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The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 15, 1926

No. 3

Peter and Pan

EDITORIAL

The Approach to Faith

BY THE BISHOP OF CENTRAL NEW YORK

The American Farmer and the Church

BY THE REV. THOMAS M. BAXTER

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Vol. XCI

MAY, 1926

No. 5

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THE CHURCH is not the preacher's business any more than the government, or the public schools, or the health department. It is everybody's business. It is a gathering of men and women to stand for good things in the community and—by their mutual help—to work more effectively together than they could work apart. As a clergyman, I call on the good citizen who remains outside the Church, and I say: "I need you. We're working with an institution called a Church, which is nothing more nor less than an organized ideal. Because of its influence your home is safer, your business is more successful, your children have a better education and a better chance. I don't own it; it's yours as much as mine; for you—as much as I—are a son of God. Come on with me and help to make it better."—*Dr. William E. Barton.*

EDUCATE men without religion, and you make them but clever devils.—*Duke of Wellington.*

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VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 15, 1926

No. 3

EDITORIALS & COMMENTS

Peter and Pan

IT IS a curious pairing of names, when you come to think of it—Peter Pan. We are used to it, but it is odd nevertheless. It would seem base and brutal to prose along stodgily about anything of the exquisite loveliness of the Peter Pan story, but—well, Peter was his Christian name, we may suppose. The other characters regularly call him Peter, especially when they want him to be domestic and educated and civilized, and to show some signs of growing up; but he is Pan all the while, and that is why he won't grow up and be domestic and educated and civilized. He is pre-human and natural, and with all his fairy magic he entices us to believe his picture of young nature as clean as pure air, as fine and spiritual as sunlight. And if he has carried us off our feet and had his way with us for the moment, so that we have clapped our hands in profession of our faith when he asked us, "Do you believe in fairies? Do you believe?" then for the moment we have had the ecstasy of mystical Pantheism. And perhaps he is *Peter Pan* because this is not mere Pantheism but Peter-Pan-theism, the mystical and supernatural view of nature herself.

One of the fruits of the spirit of civilization—and of actual Christianity, some would say—is a frequent hankering to go "back to nature," to a more or less mythical Arcadia, to the "Greek spirit" (perhaps equally mythical), to something of the Praxiteles' Faun idea, to a pseudo-paganism which will set free the beautiful natural impulses of our humanity (*pseudo* beyond a doubt, because real paganism was intensely supernatural and quite full of religious inhibitions and taboos). People gloat and congratulate when somebody gives up an exacting supernatural way of life and yields to the pull of nature, and "earth has found her child again."

NOW we Christians should be quick to sense the wholesome soundness of a recourse to nature. Again and again we find we can save our souls best if we take them out into the country, saturate them with the sweetness of out-door nature, and let the wind blow through them and the sunlight purify them. Over and over again we get a better grip on the meaning of the doctrines and practices of our religion when we see them as deep-rooted in nature. Thus we feel certain that the doctrine of original sin is ever so much more true to the facts of nature than a belief

in absolute moral freedom; vicarious sacrifice is much more natural than strict retributive justice in which every one gets just what he deserves; the Trinity seems to be more appropriate to this multifariously social universe, as its Source-Reality, than any absolutely single and sole Person could be. Our religion, whatever it may look like in some details, is certainly not, on the whole, a flying in the face of nature, or a flying away from it either. And we need not sneak away from Mother Church on tiptoe if we want to visit Mother Nature.

Yet we do sneak away, and it may be that we enjoy it all the more, for the moment, because it seems so delightfully unlawful. Middle-aged people often feel an urge to go back to childhood, and sometimes they symbolize this in parties, masquerades, or some such thing, in which they do play at being children—play at playing. There are no psychological measurements as yet to determine just how satisfying this actually is to them. Perhaps they get enough hilarity out of it to make up for their loss of prestige in the eyes of the real young people.

SOME years ago an English company came over here with a charmingly absurd musical farce called (if we remember rightly) *The Arcadians*. If you saw it, you will remember the grotesque figure of "Sweet Simplicitas," the elderly leader of a group of jaded folk who sought refreshment of life in an idyllic rusticity, his upper anatomy dressed in the habiliments of London society, the rest of him dressed more or less as Pan might be; you remember the ludicrous confusion of sophisticated London and would-be-unsophisticated "Arcadia." When we Christians, in a certain weariness of the disciplined spiritual life, listen too complacently to the ingratiating pipes of Pan, as we so often do, we may only make ourselves ridiculous, as an "old grad" who comes back to college and tries to act like a sophomore again sometimes makes himself ridiculous to other old grads and to real sophomores as well.

In dead seriousness, though, nature-worship may have a ghastly effect upon those who go over to it. Mr. Stephen McKenna has written a powerful tale, *The Oldest God*, about an ill-assorted set of English and American people who are collected at Nateby Castle for "an old-fashioned English Christmas." Most of them have experienced life thoroughly enough, and are not

optimistic about it. On the first day, trying not to be too hopelessly bored, they begin to discuss why Satan is pictured with cloven hoofs.

"I suppose the devil is a relatively new conception," began the professor; "he is the creation of Christianity, which is among the most recent of the world's worships. . . . Before Christ could be accepted, what was the antagonist to be overcome? Not a clearly defined pagan god . . . but the soul of the pagan world . . . when they had wrestled with Mithras and Osiris, with Zeus and Aphrodite—the sophisticated gods of cultured peoples—they had to wrestle with something older and stronger still, the spirit of wild nature, which simple folk had personified as Pan. He was the oldest god. When they were bidden to worship a Christ whom they had never seen—in those days, even, an emaciated, tortured, dying Christ—these simple folk must have found far more real the Pan by whom on mild nights in spring they had all of them been possessed And, when primitive art tried to represent Satan, the tempter whom Christ had resisted but who lingered on to try the strength of Christ's followers, he was painted under a guise that all knew. Wild nature. Pan. . . . So Satan was given Pan's tail and horns, his cloven hoof That's the theory that occurred to me," the professor ended diffidently 'Christ and Pan. You may express the conflict between them as a conflict between asceticism and nature.'

So of course several of the guests begin to think and talk about how fine it would be if Pan were in power now. They view civilization and Christianity as such total messes that they are willing to try anything: they pass a vote of "no-confidence in 'civilization,' no-confidence in 'progress,' no-confidence in the blessings of revealed religion," and a sort of experimental vote in favor of Pan.

We must omit all the rest of the story, except that as they welcome the spirit of Pan they become possessed by him; dreadful brutalities follow, until a more saving disillusionment than their disillusionment over Christianity comes to them, and they see that being possessed of Pan is the same thing as being possessed of the devil A sort of Faust-story up to date. It would have been much nicer if these people had gone, before their house-party began, to see that musical farce, *The Arcadians*.

FOR nature-worship, as an ethic, has a dire effect when taken up by the sophisticated, the civilized, the conventionalized, the Christianized. For such people to revert to the Pan-cult is really to drop far down below Pan and nature. The Law *has come*, to make some things, which were natural, sinful. Once you give assent to the Law that it is holy and righteous and good, you cannot go back without sin. Once aware of the supernatural, and of its imperious demand for a re-ordering of life in its interests (if that be asceticism!) you cannot go "back to nature" altogether without a Fall. Once aware of personal relations and values, you cannot go back to the impersonal without guilt. Once aware of Christ, you cannot go back to Pan without treason. Once you get to believe in a Divine Presence in a place, you cannot treat that place as an Arcadia without sacrilege; and that applies to the human body when it has become a temple of the Holy Ghost. And so, to those who have come into relations with God, Pan has a cloven hoof, like the devil.

But the Rock on which Christ built His Church, while doubtless it rested quite solidly on the great earth-basis, the vast, generous, supporting strength of nature, had an upward lift as well as a downward push: it was something from which to reach high up

to dome and tower and spire. Peter the fisherman was no mere suicidal ascetic; he was human, all too human. But when he was called to his apostolate, as one built into the work of God for saving and sheltering all the flock of Christ, then he was something that could not amiably revert to type ("I know not this man," "I go a-fishing") without a ruin. As a matter of spiritual sculpture, you can take an image of Pan and chisel it into an image of St. Peter, but you cannot take an image of St. Peter and chisel it into an image of Pan: you would spoil the St. Peter, to make a very poor Pan.

Christians are practically hopeless as material out of which to make satisfactory pagans.

WE regret to learn from the daily papers that the Dean of our Cathedral in the City of Mexico, the Very Rev. H. D. Peacock, has been arrested on charges connected with the anti-religious laws of that land. We are too uninformed on the subject to make comment intelligently; but the fact that the Dean is, if we understand aright, a British subject, and appealed for protection to the British consul, may be somewhat of an embarrassment to us. The fact itself is not strange, for the Mexican Cathedral was founded by English Churchmen as a chapel of their own faith for English residents in the Mexican capital long before our American missionary district was formed; but under the strained relations which exist between the Mexican government and all religious organizations, we believe that it might be wiser for appointments of non-Mexicans to ecclesiastical positions to be confined to American citizens.

We know nothing of the circumstances pertaining to the arrest, and shall be anxious to learn what they are. In any event, we say emphatically at the outset that we desire no intervention from the United States government, be the facts what they may. Our American mission, and all its workers, assume the risk of remaining in Mexico under present conditions for themselves and must not rely on the power of the government to keep them there.

And certainly we desire no intervention by the British government. Whatever Christ Church was originally, it is now the Cathedral of an American missionary district, and its officials will be well advised if they recognize no other allegiance than that to the Mexican civil government and the ecclesiastical administration of the American Church.

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A GRACE

To be sung at parish gatherings, etc. Tune: Any L. M. tune; suggested, Old Hundred.

As by Thy grace and mercies, Lord,
We gather at our social board,
Our praise and thanks to Thee ascend;
Our bodies keep, our souls defend. Amen.

JACOB PROBST.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE not found a book so well worth reading among those newly published as Lord Charnwood's *According to Saint John*. It is clear, sensible, scholarly, with a scholarship primarily literary rather than technical; it takes account of all facts newly discovered, but it does not lose its hold on all facts which the Church has known for nineteen centuries. Lord Charnwood is frank to concede that he assumes the honesty of the earliest writers on St. John; and he does not start from some preposterous hypothesis and twist everything to accord with that. I had marked several passages to quote; but the number soon grew so formidable that I am practising a self-denying ordinance. Two must be allowed me, however. Commenting on the endeavor of two or three professors in England (and America, though I am quite sure he never heard of the Americans!) to discredit the Eucharist as an ordinance of our Lord, he says:

"I do not think that I am now in the least shocked or wounded by attempts to explain away the origin of the Eucharist; but perhaps I ought to be quite frank and confess that they strike me as one of the silliest pursuits that have ever entertained Reverend and Very Reverend minds."

Then, turning from such absurdities, he sums up as follows:

"I find myself, somewhat to my surprise, a very ordinary Christian in my beliefs. It has ceased to be a matter of doubt to me that there is a living God; and simultaneously with the passing of that doubt, I have come to believe that the nature of that living God was revealed to man in Jesus Christ."

Hilaire Belloc, treating of the same subject in *The Cruise of the Nona*, is breezier, but not the less satisfactory to one who has grown impatient of the threshing of chaff which is counted for "sound scholarship" in certain quarters today. Let this illustrate:

"There is one type of this false academic authority which has spread over historical work like a fungus, and particularly over the discussion of the early Church. It is the paying of deference to a man's authority on things which have nothing whatever to do with his scholarship, and which are mere creatures of his imagination, of as much and as little value as similar creatures raised by any wholly illiterate layman. It is in the matter of the Gospel of St. John that this rubbish has accumulated its most monstrous heaps. A great scholar like Wernle (I suppose he was a great scholar; I am no judge, but I am assured by other scholars that he was so, and I must take it to be true) has authority when he says, 'this or that passage is of the style and manner of this or that period.' Even so, his authority is limited by the authority of other scholars, and even so, it is as well that he should put forward, even for the uninstructed reader, some grounds for his judgment. But when we ventured to affirm that the exaltation of spirit shining through the Fourth Gospel can not be that of an eye-witness, his judgment is worth no more than that of a cook's boy apprentice, or a street scavenger. A man's power of judging the psychology of his fellow-men varies with capacities quite disconnected from scholarship in letters. My power to decide whether Boswell really knew Johnson (supposing there were no evidence besides the book itself) is based upon my knowledge of how men feel and act, and the difference between the way in which they talk when they are making things up, and the way in which they talk when they are bearing witness and recording a real experience. I may be right, or I may be wrong in my conclusion; but my powers of arriving at it have nothing to do with my powers of judging a text. Yet Wernle's empty guesswork, even when it is manifestly absurd, is treated with respect, and, what is exasperating, with special respect by the orthodox. The orthodox seem to feel, in approaching the skeptics, that they are dealing with superiors. It ought to be just the other way. The people who are in the tradition of Europe, who have behind them the whole momentum of civilization, who have humor and common sense as the products of faith, ought to approach their contradictors as inferiors.

"It is certainly so in the case of this Gospel of St. John. A man who denies its apostolic authority, and who comes forward with a disconnected mass of guess-work, scrappy particularisms, and odd conjectures, should be regarded as the incongruous disturber of a judgment upon which millions of men through centuries had preserved a firm conclusion. It is true that even the widest tradition, the largest body of mature judgment, must listen to any objection and weigh it. To refuse that is to deny the rights of human reason. But it is monstrous that the sound, admitted, fixed, concluded thing, the heritage of the human race, should be put on its defense, and that any assault on it should be supported by a predisposition to accept any conclusion so long as it be novel.

"We are accused of a bias in favor of accepted truth. We should reply that our opponents have much worse bias against. They say we begin by desiring to find witnesses to Jesus Christ. It is true. But they begin with a fierce desire to destroy the evidence to Jesus Christ. Make them come out with their proofs; accuse them roundly of humbug. Laugh at their provincial rejection of the marvelous. Unmercifully

ridicule their lack of proportion; their ignorance of the human mind; their failure to taste tradition. Rattle them. Believe me, in battle you must be fierce. The louder the victim's cries the nearer you are to victory."

I WONDER which is more interesting, the life of a hero or of a villain. When both characters are combined, and one endeavors to dissect each out from entanglement with the other, the attempt is surely worth consideration. I have just finished reading the new life of Aaron Burr, by Samuel H. Wandell and Meade Minnegerode; and I confess myself puzzled. Much new material has been found, besides what was familiar to all students of American history; and the result is curiously indecisive as to the character of the subject, at least in his earlier years. A man of singular charm of person and intellect, a brilliant scholar, a gallant soldier, a successful politician, just missing the Presidency; yet always under suspicion of disingenuousness, ready to fault others who inspired more confidence, embittered by their distinctions; prodigal with money, even while his debts were unpaid; an adoring father of a paragon of daughters, yet a man of unbridled sensuality, far beyond what might have been tolerated in those days; victim of Jefferson's jealousy, profiting by Marshall's judicial integrity; dreaming of disunion and of conquest; living in exile and penury, returning stealthily to his own country to die after years of worse than oblivion: who can sum up his character adequately? Not I.

His fault in the matter of Alexander Hamilton's death has been overemphasized, I think. The custom of the day approved of duelling; and Hamilton was not free from blame in that. Tragic as was the outcome, and great as was the loss to America and the world, one is at least bound to ask whether so much would have been heard of it had Burr fallen by Hamilton's shot, fired first.

Blennerhasset, too, is shown in a very different light from that cast upon him by the rather smoky rhetoric of William Wirt, in a passage to be found in all school "speakers" of an earlier generation. A voluntary exile from Ireland, because he had contracted an incestuous marriage, he seems a rather snobbish person, ready to fall in with anything which promised returns of increased dignity, and taking Burr's fantastic humor as literal truth. It is interesting to recall the fact that Andrew Jackson always believed in Burr's innocence of any form of treasonable plotting.

When one comes to consider the years of exile, and the absurd schemes, military, political, financial, which Burr urged upon friends and new (sometimes unwilling) acquaintances, he is led to wonder whether, after all, there can be a better explanation than that which our authors suggest, apologetically. There was a strain of insanity in Burr's blood; and sometimes it must have come out!

The whole story is unspeakably piteous; and the revelations of malice towards Washington, and envy towards other illustrious men, deepen the shadows. When the poor old man died, widowed, deserted by all his great friends, in a tavern, at fourscore years, he had really been for many years a living ghost; and the tombstone erected over his body in Princeton recorded nothing after 1805, though it was in 1836 that his troubled spirit had fled. If there is one lesson clearly taught, it is the absolute necessity of a supreme governing principle in life. Burr, with many gifts, and the skill to use them wisely, was unprincipled, and his name is held accursed. *Miserere, Domine!*

HERE IS a Church notice from Missouri. I wonder how much the "Profitess" got!

"Christ Church, Sunday and Wednesday 2, Sunday and Thursday 7:30, over store, 1302 a Wright St., one block north of St. Louis Ave., entrance back of the store on 13th St. All welcome.

"Rev. Hannah Peter's, Profitess and Devine Healer."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE HOLY SPIRIT IN THE OLD TESTAMENT

May 16: *The Sunday after Ascension Day*

THE CREATIVE SPIRIT OF GOD

READ Genesis 1:1-12.

IN the Old Testament the Holy Spirit "is the divine Energy which is the origin of all created life, and especially of human existence and the faculties of human nature. To its action are ascribed gifts of bodily strength and physical courage, as well as mental and spiritual capacities. More particularly it is regarded as the source of the gift of prophecy. The prophet is the man of the Spirit; the Spirit of God falls upon him, fills his mind, and speaks by his mouth; he finds himself at all times dominated by a spiritual force which comes from without and from above. Yet the prophets of the Old Testament lay no exclusive claim to the possession of the Spirit. Even the individual Israelite, though not a prophet, might become conscious of the presence of the purifying, uplifting power which he knew as the Spirit of God's holiness, the princely, supremely good Spirit which was working in the depths of his being."—*H. B. Swete.*

May 17

READ Exodus 31:1-11.

IN HEBREW religion generally, and especially in its earlier phases, the Spirit of God designates God in His active relations to men and the world. There are two ways of conceiving God; one of God in His essential nature as Being, eternal, self-existent. Of God in this sense, even though God is pure Spirit, the phrase the Spirit of God is seldom used. The other way of thinking of God is in His relationship to created life as the Giver of life, energy, and power in all its forms, and as inspiring and sustaining the manifold work of man. This activity of God the Spirit of God connotes. There is in the Old Testament no artificial restriction of the action of the Spirit of God to specifically moral or "spiritual" activity. The Spirit inspires the prophet, but it guides the hand and the eye of the metal-worker, the carpenter and stone-cutter, as in the case of Bezaleel.

May 18

THE SPIRIT AS THE PRESENCE OF GOD

READ Psalm 139.

WHITHER shall I go from Thy Spirit, or whither shall I flee from Thy presence?" Hebrew religion thought of God as being personally present in His world and among men. Sometimes the expression of the actuality of this presence verges upon anthropomorphism, as when God is described as walking in Eden in the cool of the day. With all its danger language such as that conveyed the conviction that God is not an absentee deity; it drove home that truth which is at the heart of vital religion, God's actual relationship to men. This presence, this near-by God, was often expressed by the term the Spirit of God. The prayer, "Take not Thy Holy Spirit from me," rises, then, not simply from the fear that we may be bereft of God's power, but from the desire that God Himself will be with us with all the strength and comfort of His gracious presence.

May 19

THE SPIRIT AS THE WISDOM OF GOD

READ Proverbs 8:1-36.

IN later Judaism we find a tendency to emphasize God's remoteness from the world as compared with the earlier Hebrew sense of His personal presence in it. It was perhaps the growth of the idea of God's holiness which led to a too exclusive insistence upon His transcendence. Whatever the cause, the effect was obvious in suggesting a void between God and the world, which as soon as it was created and recognized, had to be bridged. Men came to conceive of in-

termediaries between God and the world in the shape of the semi-personalized Will or Law of God, or of Wisdom objectified as an emanation or force from God. In the Book of Wisdom, where Wisdom and the Spirit are sometimes interchangeable words, the Spirit has thus become an energy from God, hypostasized and only partly personalized. It has lost much of its earlier suggestion of the immediate action of God upon men. Only in the New Testament does the Spirit recover the vitality of its earlier meanings, and as Power or Energy become filled with personal values. Of the Spirit of later Judaism we rightly use the pronoun "it"; of the Spirit of the New Testament we are constrained to say "He." The passage from Proverbs does not reflect altogether the later conception of Wisdom; it suggests how it came into being.

May 20

THE INSPIRATION OF THE PROPHET

READ Ezekiel 2:1-7.

THE most characteristic idea of 'the Holy Spirit,' even in the Old Testament, is that which especially identifies it with the divine process of redemption, which, if it is ultimately to become universal, runs as yet exclusively through the channels of the chosen people, Israel. It is the prophets who are the special organs of the spirit, and as the features of true prophetic inspiration become more and more distinct, the prophets appear as the instruments of a continuous self-revelation of God which is to reach its culmination in days to come. To be the scene of this self-revelation is the special vocation of Israel. The gift of the spirit is moral, and as such is sometimes spoken of as the normal agent in moral recovery. But on the whole it is thought of as at present the endowment of the prophets, but to be expected in the future in its fullest richness in the person of the Messiah or the Servant of Jehovah, and then to be poured out upon the whole of the redeemed Israel in the day of culmination, the day of the Lord."—*Bishop Gore.*

May 21

THE SPIRIT IN THE MESSIANIC DAYS

READ Isaiah 32.

SINCE the Spirit is the evidence of God's presence, and the manifestation of His energy, the outpouring of the Spirit is the special mark of the Messianic Days, when God will dwell with His people. The Spirit's work is here, as often elsewhere in these visions of the future, looked upon as God's redemption of the whole life, that phase of it which we call natural, as well as the moral or spiritual. All of life is to be transformed by a new gift of divine energy. There is no secular realm which escapes the Spirit's influence. Hence nature blossoms with new fruitfulness. All the conditions of human living, and all human relationship become more genial.

May 22

THE SPIRIT'S GIFTS

READ Joel 2:21-32.

THE Spirit's great work is the endowment of life, and the heightening of all its capacities. It is particularly the Spirit's work to illuminate the mind, and to open the eye to the meaning of spiritual realities. Isaiah had spoken of the Spirit as the Giver of wisdom and understanding, of counsel and knowledge. Jesus is to declare Him to be the Spirit of truth who leads into all truth. The prophet Joel is here thinking of the supreme revelation of the Spirit's power upon the day of the Lord as shown in the awakening of the heart and mind to the reality of spiritual things. What is to take place is the giving of a new judgment, and a new set of values. That is just what the life of the Spirit in our experience does effect. As we lay ourselves open to the influence of the Spirit, we grow in the power of discernment.

The Approach to Faith*

Modernism, Fundamentalism, and Reasonable Belief

By the Rt. Rev. Charles Fiske, D.D.,

Bishop of Central New York

THE theological confusion and religious unrest of America today is no new phenomenon. Its causes may be traced to problems and difficulties as old as Christianity itself; indeed, as to one problem, at least, coterminous with human thinking. Just how we shall come through the present conflict, just what readjustments of belief will be necessary, no one can safely predict; but that somehow we shall come through with surer faith is certain from all the experience of the past. A religious crisis is no new thing. We have been living through "crises" and standing at "cross-roads" for nineteen centuries.

The present unrest may be traced to certain general causes. The first is moral, the problem of evil, felt more keenly now than ever before, and forcing us to face the question as to whether it is possible to believe in a personal God who knows His children and cares for them. Then, if we may still hold such a faith, we are faced by another question: Has this personal God actually given us any revelation of Himself? Can we continue to accept as such a special revelation the scriptural records which were completely satisfactory to an earlier generation? Again, if there is a God, and if He has revealed Himself to men, is that revelation trustworthy in the form in which it has come to us, through human instruments? We know so much more of the laws of nature, that it is necessary to revise the Bible records in the light of this new knowledge, and we have learned so much about the development of religious belief, that we further ask: How is this knowledge to be reconciled with the Biblical record; especially, how is it to affect our attitude towards alleged miraculous interventions and special and extraordinary revelations from God?

