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The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 22, 1926

No. 4

Anti-Evolution Laws and the Church's Evangelism

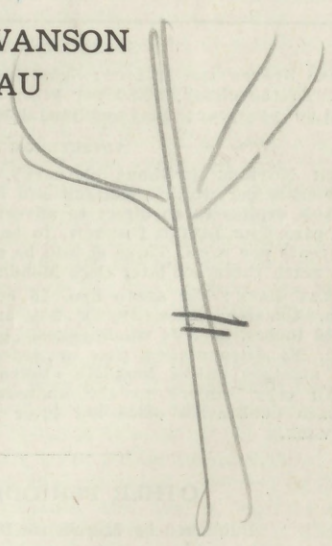
EDITORIAL

The Proposed Treaty with Turkey

A LETTER TO SENATORS BORAH AND SWANSON
FROM EX-AMBASSADOR MORGENTHAU

Child Welfare

BY CLINTON ROGERS WOODRUFF





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THE BELIEF in creation—the belief in a divine Will manifested in the existence of the world—is the necessary foundation for the life of faith in all its manifestation. Hence this primary action of faith is declared first. By faith we attain to the assurance that the world—history—is not the result of blind fate, but answers to an expression of the will of God; and so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed. The conception of creation by God's Word rightly leads to a present belief in the power of God as Preserver and Governor of that which He created. The whole record of past divine history shows us that the trial of faith depended on the will of God, who looked forward to the end. Here then lies our patience.—*Bishop Westcott.*

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EDITORIALS & COMMENTS

Anti-Evolution Laws and the Church's Evangelism

STRANGEST among the phenomena of our day is the widespread revolt among Protestants at the teaching of evolution in the public schools, even extending to those of university grade. They have shown no such sensitiveness at a more subtle teaching of philosophy in our colleges such as upsets faith by its lack of balance, nor does the fact that materialism prevailed long before Darwin was born suggest to them that he or his theories cannot very well have been its parent. Indeed the obvious fact that materialism reached its height in the Nineteenth Century and has been gradually declining ever since, while the acceptance of evolution has become general since that decline set in, would indicate to a student of affairs that Darwinism, so-called, may conceivably have had an influence in promoting a contrary philosophy. Be that as it may, it is only within recent years that the movement to forbid the teaching of evolution in state-paid schools has come into vogue, but it has spread like wildfire through the South, and, to a much less extent, has been discussed in the West. How widespread have been the attempts at legislation, successful and unsuccessful, will appear from the following summary, which is given by the Information Service of the Federal Council of Churches:

"The year 1926 has brought one addition to the small collection of laws which have resulted from a determined effort on the part of some of the Southern states to forbid the teaching of evolutionary theory in the schools. At the close of 1925 Tennessee was the only state which had an actual anti-evolution law upon its statute books. This law (Public Acts, Chapter 27, 1925), by title 'an act prohibiting the teaching of the evolution theory in all the universities, normals, and all other public schools of Tennessee, which are supported in whole or in part by the public school funds of the state, and to provide penalties for the violation thereof,' provides in Section 1 that it shall be unlawful to teach in state supported schools, 'any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man was descended from a lower order of animals.' The penalty fixed for violation of the statute is a fine of not less than \$100 or more than \$500. The constitutionality of this law is not yet determined; the test case under it now stands on appeal before the state Supreme Court and will probably be heard in May.

"In Florida, a resolution was adopted by the 1923 legislature which declared that 'it is the sense of the Legislature of the

State of Florida that it is improper and subversive to the best interest of the people of this state for any professor, teacher, or instructor in the public schools and colleges, supported in whole or in part by public taxation, to teach as true Darwinism, or any other hypothesis that links man in blood relationship to any other form of life.'

"In Oklahoma, the session laws of 1923, Section 12, provided that the state shall not purchase any text-book that teaches 'materialistic conception of history, *i.e.*, the Darwin theory of creation *vs.* the Bible account of creation.' This was repealed by the 1925 session of the legislature but, by petition, was referred to popular vote at the next general primary election, which will take place next August. At present the law stands repealed, pending the referendum, which may kill it permanently or reënact it.

"In Kentucky, a bill similar in content to the Tennessee law was introduced in the 1925 legislature but was defeated. North Carolina had a resolution before its 1925 legislature which was defeated. This resolution was similar to the one passed in Florida.

"Texas approached the matter from another angle. On October 25, 1925, the State Text Book Commission adopted a resolution providing that 'it be the sense of this commission that all objectionable features be revised or eliminated to the satisfaction of the revision committee in all text-books, and that these adoptions shall not take effect until such revisions, including additions and eliminations, have been made.' The secretary of the Texas State Text Book Commission writing to the American Civil Liberties Union explained that 'this resolution does not specifically mention the topic of evolution but it was evidently in the mind of the person who made the motion.' An effort was made in July, 1925, to have the California Board of Education go on record against the teaching of the theory of evolution in the public schools but such action was not taken.

"This was the situation at the close of 1925. The 1926 session of the Mississippi legislature on February 8th passed an anti-evolution law which was signed by the Governor on March 12th. This law provides in Section 1, 'That it shall be unlawful for any teacher or other instructor in any university, college, normal, public school, or other institution of the state . . . supported in whole or in part from public funds derived by state or local taxation, to teach that mankind ascended or descended from a lower order of animals, and also it shall be unlawful for any teacher, text-book commission, or other authority exercising the power to select text-books for above mentioned educational institutions to adopt or use in any such institution a text-book that teaches the doctrine that mankind ascended or descended from the lower order of animals.'

"Section 2 provides that any one found guilty of violation of any of the foregoing provisions shall upon conviction be fined an amount not to exceed \$500 and 'shall vacate the position thus held in any educational institution of the character above

mentioned or any commission of which he may then be a member.'

"In Kentucky, a similar bill was introduced which was defeated in the lower house in February, as was the measure proposed last year. The Virginia legislature had before it for a month an anti-evolution bill which was withdrawn in March.

"The Atlanta, Georgia, Board of Education in February adopted a resolution condemning the teaching of evolution in the public schools and appointing an investigating committee to report the names of 'guilty' teachers in order that the Board might take 'proper action.'

"In Washington, D. C., the clause in the District of Columbia appropriations bill forbidding the teaching of 'partisan politics, disrespect for the Bible, and that ours is an inferior form of government,' which has been carried in the bill for the past two years, was killed in committee this year." [In our judgment this has no bearing on the subject of anti-evolution laws, and seems to us not open to criticism.]

TO some extent, a group of half-baked teachers of science in southern high schools appears to have brought this upon themselves. It was their business to teach science—geology, biology, or what not. It was no concern of theirs to criticize or attack the Bible in doing it. It appears, however, that such attacks were common. Now it is perfectly legitimate for Christian people to demand that attacks upon the Bible, or upon their religion, be not made in the public schools. If Methodism or Presbyterianism or Catholicism may not lawfully be taught in the public schools, neither may agnosticism nor atheism. These latter cults, however, are frequently taught under the guise of liberalism and modern science by the very people who would be loudest in their denunciation if dogmatic Christianity were inculcated. It is easy to sneer at the narrowness of Fundamentalists who deem it necessary to fight science in order to vindicate their religion, but we fail to see that their position is narrower or more objectionable than that of pseudo-scientists who vindicate their science by sneering contemptuously at the Christian religion. Real scientists and educated Christians find it unnecessary to do either; but perhaps eastern Tennessee and rural Florida are none too plentifully sprinkled with either of these. It is a true indictment against the ultra Protestantism of the day, especially in the South, that when geology and biology and kindred sciences have raised new issues as to the origin of human life, they, in the name of their religion, have blindly fought against the increased knowledge that science has brought forth. No doubt the process of reconciliation was difficult everywhere; but to those who had based their whole religion upon "The Bible and the Bible only" as "the religion of Protestants," the taunts of the pseudo-scientists in country high schools made difficulty an impossibility. "Science" had declared war upon the Protestant religion, and Protestants were ready for the fray. Their answer was to prohibit the teaching of science in their schools, on any basis on which science can be intelligently taught. Hence the anti-evolution laws of Tennessee, and the attempts to duplicate those laws in other states. It is not a very creditable chapter in American history for either party. But with Protestantism in hopeless antagonism to science, it is perfectly certain that science, and not Protestantism, will prevail.

For after all, though Christianity and the Catholic religion can survive and assimilate the new learning, Protestantism has necessarily succumbed. The Modernism of today may be the successor of the more enlightened types of the Protestantism of the past, but it is a different religion. It is not Protestantism. It has no right to the name. What have Fosdick and his associates in common with Jonathan Edwards and the Puritan divines, not to say with Calvin and John Knox? The bases of the Protestantism of the Nine-

teenth and Eighteenth Centuries have collapsed. The less educated fragments of Protestantism, fighting blindly against learning and progress, are a sorry progeny of a religion that produced the evangelical preachers of the Eighteenth Century, but they are its legitimate children notwithstanding.

It is perfectly true that "science," call it evolution, or Darwinism, or biology, or what not, has killed the basis of Protestantism. The Tennessee law is the only answer that its loyal devotees can give. It must be war with science to the death. And science is not likely to die.

NOW the Church's latest movement in the interest of evangelism, like so much of good in our Church life of recent years, has drawn its inspiration largely from the South.

And it is the South that has been burned over by Protestant evangelism beyond any other section.

The Church can give to those people the Christianity that conserves those fundamentals that mean so much to them, and in a form that does not require them to be antagonistic to the learning of the schools. The Church's Bible has not been discredited; her ancient beliefs, the substance of Christianity, are proof against assault.

But in this evangelistic movement, the Church must not simply reproduce the psychology of excitement that Protestants have used for a century past to bring converts to their "altar." Protestant evangelism has shown what it can do. A century of its methods and its teaching has produced the Fundamentalism of Tennessee; a religion that finds itself discredited by the advance of human learning, and whose only resource is to forbid the teaching of science by state law. For our part, we cannot feel that the Church, in her movement of evangelism, can evade the issue. As against Fundamentalism and Modernism it is her privilege to offer the Catholic religion.

The Church in the South, more, perhaps, than in any other section, is at the parting of the ways. Can it throw into its own backward, ultra-Protestant localities, the whole power of the Catholic religion? Can it meet Fundamentalism with Sacramentalism? Can it demonstrate that the antithesis to a Protestant Modernism is not Fundamentalism but Catholicity? That one does not have to choose between the rejection of supernatural religion and the rejection of science? That the fact that the Word was made Flesh does not depend upon the literal truth of Jonah being swallowed by a sea monster?

And we speak of this in connection with the South only because that section is the stronghold of Fundamentalism, so that the issue there is more strictly defined than it is in most places. The tragedy of one of our own clergy in the Fundamentalist capital, a year or two ago, which resulted in his own abandonment of the ministry under pressure, was due to his own pathetic inability to meet Fundamentalism with Catholicism instead of with an amateur Modernism that justified the attacks of the Fundamentalists. One hopes that the lesson from the tragedy will prevent another like tragedy.

Everywhere, the Church's new enthusiasm for evangelism must find its satisfaction in something different in *kind* from that which Protestant evangelists have carried through the South and through much of rural America in the last century. The failure of their gospel may be the opportunity for the evangelism that substitutes sacramental grace for hysteria, and that offers a gospel that is not in antagonism to the teachings of science.

THE suicide of the president of "Oskaloosa College," at Oskaloosa, Iowa, with his wife and child, is a shocking event. He had been indicted by a federal grand jury on counts involving the use of the mails in connection with alleged sale of spurious diplomas, and the resulting shame had led him to take this step.

Diploma Mills

Sympathy for those who have met this tragic end must not lead to sentimentality over the acts charged against one of them. "Oskaloosa College" has been a source of repeated annoyance in connection with the publication of the *Living Church Annual* for many years. As is generally known, honorary degrees are credited to any of the clergy, in that publication, only with a reference to a reputable source appended. Many years ago, Oskaloosa degrees were refused recognition in the clergy list, and have been carefully excluded ever since. Many expostulations were received from clergymen who had, often in good faith, done various sorts of intellectual work and paid fees for diplomas from this institution; for, says a press dispatch lying before us, "evidence gathered by federal agents indicated that _____'s customers consisted chiefly of preachers, teachers, and other professional persons. Degrees dealt in included doctor of divinity, doctor of pedagogy, and doctor of philosophy." And no small amount of abuse was visited upon the head of the unfortunate editor who was obliged consistently to adhere to the exclusion.

The exclusion of the degrees from the *Annual* undoubtedly cut down the number of patrons from among our own clergy, but the traffic appears to have reached widespread dimensions among ministers of other communions, and the clergy list of the English Church seems to have afforded many profitable customers. The worst of this latter is that in England "American degrees" have been so exploited by institutions of the Oskaloosa type, that degrees from our best institutions have suffered thereby.

It is a curious illustration of a phase of ministerial psychology. Why should the coveted D.D. or Ph.D. lead a minister to pay "fees" for it to an institution that must invariably have been unknown to him, except as one that offered such degrees on terms that reputable colleges of learning do not offer?

It is next to impossible to prove that a reputed institution is only a "diploma mill," and libellous to assert it without proof. It has not been easy, therefore, to keep degrees of a questionable nature out of our published list, nor to state positively why some were excluded.

It may not be amiss, therefore, to warn our own clergy, or such of them as thirst for doctorization, that "correspondence courses" leading toward doctors' degrees should always be viewed askance. There *may* be such courses offered by reputable institutions, but unless these are so well known that no question concerning their good faith can arise, they should be dismissed as unworthy of serious consideration, because of the facility with which these lend themselves to abuse.

After all, real learning does not depend upon possession of a degree; and each of our clergy is entitled to choose between the good old titles, Mister and Father, either of which is good enough for anybody, though he may not be a doctor.

THE editorial leader in last week's issue was entitled Peter and Pan. After the issue had been printed and mailed, the editor picked up a copy of the *Catholic World* for May, and was shocked at observing among its contents an article entitled Peter

or Pan? written by Stanley B. James. What whimsical chance could have led to the production of two such articles at the same time by different writers, each having no opportunity of cribbing from the other, passes our imagination.

A Coincidence

Our own editorial, in final form, had been in type fully a month before the May magazine had been received, which, we trust, sufficiently vindicates our editorial writer from any unpleasant suspicions. Neither is it possible for any suspicion to rest upon the writer in the *Catholic World*. Nor, indeed, is there any considerable parallel in thought between the two articles, though, of necessity, they must have something in common.

The coincidence is worth mentioning, with the explanation already given. THE LIVING CHURCH is of the number so often described as poor but honest.

ACKNOWLEDGMENTS

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L. A. M.	5.00
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SHOULD IT BE UP TO THE BISHOP?

THERE were five of us, including the taxi-driver. He astounded me by saying that he called it a poor day if he didn't clear ten dollars. Ten dollars a day! I thought it was enough to tempt some of the other passengers to taxi driving; but I was mistaken, for in response to his boast, my companions almost shamed him. Two of them were brick-masons and both were commanding \$12 for a short day; another was a polite candy drummer and he was averaging a little better than \$15; while the fourth, a youthful real estate agent, confided that his commissions for January amounted to \$2,100.

I began to think of some other salaries, among them the salaries of our missionary ministers in the diocese. For the first time, I believe, in the history of the diocese, all of our priests in charge of missions (who are really the chief life and strength of the Church) are promised by the diocese the sum of \$1,500 if single, and \$1,800 if married. In other words, \$4.16 and \$5.00 a day respectively. Some of our deacons and colored clergy are receiving less than these amounts. With many of our clergy, this represents a most helpful increase, which in some instances will relieve worry and embarrassment. How could we ever expect a man in the highest of callings and in the noblest of work, to live respectably on less?

Some one said to me last fall, "Bishop, you are having a good deal to say about money in the diocese right now, aren't you?" Of course I agreed with him and convinced him it was my duty. I like to talk about money about as much as a small boy loves to wash his hands and face or take castor oil, but who will say that I am begging? "The laborer is worthy of his hire," but who will get it for the missionary if the Bishop does not? I will gladly yield the responsibility to any one who will guarantee it!—*The Bishop of Florida.*

MUTED STRINGS

Always in my heart a quiet song for Thee,
Silently, silently.
What need we of words since Thou indweldest me,
All my life, because of Thee, a melody,
All my toil, since wrought for Thee, a harmony,
Always in my heart a quiet song for Thee,
Always in my heart a song of love for Thee,
Secretly, secretly.
Praising Thee since Thou hast reft my sins from me,
Worshipping Thee in my heart's tomb hiddenly,
Then Thy Resurrection power thrilling me,—
Always in my heart an Easter song for Thee.

M. E. N.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE HOLY SPIRIT IN THE NEW TESTAMENT

May 23: Whitsunday

WIND AND FIRE

READ Acts 2:1-11.

WIND and fire—these are terms charged with ancient meanings. They are descriptive of the Spirit's nature and activity. They gather up succinctly what much explanation could not have made more plain, or much language put more forcibly, that the Spirit is life and power, cleansing and illumination. In the Old Testament the Spirit was primarily the breath of life, and hence the life principle itself. It came finally to be the specifically "spiritual" life imparted by God. The Spirit as wind had also the connotation of power. Nothing suggested the idea of power more than the free, rushing winds of heaven. Fire was also the ancient symbol of life and activity, since living nature depended upon the sun, and warmth was concomitant with life in the higher organisms. By natural extension, fire and warmth came to stand for the vitality and generosity of the life of emotion and passion, and particularly of love. Again, by extension, fire or light symbolized the perception of truth, and so knowledge and truth themselves. Finally we must note the purifying, scarifying qualities of fire—"like a refiner's fire."

May 24: Whitsun Monday

THE FIRE OF THE SPIRIT

READ Acts 2:14-21.

THERE appeared unto them tongues parting asunder as of fire, and the fire sat upon each of them. The idea presented is that of great jets of flame breaking up into smaller scintillations, one of which rested upon the head of each of the assembled brethren. The whole was a vision, as St. Luke is careful to explain, but a vision that corresponded to a great spiritual fact which at the same time accomplished itself in the experience of all who were present. If, as St. Matthew relates, the Baptist had said that Christ should baptize in the Holy Spirit and fire, his words would have been recalled by those who had been his disciples. But apart from the Baptist's saying the tongues of fire would readily be understood to proclaim the Presence of God, awakening memories of such Old Testament incidents as the Burning Bush, the consumption of the sacrifice on Mount Carmel, the revelation to Elijah in the cave on Horeb, and the vision of Ezekiel by the river Chebar. The distribution of the sacred fire evidently pointed to the truth that the Paraclete had come to dwell, not only with the society as a whole, nor only with the officers of the society, but with all its members."—*H. B. Swete.*

May 25: Whitsun Tuesday

THE ABIDING SPIRIT

READ St. John 14:15-31.

IT may be true, as scholars have pointed out, that in the fourth Gospel the experience of the Church has been woven into the fabric of the original Gospel tradition, and that even the words of Christ are recorded in view of their fulfilment in that experience, but the experience itself is felt to be in line with the work and words of Jesus. The Synoptic tradition is clear upon the point that Jesus bade His disciples expect the Spirit, and to find in His coming the power and presence of God. If in the fourth Gospel the Spirit is looked upon as a personal presence, and less than in the Synoptic tradition as a Power from God, somewhat after the manner of the Old Testament, it is, I believe, because the fourth Gospel is true to the reinterpretation of the Spirit by Christ Himself, and because this reinterpretation was the only adequate explanation of the facts of the Spirit as the Church experienced them. The Spirit was felt to continue in the Church the personal presence of God which men had known in the Incarnate Christ.

May 26

THE SPIRIT OF TRUTH

READ St. John 16:7-17.

THE Spirit of God is also the Spirit of Christ, and it is the particular function of the Spirit to reveal the nature and purposes of Christ. There are few more comforting truths in Scripture than this of the Spirit as guiding men to a knowledge of Jesus, and into a perception of truth. It means that Christ is not of the past only, a figure to be recovered by historical study, and a process of criticism. We have not simply to reapply what is known of Him, much less to force our modern thinking into sharply determined limits. Christ is of the future. He has fresh messages for every age. As under the guidance and the light of the Holy Spirit we study Him, we discover what we have not before perceived. It is because the Spirit is leading us into new understandings, that Jesus is universal, not for every country, simply, but for every age.

May 27

THE SPIRIT OF FELLOWSHIP

READ Acts 13:44-52.

AN example of what has been said above is given in the extension of the Gospel in the first apostolic age to the non-Jew. The followers of Jesus were apparently content to regard Jesus at first as having an exclusive mission to the Jew, or to those who had submitted to the main requirements of Jewish religious practice. The extension of the Gospel to the Gentile was the most drastic reinterpretation of the conception of the purpose of Christ ever made. Those, who, under the guidance of St. Paul, claimed for the Gentile a right to the free fellowship of the Church did so under the impulse of the Spirit, and with the claim that the Spirit had revealed to them truth about Jesus Christ which was before unknown. Cf. Ephesians 3:4ff.

May 28

THE SPIRIT OF POWER

READ Corinthians 12:1-13.

IF the quality of Christian living and activity in the primitive Church appears in contrast to our modern Christianity more eager, confident, joyous, and dynamic, the explanation is to be sought in the greater conviction of the first age of the Spirit's reality and power. St. Paul is here reflecting the common belief that the Spirit was actually at work. Men summoned Him to their every task. There was no false restriction of the Spirit's activity to occasions which are narrowly called spiritual. He could and did bless the whole work of man. This is what we ourselves should feel, and yet is seldom occurs to us that it is so in regard to what we call our secular tasks. We have lost the sense of a coöperating power. If we are to recover it, we must recover it first in our Christianity. We need a new baptism of the Spirit; we need a new opening of our lives to His influence; a new conviction of His power and presence.

May 29

THE SPIRIT OF UNITY

READ 1 Corinthians 13:13-31.

NOR, while we labor and pray for the restoration of visible unity—"the bond of peace"—among the divided sections of Christ's Church on earth, shall we ever suffer ourselves to forget that the actual principle of unity in the Church is the Holy Spirit; and though our divisions lamentably mar the exhibition of that unity to the world, they are not deep enough to extinguish it. For in spite of them, and beneath them, He is at work binding all the members of the one body who are still on earth into union with their Lord in heaven and with the whole company of the faithful in the heavenly places."—*Bishop Gore.*

The Proposed Treaty with Turkey

A letter from Ex-Ambassador Morgenthau to Senator Borah and Senator Swanson on the Lausanne Treaty

417 PARK AVENUE, NEW YORK CITY,
MAY 14, 1926.

HONORABLE WILLIAM E. BORAH
AND HONORABLE CLAUDE A. SWANSON,
WASHINGTON, D. C.

MY DEAR SENATORS:

UPON my return, a few weeks ago, from a trip around the world, which embraced also the Near East, except Turkey, I found to my great amazement that the advocates of the Lausanne Treaty were counseling their fellow countrymen to accept this "unsatisfactory" treaty because it is a deal with a *new* and *enlightened* Turkey. If their conclusion were true, verily, it should be an occasion for great rejoicing throughout the civilized world, and a new treaty with Turkey would not be necessary.

The hard, grim fact, however, is that the Kemalists brazenly claim and retain the benefits of the arbitrary acts and of the crimes of their predecessors, but repudiate their commitments and obligations.

In September 1914, Turkey abrogated our capitulatory rights. We then strongly protested against that high-handed act. Kemal now insists that it is an accomplished fact.

