerity and righteousness in a world opposed to the drastic demands of truth and goodness, but as a part of God's plan of redemption. Men immediately effected His death, but the compulsion to die was still divine. He was, says St. Peter in the Book of the Acts, "delivered by the determinate counsel and foreknowledge of God."

March 29

GOD'S WILL AND MAN'S DEED

READ St. Mark 10: 32-45.

CHRIST goes to the Cross as the result of a divine urgency. So it was eternally planned in heaven. Yet it all takes place naturally, within the limits of men's free action. Of their free will men planted the Cross and hung Jesus upon it. Sin offers the occasion to God's love, even as God has foreseen. Of His own free will Christ dies upon Calvary. Perfect obedience and love will never stop short of sacrifice. So again God has foreseen. It is just the nature of sin and love, and the inevitable consequences in which they issue, which God takes into account as He plans for the Cross in the scheme of redemption. The human love and the human guilt are still actual. In the Passion a divine purpose is brought to accomplishment, but "the incidents remain exactly what they historically were. The human drama with its play of vital motives is kept intact."

March 30

CRUCIFIED UPON CALVARY

READ St. Mark 15: 22-38.

WE are not surprised that the story of the Crucifixion in the Gospels is the most human story that was ever written. Those who wrote it were well aware that there was a significance in the drama deeper even than those deep human passions and motives which played about the Cross, but they were content to record the tale without attempt at interpretation. The human element in it all, the wonder that men could be so bitter and blind, the amazement that love could be so great, had exhausted their attention at first. It was enough to tell what happened. It was genius, and rare historical sense, to do that. The suffering Jesus, the Man upon the Cross, has His own real message, and brings His own conviction. In our study of the Cross it is enough to begin with Him. He, because He was suffering man, and in His humanity triumphant over suffering, has a message and appeal to every man who, like Him, feels the bitterness of pain.

March 31

THE EXAMPLE

READ St. John 19: 13-37.

THE Cross of Jesus sums up His contempt of men's values, His humility, His faith in God, and contempt of worldly success, His limitless love, His faith in the ultimate triumph of goodness, His strength and His courage. The Cross of Jesus teaches His disciples to despise worldly honors and success,

and to look only for honesty, sincerity, and faith in God. It teaches them that in their service of God and man there can be no reservations; they must give up everything when their loyalty to God or their love of men demand it. It teaches them that faith in God must be real if it is not to be valueless, and that faith involves perfect fearlessness, and unflinching facing of the sternest facts of life. Thanks to the Cross Christianity can never rest at being a popular movement, a shallow optimism. Thanks to the Cross we are compelled to face all the facts that make belief in a good God difficult."—*Donald Hankey.*

April 1: Maundy Thursday

THE LOVE OF THE CROSS

READ St. John 10: 11-18.

WE cannot know wholly how the death of Christ affects our spiritual destiny. Our ignorance is there one with our ignorance of the essential nature of life and of sin. One thing the Cross does make clear, and that is the love of God. The atonement begins in a movement of divine compassion. When we question the goodness of God, and men today are questioning it, because life bears hard upon men, and there has been a bitter revelation of pain in the last years, we can turn to the Cross. God was in Christ, and Christ was upon the Cross. We know then that God is identified with human suffering. He is within human experience. That fact throws for me no light upon the nature of pain, and gives me no justification for its existence. It does give me a ground for believing in a God of consideration and love, which, but for the Cross, I should find hard to come by.

April 2: Good Friday

THE PERFECT SACRIFICE

READ Hebrews 10: 1-14.

IN their endeavor to gather up the meaning of the Cross the writers of the New Testament approach it and reapproach it from different angles. Now it is an offering of God in love, now of Christ in obedience. The perfect obedience of Christ, both to the will of God, and to the conditions of the human life in which He found Himself, made a profound impression upon them. The obedience of Jesus in yielding up life was only the final expression of an obedience which had been at every moment complete. It had been manifest in His perfect righteousness, in His acceptance of the severe conditions of the incarnate life, and now finally in His acceptance of the consequences of man's sin. The Cross may well remind us today of the emphasis placed by Christ, and by His interpreters in the New Testament, upon obedience. It is a severe requirement, but it is fundamental. Christ, the Crucified, reminds us that the way to acceptance with God lies long the road of what God wills for us. We are impatient at the thought of will. We have little of the temper of the Master whose life and death were controlled by the principle, "Not My will, but Thine be done."

April 3: Easter Even

BURIED WITH CHRIST

READ Romans 6: 1-6.

HOW do the merits of Christ's death become ours? There is possible, says St. Paul, a faith in Christ so real and vital that we share in His life and experience; we become participators in His sufferings. We who desire Christ enter into the life He leads. In penitence and in humility we are lifted with Him upon the Cross; in the sacrifice of our own will and desires we are buried with Him. There is here no question of formal transference of merit. He has opened a way to God, but we must tread it with Him. Christ can lift us to God, but we must put ourselves into His hands. The Cross stands as God's invitation, but we must accept it.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

NOTICE that Dean Robbins of New York has been drinking at the fountain of Macaulay, and has in consequence been acquiring some extraordinarily one-sided views concerning Charles I, King of Great Britain, who is styled saint and martyr by the Church he died to save. Let others deal with that special brand of pseudo-history displayed in his article: I reserve for myself the peculiar pleasure of pointing out one curious and unintended consequence of it.

The Dean asks us to substitute other names for that of King Charles, as worthier commemoration, and suggests that of holy John Keble. But it appears, then, that he may have forgotten that one of Keble's poems in which he devotes his muse to the rehearsal of the reasons why Charles is rightly called saint and martyr:

"A monarch from his throne
Springs to his Cross and finds his glory there.

"And there are aching, solitary breasts
Whose widowed walk with thought of thee is cheered,
Our own, our royal saint: thy memory rests
On many a prayer, the more for thee endeared.

"True son of our dear Mother, early taught
With her to worship and for her to die,
Nursed in her aisles to more than kingly thought,
Oft in her solemn hours we dream thee nigh."

Keble has attested his own convictions as well in a sermon on January 30th, published in *Sermons, Academic and Occasional* (No. 5), and in *Occasional Papers and Reviews*. On the whole, Keble was rather better informed as to the grounds of our observance than was Macaulay.

I am a believer in Democracy. But many great souls have not been. Why should their political views be questioned in a purely religious matter? Is Dean Robbins prepared to exclude the Psalter from all Christian use because King David held anti-democratic theories of government, and reigned without a parliament?

Let me suggest to any who are interested that Houghton, Mifflin & Co. are about to publish an American edition of the Rev. Professor Coit's admirable work, *The Royal Martyr*, the reading of which will correct uninformed or partisan opinions concerning the questions at issue in the Church of England in the early part of the Seventeenth Century. For myself, a priest of the Church which, humanly speaking, would have been extinguished utterly by the malice of her enemies except that one man was brave enough to die for her when he might have saved his life and crown by betraying her, I rejoice that the Church herself is not unmindful. To all her children she echoes his word, "Remember."

THE DAILY NEWS of London publishes figures of a religious census taken in Great Britain last year, from which it appears that there has been an increase of 129,000 communicants in the Anglo-Catholic Church throughout Great Britain. Commenting on this, the *Guardian* points out with some humor that if so great a number of adults have "surrendered their independence," perhaps "the dogmas of the Church" are not really as terrifying as they are held to be by various writers who are convinced that a non-dogmatic religion is the one thing needed to sweep the country. The editor adds a story of such a one who avowed: "I want no dogma; the Lord's Prayer is good enough for me." On being told that the first two words of that prayer were unadulterated dogma, he wept, "There now, you've gone and spoiled the Lord's Prayer for me!"

ONE OF our bishops, recommending a list of Lenten reading to his diocese, includes three historical works, and three alone. They are Motley's *Dutch Republic*, Gibbon's *Decline and Fall*, and Froude's *History of England*. Of the first, he says

that it gives "the best account of William of Orange, a saint and martyr." He calls Gibbon "the best Church history ever written," which I suppose is to be taken with a grain of salt. But of the third, he tells his people that it gives "a thorough account of the English Reformation." Who can wonder at the curious ideas people have of that incident in English history, when they derive their ideas from the master of what has been called "froudacity"? I am reminded of Carlyle, who advised a convalescent friend to "read Macaulay's *History*, or any other good work of fiction!"

SOME MORE school-girl howlers may be welcome after that; a teacher vouches for them:

"The blood carries the heart to all parts of the body."

"Columbus was killed when an old man by being shot in a moving picture show."

"Tobacco is bad for us; it loosens up the muscles of the heart and mind, and stunts the growth."

"The Indians' houses are made of corn-stalks tied together. Most of them are French Protestants."

THE *Canadian Churchman* in a recent issue refers to "His Grace the Private of all Canada." They evidently need to import a Major from over-seas.

THIS SPECIAL horror is from a Philadelphia paper:

DIVORCE, \$25

No Publicity

Attorney 25 Years' Experience

Confidential Advice Free

11 A.M. to 9 P.M.

Easy Payments—Prompt Action

No matter what is the address appended. I am not seeking business for the gentleman.

THE *East Grinstead Observer* of January 14th has this letter, with editorial comment, concerning the first singing of Good King Wenceslas.

"TO THE EDITOR.

"Sir: I am greatly interested in reading the paragraph of your Note Book of December 31st, referring to the wireless talks on carols and Good King Wenceslas—written at East Grinstead nearly eighty years ago and sung for the very first time in that town, translated by Dr. J. M. Neale while warden of Sackville College.

"You stated that 'it quickly caught on.' Kindly allow me to confirm this by my own personal experience, for, as one of a party of boys invited to the College, we were taught to sing that famous carol and others which Dr. Neale had composed and translated such as, *Christ Was Born On Christmas Day*, *There Is Joy in Every Age*, *Good Christian Men, Rejoice*, etc., Mrs. Neale teaching and leading the choir by her rich and beautiful voice, all in preparation for those Christmas gatherings so dear to old and young, held in the old decorated hall with its Minstrel Gallery, the huge log fire and bounteous repast of Christmas fare.

"You will not thus be surprised at the interest it afforded me in reading your note, so vividly reminding me of those happy boyhood days and the privileged association with Dr. Neale and his far-famed carols at the grand old Sackville College of my native town.

"Faithfully yours,

"JURY CRAMP."

"A LETTER from my old friend Mr. Jury Cramp, of Horsham, in reference to the first production of Good King Wenceslas appears in another column. In addition he writes me: 'I wonder if any of the old College Choir are still living? Mr. James Lambert, my brother Thomas and others are, I believe, all gone. I can't remember whether Mr. Charles Lambert (my old school fellow) was one or not. I have a vivid recollection of Dr. Neale, black coat and coat tails, spectacled, a deep and sonorous voice, and as he strode through the town streets, looking straight ahead and appearing full of thought. I remember he and his old Continental travelling friend, Dr. Rogers, afterwards became personal and deadly enemies over Dr. Neale's ritualistic beliefs and practises; oh, such battles! Dr. Rogers went to Lewes and stirred up the Bonfire Boys, who mobbed Dr. Neale on his visit there. I used to hear my father, at the time, regretting the antagonism between two such good men, both friends of his.'

"THE CHIEF."

DEFICIT FUND GROWS SLOWLY

Publicity Department, National Council
New York, March 16, 1926

SINCE our last report on the deficit the Dioceses of Western Massachusetts and Spokane have completed their efforts, thus making forty-six in the one hundred per cent group. The total of cash, pledges and definite assurances is \$1,196,840. Cash received at the Church Missions House amounts to \$953,012.67.

Report of payments and pledges on National Deficit (Corrected to March 16, 1926).
(The amounts in the column "Amount Assumed" are the objectives of the several dioceses.)

	Amount Assumed	Pledges and Cash to March 16, 1926
PROVINCE 1		
Connecticut	\$ 50,000	\$ 34,515
Maine	3,000	3,029
Massachusetts	100,000	100,000
New Hampshire	2,000	2,311
Rhode Island	30,000	31,000
Vermont	2,000	3,242
Western Massachusetts	20,000	20,000
	\$ 207,000	\$ 194,097
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	25,000
Long Island	100,000	40,000
Newark	80,000	35,515
New Jersey (Balance in budgets 1926-8)	35,000	15,445
New York	250,000	250,000
Western New York	40,000	31,627
Porto Rico	000	170
	\$ 550,000	\$ 417,757
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 18,461
Delaware (Balance in 1926 Budget)	15,000	5,000
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	5,000
Maryland (Full amount assured)	35,000	16,000
Pennsylvania (Full amount assured)	160,000	139,000
Pittsburgh	40,000	35,160
Southern Virginia	5,000	5,306
Southwestern Virginia	5,000	4,009
Virginia	25,000	30
Washington	30,000	15,000
West Virginia	6,000	6,029
	\$ 349,000	\$ 253,239
PROVINCE 4		
Alabama	\$ 000	\$ 2,464
Atlanta	000	000
East Carolina	5,000	5,010
Florida	5,000	5,000
Georgia	000	5
Kentucky	8,000	5,076
Lexington	1,500	1,521
Louisiana (No pledge because of General Convention expense)	000	55
Mississippi	1,000	925
North Carolina	10,000	10,200
South Carolina	4,000	104
South Florida	5,000	5,000
Tennessee	2,500	1,005
Upper South Carolina	5,000	1,342
Western North Carolina (Full amount assured)	2,000	1,360
	\$ 49,000	\$ 39,067
PROVINCE 5		
Chicago	\$ 000	\$ 270
Fond du Lac (Total assured)	3,000	000
Indianapolis	3,000	2,933
Marquette	2,000	2,000
Michigan	000	1,105
Milwaukee	12,000	12,000
Northern Indiana	000	25
Ohio (Total guaranteed)	100,000	48,870
Quincy	000	535
Southern Ohio	30,000	30,000
Springfield	3,000	3,000
Western Michigan	4,000	4,000
	\$ 157,000	\$ 104,738
PROVINCE 6		
Colorado (Full amount assured)	\$ 8,000	\$ 6,500
Duluth	3,000	3,000
Iowa	000	521
Minnesota	1,000	1,150
Montana	1,500	1,549
Nebraska	3,000	2,261
North Dakota	800	800
South Dakota	1,500	1,500
Western Nebraska (Full amount assured)	2,000	1,772
Wyoming	1,500	1,500
	\$ 22,300	\$ 20,553
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	3,000
Missouri	4,000	5,446
Texas	7,000	5,347
West Missouri	4,000	2,903
Western Texas	2,000	163
New Mexico	1,500	000
North Texas	500	500
Oklahoma	4,000	4,000
Salina	000	3
	\$ 31,750	\$ 26,112
PROVINCE 8		
California	\$ 12,000	\$ 13,710
Los Angeles	10,000	10,000

	Amount Assumed	Pledges and Cash to March 16, 1926
Olympia (Full amount assured)	5,000	3,208
Oregon	2,000	1,443
Sacramento	1,300	1,457
Alaska	000	233
Arizona	1,000	900
Eastern Oregon	800	800
Honolulu	500	500
Idaho	1,000	800
Nevada	500	500
San Joaquin	1,500	1,510
Spokane	2,000	2,000
Philippines	000	150
Utah	000	400
	\$ 37,600	\$ 37,611

FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Canal Zone	500	500
Cuba	500	508
Haiti	000	266
Mexico	000	102
Japan	1,000	2,172
Dominican Republic	000	80
	\$ 3,000	\$ 4,620
PROVINCE 1		\$ 194,097
PROVINCE 2		417,757
PROVINCE 3		253,239
PROVINCE 4		39,067
PROVINCE 5		104,738
PROVINCE 6		20,553
PROVINCE 7		26,112
PROVINCE 8		37,611
FOREIGN		4,620
MISCELLANEOUS		756
		\$1,098,550

Additional positive assurances	\$ 98,290
Grand total March 16th	\$ 1,196,840
Previously reported	1,150,346
Increase since last report	\$ 46,494

FOND DU LAC JUBILEE FUND

BY THE REV. E. P. SABIN

THE Diocese of Fond du Lac has just completed its fifty-first anniversary as a diocese; the Bishop his twenty-sixth in the episcopate. Last year, the jubilee year of both diocese and Bishop, the attempt was made to raise a large Jubilee Fund with which to build a new episcopal residence across the street from the Cathedral in Fond du Lac, to furnish it, and to endow it. The gifts received for this purpose were not large enough to build.

The committee has been instructed by the diocesan Council to continue its work, and is even now engaged in an intensive, diocesan-wide campaign to augment the amount already received.

Our people are not wealthy, and there are less than 6,000 of them. These are gathered into 2,200 families, and 800 individuals not thus recorded. Whether these people can raise the Fund to the necessary amount, in addition to continuing their present generous support of the normal Church life of the diocese, is a grave question.

Consequently, the committee is appealing to former residents who have moved away, and to all other friends of the Diocese of Fond du Lac for aid. Individual gifts need not be large (although naturally we shall not be despondent if they are); but we are anxious to receive even small gifts from many people because of the following plan.

We hope to enroll every communicant in the diocese on the list of donors to the fund, even to very small children and babies. (Pledges will run for three years beginning June 1st, next, the payments of the children may be for only a couple of cents each week.) The name of every donor, but not the amount given, will be written in a small book especially prepared to be the "Jubilee Book," which will become a part of the Bishop's Library, and a copy of which will be placed within the corner-stone of the residence. Thus there will be an enduring record of the names of all the people who have contributed to this fund. These benefactors of the diocese will be remembered year after year at the All Souls' Day Masses, of course.

We plan on a final every-member canvass of the diocese on Whitsunday; but we shall be glad to receive any gifts from friends before that time.

The committee consists of the Rev. E. P. Sabin (Marinette), Mr. Hamilton Roddis (Marshfield), Mr. Hiram F. Below (Marinette), Mr. Henry R. Potter (Fond du Lac), Mr. Edward O. Brown (Rhineland), Mr. James C. Kimberly (Neenah).

Replies should be addressed to The Jubilee Fund Committee, 917 Church Street, Marinette, Wis.

Christian Social Service*

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

THE CHRISTIAN faith may be stated in a great variety of ways: but when we ask what it means in relation to our every day life we all agree that it means the supremacy of Christ, His spirit, His teaching, His purposes, over every aspect and range of that life. As the Lambeth Conference of 1920 said: "If Christ is King anywhere, He must be King everywhere. He cannot be excluded from politics or industry or from any of our social relationships."

"For me to live is Christ" says St. Paul, and we, sadly unable to speak as triumphantly as does the great apostle, nevertheless accept his achievement as our ideal. To be a Christian means to shape our work, our business, our pleasure, our home and social life in accordance with His ideals, to go along no path except where we can take Him as a companion. Now the moment that any individual begins to take this ideal seriously, the moment that he says "I will make Christ supreme in my life," he discovers that he faces a great number of very difficult questions—difficult intellectually as well as morally. For to say that Christ is supreme is to say that every position which the Christian takes in life must be tested by its accord with Christ. There are no morally indifferent matters. For the individual every question has a moral and spiritual side. So-called morally indifferent things mean only those which may be used or done rightly or wrongly. The effect upon one's own life or that of others is always a moral question.

Of course in a vast number of cases the matter is quite trivial, and in an equally large number the relation to Christ's spirit and teaching is clear. For the cruder forms of morality and for the more immediate exercise of Christian virtues a man needs no guidance. But if he is honest with his faith he cannot stay in these immediate relationships. If he must love his children and in all his dealings with them make his chief consideration their welfare, spiritual, moral, and physical, he cannot leave that love at his house door. He must take it down town with him, to his office or his work. His pleasures and his hobbies, his reading as well as his ideals must be submitted to Christ. When he comes to election day he discovers that there is no question upon which he has to vote which has not some bearing on the Kingdom of God. Whether it be race track gambling or child labor or prohibition or the World Court and the League of Nations, the welfare of God's children is involved, and that means that Christ has something to say about it. We Christians may fence off no part of the world in which we live and say that Christ has no entrance there. People think we may. Some of you remember that oft quoted statement of a representative of some business organization in Pittsburgh who had objected to the social program of the Y. W. C. A., which organization, said this man, "assumed that utterly wrong principle that the Sermon on the Mount had something to do with business." A good many Christians act as if it did not: but no Christian would venture to support the principle.

But as I have already said, the moment Christ has access to these matters we Christians find ourselves involved in terrible problems. The business man has to live and work in a world which seeks money and material prosperity as its chief aims. He finds himself perhaps a member of a group which frankly regards the employee class as part of an industrial machine, not as a group of human beings. What is he going to do about it? The laboring man it may be finds himself in a union which is quite as materialistic and selfish as his employer's group. What is he to do about it? We all discover ourselves in a world which is pagan in its fundamental movement—competition in trade, in armament, in national ambition—a world in which nations armed to the teeth and preparing always for war are the symbols of the common ideal. War and the kind of economic competition which leads to war are simply the antithesis of Christianity, which is the religion of love and brotherhood and

coöperation. But we are in such a world. It touches us daily. What are we to do about it? How are we to make Christ supreme in our own lives and in the life of the world?

THE two aims are tangled inextricably together. We cannot live a Christian life in a world which is not thoroughly Christian without either being compelled to take part in making that world Christian or on the other hand, giving up our Christian standards. We cannot serve two masters. If our master is Christ we cannot serve the world, we must transform it. It is true that the fundamental transformation must come in the hearts of men. But until it does we are met on every side by problems which have to do with the restraint of evil, the righting of injustice, the establishment of true standards, the furtherance of movements which express good will and love.

The industrial and social problems are there. Our business and our pleasure and our reading and our duty as citizens bring us face to face with them. We must think. We must strive to find the Christian attitude—and we cannot escape the responsibility of trying to bring others to it.

Now that, as I have already said, means not only talking and thinking about things but lending a hand to make things right. It means again and again (to come toward the crux of the matter) that we must take a definite position in regard to laws and legislation. The position of the state must again and again come under review. With the greater part of the detail of legislation we who are laymen in the matter can have little to do. Our responsibility lies in helping to elect the right kind of men whose main purpose in legislation we believe to be right and, in the deeper sense, Christian. But every year brings not only its crop of initiative and referendum legislation but some outstanding issues which we must help to settle. The water and power policy of the State, prize fighting, race track gambling, taxation, questions like these on which we must vote, demand to be tested, if Christ is supreme, not by our dividends, nor the views of our fellow clubmen, nor, the material prosperity of the state. They have to be tested by the help they give to Christ's rule or the block they put in its path. On other kinds of questions such as the World Court or the League of Nations we have to do our part in forming public sentiment. On still others we may find our own business involved or the whole structure of society in question. If we lived in Pennsylvania today we could hardly be without responsibility towards the issues of the great coal strike. To sum it up: The Christian has to think and to act in a vast number of difficult and intricate matters in accordance with the spirit and teaching our Lord. He has to make or endeavor to make Christ supreme. He has both an intellectual and a moral task. How is he to get the guidance and the strength for it?

It is here that the Church has to play its part. It is the business of the Church to bring to the individual the guidance and strength that he needs, to make his conscience sensitive, to clear his vision, and give him moral stamina. In that rests the leadership of the Church or, to put it in another way, the responsibility of the Church's leaders. There are three primary ways in which that leadership must show itself. The first is in the prophetic office of the pulpit. The task of the prophet is manifold. He has to comfort and strengthen, to teach, to stimulate love for higher things, to rebuke and warn, to unravel moral problems, to find the deep underlying meanings of every day experience. He has, in relation to the larger issues of society, to try to get beneath the surface and see their relations to the Kingdom of God. But to do all this he must necessarily deal with the questions which come into the lives of the people to whom he ministers. He cannot talk about honesty and ignore its place in business, nor about brotherhood and ignore industrial denials of it or its relation to immigration. For these

*From the Bishop's annual address to his diocesan Convention.

are the things about which people are concerned and in which their lives are involved. It is not his task to expound political or economic plans except as he uses them to illustrate moral and spiritual issues. Above everything, he has to make it clear that no legislative program must be identified with the Kingdom of God, however greatly it may set forward right relationships among men. His task requires prayer and study and thought and a vast amount of common sense. It is a hard task, but it is the prophet's burden.

And what of those to whom he unfolds the message which God has given him? They may dissent from many of the positions which he takes, but two things they will always do. They will be as jealous as is the prophet himself for the freedom of the pulpit, even if the words spoken from it cut deep. And they will give generous hearing and careful thought to those words, knowing that to the prophet there has been given not only the Church's commission to preach, but an apprehension of ranges of Christian truth which may have lain entirely outside the hearers' experience. The pulpit is the Church's first means of help and guidance.

NEXT there is the work of those who have made special study of the matters which concern society as a whole and our relations to it—the official Social Service Departments and Commissions to which the Church has entrusted the promoting of this aspect of its work. It is the task of such bodies on the one hand to stimulate actual social service on the part of Church people and on the other to stimulate their thought and study of social matters, and in some sense to represent the Church in them. The latter is far the more difficult work. A Social Service Department should keep the Church informed of social conditions, should furnish it with guidance and suggestion in regard to movements which concern the welfare of society, should call on the Church to act when action is necessary, and be prepared to represent the Church publicly. That cannot be done properly unless a social service group is really representative of the Church as a whole. Leaders naturally must be ahead of the main body in the march, but they must not be so far ahead as to menace their communications. It is for the same purpose of guidance and stimulus to the Christian conscience that we have the Lambeth Conference and the General Convention passing resolutions which deal with the fundamentals of social progress and the meaning of Christ's supremacy. It is for the same purpose that many Christian groups have issued what have been called "social creeds." In the early Middle Ages when the Church came into the crude and wild life of Northern Europe it found that the new creed was frequently accepted in principle but that the people as a whole were quite unprepared to see the bearing of their new religion on some of the plainest facts of individual moral life. And so the Church made codes of morals, issued moral creeds, passed moral canons, and built up great systems of what was called moral theology to help the individual Christian solve his moral problems. These so-called social creeds have the same purpose. They are neither authoritative nor final. They are experimental in character. They are substantially efforts made by the enlightened leaders of Christian opinion to guide the harassed and perplexed Christian conscience. Some are more, some less, weighty.