These are old questions, new only in that the form they take varies with each generation. They present peculiarly pressing problems for us, because they are urged at a time when unrest is general. War left in its train shattered ideas and ideals as well as shattered nations and broken bodies; a violent break with traditions; rebellion against authority in every realm, intellectual, moral, and religious, as well as political. The younger generation approaches the problems of faith in a spirit of violent revolt, impatient of the halting explanations and cautious arguments of past experience. The problems all seem new to them, insistently pressing, aggressively troublesome. They want to know the solution and they want to know it at once. If they cannot readily find a satisfactory answer to their questions, they are prepared to "chuck the whole thing," and they "chuck it" without a single sigh of regret for the loss of what anxious souls of a former generation could part with only in agony. Prof. Clifford, in an earlier day, speaking of the loss of faith in a personal God, said: "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead. Our children, it may be hoped, will know that sorrow only by the reflex light of a wondering compassion." The present generation knows no wondering compassion, certainly feels no utter loneliness. Everything else has been thrown to the scrap heap, and nobody seems to worry lest religion go with the rest. The chief feeling is one of irritation at being made heirs to so messy a world as ours, coupled with annoyance that it has taken so long to cast away old inhibitions and taboos.

Finally: the problems are more difficult because of the background on which they are viewed. Nobody in these days—or nobody outside a few college professors—cares a hang about philosophy. The conflict between realism and idealism would be dismissed, if it were even considered, as Ronald Knox disposed of it:

"A philosophy student said, God
Must think it exceedingly odd
That this beautiful tree
Just ceases to be
When there's no one about in the quad."

Yet, whether we know philosophy or not, every one lives in an atmosphere of philosophic thought. And the present popular philosophy is a curious combination of Pragmatism and Bergsonism, with a substratic base of Hegel and Kant. It is a philosophy suspicious of objective reality and therefore ready to explain Christian truths and facts in terms of vague idealism. We shall touch on this later. For the present, it is enough to suggest that the modern attitude is much the same as that of Pilate, "What is truth?" Is there any absolute truth? What difference does it make anyway? The "man in the street" expresses his philosophy crudely: "That is true for me which I find useful and advantageous. Why worry, so long as it satisfies my needs?"

II

Let me take the three "problems" of faith again and show more fully their present insistence.

(1) Take the problem of evil. Of course it is almost as old as the everlasting hills. A great epic poem, part of the Biblical literature, sets forth vividly the efforts of ancient philosophy to wrestle with it. Job knew the problem. So did his wife, who shared his troubles—and lived with him while he suffered! The problem is as old as man himself; but never have men been as sensitive to it as they are today. The great war brought to a head doubts and difficulties that had long been gathering strength. The misery of the world, its sin, and suffering, and sorrow, became a very obsession. All the multiplied questionings that had troubled men's hearts increased a hundred fold during the great tragedy. Nor have the years since dispelled these doubts. The seeming helplessness of God was never more apparent than it has been since we began to strive for peace.

Even before the war these difficulties were coming to be felt more and more keenly. Science had given us a mechanical view of the universe, and the seeming heartlessness of nature made it hard to believe in a loving Creator. Nor was that all. Our study of social problems had filled us with dismay. The world seemed full of needless cruelty, crying injustice, glaring inequality. And the waste of life—never had it been so plain. Once men had accepted all this as God's will, His method of training them for some beneficent purpose, and so they could still feel that God was in His heaven and all must be right with the world. That attitude is no longer possible. George Tyrrell compressed into a single sentence the agonized questionings of a new age, when he said that "to believe that this terrible machine world of ours is really from God, in God, and unto God; that through it, and in spite of its blind fatality, all things work together for good—that is faith in long trousers; all else is faith in knickerbockers."

(2) Or, take the second problem. Protestantism, in rejecting an infallible Church, had substituted for this foundation an infallible book. The Bible and the Bible only was to be their religion. Religion was individual and personal, and amid life's troubles they sought comfort in God's Word. Their present distress is due to the fact that their faith in the Bible as such a present help has been slowly but surely undermined. Not that the difficulties of the Bible are new. They have always been felt, back in the days when one heard of "the mistakes of Moses," back still further when doubts were first breathed as to the morals of Palestinian warfare in the time of Joshua, or as to the possibility of Balaam's ass being an expert linguist, or of Jonah's whale being an early example of rather cramped living quarters, or of Joshua's ability to alter the constitution and course of nature and stay the movement of heavenly bodies. Yet in earlier days devout Christians

*An address given at a conference of Protestant ministers held at Utica, N. Y.

somehow managed to explain to their own satisfaction many puzzling Bible narratives.

Meanwhile the historical criticism began to suggest new difficulties, and the study of comparative religion discovered strange likenesses between the worship and faith of Israel and the surrounding nations. Gradually, before the mass of Christians were aware of the swift progress of the movement, the ideas of the professors reached the younger clergy, from them spread to the laity, and eventually the old Bible of their fathers became impossible as a manual of morals or a guide to faith. Some succeeded in finding a new Bible which to them was much more human and helpful than the old; but the great majority found themselves, first hearing with suspicion the new ideas; then unable to read their Bibles without the discomfort of facing the new problems; then in their distress ceasing to read the Scriptures at all; and, finally, completely upset in faith, because they had lost what they had been taught to regard as the very foundation stone of their religion. The Bible, as it once was, is gone. And since religion was based on the Bible, religion also has been going fast, once its foundations have slipped. Men based their faith on an infallible book, and now that the book appears to them fallible and faulty, their faith is hopelessly muddled.

(3) Again, the present generation is the inheritor of all the accumulated difficulties which have been piling up steadily since we came to know more of the universe as an ordered world, under the reign of law, in which experience assures us that there is nothing arbitrary or disconnected. Once miracles were put forward as one of the strongest proofs of Christianity; now, for many, they are a positive hindrance, a stumbling block to belief. Even for those who still accept them, they are no longer proof of their faith, they are at most the bulwark of an already established faith. This idea of an ordered world, with unbroken natural laws, is now so well established that devout believers have even been obliged to revise their thoughts about prayer, what it is and what it can accomplish; indeed, are with the greatest difficulty holding fast to any faith in its efficacy. Everything of the miraculous, almost everything extraordinary, is viewed with suspicion.

Now, the Gospels are full of marvel. For the men of today this detracts from their simplicity and casts doubts on their accuracy, whereas it once brought certitude and conviction. The modern explanation of these records of Christ's miracles is not meant to be accusatory of the evangelists. Mighty works of the Master, we are told, were once attributed to special divine acts of Christ and regarded as signs of His power, simply because those who recorded them were ignorant of the laws through which they may now be explained. Many other remembered acts, it is said, came to be exaggerated (unconsciously, of course, and without any unworthy motive) until they took on a miraculous character and the simple gospel became surrounded by accretions of superstitious fancy. Indeed, without any thought of deception, imaginative incidents were related in order to embody and illustrate distinctive features of Christ's teaching. In a similar way, it is urged, the story of His miraculous birth and resurrection took shape. Under the intense conviction that Jesus still lived in the spiritual realm, accounts of His bodily presence come to be believed, and legends of His physical conquest of death were readily accepted. Under the impress of His personality, marvelous tales were told of His unique birth, giving His life a glamour that was falsely supposed to add to its glory.

Well—all this must be cast to the scrap heap; miracles simply do not happen, says the modern man, and we cannot believe that they ever have happened. If we knew all the facts, we could explain some of their so-called appearances quite naturally; for others there is simply no satisfactory evidence and there never can be such evidence. It is difficult to exaggerate the tremendous hindrance to faith of an all-pervasive atmosphere of thought utterly antagonistic to what has been regarded as the very heart and soul of the Christian story.

(4) A few words will explain the atmosphere in which these questions are considered. Dr. Charles Harris, in his *Creeeds or No Creeeds*, has proved, I think beyond dispute, that Liberal Protestantism has derived from Hegel a theory of radical evolutionism which denies the permanence of all human truth, and a peculiar theory of error according to which all human truth is partially erroneous and false. Together with this it has derived a denial of the credibility of miracles and a dis-

inction between the non-miraculous "Christ of history" and the miraculous and largely mythical "Christ of faith." This makes all Christian doctrine subject to correction and even rejection as human knowledge increases, and also makes any approach to the gospel story of Christ's birth, work, death, and resurrection prejudiced from the start, with the student determined not to admit what are assumed to be impossibilities.

Along with this is the further assumption that the Christian life, with all its incentives and motivations, will survive even though the facts of the gospel be idealized into practical denials. This because "truth is a postulate of the practical rather than of the theoretical reason," and "all human beliefs are suggested entirely by men's practical needs and find their sole justification in the fact that they succeed in satisfying them."

Not one person out of ten thousand will know that this philosophy is the background of his thought. Nevertheless, it does influence all our thinking. "What difference does it make what I believe, if I am trying to live right?" "Away with dogmas and doctrines; give me decent living." Every impatient person using such phrases is an unconscious Pragmatist or a practical Kantian philosopher, even though I dare not tell him so for fear of hurting his feelings! As well call him a parallelepipedon or the hypotenuse of a right angled triangle, if I must insist on "slinging language"!

III

DESPITE the bitterness of theological controversy, it ought to be possible to state sympathetically the attitude of various schools of Christian thought in the effort to meet these religious questions.

The Fundamentalists are the traditionalists of this generation. Their original purpose was praiseworthy. They called the Churches back from complicated systems of theological definition to what have always been regarded as the fundamental facts of the Christian religion: the deity of Jesus Christ, His death, His physical resurrection, the gift of the Spirit and the establishment of the Church, the promise of a second coming, the explanation and proof of all these things in a holy book, in which is recorded the story of God's dealings with men and His final revelation of Himself in the person of His Son.

To leave elaborate articles of religion, intricate confessions of faith, endless discussions of sacramental mysteries, and all the maze of theological machinery, in order to lay emphasis on fundamental things—this was worth while. But human nature is ever the same, and human weaknesses and inconsistencies will mar the noblest human effort. Soon the Fundamentalists were insisting not merely on the fact of scriptural inspiration, but on a particular theory of inspiration which makes the Bible a divinely dictated handbook of history and an infallible scientific treatise. As far back as Gregory of Nyssa, the opening chapters of the Book of Genesis had been regarded as symbolical in character; unless I am mistaken, Augustine also wrote a commentary on the creation story that has singular coincidences with the modern theory of evolution; yet the Fundamentalist of the more intransigent type insisted on treating Genesis as literal history and forced men upon the horns of a dilemma: Accept science in its account of world origins and you must necessarily give up your religious faith; keep your faith and you must reject science. Instinctively realizing also the difficulties of readjustment if the historical criticism of the Bible were accepted, they became louder and louder in their declaration that to admit the human element to so large a share in the composition of scripture was an absolute denial of faith. We were asked to bring back the Bible of our fathers—with all the halting explanations of Old Testament morality, all the evasive reconciliations of apparent contradictions in the historical narratives, all the ingenious efforts to interpret prophetic references, all that prosaic commentary on poetical books rich with the symbolism of the Orient, all the persistent effort to isolate the religious life and thought of Israel instead of recognizing that ideas which are the common property of all men may have poured into them new religious truth.

Just as the Fundamentalists of the extreme type substituted for inspiration a theory *about* inspiration, so they insisted on their own explanations of Christian facts and promises in place of the facts themselves; an outworn theory of

vicarious atonement in place of the fact of Christ's sacrificial life and death; an explanation of His deity which robs Him of His winsomely attractive humanity and makes Him what the early Church councils almost miraculously avoided defining Him, a very demi-god without human appeal; a story of the Resurrection unnecessary to the acceptance of physical survival after death and wholly inconsistent with the physical facts of life; a crude description of the second advent based on the most weird interpretation of apocalyptic literature; an insistence upon the Virgin Birth as a foundation for faith in the divinity of Christ, whereas the fact is that acceptance of the unique Birth springs out of faith in the unique Personality of the Child who was born.

Of course we must avoid the journalistic sin of identifying all who speak in orthodox language with Fundamentalism of this extreme type. There are Fundamentalists and Fundamentalists; men who really are trying to call the Church back to the central truths of the creeds, as well as men untrained either in science or theology, violent in their prejudices, and only too ready to accuse of dishonesty all who differ with them; wholly unaware of the real difficulties of faith and entirely unsympathetic with honest doubt.

Yet, in the face of difficulties of faith, the Fundamentalist has no answer save, "Only believe." Dismiss all doubts about the Bible and determine to find in it rest for your soul. Banish scientific difficulties and accept the Word of God. Have the "will to believe." In the face of suffering and sorrow, believe in Christ, who loves you. If others scoff at miracles, kill your own misgivings; they are of the Evil One. All things are possible to him who believes.

[CONCLUDED NEXT WEEK]

A VISITOR IN AKITA

BY THE REV. ERIC L. ANDREWS

Reprinted from the *Church in Japan*

COME in; It's nice to see a stranger. We have so few that they seem like old friends when they do come.

You're interested in mission work? Well that is stranger still. They're mostly the other way. Come in and have a cup of tea and then we'll go and have a look at the church.

Of course tomorrow is the day, but if you can't stay then we'll have to see what there is to be seen on a Saturday evening.

Key? No, we don't need a key. Church is wide open every day. I had a long argument with my colleague on the point four years ago. He warned me that I should lose everything. As it happens the only thing that we have lost since then is the old fellow himself. I have a deacon in his place. A good fellow.

I'm sorry, but you must take off your shoes. No, that's not a little ritual of mine. It's the custom in Japan.

Hush! Now stand with me behind this curtain. Yes, it's the confessional, but that won't matter, and it's the one place where "talking" is permissible in church.

Here comes a woman and two children carrying flowers. The woman does not appear to be too sure of herself, but her children know what to do.

I will translate for you. The little girl has just gone out into the porch. She said, "Wait, mother, I will get my veil, and one for you." Yes, those are head coverings. We don't permit women in this church without. No, I know that it isn't the custom in this country for women to wear veils, but it's one of the strengths of Christianity that it does not bow to custom, but makes its own. "I know no such custom," says St. Paul, "neither the Churches of God." Hush, they are kneeling before the Lady Altar. We cannot see from here, but I can tell you what they are doing. That little *chink* was the dropping of a coin into the box, and now that pale flicker is the votive light. From the front you would see how beautifully it casts its dainty shadows over the face of the Madonna.

What are they doing? Surely the flowers explained their errand. We keep the ashes of the departed in our churches in Japan. It is done in practically every church whatever their particular "views" upon doctrinal points may be.

The ashes of infants we place under the Lady Altar. That is why the mother is here. Listen, they are reading together from the prayer card that hangs there. The children know it by heart, but the mother doesn't. The records tell me that

these particular children have missed Mass but once in the fifty-two Sundays of this year. They do not know it, because one must not give prizes for that kind of thing, but at Christmas time I shall give them something in commemoration of their faithfulness. . . . "Any others?" Well there is one other who has a complete cycle. Fifty-two out of fifty-two. She will be remembered of course.

"That woman kneeling over there?" She often comes. She is undergoing terrible persecution at home, and they know the times of our Sunday services so that they invariably put obstacles in her way; but with the Blessed Sacrament reserved she does not feel entirely cut off from the Mass. She often drops in. That was her shopping basket that we saw in the porch.

See those boys and girls. Yes, they crept in without our noticing them. They know how to behave all right. Now they are saying a prayer before the High Altar, and now the Lady Altar, and now they have settled down quietly around the little shrine in the west end. They are children of the St. Mary's circle and have come to make a quite informal preparation for their Communion tomorrow. Yes, they're lighting candles. That is my deacon who has just gone over and knelt in their midst. Pretty, isn't it—that is a litany for purity that he is intoning and their sung response is *Warera no tame ni inori tamae* (Pray for us).

"That hunched up figure in the back row?" Yes, I know him. He is a working man—got into debt and did something that I cannot tell you in order to refund himself. He is suspended from his Communion. Yes, I shall re-admit him at Christmas if he has fulfilled his penitential duties.

Here comes a young man who lives fifteen miles out in the country. He will probably stay the night and come to his Communion in the morning. It's a lonely life for a young Christian, full of temptations too; he needs all the help we can give him.

He is making for the confessional; I must ask you to step out; through that door at the back, please. You will find yourself in the sacristy, and I will join you later. Mind the step.

THE SANCTUARY LAMP

'Twas such a little thing to bring,
A lamp of burnished brass,
Three slender chains, a tarnished ring,
And cup of ruby glass.

'Twas such a petty thing to keep
A vigil with our Lord
With This My Body, This My Blood,
And His Incarnate Word.

But twice tonight an angel came.
He laid aside his sword
And lifted up the lamp to see
The Body of our Lord.

The window frames are very old;
They let in gusts and sand.
The little flickering light he held,
He shielded with his hand.

He held the little light so high
Red shone on hands and side.
I saw the very wounds of Christ
When He was crucified.

'Twas such a little thing to give,
A lamp of burnished brass,
Three slender chains, a tarnished ring,
And cup of ruby glass.

Jesu, if such a little light
Could help the angels see,
Somewhere in this great world of Thine
You might make use of me.

HARRIETT TRAPHAGEN.

THE S. P. G. AND THE AMERICAN CHURCH

FROM THE RECENT ADDRESS IN WESTMINSTER ABBEY
BY THE RT. REV. CHARLES H. BRENT, D.D.,
BISHOP OF WESTERN NEW YORK

I HAVE read with appreciation and gratitude, as a citizen of the United States, of the early days of the Society for the Propagation of the Gospel, when its attention was centered on the American colonies with their problems of youth and adventure, with their growing slave population, and with the ever-present difficulty of the Indian. In view of the oft repeated desire and effort of the Society to give us the episcopate, the blame for its late acquirement cannot be laid at your door.

Early in its career the Society for the Propagation of the Gospel faced the evangelization and education of the black slave and the red Indian, problems which still confront America of today. As the Dean of Lincoln who preached the first anniversary of the Society said: "The design is, in the first place, to settle the state of religion, as well as may be, among *our own people* there, which, by all accounts we have, very much wants their pious care; and then to proceed, in the best methods they can, toward the *conversion of the natives*."¹ Of course they did so with that superiority complex from which Nordic peoples still suffer. Dr. Le Jeau, who felt the responsibility of the Negro, says: "The Negroes are generally very bad men, chiefly those that are scholars; I will baptize none but such as lead a Christian life, and of whom I have a good testimony."² And again he says: "I converse as often as my business can permit, with our free Indians—a good sort of people and that would be better if they were not spoiled by our bad examples."³ Dr. Le Jeau, after admirable service, died in 1717.

Today the case of the Negro is steadily improving. Kept down through centuries by having it impressed upon him that he had very inferior capacity, it is only recently that he has begun to accept the full challenge of life and disprove his inferiority. His pathetic plantation songs are immortal in their plaintiveness, telling of his unquenchable spiritual yearnings, and he has still a long way to travel, but a thousand years of progress separate him from the aboriginal tribes of Africa from which he sprang. He is rapidly ceasing to imitate the white man. Under the beneficent educational enterprises of Tuskegee, Hampton, and our own Church Institute for Negroes, he is evincing undreamed of capacity. A definite and loyal type of American civilization is emerging among his people. He handles his institutions with ability and is producing men and women who grace the learned professions and promise well for the future.

Our relations with the Indian do not arouse emotions of satisfaction in Church or state. The injustices done him mar our history. But few remnants remain of the tribes with whom the Society for the Propagation of the Gospel missionaries dealt. On one reservation of Senecas in my diocese, one-half remain stubbornly and miserably pagan. Our best Indian work is in the west, among tribes unknown to the Society for the Propagation of the Gospel.

Of course all traces of the work of the Society for the Propagation of the Gospel among Negroes and Indians has disappeared, but in addition to such parishes as St. Michael's, Bristol, R. I. (1702-1750), St. James', Goose Creek, South Carolina (1702-1793), Holy Trinity, New York, Immanuel, New Castle, Del., Christ, Philadelphia, and the Church of Prince George, Winyah, South Carolina,⁴ which were actually founded

¹ *Missions of the Church of England in the North American Colonies*, page 19. This is in accord with the Charter of the Society which reads in Article 11: "And, whereas we think it our duty, as much as in us lies, to promote the glory of God by the instruction of our people in the Christian religion; and that it will be highly conducive for accomplishing those ends, that a sufficient maintenance be provided for an orthodox clergy to live amongst them, and that such other provision be made as may be necessary for the propagation of the Gospel in those parts."

² *Ibid.* p. 49.

³ *Ibid.* p. 50.

⁴ Summary of the S. P. G. Missionary Roll, 1701-1784: South Carolina, 54 missionaries and 15 central stations; North Carolina, 33 missionaries and 22 central stations; Georgia, 13 missionaries and 4 central stations; Virginia, 2 missionaries and 2 central stations; Maryland, 5 missionaries and 5 central stations; Pennsylvania and Delaware, 47 missionaries and 24 central stations; New England, 84 missionaries and 80 central stations; New Jersey, 44 missionaries and 27 central stations; New York, 58 missionaries and 28 central stations. Total, 340 missionaries and 207 central stations. Pascoe's *Two Hundred Years of the S. P. G.*, pp. 849-856.

by the Society, there abides that intangible influence which forms the permanent background of the Church in the United States.

After the confusion of the American Revolution and the treaty of 1783, the clergy were left "in great difficulty and embarrassment. The independence of the United States having now been formally acknowledged, it became incompatible with the designs of the Society, as expressed in its charter, to continue the support of missions which were no longer within the dominions or dependencies of the British Crown."⁵ In the Society's Report of 1785 we read: "It is so far from their thoughts to alienate their affections from their brethren of the Church of England, now under another government, that they look back with comfort at the good they have done, for many years past, in propagating our holy religion, as it is professed by the established Church of England; and it is their earnest wish and prayer that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue; and that the true members of our Church, under whatever civil government they live, may not cease to be kindly affectioned toward us." At the breaking out of the war the Society was contributing towards the maintenance of nearly eighty Missionaries, at an average little exceeding £40 a year for each.⁶

With the consecration of Bishop Seabury in 1784 begins the history of the American Church built on its solid missionary foundations. "In an address, dated October 5, 1785, from the clerical and lay deputies of the Church, in sundry of the United States of America, to the archbishops and bishops of the Church of England, the following grateful acknowledgment is made:—"All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts; a Society to whom, under God, the prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your lordships, this just acknowledgment to that venerable Society.'"⁷

⁵ *Missions of the Church of England*, p. 342.

⁶ *Ibid.* p. 343.

⁷ *Ibid.* p. 345.

PSALM 104

Praise, praise the Lord, O soul of mine!
O God, so glorious, divine;
Thou, who doth rule the raging sea,
Art clothed with honor, majesty.

Thou hast bedecked Thyself with light,
Like shining garment, gorgeous, bright,
And spreadest out like curtain broad
The heavens where Thou dwellest, Lord.

Who layeth, where the waters lie,
The beams of chambers in the sky;
Who maketh stormy clouds his car
And walketh on the winds afar.

He maketh angels, pure and bright,
Like spirits clothed in spotless white,
His ministers like flaming fire,
Those who fulfil His will's desire.

He founded earth as on a rock,
Immovable from any shock,
He covered it with seas and rills,
The waters stand in vales and hills.

Praise thou the Lord, O soul of mine!
O God, so glorious, divine;
At Thy rebuke the waters flee
And at Thy thunder they fear Thee.

CHARLES NEVERS HOLMES

A THEOLOGY that is true cannot really vitiate science, but a science that is true must fail to be an adequate expression of theological truth; for the higher explains the lower; the lower cannot explain, thought it may illustrate, the higher.