In April 1917, the Turkish Foreign Minister, by a note to our Ambassador, severed diplomatic relations with us, on the ground that America had declared war on the allies of Turkey. The restoration of normal relations between the United States and the Central Powers would reestablish the treaty relations which we had with Turkey in April 1917. But, we are now requested to sign a new treaty and thereby approve the abrogation of our capitulatory rights.

In April 1920, the Allied Supreme Council, in session at San Remo, invited the President of the United States to define the boundary between Turkey and Armenia, in four provinces, which comprised a small part of what is historically recognized as Armenia. The action of the Supreme Council was subsequently embodied in the Sèvres Treaty, to which both Turkey and Armenia were signatories. The President rendered, in due time, his arbitral decision, which Kemal, however, now refuses to carry into effect; and while he is holding in his grip this corner of Armenia, practically denuded of its population, over 600,000 Armenian refugees are subjected to frightful privations in alien lands.

In September 1920, Kemal, in conspiracy with Moscow, made an unprovoked attack upon the infant Armenian Republic, which we had already recognized, and his troops butchered 30,000 civilians in the district of Alexandropol. At the invitation of the League of Nations, President Wilson and Brazil offered to mediate between Kemal and Armenia. But Kemal refused the proffered mediation.

President Kemal has seized the sources of revenue which in 1881 were assigned to the Administration of Public Debt to enable it to pay interest on the external debt which now is a little over \$500,000,000. No interest has been paid thereon since 1914.

At present there are being held in slavery tens of thousands of Christian women and girls, and the property of those whom Kemal and his immediate predecessors have dispossessed has been appropriated by the Government.

And finally, Article XXVI of the Constitution of Kemal's Republic, adopted on April 20, 1924, provides that

"The Grand National Assembly itself executes the holy law; makes, amends, interprets, and *abrogates* laws."

What is the use of making any treaty with a government which has no respect for the sanctity of international agreements, which claims the right to abrogate unilaterally any existing treaty?

But Mustapha Kemal revealed his true character, and

must be branded as one of the most brutal monsters of all ages, by his acts at Smyrna.

On September 9, 1922, Kemal's troops took possession of the city. On the 13th, they set the Christian quarters on fire, and looted and murdered mercilessly; ravished and enslaved maidens and matrons indiscriminately. Nearly 300,000 terror-stricken and helpless men, women, and children, fleeing from murder and the raging walls of flame, huddled promiscuously along the quays, sandwiched in between the flames and the sea; while Kemal's troops, by day and night, tore girls of tender age from their parents and carried them into slavery or shame. And then, this man, Kemal, flashed this notice to the great Christian Powers:

"Either remove these helpless creatures within fifteen days, or I will not be responsible for their lives."

I THINK the Senate of the United States, even before considering any treaty with Turkey, would be well-advised to summon a few of the eye witnesses of the horrible tragedy of Smyrna. Dr. George Horton, our Consul General; Dr. Wilfred M. Post, until recently director of the American Hospital at Constantinople; C. Claffin Davis, chairman of the Disaster Committee of the Red Cross; Miss Minnie Mills, dean of the Inter-Collegiate Institute, Mrs. King Birge, a missionary, Dr. Lovejoy of the American Women's Hospital, and other Americans were eye-witnesses of the acts of Kemal at Smyrna.

I said it in the *Red Cross Magazine* of March, 1918, and I now repeat: "If four hundred millions of Christians, in full control of all the governments of Europe and America, are again going to condone these offenses by the Turkish Government—the cruel torturing of unoffending civilians; the driving of women into the harems; the debauchery of innocent girls; the sale of many of them at eighty cents each; the murdering of hundreds of thousands; the destruction of thousands of cities, towns, and hamlets—the wilful execution of this whole devilish scheme to annihilate the Armenian and Greek Christians in Turkey—then, I respectfully ask: WHAT DOES CHRISTIANITY STAND FOR?"

I say America, the greatest Christian nation in the world, cannot, without discrediting her faith and without stultifying herself, strike hands in friendship with a government which has murdered or expelled four million Christians.

And what do we hear in answer to this damning array of facts?

"The Allies have made a treaty with Turkey, and the American residents of Constantinople want this particular treaty."

It is difficult to comment with patience upon such absurd contentions. Briefly, there is no similarity whatever between our position and that of the Allies. They were war weary; they were at war with Turkey; they had pressing home and colonial problems; they acquired considerable Turkish territories; and they had to patch up a "temporary" treaty.

I sympathize with the predicament in which our fellow-citizens find themselves at Constantinople. We know that they cannot freely express their true opinions. We know that our trade with Turkey forms a very negligible fraction of our commerce, and we know that the Turks, who murdered or expelled over ninety per cent of the constituencies of our missionaries, have the right, under the proposed treaty—and are already anticipating that right—to Turkify the pitiful remnants of our institutions.

Our policy with regard to Turkey must be determined, not in Constantinople, but in Washington.

There is still another aspect to the matter. Turkey, by eliminating the Christian elements, which maintained the arts of civilization and contributed the major portion of the

(Continued on page 116)

WHAT OUR BISHOPS ARE SAYING

Extracts from Some Annual Charges to
Diocesan Conventions

EVANGELISM

LET us preserve the true proportions and relations in our Church life. The work of the Church is to preach the Gospel. All other functions and obligations are secondary and subordinate to this primary purpose. "Go ye into all the world, and make disciples of all nations" is both the Charter of her incorporation, and the first General Order in her world-wide campaign. There is a danger to be avoided in developing our numerous and increasing organizations. We may lose the spiritual vision, and we may put the emphasis on social service, rather than on the evangelizing and enlightening mission of the Church, both in the individual life of clergyman and layman, and in the corporate life of the diocese and parish. Schools, orphanages, hospitals, boards, and commissions for social service and other benevolent enterprises, all have their place, and demand our attention and our generous support. But first of all comes the duty of carrying the Gospel message, and bringing men into union with Christ in heart and life. That purpose and effort must dominate.—*Bishop Cheshire of North Carolina.*

THE CHURCH'S MISSION

THE mission of the Church is a theological one. The mission of the Church is a matter of the Spirit. The mission of the Church is to make God real in all life. There have been times when the Roman Catholic Church has allowed this point of view to hold sway. There have been times when the English Church has rejoiced in this position. There have been seasons when this spiritual interpretation of life has swayed the innumerable Protestant Churches. Or let us put it this way—When individuals and groups in any part of the Church have been controlled by the *thought of God* and the *thought of eternity*, there and then has the world seen a re-living of the Apostolic Age, an actual Apostolic Succession. We are the inheritors of a Prayer Book, a hymnology, a theology, which came to us by way of England. But the great things out of all this inheritance are much older than the English Church. Of course it comes to us from the New Testament, but particularly from the Gospel of St. John. Now that Gospel apparently was lived out by somebody inspired by the Person and the work of Christ. It was lived out a generation or two after the Crucifixion. In spite of that fact, the Crucified One was the most real part of life: also, eternal life is now, real life is to know Christ, that this Christ, this Word of God, this Grace, this Truth, this Life, this Way, this God, had always been available, but men in their darkness had not known there was Light. St. John could not find words of sufficient grandeur, of power enough, of overwhelmingness enough, to describe this experience. And so, in utter simplicity he tells us the story of the Vine and the Branches, the story of the Good Shepherd. He it is who has handed on to the ages, "Let not your heart be troubled; ye believe in God, believe also in Me"—"Whatsoever ye shall ask in my Name, that will I do"—"Greater love hath no man than this, that a man lay down his life for his friends." He even ushers us into the holy of holies and we hear our Saviour pray, "I pray for them: I pray not for the world, but for them which Thou hast given me: for they are Thine"—to say nothing of the Prologue to the Fourth Gospel in which on some glad day the religions of the world may find Him.—*Bishop Dallas of New Hampshire.*

A REVISED MISSIONARY POLICY

I THINK the time has come when we should reconsider our whole missionary program and raise the question whether we have not departed too far from our former system. Under the old Board of Missions nearly all our offerings were spent on evangelistic work, schools, and hospitals. With the creation of the National Council it was necessary to spend large sums of money in the inauguration of a new policy, but it is a serious question whether such expenditures should become a permanent annual necessity.

For instance, in the Department of Publicity there was a great deal that had to be done at first and a certain work has been accomplished. However, there have been large reductions in this particular department and it is a serious question

whether it should not be further curtailed and the money devoted to evangelistic work.

In our missionary work in other lands there are also serious questions confronting us. We have spent a great deal of money in various countries in education. In Turkey today we all understand that the Christian religion cannot be taught in any of the missionary schools or colleges supported by the Christian Churches. Of course, we may say that as a Church we have no interest in the schools of Turkey, but a similar condition is confronting us in Mexico, and unless my judgment is mistaken the problem is becoming acute in China and will inevitably come to the front in Japan and other countries.

I think it is high time for us to recall that though schools are important, the chief duty of the Christian missionary is to preach the gospel of Jesus Christ, and that perhaps we have gone far enough in the policy of giving secular education.

The Church might make more real progress by confining its work to *religious* education. We know from the experience in our own country that religious education can be given in connection with the churches and Sunday schools and in the homes of Christian people.

If we could spend more of the millions annually given by our Churches for the spread of the gospel of Jesus Christ in sending missionaries to preach that gospel—then if we had more faith in the guidance of the Holy Spirit and would allow Christian converts in other lands to develop their own native Churches instead of holding them too long under our authority, there might be a different story of missionary progress.—*Bishop Garland of Pennsylvania.*

LAW ENFORCEMENT

A WORD of counsel I would give you, solemnly, before this altar of God:

Our nation is at grips today with an element which seems determined to substitute private whim for corporate law. I have no doubt of the final issue. In this contest, no one who understands that we are a people devoted to orderliness, as well in government as in worship, will expect to find other than our stragglers in sympathy with outlawry.

While we are not as a Church "in politics," seeking to serve our ends by political methods, or by the use of politicians, yet we are a people keenly alive to right attitude toward the law. It is the law which guarantees our civil and religious liberties, and any effort to undermine the law strikes at what is most dear to us, bought by the great sacrifices and spilled blood of our forebears. Our fathers in this Church wrested from the wicked vacillating King John the Great Charter of English rights and liberties, and these we propose ever to defend. The best defense of these today is in upholding the law of this land.—*Bishop Fawcett of Quincy.*

THE PROPOSED TREATY WITH TURKEY

(Continued from page 115)

revenues of the Government, is committing economic suicide. It is very clear that a backward and impoverished people, numbering about 5,000,000, cannot support the governmental machinery which the vast area of Turkey—larger than the aggregate areas of Germany, Austria, Portugal, Holland, and Belgium—render necessary. Kemal must either borrow or collapse. But he cannot borrow without recognizing the existing foreign debt of Turkey and without accepting the control by his creditors of his finances, which will mean the restoration, in some form, of the capitulations.

The case against the Lausanne Treaty may be summed up in one sentence: *It is a purposeless and humiliating surrender to a red-handed, faithless military despotism.*

Ratification of the Lausanne Treaty would reflect upon American honor and self-respect.

Yours most respectfully,

(Signed) HENRY MORGENTHAU.

THE FIRST radio picture-gram, sent April 20th, from London to the United States, was from Ambassador Houghton to the Rev. Dr. S. S. Drury, Headmaster of St. Paul's School, Concord, N. Y. It read: "This is the first message reproduced by wireless across the Atlantic. May I send it to you and to the school with my best wishes. Houghton."

Child Welfare

By Clinton Rogers Woodruff

IT is highly encouraging to record the amount of thoughtful consideration being given to children and their welfare. This attention ought to result in a great improvement in the coming generations. If one wants to know what is going forward in America along these lines and wants to know something about the movements and the ideals and the accomplishments for the sake of children, one has only to secure the annual volumes of the American Child Health Association, which has its headquarters at 370 Seventh Avenue, New York. This Association has surveyed the big cities of 100,000 and over, and the Public Health Service is extending this survey to cities of 70,000. The Association has further chosen the cities of 40,000 to 70,000 for its investigation. Dr. George T. Palmer, for instance, tells us that he has discovered the real evil of coffee drinking. The child that drinks two cups of more of coffee drinks on the average less than a quarter of a pint of milk each day. The child that drinks no coffee takes on the average nearly a pint of milk each day. Clinics for the pre-school child are found in two cities out of the eighty-six visited; day nurseries in sixty-one. School nurses are provided in sixty-two cities, and so on. The Association is now paving the way for the backward cities to redeem their reputations.

In the 1924 *Proceedings*, Miss Sila Skinner in writing on Nursery Schools gives a description of the famous Merrill-Palmer School at Detroit, where normal children and every recruit must have a complete physical examination before admission. Posture defects are noted and brought for treatment to a special instructor who visits twice weekly to give corrective exercises. The mothers attend lessons so that proper coöperation may be ensured at the home. The children come to school at 9 A.M. After they have been looked at by the nurse and have drunk a glass of water, they settle down to an hour's work in the school-room. Everyone does the work that seems fittest to him or to her but "a definite effort is made to see that the child carries some piece of work to completion before going on with another." After one hour of work come fifteen minutes of story-telling or games, and next the mid-morning lunch of cod-liver oil with fruit juice and water. Each chooses his own game but "we try to have them carry out themselves anything that they may start."

So one might proceed through these reports and volumes and receive suggestion and inspiration of far-reaching value.

Our Federal Children's Bureau has issued significant report on the result of a joint field investigation by the Industrial Division of the Bureau and the Junior Division of the Employment Service. It deals with vocational guidance work in twelve cities: Boston, New York, Chicago, Cincinnati, Philadelphia, Pittsburgh, Minneapolis, Seattle, Rochester, Atlanta, Providence, and Oakland.

This survey was undertaken in recognition of the fact that the vocational guidance movement had reached a stage in its development where an account of stock should be taken of what had been accomplished, to ascertain along what lines it was tending to develop, and to present the facts, for the benefit of students of problems relating to child labor and education, of workers actively engaged in vocational guidance, and of those contemplating the initiation of vocational guidance programs.

It was found that in most of the cities surveyed the school organization, reflecting the growing conviction that the curriculum must be adapted to individual needs and differences in ability, temperament, and economic and social background, provided to some extent for differentiation of courses through pre-vocational and opportunity classes, secondary vocational courses, trade schools, "enriched courses" for the more able pupils, and the like. Recognition of the value of the junior high school as a guidance agency appeared to be quite general in the provision of "try-out" courses, electives, and so forth, but although all except three of the cities sur-

veyed had junior high schools, in some of them only a small part of the school population was served.

Courses in vocational information have been developed in almost all the cities for at least some schools, but these vary from a few weeks' study of vocations and related subjects in an optional civics course to such a course as that given in the Rochester junior high schools extending through all three years and required of all pupils. In three cities—Chicago, Cincinnati, and Philadelphia—specialists in the vocational guidance department or the junior placement office made occupational and industrial surveys for the use of the placement officers and the schools. The giving of psychological tests as an aid in educational and vocational guidance was an important part of the program in at least seven of the twelve cities, and in Atlanta, Cincinnati, Minneapolis, Oakland, and Providence the department in charge of vocational guidance directed psychological testing as an aid in the classification of public-school pupils.

Close coördination between direct vocational-guidance activities and the supervision of young workers under the regulations of the child-labor laws of the state in which the cities surveyed were located had been developed in some places. Chicago, Cincinnati, Minneapolis, and Seattle, among the cities having a vocational guidance department issued employment certificates to young workers through the department; in Philadelphia employment certificate issuance was carried on by the same organization as placement, and in Pittsburgh and Providence an interview with the vocational guidance department had been made a prerequisite to the obtaining of an employment certificate.

HERE then are two significant developments: one dealing with the health and physical welfare of the child; the other with his preparation for and adjustment to his life work.

Hungary is the home of a movement called "The Budapest Scheme" which addresses itself to the latter problem, having for its motto, "Never forget that the work school exists for the sake of the children, not the children for the sake of the work." Another guiding principle of the scheme is, "attract the children with food and make life in the work rooms so pleasant that the notion of work becomes connected in their brains with the feeling of comfort." Neither of these principles is concerned with the training of the young *in vacuo*. They are prerequisites for a healthy adaptation of the child to the modern industrial world.

The attraction the work school has for the children is so great that although there is no way of compelling the children to stay, they remain. The reasons are found to be the personal attraction of the teacher, the interest inherent in the work, and the sense of dignity of the student workers. The methods adopted for diminishing the sensitiveness of the cripples are ingenious and successful. The experiment, however, has not succeeded so well with boys as with girls.

Dr. Paul H. Douglas in his *American Apprenticeship and Industrial Education* believes in the wholesale prohibition of children working in certain "blind alley" jobs, such as messengers, newsboys, and bootblacks. In commenting on this the *American Child* says: "For ourselves, we have never been able to go beyond attempting to get decent standards of regulation in these occupations, and we fear that the chance of securing anything in the immediate future is extremely remote. This suggestion of Dr. Douglas is nevertheless interesting and suggestive. The most significant, both because of its particular interest for us and because it is the most basic, is related to school attendance. He feels with the National Child Labor Committee and other organizations interested in child welfare, that the age of compulsory school attendance should be sixteen years. The only way to protect the manhood of our youth from being degraded from the work they are now engaged in is to prohibit them from working!"

AMERICAN IMPRESSIONS

BY PRINCESS CAMILLE DE POLIGNAC

Reprinted from the *Anglican Church Magazine* (Neully, France).

HAVING been asked to write a few lines on my trip to America, I will begin by the crossing, which on the *Berengaria* was made very pleasantly. When we had got accustomed to our surroundings, the sea being very calm, life on the leviathan of the ocean was like a stay in a first-class hotel. Lifts take one up and down the several decks, which are here called floors, and the band plays three times a day in the lounge. A library is provided, well stocked with books to while away the idle hours, and also a newspaper with wireless news keeps one in touch with *terra firma*.

On Sunday there was early Mass, and at ten o'clock a Church of England service was held, with many of the sailors and the captain in attendance. It took place in the spacious lounge, with its handsome high windows, through which could be seen the restless waves sparkling in the sunshine.

The really insular Briton does not like Americans in general, although they are "our betters," as the play written about them would have it. Personally I loved America, and especially the Americans of the Southern states. During my short stay in South Carolina, Virginia, and Louisiana, I gathered the impression that they may really be our betters and it seemed to me that the English religious spirit of 1800, which appears to have almost deserted our shores, had retired to America. Not amongst the rich New Yorkers or the multimillionaires, is it to be found, but down South in the old families, with traditions of the past which they love and cherish. There they are not shy of making extempore prayers and very often, at luncheons, one of the gentlemen or a lady would say a long grace before the meal. On one occasion my son and I were rather taken aback when our hostess got up and in biblical English thanked God for our visit to their homes!

Our object in going to the United States was to be present at the unveiling of a memorial to my dear husband who had fought two years for the South in the war of secession. There, too, the ceremony began with an extempore prayer by the clergyman of the town, and he ended by saying the Lord's Prayer, in which the whole crowd joined. This made it rather impressive and to me refreshing, as not everywhere in France could you find such religious feeling in a large gathering. In fact, in this country, one is often on the defensive for one's religious convictions; but not so in America, and one quite loses this feeling of tension when the subject is broached.

Curious to relate, in America, a country where the ease of divorce has become proverbial, we find a state in which a divorce cannot be obtained! This is South Carolina, land of rice and cotton. It was at Charleston, the principal town of that State, that we met Bishop Guerry. His name will be recalled by many as being that of the delegate of the U. S. A. to the Church Congress in London two years ago. He seemed to be an interesting and energetic man.

MOST of us, I think, read the daily papers in order to obtain information about the world at large and news of current events: and some of us perhaps may be tempted to place faith in the articles contained therein. A deplorable mistake, as you will see. Stopping at San Francisco on our tour, I had just settled down in my room at the hotel when the telephone bell rang. Picking up the receiver, I heard a voice asking me if I liked divorce. Much taken aback and astonished, for I was far from thoughts of divorce, I answered, "No, certainly not." Thereupon I was asked if I thought Paris fashions the best. After this question I gathered that I was being interviewed by some newspaper man who had taken me by surprise! The next morning I found the paper with my supposed interview in it. I was made to say, in forcible terms, that I did not want Paris turned into another Reno! Never having heard of Reno before, I made careful enquiries, and learned that it was a town, in Nevada, I think, where one had only to live six months to be immediately able to get a divorce! So that was the place with which I would have no truck; now I knew. . . .

Leaving San Francisco, the train took us up into the snows of the Rocky Mountains. In and out of the snow sheds it glided,

giving us at every turn new and varied views of stately pine forest and lake, till, dropping down onto the shores of the Salt Lake, this charming scenery gave way to dull flat plains, monotonous and bare, till we arrived, after two days' journey, at Chicago.

Thence on to the Niagara Falls, which, with the Grand Canyon of Arizona, formed the most impressive sight we had ever seen. There we were lucky enough to have sunshine, and see the rainbows dancing amongst those foaming masses of water, which are ever rushing on, yet are ever there, throwing their spray like white veils high into the air.

Boston was next visited, the seat of Harvard University, which every year sends scholars to Oxford. The president, Mr. Lowell, and his wife, showed us over the buildings, where we saw some fine portraits by Copley and also a beautiful war memorial by Sargent. On one Sunday morning in Boston I went into a church—Protestant, but of no special denomination that I could see. It was very large and I was surprised to notice among the congregation many more men than women. The sermon was arresting too, and the large audience very quiet. The clergyman said that he would be glad to welcome any members of other denominations at the communion table, which I thought rather strange. It was interesting to hear afterwards that the preacher was a well-known orator.

After visiting Boston we returned to Europe, much impressed by the kindness we had met with from high and low in all parts of that enormous land; they all seemed to hope that we should enjoy their country and come and visit it again. And indeed I should like to do so very much.

WHITSUNDAY

With fragrant flowers of fairest bloom
The holy altar now illumine,
And at the Holy Sacrifice
Let sweetest praise with incense rise,
Thus joining with the heavenly host
In praising God the Holy Ghost.

On each Apostles' head He came
This day, like cloven tongues of flame,
Imparting gifts of wondrous might
By which to guide His Church aright,
And divers languages bestowed
Whereby His grace to others flowed.

Still with His Church He deigns to be
Though now no tongues of fire we see,
But in the pure baptismal wave
He comes in love our souls to lave,
At holy Confirmation's hour
He comes His seven-fold gifts to shower.

'Tis by His gracious power divine
That lowly forms of bread and wine
Become to us celestial food,
Our Lord's most precious Flesh and Blood;
To His exhaustless love we owe
All sacramental streams that flow.

O Spirit Blest, we find in Thee
A Shelter on life's stormy sea,
A Beacon shining in distress,
An unseen Hand to guard and bless,
A Star to lead us evermore
To the eternal country's shore.

O ever-glorious Paraclete,
Sole Fount of life with grace replete,
On Thy most holy strength benign
May we in life and death recline,
And with the Father and the Son
Praise Thee for evermore as one.

WILLIAM EDGAR ENMAN.

"GATHER kittens while ye may." An active member of St. Paul's Church, Monongahela, Pa., is aiding the building of the parish house by selling kittens to friends and neighbors, devoting all the proceeds to the building fund. The price per kitten averages 25 cents.

The Approach to Faith*

Modernism, Fundamentalism, and Reasonable Belief

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

Bishop of Central New York

[CONCLUDED]

IV

ON the other hand, there are Modernists and Modernists. The real purpose of Modernism is to interpret Christian truth in the language of today, to present it in terms of modern thought, in the endeavor to appeal to the modern mind and meet modern doubts and difficulties.