The National Council of Congregational Churches at its last meeting after long and frank debate adopted a social creed. The Council included leading business men and industrialists of the country. Its statements, even if they hit pretty hard, as they do, at some common practices and attitudes, must under the circumstances be of weight with Congregationalists and ought to be of interest to every Christian who wants to get himself faced right in this perplexing world. You will, I think, see my point: that all these outgivings of Churches on social problems are not efforts on the part of religious groups to enter where they ought not. They are efforts to help the individual and the corporate conscience to find its way in making Christ supreme. These statements are experimental, as I have said. They must frequently put a wrong emphasis; but for the most part they come from group thinking by those who really know and who are trying to be fearlessly Christian.

Thirdly we have the conference method. One of the best things that has happened in the Diocese of California of late is the discovery that conference about this kind of thing is

a fruitful means of closer brotherhood and clearer light. It is always so. No individual can work out these problems alone. No group with strong group loyalty and great interests involved can solve the problems. It is only as different people with different points of view come together simply seeking to find God's way that that way can be found. I trust that the laity may coöperate with increasing interest in this work, and that the Social Service Department may find an increasing response to its efforts.

FINALLY I must say a word about the Church in its corporate capacity. How far should it through its Conventions act in relation to public matters? On three things we would, I am sure, all agree. We are all jealous for the preservation of the American principle of the separation of Church and State. Formally expressed that means that the State is to give no privileges, no special opportunities to one religious body more than another. Of that in its relation to education I have already spoken. In other matters it means that no Church is to have immunities which another Church may not enjoy. The State must not be tangled up with activities of the Church. That American principle we hold fast, not because it is American but because on the whole it ministers best to the common welfare.

The second point on which we could all agree, I am sure, is that the reasonable and Christian obverse of this separation is that we want no theocracy in the land. We want no ecclesiastical organization dominating politics, determining legislation, electing candidates. We want no Church *bloc*, no Church vote handled as such for which politicians may bid.

But thirdly, we do want the Church to be effective for the common welfare. We want it to speak authoritatively on moral questions, and now and again there come matters before the public where the moral issue is quite clear, where Church sentiment at least among its leaders meeting in Council or Convention seems practically unanimous. It has been the common practice of ecclesiastical assemblies, certainly of our own Church, to feel that under such circumstances the Church may quite properly give corporate expression to its view, that by so doing the cause of the Kingdom even in some small way is helped. It was in that spirit that General Convention in October urged American adherence to the World Court, now happily given; or conventions and synods by the score have condemned the increasing lawlessness of American life. This seems a sound position for the Church to take. As I have said to many of you many times, the passage of multitudes of resolutions in which no one is interested or of others by a mere majority vote is, I am sure, poor policy from the point of view of the great essential things, but I raise the question as to whether properly safeguarded by reference to a competent committee and truly representing the great bulk of its leaders, the Church ought not to feel free, nay, ought not to feel it a duty now and again to make specific declarations concerning specific matters. It has a moral leadership to give.

My dear people, this part of the Church's task is most difficult. It is hard to see the best lines along which to wage the battle. It is harder still to fight with courage and faith. Lord Bryce in speaking of the wide gap in the Middle Ages between the theory and practice of religion points out how many things there are which a man "believes sufficiently to be influenced yet not sufficiently to be governed by them." The world is full of the influence of Christ. A thousand institutions, untold millions of dollars poured out for human welfare, uncounted and uncountable acts of devotion witness to His influence. But the world of our home life, of our business, of our pleasure, is far from being governed by them. In many great ranges of life it is thoroughly pagan. First we must understand this; and then we must set about the conquest. I bid you to more serious consideration of this task than before. I bid you to work at it with love and trust in one another and with a world-moving faith that Christ must be supreme.

THE HOT RESTLESSNESS of heretics stirs questions about many articles of the Catholic Faith; the necessity of defending them forces us both to investigate them more accurately, to understand them more clearly, and to proclaim them more earnestly; and the question mooted by an adversary becomes the occasion of instruction.—*St. Augustine.*

Robert Stanser

Second Bishop of Nova Scotia 1816-1824

By O. R. Rowley

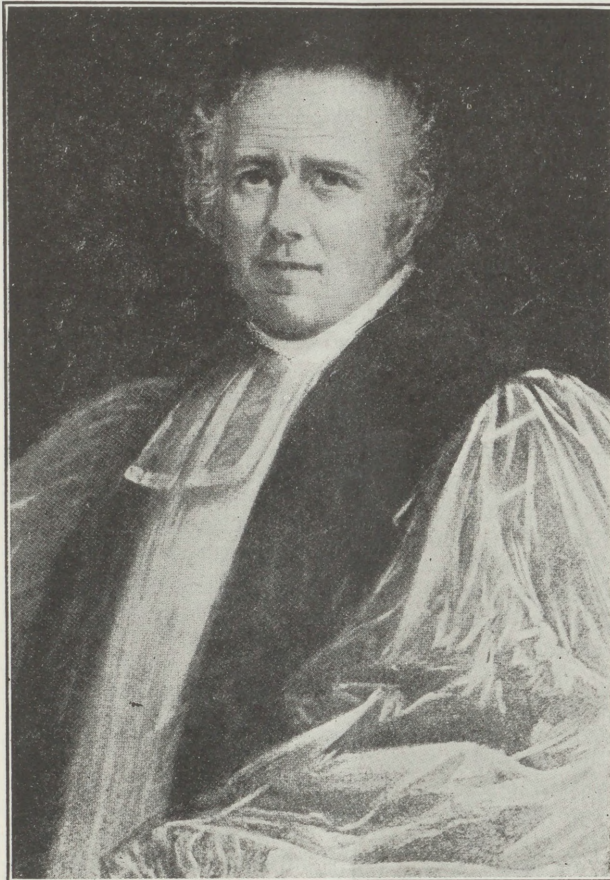
Montreal

THE Rt. Rev. Robert Stanser was a "son of the rectory." His father, the Rev. Robert Stanser, matriculated at Oxford for Brasenose College, but did not graduate. After ordination by the Archbishop of York, he was licensed as curate at Harthill, Yorkshire, and subsequently on presentation by His Majesty, King George II, was instituted vicar of Basford, Notts. In March, 1771, on presentation by G. Wentworth, Esquire, he was instituted rector of Bulwell, Notts, where he died in March, 1812, leaving five children—Robert, who subsequently became Bishop of Nova Scotia; Charles, a Colonel in the English army; and three married daughters.

Robert Stanser, the subject of this sketch, was born at Harthill, Yorks, on March 16, 1760, and according to the parish register was baptized on the 30th of that month. He was educated by his father, and in February, 1779, was admitted a sizar at St. John's College, Cambridge, and commenced residence on October 22d following. In November, 1779, he was admitted a scholar on the Spalding Foundation, and kept by residence the Michaelmas term in 1779; the Lent, Easter, and Michaelmas terms in 1780 and 1781; the Michaelmas term in 1782, and the Lent term in 1783. He took the degree of LL.B. in 1788, which ended his university career.

Mr. Stanser was ordained deacon on March 16, 1783, and priest on April 25, 1784, by the Lord Bishop of Gloucester (S. Halifax), acting on letters dimissory from the Lord Archbishop of York (W. Markham). Both ordinations took place on a Sunday, and both were held in the Chapel Royal, St. James', London. On his ordination as deacon he was licensed as curate to his father, the rector of Bulwell, on a stipend of £40 per annum, which appointment he held until 1787 when he engaged in special work in England and Wales for the Society for Promoting the Gospel.

About this time the aged Dr. Breynton, rector of St. Paul's, Halifax, found it necessary to visit England, but he was destined never to return. Circumstances detained him until 1790, when, feeling too old to resume the responsibilities of the large and important parish of St. Paul's, he resigned the rectorship. The vestry then requested him to select a suitable clergyman to fill the vacancy. Mr Stanser was highly recommended and his candidacy was endorsed by the Archbishop of Canterbury. With the aid of a Government grant which enabled him to reach Halifax, he left London on June 1, 1791, arrived at Halifax on July 15th and was subsequently elected by the vestry to be rector of St. Paul's, into which office he was inducted by the Bishop of Nova Scotia (C. Inglis), in the fall of 1791. The S. P. G. records for 1792 indicate that he received every mark of attention which he could expect or desire. He was appointed chaplain to the House of Assembly in 1791; chaplain to the Legislative Council in 1797; chaplain to the Naval Hospital in 1801, and chaplain serving H. M. S. *Leander*, the flagship of Vice Admiral Sir A. Mitchell, K.B., at the Halifax station, in 1802.



THE HON. AND RT. REV. ROBERT STANSER, D.D.,
LORD BISHOP OF NOVA SCOTIA, 1816-1824

In 1806, in acknowledgment of his services, the Archbishop of Canterbury conferred upon him the Lambeth degree of Doctor of Divinity.

During the twenty-five years of Mr. Stanser's rectorship at St. Paul's, the parish church was completed at a cost of £2200, of which £100 was from the King's bounty; he officiated at 2557 baptisms, of which 243 were adults, 1135 marriages, and 1549 burials. On Easter Day, 1797, the number of communicants was greater than Mr. Stanser's assistant, the Rev. George Wright, had ever seen in any part of America, although he had officiated for a long time in New York. The parish prospered exceedingly, and large numbers were added to the church.

Mr. Stanser was granted six months' leave of absence in 1794, in order to visit England on private affairs, and four months in 1799, owing to the illness of Mrs. Stanser.

Early in 1815 a disastrous fire occurred in Halifax. Dr. Stanser, who took an active part in everything that pertained to the good of the community, lent his assistance and received injuries which

later on seriously affected his health. In June, Mrs. Stanser was taken ill and died. She was a most estimable person, much beloved by the members of St. Paul's congregation, who erected a marble monument to her memory, near the southwest door of the church, bearing the following inscription:

To the Memory of
MRS. MARY STANSER
(Consort of THE REV. ROBERT STANSER, D.D.,
Rector of this Parish)
Who DEPARTED THIS LIFE
On the 7th day of June A. D., 1815

THIS STONE
WAS ERECTED BY THE PARISHIONERS
IN AFFECTIONATE REMEMBRANCE OF
HER AMIABLE CHARACTER
AND CHRISTIAN VIRTUES;
AND A MARK OF RESPECT FOR
THEIR BELOVED PASTOR.

DR. STANSER'S domestic affliction, coupled with impairment of health, compelled him again to apply for leave of absence, which was readily granted, and in the fall of 1815 he went to England for a rest. During his absence the Bishop of Nova Scotia (Charles Inglis) died at Halifax on February 24, 1816. His son, the Rev. John Inglis, who was the ready co-worker and mainstay of his father during recent years, and who had acted as commissary, went to England in the expectation (which was shared by many other people in Halifax and throughout Nova Scotia), of being offered the bishopric. Dr. Stanser, who on many occasions had been thanked for the diligent, faithful, and conscientious discharge of his parochial duties, and for the assiduous and affectionate attention which he gave his parishioners, was not only a universal favorite, but had a large following of influential members of the Government, some of whom were not adherents of the Church of England. They prepared a memorial signed by members of His Majesty's Council, and of the Legislative

Assembly, requesting the Crown to appoint Dr. Stanser to the see of Nova Scotia. Earl Bathurst spoke in the House of Lords, as follows:

"This gentleman has been rector of St. Paul's, the principal parish in Halifax, for twenty-five years, and has given general satisfaction to his parishioners. His integrity and amiable disposition have gained him the goodwill and esteem of every person. The memorial received in this country, signed by all respectable inhabitants, whatever their persuasion, states that Dr. Stanser has faithfully served for twenty-five years as a clergyman in that country, and begs the Government to recommend his appointment to the vacant bishopric. It so happens he has not what is vulgarly called a 'patron' in this country, or if he has, he has either forgotten the circumstance, or the patron has forgotten him. I have not received one word in favor of Dr. Stanser from any person in this country, whilst I certainly have received applications in favor of other persons desirous of the appointment. Upon considering all the circumstances, I have submitted his name to His Majesty, who has been pleased to direct that a patent should be made out appointing Dr. Stanser Bishop of Nova Scotia."

Official notice of Dr. Stanser's appointment was sent to Sir John Wentworth, Lieutenant Governor of Nova Scotia, and on May 6, 1816, the *London Gazette* made the following announcement:

"His Royal Highness, the Prince Regent, in the name and on behalf of His Most Gracious Majesty, King George III, has appointed the Rev. Robert Stanser, D.D., to be Bishop of Nova Scotia, in lieu of the Rt. Rev. Charles Inglis, D.D., late Bishop thereof, deceased."

The Archbishop of Canterbury, who favored the appointment of the Rev. John Inglis, was much chagrined at Dr. Stanser's appointment, and when the latter presented the royal mandate for consecration, the Archbishop expressed himself strongly against the procedure of the ministry in making a purely political appointment to so important an office, and to the little respect shown for his advice on the subject.

Dr. Stanser was consecrated by the Most Rev. Charles Manners Sutton, D.D., Lord Archbishop of Canterbury and Primate of All England, assisted by their Lordships, the Bishops of London (William Howley), Exeter (Hon. G. Pelham), and Oxford (Hon. E. Legge), on Sunday, May 19th in the chapel of Lambeth Palace.

The consecration sermon, printed by command of the Archbishop, was preached by the Ven. Joseph Holden Pott, M.A., archdeacon of London and vicar of St. Martin's-in-the-Fields, from the text Ephesians 1-19, the general subject being the progress of the Gospel and the Church. It contained no reference whatever to Nova Scotia, nor to Dr. Stanser, other than the following rather vague paragraph:

"Let us be thankful then that we can look to any cheering glow of promise at this time; whether we regard it in the known good qualities of one, who having well discharged the laborious duties of his calling in a lengthened term of faithful service in one sphere of the ministry, will this day, with the blessing of the Lord, become created in a higher sphere of the Church; or whether we look with satisfaction and complacency to the general prospect of a firm, unbroken union, and a flourishing increase in our branch of Israel."

The new Bishop returned to Halifax in August, 1816, and landed under a salute of fifteen guns. He was well received by his people, and presented with most congratulatory addresses from the citizens, and from the Legislative Council.

On October 8, 1816, he was appointed by His Royal Highness, the Prince Regent, by royal mandamus, to be a member of His Majesty's Council in Nova Scotia, to rank next after the Chief Justice of Nova Scotia, and subsequently he attended two council meetings.

Dr. Stanser owed his elevation to the bishopric to causes wholly independent of interest. His appointment proved to have been a great mistake, for his working days were over. His wife's death, the severity of the climate, and the injuries he received in helping to extinguish the fire, together with his approaching age, rendered him unfit for the work. He met his clergy, and after holding his first visitation and ordination, which he conducted with extreme difficulty, was ordered to return to England for medical treatment, which he did in the spring of 1817, and never saw his diocese again. Year after year was spent in the vain hope of recovering his health, during which time he declared his inability to resign the bishopric, as he had very little private means. Earl Bathurst

had requested him to resign and, in addressing the House of Lords, said:

"What could I do, my Lords? Could I have said to him, 'Go back to Halifax and die, or stay in this country and starve?' If there be any blame for this action, I am alone responsible—the S. P. G. are exonerated."

Eventually Earl Bathurst induced the Governments of Nova Scotia and New Brunswick to pension Bishop Stanser, which they did by granting him £250 and £350 per annum respectively, to which the S. P. G. added £200, making in all an annuity of £800, which settled the difficulty. Bishop Stanser resigned on December 4, 1824, to take effect on that date. He continued to reside at Hampton, Middlesex, where he had lived since his return to England in 1817, and where he died on December 23, 1828, in the sixty-ninth year of his age, the forty-sixth of his ministry, and the thirteenth of his episcopate. His burial took place on December 31, 1828, as shown by the parish register at Esher Church. Within an iron railing in the Churchyard of Esher Church there is an altar tomb, on the north side of which, under a carved mitre, is the following inscription:

"Within this tomb are the remains of the Rt. Rev. Robert Stanser, D.D., late Lord Bishop of Nova Scotia, who died at Hampton on the 23rd December, 1828, aged 68. 'A good man's name is his best memorial.'"

Bishop Stanser was a man of commanding presence and magnetic personality. He was known as an evangelical type of Churchman, who made numerous friends and no enemies, but his absence from his diocese for eight long years (owing to circumstances over which he had no control) caused untold loss to the diocese, through the lack of ordinations and confirmations, and the want of episcopal supervision and direction; and also to the University of King's College at Windsor, N. S., of which he was patron, by reason of there being no bishop to ordain those who had studied for the ministry; no visitor to see that the statutes were enforced; and no bishop to guard the interests of the Church.

THE KING OF LOVE

With Arms outstretched upon the awful Tree
He reigns—the King of Love—in majesty.
His head is bowed, a blessing to bestow;
His Heart is pierced that Love therefrom may flow:
His Love flows forth to flood the world so wide
And carry home lost wanderers on its tide.

A wretched thief it seizes first and lays
At Jesus' feet, lost in adoring praise;
It takes a rough centurion standing by
Who straight begins his Lord to glorify;
It lifts the timid ones from out their fear—
Joseph and Nicodemus now draw near,
No longer secret followers of the Lord,
But blazoning forth their faith in deed and word.

Onward and onward still it flows: the years
Quell not that Flood poured forth 'mid blood and tears.
One, Saul of Tarsus, loses him therein
To find himself transformed and cleansed from sin.
Upon Alvernia's height Saint Francis stands
And begs for Christ's own wounds in feet and hands—
What power hath borne him thither but the tide
Of Love from out the wounded Saviour's side?
Frail lads and maidens touched thereby wax brave
And boldly go to claim a martyr's grave;
Weak, sinful folk of every clime and tongue
Are raised on high to dwell the saints among.

And ever on it rolls resistlessly
Until at length it reaches you and me.
Oh, who can stem that mighty, flowing tide,
Or struggle from its powerful grasp aside?
Strive not, O soul, thyself therefrom to wrest—
'Twill bear thee home—yea, home to Jesus' breast!

RUTH E. LONGWELL.

The Foreign Religious Press

By the Rev. Frank Gavin, Th.D.

WE in America, and particularly we of the Anglican world, see our whole universe in the terms of our own Church life. We find our friends, for the most part, among Churchmen; our books, our ideas, our ideals, are all in some way tied up to our Church. This is an excellent thing. Any Church which attempts to be effective has to realize in practice that its contacts must be much wider than those suggested by the narrow use of the word "religion." For, after all, religion ought to touch a man at every point of his life, from the cradle to the grave, from his waking moment until he goes to sleep at night, from the altar to the dining room. It is really those types of religion which have made this the rule of practice, that have become truly effective; the small boy whose life in all its aspects is bound up with the Church—spiritual, intellectual, social, athletic—is best prepared for a life of allegiance to God and his neighbor.

But whatever of effectiveness our Anglican Church may possess, the tying of ourselves up to herself through all the avenues of contact and activity operates occasionally to make us think that the universe of religious thought coincides with our own. That is, of course, entirely wrong. Yet we can only come to understand it as different from ours, when we recognize its similarity. In Germany, Italy, Greece, France, and everywhere else, organized Christianity is putting forth the same effort to meet the same needs of its adherents at every point of their lives.

This is the common endeavor along which to visualize what is going on in Europe in the religious world. There is no religious group which is so secure and complacent in the allegiance of its own as knowingly to neglect the need for expanding the range of its contacts. For many years past there has been published at Freiburg-im-Breisgau the *Alt-katholisches Volksblatt*. It is now in its fifty-seventh year. Old Catholics in Europe are in a very considerable minority. Religious minorities usually tend to become both parochial and prosperous. The Old Catholics have no great temptation to the one or the other: circumstances have accorded very little temporal prosperity to them, and such leadership as they have had in recent years has broken the set of any potential narrowness of interests. This little magazine, consisting of only eight pages, appears weekly, and is a "family" journal of a distinctly high order. It is very cheap in price, but of an extraordinarily high level. For example, in the issue of January 22d, the leading article on The Mother of God is from the pen of the famous Dr. Frederich Heiler. The issue is packed with personal and local news, given tersely and concretely. A very large part of the eight pages is taken up with book reviews and notices, and the homely combination of human and divine in the special correspondence columns conveys that feeling of camaraderie between Old Catholics which it is the purpose of this journal to maintain.

Two Greek journals, the *Hieros Syndesmos*, a magazine for the clergy, and the *Kaine Ktisis*, the organ of the Young People's Society of the Greek Orthodox Church, are typical of the sense of need for coöperation and extension. In Greece, as in the Old Catholic Church in Germany, there has been in recent years a deeper realization that the Church is not only divine but human: religion must be part of the very fibre of social life if it is to be truly effective. Both of these Greek papers are low in price, and would seem to be extremely successful. This is particularly true of the Young People's weekly. The articles are of a much higher order than of the "popular American type," and there is no attempt at stimulating a jaded appetite. Stories, pictures, news items, and sermonettes (not of an "inspirational" nature) constitute the bulk of the regular issues. The clergy in Greece are still engaged in an endeavor to ascertain and stabilize their constitutional rights. There is plenty of lively comment, pertinent suggestion, and vigorous advocacy in the clerical organ. The plain speaking, which has been its characteristic for some years past, is not what one is supposed to expect traditionally of the Greek. There is plenty

of vigor here, and the clergy of Athens show all the signs of a healthy unrest and discontent with things as they are.

I should like to call attention to a few things of more than passing interest in the way of foreign pamphlets and journals. In the *Giornale della Società Asiatica Italiana*, Florence, December 1925, we have another example of the recrudescence of the scholarly interest and solid scientific study which have been very apparent in the Italy of the past few years. From Rome emanates the *Ricerche Religiose* which at one bound establishes a standard for itself equal to that of the best continental scholarship. In the *Giornale*, besides some excellent book reviews (more than thirty pages of the issue are given over to this) there is an article by Furlani which should be of interest to Old Testament scholars, dealing with some conclusions on the results of the Egyptian explorations. Cassuto writes a luminous article on the original meaning of the Song of Songs, and E. S. Artom on the Chronology of the Persian Kings in the Rabbinic Tradition.

The last number of the *Internationale Kirchliche Zeitschrift*, October-December 1925 (Bern), is of very striking interest as it contains the most complete account of the International Old Catholic Congress in Bern last September. It contains some, but not all, of the speeches. (Dr. Keussen's is reserved for a forthcoming issue). One of the peculiarities of this magazine, printed in Switzerland, is the polyglot character of its contents!

In the *Orientalia Christiana* Father d'Herbigny, S.J., writes (number 17, August 1925) Toward Christian Unity: Belief in Jesus Christ. This monograph, which occupies the whole of this issue, was elicited by the celebration of the Council at Nicea. It is an appeal to belief in our Lord as the fundamental and basic ground of unity. The author is a scholar of high rank in things concerning the Eastern Orthodox Church, and follows the progress of our relationship with that Communion with intense interest. There is an amusing footnote to page 299: "The Protestant Episcopalians of America have felt themselves compelled, in 1924, to judge and condemn for heresy and impiety, Bishop Brown; an official pronouncement, the first in Protestant America, that free investigation is limited by the authority of the Church!" Father Hofmann, in number 19 of the same journal (December 1925), another expert in things concerning the Eastern Church, writes in Italian on Mount Athos and Rome. The article is extremely valuable for the collection of thirty-five pages of documents from the Thirteenth Century to the early Eighteenth.

We have heard something in the newspapers of the maladjustment between Church and State that has prevailed in the recovered provinces of Alsace and Lorraine since the war. *Notre Droit* has as its purpose the articulate expression of Roman Catholic policies in this recovered section of France. We notice again the closing of ranks by the Church as a religious body, to sweep into its control all the interests, social, political, economic, and religious, of its members. While the Alsatians are having undoubtedly a difficult time of it, some way of adjustment will certainly be found. The clash between Church and State today is but one more instance of the emergence of the perennial problem with which traditional Christianity has always had to deal.

The religious world is not lacking in a vigorous spurt of experiment today. Judging by such recent evidence of its literary output of a popular character, one can hardly feel very much depressed. The horizon of all religious groups has broadened immensely since the war. There is more good preoccupation with purely private and domestic concerns. There is a keen sense of self-dissatisfaction abroad. The most traditional and conservative of religious groups are rash enough to break ground for new experiments. Our problems are basically all the same. The vital point at issue today, so far as concerns the effective practice of Christianity, might be phrased in the question: How can we better bind up the Churchman to the organic expression of Christ in the world?

A LIFE PASSED IN WILLING OBSCURITY

BY WILLIAM C. STURGIS, PH.D.

PROBABLY very few of your readers ever heard the name of the Rev. J. Attwood Stansfield, who passed away in Los Angeles on March 12th.