—AUBREY MOORE, in *Science and Faith*.

The American Farmer and the Church

By the Rev. Thomas M. Baxter

WHEN the Church was reorganized and the National Council formed in 1919, many new branches of work were established. Not the least important of these is that branch of the Department of Social Service which has to do with rural work. The Church as a whole was reminded that the farmer has a soul, for we are an urban-minded Church. The great glory of the Church of England is in her rural work; but it is not so in this country. Outside of a very few places here and there, the farmer hardly knows that the Episcopal Church exists. What city people commonly call country work is not country work at all, but town work; a town parish, supported by town people, the banker, the storekeeper, and the manufacturer. The farmers' Fords park in front of the Methodist, Lutheran, and Roman places of worship, but we are passed by. Exceptional parishes may be found here and there, but they are the exceptions which prove the rule.

For nearly two years now it has been my privilege to minister to the genuine article, the dirt farmer. In the nature of things, but few of our clergy can have that experience. Possibly the fruits of that two years' experience may be helpful.

The average American Midwest farmer is a Methodist. Romanism and Lutheranism usually follow their adherents to the country, because those people tend to colonize. For example: the country for some distance east of Geneseo, Ill., is very largely Belgian; while the central and southern parts of Henry County, Ill., are almost entirely German and Scandinavian. The farmer of American stock, however, is predominantly Methodist. When there is but one place of worship in a community, it is almost invariably of that sect.

But the farmer is not a very good church member. The community I know best consists mostly of people of Irish blood, and they do well. Most of the people have some church connection. In the average rural community, however, only a minority of the farmers go to church. The reason for this is largely to be found in one characteristic of rural communities, namely, the strained relations between the town and the open country.

The farmer in the past has seen but little of his fellows. He does not do most of his work with people, but with things. Consequently he has been imposed upon and cheated in many of his dealings. These dealings have practically always been with the town people. The old jokes about the gold brick, buying the Masonic Temple, the explosion on the lake front, and so on, are reminiscent of this sort of thing. The memory of these things still rankles.

The old-time rustic ways and clothing of the farmer often used to make him the butt of the town-man's jokes. We all remember the old terms, rube, hick, hayseed, and the like. The farmer has not forgotten it.

It must be said that neither of these conditions exists today. The automobile and good roads have practically done away with the farmer's isolation. You can no longer tell a farmer by his clothes, and he is quite as business-like as the city man. To be sure, he bought oil stock five years ago, and is buying submarine Florida real estate today; but that is true of city people also. Nevertheless, the memory is still there.

The business relations between town and country are not always happy. The farmer feels, with some justification, that he is not getting all to which he is entitled. On the other hand, he gets his money three or four times a year, and requires a very elastic credit if he is to do business. The farmer is notoriously slow pay. Storekeepers have told me that some farmers will let a bill run six months longer rather than lose bank interest on the money.

Finally, the farmer is, and always has been, intensely conservative. Under the lash of what he considers economic necessity, he will join the Nonpartisan League, or vote for La Follette or Brookhart, but that is the exception. His isolation and lack of educational advantages have made him conservative in the past; and, while those handicaps are to a great extent lifted today, the old tendency persists. He resents the progressive and liberal tendencies he finds in town.

I know a very excellent Women's Club in a certain village, which many of the farmer's wives do not attend because it is something new-fangled, and is run by town folks. A certain country congregation was building a new church. Some wanted it built in a nearby village, which would have been much more convenient; but the farmers would not have it.

Well, that all means that the farmer does not care to go to church in town. The town pastor is apt to be a Modernist (among the Methodists), or a Catholic. The farmer is a Fundamentalist. People often tell us reproachfully how much our Church has changed in the last fifty years; but that is not confined to our Church. Others have changed, if anything, more than we have.

On the other hand, the cross-roads, open country church is not the power that it was. Many of the younger generation have no horses and buggies, and cannot get to church over bad roads as their fathers did. It is no longer the social center it once was. The farmer has more interests in town, and goes there oftener. He must go to the bank, get a new battery for his car, and go to the movies. He buys more at the store. He has a car, and roads are good, so he will often pass the town by in favor of the city. My people go to the city, twenty miles away, twice a month where their fathers used to go twice a year.

AMONG the difficulties of rural work, I have spoken of the farmer's conservatism. He has been reared in an atmosphere of Protestantism, and the Church's message goes down hard. The only Catholicism he knows is Romanism, and it is perhaps harder to get him to see the truth than is the case with the city man.

It is not always easy to raise money in the country. The average farmer has less money than the average city man, and needs less. He buys no milk, butter, or eggs, and little meat and vegetables. Furthermore, in the past he had even less. His income was almost entirely in kind. The habit of years is hard to break. With his produce, he is the soul of generosity. Most of them have a piece of meat for their pastor when they butcher, and butter, preserves, and fruit are constantly coming in, but money is a different matter.

The farmer is weak in leadership, initiative, and responsibility. To be sure, those qualities are to be found only in a minority in any class of people; but the minority is apt to be smaller in the country than in the city. The rural pastor must learn to look after things himself, until such time as he can train his people to take their own responsibility. He must expect to instruct his guild officers, see that the church is cleaned, and that the other hundred and one odd jobs are done. That sort of thing may be corrected in time, of course; but it takes time, tact, and patience to correct it.

Another drawback is bad roads. Hard roads cannot be built everywhere, and most farmers live on unimproved dirt roads. At times these roads are almost impassable. As I write, we are suffering from that sort of thing. We have had bad roads almost continuously since October. The main roads may be travelled with the utmost difficulty, while side roads are hub-deep in rich, black prairie mud. Bad weather makes church-going a little inconvenient in the city; in the country it makes it almost impossible. The aggravating part of it is that the worst roads almost always come in Lent.

Those are the drawbacks; but the blessings are many.

There are the physical advantages. It is, of course, the healthful life. Not only is there the fresh and pure air, but your butter, eggs, and milk are fresh and cheap. The cream has to be diluted with milk before you can pour it. Your farmers will always give you a sack of oats or corn, so you can easily keep chickens, and, if you are agriculturally inclined, a cow.

The farmer is usually intensely religious. He ought to be. City folk deal with human things, with buying and selling, manufacturing and building. The farmer deals with the things of God, with sun and wind and rain, and the fruits of the

earth. The city man talks about the weather as an introduction to a conversation. The farmer talks about the weather at great length, and in great detail, because the weather gets him his living. I believe present religious conditions are transitional. The farmer has had rural free delivery for twenty-five years, and a car for ten. He is just being introduced to the big world, and it is a new toy. His religious nature will assert itself in time.

The farmer goes to church better than the city man, if he goes at all—weather permitting. I have spoken of the handicap placed upon us by weather conditions. But give us good roads, and we go to church. Anything less than fifty per cent of our number of communicants is a poor congregation. On Christmas Day, with the temperature at six below zero, in a church with thirty communicants, we had a congregation of thirty-eight. I wonder how many city parishes can equal that. In that same congregation, our Easter attendance is usually around fifty, with few or no outsiders. Our men come to church, too. In both of my country churches the congregations usually are more male than female.

There is a beautiful and intimate relation between priest and people, such as I have never found in any town or city parish. Don't call after four in the afternoon unless you expect to stay for supper. I have already mentioned their generosity with their produce. There is always a purse at Christmas. You learn to talk your people's "shop," and they will tell you their troubles. You join the crowd that helps hold up the village store, or that keeps the stove warm in winter, or that tells the village garage mechanic how to burn in a crankshaft; and, if you are not a prig or given to too much dignity, and do not try to convert them the first time you meet them, you are one of the crowd. In the city, you have to make yourself a place in the community; in the country, you have a place as a matter of course. You get stuck in the mud, and the nearest farmer, a good Methodist, spends two hours digging you out. You run out of gas, and another good Methodist farmer drives you to town to get some. Both of these things have happened to me within the past month.

WHAT are we going to do to win the American farmer to the Church? If the country-side were taken care of spiritually by other religious agencies, the problem would not be such a crying one; but it is not. There are plenty of places which are underchurched, places where the non-churchgoing majority lives. What are we going to do about it?

The ideal thing would be to survey the field, find those districts, and put men to work there. But we have neither the men nor the money for so ambitious a program. Both the dioceses and the national Church are having all they can do to maintain existing work. What, then, can we do?

Here is an average mid-western small town parish. It is in a town of from five to ten thousand people, and has about one hundred communicants. The priest of that parish is not over-worked. The chances are that he is not able to maintain an evening service. His Sunday work is over at noon. Let him get into his Ford (and we must supply him with one if he has none), and survey the field. Sooner or later he will probably find a section of country where there is no church near by. The chances are that he will find an abandoned cross-roads church; if not, there is always the cross-roads school house. Let him take the necessary steps toward holding a Sunday afternoon or evening service there. If the farmers are of native American stock, they will meet him half way. In the country it is a matter of course to go to a stranger's house and talk to him. You will probably be courteously received. The priest will probably find at least a nucleus of farmers who will be willing to give the proposed enterprise a trial. After that, it is up to the priest.

And right there is where many of our clergy will make a mistake. They will announce that Fr. Smith will hold service, and will go armed with cassock, surplice, and stole. Fr. Smith will then read Evening Prayer, with two lessons and the psalms for the day, and preach a sermon on the apostolic succession. He could make no greater mistake. His congregation will sit through it, and will arise and go away, never to return. Remember, not one in ten of those people has ever so much as attended our services before.

No, Fr. Smith must put his feelings in his pocket. He must be satisfied to be called by that most aggravating title,

"Reverend"—if not "Reverend." He must leave his vestments and Prayer Book home, conduct an extempore prayer service, and preach a Gospel sermon. Little by little, if he is a good and efficient priest, he will succeed in introducing Churchly ways. It is a fundamental pedagogical principle that we must proceed from the known to the unknown. Surely that principle must be applied to our rural problem too.

This kind of missionary work will in time build up the town parish. Sooner or later these farmers will retire. They will probably move to the nearest town, and will go to church where the pastor is who ministered to them in the country. Why are our small town parishes dwindling? Because the town people are moving to the city, to California or to Florida, and their places are being taken by retired farmers. These retired farmers are Methodists. We cannot convert them after they move to town. We must get them by ministering to them in the country. Some such plan as I have outlined appears to me the only possible way of saving nine-tenths of our small town parishes.

We must develop the rural work of the Church, for all the Church's work depends on it. The Baptists decided twenty-five years ago to abandon advance work in Richmond, Va., on the ground that Richmond was an Episcopal town, and to confine their efforts to the country. Today there are more Baptists in Richmond than Episcopalians. If we are a Church of one class of people, then let things go on as they are. But if we are, as we claim to be, a Catholic Church, then we must take the Church to those who till the soil.

TRAVELS WITH A DONKEY

"Many are the mighty things, and naught is more mighty than man . . . He masters by his devices the truant of the fields."—*Antigone*.

"Who hath loosed the bands of the wild ass?"—*Job*.

THUS DOES STEVENSON preface his *Travels With a Donkey in the Cevennes*. It is a most refreshing thought that the Sisters of St. Anne in St. Thomas have a donkey, a diminutive he-ass, no larger than a Shetland pony, and not nearly so stout. He is the color of a mouse, with a kindly eye and a determined mouth. His name is Joseph. He faintly resembles a steward who was most kind to us on ship-board; his stable, roofed over with green palm leaves, is made appropriately out of the packing-case in which travelled the great image of St. Joseph that adorns the Gospel side of the church.

Richer people in the Island ride on horseback; but a horse is a fine lady among beasts, flighty, timid, delicate in eating, of tender health, too valuable and restive to be left long alone while offices are being said and meditations made. What nuns need is something cheap and small and hardy, sure-footed on rocky foot-paths, in slippery places on the edge of a precipice, and of a stolid and peaceful temper. As Robert Louis Stevenson would say, all these things point to a donkey.

There is plenty of fodder, from mahogany trees and orchids to oranges and mangoes, though Joseph prefers plain grass to any of them. He likes to scratch his back beneath a bending palm. Of all trees the most wilfully absurd is the cocoanut. Its long, tapering trunk, as smooth as a grey rat's tail, refuses to grow straight up as a proper tree should grow, but takes to itself a languishing curve that gives it an air of indolence something like that of Joseph himself with his waving ears. Something there is about the palm, perverted and alien to eyes accustomed to the self-respect of apple trees, the dignity of urn-shaped elms, the whispering delicacy of birches. But it is all one to Joseph; and, as we have been reminded, we are all travellers in what Bunyan calls the wilderness of this world—all, too, travellers with a donkey; and the best that we find in our travels is an honest friend.—*Gems*.

THE BOYS ARE WAITING FOR US

"IT DOES seem a shame in the sight of God," says the leaflet of the Holy Cross Mission in Liberia, "that when the heathen are holding out their hands for the Faith, there is no one who can go to them. They are willing to give their children to be trained, but there is no one to train them. Our little school at Masambolahun is very limited in the number of boys it can take. We hope shortly to be able to increase the number to 100. If we had a dozen schools in which we had a thousand boys under instruction, we should have the moral and religious future of that part of Africa in our hands. We urge our friends to redouble their prayers for the extension of the work."

The Consecration of Bishop Nichols

By the Rev. J. Armistead Welbourn

KYOTO, JAPAN, April 22, 1926.

THE consecration of the Rev. Shirley Hall Nichols as third Bishop of the Missionary District of Kyoto took place at Holy Trinity Church in the see city on Tuesday, April 13th, at ten o'clock.

At an early hour there had been celebrations of the Holy Communion in the four churches of the city and Morning Prayer was said at nine o'clock.

By the hour of the service, the church was crowded with a congregation estimated to be as many as five hundred; Japanese and foreigners, Christians and non-Christians, government officials, and missionaries of our own Church and other Christian bodies.

Soon after the appointed hour, the procession entered the church during the singing of the processional hymn, *The Son of God Goes Forth to War*.

The Order of procession was as follows:

Crucifer, Choir composed of girls of St. Agnes' School, Masters of Ceremony, the Rev. J. A. Welbourn and the Rev. T. Takamatsu. Visiting clergy, clergy of the Diocese of Kyoto, clerical members of the Standing Committee of the Diocese of Kyoto. Crucifer. Attending Presbyters, the Rev. W. F. Madeley of Sendai, and the Rev. R. Takuma, of Aomori. The Bishop-elect. The Presenting Bishops, the Rt. Rev. Joseph S. Motoda, Bishop of Tokyo, and the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo. Bishop Basil of Kobe and Bishop Heaslett of South Tokyo. The Most Rev. Sergius, Archbishop of the Holy Russian Orthodox Church. The Co-consecrators, the Rt. Rev. Arthur Lea, Bishop of Kyushu, and the Rt. Rev. H. J. Hamilton, Bishop of Mid-Japan. The Chaplain to the Presiding Bishop, the Rev. N. S. Binsted. The Presiding Bishop and Consecrator, the Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

The Presiding Bishop wore the cope of yellow brocade made for him by the Sisters of the Epiphany in Tokyo, and two of the English bishops had on their scarlet chimeres, and these, together with the hoods of the bishops and many of the clergy, added color to as brilliant a procession of the Church in Japan, as has been seen for many a day.

The bishops took their places in the sanctuary, the Russian Archbishop having a seat of honor corresponding to that of the Presiding Bishop, while the sixty to seventy clergy and catechists filled the choir and the front pews. Bishop McKim then began the service of Holy Communion. The Epistle was read by Bishop Basil and the Gospel by Bishop Lea.

After the Nicene Creed, and the singing of *The Church's One Foundation*, a most excellent sermon was preached by Bishop Naide on the text from I Cor. 9-22.

He referred to Kyoto as the religious center of the Empire, as Tokyo is the political and Osaka the industrial center, and spoke of the many historical places and shrines and temples within the diocese, the West Coast containing the population more interested in religion than any other section of the country. He mentioned the good work done by the Bishop-elect in his parish of Hirosaki, of his wife being a true daughter of Japan, being born in Tokyo, the daughter of one of our oldest and most beloved missionaries, the late Mr. J. McD. Gardiner, at one time the head of St. Paul's College; his children, too, born in Japan and speaking the Japanese language from babyhood, all making the new Bishop and his family especially acceptable to the Japanese people.

After the sermon came the presentation of the Bishop-elect with the reading of the testimonials. The mandate from the Presiding Bishop of the Protestant Episcopal Church in the U. S. A. for the consecration to the episcopate was read by the Rev. James J. Chapman, the senior American priest of the diocese, the translation being read by the Rev. T. Kan, chairman of the Standing Committee. The testimonials of ordination to the diaconate and priesthood were read in Japanese only by the Rev. H. Yamabe. The testimonials from the House of Bishops, in English by the Rev. J. Hubard Lloyd, and in Japanese by the Rev. K. Hayakawa, principal of St. Agnes' School. The testimonial of the consent of the House of Deputies of the General Convention was read in English by the Rev. P. A. Smith, deputy registrar for the ceremony, and by the Rev. J. D. Yoshimura, of Nara.

After the promise of conformity, which was made both in English and in Japanese, the Litany was said by Bishop Heaslett. After the examination, while the Bishop-elect was being vested, the hymn, *How High the Office, Hard the Task* was sung. His robes were presented by the workers of the diocese.

The *Veni Creator* was then chanted antiphonally by the Presiding Bishop and the congregation.

At the solemn moment of consecration, there were laid upon the head of the Bishop-elect the hands of eight bishops, representing the Churches of England, America, Canada, and Japan.

After the presentation of the Bible, the new Bishop was invested with the pectoral cross, the gift of the Hirosaki church, and the episcopal ring, the gift of his own family. Bishop McKim also put into his hand his pastoral staff, a beautiful gold-plated one presented by the altar guilds of St. James' and St. Luke's Churches, Montclair, N. J.

During the offertory the choir sang in English, *Christ our Passover is Sacrificed for Us*. This choir, so carefully trained by Miss Paine, added much to the beauty of the service.

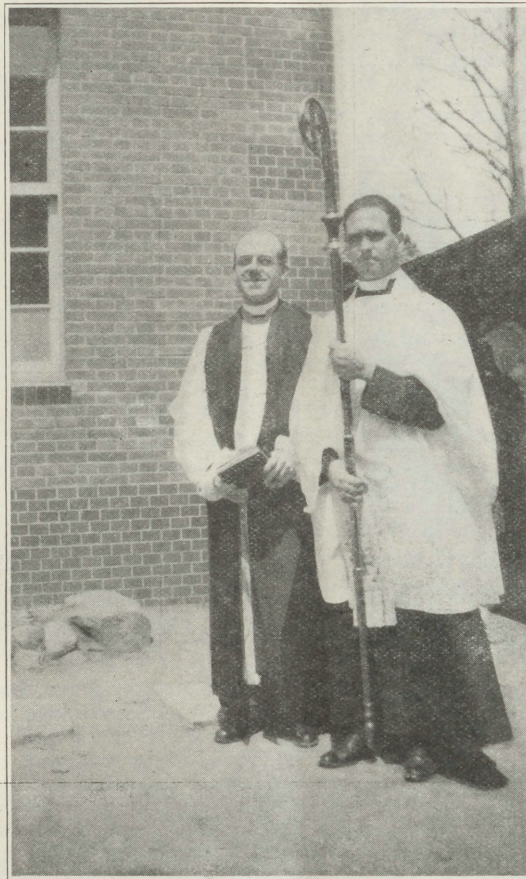
Those communicating beside the bishops were the clergy and other workers of the diocese, the family of the new Bishop, and the members of the Hirosaki church.

After the *Nunc Dimittis*, the Recessional took place while the hymn *At the Name of Jesus* was being sung.

All those present, especially the non-Christians and those not of our own Church, seemed much impressed with the dignity of the service, and it was worthy of the religious traditions of Kyoto.

After the service a photograph was taken and lunch was provided for the clergy and special guests, which included the postmaster and heads of certain government bureaus and the managers of two of the leading banks.

At three o'clock there was a meeting of the diocesan Convention to greet the new Bishop, and to receive his first charge. Speeches of felicitation were made by the chairman of the Standing Committee, by a representative of the Tokyo diocese, a former pupil of Bishop Nichols when at St. Paul's College, and by a representative of the Diocese of Tohoku, which he has just left after a number of years of efficient service.



THE RT. REV. SHIRLEY HALL NICHOLS
Bishop of Kyoto

The new Bishop is shown with the Rev. Norman S. Binsted immediately after the consecration.

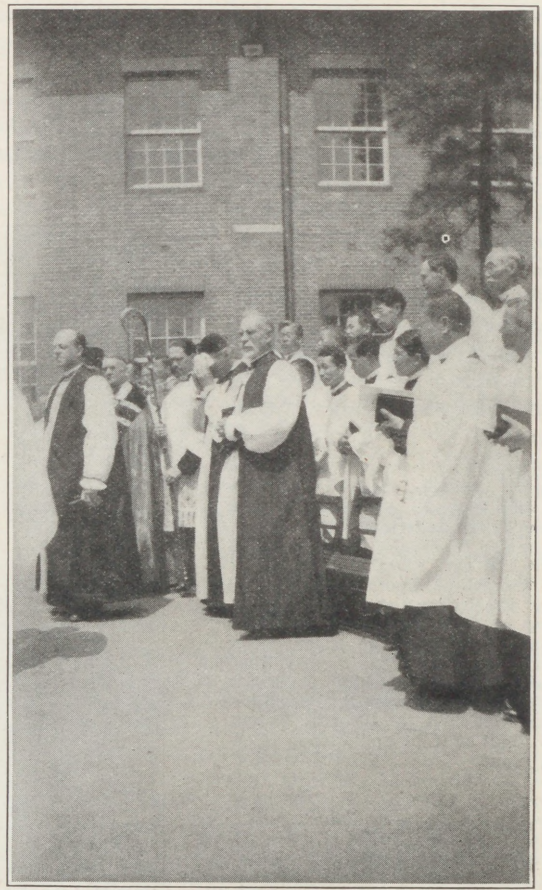
Immediately afterward, Bishop Nichols left for Nagoya, where the triennial synod was to be held, returning by Sunday, when he began his episcopal duties by confirming a class of twenty St. Agnes' school girls.

The district over which Bishop Nichols is called to preside comprises fourteen thousand square miles, in several provinces around Kyoto, and up the West Coast, including the center of much of the old civilization of the Empire. There are six American and twenty-seven Japanese priests, thirteen deacons, eight candidates for Holy Orders and seven catechists; eighteen American women missionaries and ten Japanese Bible-

women. There are sixty-seven stations where 4,220 services were held last year. There were 153 adult and thirty-six infant baptisms, and eighty-four confirmations. The present number of communicants is 1,390, and all the baptized number 3,585. In the diocese are fifty-one Sunday schools with 157 teachers and 3,393 pupils. St. Agnes' School, the chief educational institution, has forty-one Japanese and six American teachers and 574 pupils. There are also thirteen kindergartens with 515 pupils. No diocese in the Church in Japan is in a more flourishing condition or has a larger field of work. The new Bishop will have much interesting work to do.



BISHOP MOTODA AND ARCHBISHOP SERGIUS
In the background may be seen Bishops McKim (in cope) and Naide



BISHOPS AND CLERGY
Assembling for the official photograph. Bishops Nichols, McKim, and Lea may be seen at left.



Wide World Photo.
AT THE DEDICATION OF THE CHAPLAINS' MEMORIAL
Left to right: Bishop Freeman of Washington, Rev. Jason N. Pierce, Secretary of War Dwight Davis, Col. John T. Axton (Chief of Chaplains), Bishop McCormick of Western Michigan (See page 100).

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.

SHALL P. B. REVISION BE CLOSED?

To the Editor of *The Living Church*:

MY HEART LEAPED within me for pure joy when I read your editorial of the 17th on *The Revised Prayer Book*. As between adopting an unsatisfactory Prayer Book in 1928 or waiting (and working) for a better one in 1931, I do not see how any Churchman of intelligence can hesitate, provided he has any realization at all of what is at stake.