A Modernist is one who realizes how tragically futile it is to preach or teach in the manner that may have been popular or effective in other days. He is in touch with the life and thought of the present age, sympathizes with difficulties of belief, knows something about scientific thought and philosophical enquiry, has probably studied modern psychology and feels that it has a contribution to make to the Church's work of pastoral care as well as to study of the ministry of the Master. In particular, he sympathizes with the impatience of the modern mind at minutiae of doctrine, and he knows that there is ample excuse for this impatience in that the Church has too often taught the truth *about* Christ while forgetful that Christianity is essentially a life, not simply a creed. We must *know Christ* as well as know *about* Him. The worst possible heresy is a moral heresy—disbelief in Christ's way of life as even remotely possible in a rough world like ours. Because we have been guilty of this moral heresy, social life has become an unholy scramble, political and national life are full of complacently respectable corruptions, business life has been "Babsonized" into sanctimoniously pious commercialism, and the world is a warring aggregation of racial rivalries.

The Modernist feels all this, and he feels even more keenly that this is what is troubling the rebels against organized Christianity. They see the Churches quarreling over the divinity of Christ, and they say: Do you believe in Him as God? Then why not treat Him as God? Why not accept His view of life? You really do not. You are not really calling others to a literal acceptance of it; you know you are not. It is not easy to walk in His way; we live in a very different world from that of His day, with problems more complex, and it is difficult to apply His principles to life in a world so little like the simpler age in which He lived; but if you really believe He is God, why don't you at least try? If Jesus Christ was right, the only rational life is a life that gives itself to a search for the ideal and devotes itself to unselfish service. Stop talking about Christ as God and show us that you want yourselves and us to be like Him as man.

Yes, Modernism is a mixed movement—partly philosophical, partly theological, partly social, always sympathetic of the difficulties of faith and practice, while insisting on reality as to both.

Yet, I do not see how it can be denied that the drift of Modernism has actually been in the direction of unreality. In their effort to explain the faith, Modernists have been too ready to accept dominant psychological teaching and too anxious to interpret Christian truth in terms of a passing philosophy, with the result (so many of us feel) that they explain away, rather than explain; deny rather than interpret. The trend has been towards unreality; that is apparent to the ordinary hard headed man outside, who feels that no minister should keep on doing and saying things which may, in the least, call into question his sincerity. When the average man finds ministers of orthodox Churches denying the Virgin Birth of Christ; when he finds them declaring that "the traditional accounts of the bodily Resurrection involve the violation of the best ascertained laws of physics, chemistry, and physiology," and that "were the testimony fifty times stronger than it is, any hypothesis would be more possible than that"; when he finds these

ministers explaining the Incarnation by saying in effect that "God is immanent in all creation; that He is especially immanent in the rational part of it, mankind; more adequately still in the noblest part of mankind, the saints; and most adequately of all in the best of men and most perfect of saints, Jesus Christ"—then the plain man feels that he has sounded the depths of unreality, and he cannot for his very life see why the minister should not go to another Church whose faith tallies with his own.

It is this seeming inconsistency and unreality that arouses the ire of the Fundamentalist. Because he believes that there are men preaching in the pulpit denials of the faith they proclaim in the chancel, he charges all progressive theologians with deceit and cries anathema against scholars of every shade of liberalism. He is almost fanatical in his own faith, and even were his Modernist neighbor a professed Unitarian, he would possibly refuse to break bread with him; but as "a preacher of anti-Christ in an orthodox Christian pulpit," he regards the extreme Modernist as a traitor crucifying the Lord afresh, and he includes all liberal minded men in this general condemnation.

The Fundamentalist asks you to believe, however hard it may be. The Modernist says, Never mind whether facts can be fully accepted or not; the ideas for which they stand are beautiful; try to live by them. Look for the essential truth which the historic record tries to put into concrete form. You may live by "the Christ ideal," however uncertain you may be about "the Christ story." Are you doubtful about the Resurrection? The important thing is that Christ lives in the spiritual realm and we may live with Him. Fact or fable, the gospel tells you all you need know about God and goodness. May it not be that all truth, after all, is relative, At any rate, it is true *for you*. Use it and live.

V

LET me outline another method of approach (fundamental, in that it holds firmly the foundation truths; modern in its spirit) which has helped some of us through the present distress. We do not expect all questions to be answered and all problems solved; we are merely seeking for a "core of faith." If we can say truly, "My heart is fixed, O God," we shall find standing ground amid distress.

(1) We start with the problem of evil. It means, of course, difficulty of belief in God as a loving Father. Coupled with this is a clear recognition of the fact that unless we can so believe in God we cannot believe in Him at all. Through the centuries the moral instinct has become so strong that an Infinite and Eternal Power lacking the qualities of love and tenderness and pity would no longer be God for us.

Has it occurred to us to ask, Why? Because, nineteen hundred years ago, a Man appeared in Palestine whose thought of God has gradually moulded the ideas of men and whose standards of life have changed all our moral conceptions. It has taken the world a long time to appreciate His teaching, but at last it has so impressed itself on our minds and hearts that we can never be satisfied with any kind of a god except the God in whom Jesus Christ believed. If God is not the God of Christianity; He ought to be. All we can ever ask for, Christianity has had all the while to give. Were we to catalogue all the qualities we desire in God, we should find them all in the God of Jesus—and much more beside.

(2) Nor is that all. Jesus Christ has given us the "last word" about God; but the marvel does not end there. The perpetual miracle is this: that we find in the *life* of Jesus the *God* of Jesus. We cannot separate the divine character which Christ portrayed from the human character which He made so attractive. To put it in a very simple way: Were we

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

to ask any man to think long and carefully of all that he wants God to be, and then describe all that his soul longs for, the description would hardly be other than a picture of what Jesus Christ was in His earthly life—not merely a picture of what He tells us that God is, but also a portrait of what He Himself was. We cannot ask for a God other or better than Jesus Himself. This is the essence of the Christian faith. God is like Christ. It is not enough to say that Christ is God-like; no, God is Christ-like. "The heart of God is as the heart of Jesus." Everything that Christ was, God is; everything He said, God says; everything He felt, God feels. If He loved, God loves.

(3) That is all very beautiful; but how do we know that it is true? How can we be sure that Christ's thought of God is not a dream without substance—the best thought of the best of men? Because we have the conviction that Christ's voice is the voice of God for us. Because we believe that He speaks, and has a right to speak, with the authority of God.

And what, then, is the road by which we come to this faith in the essential deity of Christ? By the same road along which the apostles reached their faith. They lived long enough with Christ and close enough to Him to discover, at last, the secret of His life. The wonder of their experience grew until, to use Bishop Gore's words, He came to have for them "all the values of God," to hold in their lives and in their minds that place which is the place of God only. "For a man to put himself towards any other human soul in the very place of God would be supreme presumption, the sin of all sins, and yet that is exactly what Christ did of set purpose."

This is not, of course, proof of the orthodox Christian faith. It is merely an endeavor to point out the road by which we reach it. It seems to some of us that there is no stopping place on this road. If those who have seen Christ have not seen the Father, then nobody knows what God is like and nobody ever will know. It is Christ, or nothing; the certainty of God as Christ proclaimed Him, or blank uncertainty. I do not want any God but the God of Jesus Christ, nor do you; and if we cannot be sure that Jesus "spake that which He knew and testified to that which He had seen," we are landed in agnosticism.

VI

IT will be seen that this method is a return to Eastern theology as against Western. In the West, since the time of Augustine, and more particularly since the Reformation, whose leaders were the spiritual children of Augustine, theology has been centered in the Atonement. In the East, it centered in the Incarnation.

We freely admit that a real acceptance of the mystery of the Incarnation makes tremendous demands upon faith. Yet what a wonderful faith it is, once we have reached it. "The very God! Think, Ah!—Browning makes Karshish write—"then the All-Great were the All-Loving, too." Here we have the assurance that God does enter into the tragedy of human life and that He understands. He is not a God of lonely majesty and self-sufficiency. Yes, it is a tremendous demand upon faith; but it helps towards the understanding of all other problems of faith.

One may but briefly outline the "apologia." Take miracles. We are quite justified in laying as little stress upon them as possible without deliberately evading the issue; certainly they are not to be urged in support of the claims of Christianity, since the great proof of our faith is the person of its Founder. But if "a miracle means really the supremacy of the spiritual forces of the world to an extraordinary marked degree over the material," then it is at least believable that spiritual force, superlatively found in Christ, may have intensively and extensively dominated physical conditions over which He exercised directive influence. Unless, of course, this is a closed universe and the order of nature is a blind mechanism not subject to a directive, moral will. And any belief whatever in a personal God assumes that this is not such a "closed" universe.

Take the disputed miracle of the Virgin Birth of Christ. Of course no thinking Christian bases his faith on the miraculous story; but if, through other experiences and by our impression of the wonder of Christ's words, His works, His life, His love, His claims, His conscious understanding of His own personality—if in that way we have come to believe in His deity, then there is here something so without equal or likeness in the annals of men that we hardly hesitate at the lesser

miracle in the presence of the stupendously greater miracle. If the birth of Christ was the coming into human life of an already existing personality, then that birth was a miracle, whether it was a virgin birth or not. An ordinary birth would be a physical miracle even more incredible, for it would be the birth of a Divine-Human Offspring as the result of human intercourse.

Or the physical Resurrection. Many of us think that the difficulties about it will diminish now that science is becoming less materialistic, as seems to be the fact with the latest theory of electrons. Even aside from this, it is easier to accept the traditional story, Christ being what the faith of the ages has proclaimed Him to be, than to accept such modern substitutes for the gospel story as make Easter Day the memorial of "some real, though supernatural psychological event," to quote Dr. Rashdall, the English Modernist. It is not part of our task to show what the Resurrection was, or what our own future spiritual condition may be, or to what the Resurrection world may be likened. It is enough to know that anything less than the actual miraculous Resurrection of Christ is unbelievable if He were really the Son of God. Even if He were not, for that matter, what else can explain the change in the apostles, the work they accomplished, and the Church they established? Great institutions are not built out of the fabric of dreams. Weak men do not defy authority, face death, convert thousands, reverse the whole course of their lives, and revolutionize the world because of "supernormal psychological interventions" from on high!

And the Bible. It is enough for us if we have a reasonably accurate account of the life of the incarnate Lord, a clear record of the long preparation for His coming, some insight into the minds of His immediate followers, their real thoughts about Him, the purpose of their ministry, and the essence of their faith. We are not tied down to any particular theory of inspiration. Indeed, it is worthy of notice that "opinions were held unrebuked in the early Church which suggested a view of inspiration quite agreeable to the modern spirit." Irenaeus is reported as arguing against the literal and in favor of the allegorical interpretation of the story of man's fall. Gregory of Nyssa, as has already been said, treats of the opening chapters of Genesis as "ideas in the form of a story." Bishop Gore points out that Christ Himself repeatedly insists on the imperfections of the Old Testament.

VII

WHEN all is said that can be said about the difficulties of the Old Testament, at least this much remains—that over a period of some centuries a succession of men developed a teaching about God so splendidly superior to all that men had ever dreamed about Him and so steadily progressive in its moral purpose, that Israel became through these prophets "the sacred school of the knowledge of God and of the spiritual life for all mankind." What is inspiration? "Ask me what it is, and I cannot tell you. Do not ask me to define it, and I know."

To be sure, there are difficulties. We know that these difficulties are keeping men away from any organized form of Christianity. We know that sometimes these are the very men we most need in the Churches. We do not believe, however, they are to be won by emptying discipleship of all doctrinal requirements; there are too many people already of vague faith and vague practice. I, for one, have no doubt whatever in my own mind that the chief cause of the laxity of modern life runs back into indefiniteness of belief. If there can be found no real authority in the teaching of Christ, it will have less hold on men than it has now—and God knows that is little enough.

Coming to belief myself, I want to pass on my faith as an inheritance which the experience of Christ's power in those who believe is continually making more credible.

Extreme Fundamentalism has no message but this, "Believe, however hard belief may be." Extreme Modernism says: "Do not worry about belief; try to live right." But one cannot help facing difficulties, and most men cannot live in the right way without the moral incentive that comes from real faith. We reach our faith by centering all in acceptance of the Lord who came down from heaven. And we still hold fast because we feel as Peter; To whom else could we go? "Thou hast the words of Eternal life, and we believe and are sure."

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.

EVANGELISM

To the Editor of *The Living Church*:

THANK YOU for your editorial in this week's LIVING CHURCH. You have put your finger squarely on the sore spot of our American Church, and until the whole Church realizes that the only source of strength is to be found at the altar, all our talk about "evangelism" can never amount to much.

It is not really a matter of "Churchmanship," as that word is generally understood, but simply a matter of common obedience.

The Church has put the whole system of evangelism into our hands as a matter of *obligation* by the rubrics of our Prayer Book:

1. The first rubric under the heading "THE COLLECTS, EPISTLES, AND GOSPELS."
2. The rubric after the Collect for the First Sunday in Advent.
3. The rubric after the Collect for St. Stephen's Day.
4. The rubric after the Gospel for The Innocents' Day.
5. The rubric after the Gospel for The Circumcision.
6. The rubric after the Gospel for The Epiphany.
7. The rubric after the Gospel for Ash Wednesday.
8. The rubric after the Gospel for The Ascension Day.
9. The rubrics before the PROPER PREFACES.

In every case the direction is "shall," not "may."

One can imagine what would happen in this Church of ours if every bishop and priest, in every diocese and congregation, would only obey this plain letter of the law!

And it *could* be done if our clergy would seriously consecrate themselves for the work, and patiently and persistently teach the laity. (Rev.) L. E. JOHNSTON.

Louisville, Ky., May 8th.

THE PRESENCE AND THE OMNIPRESENCE OF GOD

To the Editor of *The Living Church*:

IN READING the very interesting correspondence you have published in late issues in regard to reservation of the Blessed Sacrament, and in listening to discussions from other sources concerning the same matter, one cannot help but be struck with the emphasis laid upon the "danger of adoring the host," and the assumption that reservation by a kind of inherent necessity leads to the "material and mechanical" in religion. Indeed some of those opposed almost seem to feel that it, in some way, actually sets limits to the Infinite; that because God the Son is said to be present in the reserved Sacrament, the Eternal must therefore be thought of as absent, or at least *less present* everywhere else!

But surely no Churchman who really thinks the matter through can conclude that because some of the faithful might love to steal into a quiet sanctuary, and kneel in the hush before the altar for a few minutes' prayer and meditation, so doing would imply a belief on their part that the cry of the human soul could not reach the heart of the Father from any other place or at any time. Does not the whole matter resolve itself into a belief or disbelief in the omnipresence of God? Because God is said to be present in a temple reared to His honor by human hands, it does not follow that those who reared it think Him, for that reason, absent from wood and stream, tree and flower, or the haunts of men. "Whither shall I go from Thy Spirit or whither shall I flee from Thy presence?" Literally, "in Him we live and move and have our being"; and there is a certain sense in which all life may be seen as sacramental. "Heroic deeds of common men in the common light of day," books, music, summer rain, and shining stars, the flash of bird-wings, the laughter of little children, even the dumb love in the eyes of a dog, whatsoever things, even the humblest, that are true and pure and lovely and of good report do show forth God and manifest His reality. Here, too, "behind the veil of earthly things," we may trace the beauty of His abiding.

But how many of us, left to ourselves, habitually thus discern Him in life and nature and the souls of men? Would not frequent contemplation of and devotion to the Mystery of Christ's Presence in the Sacrament, dispel, as by a flood of gracious light, this very inherent blindness in us, this in-

ability to perceive spiritual values behind outward seeming and material aspect? For here, the divine, unknowable Nature has especially revealed Himself to be truly present behind a veil we cannot penetrate with the eye of sense; and Christ on the altar, therefore, proclaims God, the great ultimate Reality of Spirit, *forever with us* in spite of all outward seeming of form and appearance.

In the story of the Prodigal Son, Christ gives us a picture of God, in the character of the father who did not wait until his returning son, in the natural course of things, had had time to reach his side, but who saw him a great way off, and ran to meet him, and of this (which is the essence of the Christian message to the world) the Sacrament of the altar is likewise an epitome. In nature we and all things are already "united to God by power"; but in the most holy Sacrament we are "united by grace"—that is to say, by an overflowing mercy and love and tenderness which is even willing to do something special and in addition to that which is already done. It is in this light that the Catholic Churchman contemplates the sacramental Presence and the Omnipresence—the mystery of Love, and the mystery of Power!

And if reservation of the Sacrament, even "adoration" of it, thus keeps before us a continual reminder of the supreme reality of spirit and the ceaseless outpouring of God's love and grace to men, how can it ever "foster the material" or become a "danger" to any believing soul?

JESSAMY LLOYD SEIBT.

Fort Wayne, Ind., April 21st.

RUBRIC-BOUND

To the Editor of *The Living Church*:

IT IS TO LAUGH" as the Frenchman would say in his native tongue, the way good Episcopalians get worked up about who may or may not say the Lord's Prayer at certain times. The rubric in the Communion service is plain that the priest *shall* say it, and surely the dear people *may* say it with him, especially if they have not already done so in their private devotions, perhaps on account of being "right on time" or coming in behind the choir for the service.

You say that your readers are good critics, but has anyone drawn attention to the fact that unless the decalogue hath been omitted it is not now rubrically authorized, or I might put it stronger, that permission has been withdrawn for the minister (now designated priest) to say "Let us pray" before the Collect for the Day or the prayer to direct, sanctify, and govern, if that is used (page 63, *The Revision of the Book of Common Prayer*)?

Dare we say "The Lord be with you, And with thy spirit," at this same place if we have read the commandments and the rubrics?

Won't you, dear editor, use your columns to bring relief from the next General Convention to the rubric-bound and perplexed in these particulars? These heavy burdens of the scribes laid upon our shoulders are grievous to be borne.

(Rev.) ARTHUR L. WALTERS.

Tulare, Calif., Rogation Tuesday.

THE INTINCTION SENTENCE

To the Editor of *The Living Church*:

IN your issue of May 8th, in referring to the method of intinction, you suggest that the following words be used in administering the Blessed Sacrament: "The Body and Blood of our Lord Jesus Christ which were broken and shed for thee . . ." The word "broken" somehow seems inapposite here.

May I quote Isaac Williams? In his reference to the words of institution as given by the different writers in the New Testament, he goes on to say, "Yet after they with one according voice declare 'This is My Body,' there is immediately a variation: one says 'Which is given,' (St. Luke) another, 'Which is broken' (St. Paul); but why is this? for of the Paschal Lamb it is expressly said that a bone shall not be broken. Why is this varied expression, but to indicate that it is His Body, and it is also bread? His Body is not broken,

but 'given for us.' The Bread is not given for us, but 'is broken.'

It appears, therefore, that to use the word "broken" would not convey so great a truth, whereas the substitution of "given" for "broken" in your proposed sentence would be more in accord with the above-mentioned prophecy.

Hymn 320, in the New Hymnal, speaks of our Lord's Body as "broken," and somehow it does not seem to harmonize with the actual facts in His Passion.

Johnstown, Pa., May 13. (Rev.) CHARLES A. STROMBOM.

THE LORD'S PRAYER

To the Editor of *The Living Church*:

FATHER HARRIS should not take (see his letter in your issue of May 8th) the Century Dictionary as an authority in ecclesiastical terminology. The history of the rubric in question, requiring the people to say the prayer with the priest, seems to be as follows: In the Book of 1549 the priest alone said the Lord's Prayer at the beginning of Matins. In the present English Prayer Book this is changed and the people are required to say it with him "here and wheresoever else it is used in Divine Service." The term "Divine Service" is technical, equivalent to "Divine Office" of pre-Reformation days, and signifies here Matins and (perhaps) Evensong. (The prayer occurs twice in the former.) In the American revision the rubric was taken over verbatim, forgetting that the prayer was omitted at the second place of its occurrence, *viz.*, after the Versicles and before the Collects. The rubric at the beginning of the Mass was not changed, the priest being left as before to say it alone as he had been accustomed to do, *viz.*, as the conclusion to his *Secreta*. In the Book of 1549 the rubric is: "The priest . . . shall say the Lord's Prayer with this Collect. Almighty God," etc.

As to the Lord's Prayer at the close of the Canon, presumably the people are to unite with the priest although there is no such direction. The Book of 1549 has: "Let us pray. As our Saviour Christ hath commanded us, we are bold to say: Our Father," etc. It is one of those unfortunate "hot weather" actions which was not sufficiently considered, that has changed this sentence from a continuation of the prayer to Almighty God to an address to the people, which at this point seems utterly out of place and unliturgical in its form.

It seems, too, an unliturgical thing to print that prayer at its every occurrence, "in full." There are places where the "doxology" is not specially appropriate, and the Anglican usage has always been to note this difference.

Brunswick, Ga., May 9th. (Rev.) S. J. FRENCH.

FOR MOTHER'S DAY

To the Editor of *The Living Church*:

THOSE WHO ARE at a loss for words to express themselves adequately on Mother's Day might profit by the example of the pastor of the Methodist conventicle in this city who, on Sunday, May 9th, had posted on the bulletin board outside his place of worship the words, "Hail, Mary!"

Summit, N. J., May 9, 1926. WILLIAM Y. WEBBE.

To the Editor of *The Living Church*:

I SAID to my congregation last Sunday morning that I thought that Mothers' Day should be celebrated each year on March 25th. It was before I had noticed the little poem "Mother's Day," in your issue of May 8th.

(Rev.) J. D. HERRON.

CHRISTIAN REUNION

Extract from a lecture by the Abbé Portal, delivered to the students of the Benedictine College in Louvain in November, 1925, as reported in the *Catholic Times*, London, March 5, 1926.

IF you really desire to do something worth while for the union of Christendom, it is not enough for you who are Catholics to desire union and to work for it. You must find others who will work towards the same end, and you must find them among our separated brethren. They are to be found. All over the world there are Christians who are hungering for union. To find them out, and to attach them to yourselves in all confidence and loyalty, must be your first step. It is the best way for discovering what the difficulties really are, and for learning how the difficulties may be overcome. You can in this way create in the different Churches groups whose members will have the same desire as yourselves; and through them and through you the points of common ground will be extended. In our own matter, if we have been able to produce results that are worth while, then next to God we owe our success to the friendship that has united Lord Halifax and myself.

AROUND THE CLOCK

By Evelyn A. Cummins

A RECENT invention in England is a walking stick which turns into a card table. Just why one should want to start on a walk and then sit down by the road and play cards seems rather obscure. Cards are forbidden in some hotels, at Lake Mohonk for instance, but this stick isn't made in West Park, it is made in England. So it can't be for that. Perhaps it is to be used when one is caught for a long time in a traffic jam. I don't suppose it is for Methodists. Perhaps it is an English idea of a practical joke. You say, "Come on, let's take a walk," and pick up your walking stick. And then, when the other person has gotten all ready for the walk, you say, "So's your old man. We're going to play cards," and unfold the stick's interior. After one such experience your erstwhile companion equips himself with a shillalah. Maybe it's to boom the shillalah business. You never can tell what these Irishmen will think of next. Or maybe it's meant for Auntie Jessie to give as a Christmas present. At that, the walking stick would be a boon compared to the ties and cigars that Auntie Jessie usually gives.

One can't always figure these things out at the start. It makes life interesting.

THE Archbishop of Canterbury recently said that Queen Victoria once told him she had never seen a railway ticket. Some of our missionary bishops might think that she was lucky.