Years ago, when I was living in New Haven, he arrived from England as a young layman eager to see the Church Army established in this country. To a remarkable degree, he combined in himself the enthusiasm of youth and the spiritual experience of maturity. Together, we conducted a Rescue Mission—that most revealing and rewarding form of service. Later he took Holy Orders, married, and for some years ministered in various country parishes of Connecticut. A strong Churchman, and convinced of the appeal of the printed word, he provided himself with a small hand press, and at first alone, eventually with the assistance of his wife and older children, he sent out, from time to time, *The Sign of the Cross*, a leaflet explaining the Church's teaching and ways. Wherever he went in after years, this was always a feature of his work.

The East at length failed to satisfy his restless energy. He was temperamentally a pioneer—a missionary. His joy was to enter a new field, to take possession of an isolated or moribund mission, and to demonstrate there the sacramental life and power of the Church. Thus he was led to Colorado, and assigned to Cripple Creek. If I remember aright—it was many years ago—during the first six months of his ministry there he presented a class of nearly sixty people for confirmation; and before the year was out, he had another class ready.

This, in a greater or less degree, was the normal result of his work everywhere, especially in places where the Episcopal Church was hardly, if at all, known. The secret of his influence lay in his practical and loving demonstration of the Church's life. He never advanced too far ahead of the people; he never coerced, never drove. But in great humility and simplicity he led men on from step to step until unconsciously, and often to their surprise, they found themselves sharers in the full, rich life of the Church. And this because those who watched him in his ministry plainly saw that the compelling power of his life had its root in the Sacrament. It would be difficult to say whether pastor or priest were uppermost; mutually, they were dependent; he was priest because only so could he fulfil his pastorship; pastor, because it was for that end that he was priest. He knew—none better—the power of temptation in his own life; but he used his very defeats as the road to victory, and along that road, as priest and pastor, he led many an erring soul. He liked and suggested, without demanding, that his people should call him "Father Stansfield;" the title was, to him and them, merely the expression of a peculiarly loving relationship. The hungry sheep looked up and he fed them.

The high altitude of Cripple Creek proved fatal to Mrs. Stansfield, for, though the family retreated as soon as possible, she presently died, leaving him alone with his children.

With the outbreak of the War, Fr. Stansfield went to England to serve with the Church Army; but upon the close of hostilities he returned to the United States, having married again meantime. He once more applied for service in Colorado,

and was given charge of the Church at La Junta. Here, as well as at four adjacent centers, he worked with great success until the warning came that the condition of his heart demanded a rest. A short stay in California served to restore him partially, and soon he was back among his people at La Junta. But within a year the old trouble returned. Again he retreated to California; but it was too late, and God called him into the larger life.

It has seemed to me but fitting that the Church should know something of this, her devoted servant. It is obvious that only a close friend can bring to light the example of a life passed in willing obscurity. May his soul rest in peace, and may light perpetual shine upon him!

THE COLLOQUY

The Cross is tall,
And I am small;
Yet from above
The Prince of Love
Looks down on me
Full tenderly.

"Behold, and see," quoth He to me,
"What I have borne—and borne for thee."
I watched Him, bleeding, on the Tree,
I saw the nails His flesh had torn,
I saw the cruel crown of thorn,
I heard the taunts of bitter scorn.

"Ah, Jesu, Lord,
By heav'n adored
Yet now so worn,
Thy crown of thorn
Doth expiate
My pride and hate.
Thy pierced hands
Shame the demands
Of grasping greed.
Thy feet that bleed
Do ransom give
That I may live
To walk Thy ways
Through endless days.

And O! forever in Thy side
May I, dear Lord, with Thee abide!

E. H. ECKEL, JR.

draw all men unto Me." Draw us, Blessed Jesus, more and more unto Thyself that through the power of Thy Passion we may bring forth the worthy fruits of Thy righteousness.—*Charles Le V. Brine.*

"SYMBOLS OF SEPARATION"

THE Thirty-nine Articles of Religion are to be deleted from the American Prayer Book. The *Church Times*, in reporting this resolution of the House of Deputies of the General Convention of the American Church, adds the further instance of the anticipation of the Bampton Lecturer of next year, the Rev. A. J. Rawlinson, that the time is not far off when this and other "symbols of separation" will be consigned without regret to the limbo of discarded and half-forgotten associations of the past. Bishop Gore has expressed similar opinions, and in view of all these judgments the *Church Times* thinks "it is permissible to suppose that the action of the Episcopal Church in America may be followed in England at no very distant date."
—*Australian Church Standard.*

EVERYBODY KNOWS of the "red" propaganda. But it is harmless except among people who smart under a sense of injustice. The way to checkmate it is to remove the smarting. The world is listening in, and there is not much time to lose.

—*The Baptist.*KEEPING
HOLY WEEK

LET us keep Holy Week with our Lord. Let us tell Him day by day that we do remember all that He suffered and endured for us. Let our love for Him grow as His love for us is more and more unfolded in the sacred story of His Passion. As He reveals more and more the love of His Sacred Heart for us, let us open our hearts more and more to Him and give Him all the love we have and pray Him to give us a greater portion of His grace that He may make us love Him more and more.

Holy Week is sometimes called "Still Week"—keeping still, silent, in the presence of the great mystery of man's redemption. Let us walk humbly and quietly with our Lord that He may teach us some of the Lessons of His Passion and that our whole thought may be centered upon the great mystery of Divine Love. "God so loved the world that He gave His Only Begotten Son." Gave Him utterly. "Who, for the joy—endured the Cross, despising the shame—the joy in the Father, joy in us His children. That He might draw us unto Himself, that He might see in us the fruits of His Passion.

"And I, if I be lifted up will

LITERARY

LIBERAL EVANGELICALISM

THE INNER LIFE: Essays in Liberal Evangelicalism—Second Series. By members of the Church of England. New York: George H. Doran Co. \$2.00.

In times when even secular newspapers have lurid accounts of the coming "disruption" of the Church of England over the question of Prayer Book revision, it is no small cause for reassurance to the timid to read such a book as this. It emanates from the latest of the "groups" or "parties" within the English Church, the "Liberal Evangelicals," but it is significant of the new spirit abroad within that Communion that (if we except portions of the first two essays in the book, and portions of the last) there is hardly a word in the volume which might not have been penned by members of the "Anglo-Catholic" party.

Canon Storr leads off with an essay on *God and Man*, and there is much in this essay to which we must demur. He advances the theory of "Eternal Creation," brought about "by the inner necessities" of God's Being. He realizes and admits that "such a view of creation certainly implies that matter . . . is as eternal as God," but he adds that matter "is not eternal in its own right, for it is the instrument which God creates, and through which He expresses Himself. The primacy belongs, not to matter, but to the creative activity of the divine nature" (p. 5). All of which is, to the reviewer, incomprehensible. If the old conception of Creation *ex nihilo*, by a free act of God's Will, has its difficulties (which we freely admit), we are not inclined to exchange it for Canon Storr's matter, "as eternal as God," yet "not eternal in its own right," which God "creates," yet does not create! The orthodox view may be difficult, the "Storrian" view is impossible.

Bishop Barnes in a paper on *The Rise and Growth of Man's Spiritual Consciousness* writes much that is of value in showing that there is nothing incompatible in the evolutionary theory or in the findings of modern psychologists with the Christian religion. But he also exhibits his constitutional inability to state an opponent's position sympathetically and fairly in his account of the Catholic doctrine of sin, where he holds up to scorn a caricature of this doctrine derived from some of the more questionable elements in St. Augustine's teaching which he naturally finds no great difficulty in dismissing almost without comment.

It is not until we reach the third essay in the book that we catch the true evangelical note. Mr. Grensted has here given us an admirable article on *Grace*, in which some of the more questionable ideas of the first two essayists are quietly set aside. "A limited God is no God . . . In some sense, and that the most ultimate, God must be all, or He is nothing" (p. 45). Bishop Barnes had written, "Religion is a natural product of human nature. It would not exist but for the experiences, needs, and aspirations which are characteristic of humanity. It is, in fact, an inevitable result of the structure, powers, and working of the human mind. The mind of man is the given thing with which we start" (p. 20). True in a sense, but how misleading! Mr. Grensted writes: "It is in God and not in man that religion must find its center . . . Man's struggle towards the light, however patient, however heroic, however pitiful, is not the central fact of the universe. Not man's quest for God, but God's quest for men is the key and the explanation of human life" (p. 46).

Dr. Raven, in the next paper, treats the subject of conversion well. His "doubts" about "the traditional usage of the confessional," and an unintelligent remark about "crude magic" in relation to the priestly power of absolution, are balanced by a particularly fine paragraph on pp. 64-65:

"The means of grace popularly so-called, prayers and sacraments, Bible study and corporate worship, preaching and priestly absolution, may be, and, as history proves, are, powerful stimulants, helping us to experience the divine presence: they do not necessarily condition it. Jesus swept them all away, when He said to the paralytic who had been trained to regard his disease as a proof of the wrath of God, and himself as cut off from salvation, 'Child, thy sins are forgiven thee,' or when He showed the prodigal 'coming to himself' . . . But whatever helps men and women to realize their place in the family and their relationship to the eternal is a manifestation, however incomplete, of the divine Spirit; and if we are Christians and accept the test of fruits, the only test that has our Master's sanction, we dare not despise or condemn what has helped our brothers to live."

The other papers too are good. Sometimes we wish the

writers might have expressed themselves differently. Thus we read that our Lord was a "personality who was not only human but divine" (p. 78). Again His "personality" was "divine-human" (p. 84). In another paper we read that our Lord "had a single consciousness and a single personality, a consciousness, a personality which . . . is full to the brim of God Himself, *expressing* God as far as God can be expressed through a single human personality," etc. Besides this "personality," the same writer speaks about "His Person," about which there "must remain" a "mystery" (p. 101). It is plain here that the "personality" is the equivalent of what used to be called "human nature." It is difficult to find out just what the writers mean; let us hope they mean to be orthodox! A few definitions of terms used in modern theological books would do no harm. The same words seem to be used in very different senses by different writers.

The final essay on *The Place and Purpose of the Holy Communion in the Christian Life* is by the Rev. G. H. Harris. In some ways this is one of the most interesting in the book, although much of it is controversial, including as it does an attack on the Catholic doctrine of the Real Presence, and a criticism of Catholic Eucharistic practices. But we are all the more grateful for what Mr. Harris has to say positively about the Eucharist:

"The Holy Communion," he writes, "is the heart of corporate worship. It is the Church's highest act of sacrifice, thanksgiving, and adoration. It is really the first and only historic Christian service, in that it enshrines the sacred rite which our Saviour Christ Himself ordained to be the Sacrament and inspiration of Fellowship. In the ordered worship of the Church, therefore it stands unique. For the individual worshipper, as for the congregation as a whole, it marks the entrance into the Holy of Holies. Rightly engaged in, this sacred service is the occasion of an experience of God beyond all expression. For countless numbers all down the Christian centuries the Eucharist has been spiritual food, comfort, and joy. It is so still" (p. 266).

And again:

"At whatever hour the Communion is celebrated it must needs be the chief service of the day for those who have an adequate understanding of its nature. We desire it to become for all 'the regular and congregational Divine Service.'"

So be it! And we cannot but feel that as "Liberal Evangelicals" grow to know and love the Eucharist better, so they may also learn the truth of those Catholic beliefs which Mr. Harris now so scornfully rejects. We hope that this book may be widely read especially by the clergy. G. M. W.

THE OXFORD MOVEMENT

OBSERVING advance announcements of *Who's Who of the Oxford Movement*, by Sir Bertram C. A. Windle, published by The Century Co., we awaited the book with real interest and began to look it through with genuine pleasure on its arrival. Our eagerness quickly vanished. With absolutely nothing, anywhere, to explain the fact, this book appears to be written wholly from a Roman standpoint. It seems to be Roman propaganda—perhaps not intentionally—pure and simple. Of those who deserted the movement and the English Church, we read invariably of how they "entered the Catholic Church." These are the characters who seem especially prominent, and their multiplicity, though the names of many of them were wholly unknown to us, would indicate that entering the "Catholic Church" was their chief claim to inclusion in the book. The perspective of the book itself is wholly foreign to the Oxford Movement.

Did the publishers know this when they advertised the book? It is incredible to us that they would not have stated the fact frankly if they had.

BISHOP SEABURY

THE CHURCH MISSIONS PUBLISHING Co., of Hartford, Conn., is doing excellent work in publishing a series of brief biographical monographs under the general title *Soldier and Servant Series*. The most recent of these to be received is entitled *The Episcopate of Bishop Seabury*. It is an appreciative presentation of the unique condition, both in England and in this country, which resulted in the consecration of Bishop Seabury and an attractive portrayal of his work in the episcopate. The writer is the Rev. George T. Linsley.

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.

THE LAITY RESPOND

To the Editor of *The Living Church*:

MAY I HEARTILY support your position as to the right of a layman to receive the Holy Communion when he is sick, with the same frequency as he receives it when he is well?

I wonder if the apparent unwillingness of the clergy to accept your position may not be due to another matter—the apparently common practice of totally ignoring sick parishioners.

In my own family, there has occasionally been sickness. We are always subject to such things. But in my entire lifetime a clergyman has never called on us in time of sickness—and I might say that in my entire lifetime, when in health, we have enjoyed precisely four calls from clergymen.

I hear of clergy who are worn out by pastoral calls, but I never met one. I have made inquiry among some of my friends, all Churchmen, and I do not find a single one who has been visited by his rector in illness.

Is it a fact that pastoral visiting has become a matter of history? And if so, does not that account for clerical opposition to anything that might add this burden to their task?

I have, in my lifetime, been actively connected with three parishes. Perhaps this is too limited a perspective, but I fail to understand how it is possible consistently to oppose your contention, nor do I see how it is possible for the sick to receive the Sacrament, or any form of pastoral care, if the clergy are unwilling to visit either the sick or the well.

Germantown, Philadelphia, March 13th. JOHN W. IRWIN.

[CONDENSED]

To the Editor of *The Living Church*:

TIME WAS when also I believed that the laity of the Episcopal Church do really possess certain rights—even inalienable rights—but experience has taught me much to the contrary. Of course, I do realize that we have the "right" to raise families, defend the nation, support the Church, and, perhaps, enjoy the privilege of dancing to the autocratic tunes of certain priests who fall so short of seeing the shepherding side of the sacerdotal office that, upon the least provocation, they are ready to tell us to "get out if you don't like it." Beyond these limits let no layman presume to tread! . . .

Jesus, "a hindrance rather than a help"! Is it of any interest when I declare that I have entered the nineteenth year of a golden cycle of devotion to Jesus in the Blessed Sacrament, in which time, though exceedingly burdened with business obligations, I have not failed to make at least one visit to our dear Lord, the Divine Prisoner of the Tabernacle, each day? Only sickness or travel have been sufficient to alter this rule. On two occasions, because the "rights" of the laity of the Episcopal Church exist mostly in theory, I resigned two lucrative and pleasant positions in order to be able to locate in a parish where Jesus Christ is not banished from His church and from those who really love Him. . . .

I demand Jesus' Presence perpetual upon the altar that little children may there be drawn to His sacred side; that school boys may come to Him with their problems; that lovers may not marry without first consulting Him; that I may have His personal direction in all matters pertaining to business; that I may sit at His feet and learn of Him mysteries that no books contain; that I may plead with Him to heal the sick; that in the hour of death, no matter where I may chance to be or at what hour of night or day the summons may come, I may be sure that one of His faithful priests will come to me with the Holy Viaticum and that without this one defense against Satan and his denizens I may not die.

Yes, by all means, would I want my Holy Communion in sickness as frequently as in health. Too, I would prefer the celebration to have taken place in the parish church with the faithful assisting with the intention for which the Holy Sacrifice was offered, as expressed in the prayer for the Church Militant; then, upon recovery, I would want to realize the joy of being privileged to return to the refreshing shade

of the Tabernacle to adore in peace and silence the very God Who had healed me.

For a thousand reasons let us have Perpetual Reservation of the Most Blessed Sacrament in every parish, not as a core of contention for the benefit of those who disbelieve Him, but for the benefit of those who love Him.

Cedar Rapids, Iowa.

QUINTER KEPHART.

[CONDENSED]

To the Editor of *The Living Church*:

YOU ASK US brother laymen if we are adequately communicated when sick. You ask a question too simple to answer. How can a layman conceive of reservation of the Blessed Sacrament and Benediction of the most holy Sacrament and be communicated when sick, if he is a parishioner in a parish where Morning Prayer is "THE SERVICE"? Answer that.

The answer to your question is No. It's not what we laymen want; it is what we get.

You speak of an effect, but don't speak of the cause. When reservation is authorized in the Prayer Book and practised in every parish, then your question can be sensibly answered.

Your editorial is the truth in the way it is expressed by THE LIVING CHURCH. Your stand is firm and cannot be shaken. Chicago, March 14th.

BERTRAM C. COLLINS.

To the Editor of *The Living Church*:

IS A LAYMAN or laywoman, when ill, entitled to receive the Holy Communion with approximately the frequency with which he or she is accustomed to receive it when well? Yes! There is no question about it. Why don't they?

Your editorial reflects on nearly every priest in the Church. In your eagerness to bolster up your position for an unnecessary rubric, you not only reflect upon the Church at large but pick on Vermont whose Bishop is one of the greatest in the Church. You say you have spent some time in Vermont. You evidently did not look into the Church side of its life. The people are like its hills, rugged and firm, and it is wonderful that our Church has made the headway it has against all the prejudice of the natives.

You ought to know the trouble a priest has to get the opportunity even to see the average sick person. He is hindered not only by the patient, the family too often object. In many cases quoted by Dr. Stone, there is no evidence that these people were regular communicants, and, if so, could they not have had attention before, if they wanted the service of a priest, or was the service forced on them?

No layman ever need suffer any privation. Let the priest know he is wanted and what a joy it gives him. The layman who does not get his rights can only blame himself or his family. He can have the Sacrament daily if he makes his wishes known.

FRANCIS H. HOLMES.

Garden City, N. Y., March 16th.

RESERVED SACRAMENT IN BOTH KINDS

To the Editor of *The Living Church*:

IN YOUR current issue you say "This editor, being only a layman, bluntly demands acceptance of this principle: When a layman is sick he is entitled to receive the Holy Communion with, approximately, the frequency with which he is accustomed to receive it when well."

Just what do you mean by that? Is a layman of this Church, when sick as when well, entitled to the Holy Communion in both kinds? If not, WHY NOT? And if so, what is he to do when living in a parish which (like St. Mary the Virgin's referred to by you), reserves and communicates the sick in only ONE kind?

There are many of us who agree with you in desiring reservation for the purpose of the more readily communicating the sick, but would deplore the general authorization of reservation until the preliminary question is settled, whether such reservation is to be in one or both kinds, and whether it is to be for the needs of the sick or for special uses not Catholic according to St. Vincent of Lerins.

The primitive Church communicated the sick in both kinds; the Eastern Church communicates the sick in both kinds; the Roman Church communicates the sick, BECAUSE she communicates the well thus, in one kind.

May we not ask you to state bluntly where, in your editorial opinion, this American Catholic Church should stand?

It is certain that the way we align ourselves at this point will hasten or retard the authorization of reservation. If we are single-hearted in our concern for the spiritual needs of the sick the day will not be long deferred.

Trinity Rectory, (Rev.) THEODORE HAYDN.
Watervliet, N. Y., March 13th.

STATISTICS AND SACRAMENTS

To the Editor of *The Living Church*:

UNQUALIFIEDLY A LAYMAN, when ill, has the same right to receive the Sacrament of the Body and Blood of Christ as he has when well. The trouble with your statistics as to the ratio between the number of private communions and the number of deaths is that they are based upon a fallacy. Not all the communicants who die are communicants in regular standing. Many of those we bury are on what, in Vermont, we called the lapsed list; that is, the list of those who have not made their communions for three years. These are numerous in all dioceses, and if they do not receive the Sacrament when well, they seldom welcome it when ill. Whatever may be the need of the reserved Sacrament in large urban parishes, there is very little need of it in the ordinary country parish.

The question, however, is obscured when reservation is stated to be for the purpose of communicating the sick. You know that the majority of those who wish the reserved Sacrament link reservation with adoration of the Sacrament. Let us fight in the open. Even if reservation of the Sacrament were permitted, would it be practised any more than it is now? Are we clergy so scrupulous in our obedience of rubrics and canons that we have tinges of conscience when we break one?

Murray Hill, N. J., (Rev.) H. P. SCRATCHLEY.
March 16th.

PROHIBITION

[CONDENSED]

To the Editor of *The Living Church*:

UNDER THE HEADING, *The Church and Prohibition*, I have read an article by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, in your valuable paper, of February 27th.

He starts out by claiming that he has put the present controversy as to the eighteenth amendment and the Volstead law in a nutshell. He proceeds to tell us that no one can claim the drinking of wine is a sin. I think that no one claims that it is, we except the principle laid down in Romans 14:21, where we are advised that it is not good to use anything that causes our brother to stumble. He tells that personally he is a voluntary abstainer and has been for years. Does Bishop Fiske believe that holding and expressing his views will be without effect on his hearers? Is he not putting forth propaganda favoring the "Wets"? I am willing to grant he has made out a case of curtailments of personal liberty.

Now by parity of reasoning, no one can claim that the use of opium or any of its derivatives is a sin and no one does. Yet there is a law prohibiting its use, other than as prescribed by a physician, and like the Volstead act it is unenforceable and bootleggers are plying their trade every day. Why should not this law be repealed or at least modified so that our personal liberty may not be infringed? No effort has been made in this direction. It is because few people are interested; more are desirous for alcoholic stimulants, so they work for a change.

Like Bishop Fiske I am expressing my own opinion as a private citizen, representing no Church or society; no one but myself. I will be glad if what I have written may strengthen the sentiment that will keep the Volstead act in full force. That the Volstead act has produced more and worse evils than existed before its enactment remains to be proved.

Hastings, Neb., March 15th. J. M. FERGUSON.

ON SITTING ON THE GRASS

To the Editor of *The Living Church*:

THANK YOU FOR PRINTING, in *THE LIVING CHURCH*, my letter commenting on Bishop Fiske's recent article on Prohibition. You append, following my letter, three questions based on the fact that our Lord made the men sit down—where there was much grass in the place (St. John, 6:10). These questions bring out so clearly the point I have been trying to make, namely, the obligation that rests on Christian men of considering our Lord's example, first of all, in arriving at

moral judgments, that I must answer them, as briefly as possible.

Question one. Does this precedent make it forever unlawful for an owner of property or for a municipality by ordinance to set in a particular place a sign, "Keep off the grass?"

Answer. No. Not "in a particular place." That our Lord sat on the grass, made and gave people to drink wine, and sailed in a boat, does not, to my mind, justify trespass, drunkenness, or piracy, or any excess or misuse of anything whatsoever. Signs and ordinances "in particular places" for the preventing of nuisances or annoyances are proper enough. But a law making it a crime for any man, anywhere, at any time to sit on the grass is quite another matter. I, for one, should oppose it as earnestly as I oppose prohibition. Like prohibition it would be absurd.

Question two. Or for a park commission or an individual to prohibit picnic parties from eating lunches in parks or on the grass?

Answer. No.

Question three. Is it likely that our Lord would have directed these people to sit on the grass if there had been a constitutional provision in the land making it unlawful for them to do so?

Answer. No. There can be no doubt that our Lord would have sat on the ground to rest, together with His disciples, in spite of the constitutional absurdity against it. His way with the prohibitions of the Sabbath laws makes that clear enough. He was no legalist. But there might have been people in the crowd who could not have seen the difference between legality and righteousness. I am of the opinion that our Lord would have respected their qualms and misgivings in the tenderest way. Neither do I think it would be in the spirit of Christ for us to have a law requiring men to drink wine or eat flesh, food, or do anything which it hurts them to do, innocent as it may be in itself. If this principle, so frequently found in the New Testament, had been observed by us, we should never have had prohibition with all its attendant flood of evils.

May I ask you, Dear Mr. Editor, one question? Will you cite, in a forthcoming issue of *THE LIVING CHURCH*, a passage from the New Testament which, in your opinion, inculcates the principle of prohibition? (Rev.) STANLEY C. HUGHES.

Trinity Church, Newport, R. I.
St. Patrick's Day.

[Certainly. See I Cor. 8:13. However, our own interest is rather in demanding obedience to law and inculcating voluntary self denial of Christian people than in legal prohibition.—EDITOR L. C.]

To the Editor of *The Living Church*:

IN THE three questions propounded by you to the Rev. Mr. Hughes it does seem to me you have missed the point.

Your restrictions to make them equal the Prohibition amendment to the Constitution of these United States should make it a crime for anyone, anywhere in the United States to sit on the grass. Such a prohibition might be forced upon us by a majority, but would it be sane legislation? The majority of the sanest minded people are opposed to this attempt to legislate us all, not into temperance but into total abstinence from divinely bestowed gifts which only become evils when abused as is true of every blessing under the sun.

I feel sure Christ expects His followers to respect the constitutional provisions of our land but I believe that if He were in the flesh today He would protest, and it is our right, nay more, it is our duty, to protest against such insane legislation and legally endeavor to bring about a repeal.

New Orleans, March 15th. ARTHUR R. PRICE.