As you suggest scanning the services as now printed to see if any other "really serious defects demand correction," I beg to indicate several, leaving their elaboration, however, for subsequent treatment. If I do not mention the many great improvements for which we are indebted to our P. B. Commission, it is only for brevity's sake.

In general let me point out that Prayer Book revision never has been put before the Church from the standpoint of worshipping God "in spirit and in truth" and furnishing the new wineskins needed for the new wine of fresh interpretations of Scripture. We have been far too much dominated by liturgical precedent; and only to a certain extent have we even considered truths calling for expression.

The memorial to the General Convention, presented from the DuBose Club of Sewanee, mentioned no less than ten different fields of thought requiring consideration: Missions; Psychology; Democracy; The Holy Spirit; Pedagogy; Providence; Present *Eternal versus Future* "Everlasting" Life; Health and Sickness; Social Service; and Correcting Manifest Errors in the Translations of Scripture in Epistles and Gospels. Improvement has been made in some of these particulars, but much more is left untouched.

Take the matter of translations of Scripture. Why, for instance, on the Fifteenth Sunday after Trinity, correct the "Take no thought for the morrow" in the Gospel and leave the absurd "See how large a letter I have written unto with mine own hand" in the Epistle?

Why leave in the Epistle for Epiphany: "might be KNOWN by the Church," when what the Apostle wrote was, "made known by the Church"?

And could anything be worse than the King James version of the Isaiah passages used for the Epistles on week days before Easter? Think of reading (Isaiah 62:19): "We are thine: thou never barest rule over them; they were not called by thy name"; when we could read, and if God's truth is a matter of any importance, ought to read: "We are become as they over whom thou never barest rule, as they that were not called by thy name."

And now that we have allowed for a combined shortened Morning Prayer and Communion, in which we have one Old Testament Lesson, followed by Epistle and Gospel, is it not time to consider the effect when instead of the Epistle from the New Testament we have an Old Testament Lesson, resulting in two O. T. Lessons and one selection from the Gospel?

On the Second Sunday after Christmas, for example, we should have to read, if this combination were desired, Zechariah 3 (for Lesson); followed by Isaiah 61:1-3 and St. Matthew 2:19-end.

But apart from this, does the Church really wish to use, on the Second Sunday after Christmas, the phrase, "the day of vengeance of our God," words which our Lord Himself, when He read the Isaiah passage in the synagogue at Nazareth, tactfully omitted? If an Old Testament passage *must* be used instead of a selection from one of the Epistles (I cannot for the life of me see why), why not Isaiah 11:1-6?

Against omitting these words, it was stated on the floor of the Convention in New Orleans that the Commission did not desire to "mutilate" (that exact word may not have been used) the Scriptures. In that connection I desire most solemnly to protest against a very serious mutilation of Scripture in the revised Burial Service, where St. Paul's words, "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit (capital "S") that dwelleth in you," are changed to "He that raised up Jesus from the dead will also quicken your mortal bodies by the spirit (small "s") that dwelleth in you." Is the Church that

has ordered "The spirit itself," in the Epistle for the Eighth Sunday after Trinity, changed to read, "The Spirit himself," willing to eliminate Pentecost at the grave?

And while on the Burial Service, is it too much to ask that the Church at least consider abandoning Martha's attitude toward the future life (St. John 11:24), and correct its mistranslation of our Lord's words spoken in reply ("not die eternally" instead of "eternally not die")?

Then *Missions*. We have greatly improved the prayer for Missions, but shall we continue to leave unheeded the appeal made by Dr. Gibson to make prayer for Missions part of the regular and compulsory service of the Church? May there not be some connection between our difficulty in arousing the Church in the Nation-wide Campaign and the fact that for several hundred years the Church has not prayed for Missions as it should; and that the one specific prayer for the world-wide extension of the Kingdom has been voluntary, and even at that left it up to God and the heathen to get together? I repeat Dr. Gibson's question: "Can we forgive ourselves?"

Catechism and Offices of Instruction. I presume we are all glad to have the new phrases in the Offices for Instruction, but we have also retained the Catechism in the old form. Is it the idea that our children should learn and recite "being by nature born in sin and the children of wrath," and then say something different in the Offices of Instruction?

In the new *Baptismal Service*, the matter of three services combined in one, to which you refer, is of small consequence compared with the elimination of the idea of Covenant for Baptism altogether. Will the Church stand for that?

In the *Confirmation Service*, the double sense of "confirm" is, of course, objectionable; but as an additional criticism, was not the Commission right in preferring "take upon myself the promises of my Baptism" (Offices of Instruction) to "renewing the promises and vows of my Baptism" (used also in Confirmation Service)? How is it possible, anyway, for one to *renew* promises he never made?

The Decalogue. Another important matter is the unsatisfactory way in which the Decalogue is used both in the Offices of Instruction and in the Communion service. The proposal of the DuBose Club met with favor at the eleventh hour in New Orleans, but it was too late, although the Commission itself favored the adoption of the proposals. They were finally adopted by resolution in the House of Deputies and referred to the Commission "in order that they might not be lost," whatever that may mean. The only way in which I can see how they may not be lost is to adopt these proposals (both for Communion and also for Instruction) in 1928 and ratify them in 1931.

In conclusion (though there is much else to say), though the amendment to the Prayer for Church Militant was adopted, we ought to try to win the dissenters between now and the next Convention. Feeling for remembering the departed faithful is growing even in Protestantism. While I sympathize with Bishop Johnson's generous appeal for the others who object, is it not worth while to spend three years in trying to come to an understanding? When the Bishop of Virginia makes such a noble plea for this change, I believe it is one of the "signs of the times."

Why not have what we never have had; an educational campaign along the whole line between Conventions instead of forgetting all about the matter and then rushing something through at the last minute? If the idea is still to prevail that the main idea is "to get through" and there is no time for real discussion, then by all means let us think things through before we get to the Convention.

Deliberative bodies, somehow, do not deliberate.

Sewanee, Tenn.,
April, 1926.

(Rev.) C. B. WILMER,
Clerical Deputy from Atlanta.

ANYONE about to give away a set of Harvard Classics, the "Five-Foot Shelf," would do well to ask the Church Periodical Club, 2 West 47th St., New York, to suggest a mission school or struggling library where such a gift would be invaluable.

LITERARY

COSMIC EVOLUTION

COSMIC EVOLUTION. Outlines of Cosmic Idealism. By John Elof Boodin, Professor of Philosophy, Carleton College. New York: The Macmillan Co. \$3.50.

The burden of this book is to vindicate the need of relating together the whole realm of objective reality, and to show that when this is done the conflicts supposed to exist between science and religion are transcended and disappear.

The evolution which he expounds—and with an immense array of accurately presented data—is a process grounded in the initial content and energy of the cosmos at large, and caused by cosmic interaction. By “cosmos” he means the totality of the real, whether material, organic, and living, mental or spiritual, and divine, God being regarded as the “Genius” of the whole, the “highest level” of the cosmos. In all the universe radiant energy causes even the remotest parts to interact, and rays travelling through vast astronomic distances act upon what they encounter, and thus communicate energy patterns and unite the whole universe in one grand unfolding, having many levels but all interacting in cycle after cycle.

Dr. Boodin gives full place in his scheme for relativity, and throws considerable light upon Einstein's difficult conception. The book is marvelous in its coherent treatment of complexities, and towards the end attains a high level of eloquence. The spirit is devout, and although his conception of God falls short of Christian doctrine, it is not opposed thereto. He has produced a noble apology for the religious view of reality, as opposed to materialism in all its forms.

His argument is about as clear as possible, considering the vastness of the conception set forth and the complexity of details covered. In the interest of this clearness he makes many repetitions. None the less, his subject could not be presented adequately, and he is very adequate, without making his book difficult. Students and thinkers will enjoy it and find its reading a splendidly enlightening mental discipline. Others will find the subject too hard.

F. J. H.

TWO BOYS

QUEST. By Katharine Newlin Burt. Boston: Houghton Mifflin Co. \$2.00.

Quest is the story of two boys, who, by diverse paths seek God; Nicholas, by withdrawing from the world of affairs, only to find that God must be found in love, not solitude, and John, who is obsessed from childhood by the fear of God. John reaches the end of his quest by a different and much more tragic path. It is a book of absorbing interest and carefully drawn characters.

FOR CHILDREN

CHATTERBOX FOR 1926. Boston: L. C. Page & Co.

The year would be incomplete without *The Chatterbox* with its splendid illustrations, its brief, informing articles, and its excellent stories. This year one notes a serial about India and another of London Bridge in the days when King Charles II sat on the throne of England.

JUNGLE JOE, PRIDE OF THE CIRCUS. By Clarence Hawkes. Boston: Lothrop, Lee & Shepard Co. \$1.50.

One might call this the elephants' own book, for it begins with a chapter of them, their homes, haunts, habits. Then we are introduced to the hero, a baby elephant who was born in a Malay jungle. How he was captured, how he first met Ali, a boy who loved him like a brother, how he came to America and performed in a circus is described in succeeding chapters. It is a good animal story for the between age with much information in its pages, and girls as well as boys will enjoy it.

JACK SUTHERLAND. By Theodore E. Oertel. New York: Thomas Y. Crowell Co. \$2.00.

Nearly all our historical romances have been written about the New England colonies, leaving untouched that vast store of material to be found farther south, in the Carolinas, Georgia, and Florida. It is refreshing to find this story laid in Georgia at the time when General Oglethorpe was attempting to establish a colony there, in spite of the menace of Indians and Spaniards. The author has handled his historical material carefully and produced a tale that is intensely interesting.

MYSTERY CAMP. By M. M. Dancy. Boston: L. C. Page & Co. \$1.75.

An island, three boys bent on a camping expedition, buried treasure, and some mysterious characters who appear in search of it; where could one find better ingredients for a tale for boys? It's clean and wholesome, the first chapter appeared as a short story in the *St. Nicholas Magazine*, and—there isn't a dull line in it.

HAPPY THOUGHT STORY BOOK. By Bertha M. Hall. Boston: Lothrop, Lee & Shepard Co. \$1.50.

This is a book for children from seven to ten years old. It contains twelve stories about boys and girls in school, at home, and at play. Its purpose is to plant in the mind of the small reader the seeds of obedience, kindness, and industry. It is charmingly illustrated and the clear, large type, will appeal to the child who is beginning to like to choose books for himself.

SPORTCRAFT FOR ALL THE YEAR. By Dale R. Van Horn. Boston: Lothrop, Lee & Shepard Co. \$2.00.

This is a book of things to make, all sorts of things, water merry-go-rounds, swinging beds, camp ovens, ice chariots, and even furniture for a boy's room. There are nearly two hundred diagrams and the wide range of contents will appeal to every boy who likes to make his own sport equipment and is at all proficient with tools.

MARY REDDING TAKES CHARGE. By Linda Stevens Almond. New York: Thomas Y. Crowell Co. \$1.75.

A thoroughly wholesome story for girls of almost any age. The heroine takes charge of her younger brothers and sisters during a summer spent in a little country village. Some of the town tangles are smoothed out by Mary's capable fingers and all ends happily. The author, a successful writer for children, with several books to her credit, is an occasional contributor to the *Young Churchman*.

THE GOSPEL Trumpet Company, Anderson, Ind., have recently added the biographies of three great pioneers in the mission field to their Christian Hero Series.

James Hudson Taylor, Pioneer Missionary of Inland China, by Gloria G. Hunnex, portrays very vividly the difficulties encountered by a young English doctor who went to Shanghai, China, in 1853, and who served there for nearly sixty-eight years.

David Livingstone, Missionary Explorer of Africa, by Jessie Kleiberger, gives briefly the most important events in the life of Livingstone.

James G. Paton, Hero of the South Seas, by Bessie L. Byrum, introduces the reader to the Scottish lad whose field when he came to manhood, was the New Hebrides Islands.

The price of each is 75 cents. The books are excellent source material for use in mission study classes, although no attempt is made to touch upon the missionary work of any particular Church.

EDITHA'S BURGLAR, *Anne of Green Gables*, and *Teddy and Carrots*: here are three delicious books of earlier days which come to us now in up-to-date form, being reprinted in new editions by L. C. Page & Co. The authors respectively, it scarcely needs to be said, are Frances Hodgson Burnett, L. M. Montgomery, and James Otis (Prices \$2, \$2, and \$1.75). All of us have been delighted with these books heretofore; we, or our children, certainly will be again.

So also, *Honor Bright's New Adventure*, by Laura E. Richards, a sequel to *Honor Bright*, is delicious reading. There is a mystery, of course, but it is satisfactorily solved in the end. (L. C. Page & Co., \$1.75.)

The Days of Chivalry, by W. H. Davenport Adams, is a free adaptation of Madame Colomb's *Franchise*, an ever popular French juvenile classic. The time chosen is the period when the feudal system was in its prime. While due prominence is given to the pomp and pageantry of knighthood, the suffering of the poor and the oppression of the feeble by the nobles of France are also shown. The story is swift of action and well written, but marred by the crude illustrations of a generation or two ago. (Little, Brown & Co.)



ST. PAUL'S CHURCH, CONCORD, N. H.

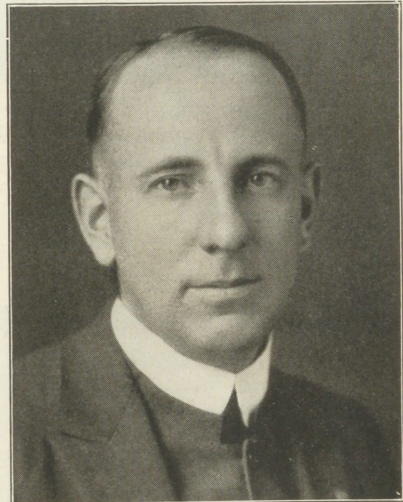
Where Dr. Dallas, fifth Bishop of New Hampshire, was consecrated last week. (See THE LIVING CHURCH of May 8th.)

Photo by Kimball Studio, Concord, N. H.

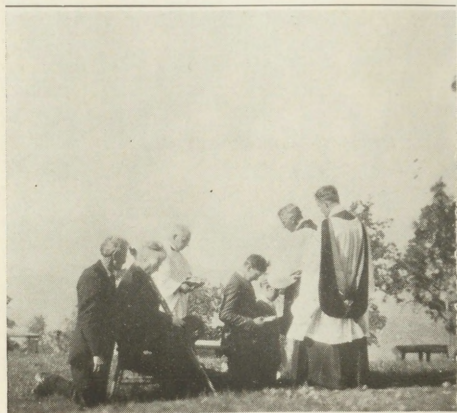


WAYSIDE CROSS

In St. James' Regional Parish, California. The cross is dedicated to the late Bishop Nichols.



REV. WILLIAM E. PATRICK
National Chaplain, American Legion



A CONFIRMATION SERVICE
Held recently at the Bishop Nichols Wayside Cross, in California.



HOLY TRINITY CHURCH, BRIGHTON, ENGLAND

Here, on April 21st, was celebrated the centenary of the church made famous by Robertson's life and preaching

Photo by Wide World



JAMESTOWN ISLAND, VA.

The statue in the foreground is of the Indian Princess Pocahontas; that at the left is of Captain John Smith. The first Anglican service in America was held near this spot.



RT. REV. THEODORE I. REESE, D.D.
Bishop Coadjutor of Southern Ohio



THREE VIRGINIA TUCKERS

Left to right: the Rev. Beverley D. Tucker, Jr., D.D., of St. Paul's Church, Richmond; the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia; the Rev. Herbert N. Tucker, of Boydton, Va.



CHURCH AT JAMESTOWN ISLAND, VA.

This church, now restored, was the first Anglican church in America

VIEWS OF 1926 CHURCH CONGRESS

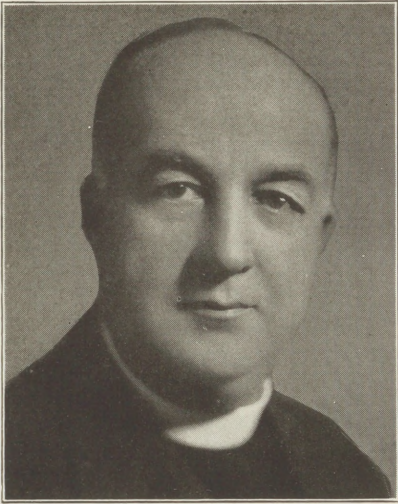


REV. W. RUSSELL BOWIE, D.D.
Rector of Grace Church, New York

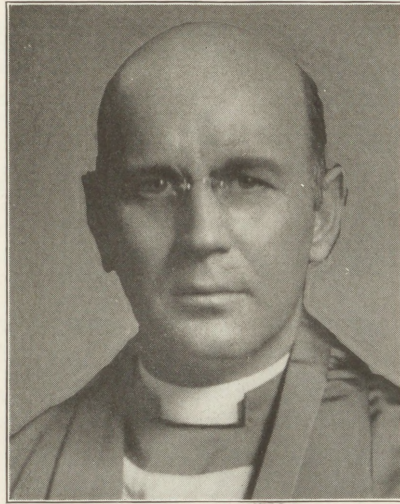


AT THE HUNT MEMORIAL SHRINE

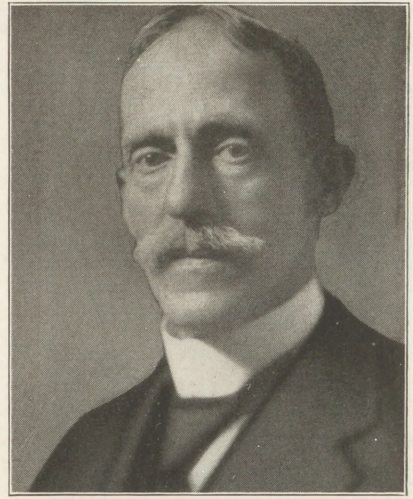
A few of the Church Congress members. On the platform are, left to right: Bishops Slattery, Coadjutor of Massachusetts; B. T. Tucker, of Southern Virginia; W. C. Brown, of Virginia; Thomson, Coadjutor of Southern Virginia.



REV. CALEB R. STETSON, D.D.
Rector of Trinity Parish, New York

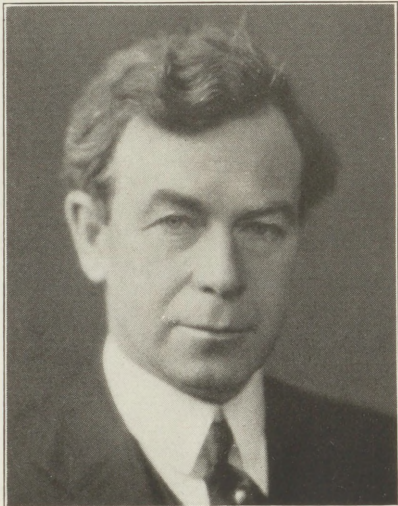


RT. REV. G. ASHTON OLDHAM, D.D.
Bishop Coadjutor of Albany



REV. H. P. NICHOLS, D.D.
Former Rector of Holy Trinity, New York

PROMINENT MEMBERS OF 1926 CHURCH CONGRESS



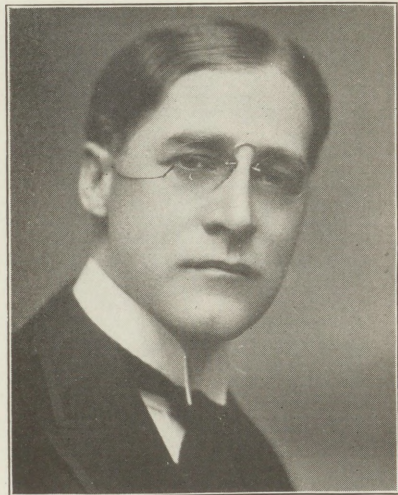
REV. ROBERT W. NORWOOD, D.C.L.
Rector of St. Bartholomew's, New York
Photo by Underwood and Underwood.



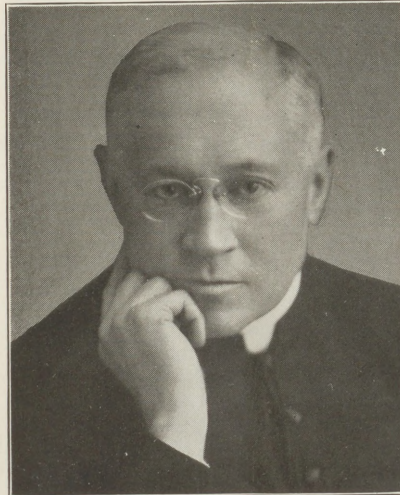
REV. J. G. H. BARRY, D.D.
Rector of St. Mary the Virgin, New York



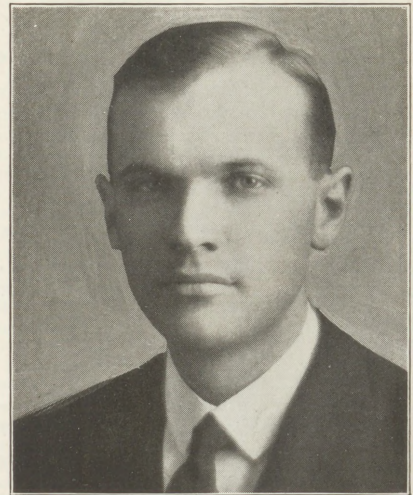
REV. FRANK H. NELSON
Rector of Christ Church, Cincinnati
Photo by Underwood and Underwood.



REV. J. HOWARD MELISH
Rector of Holy Trinity, Brooklyn, N. Y.



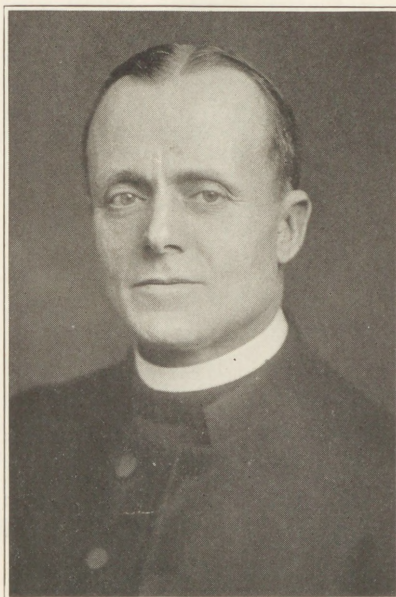
REV. SELDEN P. DELANY, D.D.
Associate Rector of St. Mary the Virgin, New York
Photo by Elizabeth Dickson Studio.



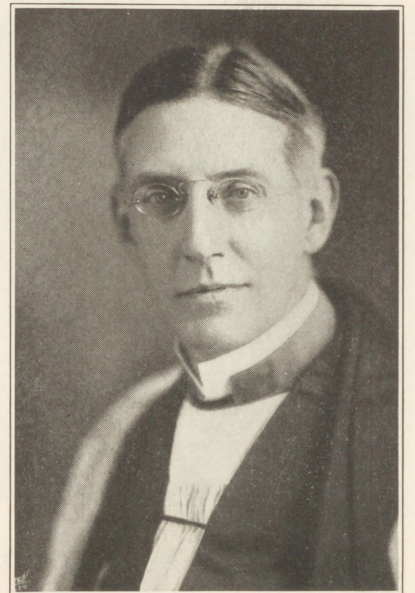
REV. E. M. MCKEE
Rector of St. Paul's, New Haven, Conn.