RECENTLY, to the Broad Street Hospital in New York, was brought a sailor who had been all mussed up in a battle in Mott Street. The examining doctor suspected broken ribs. In the well-known style of physicians and surgeons he proceeded to make the examination by giving said sailor a crack in the ribs. The reaction was quick and unexpected for the doctor. Without a second's hesitation the sailor rose up in his wrath and hit the doctor on the nose. In other words, "Does that hurt?" Answer, "Yes, Does that?"

With sympathy for both doctor and patient we, nevertheless, thank you, O seafaring one, for that lack of inhibition, perfectly expressed. How many of us have felt that way but have not had sufficient courage!

THE *American Mercury* claims that the following notice was published in the "Total Immersion Belt" in Kansas: "Positively no more baptizing in my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners."

NINETY titles are said to await the daughter born a few days ago to the Duke and Duchess of Alba and Berwick in Madrid. This is a title record. However, some of our prominent clergy nearly approach it with their number of honorary degrees.

DR. CARLETON SIMON, famous foe of narcotics, has returned to New York from a tour of the South and the Middle West. He reports that thousands of young men and women in the South are using hasheesh in place of bootleg liquor which is more expensive. Dr. Simon says that the use of this drug is also spreading through the West and the Middle West. Hasheesh is derived from a plant grown in Mexico and is smuggled across the border. It is made into cigarettes which sell for about twenty cents apiece. Its continued use is extremely dangerous. Several states and cities have laws against its use but most of the country, Dr. Simon says, is at the mercy of the hasheesh peddlers. The Harrison Act contains no legislation regarding this drug.

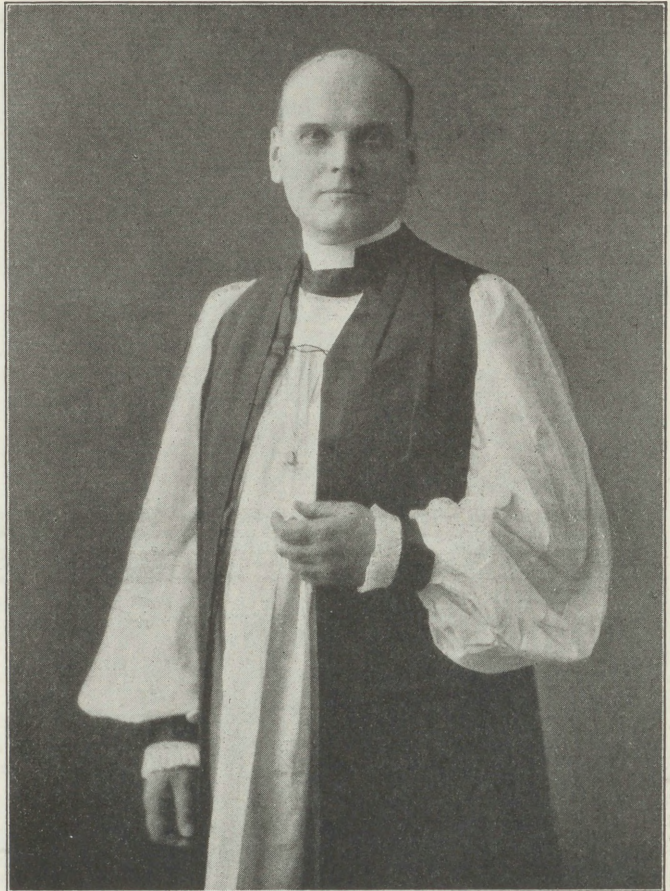
MARIE DRESSLER is reported to have said, "One never seems to get away from one's slightest action—good or bad it does not belong to one alone, but reaches out and touches others for better or worse." Quite a sermon in a few words, and a good one, too.



Photo by Albert Hester.

THE LORD BISHOP OF LONDON

A special commemoration photograph in honor of his twenty-fifth year in this important see.

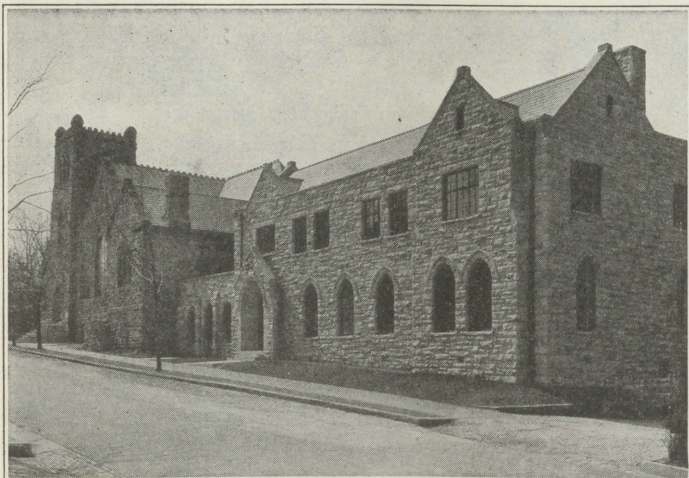


THE RT. REV. JOHN T. DALLAS, D.D.
Bishop of New Hampshire



BISHOP NICHOLS OF KYOTO

With a group of Christians from the Tohoku District, who attended his consecration last month. The chaplain is the Rev. Norman S. Binsted; the native priest, the Rev. R. Takuma.



NEW PARISH HOUSE

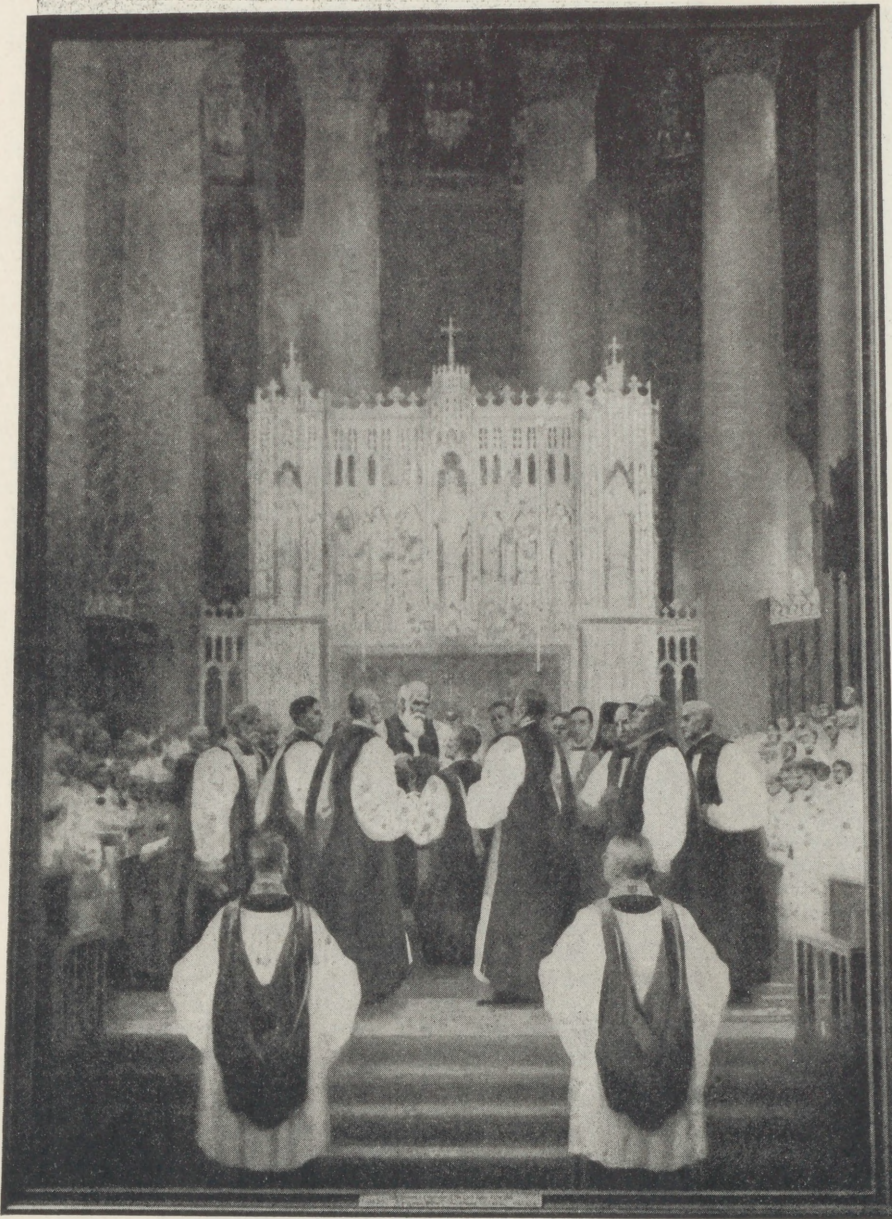
St. Mary's-on-Highland, Birmingham, Ala. This beautiful structure was recently dedicated by the Bishop.



Wide World Photo.

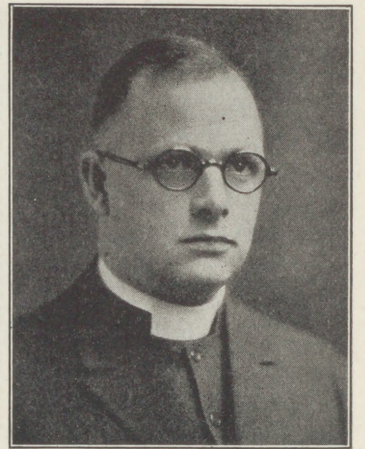
NIGHTINGALE MEMORIAL SERVICE

Held May 9th by Guild of St. Barnabas for nurses at Cathedral of St. John the Divine, New York.



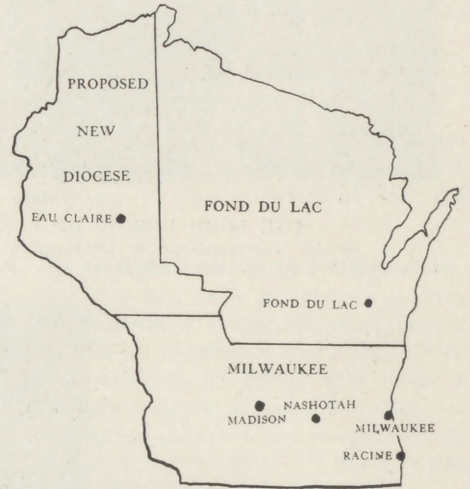
"THE CONSECRATION OF BISHOP MANNING" *Keystone Photo.*

A painting by Mr. Taber Sears. It is on a canvas seven feet six inches high by five feet four inches wide, and has recently been hung in the New York Cathedral.



RESERVE CHAPLAIN

The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, who has accepted an appointment as a reserve chaplain with the rank of major.



STATE OF WISCONSIN

Showing the new diocese which will be carved from the Diocese of Milwaukee according to present plans.



THE ARCHBISHOP OF CANTERBURY

The Most Rev. and Rt. Hon. Randall T. Davidson, D.D., LL.D., who celebrated the thirty-fifth anniversary of his consecration on St. Mark's Day.



AT BISHOP DALLAS' CONSECRATION

The procession on its way to St. Paul's Church, Concord, N. H. Arrow designates the Bishop-elect. *Wide World Photo.*

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.

- 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

22-26. National Conference on Social Service, Cleveland, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF TRINITY SUNDAY

- Calvary Church, Burnt Hills, N. Y.
- Christ Church, Hudson, N. Y.
- Church of the Blessed Sacrament, Green Bay, Wis.
- Church of the Epiphany, Denver, Colo.
- Confraternity of the Blessed Sacrament, Springfield, Mass.

APPOINTMENTS ACCEPTED

ACKERMAN, Rev. HOWARD CHESTER, priest-in-charge of St. Paul's Church, Troy, N. Y.; to be rector of that church.

BELL, Rev. ARTHUR W., vicar of Coos Bay missions, Diocese of Oregon, Coquille, Ore.; to be vicar of Yaquina Bay missions, Ore., June 1st. New address, Toledo, Ore.

BUNTEN, Rev. ROLAND J., formerly rector of Holy Innocents' Church, Highland Falls, N. Y.; to be rector of St. Paul's Church, Poughkeepsie, N. Y., September 1st.

BOSS, Rev. A. I. ERNEST, rector of St. Stephen's Church, Escanaba, Mich.; to be rector of St. James' Church, Columbus, Ohio, June 20th.

CLOPTON, Rev. JOHN J., formerly general missionary of Lexington; rector of St. John's Church, Bellevue and Dayton, Ky. New address, 213 Sixth Avenue.

EDROP, Rev. PERCY T., formerly assistant minister of Emmanuel Church, Boston, Mass.; to be rector of All Saints' Church, Belmont, Mass., October 1st.

FORSYTH, Rev. WARNER L., formerly rector of Trinity Church, Alpena, Mich.; to be assistant minister of Grace and Peter's Church, Baltimore, Md.

GATES, Rev. HORATIO, formerly rector of Grace Church, Menominee, Wis.; to be vicar of St. James' Church, Coquille, Ore., and missions, June 1st.

GOODGER, Rev. ARTHUR, rector of Church of Our Saviour, Little Falls, Minn.; to be rector of St. Matthew's Church, Glendive, Mont., June 1st.

HILL, Rev. THOMAS GETZ, rector of St. Peter's Church, Smyrna, Dela.; to be rector of Grace Church, Chanute, Kans., August 1st.

LEWIS, Rev. ROBERT LEE, formerly rector of Zion Parish, Beltsville, Md. (Diocese of Washington); to be curator of Washington Cathedral, June 1st. New address, 3117 Thirty-fifth St., N. W., Washington, D. C.

RIBBLE, Ven. G. WALLACE, D.D.; Archdeacon of Southern Virginia; to be rector of Trinity Church, Bessemer, Ala., July 1st.

WHITEHILL, Rev. WALTER MUIR, formerly student at Cambridge Theological School and attached to the Church of the Advent, Boston; *pro tem* in charge of Holy Trinity, Marlborough, Mass. New Address, The Rectory, Marlborough, Mass.

WILLIAMS, Rev. GRANVILLE M., S.S.J.E., of Cambridge, Mass.; to be rector of St. Paul's, Brooklyn, N. Y., June 1st.

RESIGNATIONS

BROWNE, Rev. GEORGE ISRAEL; of the Church of Our Saviour, Plainville, Conn., July 1st. New address, Washington, Conn.

ENGLISH, Rev. E. L. D., as rector of St. Andrew's Church, Algonac, Mich., September 15th.

SMITHWICK, Rev. WALTER H.; as priest-in-charge St. Cyprian's Mission (colored), Brooklyn, N. Y.

SWAN, Rev. W. ALONZO; as priest-in-charge St. John's (Ft. Hamilton), Brooklyn, N. Y.; to retire.

UPJOHN, Rev. RICHARD RUSSELL; as priest-in-charge of Advent Mission, Brooklyn, N. Y., owing to the ill health of his wife.

WILSON, Rev. ANDREW C.; as rector of St. Paul's Church, Brooklyn, N. Y. Elected rector emeritus.

NEW ADDRESSES

HALL, Rev. WILLIAM H. A., formerly priest-in-charge of St. Michael and All Angels, Seaford, N. Y.; 539 West 112th St., New York City.

HURSH, Rev. LEONARD C., vicar of Church of the Good Shepherd, Quincy, Ill.; 132 N. 12th Street.

SUMMER ADDRESSES

GAILOR, Rt. Rev. THOMAS F., D.D., Bishop of Tennessee; Sevanee, Tenn.

MAGILL, Rev. ROBERT A., of Yangchow, China; 337 Cheltenham Ave., Philadelphia, Pa., or "Abbeyville," Boyce, Va., after June 15th.

MARRIAGE NOTICE

GOODALL-HANSON—Mr. and Mrs. Martin Hanson announce the marriage of their daughter, IRENE, to the Ven. MILO BLANCHARD GOODALL, archdeacon of La Crosse, on Tuesday, May 11, 1926.

ORDINATIONS

PRIESTS

CONNECTICUT—Three deacons were ordained priests at Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut. The new priests are the Rev. HAROLD N. RENFREW, of Christ Church, New Haven, who was presented by the rector of the church, the Rev. William O. Baker; the Rev. DELMAR S. MARKLE, curate at St. James' and Grace Churches, New Haven, who was presented by the Rev. Dr. W. A. Beardsley, rector of St. Thomas' Church, New Haven, and the Rev. SAMUEL A. BUDDE, assistant at Trinity Church, who was presented by his rector, the Rev. Raymond Cunningham.

In the processional were the Rev. K. O. Miller, master of ceremonies; visiting clergy, the Rev. Dr. Fleming James, of Berkeley Divinity School, the preacher; Canon Plumb, of the Cathedral, Dean Colladay, of the Cathedral, the Rev. Dr. Beardsley, epistoler; the Rev. George T. Linsley, rector of the Church of the Good Shepherd, gospeler; the Rev. Louis I. Belden, of the Cathedral, the Bishop's chaplain, and Bishop Brewster.

MASSACHUSETTS—At 9:30 on the morning of Ascension Day, May 13th, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, in the Cathedral Church of St. Paul in Boston, ordained to the priesthood five deacons, of whom four were for his own diocese and the fifth for the Diocese of Los Angeles.

The candidates were the Rev. JOHN RUSSELL DALLINGER, vicar of St. Andrew's Church, Ayer, a mission of Groton; the Rev. HAROLD H. R. THOMPSON of Worcester, who has been doing post-graduate work at the General Seminary in New York and is to become curate of the Church of St. Edward the Martyr, New York, the rector of which is the Rev. Dr. Pyle; the Rev. LOUIS VAN ESS, who has been serving as curate of the Church of All Angels', New York City, and is to become the secretary of Religious Education of the Diocese of Albany; the Rev. STEPHEN WEBSTER, who has been serving as curate of St. Mark's Church, Washington, D. C., assisting the Rev. William H. Pettus, and purposes going as a missionary to Liberia; and the Rev. EBRIC WELD, curate of All Saints' Church, Brookline, who belongs to the Diocese of Los Angeles, and is the son of the Rev. George Weld, of Santa Barbara, Calif., formerly for many years connected with the Diocese of Massachusetts. The Litany was read by the Rev. C. R. Peck, of the Cathedral staff, and the sermon was preached by the Rev. Francis E. Webster, father of one of the candidates, and rector of Christ Church, Waltham, and secretary of the diocesan Convention.

OREGON—Acting for the Bishop of Oregon, on Ascension Day, in St. Ann's Church, New York, the Rt. Rev. Manuel Ferrando, D.D., Suffragan Bishop of Porto Rico, ordained to

the priesthood the Rev. MAC KINLEY HELM. The candidate was presented by the rector of St. Ann's Church, the Rev. Edward C. Russell; and the sermon was preached by the Rev. Dr. Burton S. Easton, professor at the General Seminary. The Litany was said by the Rev. Howard H. Hassinger, and the master of ceremonies was the Rev. George A. Meyer, both Fellows at the Seminary. Fr. Helm also is a Fellow at the Seminary and, in addition to his work there, has been assisting Fr. Russell at St. Ann's. In the ordination ceremony he was anointed with holy oil, presented with chalice and paten, and vested in a chasuble. The Bishop wore the traditional Mass vestments and mitre. In addition to the priests above named, another who took part in the laying on of hands was the Rev. Paul B. Bull, C.R., of England. After the service, Fr. Helm gave his blessing to members of the congregation at the altar rail.

DIED

GRANT—JULIET GENTRY, beloved wife of the Rev. Laurence H. GRANT, May 1, 1926. Beside her husband she is survived by four children, Richard Gentry Ayer (sixteen years, by a former marriage); Edward William, aged two and one half years; Mary Lois, one and a half; Ellen McClintock, three months.

"Of your charity pray for her soul."

LOOMIS—Entered into rest, April 9th, of pneumonia, EMILY STAPLETON LOOMIS, wife of D. W. Loomis, of Crafton, Pa.

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

PARKER—On Monday afternoon, May 10, 1926, in New York City, Judge ALTON BROOKS PARKER, vestryman of Ascension Church, West Park, N. Y., passed to the higher life in the seventy-fourth year of his age. Burial in Kingston, N. Y.

WOOD—Entered into life eternal, April 12, 1926, at his home in Brunswick, Ga., in his seventy-third year, ALFRED VINCENT WOOD. For years he was a member of the vestry of St. Mark's Church, and also director of St. Mark's Chapter, Brotherhood of St. Andrew, and for twenty-six years and at the time of his passing, president of Glynn County Board of Education.

IN MEMORIAM

Jeanne LaTouche Earle

In ever sacred memory of JEANNE LATOUCHE EARLE, wife of Doctor Patrick William Earle, of Dublin, Ireland, and lineal descendant of Count Henri de LaTouche, aide to General LaFayette in the Revolutionary War, who slept in the Lord, on Thursday, May 14, 1886. "When the ear heard her then it blessed

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THROUGH

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OF

THE LIVING CHURCH

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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.

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her. When the eye saw her it gave witness to her. Because she delivered the poor that cried; the fatherless and him that had no helper. Strength and honor were her clothing and she shall rejoice in time to come."

"*Requiescat in pace.*" Amen.

Anne Eliza Hunt

Entered into life everlasting May 24, 1922. ANNE ELIZA HUNT, wife of the late Charles Edwin HUNT (formerly of Orange, New Jersey) at her residence 316 West 95th Street, New York.

Ye citizens of heaven now sweetly raise
An endless Alleluia.

POSITIONS OFFERED

CLERICAL

PRIEST FOR FIVE SUNDAYS—JULY AND August 1st, or August 8th, to and including the First Sunday in September. New Jersey parish near the coast and forty miles from New York. Room and board in rectory for priest only, and \$75 for the period. Catholic parish. Box 599, LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED—CATHOLIC, NO CEREMONIAL. Light duty. Near Philadelphia. August and first Sunday in September. Offered use of rectory and \$150. No children. Address REV. H. RANSOME, Christ Church, Media, Pa.

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.

CLERGYMAN, SCHOLAR, WRITER; builder of four churches, three rectories; presented 600 for confirmation, desires parish. Living and rectory. Write X-600, care of LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED, IN MOUNTAINS OR hilly inland country, by graduate, experienced priest. R. R. U, care of E. S. GORHAM, 15 West 45th St., 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.

PRIEST, CATHOLIC, NOT DESIRING charge, wishes to locate in some parish or institution, where he will be useful. Remuneration not important. Correspondence desired. Address, J. W. P-603, LIVING CHURCH, Milwaukee, Wis.

SOCIAL WORKER—TWELVE YEARS' EXPERIENCE, desires settlement or institutional work with children. Available June 15th. Box 601, care LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION AS ORGANIST AND choir director in parish where congeniality is essential—thirty-eight years of age, married; no family and total abstainer. Twenty-four years' practical experience in both boys' choir and mixed. Prefer the latter unless former is possible of organization. Hold degree of Royal College Organists, London, England, and Gold Medallist, in oratorio interpretation. Experienced in choral training and in recital work. Communicant and lay reader's license. Held last position five years. Recently resigned for wider scope. Teach voice, piano, organ, and coach song singing and oratorio. Would prefer to commence duties immediately. Any references required can be furnished. Will deputize if needed, pending permanent position. Write X. Y. Z-598, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG IRISH LADY DESIRES POSITION as companion, or to take care of children. She is very competent in all household matters and can be thoroughly depended upon. She has got her papers from the Immigration authorities, so can come across any time. Rev. I. M. ROBINSON, Ovoca Manor, Vale of Ovoca, Ireland, who is in America at present will be happy to give further information as she is personally known to him. He is staying at the Chicago Athletic Association. To save time and trouble please state remuneration and if fare, steamer, and railway, will be paid.