NEEDS IN LIBERIA

To the Editor of *The Living Church*:

THERE IS THE GREATEST NEED in Liberia for both altar and priests' vestments. I have been able to supply some of the needs with vestments that have been given to me which had belonged to priests now deceased, or past use in parishes where better vestments could be had. It occurs to me that there are many such vestments laid aside that should be in use and I would like to have it known that I would willingly repair and send such vestments to Liberia if they were sent to me. I know the individual needs there, so would be able to apporportion them out wisely. Hopefully,

73 Cumberland Avenue, (Miss) L. HIGGINS.
Asheville, N. C.

WHEN WE are quiet, when we are true to ourselves, we know, thank God, one thing at all events quite certainly—that in that way of effort and self-discipline and prayer lies our only hope of peace; our one chance of living as every man would fain have lived when the time comes for him to die.—*F. Paget*.

A NON-CHRISTIAN VIEW OF PENANCE

To the Editor of *The Living Church*:

THE FOLLOWING passage from Spengler's book *Die Untergang der Abendlandes* (vol. II, p. 358 ff), I have just been translating in order that I might read it in the midst of a sermon. I made two copies in order that I might have one to send to you. For a year ago, when I first read this passage, it occurred to me that you might be interested in printing a translation of it, as the view of an outsider—one who is definitely not a Christian, and is interested in sacraments, not on the divine, but exclusively on their human side.

The book has lately been translated into English, so it is possible that in the English edition you may find a better rendering than I have given here. In any case, I do not suppose that you would find all of it "fit to print." There are some very striking sentences, which also are not embarrassed by the author's peculiar names and phrases. Deal with it as you will—or not at all.

"The genuinely Faustic sacrament of Penance is the third greatest creation of the Gothic (i. e., after the myths of the Madonna and the devil). It reveals the inmost secret of this culture, and thereby sets it apart from all others.

"In the magical sacrament of Baptism a man was incorporated in the great *consensus* . . . But in Faustic Penance lay the idea of personality. It is not true that this was discovered by the Renaissance. What it did was merely to give this idea a shallow but striking expression so that no one could fail to observe it. It was born with the Gothic: it is its inmost possession, one and the same thing as the Gothic spirit. For this act of Penitence is performed by each man for himself alone. Only the individual can interrogate his own conscience; he alone in confession must understand his personal past and find words for its expression; he stands alone penitent before the Illimitable; and the act of absolution also, the act whereby his ego is liberated for new responsibilities, applies to him alone. Baptism is entirely impersonal. One receives it because he is a man, not because he is this particular man. But the idea of Penitence implies that every deed derives its peculiar value from the person who performs it. . . .

"Faustic responsibility, instead of magical submission; the single will, instead of the *consensus*; an unburdening of the soul, instead of resignation; here is the contrast between the most active and the most passive of the sacraments, and it brings us back to the contrast between the limited dome-world (of the Arabic culture) and the dynamic of the illimitable. Baptism is performed upon one: Penance is performed by one's self.

"But conscious examination of one's self is at once the first manifestation and enduringly the great school of the historical sense which distinguishes the Faustic man. Every confession is autobiography. This act of liberating the will is for us so necessary that the denial of absolution leads to despair and even to destruction. Only one who can guess the blessedness of such inward absolution will understand the old name of *sacramentum resurgentium*, sacrament of the resurrected.

"If in this hard crisis of decision the soul is left to itself, there remains something unresolved, like an eternal cloud over it. Perhaps no institution of any other religion has brought into the world so much happiness. All the fervency and heavenly love of the Gothic is due to this certainty of full salvation through the authority committed to the priest. The uncertainty which resulted from the decay of this sacrament eclipsed also the Madonna world of light, and what remained was merely the presence, only too much felt, of the somber devil world. In place of the blessedness no longer attainable we have the Protestant—especially the Puritan—heroism, which without hope is capable of leading a forlorn hope. Goethe once remarked that 'men ought never to have been deprived of auricular confession.' A sad earnestness spreads over the lands where it has died out. Custom, dress, art, and thought assume the night shade of the only myth that remains. There is nothing more sunless than Kant's teaching: 'Every man his own priest.' One might struggle through to such a conviction in so far as it represents a grim sense of duty, but not reasonably as a claim of rights. With inward conviction of absolution no man can absolve himself. Hence the ever gnawing need of liberating the soul from its past has in Protestant lands transmuted all the higher forms of expression—music, painting, poetry, letters, philosophy; from objective forms of expression it has changed them into self-revelation, expressions of self-reproach, penitence, and boundless confession. Also in Catholic lands, above all in Paris, when doubt was thrown upon the sacrament of Penance, psychology began. The view out upon the world was obscured to an eye intent upon grubbing in its own inwards. Instead of the Illimitable, men call upon their contemporaries and upon posterity as their judges and priests. Person art, in the sense in which it distinguished Goethe from Dante, Rembrandt from Michelangelo, is a substitute for the sacrament of Penance. . . .

"To be able to will freely is at bottom the only gift the Faustic soul demands of heaven. The seven sacraments of the Gothic contributed in their several ways to satisfy this need."

Rectory of St. Paul's, (Rev.) WALTER LOWRIE.
Rome, Italy.

GOLD

THERE is nothing in life one half so sweet as to think of God. The hand feels after Him in the dark, grasps a thousand things and relinquishes them instantly, for they are not what it seeks; they are not God. The eye wanders over the multitude of objects, restless and dissatisfied, but when it lights on God it has found its peace and vision of joy. God is the home both of the mind and heart and when His will has, of a truth, in act, as well as in desire, become the home of the will, then it is heaven already.—*Faber*.

AROUND THE CLOCK

By Evelyn A. Cummins

WHO is man, what is he, why is he? If you want to know about it, and have not read Dr. George A. Dorsey's book, called *Why We Behave Like Human Beings*, do so, and you will learn. It is a book for the layman, and is easy to understand.

Dr. Dorsey deals with the growth and structure of the human body from primordial times, and he tells the nature of life, its physical and chemical processes, and deals with human impulses and reactions.

Quotations: "Human beings are the most interesting objects on earth, and to know themselves and get along with one another is their most important business. That business drags because they do not know where they come from, how they get here, what they bring with them, what they do with it, and what they could do if they stopped quarreling among themselves and used their brains to solve their common problems."

"Life is more easily destroyed than resolved, or even defined. Nobody knows what life is. Much is known of living processes."

"Science knows nothing of the ultimate origin of matter or of the source of energy; it only accepts both as facts and goes on with its business of trying to find out what matter is and what energy can do. In other words, the problem of the origin of life is locked up in the origin of matter and in the nature of energy. But the line between life and death is not unlike that between organic and inorganic, a vague shadowy line crossed from day to day in the chemical laboratory. Life has been produced in no man-made shop; *protoplasm*, the chemical matter of life, has been. *It does everything but live*. It does not seem fit for life."

Mark those last three sentences. The italics are the author's. Those sentences are something to ponder over.

A great book. Do not be afraid of it. It ought to help you physically, mentally, and spiritually.

IN this connection, did you know that there has been kept alive and growing, in Dr. Alexis Carrel's laboratory in New York, tissue from a chicken's heart for twelve years past? It doubles its own bulk every twenty-four hours, and so it has to be continually cut down. It has been calculated that had it been allowed to grow, it would by now cover an area as large as New York City.

SIR WALTER DE FRECE says in the *Humanist*, "I remember that in my younger days, when we had to wrestle with foreign languages, we always encountered the verb: 'I love, thou lovest, he loves. We love, you love, they love.' Personally, I should like the choice of some such verb as—'I get a move on, thou gettest a move on, he gets a move on. We get a move on, you get a move on, they get a move on.'"

TO BOSWELL, Dr. Johnson wrote of his debate with Dr. Percy, of the *Reliques*, as "one of those foolish controversies which began upon a question of which neither party cares how it is decided, and which is, nevertheless, continued to acrimony by the vanity with which every man resists confutation."

Another remark of his to Boswell: "You are always complaining of melancholy, and I conclude from those complaints that you are fond of it."

The first remark leads me to quote two lines from Aristophanes. They are not inappropriate for the Lenten season, either:

"From the murmur and subtlety of suspicion
With which we vex one another, give us rest."

SIR JAMES BARRIE says of Lord Rosebery; "Mr Gladstone was the only other man who could make so many Scotsmen take politics as if it were the Highland Fling. Once when Lord Rosebery was firing an Edinburgh audience to the delirium point, an old man in the hall shouted out; 'I dinna hear a word he says, but it's grand, it's grand.'"

Presumably the clergy would think this a praiseworthy attitude.

Church Kalendar



MARCH

- 28. Sixth (Palm) Sunday in Lent.
- 31. Wednesday.

APRIL

THANK GOD for sleep;
And when you cannot sleep
Still thank Him for the grace
That lets you live
To feel the comfort of His soft embrace.
—John Ozenham.

- 1. Maundy Thursday.
- 2. Good Friday.
- 3. Easter Even.
- 4. Easter Day.
- 5. Easter Monday.
- 6. Easter Tuesday.
- 11. First Sunday after Easter.
- 18. Second Sunday after Easter.
- 25. Third Sunday after Easter.
- 30. Friday.

CALENDAR OF COMING EVENTS

APRIL

- 9-11. Young People's Conference, Fifth Province, Racine, Wis.
- 12-19. International Conference on Religious Education, Birmingham, Ala.
- 13. Consecration of the Rev. Shirley Hall Nichols as Missionary Bishop of Kyoto, Kyoto, Japan.
- Convocation of Arizona, Prescott, Ariz.
- 14. Synod of Province of the Midwest, Racine, Wis.
- 15. Convocation of Southern Brazil, Santa Maria, Brazil.
- 16-21. National Y. W. C. A. Conference, Racine, Wis.
- 20. Convention of Georgia, Brunswick, Ga.
- 21. Convention of Massachusetts, Boston.
- 27-30. Church Congress, Richmond, Va.

CATHOLIC CONGRESS CYCLE OF PRAYER

EASTER WEEK

Church of the Saviour, Syracuse, N. Y.
Sisters of St. Mary, St. Mary's Home, Chicago.
St. Saviour's Convent, San Francisco, Cal.
Sisters of St. John Baptist, St. Michael's Home, Mamaroneck, N. Y.
Sisters of St. Margaret, House of St. Michael and All Angels, Philadelphia, Pa.

APPOINTMENTS ACCEPTED

BLEKER, Rev. JULIUS W., formerly rector of St. Peter's Church, Fernandina, Fla.; general missionary, Diocese of Florida. Address, Diocesan House, Pablo Beach, Fla.

CASTLEMAN, Rev. LAURISTON, curate at St. Luke's Cathedral, Portland Maine; to be rector of the Church of the Epiphany, Brooklyn, N. Y. Address 1722 Avenue R.

CAULK, Rev. RUSSELL K., rector of St. Paul's Church, Medina, Ohio; to be rector of St. Stephen's Church, East Liverpool, Ohio.

CAUTIEN, Rev. GUSTAV H., formerly of Baltimore, Md.; rector of St. Mark's (colored) Church, Wilmington, N. C.

COLBY, Rev. JAMES R., formerly curate at Trinity Church, Toledo, Ohio; rector of Christ Church, Geneva, and St. Michael's Church, Unionville, Ohio.

CUMPSTON, Rev. WILLIAM H., missionary in the Logan County coal field, W. Va.; chaplain to the Seamen's Institute of the Port of New York, April 1st. Address, 25 South St., New York City.

GIBSON, Rev. ROBERT F., formerly chairman of Publicity Department, National Council; rector of Christ Church, Charlottesville, Va. Address, 599 Park St.

GREEN, Rev. HENRY M., of Clear Spring, Md.; in charge of churches in Gates and Hertford Counties, Diocese of East Carolina.

JENNINGS, Rev. ALLEN D., formerly of the Diocese of Long Island; minister-in-charge of Grace Church Mission, Ashtabula Harbor, and St. Matthew's Mission, East Plymouth, Ohio.

JOHNSTONE, Rev. A. E., of Savanna, Ill.; to be priest-in-charge of Trinity Church, Belvidere, Ill., beginning Low Sunday.

MACDONELL, Rev. STANLEY ALLAN, formerly rector of St. Paul's Church, Stratford, Ont.; rector of St. John's Church, Decatur (Springfield), Ill.

MELlichAMPE, Rev. E. W., formerly rector of St. John's Church, Halifax, Va.; in charge of mission stations at Sewanee, Tenn.

MIDGLEY, Rev. JAMES A., rector of St. Mark's Church, Pittsburgh, Pa.; to be rector of All Saints' Church, Cleveland, Ohio.

NEWBERY, Rev. ALFRED, assistant secretary of the Department of Christian Social Service of the National Council; to be assistant at the Church of the Redeemer, Chicago, on June 15th. Mr. Newbery has served as a missionary in China, is well known for his work in social service, and is one of the associate editors of the *Witness*.

PULLIN, Rev. HOWARD PAUL, rector of St. Stephen's Church, McKeesport, Pa.

ROGERS, Rev. GEORGE FLOYD, of Charlotte, N. C.; to be priest-in-charge of Trinity parish, Asheville, N. C., April 15th.

ROSS, Rev. C. A., rector of Grace Church, Canton, Miss.; to be rector of St. Stephen's Church, Louisville, Ky., effective April 16th.

SCHNORRENBERG, Rev. RUDOLPH HERBERT, of Newport, R. I.; rector of St. Mary's Church, Asheville, N. C.

TAYLOR, Rev. J. M., formerly executive secretary for young people's work, Diocese of East Carolina; to Miami, Fla.

VINCENT, Rev. Z. T., formerly of Salmon, Idaho; rector of Trinity Church, Pierre, S. D.

RESIGNATIONS

SHEERIN, Rev. JAMES, from superintendency of the Orphans' Home and Asylum of the P. E. Church in New York. He is starting for Europe for a considerable period of rest.

SILL, Rev. JAMES B., as curate at All Saints' Cathedral, Milwaukee, Wis.

ORDINATIONS

DEACON

MASSACHUSETTS—In the Cathedral of St. Paul, Boston, on the Feast of the Epiphany, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the Diocese, ordained Mr. GEORGE DECATUR NEAL deacon. Mr. Neal is a graduate of St. Francis' College, and is now a member of the senior class of the Episcopal Theological School, Cambridge, where he is to complete his studies. The sermon was preached by the Rev. James Sharp, rector of Falmouth, who also presented the candidate. The Rev. John T. Dallas, D.D., vicar of the Cathedral and Bishop-elect of New Hampshire, read the Epistle, and the Litany was read by the Rev. D. B. Matthews, D.D., rector of Brockton.

PRIESTS

MASSACHUSETTS—On Tuesday, January 12th, in Trinity Church, Boston, Bishop Slattery advanced to the priesthood the Rev. JAMES STANLEY LIGHT, a deaf deacon, and a graduate of Gallaudet College, who was presented by the Rev. H. K. Sherrill, rector. Other clergymen present were the Rev. Allen W. Clarke, of St. Paul's Cathedral, the Rev. Herbert C. Merrill, of Syracuse, N. Y., missionary to the deaf in New York State, and the Rev. John H. Kent, vicar of St. Anne's Church, New York. Mr. Light is to have charge of St. Andrew's Silent Mission, and receives the spiritual cure of all the deaf and dumb institutions in the Dioceses of Massachusetts, Rhode Island, and Connecticut.

MINNESOTA—On March 6th, at Grace Church, Wabasha, Minn., Bishop McElwain advanced the Rev. HUBERT G. WRINCH to the priesthood. The Rev. Dr. P. E. Osgood presented the Rev. Mr. Wrinch, and the Rev. Dr. F. L. Palmer preached the sermon.

SOUTHERN VIRGINIA—On Thursday, March 18th, in St. John's Church, Hampton, Va., the Rev. SAMUEL HUNTING SAYRE was advanced to the priesthood by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. The Rev. E. R. Carter, D.D., rector of Grace Church, Petersburg, Va., was the preacher. The presenter was the Rev. Lyman P. Powell, LL.D., acting rector of St. John's Church, Hampton.

Morning Prayer was read by the Rev. A. M. Lewis, of Emmanuel Church, Phoebus. Other clergy taking part in the service were: The Rev. Newton Middleton, of the Church of the Good Shepherd, Norfolk, and the Rev. Harvey A. Cox, of Newport News, Va.

The Rev. Mr. Sayre was ordained deacon in St. John's Church last year. Since that time he has been doing mission work among the Indians in connection with St. James' Mission, Mobridge, S. D.

WESTERN MASSACHUSETTS—The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, ordained the Rev. HOLLIS WESLEY COLWELL to the priesthood, on Thursday, March 25th, the Feast of the Annunciation, at eleven o'clock in St. Peter's Church, Springfield, Mass.

DIED

BANKS—MRS. FRANCES SOMERS BANKS, for seventy-one years a communicant of St. Peter's Church, Bainbridge, N. Y. She was a faithful and constant worshipper in the parish church until last Christmas when the burdens of her eighty-eight years began to weigh heavy. She died peacefully March 11th, and was buried in St. Peter's churchyard.

BRAND—WILLIAM A. BRAND, life-long member of Trinity parish, New Orleans, La., entered into life eternal on February 28th. Mr. Brand was for twenty-five years a vestryman of Trinity.

GORDON—MARY GORDON, wife of the late J. W. Gordon, and mother of the Rev. William M. Gordon, died on February 21st. Burial February 28th was at Orange, N. J.

HAMILTON—Entered into rest, on Friday, the 5th day of February, 1926, LAURA AGTHE, daughter of the late Professor Frederick Agthe of Germany and Mary Malthauner Agthe of Bethlehem, Pennsylvania, and wife of Rufus A. HAMILTON, of Jefferson, Ashe County, N. C., beside whom Mrs. Hamilton is survived by a daughter, Miss Blanche Hamilton, of Daytona Fla., and a sister, Mrs. Charles Breder, of Newark, N. J. May the Holy Spirit comfort them!

"Waiting in a holy stillness, wrapt in sleep,
Waking up in Christ's own likeness, satisfied!"

JAHN—Suddenly, at the rectory, March 2d, DOROTHY MARIE, beloved wife of the Rev. Le Roy A. JAHN, rector of Grace Church, Morgantown, N. C., and daughter of Dr. and Mrs. A. E. Hart, of Evansville, Wis.

MARSHALL—In Chicago, Ill., March 18, 1926, MARGARET MARSHALL, daughter of the late Hon. John C., and Rhoda J. Clarke, of Wausau, Wis., and mother of Sidney, William, and Clarence Marshall, and Mrs. C. E. Huntington, aged fifty-nine years. Burial at Wausau, Wis., March 20, 1926.

May she rest in peace.

DE MAZIERE—ISABELLA PENTON DE MAZIERE, wife of the late Henri de Maziere, died suddenly March 10th. Funeral services were held at her winter home, North Grandview Ave., Daytona Beach, Florida. The burial will be later at Hillside Cemetery, Plainfield, N. J.

May she rest in peace.

WALLACE—At her home, 199 Lancaster St., Albany, N. Y., on the evening of March 17th, FRANCES ABBE WALLACE, widow of Major William A. Wallace. Burial at Albany Rural Cemetery.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

IN MEMORIAM

Samuel Upjohn, Priest
March 29, 1924.
Jesu, Mercy.

POSITIONS OFFERED

CLERICAL

WANTED, AN ASSISTANT MINISTER IN a large middle-western parish. Week day School of Religious Education. Many young people, and a splendid opportunity to gain experience in the management of parish work. Address Box-561, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, MARRIED, WISHES CHANGE, parish or mission; good preacher, visitor, and organizer. Address Box-553, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, desires change, exceptional reference. C-562, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY AND SEMINARY graduate. Young, married, no family, not extreme, Prayer Book Churchman. Strong teacher, modern outlook, varied experience, loyal, seeks curacy; town or suburban parish. Eastern diocese preferred. Also "temporary duty" wanted for July and August. Excellent testimonials. Address Box-557, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, EASTERN DIOCESE, established parish, desires correspondence with bishop or vestry seeking rector. Mid-west, north-west or western diocese. Address R-560, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CLERGYMAN'S DAUGHTER, GRADUATE of St. Agnes School, Albany, N. Y., and The Arnold College for Hygiene and Physical Education, New Haven, Conn. Will consider a position as director of physical education in a Church school. Satisfactory references. Address R-551, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, CULTURED, WIDELY traveled, experienced both as Social Hostess and with girls, fond of out of door life, desires summer position with adequate salary. Would travel—highest credentials. Address Box-554, care of THE LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER AND PARISH VISITOR desires position. English woman, fully trained and experienced in all branches of parish work. Bishop's license and good references. Miss ELSTIE Row, 29 Hammond Street, Cambridge, Mass.

EXPERIENCED HOME ECONOMICS HIGH school teacher, desires position during summer months. Would consider managerial position in camp or institution. Free to travel. Correspondence invited. Write Miss AIMÉE HOLLISTER, 1137 Central Avenue, Beloit, Wis.

EXPERIENCED ORGANIST AND CHOIR-master desires position in a large church with good organ and choir and good field for private teaching, or as Dean of Music in Church school. A graduate of the New England Conservatory, Dean in College and University. Address H-547, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER—EXPERT, DESIRES change. Credentials excellent. Address M. O. C-549, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WANTS change. Churchman. Exceptional experience in choir training. Boy choir specialist. Thorough knowledge of Plainsong. Highest testimonials. Address Box-539, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, WELL trained, experienced, successful, wishes to hear from rector of worthy Catholic parish or mission in need of devoted help to build up successful, substantial choir. Not looking for mere job or salary but opportunity to serve effectively. Who wants real competent organist? Credentials right. Write CATHOLIC-544, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF EXCEP-tional ability and experience, desires correspondence with priests of Catholic parishes with view to ultimate engagement. Could accept temporary work in emergency. Best of clerical and professional references. Write full particulars. CANTOR-545, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, STRONG Churchman, excellent credentials, long experience, desires change. Address ORGAN-541, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Young Churchman, Cathedral trained, experienced with boy and mixed choirs. Recitals and instruction given. Notable references. Pacific Coast preferred. Address Box-559, LIVING CHURCH, Milwaukee, Wis.

TRAINED PARISH WORKER IN SOUTH-ern city would act as companion to a lady or take care of a child on a trip to Europe. References exchanged. Address Box-556, care LIVING CHURCH, Milwaukee, Wis.

TRAINED PARISH WORKER IN SOUTH-ern city desires position as Matron in Children's sea-side Home, or Institution work in coast town. Highest references. Address Box-555, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

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

UNLEAVENED BREAD AND INCENSE

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR Church, school, or home, write 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.

VESTMENTS

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

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.

PURE IRISH LINEN, WHOLESALE PRICES to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Fair Linen—36 in. \$1.90; 54 in. \$2.15 yard. Request samples of importer. MARY FAWCETT, 115 Franklin Street, New York.

WE MAKE SURPLICES, CASSOCKS, ALBS, Purificators, Stole Protectors, and Choir Vestments. Also do repair work. St. George's GUILD, Waynesburg, Greene County, Pennsylvania.

APPEAL

THE DIOCESE OF FOND DU LAC IS TRY-ing to raise a Jubilee Fund to build, furnish, and endow a new home for the Bishop. Will you help us? We shall not despise any gift, no matter how trifling it may seem to you. THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wisconsin.

ANGLO-CATHOLICS

A LENTEN SUGGESTION FOR PRIESTS and people in our Communion. For deeper devotion to the Passion of Our Lord. Pamphlet mailed upon request. Address E-533, LIVING CHURCH, Milwaukee, Wis.

GAMES

AN INTERESTING, INSTRUCTIVE GAME! A study of Shakespeare. Could you answer 400 questions on Shakespeare's plays? Test your knowledge. Price 60 cts. THE SHAKESPEARE CLUB, Camden, Maine.

NOTICE

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew. Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little Switzerland, N. C., June 11-23. Director: John H. Frizzell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

THE BROTHERHOOD OF ST. ANDREW
202 South Nineteenth Street, Philadelphia, Pa.

MISCELLANEOUS

WANTED—OLD ENVELOPES FROM LET-ters written between 1845 and 1874. Do not remove stamps from the envelopes. Stamp Collections purchased. Highest prices paid. GEORGE HAKES, 290 Broadway, New York City.

FOR SALE

FOR SALE AT A BARGAIN, A TWO manual Austin organ now in use at Carnegie Hall, in Sandusky, Ohio. Apply to Mrs. CHARLES GRAEFE, 631 Wayne Street, Sandusky, Ohio.

COATS FOR SALE ON ACCOUNT OF SUB-dividing of farm near Chicago. Two Registered Togenburg bucks; two Registered Togenburg does, and ten high grade milk goats to freshen in spring. Address DAIRY-534, care LIVING CHURCH, Milwaukee, Wis.

THREE RED POPLIN CASSOCKS AND three lace cottas for sale, \$15 cash, postpaid. Cost \$28, never used. Sizes 14 and 16. Address Box-558, LIVING CHURCH, Milwaukee, Wis.

SUMMER RESORT

LOCH LOMOND, NEW BRUNSWICK. QUIET summer resort. Eleven miles from St. John. Grand scenery, ideal climate; boating and fishing, chain of lakes, hotels, stores, good roads, Catholic Church. For further information, apply to Rev. C. W. FOLLETT, Loch Lomond, St. John, Co., N. B., Canada.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS-pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms—\$10-\$20—Age limit 60.