RT. REV. JAMES DE W. PERRY, JR.
Bishop of Rhode Island

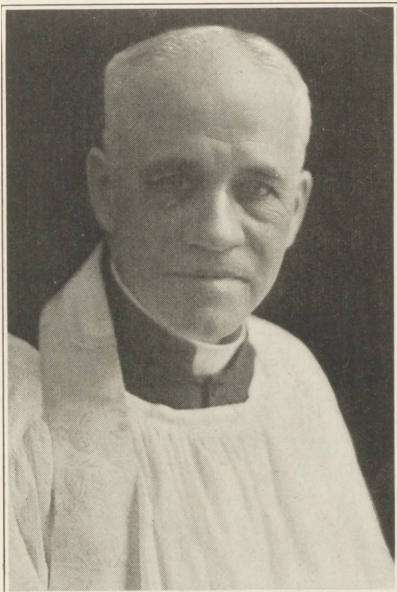


RT. REV. WILLIAM T. MANNING, D.D.
Bishop of New York
Photo by Underwood and Underwood.



RT. REV. EDWARD L. PARSONS, D.D.
Bishop of California

DELEGATES TO THE WORLD CONFERENCE ON FAITH AND ORDER



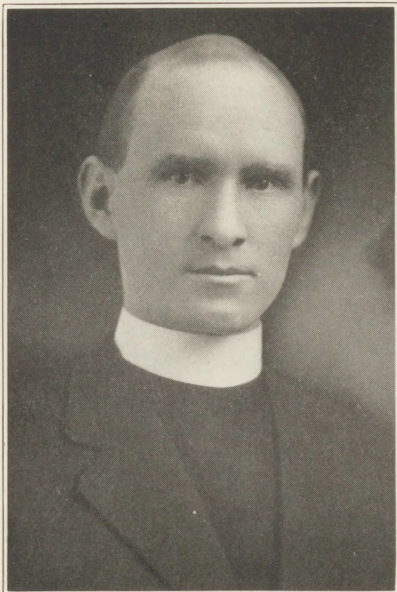
REV. B. TALBOT ROGERS, D.D.
Rector of St. Matthew's Church,
Sunbury, Pa.



RT. REV. CHARLES H. BRENT, D.D.
Bishop of Western New York,
Chairman of the Delegation
Photo by Wide World.



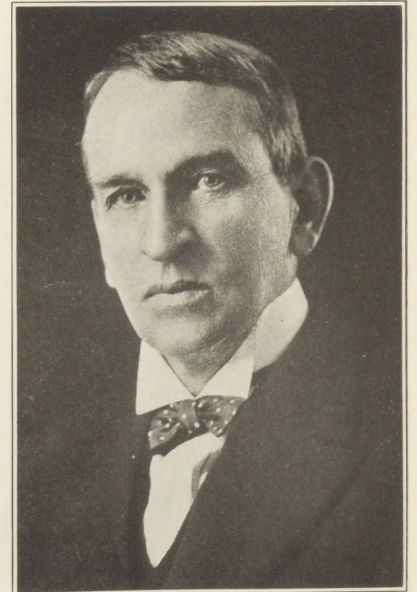
MR. FREDERIC C. MOREHOUSE
Editor of THE LIVING CHURCH



REV. W. COSBY BELL, D.D.
Professor of Systematic Theology,
Virginia Theological Seminary



VERY REV.
HUGHELL E. W. FOSBROKE, D.D.
Dean of General Theological Seminary



DR. WILLIAM C. STURGIS
Secretary of Educational Division,
Department of Missions

Church Kalendar



MAY

IF WE WANT to be real in our prayers we must practise. Prayer, like everything else, must be polished with elbow-grease.—*Walter F. Carey.*

- 16. Sunday after Ascension Day.
- 23. Whitsunday.
- 24. Monday. Whitsun Monday.
- 25. Tuesday. Whitsun Tuesday.
- 26, 28, 29. Ember Days.
- 30. Trinity Sunday.
- 31. Monday.

CALENDAR OF COMING EVENTS

MAY

- 14-16, Episcopal Young People's Association, Province of Midwest, Milwaukee, Wis.
- 16. Convocation of North Dakota.
- 18. Conventions of Bethlehem, Central New York, Connecticut (election of Bishop Coadjutor), Long Island, Maine, Newark, New Hampshire, Ohio, Rhode Island, Southwestern Virginia, Western New York.
- 19. Conventions of Michigan, Vermont, Virginia, Western Massachusetts.
- 22-26. National Conference on Social Service, Cleveland, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF WHITSUNDAY

- Christ Church, LaCrosse, Wis.
- St. Luke's, Bay View, Milwaukee, Wis.
- Church of the Advent, Boston, Mass.
- Christ Church, Dallas, Texas.
- St. Andrew's Church, Buffalo, N. Y.
- St. Mary's Church, East Providence, R. I.

APPOINTMENTS ACCEPTED

TOURET, Rt. Rev. FRANK H., D.D., retired Bishop; to be rector of Church of the Good Shepherd, Waban, Mass., September.

ALFORD, Rev. CULVER B., rector of Calvary Church, Cairo, Diocese of Albany; to be assistant at the Church of the Transfiguration, New York; effective June 1st.

ATRIDGE, Rev. James P., rector of Christ Church, Ironton, Ohio; to be rector of Holy Trinity Church, Hartwell, Ohio, June 1st.

CLAY, Rev. ALBERT E., formerly rector of St. Peter's Church, Redwood City, Calif.; rector of St. Mary's-by-the-Sea, Pacific Grove, Calif.

CREVISTON, Mr. ELI H., student at Nashotah; to be vicar of Canton, Lewistown, and Farmington, Ill., as soon as ordained.

DONALDSON, Rev. THOMAS, rector of St. Peter's Church, Easton, Md.; to be rector of St. Paul's Church, Chillicothe, Ohio.

ELLIOTT, Rev. H. MURRAY, formerly rector of St. Philip's Church, Easthampton, Mass.; to be rector of St. John's Church, Wilkinsville, Mass., May 12th.

HEISTAND, Rev. J. THOMAS, formerly chaplain at Bucknell University and vicar of Milton, Pa.; rector of St. Paul's Church, Bloomsbury, Pa.

HURSH, Rev. L. C., formerly vicar of Canton, Lewistown, and Farmington, Fulton Co., Ill.; rector of Church of the Good Shepherd, Quincy, Ill., May 1st.

GATES, Rev. EDMUND J., formerly rector of Oxford, N. Y.; to be rector of Memorial Church of the Holy Trinity, Westport, Conn., June 1st.

GIBSON, Rev. VAN RENSSLAER, formerly rector of St. John's Church, Yonkers, N. Y.; minister-in-charge St. Mary's Church, Sherwood Park, Yonkers, N. Y. New address, 179 No. Broadway.

GOODWIN, Rev. BAYARD H., formerly rector of St. John's Church, Athol, Mass.; to be rector of St. Philip's Church, Easthampton, Mass., June 1st.

MCALLISTER, Rev. CHARLES E., formerly rector of St. John's Church, Hampton, Va.; to be executive secretary of the Diocese of Newark.

MCGOWAN, Rev. E. A., vicar of Trinity Church, Fallon, Nev.; to be rector of St. Paul's Church, Sparks, Nev.

MARSH, Rev. WILFRED C., formerly rector of St. Gabriel's Church, Calgary, and rural dean of High River, Alberta; rector of St. Peter's Church, Williston, N. D., May 9th. New address, St. Peter's Rectory.

MASTERTON, Rev. ROBERT C., rector of St. James' Church, Lake George, N. Y.; to be rector of St. Peter's Church, Delaware, Ohio, September 1st.

RIDOUT, Rev. FRANKLIN A., retired, of Onancock, Va.; to be rector of the Church of the Ascension, Norfolk, Va., June 1st.

RIGG, Rev. JOHN, rector of St. Thomas' Parish, Washington, D. C.; to be dean of Trinity Cathedral, Easton, Md., June 1st.

SANBORN, Rev. HENRY R., formerly of Los Angeles, Calif.; to be priest-in-charge of St. John's Church, Ketchikan, Alaska.

SEDGWICK, Rev. C. S., formerly rector of St. Matthew's Church, Louisville, Ky.; vicar of St. Augustine's Chapel, St. John's Parish, Youngstown, Ohio, May 1st.

SMYTH, Rev. JOSEPH H.; priest-in-charge of St. Peter's Church, Ripon, Wis.

SUTER, Rev. JOHN W., SR., D.D.; to be in charge of Church of the Good Shepherd, Waban, Mass., until September.

RESIGNATIONS

BELSHAW, Rev. HAROLD, as associate rector of All Angels' Church, New York; effective May 1st.

FLEMING, Rev. ANDREW, rector of the Church of the Nativity, Brooklyn, N. Y., for past twenty-five years; effective July 1st.

HOOKE, Ven. S. D., as archdeacon of Montana.

NICHOLS, Rev. CRAIG W., as rector of Emmanuel Church, Manville, R. I.

ROCKWELL, Rev. HARRISON, as assistant at the Church of the Transfiguration, New York, in order to give full time to All Saints' Church as vicar. Address after June 1st: 292 Henry Street.

TIEDEMANN, Rev. KARL L., as rector of St. Peter's Church, Ripon, Wis. He will sail to England.

VAN ESS, Rev. LOUIS, as assistant at All Angels' Church, New York; effective June 1st.

NEW ADDRESSES

MOORE, Rev. H. Randolph, 506 Park Ave., East, Savannah, Ga.

POOLEY, Rev. CLAUDE N. A., 517 Nelson Ave., Peekskill, N. Y.

SUMMER ADDRESSES

MORRIS, Rt. Rev. JAMES CRAIK, D.D., Bishop of the Canal Zone; Sewanee, Tenn.

HAMES, Rev. Herbert P., of Los Angeles, Calif.; care of Raymond and Whitcomb Co., 20 Cockspur St., London, W. 1, Eng.

SHEERIN, Rev. JAMES, formerly Superintendent of Orphan's Home and Asylum, New York City; 11 Rue Scribe, care of American Express Co., Paris, France.

CORRECT ADDRESS

ABBOTT, Rev. ASA A., 2241 Prospect Ave., Cleveland, Ohio.

DEGREE CONFERRED

NEW YORK UNIVERSITY—Doctor of Laws upon the Rt. Rev. ERNEST MILMORE STIRES, D.D., Bishop of Long Island.

ORDINATIONS

DEACON

NEWARK—On April 25th, St. Mark's Day, Bishop Lines in Christ Church, East Orange, N. J., ordained deacon Mr. WILLIAM L. GRIFFIN, JR., a graduate of Harvard, now completing his course at the General Theological Seminary. He was presented for ordination by the Rev. Wm. T. Weston and the sermon was preached by the rector, the Rev. Charles E. Hutchinson. Mr. Griffin has held services since the autumn at Allendale, N. J., and will remain there. Twenty-three persons were confirmed before the service of ordination. The whole congregation remained to give the newly ordained deacon their good wishes.

PRIESTS

CONNECTICUT—The Rev. Messrs. HAROLD N. RENFREW, SAMUEL A. BUDDE, and DELMAR S. MARKLE were raised to the priesthood in Christ Church Cathedral, Hartford, on Thursday, May 6th. Bishop Brewster officiated. Mr. Renfrew was presented by the Rev. William O. Baker, Mr. Budde by the Rev. Raymond Cunningham, and Mr. Markle by the Rev. William A. Beardsley, D.D. The Litany was sung by the Rev. Kenneth O. Miller. The Rev. Prof. James of Berkeley Divinity School preached the sermon. Mr. Renfrew will continue at General Theological Seminary as fellow for the next year, and Mr. Budde and Mr. Markle in their present cures.

MONTANA—The Rev. FRANKLIN LAWRENCE GIBSON was on Monday, May 3d, advanced to the priesthood by the Rt. Rev. William F. Faber, D.D., Bishop of Montana, in St. James' Church, Deer Lodge, of which he is missionary-in-charge. He was presented by the Rev. Charles F. Chapman of St. John's Church, Butte. The sermon was by the Bishop. There were present also the Rev. S. C. Prescott, secretary of the diocese, and the Rev. J. G. Spencer, of St. Mark's, Anaconda. After the service there was a luncheon at which were present the ministers of the other churches in town including the Roman priest, who is chaplain of the penitentiary.

SOUTHERN VIRGINIA—On May 5th, during the meeting of the Central Convocation, the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, advanced to the priesthood, the Rev. REGINALD GEORGE DAVIS, deacon-in-charge of Cumberland Parish, Lunenburg County, and the Rev. TUCKER WATKINS TAYLOR, deacon-in-charge of churches in Prince George and Surry Counties. The Rev. Mr. Davis was presented by the Ven. G. Wallace Ribble, D.D., and the Rev. Mr. Taylor by the Rev. James S. Watt. The sermon was preached by the Rev. J. M. B. Gill, rector of St. Paul's, Petersburg, Va.

DIED

PICARD—Entered into Paradise, May 2, 1926, at 1125 Wood St., Bethlehem, Pa., MARY KELLOGG, wife of George H. PICARD, in her seventy-second year. She is survived by one son, the Rev. Maurice Picard. Burial office and requiem at Trinity Church, Bethlehem, Pa. Interment at Oak Hill Cemetery, Nyack, N. Y. For more than forty years of her life she played the pipe organ, and for eighteen years as organist at Grace Church, Nyack, N. Y., she directed a choir of men and boys. She was a devout communicant in the Catholic Faith, and a devoted wife and mother.

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

MEMORIALS

Alexander Vance

On behalf of the clergy of the Diocese of Pittsburgh, we desire to express our sorrow at the sad news of the death of the Rev. ALEXANDER VANCE, D.D., on Sunday, April 18, 1926, at Lisbon, Ohio.

Alexander Vance began his career in our midst with the work at Indiana and Blairsville, Pa. He then went to St. Michael and All Angels, Brooklyn, N. Y., returning to this Diocese in 1906 as the associate rector of St. Andrew's, Pittsburgh. Upon the death of the rector, he took full charge of the parish in May, 1907. After fourteen years as rector of St. Andrew's, he resigned in 1921 on account of failing health and left Pittsburgh to make his home with his sister, Mrs. R. W. Taylor, at Lisbon, Ohio.

In his parish, he was deeply beloved, and his faithful ministrations will be long remembered. Under his inspiring leadership, notable progress was made, the gospel of the kingdom preached, and the parish organized for larger service. He was to his people a wise counsellor, an effective pastor, a loyal friend.

Alexander Vance was one of the outstanding men of the Diocese. His influence reached far out beyond the circle of his parish. His sound scholarship, good judgment, executive ability and grasp of large affairs were quickly recognized.

He was elected by his brethren of all shades of churchmanship, as an evidence of the confidence they reposed in him, to the Standing Committee of the Diocese and as Deputy to the General Convention, not once but time and again, and he justified that confidence.

Few men have left a deeper mark on the community life. He had the respect and affection of all classes and conditions. The success of the work for the Colored People in our Diocese was largely due to him.

His character united in a rare degree two

qualities not often found together. He was at once forceful and lovable, but his strength was never hard and the charm of his personality did not gain its winning appeal at the price of weakness.

When shall we meet his like again.

O Lord, support us all the day long of this troublous life until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, a holy rest and peace at the last through Jesus Christ, our Lord.

FRANK ORR JOHNSON,
ALLEYNE CARLETON HOWELL,
SCOTT WOOD.

William Robert Mowe

WILLIAM ROBERT MOWE, ANNIE MOWE FRENCH, entered into life May 16, 1924.
"Lord, all pitying, Jesu blest,
Grant them Thine eternal rest."

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.

POSITION OFFERED

CLERICAL

FOR GRACE CHURCH, OAK PARK, ILL.
Wanted: An experienced assistant between thirty and forty-five years of age. Familiar with the Christian Nurture Course. Stipend \$3500. Apply with references to Rev. F. R. GODOLPHIN, 924 Lake Street, Oak Park, Ill.

PRIEST WANTED—FOR JULY AND AUGUST to supply in a city Catholic parish. Must be able to sing Mass and familiar with the Western Use. Duties light. \$100 per month and room. Address: PASTOR, Box 590, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—AN ORGANIST AND CHOIRMASTER who is a Churchman, experienced in boy choir work and voice training for a large parish in a middle western city. Good salary. Apply Box 596, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CATHOLIC, PRIESTED FOURTEEN YEARS, ninth year present parish, desires change. House and reasonable stipend. Address Box 587, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST IN HEALTH, available for duty, four to six weeks—summer. Address SUMMER SUPPLY-575, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES DUTY DURING month of July or August. House and remuneration. Box 594, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST RESIDING IN NEW YORK WOULD like to supply during summer, preferably within commuting distance. Use of rectory desired. Address R. E. D. care D. L. BOARDMAN, 309 Fifth Ave., New York.

YOUNG PRIEST, EASTERN DIOCESE, established parish, desires parish or mission with a future. Willing to go into suburb and build from ground up. Address R-560, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN—UNUSUALLY SUCCESSFUL with young people and children, desires head position in small institution where home life can be fostered. Box 595, LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED—BY WOMAN OF culture as companion for children in their home while parents travel, or will take such children into my home. Would accept position as hostess in boarding school or club. Mrs. W. H. HUNN, 1638 Wisconsin St., Racine, Wis.

UNLEAVENED BREAD AND INCENSE

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

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

ALTAR FURNISHINGS

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APPEALS

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PLEASE HELP ME BUILD SECOND BED-room, enlarge tiny kitchen in small rectory of mission parish. No local help possible. A friend promises \$400 when needed balance \$350 is raised. Don't let me lose this. Rev. H. C. BOISSIER, St. Luke's Church, Cedar Falls, Iowa.

TRAVEL

S. T. GEORGE'S EXCURSION TO EUROPE, sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

RELIGIOUS

THE SISTERS OF THE TABERNACLE would welcome as visitors women who are interested in the Religious Life and are desirous of learning more of it, or who wish to test their vocation. Address, THE REV. MOTHER, St. Saviour's Convent, Carson St. and Sylvan Ave., Bridgeport, Conn.; or THE SISTER-IN-CHARGE, St. Gabriel's Convent, 636 McCallie Ave., Chattanooga, Tenn.

SISTERS OF THE HOLY NATIVITY

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

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RELIGIOUS CONFERENCES

CONFERENCE FOR LEADERS IN GIRLS Work. Under the direction of the National Department of Religious Education. Taylor Hall, Racine, Wisconsin, July 7-11, 1926. Subjects for Discussion: Educational Process in Working with Girls, Symbolism in Worship, Activities, Program, The Juvenile Court Girl, The Church Mission of Help and Non-Church Organizations for Girls. Girls in the Young People's Movement. For further information write to Mrs. GEORGE BILLER, Taylor Hall, Racine, Wis.

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. Frizell. 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.

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" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
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A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00
P.M.
(Choral except Mondays and Saturdays)

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P.M.
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Laramie, Wyo., 270 meters. Religious pro-
grams Sundays and Wednesdays, 9 P.M. Ser-
mon, question box, with answers by the Ven.
Royal H. Balcom, archdeacon of Wyoming.

WHAS, COURIER-JOURNAL, LOUISVILLE,
Ky., 399.8 meters. Choral Evensong from
Louisville Cathedral, every Sunday, 4:30 P.M.,
C. S. Time.

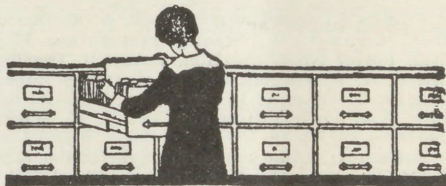
WRR, DALLAS, TEX., 246 METERS. SER-
vices from St. Matthew's Cathedral, Dal-
las, second and fourth Sundays in the month,
10:45 A.M., and 7:45 P.M., C. S. Time.

WTAQ, Eau Claire, Wis., 254 METERS.
Services from Christ Church, Eau Claire,
second and fourth Sundays at 11 A.M., C. S.
Time.

RETREAT

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. The retreat will be conducted
by the Rev. M. Bowyer Stewart, D.D. Semi-
narians will be welcome. This notice will ap-
pear every third week. Address GUESTMASTER.

INFORMATION BUREAU



While many articles of merchandise are still
scarce and high in price, this department will
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BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.

Religious Dramas. Volume II. Selected by the
Committee on Drama of the Federal Coun-
cil of the Churches of Christ in Amer-
ica. Price \$3.00.

The Macmillan Co. 60 Fifth Ave., New York City.

Four American Party Leaders. By Charles E.
Merriam. Price \$1.50.

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

These Sayings of Mine. An Interpretation
of the Teachings of Jesus. By Lloyd C.
Douglas, author of *The Minister's Every-*
day Life. Price \$1.50.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City.

Ante-Nicene Exegesis of the Gospels. By
Harold Smith, D.D. Volume II. Transla-
tions of Christian Literature—Series VI.

BULLETINS

Church Missions House. 281 Fourth Ave., New
York City.

The American Church Building Fund Commis-
sion. Annual Report, 1926.

PAMPHLETS

The Greater New York Federation of Churches.
71 West 23d St., New York City.

The Laymen's Missionary Movement of the
United States and Canada. Its History and
Service. Prepared by Lt. Col. Elijah W.
Halford.

It is related that a friar once said to his
superior, "I have read that St. Bernard
once said the seven penitential psalms
with such devotion and tranquility of mind
that he thought of nothing else the whole
time but of the words of the psalms he
was saying"; and the superior answered,
"My brother, I think more of the prowess
of the knight who holds and valiantly de-
fends a castle which is assailed and com-
passed round by enemies, so that he suf-
fers none of them to effect an entrance,
than if he was dwelling therein in peace
and undisturbed by any hostile assault."

FIFTIETH ANNIVERSARY
OF CINCINNATI CHURCH

CINCINNATI, OHIO—St. Thomas' parish,
Terrace Park, Cincinnati, the Rev. Max-
well B. Long, rector, celebrated its fiftieth
anniversary with a parish dinner on April
19th. The rector was in charge and acted
as toastmaster. Bishop Reese and Dr.
George T. Lawton, the latter being in
charge of the parish, made addresses. A
double decked cake, fifty candles thereon,
was placed before Bishop Vincent for the
preparatory ceremonies. Following the
banquet, services were held in the church,
when Bishop Vincent delivered the ser-
mon and recalled the early struggles of
the parish when it was started in the
little frame building at Milford.

In 1907 the late John F. Robinson, for-
mer circus owner, built the present stone
church at Terrace Park, close to Milford
as a memorial to his wife and daughter.
Recollections of the different clergymen
and laymen who had served St. Thomas'
were also touched upon in an interesting
manner by the Bishop. A class was then
confirmed which brought to a close a red
letter day in the history of St. Thomas'
parish.

TO REMOVE DISCRIMINATION
AGAINST CHAPLAINS

WASHINGTON, D. C.—Progress is being
made in the fight to remove discrimina-
tion against chaplains in the army, ac-
cording to Dr. W. S. Abernethy, chairman
of the General Committee on Army and
Navy Chaplains. Secretary of War Dwight
F. Davis, supported by the General Com-
mittee on Army and Navy Chaplains, is
urging the passage of the Wadsworth-
Morin bill to remedy conditions.

The Senate passed the bill with only
one dissenting vote. Speedy action by the
House of Representatives is expected.

At present, chaplains in the army are
required to serve longer than other pro-
fessional groups to obtain promotion and
cannot obtain the grade of colonel, with
the exception of the chief of chaplains,
who holds that rank while serving a four-
year term.

The director of the Bureau of Budgets
has certified that the bill is not in conflict
with the financial program of the Presi-
dent.

The cost of rendering justice to the
chaplains is placed at \$6,634. The passage
of the bill at this session of Congress is
undoubtedly assured provided it can be
brought to a vote in the House of Repre-
sentatives.

STUDENT RALLY AT COLUMBUS

COLUMBUS, OHIO—The second annual
rally of students attending colleges and
universities in Southern Ohio was held
Saturday and Sunday, May 1st and 2d,
at the Church of the Holy Spirit, Colum-
bus, the Rev. F. C. F. Randolph, rector.
About twenty-five students were present.
The discussion Saturday afternoon was
led by the Rev. Dr. Penneck, chaplain of
the student work at Oxford, Ohio. Other
speakers were the Rev. Maurice Clarke,
educational secretary of the diocese, and
the Rev. F. C. F. Randolph, chaplain at
Ohio State University. In the evening the
address was delivered by the Rt. Rev.
Theodore Irving Reese, D.D., Bishop of
Southern Ohio. On Sunday morning a spe-
cial service was held at the Chapel of the
Holy Spirit, when the Rev. E. F. Chaun-
cey, rector of Trinity Church, was the
preacher. The Rev. Dr. Penneck was the
special preacher at Trinity Church.