RECTOR OF LARGE CITY PARISH, DESIRES, for his organist and choirmaster, position where unusual ability and ripe experience combined with gift for developing devotional element in music of the Liturgy is desired. Can satisfactorily explain reasons for desired change of position. Address Box 602, care of THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

PURE IRISH LINEN, WHOLESALE PRICES to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Fair linen—36 in. \$1.50; 54 in. \$2.15 yard. Request samples of importer. MARY FAWCETT, 115 Franklin Street, New York.

PARISH AND CHURCH

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

FOR SALE

BRASS MONSTRANCE—FINE CONDITION—little used. Correspondence invited. RETIRED PRIEST-597, care of LIVING CHURCH, Milwaukee, Wis.

FREE MAGAZINE

THE HENRY STREET CHURCHMAN, published by the vicar of All Saints' Church, New York. First number contains article on the Milwaukee Catholic Congress by Father Hughson. Copy mailed free on request. Address: 292 HENRY STREET.

APPEALS

EVERY CONTRIBUTOR TO THE JUBILEE Fund will be remembered in the requiem prayers for "brethren, kinsfolk, and benefactors of our diocese." Even a small gift will be a memorial for your own faithful departed. Will you help us raise this fund? THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wis.

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.

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.

HEALTH RESORT

RESTACRE. TRAINED NURSE OWNING home in a delightful climate would care for a limited number recovering from illness—or wishing to rest. Comfortable sunny rooms with sleeping porch. Home cooking. Address P. O. Box 119, RED HOOK, Dutchess Co., N. Y.

S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

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

BOARDING

Atlantic City

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

Cragmoor, New York

THE PINES. BOARDING AND TABLE Board near the Episcopal church. Address, "THE PINES" Box 125, Cragmoor, Ulster Co., N. Y.

Los Angeles

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

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

FOR RENT

LAKE CHAMPLAIN—HOUSEKEEPING camps for rent, furnished, in restricted colony of congenial families; rentals \$220 to \$425. Sand beach, spring water, beautiful views and perfect seclusion. A-1 references required. Address, C. H. EASTON, Box 1, Scarborough, New York.

FOR SALE OR RENT

CASTINE, MAINE. TEN ROOMS, FUR- nished, bath, electricity, open fire, furnace, garage. Sale price \$4,000; rent \$350. Miss HUNT, Castine, Maine.

CONFERENCE

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, Stafford, Mo., June 22-July 3. Director: C. Lawson Willard, Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams, Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

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

RETREAT

WEST PARK, N. Y. ANNUAL RETREAT for laymen given by the Order of the Holy Cross, at West Park, N. Y., beginning Saturday evening, July 3d, and ending, Monday noon, July 5th. Address the GUESTMASTER.

CHURCH SERVICES

District of Columbia

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

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

New York City

Cathedral of St. John the Divine,
New York

Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

RADIO BROADCASTS

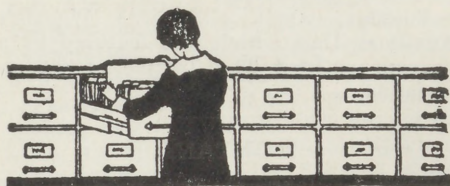
KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, archdeacon of Wyoming.

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. Services from St. Matthew's Cathedral, Dallas, 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.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

D. Appleton & Co. 35 W. 32d St., New York City.
Scientific Spiritual Healing. By William T. Walsh. Foreword by Rt. Rev. Arthur Selden Lloyd, D.D., Bishop Suffragan, Diocese of New York. Price \$2.00.

Columbia University.

Longmans, Green & Co. 55 Fifth Ave., New York City. Sales Agents.

The Philippine Republic. By L. H. Fernandez. *Governmental Methods of Adjusting Labor Disputes in North America and Australia.* By Ting Tsz Ko.

F. A. Davis Company. Philadelphia, Pa.

Strength of Religion as Shown by Science. Facilitating also Harmony within, and Unity among, various Faiths. By Charles deM. Sajous, M.D., Sc.D., LL.D., professor of Endocrinology in the University of Pennsylvania Graduate School of Medicine; officer of the Legion of Honor and of the Academy, France; fellow of the American Philosophical Society, etc. Illustrated. Price \$2.50 net.

George H. Doran Co. 244 Madison Ave., New York City.

Evolution and Creation. By Sir Oliver Lodge, F.R.S., author of *Atoms and Rays, Man and the Universe*, etc. Price \$2.00 net.

In the Palace of Amuhia. By Florence Wilingham Pickard, author of *The Ides of March, Between Scarlet Thrones.* Price \$2.00 net.

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

The Story of the English Prayer Book. Its Origin and Developments, with special chapters on the Scottish, Irish, American, and Canadian Prayer Books. By Dyson Hague, rector of the Church of the Epiphany, Toronto; Doctor of Divinity and Lecturer in Liturgics and Ecclesiastical History, Wycliffe College; sometime Canon of St. Paul's Cathedral, London, Ontario, and Examining Chaplain to the Bishop of Huron; and author of *The Church of England before the Reformation; The Protestantism of the Prayer Book; Confirmation; Wycliffe; Cranmer; The Holy Communion of the Church of England*, etc. Price \$1.80.

The Song of Mystery. A Devotional Study of the Book of Canticles. By S. L. Christian. With a Preface by the Rev. B. W. Randolph, M.A., Canon of Ely. With a Frontispiece. Price \$2.25.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

Problems of Faith and Worship. A Record of the Church Congress in the United States on its Fifty-first Anniversary, A. D. MCMXXV. With an Introduction by the General Chairman Charles Lewis Slattery. Price \$2.00.

Benediction from Solitude. By Fr. Vincent Ferrer Kienberger, O. P. Price \$1.50.

The House of God. A History of Religious Architecture and Symbolism. By Ernest H. Short, author of *A History of Sculpture, Introduction to World History, G. F. Watts*, etc. Illustrated. Price \$7.50.

Saturated Civilization. By Sigmund Mendelsohn. Price \$1.75.

The "Speakers' Bible" Offices. Aberdeen, Scotland. W. P. Blessing Co. 208 S. Wabash Ave., Chicago, Ill. American Agents.

The Speakers' Bible. The Epistle of St. James. Edited by the Rev. James Hastings, D.D., editor of *The Expository Times, The Dictionary of the Bible, The Encyclopedia of Religion and Ethics*, and other works. Assisted by B. A. Clark. Price \$4.00.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Through a Franciscan Window. The Mother House of the Grey Friars at Canterbury. By Rev. Melville K. Bailey, sometime examining chaplain on the Prayer Book to the Bishop of New York. Publication No. 140. April, 1926. Price 25 cts. Soldier and Servant Series.

Orville Brewer. 431 South Wabash Ave., Chicago, Ill.

The Golden Rule. As Told by the Inspired Teachers of all Ages and Countries. Collected by Orville Brewer.

From the Author.

Confirmation. A Handbook of Instruction for Candidates. By the Rev. Rockland Tyng Homans, B.D., rector of Grace Church, Jamaica, New York; author of *The Vestry System.* With a Foreword by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island.

PROGRESS IN ALASKA

ANCHORAGE, ALASKA—In a letter addressed to the Rev. W. A. Thomas, rector of All Saints' Church, the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, tells of extensive building programs being followed out by the Church in its mission service. The Episcopal Church is one of the pioneer religious organizations in Alaska, moving in shortly after the acquisition of the territory by the United States, and has several missions scattered along the coast and interior of Alaska.

Bishop Rowe tells of the completion of a \$40,000 hospital recently dedicated at Wrangell, which will serve not only the mission established there, but the entire community as well. This hospital is one of the biggest things that has occurred for that city, as it has been without a hospital and had to send cases to nearby cities.

The erection of the hospital was the result of careful consideration given the situation in Ketchikan, where the Church has given up its hospital after operating it for many years. At Ketchikan both the Episcopal and Roman Catholic Churches had well equipped hospitals, and deeming it wiser to open a hospital in a community not already served, they decided to move their equipment to Wrangell, for the principal reason that it was necessary that their hospital building be either rebuilt or sold.

The hospital is up-to-date in every respect, the Bishop advises, and is the best in southeastern Alaska. Work on a new dormitory will be commenced at Wrangell in the near future, he advises.

The erection of a fine dormitory at Nenana will commence within the coming month, the Bishop stated. For this work the mission board has appropriated the sum of \$25,000. Mr. N. J. Nicholson passed through Anchorage a few days ago on his way to Nenana to start the breaking of ground and the laying of the foundation for the new building which will include a chapel and a small hospital ward.

The Church has completed the erection of the finest church dwelling, dormitory, and chapel in Alaska at Fort Yukon, which was to replace the one destroyed by fire about a year ago. Mr. Thomas went through the building on his way up the Yukon river, and reports it the finest and most convenient building of its type that he has ever seen. Mr. Nicholson had the contract for that job as well as the work at Nenana.

Mr. Thomas reports that the Church missions are all well attended by the communicants, most of whom are native. At Fort Yukon the membership of the mission is over 400, with practically the same number at Nenana, and with many more at Wrangell.

ARMY OFFICER TAKES
ALASKA MISSION

SEATTLE, WASH.—Bishop Rowe has been very fortunate in securing the services of Major Henry R. Sanborn, for Ketchikan, Alaska. The Major is about thirty-three years of age and is in priest's orders, and has great experience in the Army and Navy.

He is ambitious to serve the Church and the Bishop feels that if the Board of Missions confirms his appointment to Ketchikan, that he has gained a great asset to his work in Alaska.

The Major sailed on the *Princess Royal* April 28th for Ketchikan, to look the ground over.

Diocesan and District Conventions

ANKING

ANKING, CHINA—The diocesan Synod met in Anking April 10th to 13th. The Synod opened with a celebration of the Holy Communion, the Bishop being celebrant, assisted by the Rev. C. C. Fang. At this service the Bishop gave his annual address in which he stressed the weakness of the Church in the diocese and the remedy for the same.

On Sunday, April 11th, there was a special service in the Cathedral. The Rev. Robin Ts'en was the preacher and the Rev. Y. M. Li the celebrant, assisted by the Rev. A. W. S. Lee. The Bishop was in the chancel and pronounced the absolution and benediction.

One of the most important things done at the synod was the passing of a resolution requesting the Bishop to appoint a secretary of Religious Education and Evangelism. China has changed much in the last few years, thus necessitating changes in mission methods and policies. It will be the duty of the secretary to make a thorough study of religious education and evangelism in the diocese and to promote the same. In recent years many have felt that as a mission we were stressing too much institutions and organization and not enough the propagation of the Gospel. The request for a secretary of Religious Education and Evangelism is a step towards remedying this defect.

The delegates elected to the General Synod were:

Clerical, Rev. Hunter C. C. Yen, Rev. Philip Lindel Tsen, Rev. Robin T. C. Ts'en, and Rev. E. J. Lee. *Alternates*, Rev. C. C. Fang and Rev. T. L. Sinclair.

Lay, Dr. John Sun, Dr. H. B. Taylor, Mr. B. Y. Tsou, and Mr. David S. W. Li. *Alternates*, Mr. T. M. Tsai and Miss Y. C. Shen.

ATLANTA

ATLANTA, GEORGIA—A service at the Howard Theater, Atlanta's largest and most beautiful motion picture house, opened the nineteenth annual Council of the Diocese of Atlanta, which was entertained by All Saints' Church in this city May 7th to 10th. All the churches of the diocese were closed for the day so it was possible for all the clergy and many others to be in Atlanta for this service. In place of a sermon Bishop Mikell delivered his Council address which dwelt upon the history of the Church and her ability to contribute a great deal, because of her heritage, to the present civilization. He enumerated the leaders she had produced and begged his hearers to develop a keener appreciation for the things for which she stood. The offering at this service was given to the congregation of St. Paul's Church, Atlanta, to help relieve this colored congregation of some of its indebtedness incurred in building its new and beautiful church recently completed at a cost of about \$30,000.

The joint diocesan organization of the Young People's Service League from the Dioceses of Atlanta and Georgia was in session at the same time, and was addressed by Bishop Reese of Georgia and Bishop Mikell of Atlanta, and the Rev. W. A. Jonnard, rector of St. John's Church, Savannah. At the meeting of the

Woman's Auxiliary excellent progress was reported, and officers were elected.

The Executive Board of the Diocese met following the adjournment of the Council and accepted the resignation of the Rev. Cyril E. Bentley as its executive secretary. He becomes rector of Christ Church, Macon, on June 1st. The following departments were then organized:

Missions: Rev. H. F. Saumenig, chairman; Rev. S. A. Wragg, Mr. N. K. Smith. *Religious Education*: Rev. W. W. Memminger, chairman; Miss Rosa Woodberry, and Rev. A. G. Richards. *Social Service*: Rev. Cyril E. Bentley, chairman; Mrs. E. B. Harrold, Mr. Frank F. Baker. *Finance*: Mr. C. L. Bunting, chairman; Messrs. David Woodward and H. V. Kell. *Publicity*: Rev. S. A. Wragg, chairman, Rev. C. E. Bentley, Mrs. Oscar Kutscher. *Field*: Rev. F. H. Harding, chairman; Miss Rosa Woodberry, Rev. S. A. Wragg, and Mrs. Oscar Kutscher. The Board elected the Rev. W. W. Memminger, Atlanta to succeed the Rev. O. J. Hart, resigned.

DELAWARE

REHOBOTH, DELA.—A phenomenal feature of the 141st annual Convention of the Diocese of Delaware, held May 11th and 12th in All Saints' Chapel, Rehoboth, was an announcement by Col. George Elliott, chairman of a committee of laymen on the Increase of the Endowment for the Support of the Episcopate in the Diocese of Delaware, that the \$20,000 asked of the parishes and missions has been over-subscribed by \$3,735. But to this feature was added another of equal or greater significance that a small group of citizens has placed in the hands of the trustees of the diocese a supplementary fund of \$61,000, the income from which is to be paid to the present Bishop and his successors in addition to the salary paid by the diocese. An interesting fact is that the group of citizens originally proposed that they would give a sum of \$40,000 if the parishes would raise an additional \$20,000. The parishes having over-subscribed their own share, it was announced that the group of citizens had also increased their gift from \$40,000 to \$61,000. The episcopate in Delaware is thus insured a very substantial and permanent support.

Another outstanding feature of the Convention was the dinner served under the direction of the Laymen's League of Sussex County, at which the Bishop presided and addresses were made by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, and the Rev. Charles E. McAllister, Department Field Secretary of the National Council, who also addressed the May meeting of the Woman's Auxiliary which was held in Rehoboth in conjunction with the convention.

The annual address of the Bishop, read at a joint session of the Convention and the Woman's Auxiliary, paid an affectionate tribute to the friendliness, loyalty, and ability of the clergy of the diocese, and stressed the importance of choosing fit persons for the Ministry and seeing that they come to their work properly trained and equipped.

The diocese has enjoyed the new and unique experience of having every station and every vacancy filled.

The convention organized by the re-

election of the Hon. Charles M. Curtis as secretary, who appointed the Rev. Joseph H. Earp, assistant. Frederick Bringhurst was re-elected treasurer, and the Hon. Richard S. Rodney, registrar.

Deputies to the Provincial Synod are as follows:

Clerical, the Rev. B. F. Thompson, the Rev. R. W. Trapnell, the Rev. R. S. Whitehead and the Rev. C. W. Clash; *alternates*, the Rev. P. L. Donaghay, the Rev. Joseph S. Hinks, the Rev. Joseph H. Earp, and the Rev. Rupert B. Matthews, D.D.; *lay deputies*, E. S. Helling, Esq., George A. Elliott, Victor G. Records, and John J. Williams; *alternates*, A. H. Ford, J. Thompson Brown, Wm. E. Valliant, and Hon. Wm. D. Denney.

The next convention will meet in Christ Church, Milford, May 10th and 11th, 1927.

HONOLULU

HONOLULU, HAWAII—Every parish and mission in the Missionary District of Honolulu has paid the whole of its apportionment for diocesan and general missions, and also its assessments for convocation expenses. This announcement was the chief feature of the twenty-fourth annual convocation of the District, which met at St. Andrew's Cathedral, Honolulu, on Saturday, April 24th. The sessions were opened with a celebration of the Holy Communion, the Bishop being the celebrant.

At the Hawaiian service at 9:30 Sunday morning, the Rev. W. A. MacLean of Paaulo was the special preacher. The young people held their annual meeting in the afternoon, followed by a supper and a corporate attendance at Choral Evensong in the Cathedral. The special features at this service were the Rev. H. A. Willey of Kapaa, Kauai, and the Rev. J. L. Martin of Waimea, Kauai, who preached on missions.

Tuesday, April 27th, was Woman's Auxiliary Day, which was featured by a pageant entitled The Temple of Understanding.

MONTANA

HELENA, MONT.—A firm belief in the brilliant future of the Diocese of Montana was expressed by the Rt. Rev. William F. Faber, D.D., in his annual address to the twenty-third Convention of the Diocese, which met at St. Peter's Church, Helena, May 8th, 9th, and 10th. The Convention was opened by an interesting young people's conference, which is a new feature of Montana's conventions.

There was a larger number of lay delegates present than at any previous Convention; also a larger attendance at the women's meetings, which were led by Mrs. L. W. Snell, the wife of the rector, and were unusually interesting and helpful. Miss Grace Parker, field worker from New York, and Miss Edna Eastwood, educational secretary of the diocese, were both helpful and inspiring.

There were some two hundred who sat down at the banquet on Monday evening.

Resolutions were passed at the convention in the interest of obedience to the laws of the land, and of international peace.

Announcement was made that the Rev.

J. Philip Aushutz had already secured pledges and subscriptions amounting to \$27,000 for increasing the Episcopate Endowment Fund.

NEW MEXICO

MESSILLA PARK, N. M.—The sessions of the Convocation of the Missionary District of New Mexico were held at St. James' Church, Messilla Park, assisted by the congregation of St. Andrew's Church, Las Cruces.

The Convocation was opened by a celebration of the Holy Communion, the Bishop being the celebrant, assisted by the Rev. D. J. Williams, secretary of the Convocation. The Convocation sermon was preached by the Rev. E. A. Osborn, of Las Vegas. In the afternoon the Bishop read his annual address. The main point of the address was the stressing of the really wonderful condition in which the district finds itself, both materially and spiritually. The session of the Woman's Auxiliary met at the same time. When there were matters affecting both bodies, then was held a joint session. The tone of the entire Convocation was on a very high spiritual plane indeed.

On the second day the entire Convocation made a pilgrimage, led by the Bishop, to the Church of St. Mary's-at-Hill. The building there is a very beautiful structure of the Gothic type, built from native stone which was carried to the site by devoted neighbors both of the Spanish speaking and English population. The money for building this rural House of God was raised through the efforts of Dr. and Mrs. C. L. Hill, in whose honor the village was named. A considerable portion of the inspiration and money came from an old Negro servant, John Dillard, who was confirmed at the same time with the Hill family at the first service held in the new building.

NEW YORK

NEW YORK, N. Y.—With a celebration of the Holy Communion in the Cathedral of St. John the Divine, the annual Convention of the Diocese of New York was begun. The opening day, Tuesday, marked the fifth anniversary of Bishop Manning's consecration, and Wednesday the twelfth was his sixtieth birthday.

The chief feature of the Convention on opening day was the Bishop's annual address. In this he was able to report an excellent showing in the finances of the diocese. The pledge to pay \$250,000 toward wiping out the national deficit of the Church has been accepted by the diocese and already \$241,000 of it has been paid. New York's quota in the Church's annual budget is \$640,000, and of this amount \$560,000 has been assured, indicative of full payment during the year. It was pointed out that this is the first time that the diocese has resolved to pay its quota in full. In consideration of the responsibilities of the Cathedral campaign and the huge payment toward the deficit, this present showing was felt to be decidedly encouraging. In his address, Bishop Manning gave considerable time and emphasis to the subject of prohibition. His plea was for a fair trial of the present law and for a united effort on the part of Christian people for its enforcement.

A guest of the Convention on opening day was the Rt. Rev. Dr. Walpole, Bishop of Edinburgh, one who, by reason of his previous residence in New York as a professor at the General Seminary, was not a stranger to the delegates.

Among the various reports, special interest was shown in Dr. Bell's account of conditions at St. Stephen's College. He declared that exaggerated reports had gone forth concerning the recent student strike at that institution and denied that the trustees had at any time lost control of the situation. "There will be," he stated, "no intellectual Sovietism at Annandale."

On Tuesday evening a missionary mass meeting was held in the Cathedral. Bishop Manning presided. Bishop Lloyd spoke on diocesan missions, the Rev. Dr. Sunderland on the City Mission Society work, the Rev. C. K. Gilbert on the Social Service Commission, and a representative of the Seamen's Institute gave an excellent description of that influential work.

The Convention elections resulted in the following selections:

To the Standing Committee: the Rev. R. S. Wood, of Tuxedo Park, and Federal Judge Augustus N. Hand, of New York; Deputies to the Provincial Synod: the Rev. Dr. A. G. Cummins, of Poughkeepsie; the Rev. C. K. Gilbert, of New York; the Rev. J. A. Wade, of New York; Messrs. C. C. Burlingham, of New York, and Frederick Atkins, of Beacon. Provisional Deputies: the Rev. J. G. Buskie, of Newburgh; the Rev. A. O. Tritsch, of Beacon. Messrs. Stuyvesant Wainwright, of New York, and H. B. Odell, of Newburgh. The Rev. Dr. W. R. Bowie, of Grace Church, New York; Messrs. William H. Burr and Lewis S. Morros were elected trustees of the Cathedral. The Rev. W. N. Colton, of Irvington; the Rev. Dr. Bowie, and the Rev. W. H. Owen, of New York; Messrs. G. H. Corey, A. G. Milbank of New York, and Allen Davies, of Scarsdale, were chosen for the Board of Managers of the Diocesan Missionary and Church Extension Society.

The Convention adjourned on Wednesday afternoon, bringing to an end two days of uneventful legislating and reporting, a time, however, in which was manifested the splendid condition of diocesan affairs and the steady progress that it is making in the discharge of its enormous responsibilities.

In its editorial comments *the Evening Post* had this to say of the Bishop's remarks on prohibition:

"Bishop Manning made a sound point when, in addressing the annual convention of the Episcopal Diocese of New York, he expressed the opinion that public sentiment regarding prohibition had not been changed to any appreciable extent by the somewhat heated discussions, assertions, and counter-assertions with which the air has recently been filled. In adopting prohibition the country, as he said, entered upon a great social experiment. It is too soon, in Bishop Manning's opinion, to say that an effort of this magnitude has failed. 'We may rather,' he argued, 'be surprised at the extent to which it has succeeded.' Whether one agrees with these ideas or not, they exemplify the Bishop's remark that it ought to be possible to deal with the subject calmly."

QUINCY

QUINCY, ILL.—A strong plea for law observance was a striking feature of the annual charge of the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, at the forty-ninth Synod of the diocese, which met at the Cathedral of St. John in this city, May 4th and 5th.

After the Bishop's address the Rt. Rev. John C. White, D.D., Bishop of Springfield, made an address on the work being done among students at the University of Illinois. He made an appeal for coöperation on the part of the Diocese of Quincy with the Dioceses of Chicago and Springfield in financing the work, already begun, of erecting a suitable collegiate church in connection with the university.