THE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. For convalescents and chronic invalids. Nursing care. Special attention to diets. Miss MARTHA E. GALATIAN, R.N., and Miss CAROLINE E. SMEAD.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions.
" 11:00 A.M., Sung Mass and Sermon.
" 8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday: Evensong and Intercessions at 8:00.

New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean

Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.

Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street

Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.

Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.

(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector

Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.

Noonday Services Daily 12:20

RADIO BROADCASTS

KOA, DENVER, COLO., APRIL 2D, ST. John's Cathedral, Good Friday night service—eight o'clock. The sacred Cantata, "The Seven Words of Christ," by Dubois.

WJAX, JACKSONVILLE, FLA., 336.9 meters. Easter Day services from St. John's Church, Jacksonville, 11 A.M., and 8 P.M., E. S. time.

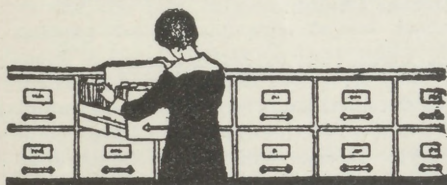
WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire: Good Friday, April 2, 7:30 P.M.; Easter Sunday, April 4, 11 A.M., and 4:30 P.M., Knights Templars service.

RETREATS

DETROIT, MICH.—A RETREAT FOR AS- sociates and friends will be held at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., from April 13th to the 16th, 1926. Conductor: the Rev. HIRAM K. DOUGLASS, rector of the Church of the Messiah, Detroit, Michigan.

WEST PARK, N. Y.—THE ANNUAL RE- treat for priests at Holy Cross, West Park, New York, will begin Monday evening, September 13th, and close Friday morning, September 17th. Seminarists will be welcome. This notice will appear every third week. Address GUESTMASTER.

INFORMATION BUREAU



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

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants, and we will transmit your request to such manufacturers or dealers, writing the letters for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied.

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

BOOKS RECEIVED

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

Cambridge University Press. London, England.

Johannes Scotus Eriugena: A Study in Mediaeval Philosophy. By Henry Bett, M.A.

Gospel Trumpet Co. Anderson, Ind.

David Livingston: Missionary Explorer of Africa. By Jessie Kleeberger.

John G. Paton: Hero of the South Seas. By Bessie L. Byrum, instructor in the *History of Missions*, Anderson Bible Training School.

James Hudson Taylor: Pioneer Missionary of Inland China. By Gloria G. Hunnex.

Houghton Mifflin Co. Boston, Mass.

Population Problems in the United States and Canada. Edited by Louis I. Dublin. Published for the Pollok Foundation for Economic Research. Price \$4.

Oxford University Press. American Branch. 35 West 32d St., New York, N. Y.

The People and the Book. Essays on the Old Testament, contributed by H. R. Hall, S. A. Cook, G. R. Driver, A. C. Welch, T. H. Robinson, J. E. McFadyen, W. F. Lofthouse, A. S. Peake, W. E. Barnes, W. O. E. Oesterley, H. W. Robinson, R. H. Kennett, I. Abrahams, G. H. Box, G. Buchanan Gray. Edited by Arthur S. Peake (Hon. D.D. Oxford and Aberdeen), Rylands Professor of Biblical Exegesis in the University of Manchester, president of the Society for Old Testament Study, 1924. Price \$3.50.

L. C. Page & Co. Boston, Mass.

Mystery Camp. By M. M. Dancy. Illustrated by P. L. Martin. Price \$1.75.

PAPER-COVERED BOOKS

Gansman, Pralow & Winter. 231-233 Main St., Poughkeepsie, N. Y.

The First Catholic Congress. Essays and Papers. New Haven, Conn., November Third, Fourth, and Fifth, 1925. Price 50 cts.

BULLETINS

The Chaplains' School. Fort Leavenworth, Kansas. *Class Bulletin.* Twelfth Session, March 12, 1926.

Meyer & Brother. 56 W. Washington St., Chicago, Ill.

The Paramount Children's Day Book. No. 2.

PAMPHLETS

Brooks-Bryce Foundation. 19 West 31st St., New York, N. Y.

The First Brooks-Bryce Essay. To be Awarded a Prize in England. By Juliet M. Halford, age 16, of Sir William Perkin's School, Chertsey, Surrey.

U. S. Department of Labor. Children's Bureau. Washington, D. C.

Children Indentured by the Wisconsin State Public School. Publication No. 150.

PLAN CHURCH ADVERTISING CLINIC

PHILADELPHIA, PA.—A Clinic on Printed Matter will be a feature of the program of the Church Advertising Department of the Advertising Clubs of the World, meeting in Philadelphia, June 19th to 24th, 1926.

Selected samples of weekly calendars, programs, announcements, Church periodicals, etc., from many religious bodies, will be examined by a sympathetic and practical specialist who will take the samples one by one and use them as texts for illustrating both good and not so good points. Paper, color, arrangement of type, illustrations, etc., and to some extent, the copy, will be considered. All present in the audience will have duplicate copies of the material so that everyone may see exactly what the problems are and how the specialist would solve

them. Many of those present will wish to file the samples as a helpful collection illustrating the use of printed matter for Church purposes.

Churches and church organizations are invited to submit samples of material they would like to have examined in the clinic, the samples to be sent to Mr. Evart G. Routzahn, Russell Sage Foundation, 130 East 22d Street, New York; at the same time stating whether or not 200 copies of each specimen could be supplied for the audience. An address in Philadelphia for the 200 copies will be sent to those who submit samples.

All Church workers and all who issue advertising and publicity for Church purposes will be most welcome at this session. Time and place will be announced later in connection with other information about the meeting of the Associated Advertising Clubs of the World.

EVERYMAN REVIVED AS CHURCH PLAY

MINNEAPOLIS, MINN.—The possibilities and power of good religious drama have seldom been better exemplified in the Church than in the revival of *Everyman* at St. Mark's, Minneapolis. In accordance with the policy of St. Mark's Drama Council, the presentation of classic mysteries and moralities in approximately the original, Churchly manner is both educational and devotional. *Everyman*, given as a Lenten drama, has deeply moved the Church life of the city.

The Council of Churches aided by its accrediting of the service, the Bishop of the Diocese cooperated, the newspapers took much notice, three high schools gave English credit to scholars who came and made a report on it, notice was given in English and Drama classes at the University and three other colleges, priests and a high official of the Roman Catholic diocese attended, a Methodist Young People's society came in a body, four repetitions of the service were necessary to meet the minimum of interest, and even then hundreds of persons could not be accommodated in St. Mark's.

With absolute insistence upon devotional sincerity both in preparation and in the attitude of the congregation, with ancient music added by the choir (clothed in habits), with austere simplicity in every detail of presentation, with the congregation kneeling for the Epilogue and departing in unbroken silence at the end of the service while the choir and the finally remaining participants held their places in the darkened chancel, there was no question of the religious effectiveness of the service.

"Adonai" was symbolized by flooding the Christ-figure in the reredos with light, while a veiled figure below read the words. The figure of Death, not gruesome, but swathed in black, was most moving as he stopped *Everyman* (preceded by his angel carrying the candle of earthly days, the Book of Reckoning and the Hour Glass) before the chancel steps. The successive, symbolic figures of Fellowship, Goods, Kindred, Beauty, etc., deserters of *Everyman* in his hour of need, were all accurately clothed in sixteenth century fashion and restrainedly depicted in character. The side chapel was utilized for *Everyman's* Last Sacrament, with Death guarding the door. The Angel of the Resurrection, the only luminous figure in the darkened church, remained at the head of the grave until every member of the congregation had departed.

Third Anglo-Catholic Pilgrimage to Leave London Easter Tuesday

**Holy Land is Objective—New
Bishop of Madagascar—Queen
Visits Sumner House**

The Living Church News Bureau
London, March 5, 1926

THE THIRD OFFICIAL ANGLO-CATHOLIC pilgrimage is planned to leave London on Tuesday in Easter Week, April 6th, and on this occasion its objective is the Holy Land only. In 1925 a memorable adventure was undertaken which included pilgrimages to the mother shrines of Christianity, such as Cyprus, Patmos, Constantinople, Athens, Damascus, etc., to commemorate the sixteenth centenary of the Council of Nicæa, and therefore only a very short visit to the Holy Land was possible. This year, in response to the wishes of some who have already made the adventure and of others who are looking forward to a first experience, the Committee of the Pilgrimage Association have so arranged the timetable that pilgrims will have ample time to visit, and indeed to revisit, those holy places and sacred shrines in Palestine which to many are still but a name.

The 1926 pilgrimage, in order to allow a longer time in the Holy Land, will be divided into two sections, though all the pilgrims will travel on the same ship on the outward voyage and spend nine days together in Palestine. Itinerary "A" will leave Jerusalem for Jaffa on Thursday, April 22d, and return to London on Friday, April 30th. Itinerary "C" will remain in Jerusalem until Saturday, April 24th, and will then at its leisure visit Samaria, Tiberias, Nazareth, Haifa, and Mount Carmel. It will spend Sunday, April 25th, at Nazareth, where it will be received by Mgr. Cleopas, the Metropolitan, and services will be held in the Orthodox and Anglican churches. Pilgrims will have the joy of visiting Mount Carmel before the end of April, an ideal time of the year, when the surrounding country is at its best and the sacred mount is decked with countless wild flowers.

The pilgrims will be welcomed by Dr. Gwynne, Anglican Bishop in Egypt and the Sudan, on their arrival at Alexandria, who will also arrange for their reception by the new Pope and Patriarch of Alexandria. His Beatitude Damianos is looking forward to receiving the pilgrims in the Holy City once again.

Dr. Masterman, Bishop of Plymouth, has been chosen as president of the 1926 Pilgrimage, Fr. Cornbeer has promised to undertake the care of the services and other devotions on board ship, and Fr. Taylor (assistant priest at St. Matthew's, Westminster) will be director of the music. The Rev. Philip Usher, who for some time was attached to St. George's Cathedral, Jerusalem, will travel with the pilgrims, and amongst other well-known names are those of Canon Gough, of Newcastle, Sir Hubert Miller, and the Rev. Herbert Mather, of the Society of Retreat Conductors.

NEW BISHOP OF MADAGASCAR

The Rev. R. S. M. O'Ferrall, of the Universities Mission to Central Africa, has been appointed to be Bishop of Madagascar, in succession to the late Dr. G. K. Kestell-Cornish, who died at Aden on his

way home from his diocese in 1925. Mr. O'Ferrall was educated at Charterhouse and at Trinity, Cambridge. After training at Ely and a curacy at Chesterfield, he served during the war as Church Army Commissioner in Egypt and Palestine, and, after the Armistice, returned to Jerusalem as Chaplain and Housemaster of St. George's School. In 1923 Mr. O'Ferrall joined the staff of the U.M.C.A., for service in Northern Rhodesia, and was stationed at Chipili, where he has worked for the last three years. He recently arrived in England on his first furlough from Africa. His consecration will take place in Westminster Abbey on Lady Day.

QUEEN VISITS SUMNER HOUSE

Queen Mary paid an informal visit last Saturday afternoon to Mary Sumner House, Tufton Street, Westminster, the new headquarters of the Mothers' Union, of which she is patron. Her Majesty was received by Mrs. Hubert Barclay, the president, and several vice-presidents of the Society and other official workers.

The Queen made a tour of the various departments. She spent some time in examining in the ground floor bookshop the publications of the society and other literature and pictures, and went round the library, where books of many kinds may be bought or borrowed at a nominal cost. She then visited the chapel, the lecture hall, the rooms where educational and other activities are carried on, the hostel for visiting members, the secretary's flat, and the restaurant. In the overseas department the Queen studied the world-map marked with flags at the numerous places where branches exist, and learned that the first motor-caravan to carry the Church's ministrations to settlers in Western Australia is the gift of the Mothers' Union.

The society's membership is now not far off half a million women. It celebrates its jubilee this year, having been founded in 1876 by the lady whose name the house commemorates, Mary, wife of Dr. George Sumner, sometime Bishop Suffragan of Guildford. Among the commemorations in London during June will be a service in Westminster Abbey and a pageant of motherhood at the Albert Hall.

ENTHRONEMENT OF BISHOP OF ZANZIBAR

The following account, from the current number of *Central Africa*, of the enthronement of the Bishop of Zanzibar, Dr. Birley, is interesting:

"The enthronement took place on Saturday, November 21st, at 3:30. Anticipating a large crowd—and we were not disappointed—we had cleared all the seats of the Cathedral, so that there might be plenty of standing and kneeling space. The body of the church was reserved for Africans, and the Europeans were accommodated in the gallery. For the benefit of the latter, we printed the form of service in Kiswahili and English. At 3:20 the churchwardens, African and English, carrying their staves of office, left the church and went to our common-room, where we all vested. The Bishop's letters of consecration having been read in their presence, the church officers led the procession to the great west doors. Following the cross were the master of ceremonies, clergy of the Diocese, and Canons of the Cathedral, vested in copes, and lastly the Bishop, attended by his chaplains.

"The pastoral staff was carried by one of the chaplains until such time as it should be placed in the Bishop's hands after his enthronement. After some psalms had been sung, followed by special prayers, the Bishop was escorted behind the high altar and placed upon his throne, and the pastoral staff was then formally handed over to him. After the *Benedictus* had

been sung, and the Bishop had been blessed, we all formed around the altar and sang, Now Thank We All Our God. . . . Thus came to an end a ceremony, memorable, impressive, and solemn."

DEATH OF BISHOP CROSSLEY

I have to record, with much regret, the death of Bishop Crossley, formerly Bishop of Auckland, New Zealand. The Bishop was in London for the purpose of attending meetings of the C.E.M.S., and was knocked down on Wednesday afternoon last by a motor-van, at Kensington. He never recovered consciousness, and died in the West London Hospital later that evening. Dr. Crossley was Bishop of Auckland from 1911 to 1913, and returned to England to become Assistant Bishop of Llandaff, a position which he resigned a few months ago. He was in his sixty-sixth year.

APPEAL FOR CATHEDRAL

An appeal is being made to the Anglican community in Egypt for funds for the erection of a new Cathedral to take the place of All Saints' Parish Church, Cairo, which, owing to the fabric being unsafe and the unsuitability of the site, has had to be demolished.

The new Cathedral will stand as a memorial to those who gave their lives for the Empire in the neighboring theaters of war.

GEORGE PARSONS.

STUDENT WORK IN FLORIDA

JACKSONVILLE, FLA.—Student work in the state universities of Florida will shortly receive the joint support and co-operation of the Dioceses of Florida and South Florida. A committee, representing the two dioceses, has recently been appointed to consider methods and means for more adequately assuming the Church's responsibility towards her boys at Gainesville, and her girls at Tallahassee. At both of these points the rectors have been doing a splendid piece of work, but the time has now come when their efforts must be added to by the work of whole time student workers. Bishop Juhan of Florida and Bishop Wing, Coadjutor of South Florida, have held several meetings of late and they have already called a student pastor for the University of Florida and a young woman for the Florida State College for Women. With the coming of these workers, whose work will be supported by the two Florida dioceses, the 300 young Church people at these two institutions will receive the attention and direction that they have a right to expect from Mother Church.

FLORIDA YOUNG PEOPLE MEET

JACKSONVILLE, FLA.—The second annual convention of the diocesan Young People's Service League will be held in St. John's Church, Jacksonville, on April 16th and 17th. This convention will merge into the annual convention of Church schools, on the 17th, which will meet in the Church of the Good Shepherd, Jacksonville. Last year some 1,200 young people attended these conventions and preparations are being made to entertain a larger number this year. Already the committees are at work and a splendid series of meetings is scheduled. The principal speaker at these two conventions will be the Rev. Elwood Lindsay Haines, of Trinity Church, Bethlehem, Pa. Mr. Haines has only recently assumed parish work in this country; he served most effectively in the Liberian mission field for a period of some three years before settling in Bethlehem.

Khedive's Action Causes Deadlock in Election to Patriarchal See

The Fascisti and the Vatican—Russian Persecution—Lent Draws Crowds to Paris Churches

The European News Bureau
London, March 5, 1926

MENTIONED IN MY LETTER OF FEBRUARY 23d that the report of the election of the Metropolitan of Nubia to be Pope and Patriarch of Alexandria is without foundation. Now I hear that the Khedive, the ruler of Egypt, has stricken his name out of the list of candidates, as well as other non-Egyptian subjects, namely the ex-Ecumenical Patriarch Meletios, and Mgr. Chrysostom, Metropolitan of Athens. He insists that the new Patriarch must be an Egyptian subject. This is most disconcerting and has caused a deadlock in the election.

THE FASCISTI

A correspondent of the *Church Times* has been inquiring into the origin of the Fascist movement in Italy and of its relation to the Church. He says that the Fascist government is eager in its attempts to arrive at an entente with the Holy See, and to this end has reversed the anti-clerical policy of the Liberal administration that it supplanted. It stands for a self-discipline and restraint in individual lives which the Church is bound to approve. At the same time the methods by which the success of the Fascist revolution was achieved outraged Christian principles, and the supernationalism for which it stands is the antithesis of that conception of a united Christendom for which the Roman Catholic Church has always contended. A certain Signor Marinetti preached a weird gospel before the war on Nietzschean lines. He traced all the evils of the world to an excess of femininity, and illustrated his ideas by reciting his own poetry and firing off pistols at public meetings. His ideas passed on to Mussolini. The Fascist revolution was justified by the fact that Italy in pre-Fascist days was extremely badly governed. Fascism has undoubtedly spelled efficiency, but at the same time it might easily turn into a movement for unwise imperialistic adventures and Italy might launch onto the world the same holocaust as did the late Emperor of Germany. A curious feature of the Fascist government is its similarity to Puritanism. The police now invade dancing halls and take home all the young women under 20 they find there. The police also back the Church in her endeavors to instil modesty of dress among women. It will be interesting to see the outcome of this because some of Mussolini's followers do not altogether approve of these stern ideals, and the history of Fascismo's relations to the Church have not always been of a friendly nature.

THE RUSSIAN PERSECUTION

In Leningrad (as one-time Petrograd is now called), according to a message to the *Times*, 164 churches have been closed by the Soviet authorities since the revolution in that city. The government have rented some of the churches back to their congregations, thus adding insult to injury, and if it be desired to close a certain church altogether they can make the

rental prohibitive. Then the government publishes the fact that the church is closed "for want of a tenant."

LENT IN PARIS

A correspondent recently in Paris remarks the wonderful attendances at the Abbe Sanson's Lenten addresses in Notre Dame. The preacher is choosing for his subject Human Unrest and its Remedy. The first lecture is the relation between this unrest and non-Christian religions, then he goes on to speak of the Bible and Judaism, then the New Testament and the Evangelical Appeal, then the Mission

of the Apostles and the Christian Society, and lastly the Evangelical Appeal and Historic Reality. These addresses are being broadcast and a French newspaper remarks that "the chatter of the frivolous is hushed that the voice of this preacher may be heard." The addresses are also printed and may be bought. In the abbe's sermons we do not have the self-confidence of the popular preacher, but one who is in close touch with the problems of the age. In his first lecture he says, "At the root of idolatry there is a latent revolt against the divinity that is being adored, so that submission is only external and apparent, and does not become in fact a sincere subjection. In the measure in which through that worship non-Christians have responded to the appeal of the Truth, they will by that Truth make themselves free."

C. H. PALMER.

Dr. Dallas to be Consecrated in Concord, N. H., on 4th of May

**Massachusetts Council Meets—
Memorial Service—New All
Saints', Brookline**

The Living Church News Bureau
Boston, March 22, 1926

THE DATE HAS NOW BEEN DEFINITELY settled for the consecration of the Rev. John T. Dallas, D.D., vicar of the Cathedral, to be Bishop of New Hampshire. After different dates had been suggested only to be found unsatisfactory owing to conflicting appointments, it has, at last, been decided that this event will take place on Tuesday, May 4th, in St. Paul's Church, Concord, N. H., the rector of which church, the Rev. W. Stanley Emery, and the Rev. Samuel S. Drury, L.H.D., rector of St. Paul's School, and president of the Standing Committee of the Diocese, are a special committee in charge of all the arrangements.

DIOCESAN COUNCIL MEETS

The Massachusetts diocesan Council held its regular meeting on Monday, March 15th. Besides the transaction of the regular and routine business, the Council gave its approval to the request of the Church Home Society for a canvass for Funds to help extend their work, and, at the same time, to carry out the work of the Church Mission of Help. The Church Home Society, which was incorporated in 1858, undertakes to find homes in Church families for such orphans or otherwise needy children of our Church who may be brought to their attention, and usually looks after, in this way, as many as approximately 125 children.

MEMORIAL SERVICE IN SHERBORN REFORMATORY

On Sunday, March 21st, a memorial service was held in the Sherborn Women's Reformatory, for the Rev. Richard Tuttle Loring, late rector of St. John's Church, Newtonville, and, for many years, the faithful chaplain at this institution, by the inmates of which he was greatly loved. The service on this occasion was conducted by the Rt. Rev. William Lawrence, D.D., Bishop of the Diocese, who also preached a sermon appropriate to the occasion.

PHILADELPHIA RECTOR AT TRINITY

The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia,

preached at the noonday services at Trinity Church in Boston, from Monday to Friday, March 15th to 19th, and during the same week the noonday preacher at the Cathedral was the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, New York, who also preached at the Cathedral on the morning of Mid-Lent Sunday and in Trinity Church on the evening of the same day.

ALL SAINTS', BROOKLINE

In our last letter we spoke somewhat briefly of the work of enriching the church buildings of All Saints', Brookline. The congregation are to be congratulated on thus bringing almost to completion a work of slightly more than thirty years' growth. Organized as a parish in 1894, the congregation opened a temporary building in the following year, and, in 1898, commenced the present stone building, according to plans submitted by Messrs. Cram and Ferguson, which called for a church, parish house, rectory and cloister, all in Gothic. At this commencement, the nave of the church was all that was undertaken; and this stood alone for a church, parish house, rectory, and the west transept and parish house were added. Next followed the rectory, made possible by a legacy, received during the rectorship of the Rev. Daniel Dulany Addison, D.D., during whose service, indeed, all this work had so far been carried out—his rectorate lasting for twenty-five years. A year ago, realizing that the lack of accommodations in the parish house was sadly hindering the success of the Church school, and also that the chancel was still only a temporary structure, the congregation decided to carry out the original designs for the chancel and east transept and so finish the church, and, at the same time, add rooms on the lower floor for Church school purposes. The money was raised in one month, and now all the work has been completed, with the exception of the reredos which is to be erected during the present year, and is being given as a memorial. The total cost approximately for all these improvements amounts to \$150,000. The organ has been made electro-pneumatic and new stops have been added, and new lighting fixtures have been installed throughout the entire church. The new transept has been furnished with rush-seated chairs, and now forms the baptistry. On the

lower floor there are six new class rooms besides a large one which may be divided up, as needed, into smaller ones.

MISSIONARY ADDRESSES

The good work of stirring up (in some cases) and fostering (in others) an interest in the missionary work of the Church still goes faithfully along, thanks to those good souls who are willing to speak in whatever place offers them an invitation. Thus Dr. Palmer Bowdish is still talking of his work among the Ojibway Indians, in the different parishes of the Diocese and preached in St. John's Church, Jamaica Plain, on the evening of Mid-Lent Sunday and the next evening he was at Christ Church, Hyde Park. Miss Marston has been giving talks on Latin America. Mr. H. B. Duncan, a native of Monrovia, and now a student at the Massachusetts Institute of Technology, al-

ways ready still to "do his bit" spoke at Christ Church, Hyde Park, on the evening of Sunday, March 14th, on the needs of the Church in Liberia, and Miss Margaret Heywood spoke on The New St. Margaret's, Tokyo, at the March meeting of the women of the Diocese held in the crypt of the Cathedral on March 17th, under the auspices of the Church Service League.

BISHOP BABCOCK RECOVERING

From one end of the Diocese to the other rejoicings are heard at the gradual recovery of our beloved Suffragan Bishop. Word comes from the Eliot Hospital, where he still remains, that Bishop Babcock is making a good recovery and is now able to sit up for a short while every day, though he is not yet able to receive visitors.

REGINALD H. H. BULTEEL.

nion, Sixth Avenue and 20th Street, the Rev. Dr. Henry Mottet, rector, was observed on Sunday last. The service was in the nature of a tribute to its distinguished founder, the Rev. Dr. William Augustus Muhlenberg. In 1846 he established this parish, which is functioning vigorously today in spite of its vastly changed environment.

AT GOD'S PROVIDENCE HOUSE

God's Providence House, 330 Broome Street, the neighborhood center maintained for Italians by the City Mission Society, announces a tournament to open on March 24th. Invitations have been sent to all neighborhood centers which maintain certain standards. All games will be played on the floor of Houston House, adjoining St. Augustine's Chapel on East Houston Street.

God's Providence House is exerting a fine influence in its neighborhood. Many a neglected little chap from some of the younger gangs on the Bowery has found his way into the House and into the hands of the Boys' Director and so been started on the road to a useful life. At least twelve freshmen at Fordham and New York University this year got their first desire for college training from their association with Mrs. Harriet MacDonald, headworker at God's Providence House, and her staff of associates.