Diocesan and District Conventions

ALBANY

ALBANY, N. Y.—At the fifty-eight annual Convention of the Diocese of Albany, held in the Cathedral of All Saints, May 4th and 5th, the Bishop Coadjutor in his message to the clergy and laity, Tuesday evening, reviewed briefly the missionary work and other achievements of the year, giving particular attention to three definite and concrete advances. The first of these was the raising of Albany's share of the deficit of the National Council; the second, the engaging of a diocesan secretary of Religious Education, in the person of the Rev. Louis Van Ess, who will begin his work on June first; and the third the acquisition of a Diocesan House as headquarters for the administrative work of the diocese. Bishop Oldham reported \$11,500 raised for payment of the property, with an additional sum assured that left only \$10,000 to be procured by the special committee, if the Convention approved the purchase of the house. A resolution, confirming Bishop Oldham's action and approving the purchase of the house, offered later in the evening was passed without a dissenting vote.

Bishop Nelson at the opening Convention session gave notice of having enlarged the duties of the Bishop Coadjutor, in accordance with the provisions of Canon 13 of General Convention, giving to Bishop Oldham full authority in the filling of vacant cures, in issuing or accepting letters dimissory, in matters concerning differences between rectors and congregations, and in matters relating to admission of postulants and candidates for Holy Orders, the ordering of deacons and ordination of priests. In this connection, Bishop Nelson paid gracious tribute to the understanding coöperation and unflinching assistance of the Coadjutor, bespeaking for the enterprise of Bishop Oldham the loyal support of the diocese.

The Standing Committee was elected as follows:

The Rev. Dr. H. R. Freeman, president; the Rev. C. C. Harriman, secretary; the Rev. Messrs. E. T. Carroll, D.D., H. E. Pike; Messrs. Hobart W. Thompson, Robert C. Prunyn, Samuel B. Coffin, W. Leland Thompson.

The Convention authorized the addition of an archdeaconry by the redividing of the boundaries of the four existing archdeaconries, namely, Albany, Troy, Ogdensburg, and Susquehanna. The new archdeaconry will be called Mohawk.

NEW HAMPSHIRE

CONCORD, N. H.—The one hundred twenty-fourth annual Convention was called together by Bishop Dallas only three hours after his consecration, Tuesday, May 4th. The Bishop's first convention address paid a tribute of appreciation and respect to the memory of his two predecessors, Bishop Niles and Bishop Parker, and after these words of appreciation the congregation was bidden to kneel in prayer of grateful recognition of these two Fathers in God.

The address in simple terms dealt with spiritual ideals of the Church and closed with the repeating by the large congregation of the Nicene Creed.

Elections were as follows:

Standing Committee: the Rev. S. S. Drury, D.D., the Rev. W. Stanley Emery, the Rev. Wm. Porter Niles, the Hon. Robert J. Peaslee, Mr. E. K. Woodworth, Mr. H. H. Dudley. Members for five years of the Executive Council: the Rev. Wm. Porter Niles and Mr. E. K. Woodworth.

Delegates to the Provincial Synod: the Rev. A. M. Dunstan, the Rev. John A. Chapin, the Rev. Wm. Porter Niles, the Rev. G. M. Brinley and Messrs. L. W. Flanders, M.D., John R. Spring, Joel F. Sheppard, and Harry B. Cilley.

A most encouraging thing was done when the Convention in a small but effective way emulated the deficit-raising feat of General Convention. The parishes having pledged only \$11,000 to the general work of the Church with a quota of \$15,300, the remaining \$4,300 was pledged by representatives of the parishes and individuals in a few minutes of friendly rivalry.

NORTH CAROLINA

TARBORO, N. C.—“The work of the Church is to preach the Gospel. All other functions and obligations are secondary and subordinate to this primary purpose,” declared the Rt. Rev. Joseph B. Cheshire, D.D., at the one hundred and tenth annual Convention of the Diocese of North Carolina, which met in Calvary Church, Tarboro, May 4th and 5th. As in all North Carolina conventions, there was a splendid attendance of the laity. The services were held in the church, and all the business sessions were held in the new Cheshire Memorial Parish House.

The Holy Communion was celebrated each morning at seven-thirty by the Bishop, assisted by the Bishop Coadjutor. The business of the first day was begun by the address of the Bishop. Bishop Cheshire, after reviewing the history of the local parish, spoke of the great forward steps in the diocese during the last fifty years. In closing, he emphasized the need to preserve the true proportions and relations in our Church life.

The Bishop Coadjutor stressed the need of meeting the obligations of the diocese to Sewanee. Suffragan Bishop Delaney reported on the colored work. The reports from the different diocesan institutions showed all to be in a healthy condition. Steps were taken toward the better support of St. Mary's School, the diocesan school for girls, so that it may keep abreast of the present-day requirements of a junior college.

In view of the agitation going on in the state by the so-called “anti-evolutionists,” the Convention unanimously adopted the following resolution.

“RESOLVED, that this Convention, believing that the cause of Christianity can be upheld and furthered only by following the example and precepts of Jesus Christ, and that true faith can grow only in an atmosphere of freedom, puts itself on record as deploring and opposing all efforts to limit freedom of thought, freedom of teaching and discussion, and freedom of research to ascertain the truth in any branch of knowledge.”

Executive Council: Rev. H. G. Lane, Mr. Kemp P. Lewis, Mrs. F. S. Spruill.

Delegates to the Provincial Synod: Rev. J. L. Jackson, Rev. W. H. Hardin, Rev. R. E. Gribbin, Rev. A. S. Lawrence, Rev. M. Bethea, Rev. I. H. Hughes, Messrs. R. B. Coit, A. L. Cox, E. A. Holt, S. Lawrence, M. N. Shaw, W. F. Thompson.

PENNSYLVANIA

PHILADELPHIA, PA.—The annual Convention of the Diocese of Pennsylvania was distinctly a routine Convention, rather poorly attended by the deputies, especially the laymen. Not much was accomplished apart from routine. It was held in the Church of the Holy Trinity, Tuesday and Wednesday, May 4th and 5th. The Bishop of the Diocese, assisted by Bishop Du Moulin, the Rev. Dr. Floyd W. Tomkins, and the Rev. James F. Bullitt, celebrated the Holy Communion. There was no sermon.

The Bishop's annual address contained three notable features. Bishop Garland asked for the establishment of a holding corporation to be known as The Church Foundation. Speaking of the general missionary work of the Church conducted by the National Council, the Bishop called attention to the fact that in spite of the failure of the diocese to pay more than sixty per cent of its quota for Budget purposes, it had responded generously to special calls, such as the Japanese Reconstruction Fund and the Deficit, so that as a matter of fact the diocese had sent to New York during the year 1925, \$398,306.94. The Bishop then raised some question as to the clearness of the financial reports made by the National Council, and urged such a tabulation of expenditures as would tell exactly “how much is spent for salaries in all departments of the National Council, for travelling, how much for evangelistic work in the preaching of the Gospel, how much for schools, for hospitals, etc.” This as a preliminary to the Bishop's suggestion that it is time to reconsider our whole missionary program and devote less money to schools and general education and center efforts on preaching.

The third of the chief matters discussed in the Bishop's annual address was the survey. It is proposed that early in January the diocese undertake a campaign for a large sum of money to be given in cash and pledges over a term of five years, to put the properties of the missions and institutions of the diocese in good condition.

A time was set in the order of business for the presentation of the relation of the diocese to the quota for the budget of the National Council. The effort to bring Pennsylvania up nearer to its quota is in charge of a committee with a curious name—The Full Budget Committee. The subject was presented by Mr. S. F. Houston, a member of the Committee and also a member of the National Council. In his speech Mr. Houston made reference to Bishop Garland's comments on the National Council and mildly made some defense of the Council, to which the Bishop replied with a sharp attack on the National Council.

The question of the 18th Amendment and Law Enforcement was brought before the Convention again in a resolution introduced by the Rev. Dr. Grammer. It met with very determined opposition, largely on the ground that in Pennsylvania just at this time the whole question is so involved with partisan politics that it was not a proper matter to be before

the Convention. After some discussion the matter was laid on the table by a considerable majority. Toward the close of the session the Rev. Percy Stockman moved to take it from the table. It was done and a heated discussion with some unparliamentary language followed. The resolution in a much shorter form was finally put to vote and carried eighty-nine to eighty-eight, and that in a house which has a membership of five or six hundred.

The result of the annual elections follows:

Standing Committee, reelected.

Deputies to the Provincial Synod, clerical, the Rev. Messrs. W. J. Cox, G. E. Pember, G. H. Toop, A. R. VanMeter, Lay, Messrs. C. E. Beury, W. W. Frazer, Jr., W. W. Taylor, William White.

Executive Council, Clerical, the Rev. Messrs. L. N. Caley, F. C. Hartshorne, H. S. Hathaway, F. Joiner, J. O. McHenry, G. E. Pember, Lay, Messrs. C. E. Beury, E. H. Bonsall, J. J. Collier, W. J. Dickson, W. H. Jefferys, W. A. Lippincott, Jr.

SALINA

ELLSWORTH, KAN.—Routine matters only were taken care of at the twenty-third annual Convocation of the District of Salina, which met in Holy Apostles' Church, Ellsworth, the Rev. James T. Bovill, rector, on Wednesday, April 28th.

The Convocation opened with a Corporate Communion at eight o'clock, the Bishop being the celebrant, assisted by the Very Rev. F. Victor Hoag and the Rev. Robert M. Botting. At ten o'clock Morning Prayer was said by the Rev. Wilfred A. Munday and the Rev. Chester Hill, at which service the Bishop delivered his annual address. Immediately after the conclusion of this service the Convocation assembled for the business session. Elections were as follows:

COUNCIL OF ADVICE

Clerical

Rev. Robert M. Botting, Dodge City; Very Rev. F. Victor Hoag, Salina; Rev. Wilfred A. Munday, Anthony; Rev. James T. Bovill, Ellsworth.

Lay

Mr. Chas. F. W. Seitz, Salina; Mr. A. B. Adamson, Beloit; Mr. Earl C. Woodward, Salina; Mr. S. E. Jackman, Minneapolis.

DELEGATES TO PROVINCIAL SYNOD

Clerical

Rev. Robert M. Botting, Dodge City; Ven. Chas. E. Coles, Hays; Rev. Wilfred A. Munday, Anthony.

Lay

Mr. Charles C. Calkin, Kingman; Mr. A. E. Hiller, Salina; Mr. Glen G. Taylor, Lyons.

The Woman's Guild entertained the clergy and lay delegates in the new Parish House.

The Convocation will meet next year in the Cathedral, Salina.

ALBANY W. A. HOLDS ANNUAL MEETING

ALBANY, N. Y.—The annual meeting of the Albany Diocesan Branch of the Woman's Auxiliary was held at St. Paul's Church, Albany, Wednesday and Thursday, April 28th and 29th. There was an attendance of 477, representing fifty-five parishes throughout the diocese. The Rev. Charles E. McAllister, of the national Field Department, preached at the opening service on Wednesday evening and addressed the Auxiliary at its noon meeting on Thursday on the subject of The Message. The officers were reelected. The sum of \$1,334.00 was reported as realized for St. Margaret's School, Tokyo, from the gold, silver, and jewelry sale conducted by the Auxiliary.

Bishop of Southwell Installed; Canterbury Celebrates Anniversary

Archbishop Was Consecrated Thirty-five Years Ago—Centenary of Brighton Church

The Living Church News Bureau
London, April 30, 1926

ON APRIL 21ST, IN SOUTHWELL MINSTER, the Rt. Rev. B. O. F. Heywood, formerly vicar of Leeds, was enthroned and installed as third Bishop of Southwell. The ceremony was performed by the Archdeacon of Canterbury (the Ven. E. H. Hardcastle), assisted by the Bishop Suffragan of Derby (Dr. C. T. Abraham), the Archdeacon of Derby (the Ven. Dr. E. S. Noakes), the Archdeacon of Chesterfield (the Ven. E. F. Crosse), the Archdeacon of Nottingham, and the rector of Southwell (the Ven. W. J. Conybeare). These were accompanied by the canons of the Cathedral, and about four hundred clergy assembled.

The clergy of Bishop Heywood's former parish of Leeds have presented him with an episcopal gold and amethyst ring, while the Leeds parish church staff gave a silver and amethyst pectoral cross.

PRIMATE CELEBRATES ANNIVERSARY

The Archbishop of Canterbury, who was consecrated by Archbishop Benson to the see of Rochester on St. Mark's Day, 1891, completed last Sunday his thirty-fifth year in episcopal orders. Neither his age nor the heavy weight of his many responsibilities prevents the Archbishop from fulfilling what he considers to be his duty, and he is ever ready to preside or to take part in movements which claim the Church's interest or support.

On Wednesday, his Grace conducted the service in Westminster Abbey to celebrate the 225th anniversary of the Society for the Propagation of the Gospel, when a sermon was preached by the Bishop of Western New York.

BISHOP OF LONDON'S ANNIVERSARY

Dr. Winnington-Ingram was enthroned as Bishop of London on April 30, 1901, and the twenty-fifth anniversary of this event is to be celebrated this afternoon (Friday) by an assembly of the clergy of the diocese, and a thanksgiving by the Bishop, at St. Paul's Cathedral. This will be no mere formal observance. It is inspired by the true spirit of celebration—the spontaneous desire to mark a happy occasion, and to greet and do honor to a well-beloved Father in God.

As Bishop of London, Dr. Winnington-Ingram has won and retained not only the love of Catholics, but their gratitude as well. It was a new experience for London Churchmen to find in their Bishop one who, if he did not share fully in their aspirations, at least was eager to show that he understood them; knew whence they sprang and the purpose they desired to serve.

CELEBRATE BRIGHTON CENTENARY

The centenary of Holy Trinity Church, Brighton, the actual date of which fell on Wednesday, April 21st, was celebrated during that week. In the series of services which mark the centenary, it is impossible to dissociate the famous Robertson from Holy Trinity, or Holy Trinity from Robertson, "the greatest preacher of the century," as Dean Stanley styled him. (Picture on page 86.)

The story of Holy Trinity, Brighton, is

curious, and a few details may prove of interest to your readers. The original chapel was founded in 1817 by Thomas R. Kemp, lord of the manor, and a dissenter. At this stage of his life Kemp seems to have found it hard to find any form of service to which he could subscribe, for there was another chapel only fifty yards away, dating from 1688. However, he desired his own conventicle, and there he held forth, though not in the manner of his great successor, for it was said of Kemp, "He cannot preach, whatever else he may be able to do." Kemp was succeeded by "Lawyer Faithful," who also officiated in person.

In 1825 the Church of England assumed control, when the Rev. Robert Anderson, a man of mark, who had been professor of Oriental Languages at Haileybury East India College, bought the building, and it was consecrated on April 21, 1826, under a special Act of Parliament. Anderson remained there till 1843, was followed by the Rev. C. E. Kennaway, and to him succeeded Frederick William Robertson.

The case of Robertson is unique in Church history. As Bishop Henson put it, "Robertson holds a place apart. He had the patronage of no great man; he secured public interest by no great book; he received no preferment, founded no party, never preached to the Universities of Oxford or Cambridge, was never invited to occupy the pulpit at Westminster Abbey or at St. Paul's; he never preached at Court." When he died, his name was scarcely known beyond Brighton and a small circle of private friends. And yet, to honor this man, the Bishops of London, Chichester, Durham, Lewes, Bishop Russell Wakefield, Bishop Bury, Sir Oliver Lodge, and many others have been cooperating this week with the Rev. R. J. Campbell, the present incumbent.

ST. GEORGE'S DAY

The Festival of St. George, our patron saint, was widely celebrated throughout England. In the minds of the present generation, at any rate, St. George's Day is primarily associated with the memorable feat of arms performed by the British Navy at Zeebrugge on April 23, 1918.

St. George's Day also coincides with the anniversary of the birth of Shakespeare, and the two celebrations merge. In the schools there were addresses to the children devoted not only to the story of their Imperial heritage, but also to what the world owes to the genius of Shakespeare.

The flag of St. George was flown at the Mansion House, London, and services were held in many churches, the principal being the annual service of the Order of St. Michael and St. George, which took place in St. Paul's Cathedral. While the members of the Order and the general congregation were assembling, the band of the Grenadier Guards played. After the choir and the Cathedral clergy had taken their places, the members of the Order advanced from the Chapel of the Order towards the altar, the hymn For All the Saints being sung meanwhile.

At Canterbury the mayor and corporation, and representatives of various organizations, attended a service in St. George's Church, which contains a memorial to the officers and men who fell in the Zeebrugge attack, and also the flag with which Sir Roger Keyes gave the signal, "St. George for England," when the

Dover Patrol started on its great adventure.

The anniversary of St. George's Day was observed at St. George's Chapel, on Sunday last, with a special service held in the afternoon. The King and Queen were present, also the mayor and members of the corporation. Others who took part were the Military Knights of Windsor and members of the Windsor branch of the Royal Society of St. George. The foundation of the Military Knights goes back to the original inauguration of the Order of the Garter by Edward III, and their badge is the Red Cross of St. George.

COMMEMORATION OF STOW

On Monday last, at the city church of St. Andrew Undershaft, was held the annual commemoration of John Stow, chronicler and antiquary, who wrote the

Survey of London (published in 1598). Stow was buried in this church 321 years ago, and on the wall over the grave is a monument, containing his effigy, represented seated at a desk writing in a book with a quill pen. The pen is renewed every year, and on Monday the new pen was placed in the hand of the effigy by the Lord Mayor, who came in state with the sheriffs for the ceremony. The Council of the London and Middlesex Archaeological Society were also present. The service was conducted by the Bishop of Willesden, and the prayer of commemoration, which was offered at the tomb, thanked God for Stow's "good example, and the patient care with which he recorded the chronicles of the City."

Stow's *Survey of London* is justly regarded as a mine of information relating to the City of London in the reign of Queen Elizabeth. GEORGE PARSONS.

Chapel of Bishop Strachan School, Toronto, Dedicated by Bp. Sweeney

Cornerstone of Havergal College
Laid—King's College Campaign
—Two Canadian Synods

The Living Church News Bureau
Toronto, May 5, 1926

THE BEAUTIFUL CHAPEL AT BISHOP Strachan School, Toronto, was formally dedicated by the Bishop of Toronto, Dr. Sweeney. For fifty-eight years the school has labored to give sound education and religious training to the daughters of Canada. This chapel is partly the outcome of their love and sacrifice.

The sanctuary is the gift of former members of the school, and a thanksgiving for the holy life of service of Miss Grier, principal from 1876 to 1899. In other parts of the chapel are also memorials to those who in their day loved the Church and served their country.

The architects are Messrs. Sproatt & Rolph and their design is perpendicular Gothic in outline and detail.

The Rev. T. C. S. Macklem, vice-president, and sometime chaplain of the school, preached a thoughtful and moving sermon, singularly felicitous—the subject, "Living Stones . . . built into a Habitation of God." From the many shaped, multi-colored stones of the chapel walls he worked out the parable of the living stones of which a school is built—human souls that are part of the young womanhood of Canada, and part of the body of Christ's Church.

The chapel was crowded beyond capacity with former pupils and their friends, in addition to a full school.

CORNER-STONE OF NEW HAVERGAL COLLEGE LAID

With the laying of the corner-stone of the first unit of the new Havergal College by his Honor the Lieutenant-Governor, that school, already rich in tradition, passed another important milestone. Several hundred interested friends and pupils of the college witnessed the solemn and impressive service of laying the corner-stone and of dedication of the new building in Lawrence Park West.

Havergal's smart Girl Guide Company and the earnest little members of the Brownie pack acted as guard of honor to the distinguished guests, and made an

exceedingly attractive picture against the rough, grey stone of the groundwork, which is all of the unit which is completed. Parents and friends of the school, Old Girls, grandchildren, and pupils joined with feeling in the service of dedication, which was conducted by the Rt. Rev. Bishop Lucas, assisted by Dr. N. W. Hoyles, honorary president; the Rev. Principal O'Meara and the Rev. Dr. W. E. Taylor, president of the Board of Governors.

With silver trowel his Honor the Lieutenant-Governor skilfully laid the corner-stone, then three trim Guides, a well-trained color party, ran up the Union Jack, which unfurled against the deep blue of the sky.

The new school will be open, it is hoped, about September 1st, and will accommodate 200 day pupils and fifty boarders. It will have ample room for expansion and ample playing fields, as the site covers twenty-seven acres just west of Yonge Street, north of Glenview Avenue.

KING'S COLLEGE CAMPAIGN

The total of the University of King's College Building Endowment Fund has been increased to \$175,559.75. Of this amount \$166,109.75 represents the total for the Halifax-Dartmouth Campaign for King's.

While the intensive period of the campaign in Halifax and Dartmouth has been closed, there are a number of outstanding contributions which the workers and committee reported as being certain to come into the Fund within the next several weeks, and confidence was expressed that the local objective of \$225,000 will be reached.

The meeting of workers terminated in a celebration meeting over the success of the efforts of the local organization in bringing the amount pledged for the future King's to date to such a substantial figure as was placed upon the King's score board.

A gift of most unusual significance was received from the parents of Miss Elvira Cavicchi, who died just a week ago. This gift to the fund was a five hundred dollar Victory Bond which had belonged to Miss Cavicchi, who, only three days previous to her death, had sent in her application for enrolment as a student in King's for the coming year.

SYNOD OF FREDERICTON

The Synod of Fredericton convened in the Cathedral City and was well attended.

The preacher at the Synod service was the Rev. A. L. Fleming, of St. John. The claims of King's College were ably presented by the Rt. Rev. J. Hackerly, Coadjutor Bishop of Nova Scotia, Dr. A. H. Moore, president of King's, and A. Handfield Whitman, chairman of the Campaign Committee. The work of the Council for Social Service was presented by Canon Vernon, and that of the General Board of Religious Education by Dr. Hiltz, while Chancellor Gisborne, of Ottawa, and the Rev. D. M. Rose, secretary of the National Laymen's Movement, addressed a special meeting of laymen. The Bishop conducted a much appreciated quiet hour for the clergy.

SYNOD OF NOVA SCOTIA

The fiftieth session of the Synod of the Diocese of Nova Scotia—its Jubilee session—opened auspiciously with a celebration of the Holy Communion at half past seven o'clock in the Cathedral of All Saints, Halifax, and at eleven o'clock the members assembled in St. Paul's Hall for business. It may be said of the meeting that none of the business before it was of more genuine interest to members of the Church of England throughout the diocese than was the very first matter before it—that of the election of a successor to the revered and highly efficient veteran clerical secretary—the Rev. Canon V. E. Harris. No priest of the Church has exercised a stronger influence for good upon those with whom he has come into personal contact than has Canon Harris. Archdeacon Watson, rector of St. Mark's, Halifax, was appointed diocesan secretary-treasurer in succession to Canon Harris.

NEW DEAN FOR EASTON

EASTON, Md.—The Rev. John Rigg, rector of St. Thomas' Parish, Diocese of Washington, has been chosen dean of Trinity Cathedral, Easton, and takes up his new work June 1st. He will also direct the rural work in the vicinity of the see city.

The Rev. Mr. Rigg is a native of Jamaica, and was ordained to the priesthood by Archbishop Nuttall in 1893. Previous to this, he had taken his degree in arts from Durham University, England, and had prepared for orders at the Jamaica Church Theological College. In 1907 he came to the United States to take up work in Newcastle, Del., and he went to River-ton, N. J., in 1912. The Philadelphia Divinity School awarded him the degree of Bachelor of Divinity the year before.