Two matters of importance came before the synod during the day. The first was the disposition of the bequest of Mrs. Rosetta Gatchell of her home property in Quincy for an episcopal residence. This

property was left to relatives during their lifetime, the title to pass on their death to the Bishop of Quincy and his successors in office for an episcopal residence. Since Mrs. Gatchell's death, some years ago, the property has fallen into disrepair, so that it is not suitable for a residence in its present condition. An advisory committee was appointed to help the Bishop decide what should be done with the property. It is well located, and is worth at least \$15,000.

Another matter was the adoption of a new canon providing for an equitable apportionment of diocesan assessments, on the basis of sixty per cent of the income of each parish for parochial purposes, twenty per cent of the communicant list, and twenty per cent of the value of the Church property of the parish. This canon will go into effect after its approval by the next Synod.

The following were elected members of the Standing Committee: The Rev. W. L. Essex of Peoria, president; the Rev. G. W. Smith, Kewanee, secretary; the Rev. Dr. F. L. Carrington; and Messrs. Carl Harsch, Walter Peck, and J. Heber Smith.

The Synod adjourned Wednesday afternoon, to meet next May at Galesburg.

SOUTH DAKOTA

HURON, S. D.—The most largely attended Convocation in the history of the Missionary District of South Dakota was held in Grace Church, Huron, May 7th, 8th, and 9th, Bishop Burleson presiding. The outstanding features were the following:

The authorization by Convocation and appointment by Bishop Roberts of a committee to arrange for a proper celebration of the tenth anniversary of the consecration of Bishop Burleson as Bishop of South Dakota;

The acceptance of a report of a special committee on the Episcopate Endowment Fund and the continuance of the committee, with direction to set up machinery necessary to carry out the plan suggested for the attainment of self-support;

The adoption of a resolution pledging increasing loyalty and support to the program of the national Church and rejoicing with the whole Church in the return to health of the Presiding Bishop, with an expression of hope that he may be able to attend the provincial Synod in September;

The unanimous approval by resolution of the address of the Bishop, which stressed obedience to the law and urged loyalty to every effort for the promotion of world peace;

Warm commendation of the Church Pension Fund, with an expression of appreciation of its splendid service to the Church.

An invitation from the officers of Emmanuel Church, Rapid City, to hold the Convocation of 1927 in that city was received and accepted.

Following are the officers chosen to serve for the next Convocation year:

Secretary, the executive secretary, treasurer, C. D. Rowley, of Sioux Falls; registrar, Dean E. B. Woodruff, of Sioux Falls; chancellor, the Hon. J. H. Gates, of Pierre.

Only one change in the membership of the Executive Council was made, Mr. E. S. Knowles being elected to succeed the late Mr. Jerry Carleton.

Delegates elected to the provincial Synod: Clerical, the Rev. James G. Ward, the Rev. Edward Ashley, D.D., the Rev. E. F. Siegfriedt; lay, Messrs. C. D. Rowley, W. D. Swain, and George W. Burnside.

At a meeting of the Executive Council immediately following adjournment of Convocation, Mr. W. D. Swain of Aberdeen was unanimously elected executive secretary to succeed Mr. J. M. Miller, re-

signed. Mr. Swain is one of the most prominent of the young business men of the state and brings to the office executive and administrative ability of a high order. He is one of the best known citizens of the state, prominent in Masonic orders, a vestryman of St. Mark's, Aberdeen, and has been a member of the Council since its organization six years ago. He will take over the work of the office on July 1st when the present secretary leaves to assume his duties at the national headquarters.

SPRINGFIELD

ALTON, ILL.—The entire Constitution and Canons of the Diocese of Springfield were revised at the forty-ninth Synod of the Diocese, held in St. Paul's Church, Alton, Wednesday, May 12th.

The opening service was a Choral Eucharist with the Bishop, the Rt. Rev. John C. White, D.D., as celebrant, the Rev. R. H. Atchison, rector of the parish, gospeller, the Rev. W. H. Tomlins, Granite City, epistoller, the Rev. George Clark, Pekin, master of ceremonies, and the Rev. J. M. Page, university chaplain, Bishop's chaplain. The choir of the parish, men and boys, sang the Mass very beautifully. During the course of the meeting, the Synod was addressed by Dr. Stanley L. Krebs, noted psychologist, on the relation of religion to science.

A new system of levying assessments was introduced by the treasurer, Mr. D. G. Swannell, wherein the basis of assessment was changed from the number of communicants to the income of the various parishes and missions for ordinary current expenses and their ability to pay. Mr. Lewis B. Franklin, vice president and treasurer of the National Council, addressed the Synod on this subject.

A committee was appointed to lay plans for the fiftieth anniversary of the diocese in 1927.

Elections were as follows:

STANDING COMMITTEE: The Rev. Messrs. J. G. Wright, E. J. Haughton, R. H. Atchison, and A. G. Wilson; Messrs. D. G. Swannell, H. M. Andre, F. N. Morgan, and P. E. Hatch.

DELEGATES TO THE PROVINCIAL SYNOD of the Midwest: The Rev. Messrs. H. F. Selcer, C. K. Weller, J. M. Page, and A. G. Wilson; Messrs. L. P. Shepherd, Arch Bassett, A. G. Douglas, and H. F. Spencer.

The permission of the Synod was given to changing the name of the mission at Duquoin from St. Katherine's to Holy Trinity. The Bishop appointed as members of the diocesan Bishop and Council the following:

Missions, the Ven. E. J. Haughton; *Christian Social Service*, the Rev. R. Y. Barber; *Religious Education*, the Rev. Jerry Wallace; *Publicity*, and *Executive Secretary*, Mr. F. H. Spencer; *Field*, the Rev. A. G. Wilson.

The evening before the Synod, the second annual meeting of the Church Club of the diocese was held in the Mineral Springs Hotel. About 100 laymen with the clergy as their guests, were addressed by Mr. Franklin, treasurer of the national Church, the Rev. George H. Thomas, St. Paul's Church, Chicago, and the Bishop of the diocese. The latter asked the Club to take as a piece of definite work the providing of the rent for the store used for the service of the Church in Herrin, Ill. The club responded by raising the amount required for a year from the floor of the meeting.

WESTERN NEBRASKA

HASTINGS, NEBR.—Two interesting addresses by Mr. H. Kano, lay worker among the Japanese in Nebraska, and by the Rev. I. H. Correll, D.D., of Tokyo,

were the features of the twenty-sixth annual Convocation of the Missionary District of Western Nebraska held at St. Mark's Pro-Cathedral, Hastings, on April 21st, 22d, and 23d.

The Convocation opened with a celebration of the Holy Eucharist at 7:30 A.M., the Bishop being the celebrant.

At the first business session, Bishop Beecher gave his annual address. He reviewed the work in the District from its early beginning. Referring to the past year he said it was by far the most successful during the present episcopate, with new missions organized, and the quota for the Program of the Church paid in full. The Bishop spoke at some length in regard to the re-opening of the Military Academy at Kearney. He hoped that all plans would be completed to open the school in the fall of 1927.

The second day was characterized by a

lengthy discussion of the importance of Church schools, a subject which was opened by Miss Elizabeth Beecher, educational secretary of the District. Evening Prayer, with the Convocation sermon preached by the Very Rev. Stephen E. McGinley, dean of Trinity Cathedral, Omaha, and a Corporate Communion of the delegates and visitors was held, and an address was delivered by the Rt. Rev. Frederick Ingley, D.D., Bishop Coadjutor of Colorado, on The Value of the American Home.

The following committees were elected:

Council of Advice: The Rev. John M. Bates, the Rev. D. W. Morrow, the Very Rev. Francis B. Lee, Mr. Raymond M. Tibbits, Dr. E. A. Meservey.

Bishop and Council: The Bishop, the Ven. S. E. Wells, the Rev. J. N. MacKenzie, Mr. J. Q. Wilcox, Miss Annie Kramph, Dr. E. A. Meservey, Mr. Harry Dixon, Mr. John Lawler, Mr. George R. Dutton, the Hon. R. R. Horth.

English Church Papers Forced by Strike to Suspend Publication

Bishop of London Celebrates Anniversary—Death of Canon Glazebrook

The Living Church News Bureau
London, May 6, 1926

MY LETTER THIS WEEK IS WRITTEN at a time of serious industrial strife, and at the moment none can prophesy how it will all end. It is not within my province to comment on this grave state of affairs, nor to apportion responsibility. But one effect is that not only the daily Press, but weekly papers, such as the *Church Times*, are unable to appear, as compositors and machinists have ceased work. I can but record, therefore, items of Church news up to the time of the general strike, and hope that by the time my next letter is due there may be, at any rate, a more hopeful outlook.

BISHOP OF LONDON'S ANNIVERSARY

Last Friday afternoon the Bishop of London presided at a service of thanksgiving for his twenty-five years' work in his present bishopric. The service was held in St. Paul's Cathedral, where on that day in 1901 the Bishop was enthroned. (Picture on page 123).

There was a large attendance of the clergy of the diocese, and many lay folk assembled in the neighborhood of the Cathedral in the hope of gaining admission. The service was of the utmost simplicity. The Bishop went straight to the pulpit, and at once invited all present to join in singing the hymn, Praise My Soul, the King of Heaven. The singing over, the Bishop offered a prayer of thanksgiving.

Then, after an ascription of praise, prayer for the Church and for the world, the Bishop delivered an address. There were, he said, two possible ways of commemorating the twenty-fifth anniversary of his enthronement. The one was an official summoning of all the clergy of the diocese to hear a Charge, and the other was to lay stress almost exclusively upon the personal side, "and invite you, as my dear comrades in the ministry, to come with me into God's House and to share my thanksgiving to God for having spared my life to be for twenty-five years Bishop of London." He had chosen the latter way.

AN ARCHDEACON ON HORSEBACK

The churchwardens of South Mimms, a village in Hertfordshire some fourteen

GUARDIAN MIMEOGRAPHED

LONDON, ENG.—In order to avoid a break in the more than eighty years of continuous publication, the *Guardian*, one of England's leading Church weeklies, mimeographed its issue of May 7th on two small sheets of paper. Referring to the grave situation in British industry, a brief editorial said:

"While the struggle lasts, we shall all suffer. If some are guilty, those who are innocent will share that punishment. It is the lot of earth, and we are encouraged by our religion to believe that by vicarious suffering mankind is ultimately redeemed. If there be a gleam of light in the darkness, it is that we are learning, even through agony, the truth spoken long years ago from the Roman prison—that we are members one of another. But it is necessary, as Lord Oxford pointed out in an admirable speech in the House of Lords on Monday, to keep our eyes on certain stubborn facts which will remain when the end is reached. We shall still be confronted by the essential elements of the original controversy. It is to be hoped that his plea that the Government, even while it is fulfilling its primary duty of supply and protection, will prepare plans to meet that day. This will be the test of their statesmanship, and one all the more important since the possession of such plans may, at any moment, be the one factor needed to bring our time of national humiliation to a close. God speed the day, and forgive us all!"

miles from London, have evidently a sense of humor, and have been cultivating it at the expense of their Archdeacon. These worthies were exercised in their minds as to the reason of the eighteen shillings "visitation fee" which appeared in the Church accounts annually, and research revealed the fact that it was in bygone days charged for the "stabling and keep of the horse of the Archdeacon," when that dignity made his "visitation" once a year. At the Easter vestry meeting at South Mimms it was therefore resolved that the Archdeacon be respectfully requested to visit the church "on horseback," instead of the newly-elected officers of the church visiting the Archdeacon at the Cathedral city. The Archdeacon's response to this request is not stated, but he was no doubt surprised to find his archidiaconal functions enlarged to the extent expected by the South Mimms churchwardens. But perhaps a compromise has or may be found more in the spirit of

the times. Not all archdeacons would look the part on horseback. At the same time, eighteen shillings does not go very far in taxicab fares!

DEATH OF CANON GLAZEBROOK

A prominent Churchman has passed away in the person of Canon M. G. Glazebrook, formerly headmaster of Clifton College, who died last Saturday at the College, Ely, in his seventy-third year.

After taking his degree, Glazebrook travelled for a year in the United States, Cuba, Canada, and Mexico. During this tour he made the acquaintance of Oliver Wendell Holmes, and spent an interesting time with Porfirio, Diaz, the Mexican President, then in the full plenitude of his fame. On returning to England he settled in London, with the intention of reading for a college fellowship, but, at Jowett's recommendation, accepted from Dr. Montague Butler a mastership at Harrow, where he remained for nearly ten years. In 1888 he was elected high master of Manchester Grammar School, where he remained until 1891, when, on the re-

tirement of Canon J. M. Wilson, he was offered the headmastership of Clifton College.

In 1890, before leaving Manchester, Glazebrook was ordained deacon and priest by Dr. Morehouse, then Bishop, and in 1898 Bishop G. F. Browne made him an honorary Canon of Bristol.

In 1905, on his retirement from Clifton, Canon Glazebrook was nominated to a canonry of Ely.

A member of the Churchmen's Union from an early date, he became, in 1914, chairman of committee, and took an active part in the propaganda of the union. His Church views were akin to those of Stanley and Jowett. For some years past he had taken up definitely the position of a Modernist, and in 1918 his book, *The Faith of a Modern Churchman*, was publicly challenged by his diocesan, the late Bishop Chase. Afterwards he published two more books, *The Letter and the Spirit*, and *The Apocalypse of St. John*, which showed that he had in no way receded from his position.

GEORGE PARSONS.

Russian Church Exhibits Great Courage Amid Soviet Persecution

Egypt Modifies Restrictions on Election of Patriarch—The Assyrians Again

The European News Bureau
London, April 30, 1926

THE RUSSIAN THEOLOGICAL ACADEMY in Paris has a journal called *Put* which has recently printed an article concerning the heroism of the Russian Church. This article has been translated in the *Hibbert Journal* and is admirable. The author's name is not disclosed, but it is believed in quarters that should know that he is a very authoritative person indeed. He says that while the Soviet is attempting to break up the machinery of the Russian Church by arresting the *locum tenens*, and other persecutions, as I have described in recent letters, the outward regime through which the Church is passing may be called the period of an expiring persecution. The Soviet powers still try to struggle against God, but they prefer to kill the spirit, not the body. This they attempt to accomplish in the educational establishments and through pernicious literature, and on the stage. They have a remarkably extensive organization for propaganda purposes. But the "Living Church" seems to have failed. Neither the masses nor the reformers have been won to it, despite the fact that the Bolsheviks have given it every possible backing and encouragement. This spurious body has acquired the cathedrals very largely, but these are nearly empty for services, and it has happily acquired little else. Many of the Red army have returned to the Church, and Whites and Reds now meet at Holy Communion. The Church tries to avoid opening fresh wounds of political passion. It offers its children eternal food. The non-political loyalty of the Church to the Soviet which results from such an attitude in no wise denotes its indifference to the Communist idea. The struggle against Communist theories of ethics is waged everywhere and without respite in order to protect Christianity. But the point of

the spiritual sword is directed not against the political party now in power in Russia, but against the new culture.

The old habits still seem to be deeply ingrained in the Russian people. Village girls will not marry without some sort of religious ceremony and the rulers have to submit. Babies are baptized. Also the laity have large power under the revolutionary constitution of the Church. Their life is instanced by brotherhoods and sisterhoods, who support the priest, care for the church, frequently participate in the sacraments.

Persecution and repression have greatly disorganized the Church. Episcopal authority is suspended. The outward unity and solidarity of the Church are weakened. There have been actual times when the only direction the Church received was through the Holy Spirit guiding it. It is a miracle of faith that the Church has proved indestructible.

As things are, printing is impossible, yet men write. Priests preach, though preaching is dangerous. Private conversation is suspect, yet men talk. The ferment is incessant, and manifests itself by prayers in common. In such an atmosphere differences in opinion and disputes on theology (very hot occasionally) do not engender ill-feeling.

These things all throw illuminating sidelights upon the state of the Russian Church today. We should rejoice at them, but not forgetting that in Russia the Orthodox Church is a world within a world.

There is a rumor that Archbishop Seraphim, who is being exiled from Finland, is to be the new "chief" of the Russian parish of London. He has invariably been very faithful to Orthodoxy and to the Patriarch Tikhon, and should receive a great welcome from Anglicans.

It will be interesting for Americans especially to note that at the Congress of Russian exiles in Paris, the Church of Russia did not commit itself to restore the house of Romanov. In a subsequent letter I shall have more to say about the doings of this Congress. The Russian Metropolitan in Paris, Evlogie, has been doing well in abstaining from politics.

The Metropolitan Anthony, President of the Episcopal Synod of the Orthodox Russian Church outside Russia, has issued an appeal to the "Heads" and Governments of the States of all the world, and the League of Nations, which concludes:

"In the Name of God, Christian love, and humanity, we implore Heads and Governments of the States and League of Nations to stop in Russia the persecution of the Orthodox Church and her ministers and children, and to save them from peril. We implore your help to restore in Russia the freedom of religion, which was falsely promised by the Bolsheviks in 1918, so that the Russian people may be able to do its will in matters of faith and Church. Let not the voice of the Russians appealing to you be the voice in the wilderness."

THE EGYPTIAN PATRIARCHAL ELECTION

At last the Egyptian government has withdrawn its ban on some of the candidates in the Alexandrian patriarchal election, and the electoral assembly will now be permitted a free choice. The Egyptian government had insisted that no candidate who was not an Egyptian subject could be elected. The new arrangement is that the newly elected Patriarch must become a naturalized Egyptian. Ex-Ecumenical Patriarch Meletios has withdrawn his name, though he has many supporters. The Metropolitan of Nubia is supposed to be the most likely candidate to be elected.

The convention of delegates at Mount Athos of the different Orthodox Churches now seems probable. The newly elected Patriarch of Alexandria will preside over the Pro-Synod, as the Conference will be termed; the Turks are forbidding the Ecumenical Patriarch to leave Constantinople. The Roumanian Church is sending delegates. Certain reforms will be recommended, commissions will be established to deal with other Churches, help will be offered to the Russian Church in her need. Invitations to send a ceremonial delegation will be made to the Anglican Church and to the Old Catholics, also possibly to the Swedish and Armenian Churches.

THE ASSYRIANS

Colonel Fergusson has sent from Mosul an account of his administration of the fund sent out from England to assist the Assyrian refugees. By its means the condition of these unfortunate people has been greatly improved, clothing and blankets have been issued, and no serious illness has been reported up to the present. There is now no question of actual starvation. About ten thousand Nestorians have been housed as tenants or laborers on the land. Of the eight thousand refugees driven over the frontier, two thousand have enlisted in the Iraq levies, two thousand have taken up employment such as weaving, while the others are finding work on the land.

THE ANGLO-CATHOLIC PILGRIMAGE

Reports of the pilgrimage reaching Alexandria have now come to hand. As usual great friendliness was shown by the Orthodox authorities in Egypt to the Anglo-Catholics. The *locum tenens* of Alexandria (the Bishop of Tripoli) received the pilgrims at the Church of the Orthodox Patriarchate, and saluted the President (the Bishop of Plymouth), the pilgrims afterwards receiving the Archbishop's blessing. The pilgrims also visited the Coptic and Armenian churches.

C. H. PALMER.

THE BLUE color is everlastingly appointed by the Deity, to be a source of delight.—*John Ruskin*.

Canadian Parish Will Depend on Prayer for Removal of Mortgage

Notable Encaenia at King's College—Resignation of Bishop Bidwell of Ontario

The Living Church News Bureau }
Toronto, May 12, 1926 }

WITH THE CONSECRATION OF St. Simon's Church, Toronto, in mind, an effort is under way to raise the sum of \$14,300, which amount is necessary to pay off the mortgage. The method to be used in paying the mortgage, as announced by the Rev. E. H. Brewin, rector, at Sunday's services, will be prayer. No campaign will be launched in this endeavor, and there will be no canvassing; neither will any other agency than prayer be utilized to remove the present encumbrance and make possible the consecration. The object of this scheme is to prove what can be done by united prayer, coupled with free, uninvited, voluntary giving. Gifts for the consecration will be presented as a thank offering on Sunday, October 31st, which is St. Simon's patronal festival. St. Simon's Church was built forty years ago.

ENCAENIA AT KING'S COLLEGE

The Encaenia at King's College, Halifax, Nova Scotia, this year was of outstanding importance in view of the vigorous campaign now under way under the leadership of the president, Dr. A. H. Moore, to raise half a million dollars for buildings and equipment to meet the \$600,000 for the endowment of the arts faculty promised conditionally by the Carnegie Corporation. The Rev. Canon W. S. H. Morris preached the baccalaureate sermon in the college chapel on Sunday; the Haliburton Society, the well known literary society of the college, held a successful annual meeting and dinner on Monday; on Tuesday the president entertained the graduating class at dinner; on Wednesday the Alumni Association held an encouraging annual meeting, and in the evening Canon Shatford, rector of St. James the Apostle, Montreal, delivered an eloquent sermon at the Encaenia service; and on Thursday the annual convocation for conferring degrees took place.

At the alumni luncheon at the Halifax Hotel, the Ven. Archdeacon Vroom, D.D., D.C.L., president of the association, presided. Those sitting at the head table included His Grace, the Archbishop; His Lordship, Bishop Hackenley; Archdeacon Vroom, President Moore, Canon Allan P. Shatford, Archdeacon Crowfoot, Dean Llwyd, Dr. Willetts, Dr. Judd, Dr. M. A. B. Smith, and Mr. Homer Zwicker, president of the Alumni Association of Dalhousie.

The 137th annual Convocation will go down into the annals of history as one of the most successful in years. Optimism and enthusiasm were the key notes of the day. Among the degrees, conferred after the Oxford manner in the Latin tongue, traditional of King's, was one of Doctor of Music upon David McKay Williams, organist of St. Bartholomew's Church, New York City.

RESIGNATION OF BISHOP BIDWELL

Dr. Bidwell's resignation of the Diocese of Ontario took effect on May 1st, and last Sunday an appropriate message of farewell was read in all the churches of the diocese. The Ven. O. G. Dobbs, the

senior archdeacon of the diocese, has been appointed commissary to administer the affairs of the diocese by special mandate of Bishop Bidwell prior to his retirement. The Synod is not likely to meet for the election of a new bishop till the autumn.

FAREWELL TO DEAN CRAIG AT VANCOUVER, B. C.

The congregation of Christ Church, Vancouver, expressed its appreciation of the work of the Rev. W. W. Craig, D.D., and Mrs. Craig, at a farewell reception tendered them before leaving for Kingston, Ont., where Dr. Craig becomes Dean of Ontario, and rector of St. George's Cathedral, Kingston. Various organizations united in presenting Dr. Craig with a gold watch, suitably inscribed, and Mrs. Craig with a silver coffee set. Sunday school teachers also presented a Bible, in which they had inscribed their names. The Easter offering, of a very generous nature, was also presented to the rector.

Archdeacon Heathcote, who spoke in place of Archbishop dePencier, told of the value of Dr. Craig's work to the diocese. The Rev. H. R. Trumpour paid tribute to his teaching ability and to the excellent service rendered to the college and at the meetings of the clericus. A letter was read from Principal Vance, who was unable to be present.

Dr. A. P. Proctor, on behalf of the congregation, expressed sincere appreciation of the pulpit and pastoral work of Dr. Craig and referred to his high spiritual teachings.