THE THREE HOURS' SERVICE IN NEW YORK

Visiting clergy who will preach the Three Hours' service in New York pulpits this year include the following: the Rev. Dr. B. Talbot Rogers of Sunbury, Pa., at the Cathedral; Bishop Johnson of Colorado, at Trinity Church; the Rev. A. S. Duncan-Jones of London, at St. James' Church; and Fr. Huntington, O.H.C., at the Church of the Transfiguration.

CHAPLAIN YOUNG'S LENTEN WORK

An interesting group of illustrated lectures have been presented during this Lenten season before various parish guilds, church clubs, and charitable institutions in Manhattan, Westchester, and Long Island by the Rev. Annesley T. Young of the New York City Mission Society. At Hempstead, Katonah, Mt. Kisco, Mamaroneck, Pelham Manor, Tompkins Cove, and White Plains, as well as at Bedford Reformatory, Riverside Hospital, and Riker's Island, where he is an official chaplain, Fr. Young has presented his lectures on *Quo Vadis*, *Ben Hur* and *The Life of Christ*, as well as his *Human Cost of a Great City* which concerns his work in the various city institutions in which he has ministered. He has lectured also at St. Mary's and Emmanuel Churches in the Bronx, St. Michael's Home in Mamaroneck, and the Church of San Salvatore and St. Jude's Chapel, Manhattan. He will speak on Wednesday evening, March 24th, at St. Thomas' parish house, Manhattan, and at St. Paul's School for Boys at Garden City, Long Island, on Sunday evening, March 21st.

Chaplain Young's plans for Holy Week will include services at his three regular institutions and an illustrated lecture on *The Events of the Last Week of Our Saviour's Life*, to be given on the afternoon of Good Friday at the Bedford Auditorium, for all inmates and matrons of the reformatory. On Easter Day he will distribute remembrances of cards, candy, tobacco, oranges, and little special gifts for the shut-in and lonely at Riverside Hospital, and the unfortunate ones in correctional institutions who have no one to remember them.

Bishop Manning Defends "Revolt of Youth"; Discusses Vocations

Cathedral Memorial for Mrs. Fairfax—At God's Providence House—Three Hour Services

The Living Church News Bureau
New York, March 19, 1926

THIS THURSDAY AFTERNOON LENTEN talk at St. Thomas' Church, Bishop Manning had for his subject yesterday *The Youth Movement To-day, the Relation of our Young People to their Elders and their General Attitude toward Life.*

The talk was prefaced with comments on the important subject of choosing a calling in life. The Bishop pointed out as a first requisite the necessity of having a high ambition in life, saying, "We ought to desire to make the most of ourselves physically, morally, and spiritually, to realize our highest possibilities." The second item concerning those who are required by circumstances to adopt a certain calling brought out that the important thing in life is not *What trade am I working at?* but, *What kind of person am I developing into?* To those who are free to choose their calling, the Bishop declared it to be their duty to consider their particular qualifications and to choose a calling in which they can best apply them, so far as that is possible. As a fourth point the ministry was brought to the attention of the boys, and for the girls he mentioned the opportunities for service as deaconesses, sisters, trained teachers, and workers. A unique emphasis was given to politics as a life work. The Bishop said that it should be and can be one of the noblest of callings, for upon it the temporal and moral welfare of the country depends, and that he wished more of our young people would give themselves to it.

On the subject of young people and their ways, Bishop Manning believes that many of the fears are without foundation and that those who express them would be much helped by a sense of humor and more of the spirit of youth in their own hearts. He stated that he has confidence that the young people will react in a wholesome manner against the prevalent jazz movement of the moment. As for lawlessness among the young people they are less responsible than their elders. "Need we wonder," the Bishop asked, "that our school boys carry flasks if they know that their parents patronize the bootlegger?"

In answer to submitted questions the Bishop said he regards the young people of today singularly responsive to higher ideals. From his own experience and from the opinions of teachers and others he believes that the young men and women of the present are better prepared to meet the tests of life than present adults were at their age, and thinks that the former will do their parts better.

As to the revolt of youth, he pointed out that youth has always been in revolt and always will be, and in the right sense ought always to be. It is the part of youth to challenge conventional standards. If our standards are true and worthy to endure they can meet and welcome such a challenge. It is our duty to give to youth straight and satisfying answers to their queries.

A final question asked about the satisfactoriness of the relations between young people and their parents. The Bishop replied that he thinks them not as satisfactory as in the last generation and believes the responsibility rests in large measure upon the elders. He charged that the real weakness of the situation is that many parents today are themselves adrift without clear religious faith and the moral convictions which religion alone can give. Where that condition prevails we need not wonder that young people fail to find the help in their homes which they have a right to expect there.

CATHEDRAL MEMORIAL WINDOW FOR MRS. FAIRFAX

A committee of fifty-five women have announced their plan to raise a fund of \$75,000 with which to place a rose window in the north transept of the Cathedral, to be known as the Eleanor van Rensselaer Fairfax Memorial Window.

Mrs. Hamilton R. Fairfax was, prior to her death on January 5th, chairman of the Women's Committee which is building the north transept. Under her direction almost \$500,000 was pledged toward that unit of the Cathedral. She was the only woman to address the great mass meeting in Madison Square Garden when the Cathedral campaign was launched.

FOUNDER'S DAY AT CHURCH OF THE HOLY COMMUNION

The eightieth anniversary of the founding of the Church of the Holy Commu-

NEW YORK NEWS NOTES

On the second Wednesday in Lent Bishop Lloyd conducted a quiet day for the staff of the City Mission Society. Seventy-five chaplains and other workers were present. It was held in the chapel of St. Barnabas' House.

The Rt. Rev. Edward J. Bidwell, D.D., former Bishop of Ontario, was the preacher at High Mass in the Church of St. Mary the Virgin on Sunday, March 14th.

All Saints' Church, Henry and Scammel Streets, has received the gift of a marble tabernacle which is now being built into the high altar. The tabernacle is the gift of the Rev. Dr. Randolph Ray in memory of the Rev. Dr. George H. Houghton, first rector of the Church of the Transfiguration.

A luncheon, sponsored by a large group

of women prominent in the social life of the city, was given at the Biltmore on Thursday in the interest of the St. John the Baptist School of Ralston. The speakers were Fr. Sill, O.H.C., Sister Elisa Monica, Sister Superior of the School, and Mrs. Dwight W. Morrow. The general subject was The Place of the Church School in American Education.

The Rev. Alfred Newbery of the Social Service Department of the National Council will leave that work in June to become an assistant on the staff of the Church of the Redeemer, Chicago. Mr. Newbery, who is now in deacon's orders, will be advanced to the priesthood on Trinity Sunday.

Canon Lubeck of Washington Cathedral is preaching at St. Thomas' Church each Sunday during the vacancy in the rectorship of that parish.

HARRISON ROCKWELL.

with eagerness and profit. A prominent clergyman of the Presbyterian Communion was heard to remark after one of the services that a Church which could produce that sort of Bishop and preacher had a real reason for existence. Bishop Fiske did a very gracious thing the first day of his course. He reminded the congregation that his long illness had prevented his preaching here for two years, and he said that he had received so many and such kindly messages and assurances of prayers during that illness from members of the Lenten congregations in the Garrick, that he asked the privilege of making his personal thanksgiving to God at the close of that service.

Next week an equally popular preacher at the Lenten services will be here, the Bishop of Kentucky. In order that some of the younger folk, who cannot attend the noonday services, may hear Bishop Woodcock, the Junior Assembly of St. Andrew's Brotherhood has arranged a meeting at Holy Trinity Parish House at which Bishop Woodcock will be the speaker.

Under the auspices of the Woman's Auxiliary a devotional service for women was held at St. James' Church in the afternoon of March 25th, the address being made by Bishop Lloyd, senior Suffragan Bishop of New York. His subject was The Church's Mission, to the discussion of which he brought not only his many years of close contact with it in the Church Missions House but the wealth of his own devotional nature and inspiration.

A TESTIMONIAL DINNER

Wednesday night, March 24th, a testimonial dinner was tendered to Mr. Charles E. Beury, one of our prominent laymen, recently elected to succeed the Rev. Dr. Russell Conwell, as president of Temple University. The Bishop of the Diocese was one of the speakers. It has been a matter of some comment and great regret, especially to the clergy, that this dinner was given in the midst of Passion Week, when a great many who would have been glad to honor Mr. Beury were prevented from doing so by Lenten obligations and duties. GILBERT PEMBER.

Philadelphia's Famous French Church Closed; to be Sold

Congregation Has Fallen Away—
Passion Music—Lenten Services
—A Testimonial

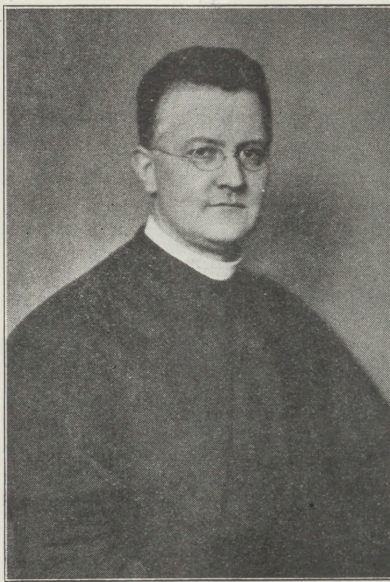
The Living Church News Bureau
Philadelphia, March 25, 1926

THE FRENCH CHURCH OF ST. SAUVEUR is to be sold. That bare announcement marks the closing of one of the romantic adventures in Church life in this city. St. Sauveur was a monument to the zeal of the Rev. Charles F. B. Miel and to the deep affection and confidence he stirred among the French-speaking people of Philadelphia.

Pere Miel began his ecclesiastical career as a priest of the Society of Jesus, and was stationed in Paris. The Revolution of 1848 saw him in England with the refugees of the French nobility. It was in England that he got his first doubts as to the rightness of his place among those of the papal obedience. He began as a vehement defender of it in England, and the writer of many tracts. But in the end he was converted himself and cast in his lot with the Church of England. Shortly after, he came to this country and settled finally in Philadelphia to minister to the French-speaking population. His personality, power, and saintliness won to him a very considerable following, and as long as he lived, St. Sauveur was a power in the community. Of late years the work has gradually dwindled until there is but a handful of active members. For years it was largely supported by a group of American citizens and the students of fashionable girls' schools who loved to exercise and polish their French by attending the services. What remains of the actual French congregation, through the courtesy of Holy Trinity Church, is using one of its chapels for worship at hours when it is not in use by the chapel congregation.

PASSION MUSIC

Many of our parishes are sending out the usual announcements of preparations for telling the story of the Passion of our Lord in one or another of the great musical settings. The first of these services will be at St. James' Church, Twenty-second and Walnut Streets, the Rev. Dr. Mockridge, rector, on the night of Wednesday in Holy Week. The combined



THE LATE REV.
HIBBERT H. P. ROCHE

An account of the death of Fr. Roche was printed in the Philadelphia letter of March 6th.

The interment was in the burying ground at Christ Church, Shrewsbury, N. J., where Fr. Roche's father, the Rev. Robert T. Roche, D.D., for many years rector of old St. Paul's Church, Philadelphia, is buried.

Fr. Roche is survived by one brother, Mr. Alban Palmer Roche, and three sisters, Mrs. Elliott Huntsmith, of Long Branch, N. J., Mrs. Robert R. Dancy, of Houston, Texas, and Mrs. Francis Hincks, of Philadelphia.

choirs of St. James' Church, Philadelphia, and St. Thomas' Church, New York, will sing Dvorak's *Stabat Mater*. Mr. J. Wesley Sears, the organist and choirmaster of St. James', will conduct the service, and Mr. T. Tertius Noble will be at the organ. Doubtless the rector of St. James' is correct in thinking that throngs will wish to get the spiritual uplift from such a great devotional service. To insure his own people seats the admission will be by card only, and cards will be issued for no more than the seating capacity of the Church.

LENTEN SERVICES

The noonday services at the Garrick continue to be crowded, especially this week as the preacher is the Bishop of Central New York, always heard here

COMPARES MOHAMMEDANS
AND CHRISTIANS

BUFFALO, N. Y.—Mr. George Lamsa, an Assyrian, who studied in a Mohammedan college and afterward at our Virginia Seminary, was the speaker at Trinity Church, Buffalo, on Sunday morning, March 7th at the eleven A.M. service. His subject was The Conflict between Mohammedanism and Christianity. He was also the speaker at the meeting of the Women's Guild on Monday, March 8th. The Rev. Mr. Noce, General Missionary to the Italians in the Diocese of Erie, was the speaker to the Men's Club of Trinity Church at their last meeting. He made such a deep impression upon the men at that time that he will come to Buffalo after Easter to make a survey of the neighborhood about Trinity to see if the parish cannot be of service in this line to the Italians who live in the parish.

On Friday, March 5th, there was a quiet day from ten A.M. to four P.M., with intercessions for the Catholic Church. The day was begun with a celebration of the Holy Communion which was very largely attended. The intercessions before the holy altar were continuous all day until four P.M. A large number of the parish was present in the church for some part of the day's intercession.

Chicago Hears Sir Henry Lunn on Subject of Church Unity

Dr. Bell Declares Man is no Better than Ever—New Altar at Church of Our Saviour

The Living Church News Bureau
Chicago, March 20, 1926

FOR MORE THAN A WEEK CHICAGO HAS had the privilege of hearing many addresses from Sir Henry Lunn, famous the world over as an advocate and worker for Christian unity. Sir Henry was the guest at one of the largest meetings held by the Round Table at the parish house of St. James' Church, on Monday morning, March 15th. The Bishop of

meetings held by these leaders for unity was at Grindelwald, where they discussed in advance the principles that were shortly afterwards set forth in the Chicago-Lambeth Quadrilateral. All of the four conditions or foundation principles were practically accepted by these men, except that of the historic episcopate. This was accepted in fact, but the demand for reordination was the barrier to full acceptance. Another conference in which Sir Henry took part was held in 1912 at Fulham, just before the Great War, when a strong effort for unity was made between the Anglican Church and the Wesleyan Methodist. It was suggested

has had in bringing together leaders of widely divergent views and beliefs at informal and friendly meetings. This method of bringing men into social contact, said Fr. Bull, made for unity, and had better results than larger meetings and conferences.

DR. STEWART IN GOOD HEALTH AGAIN

So many inquiries have come to St. Luke's, Evanston, asking anxiously about Dr. Stewart because of his illness which was mentioned in our letter recently, that it seems well to reinforce what we sent later from him telling of his recovery and resumption of work. For more than three weeks Dr. Stewart has been taking noonday services in Cleveland, Rochester, and Baltimore. On Sunday, March 14th, he was preacher at Amherst College. He returns to St. Luke's on March 20th and will resume his parish work. Dr. Stewart has cancelled several engagements and is declining all others for the rest of the season to prevent any return of his trouble and to insure his fitness for the fall.

DR. BELL NOONDAY PREACHER

The Rev. B. I. Bell, D.D., most welcome in Chicago for what he is and what he says and because Chicago claims him as her own, has been preaching at the Lenten noontide services at the Garrick Theater this week, and has attracted large numbers and provoked comment in the daily press by the striking and original things he has said. For example, on Monday Dr. Bell expressed himself as believing that man is no better today than ever before.

A NEW ALTAR

Bishop Anderson consecrated a beautiful new altar and altar painting at the Church of Our Saviour, 530 Fullerton Parkway, Chicago, when he visited the parish for Confirmation on Sunday evening, March 14th.

The painting has just been completed by Miss Electra Papadopoulos, and is the gift of Miss Emily Reid in memory of her father, Mr. William Wallace Reid. It represents Christ as the great High Priest in Eucharistic vestments holding the chalice and host in invitation to communion.

The altar, the only one of its kind in Chicago, is made of cream colored vitrolite beautifully decorated, with altar steps of ebony black vitrolite. These are gifts of Mr. Daniel Sharpe Beebe. It was designed by Mr. Eric Gibian.

Among other recent improvements is the carpeting of the sanctuary and chancel by the Altar Guild.

Fire practically destroyed the frame building east of the Church of Our Saviour on Tuesday, March 2d. The property is owned by the church and was being held for expansion in a new parish house. Definite plans for the building have not been made as yet.

The Rev. Charles D. Evans, deacon, has been engaged for a few months for some work in connection with the Church school, and St. George's Mission Sunday school.

EXTENSIVE DRIVE FOR SCHOOL AND COLLEGE CHAPEL

The University of Illinois needs \$350,000 for its new Church chapel and social center. Chicago is being asked for \$125,000 of this amount, and the same sum, \$125,000 is being asked from this diocese to complete the new buildings at St. Alban's School, Sycamore. The plans for the campaign as announced by Bishop Anderson, do not contemplate a general appeal



Wide World Photo.

POET LAID TO REST

Crowds paid their last tribute to Eugene Field, the children's poet, when his body was re-interred in the cloister of the Church of the Holy Comforter, Kenilworth, Ill., March 7th. (See Chicago letter in THE LIVING CHURCH of March 13th.)

the Diocese presented the speaker as "a man who has done many things well," and referred to his important work for Christian unity, and to his interest in the Assyrian Churches. The Bishop spoke, too, of Sir Henry Lunn's leadership as editor of the *Review of the Churches*, founded in the early nineties because of the change of attitude among the people of Great Britain. Sir Henry, who described himself as an old-fashioned Wesleyan Methodist, said that the change had been brought about by many forces and movements, among them the Oxford movement, the Broad Church movement, and the Social Reform movement of the early eighties. General Booth was, of course, the leading figure in this last movement the chief concern of which was to minister to and to reclaim the "submerged tenth" in London and the other great cities. W. T. Stead was Booth's champion, and Sir Henry, who knew Cardinal Manning very intimately, quoted him as saying, "I never saw a man so animated for souls as Stead in his campaign."

As a result of these important movements and influences, Sir Henry Lunn and some of his friends began the *Review of the Churches*. One of the first

at this conference that Wesleyan ministers might preach in Anglican churches, but that they might only celebrate the Holy Communion on reordination. Sir Henry told of later conferences at Oxford, and praised highly the great Lambeth Conference and its successive sessions.

One of the most recent and most encouraging movements for Christian Unity, said the speaker, is that begun by Archbishop Söderblom in Sweden with its remarkable conference at Stockholm. In the impressive procession at the opening of the conference, led by King Oscar and the Queen, thirty-eight nations and thirty-four communions were presented, including delegates from the Churches of the East, the West, and Central Europe. It was at this conference that Bishop Brent made his impassioned appeal for the abolition of war, and carried all the Western delegates with him.

Fr. Bull, C.R., who is conducting a two weeks' mission at the Church of the Atonement, was present at the Monday meeting. He is a friend and fellow worker with Sir Henry for unity, and spoke of him as best representing the truest catholicity. Fr. Bull referred particularly to the remarkable success that Sir Henry

to the churches but rather to individuals who are able and willing to help.

The committee in charge are: Mr. E. C. Jensen, chairman; the Rev. Messrs. George H. Thomas, E. A. Gerhard, F. S. Fleming, H. W. Prince; Messrs. J. F. Jelke, Jr., J. C. Maddison, D. R. Sperry, and Robert F. Carr.

NEWS NOTES

At the meeting Monday evening of the Men's Club of Trinity Church, Aurora, Mr. Frank McClure, chairman of the World Committee on Advertising, was the speaker. The secretary of that Committee was in the city of Chicago on business and attended the meeting.

The mission at Calvary Church, Chicago, by Fr. Joseph, O.S.F., started out well on Mid-Lent Sunday, March 14th, with an attendance of over 100. There were intercessions, questions and answers, sermon and instruction, informal singing, closing with an impressive service of Benediction. The undertaking seems to be meeting with great appreciation on the part of Church people from all parts of the city and from the suburbs. The closing night service will be Monday, the 23d.

H. B. GWYN.

DR. BLOCK LEAVES ROANOKE

ROANOKE, VA.—On Sunday, March 14th, the Rev. Dr. Karl Morgan Block conducted his final services as rector of St. John's Church, Roanoke. That night he left for a short visit to relatives at Washington, D. C.; proceeding thence to St. Louis, where he will assume his new duties as rector of the Church of St. Michael and All Angels.

Since his resignation of the rectorship of St. John's was made public, Dr. Block and his family have been the recipients of many evidences of the affection and esteem in which they were held by the members of his congregation, the citizens of Roanoke, and his associates throughout the Diocese. Both the morning and evening papers of Roanoke have carried editorials describing in a most fitting way the unique position he has held in the life of the city and the general regret that is being felt at his departure after a residence here of nearly five and a half years.

Among several tokens presented to Mrs. Block were gifts from the two Bible classes conducted by Dr. Block. The Men's Class, made up of members of several denominations, expressed its appreciation by presenting to her six and a half dozen pieces of flat silver and an unusually handsome travelling bag, while from the Women's Bible Class she received a "pot of gold" filled with gold coins.

At the morning service on the 14th Dr. Block dedicated a silver box for communion wafers, presented by the Sunday school in memory of Mrs. Selby Quattlebaum (née Estelle Ryder). Mrs. Quattlebaum, who died in 1922, had been for several years a member of St. John's, was the very efficient and devoted secretary of the rector and had done work of exceptional value in connection with the reorganization of the Sunday school.

The Lenten services at St. John's, after Dr. Block's departure, are being taken by several ministers. The Rev. J. Manly Cobb, of Blacksburg, will take those on Tuesday afternoons and the Rev. F. Ernest Warren of Buena Vista those on Friday afternoons. The Rev. Paca Kennedy, of the faculty of Virginia Seminary, will preach at the morning and evening services on Sunday, March 21st.

Harmonious Spirit Prevailed in Recent Maryland Convention

Pageant in Baltimore Church—Noonday Services—Mission Study Classes

The Living Church News Bureau }
Baltimore, March 20, 1926 }

THE LOCAL NEWSPAPERS HAVE GIVEN the general public the impression that the special Convention called to elect a Bishop Coadjutor, and which ended in a deadlock, was acrimonious to a degree, and unworthy in spirit of a Christian gathering. As a matter of fact, apart from natural intensity of feeling, the Convention was harmonious in spirit and the best of good fellowship prevailed throughout the proceedings. Seventeen formal ballots were cast, it is true, but a spirit of mutual understanding and charity prevailing throughout the whole tedious process was all the more marked in that the tendency might well have been otherwise. It is confidently expected that the next convention, to be called at the will of the Bishop, will result in the election of a Coadjutor agreeable to clergy and laity alike. Towards that end, the prayers of our Church people are directed.

PAGEANT

The Quest of the Grail, a pageant written by the Rev. Dubose Murphy, was presented in Grace and St. Peter's Church, Baltimore, on Sunday evening, March 14th. The combined Courts of the Order of Sir Galahad of the Church of the Resurrection and Grace and St. Peter's Church were the participants in the pageant, and the success of the undertaking was due to the unremitting labors of the Rev. Joseph M. Waterman, and the Rev. Roy Ellicott DePriest. The church was filled beyond capacity, 1,500 being able to sit and stand within the building, and some 300 people being turned away. The order of service consisted of the prologue and three episodes: The Siege Perilous: The Quest: and The Vision. The music was rendered by the choirs of the two churches. It is hoped that the pageant may be repeated later on, for the benefit of those people who were unable to gain admission.

NOONDAY SERVICES

The noonday services at Old St. Paul's, the Rev. Arthur B. Kinsolving, D.D., rector, are attracting larger congregations than ever before, and that means much—for the noonday services at Old St. Paul's are among the best attended in the country. The church has been thronged day by day, and chairs have had to be provided to accommodate the crowds. Among the "drawing" preachers have been: the Rev. Bernard Iddings Bell, D.D., the Rev. Henry K. Sherrill, the Rev. George Craig Stewart, D.D., and Bishop Fiske. The Rev. Shirley C. Hughson, O.H.C., who always attracts large congregations in Baltimore, will be the special preacher during Passion Week. The Three Hours' Service on Good Friday will be conducted by Dr. Kinsolving.

MISSION STUDY CLASSES

The Mission Study Classes being held throughout Lent, under the auspices of the diocesan Woman's Auxiliary, are proving to be most satisfactory in attendance and have aroused interest in Latin America.

The following churches have been supplied with the following leaders:

- Cathedral of the Incarnation: Mrs. Atkinson.
- Mount Calvary: Mrs. Alexandra Anderson.
- Church of the Messiah: Mrs. Sterling.
- Emmanuel and St. Paul's: Mrs. J. Taylor, of Charleston.
- Grace and St. Peter's: Mrs. William Hogen-dorp.
- Christ Church: Mrs. Coe.
- St. David's Church: Mrs. Roger Walke.
- Ascension Church: Auxiliary B: Miss Blanchard.
- Ascension Church: Mrs. Walter L. Alexander.
- Church of the Redeemer: Mrs. Betticher.
- St. Margaret's Church: Miss L. C. Austin.
- St. John's Church, Waverley: Mrs. Harlow.
- Church of the Good Shepherd, Ruxton, Md.: Mrs. Roger Walke.
- St. Thomas' Church, Garrison Forest: A Series of Speakers.
- St. Thomas' Church, Baltimore: Miss Warfield.
- Church of The Prince of Peace: Mrs. Walter L. Alexander.
- St. Timothy's Church, Catonsville: Miss Camilla Corner.

Mrs. William D. Jones, Mrs. Herbert Tiffany, and Mrs. Almon Abbott have been speaking to groups of the G.F.S., and the Young People's Fellowship. Mrs. Woodward and Mrs. Ivah Thomsen have delivered addresses at different churches.