In 1921 Mr. Rigg accepted the historic and important rural parish of Croom, Md., for a long time the residence of Bishop Claggett, the first Bishop of Maryland, and his burial place until the translation of his body to Washington Cathedral. There he built up the Church among the country people so that now the chief service each Sunday is a celebration of the Holy Eucharist. He is also deeply interested in the Society of the Nazarene, and has been quite prominent in the ministry of this society in the Diocese of Washington.

Mr. Rigg is a priest of striking personality to whom men in particular are quickly drawn. Advices state that he has been very popular in his late parish and diocese. It is felt that he will be a very acceptable successor to the Rev. Dr. Bohanan, now Canon of Washington, in the excellent work that he had built up around Trinity Cathedral.

Bishop Manning Urges Women to Protest Against Turkish Treaty

Bishop Shipman Improved—Famous Painting for Cathedral—Holy Trinity Church Closed

The Living Church News Bureau
New York, May 8, 1926

LAST SUNDAY AFTERNOON THERE WAS held in the Cathedral of St. John the Divine the annual service for the Girls' Friendly Society. Bishop Manning was the preacher. He utilized the occasion to present in emphatic and striking fashion the present situation prevailing in Turkey as it affects Christian women and children there, and to reiterate his opposition to the proposed ratification of the Lausanne Treaty by Congress. He said that now, if ever, is a time when the Christian men and women of America should make known their sentiments on this matter. Speaking before the several hundred members of the Girls' Friendly Society, the chief organization of the Church working among the girls and young women, the Bishop's statement that a hundred thousand Christian women and girls are held in captivity today in Turkish harems, that many little girls whose parents have been massacred are for sale to any who will buy, it came as a distinct challenge to the women of the Church to do their part as Christians in protesting against the pending treaty with the Turkish rulers.

CONVENTION AND ANNIVERSARIES

The one hundred and forty-third annual Convention of the Diocese of New York will be held on Tuesday and Wednesday, the 11th and 12th of May. The 11th marks the fifth anniversary of the consecration of Dr. Manning as the tenth Bishop of New York, and Wednesday is his sixtieth birthday.

BISHOP SHIPMAN

The host of friends of Bishops Shipman are happy to learn of such progress having been made in the recovery of his health and strength that he is now able to take an occasional visitation to a parish and expects in the near future to resume his full work.

PAINTING PLACED IN CATHEDRAL

There has been hung this week in the Cathedral of St. John the Divine the large painting by Paolo Veronese entitled *The Baptism of Christ*. It is a Sixteenth Century work and was painted for a church in Venice. After having a place in the gallery of an English collector, it came into the possession of the Felix Kleinberger Galleries of New York. Once more it is given its place in the Church. The Cathedral receives the painting as the gift of the Kleinberger firm, who are interested in the beautifying of the great edifice.

CLOSING OF WORK AT HOLY TRINITY CHURCH

Just a year has elapsed since the destructive fire at Holy Trinity Church, 122d Street and Lenox Avenue, of which parish the Rev. William H. Owen is rector. A series of conferences has resulted in a decision, approved by the Bishop, the rector, and the vestry, that the work of Holy Trinity as conducted at its present

A SUFFRAGAN FOR LONG ISLAND?

NEW YORK—The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, intends to ask the diocesan Convention of his diocese, which meets on May 18th, to elect a suffragan bishop, according to the New York *Sun*. Bishop Stires has not denied the report.

site be concluded, the date of termination being given as April 30, 1926. By resolution power has been given the diocesan authorities to find a site for a new church, if possible. Such parishioners as desire transfers to other parishes are being given such letters. During the summer a service will be held each Sunday morning in the Y. M. C. A. building on West 125th Street with the Rev. W. L. Cadman, assistant priest of the parish, in charge.

It was readily agreed that it would be inadvisable to consider the rebuilding of Holy Trinity Church. With the parish house on the corner and the large church adjoining, both very attractive stone buildings, Holy Trinity has been one of the most influential parishes in the northern part of the city. Preceding Mr. Owen, the rector was the Rev. Dr. H. P. Nichols. Changes in the population affected greatly its usefulness. It now stands in a section predominantly Jewish and is but a few squares south of Harlem's immense Negro population. All Souls' Church on St. Nicholas Avenue and St. Andrew's Church on 127th Street remain as representatives of our Communion in that part of the city, with St. Philip's, seven blocks beyond, caring for the colored people. This church should not be confused with Holy Trinity on East 88th Street; the latter, though larger than most parish churches, is a chapel in St. James' Parish.

SEMINARY COMMENCEMENT

The General Theological Seminary announces the details of Commencement Week of this year's graduating class. On Monday, May 24th, Evensong will be sung at eight o'clock and the Baccalaureate Sermon will be preached by the Very Rev. Howard C. Robbins, dean of the Cathedral of St. John the Divine. Tuesday the 25th is Alumni Day. A requiem for departed alumni will be said at ten-thirty. At eleven-thirty will occur the business meeting of the Associated Alumni, and at one o'clock is the alumni luncheon in the refectory. At 2 P.M. occurs the reading of the alumni essay. The essayist this year is the Rev. Floyd W. Tomkins, Jr., and his subject is *Cross Currents in the Tide of Christian Unity*. From four to six on Tuesday the Seminary faculty give their reception to the trustees, alumni, and students. Wednesday, May 26th, is Commencement Day. At seven there is a celebration of the Holy Communion. The Commencement exercises begin at eleven o'clock and will be held, as usual, in the Seminary Chapel. The commencement address will be given by the Rev. Murray A. Bartlett, D.D., president of Hobart College.

NEW WINDOWS AT ST. JAMES' CHURCH

St. James' Church, Madison Avenue and Seventy-first Street, the Rev. Dr. F. W. Crowder, rector, has, within the past two

years, undergone about as complete a transformation as it is possible for a church to experience. With the up-town trend of the residence section, St. James' Church is now in the heart of the exclusive residential section. As remodeled without and within, it takes a place among the most attractive churches of the city.

Last Sunday morning six new windows were dedicated. Three of them, given as a memorial to Charles F. Clark, who was a vestryman and treasurer of the parish for twenty-two years, have as their respective subjects St. Andrew, St. Philip, and St. Bartholomew. The other three are a memorial to Mrs. Caroline Elizabeth Gerrish. In them St. Jude, St. Simon, and St. Matthias are depicted.

FATHER BULL, C.R., IN CONGREGATIONAL PULPIT

The Rev. Paul B. Bull of the Community of the Resurrection, Mirfield, England, is spending some time now in New York and vicinity, having returned recently from a preaching trip through some of the Middle Western States. He is recognized throughout the Anglican Communion as a foremost authority on the subject of homiletics and also for his ability as a preacher. Last Sunday morning the pastor of Central Congregational Church, Brooklyn, the Rev. Dr. S. Parkes Cadman, who also has an international reputation as a preacher, had Fr. Bull as his guest and preacher at the chief service of the day.

NEW YORK NEWS NOTES

The Commencement service for this year's graduating class at St. Faith's Training School for Deaconesses will be held in St. Ansgarius' Chapel at the Cathedral on Friday morning, May 14th, at eleven o'clock.

The annual service for the presentation of the missionary offerings of the Sunday school children of the Diocese of New York will be held in the Cathedral on Saturday afternoon, May 22d, at two-thirty o'clock.

Early announcement is made of the coming visit of the Bishop of London to New York. According to present plans he is scheduled to preach in the Cathedral on Sunday morning, October 24th, and that afternoon at St. Paul's Chapel, Columbia University. On Monday, the 25th, he will preach at the noonday service at Trinity Church.

In connection with the items on the work of the Seamen's Church Institute, mention should be made of the long term of service of its head. The Rev. Dr. Archibald R. Mansfield observed recently his thirtieth anniversary in that notable work. Under his direction the Institute has become the influential organization that it is today.

On Ascension Day, 1856, the cornerstone of St. Mary's Church (Mott Haven), Alexander Avenue, New York City, was laid by Bishop Horatio Potter. This year the parish under the direction of its rector, the Rev. Frank R. Jones, is observing the seventieth anniversary of that event with a festival service on the evening of Ascension Day. The preacher will be the Rev. Burton H. Lee of Spring Valley, a former rector of St. Mary's.

The following are among the visiting preachers in New York pulpits tomorrow: Bishop Walpole of Edinburgh, Scotland, at the Cathedral at eleven; Canon Lubeck of Washington Cathedral at St. Thomas' Church, and Captain Mountford of the Church Army of England at Calvary Church.

HARRISON ROCKWELL.

Dr. McCune Addresses Meeting of Massachusetts Clerical Club

Bishop Slattery Cancels Concord Trip—Metropolitan Gennadios Entertained in Boston

The Living Church News Bureau
Boston, May 8, 1926

THE MAY MEETING OF THE MASSACHUSETTS Clerical Association took place at All Saints' Church, Ashmont, on Monday, May 3d. The speaker was the Rev. William Pitt McCune, Ph.D., rector of the Church of St. Ignatius, New York, who gave a very delightful talk on The Catholic Ideal. At the conclusion of the paper the election of officers for the next twelve months took place, resulting in the Rev. Dr. William H. van Allen succeeding the Rev. T. C. Campbell, as president, the latter having filled that office very successfully for the past two years. The Rev. Charles Hastings Brown, who succeeded the Rev. Dr. Frank Beal last year as secretary, was reelected, as were also the members of the executive committee.

BISHOP SLATTERY UNABLE TO GO TO CONCORD

The week beginning Monday, April 26th, was a particularly strenuous one for Bishop Slattery, beginning with a meeting of the Prayer Book Revision Committee in the Bible Room of the General Theological Seminary in New York, after which he went for the remainder of the week to Richmond, Va., for the meeting of the Church Congress, and thence back to Boston for a heavy Sunday on May 2d. The result was that by Monday he found himself unable to attend to such work as had accumulated for him at the Diocesan House, and was regretfully hindered from proceeding to Concord, N. H., to act as one of the presenting bishops on Tuesday at the consecration of Bishop Dallas. We are glad to be able to report, however, that though still somewhat "under the weather," he is again able to attend to his official duties. At the meeting of the Prayer Book Revision Committee, this diocese was represented by the chairman and secretary (Bishop Slattery and the Rev. Dr. J. W. Suter) and by the Rev. Dr. C. M. Addison. The Commission appointed a committee to make preparations for the printing of the Standard Book.

GREEK PRELATE VISITS BOSTON

His Holiness Gennadios, Metropolitan of Thessalonica, with the remaining members of the Greek Mission of Goodwill, arrived in this city on Thursday, May 6th. In the evening he was made the guest of honor at a dinner at the Hotel Somerset, presided over by Bishop Slattery. He is accompanied on this mission by Col. George Kontekakis and Commodore Constantine Melas, both prominent in Grecian public affairs, and both of whom spoke at the dinner as well as His Holiness, and also by Evngolos Halikopoulos, a merchant of Salonika, and Ulius L. Amoss, national secretary of the Hellenic Y. M. C. A. His Holiness spoke in Greek with very great feeling of the continuity given by American civilization to the ancient culture, and Mr. George Demeter, chairman of the local Greek reception committee, acted as interpreter. On arrival in Boston, the mission was welcomed by a committee of local Greeks, and was later received at the State House by the Governor and Lieutenant Governor, at the City Hall by Acting Mayor Charles G. Keene,

and at the Huntington Avenue Branch of the Boston Y. M. C. A. by Albert H. Curtis, vice president, and William E. Adams, general secretary. Their visit was extended over Sudnay, thus giving them an opportunity for visiting Lowell and some of the other neighboring districts, and, on Sunday afternoon at four o'clock, they attended service in the Cathedral Church of St. Paul, at which the Metropolitan was introduced by Bishop Slattery and delivered the address.

DEATH OF MRS. STANTON H. KING

The sympathy of the diocese at this time goes out to Mr. Stanton H. King, one of the prominent laymen of the diocese, in the recent death of his wife and co-worker, who passed away in the Massachusetts Homeopathic Hospital on Sunday morning, May 2d, after a very short illness. Mrs. Annie Emison King was born fifty-five years ago in Northampton, the daughter of John and Hannah Couch. A direct descendant of Elder Brewster, who came to this country on the Mayflower, she was an active member of the Society of Mayflower Descendants, as also of Bunker Hill Chapter, D. A. R., and, at one time, an active member and parish worker in St. John's Church, Charlestown. Besides her husband, she is survived by two sons, a daughter, and a granddaughter. May she rest in peace.

REGINALD H. H. BULTEEL.

DEDICATE MONUMENT TO CHAPLAINS

(Picture on page 86)

WASHINGTON, D. C.—To commemorate the twenty-three chaplains who gave their lives in the great war a bronze tablet erected by World War chaplains was unveiled on May 5th at Arlington National Cemetery. Placed on a knoll alongside the road that leads to the grave of the Unknown Soldier, it occupies a commanding site. The main thoroughfare, which will connect the new Wilson Memorial Bridge spanning the Potomac River with the Lincoln Memorial and Arlington, passes within a few feet of the tablet.

"A bronze tablet thirty-nine inches in height by twenty-six inches in breadth is mounted upon a cut stone—New Hampshire granite—monolith about six feet tall set on a submerged base flush with the surface of the sod," says a description of the memorial.

"Below the arched apex of the tablet is placed a Latin cross superimposed upon which is a shield bearing the Stars and Stripes. Cross and shield are set within a wreath of laurel (left) and oak (right) which in turn rests upon twin palm branches extending from the center horizontally to right and left with slight droop or arch effect.

"Below the palm branches appears the following sentence:

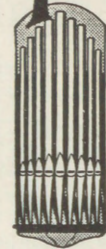
"These Chaplains of the United States Army gave their lives in the World War, April 6, 1917-November 11, 1918."

"Immediately following this sentence stand the names of the twenty-three chaplains commemorated. Below the names are the following quotations, the first from the 15th chapter and the 13th verse of the Gospel by St. John, and the latter from the pen of Doctor John McCrae, surgeon to the Royal Canadian Forces:

"Greater love hath no man than this, that a man lay down his life for his friends."

"To you from failing hands we throw the torch—be yours to hold it high."

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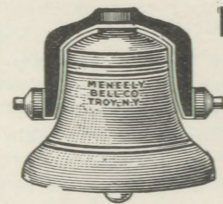
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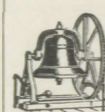


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Chicago Preparing for Mammoth Eucharistic Congress Next Month

Half Million Visitors Expected for
Event—Plans for Daily Vacation
Bible School—A Music Festival

The Living Church News Bureau
Chicago, May 8, 1926

THE WHOLE RELIGIOUS WORLD IS INTENSELY interested in the Eucharistic Congress to be held in Chicago, June 20th to 24th, inclusive. It is the second time that the great Congress has been held on this continent, the first being at Montreal. It is the first time that the Congress is to meet in the United States. France was the mother of the Eucharistic Congress, the first having been held in June, 1881, at Lille. The result was that Roman Catholics saw in the Eucharistic Congress a chance to profess their faith before an unbelieving world and to catch from the enthusiasm of their fellow worshippers more of the same spirit for their own soul. The idea set the heart of Catholic France on fire, and nine years later, when for the first time the Congress moved from France to Belgium, 150,000 people gathered from all over Europe and America "to kneel before the Host in Benediction."

In less than a decade the Congress had assumed international proportions. It has been held since in London, in Genoa, in Cologne, in Amsterdam, and Montreal. The United States is to be honored with the twenty-eighth Congress, which will be held in the most typically American of cities, Chicago. Chicago is a tremendous Roman Catholic center. Within its borders are nearly a million and a half Roman Catholics worshipping in more churches than in any city in Europe and served by a devoted clergy at whose head is Cardinal Mundelein. Educationally it has become the center of Roman Catholic life with two universities, a number of splendid colleges, a complete educational system, and a seminary, St. Mary's-by-the-Lake, at Mundelein, Ill., which has become the model seminary of the world. Chicago, because of its locality, its position, its long experience as a convention city, is well prepared to entertain the hosts of visitors at the Congress.

The Pope is sending over his Papal Legate in the person of the distinguished Cardinal Bonzano. Other cardinals from all over the world will be present. Large delegations are coming from overseas, some having chartered special vessels for the journey. The delegation from Canada will be especially large. For months people have been talking of hundreds of thousands of visitors. Conservative estimates put the figures at approximately a half million.

His Eminence, Cardinal Mundelein, has asked that every Catholic present in the archdiocese receive Holy Communion on the opening day, Sunday, June 20th, with the intention that God bless the proceedings of the Congress. At high noon of the same Sunday the Cardinal Legate will be received in solemn Church ceremony at the Cathedral. In every parish church some visiting dignitary will be welcomed by the people. Pontifical and solemn Masses will be celebrated according to the different rites and nationalities with customs of their own, and everywhere sermons on the Blessed Sacrament will be delivered by celebrated orators.

On Monday, June 21st, the big event will be the children's Mass. Fifty thousand children from the higher grades of the parochial schools will sing the Mass of the Angels, attributed to St. Dunstan, in the stadium in Soldiers' Field on the lake front. Sectional meetings will be held all over the city, centering at the Coliseum, the central theme being The Holy Eucharist and Christian Life. Tuesday will be Women's Day, with another Mass at the stadium, and later, sectional meetings. In the evening will be Men's Night in the stadium, under the auspices of the Holy Name Society. Solemn Benediction will close the meeting. Wednesday will be Higher Education Day. The climax will come on Thursday, with the Eucharistic Procession round the lake, where the magnificent new seminary is situated, at Mundelein, Ill., which adjoins Libertyville on the west. The site is wonderfully beautiful. This splendid group of buildings, unexcelled by any, with the magnificent Hines Memorial Chapel as a center, "is set in a park of 1,200 acres finely wooded, terraced, landscaped, and jeweled with a natural lake. Along the shores of this lake, starting from the background of the clustered buildings, in a stretch of three miles winds a paved road over long bridges, up little hills and down among pleasant glens, through shady places, and back again to the center of attraction where the harp spire of the chapel lifts its golden cross in the air."

The chapel, by the way, is modelled after the Congregational church at Lime, Conn., and all the other buildings are in the early American Colonial style. The wisdom and true art of the great Cardinal, a master builder, is seen in this. "All the resources of Catholic art will be used to make the procession the finest that ever greeted the Eucharistic King," is their announcement.

All Chicagoans, Catholic and Protestant alike, are eagerly anticipating this great event. The Rev. John Thompson, pastor of the Chicago Methodist Temple, at the services on Sunday morning, May 2d, urged all Protestants to welcome personally their Catholic brethren and to open up their homes to them. The problem of housing the great number is a serious one, even for Chicago.

PREPARATIONS FOR DAILY VACATION BIBLE SCHOOLS

A well-known educator has said, "One daily vacation Bible school equals a year of Sunday school." We may not have the same opinion as this good teacher, when we think of the marked advance in our Church school of recent years, but we appreciate what she says of the value of these summer schools in our great cities and other centers. Our Church has co-operated with many of the Protestant Churches of recent years in the holding of these schools, with excellent results. The school at Chase House, set in the midst of a densely settled poor section, is one of the best of these schools. Already the Chicago Council of Religious Education is preparing for the summer work and has announced a standard teacher training program. There will be a course of six two-hour evening sessions, beginning May 17th. The courses are directed by competent professional teachers and instructors.

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LAYMEN'S ORGANIZATION

An organization that we hope will grow in strength and prosper, has recently been formed at Grace Church, Oak Park, under the name of the Laymen's Association. Its object is the better education of laymen in the Church doctrine, and the stirring men up to greater interest and activity in the missionary, charitable, and social and religious work of the Church. Mr. F. J. C. Borwell, long connected with Grace Church, is president. The order is said to be an outgrowth of the General Convention at New Orleans. Regular attendance at church, payment of the national and diocesan quotas in full, and personal service, are among the ideals of the order. In Grace Church there are thirty-one district chairmen, to each of which is assigned the duty of getting acquainted with Church families in his area and seeking to learn of other families not active in the Church. Dr. A. F. Storke is secretary of the association. It is expected that other parishes will organize branches of the order.

NEWS NOTES

At a meeting held this week, The Junior Assembly of the Brotherhood of St. An-

drew elected the following as their officers for the current year:

President, George Kubitz; vice-presidents, Charles F. Vent, William Scott; secretary, Francis Foley; treasurer, Donald Gratiot; chaplain, the Rev. L. B. Hastings, Headmaster of St. Alban's School.

The officers will be installed at the annual meeting of the Assembly to be held in June at St. Alban's School.

The Bishop of Northern Indiana is holding a mission May 2d to 9th at St. Bartholomew's Church, Edgewood.

Extensive preparations have been made for many weeks for a mission to be held at the Church of the Mediator, Morgan Park, the Rev. Frank R. Meyers, rector, by the Rev. J. O. S. Huntington, Superior O.H.C., and the Rev. Shirley Hughson, O.H.C. The mission begins on Sunday, May 9th. At the same time two of the Order are holding a mission at the Church of the Holy Nativity, Beverly Hills.

On St. Mark's Day, the Rev. T. DeWitt Tanner celebrated the nineteenth anniversary of his ordination to the priesthood. Fifteen years of his ministry have been spent as rector of Christ Church, Joliet. One of the latest accomplishments of his work there is the building of a new parish house, a substantial and well equipped building, and a great asset to the growing activities of the parish.

The Craig Club of Northwestern University, a National Student Council unit, held its annual meeting at Harris Hall on the campus on Tuesday evening, April 27th. Mr. Kirk Taylor, of St. Luke's parish, was elected president for the coming year. Professor Povali, of the department of Botany, presided at the meeting, and the Rev. Dr. Stewart gave an address on the work of the organization.

H. B. GWYN.

Army Chaplains Adopt Strong Resolution for National Defense

Bishop Walpole Continues to Arouse Enthusiasm—Manila Day Service in Washington

The Living Church News Bureau
Washington, May 10, 1926

CHAPLAIN THE RT. REV. JAMES E. FREEMAN, D.D., Chap.-Res., Bishop of Washington, was called to active service by the President Tuesday, May 4th, in connection with the meeting of Army chaplains here. Bishop Freeman presided at the opening session.

Notable among the activities of this meeting were the passage of a resolution on peace and preparedness, and the unveiling of a tablet, recently erected in Arlington Cemetery, to the chaplains killed during the World War. The resolution reads in part as follows:

"As ministers of religion in conference assembled, and representative of the Protestant, Catholic, and Jewish faiths, we renew the pledge of our whole hearted devotion to the cause of peace and the further promotion of the principles of justice, both at home and among all the nations of the world. Our vocation is essentially a peaceful vocation. We repudiate as wholly untrue, even the inference that the United States Army uniform is a vestment only of war and not of peace. War is caused by the failure of men to obey the law of God. To lead them to observe that law more fully, to minister to them always, is our function and our high calling.

"Against the spirit of militarism we must assert the determined will to peace, and readily accept and earnestly support every measure that will advance justice and peace among our own people and between our own people and the other nations of the world. But to ask inexperienced youth to commit themselves to such indiscriminate pacifism as never to enlist in the military defense of their country is both illogical and unethical.

"National defense is not merely an abstract necessity; it is a moral obligation in which every citizen shares. Reasonable preparedness in the face of possible hostile aggression is imperative. The training of officers who will be capable in time of emergency; of citizens who will be informed and experienced; the selection of men ready to answer at call—all these are ways and means not primarily for the waging of war, but for the promotion of peace, since the guiding purpose is a military force that will not permit aggression and that is a minimum of what a nation must have to protect its citizens, its homes, its institutions. And the function of religion and of us who are its ministers is to keep ever before the eyes of men that all these things may work on their minds and hearts so that all may abhor the horrors of war and love the way of righteousness and of peace."