A MISSIONARY JOURNEY OF 8,000 MILES

At the urgent request of the Archbishop of Rupertsland, the Rev. Dr. Whittaker, of Penetanguishene, some time Archdeacon of Mackenzie River, has arranged to visit that diocese this summer as commissary, and has secured three months' leave from the Bishop of Toronto and from the congregation of Penetanguishene.

Mrs. Whittaker expects to accompany her husband to visit the scenes of their old labors, among both Indians and Eskimos.

The trip will begin late in May and extend into August, and will cover about eight thousand miles by rail and steamer.

ORDINATION AT PRINCE ALBERT, SASK.

A special ordination of priests was held in St. Alban's Cathedral, Prince Albert, on St. Mark's Day, Sunday, April 25th, at 11 A.M., by the Rt. Rev. Dr. Lloyd, Bishop of Saskatchewan. The deacons advanced were the Rev. C. H. R. Bradshaw, of Maymont; the Rev. A. R. Sage, of Edgerton, and the Rev. E. V. Bird, of the McKay Indian School, The Pas, Manitoba.

The candidates were presented and the sermon preached by the Rev. Canon McKim, chancellor of the Cathedral, and the other clergy taking part in the service were the Rev. Canon Strong, residentiary canon of St. Alban's, the Rev. A. Minchin, vice chancellor; the Rev. H. Wallace, treasurer; the Rev. R. F. MacDougall, of East Prince Albert, and the Rev. R. K. Sampson, of the Synod Office. The Rev. Messrs. Bradshaw and Sage are leaving at once for a summer holiday in their homes in England, returning to their parishes in September next. In the meantime their work is carried on by two students from Emmanuel College, Saskatoon.

AT ST. ALBAN'S CATHEDRAL, TORONTO

At an impressive service the Rev. F. H. Hartley, rector of St. Matthias' Church, was installed as a canon of St. Alban's Cathedral, Toronto. The Bishop of Toronto officiated at the installation in the presence of representative canons and brother clergy. The Rev. Provost Seager acted as sub-dean and other clergymen taking part were the Rev. Canons Brain, Sawers, Morley, Daniel, and Dixon, while the special address for the occasion was given by Archdeacon Ingles.

The occasion was also that of the installation as treasurer of the Great Chapter of Sir Frederic Stupart, who, for many years, has administered the finances of the Cathedral. Mr. John Catto and Mr. Sidney Jones, as lay members of the chapter, participated in the service.

MISCELLANEOUS NEWS

The Bishop of Huron has appointed the Rev. J. Graham, of Vermillion, Diocese of Saskatchewan, to the parish of Chatsworth, Ontario. Mr. Graham will assume his new duties about the middle of this month.

The Rev. Gordon Hern, rector of Dunnville, Ont., has written a useful booklet, *Russians in Canada*, which has been published by the Education Department of the Toronto Diocesan Woman's Auxiliary.

A splendid office book was presented to Holy Trinity Church, Toronto, in memory of Mr. and Mrs. S. G. Wood. Mr. Wood was superintendent of the Sunday school for many years. Mrs. Wood was the founder of the G. F. S. in Canada and also a teacher in the Sunday school.

On Low Sunday, the Rev. Dr. Gayner Banks, of the Society of the Nazarene, preached both morning and evening at St. Martin's-in-the-Fields, Toronto, on the aims of the society, before large and appreciative congregations. St. Martin's is already preparing for a parochial mission to be held early in the fall and conducted by a priest of the American Church.

Deaconess McKinlay, who was appointed superintendent of the Strachan Houses, has been forced to relinquish the position on account of a breakdown in health. She has gone to her brother's home in Los Angeles for a prolonged visit.

John Catto, one of Toronto's leading drygoods merchants and an ardent Anglican, has just celebrated his ninety-third birthday.

The Rev. Lawrence C. Harrison, of Windsor, has been appointed by the Bishop of Huron to the parish of Clinton. He will take charge of his new work at once. Mr. Harrison is a son of Prof. F. T. Harrison, public analyst of London, Ontario.

The Bishop of Keewatin is this year celebrating the fortieth anniversary of his ordination.

At Christ Church, Deer Park, Toronto, two solid oak hand-carved clergy prayer desks and seats, one given as a thank-offering by Mr. and Mrs. J. J. Walsh, and the other by the members of the choir, were dedicated by the rector, the Rev. H. F. D. Woodcock.

ST. LOUIS ACOLYTES' SERVICE

St. LOUIS, Mo.—The annual service of acolytes of a number of St. Louis parishes was held May 13th, at St. Stephen's Church, preceded by a supper in the parish house for the boys.

Captain Horace Fell, chaplain at Jefferson Barracks, gave the address, and there was an opening processional with crucifers, choirs, and acolytes.

Over 2000 Nurses Attend Annual Service in New York Cathedral

St. Luke's Sanctuary and Choir Blessed—Lady Chapel Enlarged at St. Mary's

The Living Church News Bureau
New York, May 15, 1926

OF THE MANY PICTURESQUE SERVICES held in the Cathedral it seems that first place should be given to the annual gathering of nurses, which is sponsored by the national St. Barnabas' Guild. Such a service was held last Sunday evening in the great edifice on Cathedral Heights. To it came over two thousand women who have dedicated themselves to God and their fellowmen in the ministry of nursing. Marching eight abreast, a phalanx of blue, crimson, white, and gray, the entire group garbed in their uniforms of service, marched into the Cathedral to participate in a great religious service, to do honor to their patron, Florence Nightingale, and to the nurses who gave their lives in the World War. The Bishop of New York welcomed them to the Cathedral. He reminded them that the light which Florence Nightingale, "The Lady of the Lamp," caused to shine among human sufferers, must continue to be seen in the nurses of to-day. "Each one of you, also, is a 'Lady of the Lamp.'" Bishop Stearly, Coadjutor of Newark and national chaplain of the St. Barnabas' Guild, stated that the aim of the organization is to provide for nurses an opportunity to develop the spiritual side of life for the betterment of their service. Mr. Haley Fiske, president of the Metropolitan Insurance Company, was the third and final speaker. He told of the efficient work of the nurses engaged by his company, the extent of which is partially shown by the record of their 2,600,000 visits made last year. (Picture on page 123.)

BLESSING OF SANCTUARY AND CHOIR AT ST. LUKE'S CHAPEL

Acting for the Bishop of New York, the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, blessed the new screen and the remodelled sanctuary and choir of St. Luke's Chapel, 483 Hudson Street, on the evening of Ascension Day. The service of blessing followed the administration of the sacrament of Confirmation to a class of thirty. After the prayers by the Bishop, the Rev. Thomas J. Williams, assistant priest at the chapel, vested in cope and attended by two deacons in dalmatics, sprinkled with holy water the floors of the choir and sanctuary. Bishop Hulse was vested in cope and mitre and was attended by two deacons in dalmatics. The service concluded with a solemn *Te Deum*. This church, one of the oldest in New York, now has an interior of great dignity and charm. Under the direction of its vicar, the Rev. Edward H. Schlueter, St. Luke's has attained a position of wide and marked spiritual influence.

CATHEDRAL SERVICES

At four o'clock tomorrow, Dr. Albert Mansbridge, a layman of the Church of England, will speak from the Cathedral pulpit at Evensong. He is a member of the Royal Commission on Oxford and Cambridge, and is a lecturer on Civics at Cuddesdon Theological College.

On Whitsunday, Prebendary Carlile, founder of the Church Army, preaches at

eleven; and at Evensong at four, Bishop Manning and Mr. George W. Wickersham are the speakers at a service for the National Association for Credit Men.

COMMENCEMENT AT ST. FAITH'S

The annual Commencement exercises at St. Faith's Training School for Deaconesses were held on Friday morning, May 14th, in St. Ansgarius' Chapel in the Cathedral. Bishop Manning officiated in the setting apart of two deaconesses: Mrs. Eleanor Pilcher Smith and Miss Margaret Susanna Bechtol. The sermon was by the Rev. Dr. Frank Gavin of the General Seminary Faculty. There were five graduates, and school diplomas were presented to twelve graduates who had passed a year in the field of service.

ENLARGED LADY CHAPEL AT ST. MARY'S

Alterations are being made to the Lady Chapel in the Church of St. Mary the Virgin, 139 West 46th Street, which will give to that chapel a considerable amount of additional space. Between the chapel and the baptistery there has been a space used as a mortuary chapel. Quite recently, however, the former St. Elizabeth's Chapel has been remodeled and redecorated and made into one of the most beautiful mortuary chapels in the country. The present changes provide for extending the Lady Chapel to include the former mortuary chapel. The walls of the latter will be finished in similar panelling, done by Cuypers, of Holland, the designers of the original work. The dome of the enlarged chapel will be in gold. The blank wall will be covered by a painting and over the altar is to be placed a new window; both the painting and the window will be the work of d'Ogries, who decorated the baptistery.

CALLED TO BE RECTOR OF ST. THOMAS', NEW YORK

St. Thomas' Church, Fifth Avenue and Fifty-third Street, New York, has elected a rector to fill the vacancy caused by the elevation of Dr. Stires to the episcopate. The vestry has extended a call to the Rev. Charles Clingman, now rector of the Church of the Advent, Birmingham, Alabama. Mr. Clingman has not made known his decision but is expected to do so within a week.

CLUBS

The Church Club of New York has issued invitations to the luncheon which it is giving in honor of Prebendary Carlile of the Church Army of England at the Yale Club on Monday, the 24th.

The New York Catholic Club is holding its May meeting on the 24th at Grace Church, White Plains, where, on that day, a Eucharistic Conference is to be held.

APPRECIATION OF THE SEAMEN'S INSTITUTE

The following tribute was recently paid the Seamen's Church Institute by the *New York Times* in its editorial columns:

"For any New Yorker a contribution to the building fund of the Seamen's Church Institute is the payment of a personal debt, long overdue. Every resident of the city profits, most of them directly, from such efforts as those made by this organization to better the condition of sailors, for we are all dependent on their services to the ocean-borne commerce on which the prosperity of the port depends. The men who go to the Institute belong to the class that manned the boats of the *President Roosevelt* and rescued the crew of the *Antinoo* at the risk of their own lives. The amount

needed to complete the annex, \$2,000,000, is not much for the city to give, especially as it is such a good investment."

DRIVE OPENS FOR THE INSTITUTE

The new annex at the Seamen's Church Institute, 25 South Street, is costing \$2,750,000. Of this sum, \$2,000,000 remains to be raised, and to that end a campaign was opened on Saturday last.

In his appeal, the president, Mr. Edmund L. Baylies, states that the Institute is turning away nightly hundreds of men for whom it has no room. When the annex is completed, 1,500 men can be cared for at a time. He points out that, largely by reason of the influence of the Institute, New York, the world's greatest seaport, is now known as the one most friendly to seamen.

NEW YORK NEWS NOTES

The Church Normal Schools of New York will hold their seventh annual meeting at Synod House in the Cathedral Close on Friday evening, May 28th, at eight-fifteen. The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council will make the address.

Bishop Manning and the Board of Trustees of the Cathedral have issued invitations to a dinner to be given at the Hotel Astor on Wednesday evening, May 26th. All committees working for the completion of the Cathedral will report at that time on their achievements and their plans.

Bishop Hulse of Cuba administered the sacrament of Confirmation recently to fifteen young Italians at San Salvatore Church in Broome Street. This is the work maintained by the City Mission Society just off the Bowery; in that difficult section the Rev. John Castelli, priest-in-charge, is ably representing our Church.

The workers at St. Barnabas' House, 304 Mulberry Street, lost recently a co-worker who will be greatly missed. Herman Meyers, who died in April, held the remarkable and praiseworthy record of forty-nine years of service as a relief worker among the destitute men of the Bowery.

The members of the Council of the Clerical Union for the Maintenance and Defense of Catholic Principles held a meeting in New York on Wednesday of this week at which matters of importance were discussed. The next meeting is scheduled to take place in Boston in October.

One is happy to report that Mr. Edwin S. Gorham, who recently underwent a serious operation, has quite fully regained his health and is again able to be at his bookstore each day.

Under the auspices of St. Paul's Chapel Midday Club for Business Women a Flower Mart is to be held on the porch of the old Chapel on Tuesday next, the 18th, from eleven to six o'clock.

HARRISON ROCKWELL.

ACCEPTS BELMONT PARISH

BOSTON, MASS.—The Rev. Percy T. Edrop, for over three years assistant minister at Emmanuel Church, has resigned to accept the rectorship of All Saints' Church, Belmont, to take effect October 1st.

Mr. Edrop is a former minister of the Reformed Episcopal Church, but entered this Church and was ordained by Bishop Lawrence in 1923. He is a member of the Church Home Society, of the diocesan Commission on Publicity, and is active in the Conference for Church work.

Bishop Slattery Welcomes Greek Metropolitan to Massachusetts

New Boarding School for Boys—Anniversary of Church at Mattapan

The Living Church News Bureau
Boston, May 15, 1926

SO FAR AS THE DIOCESE OF MASSACHUSETTS is concerned, the official visit of His Holiness Gennadios, Metropolitan of Thessalonica, took place at four o'clock on the afternoon of Rogation Sunday, when he delivered the address at a service in the Cathedral Church of St. Paul. There was a large gathering present of both Greeks and English-speaking people, all glad to welcome His Holiness and those who had accompanied him on his mission of good will. Various American and Greek Churches were represented, the Greek Church in Boston being represented by the Rt. Rev. Joakim Alexopoulos, Bishop. The procession was headed by the American and Greek flags, and the Metropolitan, bearing his episcopal staff, walked side by side with Bishop Slattery, each in the vestments of their office. The hymns chosen for this occasion were written by some of the great leaders of the Eastern Church in early days—Come, ye Faithful, Raise the Strain, The Day of Resurrection, and The Day is Past and Over. On behalf of the Episcopal Church in America, Bishop Slattery welcomed His Holiness, saying: "The Anglican Communion, which is the historic Church of the English-speaking race, and of which this Cathedral church is a part, has earnestly been striving towards a closer unity with other Christian Communions. Through recent years the ties binding us to the apostolic Church of the East, which is the mother of all the Churches, have steadily strengthened. It is, therefore an especial pleasure to welcome an honored representative of the Greek Church, the direct spiritual descendant of the greatest of all the apostles, St. Paul, in the bishopric of Thessalonica, which St. Paul himself founded."

His Holiness gave a very warm and friendly address in Greek which was interpreted by Bishop Alexopoulos and, in referring to Bishop Slattery's words of welcome and the honor done him by this event, he said: "I desire to declare that the Greek Orthodox Church feels the same reverence towards the Episcopal Church, on account of the many traditions she has preserved from the ancient Catholic Apostolic Church, and because of the hope which we mutually nourish for union." He went on to speak of his delight at the progress made in our common endeavors after Union, and of his gratitude to God for such sincere good will on both sides for the fulfilment of our Lord's Prayer "that there may be one fold and one shepherd."

NEW BOARDING SCHOOL FOR BOYS

Plans are under way for the establishment of a boarding school for boys at North Andover, Mass., along the lines of Groton School, to be known as Brooks School. Brooks School is to be so named for Phillips Brooks, one of the original trustees of Groton, whose name is associated with North Andover, Mass., as the home of his ancestors.

Due to the increasing number of sons of Groton School graduates, and the in-

creased demand for entrance into such schools, there has developed a real need for added facilities. It is the policy of Groton not to enlarge beyond its present site.

A preliminary organization has been formed with the Rev. Endicott Peabody, D.D., headmaster and founder of Groton, as president, the Rev. Sherrard Billings (with Dr. Peabody, one of Groton's original masters), Prof. Roger B. Merriman of Harvard University, Bishop Slattery, successor of Bishop Lawrence who has been for years president of the Board of Trustees of Groton, and Richard S. Russell of Boston, as trustees. It is planned to add additional trustees to the Board later.

Mr. Frank Davis Ashburn has been selected as headmaster of the school. Mr. Ashburn attended Groton for six years and was graduated from Yale College where he was awarded the Francis Gordon Brown prize in 1925. Since leaving Yale he has been studying law, but will spend the next year teaching.

Mr. Russell has offered to give sufficient land in North Andover, Mass., to accommodate the present and future needs of the school. This site is about three and a half miles from the town of North Andover on a plateau overlooking Lake Cochickewick, facing towards the West and with distant views of Monadnock and Wachusett.

Messrs. A. A. Shurtleff and H. Deland Chandler, both of whom have had much successful experience with school planning and building, have been engaged to advise regarding the development of buildings and grounds.

In general administration the school will closely resemble Groton. The plan contemplates providing facilities for twenty to thirty boys from twelve to fourteen years of age, the first year, gradually increasing this number until there are six forms and a total of about 175 boys. The aim will be to keep the school small enough so that the home atmosphere and complete supervision of the individual will be possible.

Inasmuch as the idea was conceived by Dr. Peabody and sponsored by Grotonians, Brooks School will be a child of Groton. To the extent that it is the outcome of Groton's accumulated energy, and in that it will carry out the spiritual and intellectual ideals and aims of Groton, it will be intimately connected with the older school. But organically the two institutions will be distinct, each having its own administration and traditions.

PREPARING FOR A FORTIETH ANNIVERSARY

The Church of the Holy Spirit, Mattapan, is making ready for keeping, on the Feast of Pentecost, the fortieth anniversary of the consecration of the church, the celebration being extended until the following Friday, when it is purposed to hold a parish reception in the parish house. At eleven o'clock on Whitsunday the special preacher is to be Bishop Lawrence, who, when dean of the Episcopal Theological School, took part in the service of consecration. The offerings throughout the feast day are to be devoted to the parish endowment fund. It is refreshing to note that particular stress is being laid upon the making of communions at the early celebration of the Holy Communion at eight o'clock, at which

time the hope is expressed that all now living who were present at the consecration in 1886 will come together to offer up to Almighty God their thanks and praise, and an effort is also being made to increase this number by the addition of all who have received the laying on of hands in this church during these forty years.

ST. BOTOLPH'S CHAPTER, GUILD OF THE LOVE OF GOD

A New England chapter of the Guild of the Love of God has recently been organized with headquarters in Boston, and at the present time this chapter has an enrolment of some nineteen members. It is a branch of the main guild by this name with branches throughout this country, Canada, the United Kingdom, India, Australia, and South Africa. This guild requires from its members an observance of the entire Catholic discipline, seeking, however, to spread the Faith by love rather than by controversy, and laying particular stress upon the regular use of the sacrament of Penance, and upon fasting communions. The secretary of St. Botolph's Chapter is Miss H. Freeman, 160 Mt. Vernon Street, Boston.

R. H. H. BULTEEL.

COWLEY FATHERS TO ADMINISTER BROOKLYN PARISH

[By Telegraph]

Boston, Mass.—The Rev. Granville Mercer Williams, S.S.J.E., has accepted the rectorship of St. Paul's Church, Brooklyn, N. Y., as of June 1st, but will not go into residence until the end of September.

BROOKLYN, N. Y.—The Rev. Andrew Chalmers Wilson, for seventeen years rector of St. Paul's, Clinton and Carroll Sts., Brooklyn, has resigned.

The vestry elected him rector emeritus and asked him to nominate his successor.

Fr. Wilson has nominated the Rev. Granville Mercer Williams, S.S.J.E. It is not announced as yet as to whether or not Fr. Williams will be permitted to accept—a step which would mean the entrance of the Cowley Fathers into Brooklyn.

Fr. Wilson began his work at St. Paul's on Ascension Day, 1909, in a parish which was suffering from the removal of substantial parishioners and rather hopeless about its ability to cope with the changing character of the population.

He leaves the parish with adequate endowment, no debt, St. Andrew's House at 199 Carroll St., erected, the house at 491 Clinton St., secured for a clergy house, and the church enriched with many memorials, especially the altars of our Lady and St. Anthony, a statue of the late Bishop of Milwaukee (Isaac Lea Nicholson), and many splendid vestments and sacred vessels.

AN EPISCOPAL CHAPLAIN

(Picture on page 124)

WASHINGTON, D. C.—The War Department announces that the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, has been commissioned chaplain in the Officers' Reserve Corps of the Army, with rank of major. The announcement notes Bishop Ivins' previous work in the Church, and his service in the Army during the World War. Ordinarily a chaplain is first commissioned as a first lieutenant, and after seventeen years may reach the grade of major.

Emmanuel Church, La Grange, Ill., Dedicated by Bishop Anderson

Rural Work in Diocese of Chicago —Housing Problem of the Eucharistic Congress

The Living Church News Bureau
Chicago, May 15, 1926

SOME WEEKS AGO WE TOLD OF THE OPENING of the splendid new Emmanuel Church, at LaGrange, built on the site of the old church which was burnt about eighteen months ago. In an incredibly short time the new church, a model of Thirteenth Century English Gothic, costing \$375,000, has been erected. The Rev. Irvine Goddard is the rector.

Nearly one hundred clergy headed by the Bishop and the Suffragan Bishop, attended the dedication of the church on Tuesday morning, May 11th. The rector sang the Litany in procession at the opening. The Suffragan Bishop was the celebrant at the Eucharist, assisted by the Rev. W. B. Stoskopf and the Rev. F. S. Fleming as priest acolytes. The Rev. T. B. Foster, one of the former rectors of the parish, read the Epistle, and the rector read the Gospel. Bishop Anderson delivered a splendid sermon on the need of worship.

The Suffragan Bishop blessed many beautiful memorials, including the Communion vessels.

The clergy were afterwards the guests of the parish at luncheon at the Country Club, the rector acting as toastmaster. Happy speeches were made by both bishops, by the Rev. T. B. Foster, the Rev. M. Maygor, pastor of the LaGrange Methodist Episcopal Church, by the senior warden, Mr. F. M. Sayre, and by the junior warden and treasurer, Mr. Edward Herbert.

RURAL WORK

At the joint meeting of the northern and southern deaneries held recently at Christ Church, Joliet, the interest centered on the rural work of those deaneries. After a most interesting discussion of the field and its problems, the clergy passed resolutions which were sent to the Department of Church Extension for definite action. It was recommended that lists of Church people living in country towns where there are no churches and on adjacent farms be compiled by the priests of the nearest parishes, that a priest be employed by the diocese to shepherd these people, and that a chapel car be provided for him with a portable altar, vestments, vessels, etc. It was suggested that this be done as soon as possible and that it be maintained as a permanent work.

In the discussions at this session it was brought out that there is today a smaller rural population, that farms are larger, more machinery used and fewer employes needed. The tenant feature results in a shifting population. Small town churches are getting more farmers, but do not reach as many as the distinctly rural church. In any new work which the Church may undertake, it is advisable to begin with simple and informal services rather than with liturgical services. In towns ranging from 1,500 to 5,000 people, with no Episcopal Church, it is not advisable to build one, as another competitor among the many Protestant Churches already there. However, efforts should be made to minister to the many Church folk and

families in these towns and parts adjacent, and this could be done by a visiting priest, with a chapel car and equipment as recommended by the deaneries.

Other resolutions passed at this interesting meeting, recommended that a priest be appointed to give full time to the mission of St. Andrew's, Farm Ridge, new under the care of the Rev. Norman Quigg of Streator. This is one of the distinctly rural churches of the diocese.

THE HOUSING PROBLEM OF THE EUCCHARISTIC CONGRESS

More than twenty-five special committees of priests are engaged in the huge work of preparation for the twenty-eighth Eucharistic Congress. One of the great problems will be the housing of the tremendous number of visitors who will come to Chicago next month. The problem will not be one of accommodation for a week only, but for weeks. The climax will be from June 20th to 24th. The largest number of visitors that ever assembled in Chicago was 250,000 on Chicago Day at the World's Columbian Exposition of 1893. Twice that number are expected at the Eucharistic Congress. The committee on accommodation has done its work so thoroughly that every available space in hotel and apartment building, in boarding house and resident club, has been secured at an established rate and these will be portioned off in the order of the receipt of applications.