NEWS NOTES

Judge Jacob M. Moses addressed the Men's Club of Grace and St. Peter's Church, Baltimore, on the subject of Zionism, on Thursday evening, March 18th. There was a large representation of Baltimore citizens present, and the speaker dealt with a most interesting matter in a most interesting manner.

The Rt. Rev. Henry St. George Tucker, D.D., is holding confirmations in the diocese during the absence of Bishop Murray.

The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, preached in his old church, St. Michael and All Angels', on Sunday morning, March 21st. As usual, he was greeted with a large congregation. Bishop Fiske has many friends in Baltimore, and of all religious persuasions. H. P. ALMON ABBOTT.

MORE BUILDING AT HOWE SCHOOL

HOWE, IND.—The advancing program at Howe School, provides for one new building each year for several years. White Hall, completed last fall at a cost of \$100,000, has already been filled. The total enrolment for the year, 260 boys, has taxed the capacity of the school. To provide for the rapidly increasing numbers more buildings will be erected.

Ground will be broken in April for a large new administration building centrally located near the west side of the campus. This building will house the rector's office, the business office, the secretary's offices, the quartermaster's store, and the printing department on the ground floor. On the second floor will be spacious quarters for two married masters, two bachelor apartments, and a club room for the masters and officers.

Plans have been drawn for a modern natatorium, in a separate building with a glass roof and modern equipment. The indoor rifle range will be in this building.

Further plans include a new and enlarged power building to house the large central heating plant and dynamo.

Generals Sanger and McDonald Buried with Military Honors

Plans for Bishop Walpole's Visit to Washington—A Prayer for the League of Nations

The Living Church News Bureau
Washington, March 18, 1926

TWO GENERAL OFFICERS OF THE UNITED States Army were buried from St. John's Church, Washington, Wednesday, March 15th, with full military honors, interment being in Arlington National Cemetery. They were Maj. Gen. Joseph P. Sanger, U. S. A., retired, and Brig. Gen. John B. McDonald, U. S. A., retired, both of whom died at Walter Reed Hospital Monday, March 15th.

General Sanger was a veteran of the Civil and the Spanish Wars, being at one time orderly officer to President Lincoln, and military secretary to President Harrison. He was twice brevetted for gallantry and meritorious service during the Civil War. He retired in 1904.

The General was for many years a member of St. John's Church, Washington. His daughter, Mrs. James Mandeville Carlisle, is very prominent in Church activities in St. John's parish.

General McDonald was a veteran of the Spanish and of the World Wars. He was brevetted for gallantry in the Philippines, and, while in command of a brigade in France, received French, Belgian, and Italian honors, and the Distinguished Service Medal and Distinguished Service Cross from the American Government. The General was of a distinguished Alabama family, and was Lieutenant Colonel of the First Alabama Volunteer Infantry during the War with Spain.

BISHOP WALPOLE'S VISIT

The Rt. Rev. Philip M. Rhinelander, D.D., Canon of Washington Cathedral, has issued a list of the engagements of the Bishop of Edinburgh, the Rt. Rev. G. H. S. Walpole, D.D., who is coming to the United States under the auspices of the College of Preachers of Washington Cathedral. It is as follows:

April 17th and 18th, four Conferences on Personal Religion at St. Paul's Church, Washington, the subjects being The Signs of the Times, The Use of the Bible, The Spirit of Youth (for young people), and The Life of Prayer.

April 19th, The National Cathedral School for Girls.

April 20th, Address before the Sunday School Institute at Epiphany Parish Hall, Washington, on The Devotional Use of the New Testament.

April 21st, Annual meeting of the National Cathedral Association in the Bethlehem Chapel of Washington Cathedral.

April 23d, St. Alban's Boys' School.

April 25th to May 2d, a parochial mission at Christ Church, Georgetown, D. C.

May 4th, a quiet day for the clergy in Bethlehem Chapel, Washington Cathedral.

May 6th, A quiet day for women in Bethlehem Chapel, Washington Cathedral.

May 7th, The Theological Seminary at Alexandria, Va.

May 9th, Epiphany Church, Washington, and St. Luke's Church, Washington.

May 10th, the General Theological Seminary, New York City.

Other engagements had been projected for Bishop Walpole, but he found that his presence in his diocese was so imperative that he could not accept them.

PRAYER FOR THE LEAGUE OF NATIONS

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, has put forth the following prayer, and has authorized its

use in his diocese during the present crisis in European affairs:

"Almighty God, King of kings, and Lord of the nations, who sittest in the throne judging right; We humbly beseech Thee to guide and prosper the Council and the Assembly of the League of Nations, now in session in Geneva, and to give unto them the spirit of love, wisdom, and understanding, that they may discern the right, and seek to do it in fear of Thee alone, for Thy glory, and the comfort and peace and joy of all mankind; through Thy Son our Saviour Jesus Christ."

Bishop Freeman is considerably disturbed by the trend of affairs in Europe, and asks thus for the suffrage of the Church in averting what may be a calamity in the peace and welfare of the world.

A DISTINGUISHED VISITOR

A distinguished visitor to Washington during the week was the Rev. A. S. Duncan Jones, who is in the United States as a special lecturer from England at the Berkeley Divinity School at Middletown, Conn. While Mr. Duncan Jones came to Washington to visit friends socially, he preached at St. Stephen's Church on the morning of the 14th, at Epiphany on the evening of that day, and attended the meeting of the Washington clericus on the 16th.

WORLD CONFERENCE DELEGATION

BOSTON, MASS.—The delegation of the Church of England to the World Conference on Faith and Order has been named by the Archbishops of Canterbury and York, acting at the request of the National Assembly, as follows:

The Rt. Rev. A. C. Headlam, D.D., Bishop of Gloucester. The Rt. Rev. William Temple, D.D., Bishop of Manchester. The Rt. Rev. Bishop Gore, D.D. The Ven. F. B. Macnutt, Archdeacon of Leicester. The Very Rev. A. E. Burn, Dean of Salisbury. The Rev. J. A. Douglas, B.D., vicar of St. Luke's, Camberwell, Hon. Canon of Southwark Cathedral. The Rev. H. L. Goudge, D.D., canon of Christ Church, Oxford, Regius Professor of Divinity, Oxford University. The Rev. Canon O. C. Quick, M.A., Canon of Carlisle Cathedral. Athelstan Riley, Esq., M.A. The Rev. Tis-sington Tatlow, D.D., General Secretary of the Student Christian Movement of Great Britain and Ireland. The Rev. E. S. Woods, M.A., Vicar of Holy Trinity, Cambridge, Hon. Canon of Ely Cathedral.

This list includes eleven names. The Church of England is entitled only to ten representatives, and the eleven are named in the expectation that at least one will be unable to attend.

In order to appraise the Anglican strength in the Conference, there should be added to the ten from England, five from the Church of Ireland, four from the Church of Wales, ten from the American Episcopal Church, five from the Church of England in Canada, two from the Anglican Province of the West Indies, one from the Anglican Diocese in Argentina, one from the *Nippon Sei Kokwai*, two from the *Chung Hua Sheng Kung Hui*, five from the Church of England in India, five from the Church of the Province of South Africa, ten from the Church of England in Australia and Tasmania, and four from the Church of the Province of New Zealand. We have here a total of sixty-four

in a conference with a proposed total membership of five hundred.

To the Eastern Churches and patriarchates are assigned thirty-four members. There are assigned for "representatives from Churches not yet officially participating" seventy-five seats.

The representatives from the American Episcopal Church will be chosen by our own Joint Commission on the World Conference.

DISTINGUISHED GUEST FROM ASSYRIA

PROVIDENCE, R. I.—Lady Surma Khanim, a most distinguished woman of the so-called Near East, is visiting in this country, filling engagements on behalf of her native people, who are in great distress. She is the aunt of the Patriarch of the Assyrians and is recognized in her homeland as almost a queen. Her itinerary in



LADY SURMA KHANIM

this country has been arranged largely by the distinguished Englishman, Sir Henry Lunn, who, with Lady Lunn, is also travelling in this country on his journey around the world. Lady Surma will fill several engagements in Rhode Island shortly after Easter.

TO COMPLETE MONTGOMERY CHURCH

MONTGOMERY, ALA.—Completion of the Church of the Ascension, this city, begun in 1910, is made possible by a recent generous gift, and work on the last unit of the building has now begun.

It is estimated that to build the church and to furnish it will cost more than \$100,000. The magnitude of the undertaking at first blocked the congregation and for a time it was thought that the work could not proceed. Through the generosity of one of the wardens of the church, Mr. Algernon Blair, the vestry new feels justified in going ahead with the work.

His offer was for the sum of \$5,000 a year, for a period of twelve years. The congregation is planning to meet this gift with a similar amount from the parish, and it is expected that at the end of twelve years the church will be entirely paid for.

Mr. Blair is one of the most active laymen in the diocese. He has given largely of his time and money to Auburn and other diocesan undertakings.

**FURTHER PLANS FOR
LENOX SCHOOL**

BOSTON, MASS.—The new school for boys of the Province of New England, plans for which were recently announced, is to be named the Lenox School, and will be at Lenox, Mass.

The idea of a moderate priced school for boys had been for years in the mind of the Rev. William G. Thayer, D.D., headmaster of St. Mark's School. This idea he proceeded to formulate and present to the Synod of the Province of New England of 1922. As a result, a committee was appointed to look into the matter further and report. From this report the Synod of 1924 authorized the appointing of a committee with power to proceed to the actual founding of a provincial school.

After looking about, the committee secured the Huntress estate in Lenox, Mass. On the property is a large house in excel-

George H. Monks, of Boston. He prepared for college at St. Mark's School, and was graduated from Harvard in 1921. He attended Union Seminary, New York, Balliol College, Oxford, and the Episcopal Theological Seminary, Cambridge. In 1925 he married Miss Katherine Knowles, of Brookline, Mass. Mr. Monks is admirably fitted for the post of headmaster, and the trustees are fortunate in securing him.

Applications are already being received by Dr. Thayer, of St. Mark's School, chairman of the Board of Trustees of Lenox School. From every indication it would seem that the future of Lenox School is most promising.

FIRE AT HOBART

GENEVA, N. Y.—The Lambda Pi fraternity house of Hobart College was quite badly burned by fire on Friday night, March 5th. The fire originated from de-



THE LENOX SCHOOL FOR BOYS
Lenox, Mass.

lent repair, together with two small cottages, and a stable that can be easily transformed into a gymnasium. There are thirty acres of land on which will be located the playing fields of all sorts. It is a beautiful piece of property in one of the finest parts of the Berkshires.

For the first year of the school there will be forty boys, making up the first two forms of a five-year course. Each year the school will enroll a new class until the five forms are completed. Primarily the school is intended for boys of Church parentage from New England. It will meet the demand for a first class college preparatory school and at a moderate tuition, for the tuition charge is set at \$700. It is hoped that funds may be available to make possible a small number of scholarships of \$200 apiece.

The policy of the school is to secure the very best teachers possible, and to offer courses adequately taught. In order to keep the cost of maintenance down, the "self-help" principle such as is in force at Kent School, will be adopted. The boys will do practically all the work connected with the life of the school, laundry and preparation of food excepted.

The Rev. G. Gardner Monks, at present assistant in All Saints' Church, Worcester, has accepted his election as headmaster. Mr. Monks is the son of Dr. and Mrs.

fective wiring on the first floor and had gained considerable headway before it was discovered. Many of the ceilings and walls were damaged by fire and water but it is expected that the loss will be covered by insurance. The house was recently purchased by the fraternity and has been occupied by it since September.

**NEW CHURCH AT
ROCHESTER, N. H.**

ROCHESTER, N. H.—The new Church of the Redeemer, Rochester, was dedicated by the Bishop of Maine on the evening of March 16th. The service was in charge of the Ven. Archdeacon Dunstan. The sermon was preached by the Rev. Charles LeV. Brine, rector of Christ Church, Portsmouth, N. H. There were ten visiting clergy, including a Greek Orthodox priest, in the sanctuary. The new church is a handsome brick structure of Gothic design and most admirably arranged for the work of this growing mission. The total cost is in the neighborhood of \$15,000, with \$5,000 yet remaining to be paid. The whole undertaking reflects the greatest credit upon the small band of earnest and devoted Church people who have labored on in faith under the able leadership of Archdeacon Dunstan.

CORRECTION OF ERROR

in printing
Offices of Instruction in

**THE REVISION OF THE BOOK
OF COMMON PRAYER,
EDITION A.**

Publicity has already been given to erroneous text of two answers at the bottom of page 218 in copies of the foregoing book sold prior to February 25, 1926.

The publishers have now printed on gummed paper the correct text of the last twelve lines of that page so that it may be neatly pasted over the text there printed. Every person having a copy of the book obtained prior to that date is requested to apply for a copy of this correction, which will be forwarded free of charge.

[In the correct text the last answer on page 218 begins "Our Lord provides." Look at your copy, and see whether it is so printed. If not, send for this correction printed on gummed paper.]

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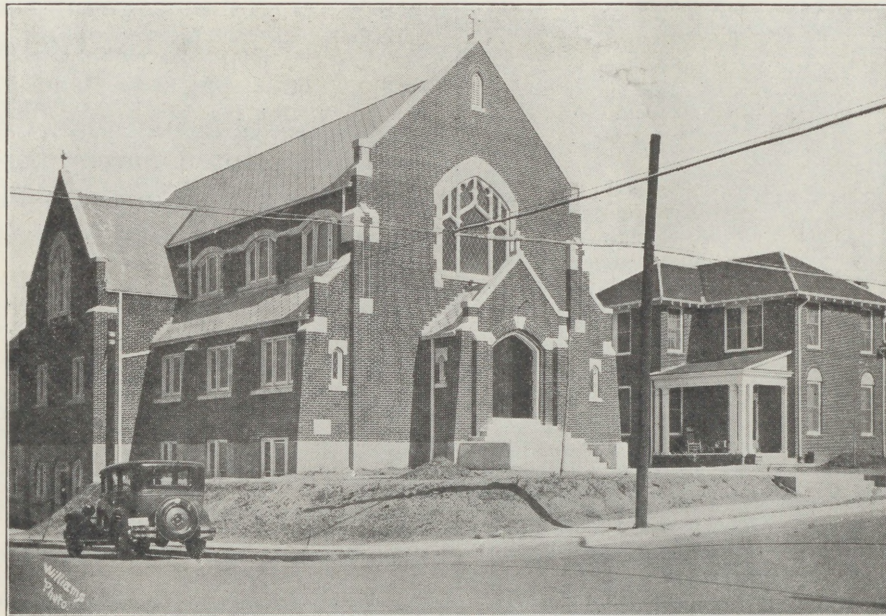
FIRE DESTROYS CAROLINA SCHOOL

PINEVILLE, S. C.—Fire destroyed the school building of the Church of the Redeemer here with the loss of all equipment, totalled at \$2,500, on March 15th. None of the loss was covered by insurance.

The loss of the building is a tremendous setback to the people in this large rural community. It was the only place here for school purposes and community work. While the church is being used for classes temporarily, a new building is a pressing necessity. Friends desiring to contribute to the building fund may communicate with the Ven. E. L. Baskerville, 54 Bogard Street, Charleston, S. C., or with Bishop Guerry.

NEW ARKANSAS CHURCH

CAMDEN, ARK.—The new St. John's Church was opened for its first services on Quinquagesima Sunday. The day was



ST. JOHN'S CHURCH, CAMDEN, ARK.

Showing parish house and rectory

a notable one in the history of the parish, a happy culmination of many months of devoted work under the splendid leadership of the Rev. R. R. Claiborne, who has been in charge of the parish just one year. The church is a gem of architectural beauty. A beautiful scene was presented at the opening service, the spacious central aisle and the graceful arches at the sides all seeming to center in the altar, which was brilliantly lighted, and fittingly adorned with choicest flowers and fair linen. The music was of a high order, the offertory being an exquisite setting of the Eighty-fourth Psalm. The sermon, by the rector, was a masterly interpretation of the text: "And I, if I be lifted up from the earth will draw all men unto Me."

The church is Gothic, arranged on the first floor for worship; basement for parish house; of red matt brick trimmed with white artificial stone, with main entrance in front, and a separate entrance on another street to the parish house.

The parish house has a large assembly room, kitchen, serving room, boiler room, storage room, two toilets, ample entry, and the whole building is well lighted, and steam heated throughout.

The space within the sanctuary is ample, with the usual elevations. The elevated pulpit, rood screen, and grill work on either side of the chancel are beautiful.

The clerestory rising high above the roof over the aisles gives perfect lighting. The clerestory is supported by four handsome columns with arches between.

Over the altar is a memorial window with three panels; and in either transept are circular memorial windows.

BISHOPS' GUILD OF LOS ANGELES

LOS ANGELES, CALIF.—Bishops Johnson, Sanford, Graves, and Stevens, Dr. George Davidson, and the Rev. Charles N. Lathrop were guests at the mid-Lenten luncheon meeting of the Bishops' Guild of the Diocese of Los Angeles.

There was a splendid luncheon and a very inspiring program:

The Woman in the Parish, Dr. Davidson. The Woman in the Diocese, Bishop Sanford. The Woman in the General Church, Dean Lathrop. The Woman in China, Bishop Graves.

Two hundred and seventy-eight women attended the meeting and were vitally in-

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SELDEN PEABODY DELANY, D.D., Editor

April, 1926
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AN UNUSUAL CONFIRMATION CLASS

NEW YORK, N. Y.—An unusual class was confirmed by Bishop Burleson of South Dakota Sunday evening, March 14th, at the Home for Old Men and Aged Couples in New York City—six men and four women, ranging in age from seventy-three to ninety-two years, and averaging 81.2 years. The class was presented by the chaplain, the Rev. Dr. L. P. McDonald. They had been in the Home, most of them, for many years and there were Baptists, Methodists, Presbyterians, and Lutherans of forty to seventy-five years standing. The Home is not confined to members of the Church, though largely under its guidance.

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**YALE CONVOCATION
FOR MINISTERS**

NEW HAVEN, CONN.—The seventeenth annual convocation for ministers conducted by the Yale Divinity School will be held this year, April 19th to 21st. The Lyman Beecher Lectures on Preaching will be delivered by the Rev. Raymond Calkins, D.D., of Cambridge, Mass. Dr. Calkins has chosen as his theme The Christian Experience and the Christian Ministry. This he will discuss in eight lectures. 1. The Christian Experience and the Quest of Certainty. 2. The Christian Experience and the Ground of Certainty. 3. The Christian Experience and Christian Knowledge. The Christian Experience and Christian Theology. 5. The Christian Experience and the Christian Preacher (1). 6. The Christian Experience and the Christian Preacher (2). 7. The Christian Experience and the Christian Pastor. 8. The Cultivation of the Christian Experience.

The Nathaniel W. Taylor Lectures on Theology will be given by Professor George A. Coe, Ph.D., LL.D., of New York City, on The Motives of Men. The titles of the lectures are as follows: 1. Disillusion as to Himself Creeps upon the Twentieth Century Man. 2. This Disillusionment is Itself Illusory. 3. Yet Our Capacities Are in Bondage. 4. How Can They Be Released.

The Terry Lectures, which deal with the relation of religion and science, will be given by Professor William Ernest Hocking, Ph.D., of Harvard University. Professor Hocking's theme is Man, Nature, and Freedom. The titles of the individual lectures are as follows: 1. The Self and the Body. 2. The Body and Freedom. 3. The Realm of Motives.

The school, which is interdenominational, cordially invites all ministers to attend.

**TO HOLD
AGRICULTURAL CONFERENCE**

COLUMBUS, OHIO—Under the auspices of the International Association of Agricultural Missions, it is planned to hold a conference on agricultural missionary work throughout the world, on April 15th, at the School of Agriculture of Ohio State University, Columbus, Ohio.

It is hoped that representatives may attend from many schools of agriculture. The members of the conference will be entertained at Columbus but will be expected to meet their own traveling expenses.

The program will be especially interesting, owing to the presence of Dr. Sam Higginbottom, of the Allahabad Agricultural Institute, India, one of the foremost agricultural missionaries of the world. Dr. Warren H. Wilson, president of the International Association of Agricultural Missions, will preside. It is hoped that President Kenyon L. Butterfield will present China's point of view and Dr. Homer Leroy Shantz of the U. S. Department of Agriculture will report on extensive travels and investigation of agricultural work in Africa.

This brief notice is being sent in order that schools of agriculture, boards of missions, college Christian associations and interested individuals may plan to be present. As the conference will be limited in number it will be advisable to write immediately for reservations.

For further details and circular of the conference, address Rev. A. B. Parson, Secretary, 281 Fourth Ave., New York.

**PITTSBURGH EDUCATION
DEPARTMENT ORGANIZED**

PITTSBURGH, PA.—The Department of Religious Education met for organization in the Diocesan Rooms on March 5th, when the Rev. Rodney Brace, rector of St. John's Church, Pittsburgh, was elected chairman. Plans have been formulated for carrying on the work of the department with more vigor than ever, and several new projects are undertaken for the season.

The other officers of the Department are: Vice-chairman, Mrs. T. J. Bigham; secretary-treasurer, the Rev. Homer A. Flint, Ph.D.; superintendent of Religious Education, Miss Charlotte E. Forsythe. The chairmen of committees are as follows: Church school, Mrs. T. J. Bigham; Young People's League, the Rev. F. C. Lauderburn; Student Work, Miss Thyrza Amos, dean of women at the University of Pittsburgh; Adult Education, Harvey Smith.

The annual meeting of the clergy, superintendents, and officers of the Church schools, with the diocesan Church school committee will be held on May 17th.


**JACKSONVILLE CHURCH
TO BUILD**

JACKSONVILLE, FLA.—The Church of the Good Shepherd, Jacksonville, held a congregational meeting after the morning service on Sunday, March 14th, and resolutions were adopted, authorizing the vestry to secure plans and bids for the building of a \$200,000 church edifice. This congregation has been worshipping in a chapel, which is a part of the Church school building, and while this chapel is unusually Churchly in appearance, still the building of the church proper has been a long felt need, and the rector, the Rev. Charles A. Ashby, and the congregation are feeling very happy at the near prospect of the consummation of their long-felt desires. The architects for the new church building will be J. W. Cresswell Corbusier, of Cleveland, Ohio, and Mellen C. Greeley of Jacksonville.

**MEDIEVAL ACADEMY
INCORPORATED**

BOSTON, MASS.—The Mediaeval Academy of America has just been incorporated, with the purpose of conducting and encouraging research and instruction in all departments of the arts, letters, and life of the Middle Ages. The president is Professor E. K. Rand of Harvard; the vice-presidents Professors Manly (Chicago), Haskins (Harvard), and Willard (Colorado); the treasurer Mr. John Nicholas Brown; and the clerk Dr. Ralph Adams Cram. It maintains a quarterly journal, *Speculum*. Any person in America or elsewhere interested in membership in it may obtain further information from the office of the Academy, Room 312, 248 Boylston Street, Boston.

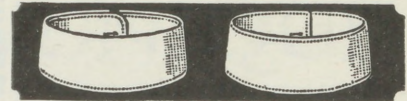
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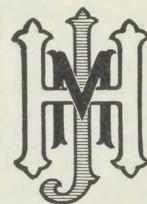
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EDWARD S. BARKDULL, PRIEST

TOLEDO, OHIO—The Rev. Edward S. Barkdull, retired priest of the Diocese of Springfield, entered into rest in Philadelphia, Pa., March 3d, in the sixtieth year of his life. Interment was in Toledo. He is survived by his widow, and two sons, Edward and Herbert.

Edward Simpson Barkdull was born in Toledo, March 23, 1865, the son of Thomas Nelson and Mary (Smith) Barkdull. Educated for the priesthood at Bexley Hall, he was ordained deacon in 1895 and priest the following year, by Bishop Leonard. His ministry was exercised as curate at Trinity Cathedral, Cleveland, 1895-97; curate at Trinity Church, Toledo, 1897-98; priest-in-charge of the same church, 1898-99; priest-in-charge of the Church of the Holy Spirit, Lake Forest, Ill., 1900-2; rector of Christ Church, Delavan, Wis., 1902-7; and curate at St. James' Church, Brooklyn, N. Y., 1907-9. In 1914 and 1915, Fr. Barkdull was managing editor of THE LIVING CHURCH, having previously been editor of *Church Life*, from 1895 to 1901. From 1915 to 1919 he was priest-in-charge of St. John's Church, Albion, Ill. Since 1919, Fr. Barkdull has been living in retirement at St. Louis, Mo.

CHARLES H. LINLEY, PRIEST

OMAHA, NEB.—The Rev. Charles H. Linley, rector of St. Mark's Church, South Omaha, was found dead in his bed on Thursday morning, March 18th, having apparently sustained a stroke of apoplexy and died during the night. He is survived by his daughter Evelyn, a student at the University of Nebraska in Lincoln, and a son Fred, residing in Duluth, Minn.

Mr. Linley was born in Leicester, England, November 14, 1860, and was educated at King's College, Cambridge, taking the degree of B.A., in 1886 and that of M.A., in 1893. Proceeding to Nassau, in the West Indies, he was ordained deacon in 1886 and priest in 1887 by Bishop Churton, and in the latter year married Miss Emma Della Hewitt of Nottingham, England. After two years in Nassau, he came to this country and was rector of St. Luke's Church, Billings, Mont., 1888-90; of the Holy Spirit, Missoula, Mont., 1890-1907; of St. Stephen's Church, Milwaukee, Wis., 1907-1911; of Christ Church, Kalispell, Mont., 1911-1923; from which latter parish he went to Omaha, assuming the rectorship of St. Mark's Church in 1923. He was the first secretary of the Diocese of Montana after its organization and served a term in the General Convention of 1913.