The meeting of chaplains, Bishop Freeman states, composed of men of all religious faiths, was one of the most significant meetings in this country. It was characterized by a spirit of camaraderie and fellowship, and of mutual tolerance and forbearance. Every action taken by the chaplains was unanimous, including a resolution introduced by Bishop McCormick, of Western Michigan, asking for

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greater dignity in the conduct of religious services among the members of the Army. The resolution on Peace and Preparedness, Bishop Freeman thought to be one of the most momentous documents of the present time, coming as it does from the teachers of religion of all types among the armed men of the nation.

BISHOP WALPOLE'S MISSION

"Does the Church consist only of clergymen and women?" This query in reaction to Bishop Walpole's recent mission at Christ Church, Georgetown, is impelling the Rev. E. Pinckney Wroth, the rector, to establish a Bible class for men, and to arrange for a quiet day for men, to be given by Bishop Rhinelander on a Sunday this fall.

A most impressive occasion was the high point of the mission on Friday night. Bishop Walpole led up to the necessity of rededication to the service of Christ. He went and knelt before the altar, where he was joined by Bishops Freeman and Rhinelander, and, without hesitation, by a number of clergymen who were in the chancel. They all took the vow of rededication, "I confess Jesus to be my Lord and Saviour, and place my life in His hands." Then 300 members of a congregation of 350 came up the aisle and each read the vow from the card which he had signed, one of the bishops imposing his hands on his head.

MANILA DAY

Manila Day, May 1st, was observed in Washington Cathedral with a special service and an address by Bishop Freeman. On the tomb of Admiral Dewey, who won so brilliant an engagement in 1898, that is in the Bethlehem Chapel opposite the tomb of President Wilson, wreaths were placed by the National Cathedral School, of which the Admiral was a trustee, by the Navy League of the United States, and by the Manila Bay Association.

Admiral Dewey was for years a member of the Cathedral Chapter, and a close friend of Bishop Satterlee, first Bishop of Washington.

BISHOP FREEMAN'S ACTIVITIES

Along with his ordinary diocesan activities, which, in the Diocese of Washington, are by no means inconsiderable, Bishop Freeman has had an extremely busy week. On Monday night he was in New York as one of the speakers at the great banquet in honor of John Hayes Hammond. The next morning he presided at the meeting of the chaplains. Thursday was particularly his busy day, for he was present at the Boy Scouts' ceremonial with the President and Sir Arthur Baden-Powell, at noon he spoke to the commanding officers of the United States Army at a meeting of the World War Veterans, and at night to the Institute of American Architects, which is meeting in the capital.

At this last meeting, at which Bishop Freeman was extremely well received, he told the distinguished body about the Cathedral in which he was interested, one of the noblest Gothic fabrics in the world, and told of some of the spiritual meanings of the structure. His statement that it was time to get away from the informal and incidental and to erect buildings that had enduring significance in themselves, was received with great applause.

The Bishop's appointments for the future include:

May 16. Annual Sermon before the cadets of the United States Naval Academy.

May 23. Sermon at Yale University.

June 6. Baccalaureate Sermon at Johns Hopkins University.

June 13. Baccalaureate Sermon at Lehigh University.

June 16. Commencement Address at Brown University.

The Bishop then goes on his vacation.

GIRLS' FRIENDLY CHAPEL

The dedication of the Eleanor Lewin Memorial Chapel by the Rt. Rev. Dr. Rhinelander, Canon of Washington, on Sunday, May 2d, marked the opening of the Girls' Friendly Holiday House for the present season. The Holiday House and the chapel, which was begun by the members of the society in memory of Miss Lewin, for many years in charge of the House when it was at Sandy Spring, Md., and completed by the generosity of Mrs. John C. Boyd, is located on the Virginia bank of the Potomac, about four miles above Mt. Vernon, on land once owned by George Washington.

At the House, which occupies eighteen acres of land on a high bluff overlooking the river, there are three modern bungalows, with accommodations for forty at one time. The grounds are improved by beautiful gardens filled with roses, flowering shrubs, old box hedges, and hundreds of big trees. Last year over five hundred girls and women were entertained here during their summer vacations.

A party of 600 went out to the site of the Holiday House to take part in the services, and to enjoy the beauty of the setting. The society is now endeavoring to arrange for an artesian well to provide for good water for the House.

A NOTABLE WINDOW

A notable window was unveiled in Christ Church, Washington Parish, Sunday, May 9th, and blessed by the Rt. Rev. Dr. Rhinelander, Canon of Washington. The window was procured by a number of gifts, each of which was made in memory of a mother, whose name is inscribed in a book of remembrance.

The window, which is in the chancel, portrays our Lord on the cross when He committed the care of His Mother to St. John. Behind the cross are two attending angels, and in the wide border are six angels with shields showing emblems of the Passion. Above are four small figures with scrolls, on which are prophecies of the crucifixion. Below is a small *pieta*.

This Sunday was chosen for the unveiling of the window because it is popularly known as Mothers' Day, and the window shows our Lord's love for His Mother. Another Mothers' Day project is the raising of \$25,000 for the recently organized Episcopal Church Home in Washington. The Home has already a great many more applications than it has places under the present finances.

NORTH CAROLINA W. A. MEETS

DURHAM, N. C.—The annual convention of the Woman's Auxiliary of North Carolina was held in St. Philip's Church, Durham, April 20th through the 22d.

The United Thank Offering was presented at the first celebration of the Holy Communion, on Wednesday morning at seven-thirty, and the amount announced, later, as over \$3,000.

G. T. S. '01 HOLD REUNION

NEW YORK, N. Y.—The Class of 1901, General Theological Seminary, held a class reunion, in honor of its twenty-fifth anniversary, on Tuesday, May 4th, at 7 P.M., in the Union League Club, New York City. Eight members of this class were the guests of the Rev. William H. Owen, Jr., rector of Holy Trinity Church, New York City.

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CHURCH IN JAPAN HAS GENERAL CONVENTION

Rejects Plan to Affiliate with Federation
of Churches—P. B. Revision

NAGOYA, JAPAN—Following the example of the American Church, the *Nippon Sei Ko Kwai* also holds its General Convention triennially. The fifteenth General Convention met this year April 14th to 18th at Nagoya, the see city of the Canadian Bishop Hamilton's diocese, in Japanese, Chubu Chiho.

Bishops in attendance were Bishops Motoda of Tokyo, McKim of North Tokyo, Heaslett of South Tokyo, Hamilton of Chubu, Nichols of Kyoto, Naide of Osaka, Simpson of Kobe, Lea of Kyushu, and the Suffragan Bishop Reifsnider.

The Convention was opened with the Eucharist at 9 A.M. in St. John's Church; the celebrant being Bishop McKim, who is also the Presiding Bishop.

The sermon by Bishop Motoda was largely historic, dealing with the arrival and early work of the Rt. Rev. C. M. Williams, first bishop of Japan. The passing of feudalism, the restoration of the Emperor Meiji, the new Constitution of the nation with its endowment of religious freedom to the people, and founding of the *Nippon Sei Ko Kwai* passed in rapid review; he touched upon the conditions of that day, and his own conversion and baptism by Bishop Williams; he looked into the future and prophesied great things for the Church which, in a single generation, had advanced to the dimensions observed here today when deputies from ten dioceses would answer to their names.

After service, the Convention was called to order by Bishop McKim in the parish house of St. John's Church, and the work began.

It is my impression that all legislation is initiated by the *Kyomu-en* (the executive council of the N.S.K.K.) and introduced by its secretary. The three questions on the agenda and which called out much oratory were;

1. Missionary Work in Formosa.
2. Prayer Book Revision.
3. Federation of Churches.

1. The S.K.K. has carried on missionary work in Formosa for about twenty-five years, but the effort has been primarily the conversion of the Japanese, almost nothing being undertaken for the Chinese who are in the majority there, and nothing whatever for the natives. The aborigines are head-hunters whom the government has made strenuous efforts to civilize and assist in various ways. Schools have been built for them, and slowly much accomplished; still there are thousands pursuing their old habits and modes of life in the mountain fastnesses among whom little has been done and to whom the Church has given no thought. The question therefore arose: Should not some effort be made to civilize and bring them to Christianity? The priest already at work in Tainan and his assistants can undertake no more than they already have. One man offered to go, indeed was eager to be sent, but the majority was unwilling. The Convention lacked that spirit of adventure for Christ, that desire for souls that has given the Church in every age such a wonderful roll of names in her column of martyrs, and forgot that the blood of the martyr is the life of the Church. The danger of beginning work among a savage people was stressed for,

as one expressed it, "the missionary might get killed."

The Church is very young yet with little wealth and no endowments, and the demands at their very doors being so great and many no doubt played a large part in determining the decision. Next Convention will likely take a step forward.

2. Prayer Book Revision. The place of the Prayer of Humble Access in the Mass was considered. It was decided to place it after the Prayer of Consecration and before the Lord's Prayer. This must be a liturgical error, it seems to have no precedent for this position. No great opposition was raised to the change, but since no ratification by a future convention is necessary in the S.K.K., several expressed the hope that haste would be avoided.

3. Federation of Churches. Shall the *Nippon Sei Ko Kwai* become a member of the Federation of Churches and submit to the dictation of Protestant bodies as to how and where she shall plant her missions? In that road lay disaster, some of us felt. The question divided party lines and aroused much discussion. That the bodies now federated do not always keep their own rules is true; that the Church might very well unite with them in social service is agreed to by all; but federation is unnecessary to accomplish this, and for other reasons undesirable. Dr. Kojima, headmaster of St. Paul's Middle School, gave a most brilliant summary of the Church's position historically; it was perhaps the most powerful speech made at convention. Dr. Inagaki and Fr. Nuki also made strong addresses; while equally strong and forceful if not so Churchly were Mr. Goto and Mr. Sasaki for federation.

Bishop Lea of Kyushu, whose diocese has always favored federation and in consequence created many difficulties for him, presented a compromise scheme which would include all Church activities except direct evangelization; but neither did this satisfy those who wanted a closer union.

No useful purpose could be accomplished beyond this in union which was not unity. It had the effect of showing the laity the mistake into which they were being led. The debate was very warm and eventually the resolution was dropped and replaced by one something on the lines of the "continuation committee" of the American Church calling for local committees under the control and guidance of the bishops, the duty of which shall be to do such spade work as will remove all obstructions in the way of real unity. Here is real worth while work, and worth waiting for. Unity cannot be brought about by hasty legislation, in that road lies ruin, despair, and broken hearts. R. W. ANDREWS.

CHURCH BUILDING FUND

NEW YORK CITY—The report of the Church Building Fund for 1925 shows that the principal amount of the fund is about three-quarters of a million dollars, and the trustees earnestly feel that it should be increased to at least one million dollars without further delay. They state that the fund cannot accomplish its full purpose unless the principal amount be increased in that manner. The principal of the fund is loaned, in varying amounts, to churches for building purposes at a low rate of interest. The amount of interest received is used as gifts to needy churches requiring building operations. There was loaned last year from the principal \$110,050, and the amount of gifts was \$31,268.93.

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MEXICANS ARREST DEAN

The Very Rev. H. Dobson Peacock, dean of Christ Church Cathedral, Mexico City, has been arrested on a charge of violating his agreement for entry into Mexico, according to a Universal Service dispatch from Mexico City under date of May 7th. He was also accused of violating the constitutional clause against foreign clergy officiating in services, according to the report, which further states that after appealing to the British legation he was released, while negotiations with the government are pending.

Dean Peacock was formerly a priest of the Canadian Church, and seems to be a British subject. He was ordained deacon in 1908 and priest the following year in the Canadian Diocese of Qu'Appelle, and before his transfer to Mexico served successively as Canon of Filmore, Saskatchewan; and as rector of Saltcoats and Oldcastle, Saskatchewan. During the War he was a member of the Canadian Expeditionary Force.

**CHINESE SOLDIERS
LOOT PAOYING**

SHANGHAI, CHINA—Consternation reigned the night of April 26th when 200 soldiers who were stationed outside the north gate of Paoying mutinied and looted with thoroughness and violence the business section from the north to the south gate, according to the Shanghai News letter. The officer in command stood before the north gate with outstretched arms in an attempt to prevent the looting, shouting to the soldiers, "If you enter the city you will have to do so over my body." He was shot down as he was speaking. The magistrate, who has been a warm friend of the mission, came in person to see if our people were "at peace." After firing the Standard Oil agency and nearby buildings, the soldiers escaped to the lake region and thence into Anhwei Province. Seven, however, were captured and their punishment was swift and sure. This is said to be the first record of looting in the history of Paoying.

**THREE NOTABLE EVENTS
AT ST. LOUIS**

ST. LOUIS, Mo.—Sunday, May 9th, was one of the most notable in the over a century's history of Christ Church Cathedral, St. Louis, as three important events took place on that day in the historic downtown church. In the morning the annual Flower Sermon of the Cathedral was preached by the Rev. Joseph Fort Newton, D.D., according to the bequest of the late Henry Shaw. He was the founder of the Missouri Historical Gardens, which are world famous, and his will carried a request that a certain sum be given to the Bishop of Missouri every May to obtain a preacher who should deliver a sermon "on the goodness of God as shown in the growth of flowers, fruits, and other products of the vegetable kingdom."

In the afternoon the Missionary Host was held in the Cathedral again after a break of many years when the great service of children has been held in one of the public auditoriums. Children of every parish presented their offerings to the Bishop for use in missions in the diocese at this service. This year there was a

symbolic pageant written by the Rev. Roy Rawson.

In the evening the Rev. Charles N. Lathrop, of the Department of Social Service, was one of three speakers at a mass meeting in the Cathedral, which opened the Mid-Mississippi Valley Conference on Community Welfare. The other two speakers were John A. Lapp, director of the National (Roman) Catholic Welfare Council, Chicago, and Philip L. Seaman, director of Jewish Peoples' Institute, Chicago. It is the first time in the history of Christ Church Cathedral that a Jew, a Roman Catholic, and one of our Churchmen have met in friendly support of community betterment plans in this Cathedral.

NEW JERSEY RECTOR RESIGNS

HOBOKEN, N. J.—Following the celebration of his thirtieth anniversary as rector of Holy Innocents' Church, Hoboken, the Rev. George Ernest Magill has resigned that charge, and will become rector emeritus on May 15th. He will be succeeded as rector of Holy Innocents' by the Rev. E. P. Hooper, rector of the Church of the Ascension, Jersey City. Fr. Magill will reside in Montreal, where he has relatives, and where he plans to study theology at McGill University.

A graduate of Trinity College, where he took his B.A., in 1884 and his M.A., three years later, Fr. Magill was ordained to the diaconate in 1887 by Bishop Williams and advanced to the priesthood the following year by Bishop Clark of Rhode Island, after studying at the General Theological Seminary and Berkeley Divinity School. His ordination took place in Trinity Church, Newport, R. I., of which his father, the late Rev. George John Magill, was rector.

Fr. Magill has served successively during his priesthood as assistant at St. James' Church, Philadelphia; assistant at Trinity Church, New York, rector of St. Paul's Church, Yonkers, N. Y.; and, since 1896, as rector of Holy Innocents'. In all of these parishes, Fr. Magill has worked loyally in the work of defending and promoting the full Catholic Faith.

A CALIFORNIA PILGRIMAGE

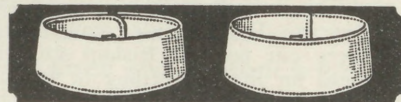
SAN FRANCISCO, CALIF.—Under the leadership of Bishop Parsons and Archdeacon Porter a number of automobiles left San Francisco on Tuesday morning, April 13th, stopping first at St. Paul's, Burlingame, the Rev. William A. Brewer, rector, to view the plans for a new church and parish house; at Redwood City to view the splendid new parish house in the new location of St. Peter's parish, the Rev. Albert E. Clay, rector; thence one by one to each of the Church's missions in the diocese.

Stopping at the school house in Bradley, where a Sunday school is maintained by our Church (no church building of any kind here), they proceeded to Invocation Point midway between San Miguel and Parkfield, at the summit of Vineyard Canyon, an elevation of 2,800 feet, where a three acre tract in a hairpin bend of the road directly on the divide overlooking the Salinas and Cholame Valleys has been secured for the diocese, and here has been erected a wayside cross in memory of Bishop Nichols.

This, cross standing twelve feet high from its base is cast in reinforced concrete, using the pure white sand found near the spot (Picture on page 89).

Bishop Nichols suggested the idea of

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erecting wayside crosses and recommended the St. Martin Cross at Iona as the type and gave the text Prov. 3:9-10 to be inscribed thereon. Here at this commanding point where our beloved Bishop stopped many times on his visitations to Christ Church, Parkfield, to drink in the marvels of beauty, the spot is eminently fitting as expressive of his love for the open country and its people and his broad vision of religion and service.

Here the traveler will be reminded of the things eternal and the things worth while, for the cross will preach its own silent sermon. Twice in the year services will be held—in the spring, for the blessing of the land, flocks, and herds, and the labor of the husbandman; and in the fall, to return thanks to Almighty God for all His blessings.

The grounds will be made as beautiful as possible with native shrubs and wild flowers.

After luncheon Bishop Parsons dedicated the cross and held a Confirmation service for two children and two adults. The Bishop was assisted in these services by Archdeacon Porter, the Rev. Chas. L. Thackeray, rector, and the Rev. Bayard H. Jones. The Rev. Albert E. Clay, the Rev. Frank H. Church, and the Rev. Norman H. Snow were also present, and nearly two hundred people from the Regional Parish, including the pilgrims and a vested choir.

MARYLAND CHILDREN PRESENT OFFERING

BALTIMORE, MD.—The 1926 Lenten offering of the Church schools of the Diocese of Maryland amounted to \$17,701.79. Last year it amounted to \$16,737.82. It has increased each successive year. In 1916 the service became an annual one, at which time the offering amounted to \$4,223.96. Banners were awarded to the following churches:

- 1st: Church of the Resurrection, Baltimore, for an increase in offering of 584%.
- 2d: Grace and St. Peter's Church, Baltimore, for the largest offering, which was \$2,325.
- 3d: St. Paul's Church, Baltimore, largest per capita offering, \$8.79 per scholar.

One of the rules of the award was that no church should receive two banners, thus the honors were distributed without allowing one church to monopolize them.

TO ADDRESS LEGION ON MEMORIAL DAY

INDIANAPOLIS, IND.—The Rev. William E. Patrick, rector of St. Paul's Church, Bakersfield, Calif., and national chaplain of the American Legion, will preach at the Legion memorial service on Sunday afternoon, May 30th, at the Cathedral of St. John the Divine, New York, according to an announcement at the Legion headquarters here. (Picture on page 89.)

Chaplain Patrick is a native of Cambridge, Mass., a graduate of Harvard (1912) and the Episcopal Theological School at Cambridge (1915). Ordained deacon and priest by Bishop Lawrence, Mr. Patrick was assistant minister at Grace Church, New Bedford, Mass., from 1915 to 1917, resigning in September of that year to go overseas in the Y. M. C. A. In July 1918 he was commissioned chaplain and assigned to the Twenty-third Infantry, Second Division, A. E. F. While with this organization he was awarded the Distinguished Service Cross for extraordinary heroism in action in administering first aid to the wounded under heavy shell and machine gun fire dur-

ing the Meuse-Argonne offensive. Shortly after his discharge in 1919 Chaplain Patrick became rector of St. Paul's Church, North Andover, Mass., but on account of poor health was compelled to resign in the fall of 1922, taking a position in Santa Paula in the less rigorous climate of the Diocese of Los Angeles. Since March of last year he has been rector of St. Paul's Church, Bakersfield, California, in the Missionary District of the San Joaquin.

From the time of his residence in North Andover, Mass., when he became chaplain of the local post, Mr. Patrick has been active in American Legion affairs. Last year he was chaplain of the department of California and in October, the first representative of the Church to be so honored, was chosen chaplain of the national body.

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HENRY SMART, PRIEST

BREWSTER, N. Y.—In the tragic death of the Rev. Henry Smart, D.D., rector of St. Andrew's Church, Brewster, the Church has lost a most successful priest.

He died like the commander of a regiment, leading his troops into battle. On Low Sunday, while preaching, Dr. Smart suffered an apoplectic stroke. He was able to walk out of the pulpit, with assistance, but collapsed in the choir stalls and was unconscious when taken to the rectory across the street. He lingered until the early morning of May 3d, when his spirit departed.

St. Andrew's Church was filled with his friends upon the occasion of the obsequies on May 5th. The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, officiated, assisted by the Rev. T. S. Cline, D.D., of St. Peter's Church, New York. Several clergymen were in the chancel and many more in the congregation.

Born at Hartford, Conn., January 3, 1883, the son of Ezra Smart and Jane Warman Smart, Henry Smart was educated at St. Stephen's and Yale Colleges, the Cambridge Theological School, and the General Seminary. His doctorate of Divinity was awarded by the University of King's College, Windsor, Nova Scotia, in 1919. Since his ordination by Bishop Darlington in 1910, he had served successively at St. John's Church, Huntington, Pa.; Christ Memorial Church, Danville, Pa.; diocesan missionary, Diocese of Newark; rector of St. Stephen's Church, New Hartford, N. Y.; assistant at Zion and St. Timothy's Church, New York City; rector of the Church of the Holy Innocents, Albany, N. Y.; rector of Christ Church, Hamilton and Wenham, Mass.; and rector of St. Andrew's Church, Brewster, N. Y.

Dr. Smart was the author of many Church books, notably *Prayers for Priest and People* (1915), *The Priest's Private Record* (1914), and *The Altar: Its Ornaments and its Care* (1925). He was married in 1910 to Miss Helen E. Denslow, daughter of the Rev. Herbert M. Denslow, D.D., sub-dean of the General Theological Seminary. Mrs. Smart and four children survive.

PLANS FOR CARLETON COLLEGE

NORTHFIELD, MINN.—The annual May Fete of Carleton College will be presented on Saturday, the 22d. The May Fete is a pageant, having a new theme every year, presented by the women of Carleton for the purpose of raising funds for a women's gymnasium building. This year the Fete will be *Ki'-tchi-mak'-wa*, an Indian legend. The part of the chief in the story will be taken by Miss Evelyn Lambert, a graduate of All Saints' School in Sioux Falls, S. D., and the daughter of a missionary on the Rosebud Indian reservation. Almost three hundred women will take part.

Commencement at the college is a three-day event which will take place June 12th to 14th. The commencement address will be delivered by Sir Robert Falconer, president of the University of Toronto, Canada.

Miss Georgia L. White, Ph.D., dean of women at Cornell University, has been

appointed dean of women at Carleton, to take office next September. Miss White will hold a full professorship at the college.

The dean at Carleton, Dr. A. E. Vestling, has been elected president of Olivet College, Olivet, Mich., and will leave Northfield after the present school year is ended. He has been at Carleton for fourteen years. Dr. Herbert C. Wilson, director of Goodsell Observatory, is retiring on the Carnegie Foundation, after almost forty years on the faculty at Carleton. He is a graduate of the college. Doctor Wilson will be succeeded by another eminent astronomer, Dr. E. A. Fath, who has been a member of the observatory staff since 1920.

MONTANA ARCHDEACON RETIRES

HELENA, MONT.—The Ven. S. D. Hooker, archdeacon of Montana, has resigned and retired after nearly forty-five years of service in the diocese.

Born at Sackets Harbor, N. Y., in 1855, Archdeacon Hooker was educated at Trinity College, where he took his B.A. degree in 1877, and Berkeley Divinity School. Ordained in 1882 by Bishop Brewer, he served his entire ministry as a missionary in Montana. From 1885 until 1912 he was rector of St. James' Church, Dillon, Mont. He has four times been a deputy to General Convention.

IN VIRGINIA, the Brunswick County jail stands empty six months at a time, in spite of the fact that that county has the largest proportion of Negro population. A "white" newspaper says this is due in no small measure to the influence of Archdeacon Russell of St. Paul's, one of the eleven schools under the American Church Institute for Negroes.

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