CHARLES H. SNEDEKER, PRIEST

HEMPSTEAD, N. Y.—The Rev. Charles H. Snedeker, rector emeritus of St. George's Parish, Hempstead, Long Island, died at Bay St. Louis, Miss., on the morning of Mid-Lent Sunday.

Mr. Snedeker was born on Staten Island on November 5, 1865. He was a graduate of Amherst College, class of

1880, holding also the master's degree which he received in 1883.

After graduate work at the University of Leipzig, he became a Methodist minister but soon was received into the Church, and was made deacon in 1898 and priest in 1899 by Bishop Henry C. Potter.

For several years Mr. Snedeker was dean of St. Paul's Cathedral, Cincinnati, Ohio, and became rector of St. George's, Hempstead, in 1908. Illness necessitated his retirement in 1924.

During his incumbency St. George's parish house, a model for country parishes, was erected and equipped. The Church was remodelled to conform almost exactly to the colonial type of Church edifice. As a pastor Mr. Snedeker was greatly beloved. He was married in 1903 to Miss Caroline Dale Parke of Cincinnati, who survives. A son died several years ago.

The burial office was said at St. George's, Hempstead, a number of the clergy of the diocese being present.

GEORGE WILLIAMSON SMITH, PRIEST

WASHINGTON, D. C.—The Rev. George Williamson Smith, D.D., LL.D., former president of Trinity College, and assistant at St. John's Church, Washington,

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since 1905, died here on St. John Evangelist's Day, December 27, 1925.

Dr. Smith was born in Catskill, N. Y., in 1836. His education was at Hobart College, which institution later conferred the degree of Doctor of Divinity upon him. His interest in educational work was manifested early, but in the days immediately before the Civil War, he took work in the Navy Department. He was ordered deacon by Bishop Whittingham, in 1860, and priest in 1864, at which time he took a chaplaincy in the Navy. He was for a time chaplain at Annapolis, and professor of mathematics there.

Resigning from the Navy in 1871, he became rector successively of Grace Church, Jamaica, L. I., and of the Church of the Redeemer, Brooklyn. In 1883 he was called to the presidency of Trinity College, Hartford, where he remained until 1904, when he became emeritus professor of Philosophy. He received the honorary degrees of Doctor of Divinity from Hobart, Yale, and Columbia, and of Doctor of Laws from Trinity College and Williams College. Chief among his published works are *A Study of the Seven Words from the Cross*, and *The Origin and Rise of the Episcopate*.

Dr. Smith was known in Washington as the last survivor of the clergy of the old school, a man of thorough scholarship and a quiet, unassuming gentleman.

HICKMAN DENNING, DEACON

CLEVELAND, OHIO—The Rev. Hickman Denning, a retired deacon of the Diocese of Ohio, died Sunday evening, March 14th in St. Luke's Hospital, Cleveland. Funeral services were conducted on March 17th by the Rev. George I. Foster, and interment took place in Highland Cemetery.

BISHOP BRENT TO SAIL

BUFFALO, N. Y.—The Rt. Rev. Charles H. Brent, D.D., will sail on the *S. S. Republic* on March 31st to take charge of the American Churches in Europe. During his absence Bishop Overs will take Bishop Brent's appointments in the Diocese of Western New York.

A FILIPINO CONVERT

AT ZAMBOANGA, a mission station in the Philippines, the missionary and his wife have taken into their household a young girl from the Tirurai tribe, the first of the tribe to venture out of the very primitive conditions of her pagan home. She has had some schooling, and is to be trained so that she may return to her people and prepare them for baptism, teach Church school classes, and instruct the women in nursing and the care of children, matters in which they have only most primitive knowledge. Her name is Augustina Cariaga. A second girl from the tribe, Balbina de la Cruz, is receiving preliminary instruction and doing practical work in the hospital, looking towards a possible course in the Nurses' Training School, perhaps to be the first Tirurai nurse. The Bishop confirmed Augustina during the summer, and received Balbina from the Roman Church. —*Missionary Review of the World*.

THE LARGE revolving globe exhibited at Wembley by the British and Foreign Bible Society, and bearing the names of over 560 languages in which the Society publishes the Scriptures, has been offered to and accepted by the Swedish Missionary Society for use at its mission school at Liding's, near Stockholm.

NEWS IN BRIEF

COLORADO—The eight junior chapters of the Brotherhood of St. Andrew in Denver have been formally organized into an Assembly, and committees have been appointed for programs, recreation, and extension. The parishes having branches are St. Barnabas, St. John's, St. Mark's, St. Andrew's, Ascension, All Saints, St. Thomas, and St. Peter's.

EAST CAROLINA—A conference of the rural clergy of the Diocese has been called to meet in St. Paul's, Greenville, on April 7th. The speakers invited include Bishop Darst, Mr. S. H. Hobbs, of the faculty of the University of North Carolina, and the Rev. B. E. Brown, rector of Calvary Church, Tarboro. The conference is to meet under the auspices of the diocesan department of Christian Social Service, of which the Rev. J. N. Bynum, of Belhaven, is chairman.—Mr. Lewis B. Franklin, vice president of the National Council, recently spent several days in the Diocese conducting conferences in the larger parishes. Clergy and laity were all invited to the conferences, and many of them were reached. Mr. Franklin aroused great interest in the Church's Program. The conferences were held under the direction of the Rev. W. R. Noe, executive secretary.—The Church in East Carolina was recently enriched by a gift of \$50.00 from the Rev. J. N. Bynum. This came to him under very unusual circumstances. A man paid Mr. Bynum for a nine-dollar hat that was purchased from the latter's grandfather fifty-six years ago. He had discovered that the bill was unpaid, and calculated that \$50.00 would settle it.—Friends in the Diocese rejoice in the news that Miss Venetia Cox, a missionary in Hankow, China, is recovering from a serious attack of pleurisy which she suffered over there. She is a daughter of Mr. and Mrs. B. T. Cox, of Winterville, N. C.—Emmanuel Church, Farmville, which has for some time been making plans for the erection of a parish house, is now to add to its proposed building plan by the erection of a rectory.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, conducted a very successful preaching mission in St. James' Church, Wilmington, N. C., during the week beginning March 14th.—Mrs. John Hartley, wife of the rector of St. Mary's Church, Kinston, has been seriously ill in a Kinston hospital for several weeks. She has gone with Dr. Hartley to Asheville where it is hoped that her recuperation will be rapid.

FLORIDA—The eighty-third annual Council of the Diocese of Florida is called to meet in St. John's Church, Tallahassee, May 11th and 12th. The Woman's Auxiliary will have its diocesan meeting at the same place and time. The convention of the Daughters of the King will be on May 10th.—The second annual convention of the Young People's Service League of the Diocese will be held in St. John's Church, Jacksonville, April 16th and 17th. The annual convention of the Church schools in the Diocese will be on the 17th at the Church of the Good Shepherd, Jacksonville.—A new schedule of missionary stipends has been adopted in the Diocese with a minimum living of \$1,500 for a single white clergyman, and \$1,800 for a married priest.—The Diocese is glad to welcome home again Mrs. Juhan after her recent illness and six weeks' absence in Selma, Ala., her old home.—Progress is reported in St. Mark's Church, Palatka. A \$5,600 Odell organ has been installed. Mr. Thomas Mellon has given St. Mark's four new windows, one a memorial of Bishop Weed and one of the Rev. Charles S. Williams, nine years rector of the parish. The present incumbent is the Rev. Guy H. Frazer.—Much interest was manifested in the meetings that were held at various points in the Diocese by Mr. Leon Palmer in the interests of the Brotherhood of St. Andrew, and by Miss Laura Boyer, national educational secretary, in the interests of the Woman's Auxiliary.—A silver Communion Service was presented as a memorial to Bishop Weed by the chapter of the Daughters of the King to St. Philip's Church, Jacksonville, the Rev. W. M. Parchment, rector.—St. Mary's Church, Jacksonville, the Rev. Charles W. Frazer, rector, is rejoicing in the payment of mortgages freeing from debt the church and rectory.—The Rev. Carroll Lund Bates, rector of St. Luke's, Live Oak, and of St. James', Perry, will, immediately after Easter, devote his entire time to the first named congregation. This will necessitate his severing his official relations with the people at Perry, much to the regret of this little band of faithful and devoted people. They are most fortunate, however, in being able to secure as *locum tenens*, for a period of several months, the Rev. Carroll L. Bates, Jr., of the Diocese of Western New York, a son of the present rector of St. James'. Young Mr. Bates will take charge of the congregation at Perry shortly after Easter.

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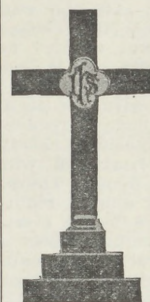
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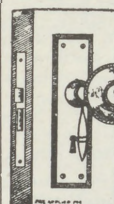


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INDIANAPOLIS—The Rev. H. R. Hole, rector of St. John's Church, Bedford, Ind., has accepted an invitation to take the services at the Church of the Advent, Indianapolis, on the last three Sundays in June, in the absence of the rector, the Rev. C. W. Bispham.

KENTUCKY—The third of the series of special united Lenten services was held on Friday, March 5th, at Calvary Church, Louisville, at which the Rev. Frederick G. Budlong was the preacher and the offering was devoted to the Bishop's Fund. Mr. Budlong was also the speaker at the noonday services all of the first week in March.—Immediately preceding this meeting was held the third of the special united meetings of the Woman's Auxiliary at Calvary Church when a very interesting paper on The Church's Program for Alaska was read by Mrs. Henry Tilford. Miss L. L. Robinson spoke briefly but delightfully carrying her hearers back to the 1892 Triennial in Baltimore and the first United Thank Offering, at which Convention the Church Missions House was definitely proposed. The address led up to the Missions House Chapel and its present need for repairs and renovation for which purpose the offering of the afternoon was devoted, amounting to almost \$50.—The noonday services at the Brown Theater, Louisville, reached their highest point of the present series the week of March 8th. The Rev. S. S. Marquis delivered a masterly series of addresses on Fundamentals of the Faith. Dr. Marquis was also the special preacher at the united service held at the Church of the Advent on Friday afternoon.—The fourth of the series of special united meetings of the Woman's Auxiliary was held at the Church of the Advent, Louisville, on Friday, March 12th, when an address on The Church's Program for China, was delivered by Mrs. Margaret Proctor Smith, a former Louisville woman and member of the Auxiliary who has spent the past year teaching in St. Phoebe's School in the Hankow District and who was therefore able to give many personal touches and experiences. The offering was devoted to the Kuling School after a special appeal had been made for it by Miss Winston, the diocesan treasurer.—In accordance with a custom of many years, the Cathedral Choir is rendering one part of Gaul's passion music at choral evensong on the Sundays in Lent and will sing this work in its entirety on Maundy Thursday evening, the twenty-second annual rendition. The choral evensong is radiocast every Sunday now instead of twice or three times a month as formerly, and favorable comments on its reception are constantly being received from various parts of the country.—The stage of Dudley Memorial Hall in the Cathedral House has been arranged like the chancel of a church to assist the Church school in reverence and worship in its opening service. The altar from the old Christ Church has been erected with the old altar hangings and cross. Various memorials have been added in the shape of a white dossal given by two of the teachers, Miss Pargny and Miss Proehl, a linen altar cloth beautifully embroidered given by Miss Grunder, book marks given by Miss Amy Healine, and a pair of brass vases given by Miss Ward, in memory of Miss Nellie Ward.

LEXINGTON—The Very Rev. Edgar Jones, dean of St. Paul's Cathedral, Cincinnati, Ohio, is conducting an eight day mission in Trinity Church, Covington, Ky., from March 14th to March 21st. Classes in instruction and personal religion will be held each day and at night the special note will be evangelical sermons.—The Council of the Diocese has accepted the gracious invitation of the rector and congregation of the Church of the Good Shepherd, Lexington, Kentucky, to hold the thirty-second annual meeting with them on Tuesday, February 15, 1927.

LEXINGTON—The year 1925 was the banner year in the Diocese for confirmations, 203 were confirmed, the largest number in the history of the Diocese.—The Bishop of the Diocese consecrated the chapel of St. Peter's Church, Paris, Ky., on March 25th.—The many friends of the Rev. George H. Harris, of Versailles, Ky., will be glad to learn that he is very much improved in health. Mr. Harris has been very ill for some time.—The Bishop of the Diocese with Judge Chalkey, of Lexington, Ky., held service in Trinity Church, Danville, Ky., on February 28th, and after the service met, in a joint meeting, the vestry of Trinity Church and the church committee of St. Philip's Church, Harrodsburg, Ky., relative to the calling of a clergyman for these places.

MAINE—The removal of the Very Rev. Edmund R. Laine, Jr., from the Diocese has caused a vacancy in the Standing Committee, of which he was the president. The reorganization of that body has taken place with the following officers: the Rev. Canon Ernest A. Pressey, president; Mr. Henry V. B. Nash, secretary, other members being: the Rev.

Charles M. Tubbs, the Hon. John F. A. Merrill, and president Kenneth C. M. Sills, LL.D. The election of the remaining member will be left to the diocesan Convention.

MILWAUKEE—At Christ Church, Eau Claire, a large new window picturing the Transfiguration will be installed immediately after Easter. The window is the gift of Mrs. Jessie McIntire, in memory of her mother, Mrs. Carson.—The Gillette Rubber Company of Eau Claire has taken over a broadcasting station and arrangements are now being made for the broadcasting of Sunday services from Christ Church. It is hoped that the first service to be put on the air will be on Good Friday night when the choir will sing the oratorio Out of the Darkness.—Trinity Church, Baraboo, has been greatly improved by the installation of new lighting fixtures. Soon after Easter the interior of the church is to be redecorated.—The building campaign of St. Andrew's, Madison, is moving slowly and satisfactorily. On Easter Day the gifts will be dedicated at the altar. To date, twenty-four pledges have totalled one half of what is needed. There is reason to expect about sixty pledges so the twenty-five thousand dollars will probably be pledged.—At St. Paul's, Beloit, a study class of about twenty-five men has been meeting every Tuesday evening during Lent, to discuss the problems of the Church. Subjects under discussion have been Revision of the Prayer Book, Organization of the Church, What Men of the Church Can Do For the Parish and the Community.

NEVADA—It is expected that the ground will be broken within the next few weeks for the construction of the new Trinity Memorial Cathedral in Reno. The response to the appeal for funds has been most gratifying.—Work has recently been re-opened at Goldfield. The vicar of St. Mark's, Tonopah, has started regular monthly services there. A request has been made for him to start a Church school there. Goldfield has one of the most beautiful churches in the state, but the common problem of the mining camp is true of this community, which now has some 800 people, and used to have 25,000 during the "boom days."—It is with regret that the District is to lose the Rev. Dr. Henry C. Collins, vicar of St. Paul's Church, Sparks, who has taken up work in Maryland. The change was due to Dr. Collins' physical condition.—Bishop Moulton is spending the Lenten season assisting the Bishop of Pennsylvania. This is a happy arrangement, when one remembers that the first Bishop of Nevada, Ozi Whitaker, became Bishop of Pennsylvania.—A small four-page monthly paper, the *Prospector*, has made its appearance as the official diocesan paper.

NEW MEXICO—St. John's Cathedral, Albuquerque, is to receive a fine memorial window from the studio of James Powell and Sons (Whitefriars), London, the subject being Hope with a beautiful background of ornament, and below a predella of the Resurrection. This window is now in the course of construction and will be installed the coming summer.

NEW YORK—The Church of the Ascension, Mount Vernon, the Rev. Melford L. Brown, rector, is to have placed shortly a stained glass window, the subject being the Blessed Virgin and Christ Child. On either side of the figure are two angels bearing a scroll with the word Emmanuel on it, and below cherubs who hold the inscription. This window is given by a devout member of the congregation and is the work of James Powell and Sons (Whitefriars) London, England.

PITTSBURGH—The Lenten noonday services at Trinity Church, Pittsburgh, are really a diocesan enterprise, being under the auspices of the local assembly of the Brotherhood of St. Andrew. They have been well attended this year, with the numbers increasing as the season advances. The preachers listed are the Bishop, the Rev. Churchill Gibson, Lexington, Va., the Rev. Philemon Sturges, D.D., Providence, R. I., the Rev. F. S. Fleming, D.D., Chicago, the Rev. Frank H. Nelson, D.D., Cincinnati, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, the Rev. Dr. P. Kammerer, of Trinity Church, the Rev. Messrs. Tage Teisen, of Kittanning, J. R. Moodey, of St. Andrew's, Pittsburgh, Rodney Brace, of St. John's, Pittsburgh, R. H. F. Gairdner, of Trinity Church, Washington, Pa., Gilbert Good, of Connellsville and F. C. Lauderburn, of Trinity, Pittsburgh.

SOUTHERN VIRGINIA—The Rev. E. Ruffin Jones was instituted rector of St. Andrew's Church, Norfolk, Va., Wednesday night, March the 17th, by the Rt. Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia. The Rev. Mr. Jones recently accepted the call to St. Andrew's from Old Bruton Church, Williamsburg, Virginia.

SOUTHWESTERN VIRGINIA—The Rev. Beverley M. Boyd, rector of St. Thomas' Church, Abing-

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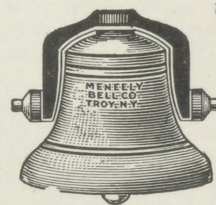
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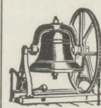


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don, was recently appointed chaplain of the Virginia Division of the American Legion. About two years ago this position was held by another clergyman of this Diocese, the Rev. Dr. J. M. Robeson, of St. Paul's, Lynchburg. The Rev. Mr. Boyd has also been elected a delegate to the Rotary District Convention which will be held in Nashville, Tenn., March 25th and 26th. At the convention he will represent especially the boys' work being done by the organization.—The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York City, has presented forty-four volumes on religious subjects as the nucleus of a library to be used in connection with the work among the students of the Virginia Polytechnic Institute at Blacksburg. Some of these are from his personal library, while others he purchased from the Gorham Press according to a selection made at his request by the Rev. J. Manly Cobb, rector of Christ Church, Blacksburg. During the year 1924 Mr. Cobb assisted in the work of Dr. Silver's parish while taking a special course at the General Seminary.—At its recent meeting the Executive Board of the Diocese elected the Rev. Devall L. Gwathmey to fill the vacancy on the Board occasioned by the resignation of the Rev. Dr. Block. Mr. Gwathmey, who is rector of St. John's Church at Wytheville, has served in this capacity before and is exceptionally well informed on general conditions in the Diocese. He is also a member of the diocesan Department of Publicity.—Deaconess Blanche Adams (The Little Deaconess) of St. Andrew's Mission, Keokee, has recently spent some time as the guest of the Rev. Dr. and Mrs. W. G. Pendleton at Virginia Episcopal School, Lynchburg, and is now visiting the Bishop and Mrs. Jett at the Episcopal Residence, Roanoke.—Mrs. William Wilkins, the very efficient worker in charge of the missions in Wythe County, is visiting friends in Michigan. Each year, for some time past, Mrs. Wilkins has made this trip and on each occasion she has been asked to address various branches of the Woman's Auxiliary in Michigan on her work in Virginia. These addresses have aroused a good deal of interest and this has resulted in valuable assistance being rendered in a number of ways to Mrs. Wilkin's work by the Woman's Auxiliary of Michigan.

WESTERN NEBRASKA—St. Alban's Church, McCook, the Rev. J. C. Ferrer, rector, has had a year of splendid success. The total receipts from all sources were twelve hundred dollars over the previous year. Part of this amount will be set aside for a building program. St. Alban's Church school has had a remarkable growth in 1925.—The latter part of January, Bishop Beecher attended a meeting at Scottsbluff of the "Japanese Americanization Society." This organization is composed of Japanese men who are anxious to learn how to become Americanized. One of the chief purposes of the society is to encourage a kindly feeling between the Japanese farmers and their American neighbors. Mr. H. Kano, the president of the organization, is a graduate of the Imperial University of Japan, and a post-graduate of the University of Nebraska, in the department of agriculture. In February, 1925, Mr. Kano began his work as a lay-reader among the Japanese farmers and is doing a remarkable work. Sunday afternoons he conducts a service in one of the farm homes where people gather to sing hymns, pray, and hear the Gospel message. Bishop Beecher says that on his first visit among these people, he "had the privilege of baptizing nine adults and two infants."

WESTERN NEW YORK—To stimulate interest in the Church school Lenten offering, the Buffalo Church Extension Society has offered three banners to be awarded to the school having the largest per capita offering, the largest total offering, and to the school showing the largest increase over 1925 in its per capita offering. The competition is based upon the registration of the Church school as of Ash Wednesday. The Rev. Mr. Predis has charge of this and the contest is open to all the schools of the Buffalo District.—A meeting of the Church Service League of the Diocese was held in Buffalo, on March 10th. The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the Diocese, presided and eleven members were present. The reports of the various committees were received and plans were made to present the work of the Church Service League and a proposed program for the Diocese at the meeting of the diocesan Convention in Rochester this coming May.—St. Thomas' Church, Rochester, is preparing to celebrate its centennial on the second Sunday after Easter, and St. Thomas' Church, Bath, will celebrate the organization of the parish which took place one hundred years ago, on the 15th and 16th of May.—Mr. Eversley Ferris, son of the Bishop Coadjutor and Mrs. Ferris, who is now finishing his senior year at the General Seminary

will be ordained deacon in Christ Church, Rochester, on Trinity Sunday. He will spend the year following at Oxford University.—The Rev. Rush R. Sloane, rector of St. Mark's Church, Newark, has just been elected chairman of the Wayne County chapter of the American Red Cross. He is also president of the Wayne County Ministerial Association.—In compliance with the request of the National Council of the Church Mission of Help, Western New York is arranging for a quiet day on March 27th, the Saturday in Passion week, and also the Saturday nearest the Annunciation. It is hoped that all Church people interested in social service of any kind will meet for their own spiritual refreshment and strengthening, and for consideration of the spiritual value of their work. The quiet day will be held at St. Andrew's Church, Buffalo, and the conductor will be Bishop Ferris.—Christ Church, Rochester, is holding a most successful mission study class on Monday afternoons during Lent. The leader of the class is Mrs. I. V. A. Snyder. The speaker at the noonday service for the week of March 7th was the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.—St. Thomas' Church, Bath, has recently received another \$1,000 to be added to the endowment fund, the gift of Mr. William Hodgman from the estate of his sister, Miss Jeanette Hodgman.

WEST TEXAS—At the visitation of Bishop Capers to St. John's Church, San Antonio, the Rev. J. S. Budlong, rector, last month, he confirmed a class of thirty-six, and received six adults from the Roman Church. Twenty-five years ago this struggling little parish had less than fifty communicants, and its annual income was a trifle over \$300, the property being estimated at a value of about \$4,000. Today it has a new church, a remodeled parish house and rectory, all valued at \$22,000; 175 communicants, and 115 Church school pupils.

MAGAZINES

MR. MASTERMAN, in an article in the February *Contemporary* on The Political Outlook, gives an interesting account of the chief personalities in the present House of Commons. Of the Tory Front Bench, he says, "their big 'draw' is, of course, Mr. Winston Churchill. But although his repartee is as good as ever, his exercise of the arts of oratory as strong, his good temper and his power of epigram and unexpected sally beyond praise, I am afraid he has steadily descended in reputation during the last ten months, and, unless something remarkable happens during the coming session, is destined to descend still further." This is due to his ambiguous stand on protection. If Mr. Baldwin were to die, Sir Austen Chamberlain "would probably be chosen Prime Minister, but he would be chosen without enthusiasm." He possesses "a complete lack of distinction in thought or phrase, the woodenness of outlook and the curious dreariness, which for his first half-year as Foreign Secretary caused everyone to vote him down as a failure." "As for the labor Party . . . it would get rid of Mr. McDonald if it could find any suitable substitute. Mr. Snowden is obviously its most capable orator, but his speeches are disfigured by extreme length and extreme bitterness." Of the Liberals, Lloyd George, Sir Alfred Mond, Mr. Runciman, and Captain Benn are four of the ten best speakers in the House.

So IMPRESSED has the rector of St. Stephen's Parish, Wilkinsburg, Pa., been with the reading of *A Parson's Handbook*, issued by the National Council, that he has secured twenty-five copies, sending one, with a personal note, to each of the eighteen men comprising the vestry and auxiliary vestry, and also seven other picked men, asking them to read the same carefully. Several have already done so, and have expressed their appreciation of this ably written, pointed, and comprehensive production.

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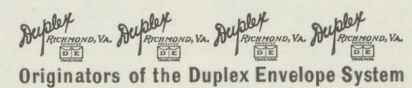
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No. 38. OFFICES OF INSTRUCTION. These were tentatively adopted by the last General Convention but have not yet been ratified and may not, therefore, be claimed as authoritative. Many have expressed a desire to try them out in practice, as they would use other forms of catechetical instruction, and they are therefore made available for the purpose. Price 6 cents.

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