There has been splendid coöperation throughout in this task of preparation by individual citizens, by the business men, and by leading civic organizations. For instance, the Chicago Association of Commerce and the Hotel Owners' Association have given assurance that no conventions will be held during the period of the Congress. These same agencies state that in the hotels alone, there is at present room for 75,000 transients, and by June buildings under construction will provide 10,000 more rooms. Lodging houses have been quick to register their available space. Questionnaires to the number of 770,000 distributed in Roman Catholic homes in Chicago received an overwhelming response.

Private homes, steamships, and Pullman cars will also be available for the accommodation of visitors.

GOOD SHEPHERD'S FIFTIETH ANNIVERSARY

The Church of the Good Shepherd, Lawndale, is celebrating its fiftieth anniversary with special services on Sunday, May 16th. The preacher in the afternoon will be the Rev. F. Beckerman of the City Missions Staff, who was in charge of the mission from 1898 to 1900. The Good Shepherd was first organized in 1876. The anniversary will be a home coming and many of the old members in Chicago and elsewhere are expected. The church is now completely free from debt, the mortgage having been paid off recently. The Rev. A. Haire Forster is the priest-in-charge.

THE CHURCH SCHOOL DIRECTORS' ASSOCIATION

The Church School Directors' Association which was reorganized successfully more than a month ago, with the Rev. Paul R. R. Reinhardt as president, held an encouraging meeting on the evening of May 12th at the parish house of St.

James' Church. The special speaker for the evening was the Very Rev. Robert S. Chalmers, dean of Dallas Cathedral.

THE WOMAN'S AUXILIARY

The Rev. E. J. Randall was one of the speakers at the May meeting of the diocesan Woman's Auxiliary held at Roosevelt Hall on May 6th. Fr. Randall is a regular visitor at the State Prison at Joliet and supplements the noble work that is being done there by Sister Sybil, who has been ministering to the women and girls in the prison for the last twelve years. Fr. Randall prepares many for baptism and confirmation. Many of these women and girls, he says, are earnestly trying to lead good upright lives, making the best of their condition. Many are there because of their background and because they never have had a chance. The second speaker, Mr. C. D. Williams, superintendent of the Illinois Children's Home and Aid Society, and a member of The Church Mission of Help, spoke of the need of the C. M. H. in Chicago.

A memorial resolution was passed at this meeting for Miss Mary Drummond, the first secretary of the Chicago branch, who died on April 22d. Plans have already been made for the annual bazaar in aid of St. Mary's Home, to be held this year at the Palmer House instead of the Blackstone.

H. B. GWYN.

PRIMATE ADDRESSES MILWAUKEE CHURCHMEN

MILWAUKEE, WIS.—“The Church may be typified by a mule. The mule is the pulliest and the kickingest animal on record. It has the peculiarity, however, that when it is pulling it cannot kick, and when it is kicking it cannot pull.”

Such was the salutation of the Presiding Bishop to the Diocese of Milwaukee when he addressed the members of the Church Club of the diocese on Saturday evening, May 15th, at Milwaukee. The National Council had been in session during the week at Racine and a dinner was tendered by the Church Club to the members of the Council and the executive secretaries at the Elks' Club in Milwaukee. A number of the members of the Council and of the executive secretaries were present, and Carl B. Rix, president of the Church Club, acted as toastmaster.

Bishop Murray seems to have recovered entirely from his recent illness and was very happy in the brief remarks which he addressed to the Club. The Bishop of Georgia spoke also in a happy vein, and Mr. Lewis B. Franklin told the encouraging story of the Church's national treasury being no longer in debt beyond the amount of its own reserve fund and the large missionary interests in the Church being always ready for expansion. Bishop Webb and Bishop Ivins expressed the welcome of the diocese to the National Council; and the Bishop of Northern Indiana, speaking for the provincial young people, who were in session in Milwaukee on the same days and a number of delegates from which were present at the dinner, expressed the greetings of the young people to the National Council.

Bishop Gray matched the story of the Presiding Bishop. At a railroad ticket office in Chicago a Negro asked for two round trip tickets to Montgomery, Ala., one being for himself and one for a corpse. “But you don't want a round trip for the corpse,” said the ticket agent. “Yes, sah, the corpse am comin' back with me,” was the rejoinder from the would-be purchaser. “But why do you take the

corpse on this long trip and bring it back?" asked the purveyor of tickets. "Well, you see, it's this way," rejoined the Negro. "It's cheaper to take the corpse down to Alabama where great lots of its relatives live and have them look at it there than it is to bring all the relatives back to Chicago and have 'em to take care of for two weeks."

Lady Surma, Regent of Assyria, presented very earnestly the condition and needs of her people, of whom scarcely fifty thousand now remain and for whom an attempt is being made to purchase from the Kurds a new home in the mountain country of Iraq, where, in a region somewhat similar to their former ancestral home, they may again begin life and seek to become self-sustaining people. Lady Surma is hoping to raise \$500,000 in this country, supplementing a large fund already raised in England for the same purpose.

NEW DIOCESE FOR NORTHWESTERN WISCONSIN

(Map on page 124)

MILWAUKEE, WIS.—A new diocese for northwestern Wisconsin is made possible through the gift of \$100,000 by Mrs. Mary E. Dulany, of Eau Claire, Wis., to be known as the Dulany Memorial Endowment Fund of the new diocese, the principle of the fund to remain intact and the annual income to be used for diocesan expenses. Mrs. Dulany, for many years a communicant of Christ Church, Eau Claire, has made the gift through Bishop Webb, from whose diocese of Milwaukee the contemplated new diocese will be cut off. It is provided in the terms of the gift that Eau Claire shall be the see city of the new diocese because of its central geographical location.

"It has long been our desire," said Bishop Webb in acknowledging the gift, "to erect a new diocese in the northwestern part of the state, covering what we now call the Convocation of La Crosse. The present diocese of Milwaukee spreads over such a large territory that it is exceedingly difficult of administration under one episcopal head. Moreover the northwestern part of the state is a natural unit in itself with interests quite distinct from those of the southern counties. The difficulty in the past has been the question of financing a new organization. This exceedingly generous gift of Mrs. Dulany's will remove the chief obstacle and give us the opportunity we have been waiting for to develop the work of the Church in what appears to be a very promising field."

NEW GENERAL SECRETARIES FOR FIELD DEPARTMENT

RACINE, WIS.—Two recent recruits for the Field Department, elected by the National Council, are the Rt. Rev. Walter H. Overs, S.T.D., formerly Bishop of Liberia, who was unable to continue living in that country, and the Rev. F. B. Bartlett, who brings to the Field work of the National Council a varied and valuable experience. After graduating from the Cambridge Theological School and taking a Master's degree at Harvard, he was ordained and then had a thousand mile circuit to ride in Southern Oregon. Then he had six years of slum work on the Brooklyn water front, then he had five years in South Dakota. He comes to the Field Department after being rector of a St. Louis parish, where he has been leader in every effort to strengthen the general work of the Church.

THE MEXICAN SITUATION

[SPECIAL CORRESPONDENCE]

MEXICO CITY, MEX.—Things have come to a crisis. The Constitution in article 130 forbids any person administering to any religious body whatever unless he is a citizen by birth of Mexico.

When the Constitution was drafted in 1917 it was understood that it was directed against the Roman Church and especially against the Spaniards. A number of Protestant ministers were in Queretero and were anxious that such a clause should be put in the law. The government has been enforcing the other articles of the Constitution and has closed up all religious schools except a few where the chapels were dismantled and where it was agreed that no religious instruction whatever should be given. We had two day schools connected with San José Church. Prayers were said in the schools and hymns sung, and on one morning in the week all the children to the number of about 125 came to service. We have had to abandon all that work. It is very likely that all foreign clergy of all Churches will have to leave Mexico unless the government can make some arrangements by which a few may stay in the country to minister to those who do not speak Spanish.

NATIONAL COUNCIL MEETS AT RACINE

RACINE, WIS.—Mr. Lewis B. Franklin, treasurer of the National Council, submitted the following report for the year 1925 at the sessions of the National Council held in Racine, Wisconsin, May 12th, and 13th.

Budget appropriations	\$ 4,128,066.80
Unused appropriations (Lapsed Balances)	309,480.90
Budget expenditures	3,818,585.90
Budget receipts	3,325,236.65
Deficit for the year	493,349.25
Previous deficit	1,040,954.74
Deficit as of Dec. 31, 1925	1,534,303.99

Toward this deficit there has been received in cash, pledges, or definite assurances the sum of \$1,144,556 of which \$1,042,755.63 has been paid in cash.

Current receipts from the dioceses to May 1st, show an increase of \$166,624.74 over the corresponding period of last year.

Because of the improved current collections and the large receipts for the deficit fund the Missionary Society is out of debt to the banks with the exception of one loan of \$60,000 secured by collateral from one of our Reserve Deposit accounts. Thus the drain of interest payments has stopped. We still owe the Reserve Deposit accounts \$728,000 including the loan mentioned above.

With the approval of the president, the treasurer has concluded a contract with the Hong Kong and Shanghai Banking Corporation, Shanghai, whereby the bank will supply our requirements for China exchange for the second six months of 1926 at a cost of approximately \$5,900 over the two for one basis which we guarantee to the missionaries.

It is estimated that the cost of such exchange for the first six months of the year will not exceed \$12,500. As the Council has appropriated \$65,000 for this purpose for the year 1926 there is indicated a saving in this item of more than \$45,000.

The treasurer reported that there was a balance of \$32,634.23 in the fund created by the bequest of Julia C. Stout for work

among the Indians of South Dakota and Minnesota. With the approval of the bishops concerned the Council appropriated \$11,000 of the fund to the Diocese of Duluth to provide part of the cost of a new Indian school at Cass Lake, Minn., and the balance of the fund to the Missionary District of South Dakota for work among the Indians.

WHITE PLAINS EUCCHARISTIC CONFERENCE

WHITE PLAINS, N. Y.—On May 24th a Eucharistic Conference will be held at Grace Church, White Plains, the Rev. Frank H. Simmonds, rector, under the joint auspices of the Central Conference of Associated Catholic Priests and the New York Catholic Club. The feature of the day will be a centennial celebration of the birth of Dr. Ferdinand Cartwright Ewer, one of the pioneers of the Catholic revival in America, and the founder of the Church of St. Ignatius, New York City. The preacher at the High Mass will be the Rev. Charles F. Sweet, D.D., and the music will be rendered by the New York Plainsong Society. After lunch, a paper will be read on the life and work of Dr. Ewer, by the Rev. Shirley C. Hughson, O.H.C., and an address will be given by Mr. Haley Fiske. Special arrangements have been made for the attendance of both the clergy and laity from the New England and New York area. It is expected that about one hundred priests will be present, and a great throng of lay people.

This occasion is one of many which the Central Conference of Associated Catholic Priests are arranging in various parishes through the east, and it is anticipated that like gatherings will be held in other parts of the country. A special committee has been appointed to organize these meetings, the Rev. Dr. McCune, of St. Ignatius' Church, New York, being the chairman.

WASHINGTON RELIGIOUS EDUCATION BODY MEETS

ILCHESTER, MD.—The Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, presided at the spring meeting of the Commission on Religious Education of the Province of Washington recently held at Donaldson School, Ilchester. The Commission meets habitually at the same time and place as the Synod of the province, and again in the spring of each year. The place of the spring meet is decided by vote, an invitation usually being accepted in a locality where the presence of the Commission and the existence of some educational work will be of mutual advantage in stimulating effort and in spreading knowledge of educational methods.

The meeting at Ilchester was preceded by a mass meeting in the Church of the Prince of Peace, Walbrook, Baltimore. An audience from the city as well as from the surrounding country attended and heard three illuminating addresses by Bishop Strider, the Rev. Edwin R. Carter, D.D., of Southern Virginia, and the Rev. Canon William L. DeVries, Ph.D., D.D., of Washington Cathedral. This was pronounced the best mass meeting ever conducted by the Board. The meeting was arranged by the Rev. Christopher P. Sparling, rector of the Prince of Peace and a member of the Commission.

Bishop Strider also addressed the boys at Donaldson School.

SIAMESE PRINCESS TO BE TRAINED BY CHURCH

MANILA, P. I.—Princess Phon Diskul of Siam, a daughter of His Royal Highness Prince Damrong, an uncle of the present ruler of that country, has just entered the training school for nurses at St. Luke's Hospital, Manila. This marks the first time that a princess of the royal family has ever been permitted to study abroad. The Princess is taking up this course of study in line with the policy of the King, Parajaditok, whose policy it is to have members of the royal family trained to take charge of all the institutions in Siam. After the successful completion of her studies in Manila Princess Phon will be sent to the United States for post-graduate work. She was awarded a scholarship in the Siamese Red Cross a short time ago.

MINISTERING TO REFUGEES

NEW YORK, N. Y.—There are over three thousand Russian refugees, of the "intelligensia" class, living within the boundaries of St. Andrew's Parish, Fifth Avenue and 127th Street.

Two years ago, the rector, Dr. Ribourg, realizing the necessity of ministering to the spiritual needs of these good people, invited them to conduct their services in St. Andrew's on Saturday evenings and Sunday mornings from eight to ten-thirty.

Later he helped them to purchase a house nearby. Dr. Burgess and Dr. Ehardt of the Foreign-born department assisted in securing private loans to buy the property.

The main floor is used as a chapel and the rooms above are rented, so that the house is paying for itself.

The chapel is much too small to accommodate the throngs which generally attend the Easter services. Dr. Ribourg, who is a trustee of their church, realizing their difficulty, invited them to St. Andrew's for their Holy Week and Easter services. Over a thousand people attended the Palm Sunday eve service. During Holy Week, a constant stream of worshippers filled the church.

At the Easter service which began Saturday evening at eleven o'clock about two thousand people were inside the church and another thousand thronged the porch and the side walk in front of the main entrance.

From April 4th to May 2d St. Andrew's accommodated over six thousand people, fifteen hundred of St. Andrew's parishioners attending their own Easter services on April 4th.

TRINITY CELEBRATES ANNIVERSARY

NEW YORK—With one of the most colorful services held at any time during the year, Trinity Church at the head of Wall Street, Thursday, May 13th, at eleven o'clock, observed Ascension Day. The day is this year the eightieth anniversary of the consecration of the present church.

The services lasted two hours, and policemen were stationed inside the church to direct the crowds.

The service was preceded by a procession of all the Trinity choir and all the clergy of Trinity Parish, in their vestments, the choir being assisted by a string orchestra, which included musicians from various symphony orchestras of the city. It was said that many of these musicians had played at the Ascension Day service at Old Trinity for more than a score

of years. The orchestra was under the direction of Channing Lefebvre, organist and choirmaster of Trinity Church, and the Rev. William B. Kincaid, priest-in-charge of Trinity Church was the celebrant of Holy Communion.

The sermon was preached by the Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, who complimented the Pope on his recent encyclical and spoke of the fundamental causes of the British strike.

NURSES HOLD MASS MEETING

ST. LOUIS Mo.—The Rev. Dr. Carroll M. Davis, domestic secretary of the national Department of Missions, was the speaker at a mass meeting for nurses of St. Louis at Christ Church Cathedral, St. Louis, in commemoration of Florence Nightingale's birthday on May 13th. Over three hundred nurses in uniform, representing many hospitals and institutions, marched in the opening processional, and it is hoped to make the service an annual event. It was under the auspices of the Guild of St. Barnabas, of which the Rev. J. H. George is chaplain.

A number of the nurses went to France with Hospital Unit 21, the first St. Louis unit of doctors and nurses to go abroad in the World War, and Dr. Davis, then dean of Christ Church Cathedral, accompanied the unit as chaplain.

YOUNG PEOPLE OF MIDWEST MEET

MILWAUKEE, WIS.—The annual convention of the Episcopal Young People's Association of the Province of the Midwest was held at All Saints' Cathedral, Milwaukee, May 14th, 15th, and 16th. Out of the twelve dioceses of the Province, nine have diocesan young people's organizations and eight of these were represented, the only exception being the Diocese of Michigan which could not send a delegate because of holding its own annual convention in Detroit on the same dates. The official provincial advisors were the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and the Rev. Cleon E. Bigler of Kokomo, Ind.

The convention opened on Friday evening with a dinner at the Hotel Carlton,

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at which the presidents of the Milwaukee societies were present. On Saturday, after the Holy Communion service, the day was spent in hearing reports from each of the dioceses, all of them showing continuous growth in the young people's work. It was estimated that there are about 4,500 young people in organized societies in the Province of the Midwest. The account of Mr. James Rex, Jr., of Chicago, was the most startling when he reported that the sum of \$1,800 had been cleared at the May Ball given by the young people for the benefit of the Chicago Cathedral fund. The Dioceses of Southern Ohio and Springfield each reported that they had ratified the Constitution of the National Federation of Episcopal Young People, not having been present to do so at the last National Conference. The most significant action taken by the Convention was the decision to compile a provincial handbook, from the diocesan handbooks already available, and to issue a quarterly paper which is to contain suggestions for study programs. After the Saturday afternoon meeting, tea was served by three members of the Cathedral Young People's Society.

On Saturday evening the delegates were guests of the Church Club of Milwaukee at a dinner given in honor of the Presiding Bishop and the National Council. The young people greeted the National Council with songs and were highly pleased when Mr. Lewis B. Franklin, Bishop Murray, the Hon. Burton Mansfield, and Bishop Rowe, each, in turn, came over to the young people's tables with words of greeting. Bishop Gray responded for the young people.

The Corporate Communion of the Convention was held at the Cathedral, at seven o'clock on Sunday morning, Bishop Gray celebrating. Immediately after breakfast, through the courtesy of Mr. and Mrs. George Gibbs of Milwaukee, the delegates were driven to Nashotah House for the ten o'clock service, thence to St. John's Military Academy, Delafield, and then back to Nashotah for dinner.

Officers of the Association elected were Mr. William Reiland, Diocese of Southern Ohio, President; Mr. James Rex, Jr., Chicago, Vice President; Miss Virginia Gray, Northern Indiana, Secretary; Mr. Harold Barlow, Milwaukee, Treasurer. The Advisors elected were Bishop Gray, the Rev. C. E. Bigler, and Mr. Linden H. Morehouse, the retiring president. It is planned that the next Convention is to be held at Wawasee, Ind., in June, 1927.

NEW PARISH HOUSE IN BIRMINGHAM

(Picture on page 123)

BIRMINGHAM, ALA.—On a recent Monday evening, the parish house of St. Mary's-on-the-Highlands, Birmingham, which has been under construction for the past nine months, was formally opened.

Besides parishioners, many interested friends from other churches in the city came to this "house-warming." We like that good old word because it seems to carry with it as a corollary "heart-warming." Indeed every one's heart was aglow with pride and gratitude.

To St. Mary's faithful and efficient rector, the Rev. Oscar deWolf Randolph, who had had the vision of the parish house for seven years, is, in large measure, due the credit for that which has now been accomplished. Under his sympathetic and wise leadership "mighty things have come to pass," for which his vestry and congregation are most appreciative, as evidenced by their splendid coöperation in his plans.

The parish house accommodates the Church school in all of its departments from the cradle roll to the seniors and adult Bible classes, except the primary department, for which the whole lower floor of the church has been remodeled so as to bring it into keeping with the plans of the parish house.

In the parish house, each department has its own assembly room, around which are the various class rooms with splendid light and ventilation. During the week different parochial organizations will meet in assigned rooms.

CONGREGATION EXTINGUISHES FIRE

KILLINGWORTH, CONN.—While service was in session at Emmanuel Church, Killingworth, recently, a man broke in to announce to the congregation that the roof was on fire. The Rev. G. B. Gilbert, the rector, immediately adjourned the service to the roof, as he put it, and the members of the congregation, armed with pots, pans, and other implements from the kitchen, fought the fire for an hour before it was subdued. Sparks from a near-by forest fire were the cause of the blaze. Since this church is in the country and far from any help, the members of Emmanuel Church are indeed fortunate to have saved it from total destruction.

MINNESOTA PARISH GROWS RAPIDLY

DULUTH, MINN.—From thirty-five to 238 communicants in three and a half years, is the growth recorded at St. James' Church, South Hibbing, in the Diocese of Duluth. An excellent rectory and guild hall have been erected, and excavations have now begun for the building of a \$30,000 church, most of the funds for which are already in hand. The rector, the Rev. A. E. Saunders, has presented fifty-two for Confirmation during the past three months, the majority of the candidates being adults. The Rev. Mr. Saunders took charge of the work in its beginnings, in November, 1922; in ten months this new mission became a self-supporting parish, and now makes substantial contributions to diocesan and general purposes.

OKLAHOMA CHURCH OPENED

TULSA, OKLA.—Trinity Church, Tulsa, the Rev. J. J. H. Reedy, rector, was formally opened at the eleven o'clock service Sunday morning, May 9th. The services consisted of Morning Prayer and the Holy Eucharist, the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, being the celebrant.

The Bishop of Oklahoma, the Rt. Rev. Theodore P. Thurston, D.D., who has for some time been too ill to participate in diocesan affairs, was represented by the Ven. Franklin Davis, Archdeacon of Western Oklahoma, who read the Bishop's message of congratulation. Other clergymen participating in the service were the Rev. Rolfe P. Crum, rector of St. Mark's Church, San Antonio, Tex., under whose rectorship Trinity Church was built; the Rev. Luther G. H. Williams, rector of St. Stephen's Church, Baker, Ore., who will have charge of the services in this church during the month of May; the Rev. John A. Gardner, rector of St. Thomas' Church, Pawhuska, Okla., and the Ven. Henry B. Smith, Archdeacon of Eastern Oklahoma.

The dedication of the church will be held in October at the time of the Synodical Convention of the Seventh Province.

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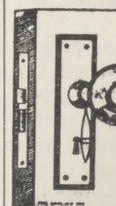
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CHARLESTON, W. VA.—The Rev. Maurice Clarke, secretary of Religious Education in the Diocese of Southern Ohio, and Miss Mabel Lee Cooper, field worker for the Department of Religious Education of the National Council, were the principal lecturers at a three-day diocesan Church School Institute, held at Charleston, the last week in April. The Institute, the first of its kind held in the diocese, was arranged through the efforts of the diocesan Board of Religious Education, and was so helpful that it is very likely to be made a yearly part of the diocesan calendar.

**COMMENCEMENT AT
ST. MARGARET'S, BERKELEY**

BERKELEY, CALIF.—The Commencement service of The Deaconess' Training School and the School for Christian Service, Berkeley, was held on Friday evening, April 30th, after a dinner for the trustees and faculty.

Deaconess Anita Hodgkin, dean of the School, presented diplomas to the graduates: Dorothea Fredericker Betz, Mary Wells Faulkner, Olive Elizabeth Meacham, and Muriel Kathleen Patton Rye.

Bishop Parsons conferred the degree of Bachelor of Christian Education on Olive Elizabeth Meacham.

**PROGRESS AMONG
THE OJIBWAYS**

DULUTH, MINN.—The Ojibway work in the Diocese of Duluth is the second largest Indian work of the Church in this country, being surpassed in importance only by that in South Dakota. The Ojibway Men's Brotherhood and the Woman's Auxiliaries are active and influential in promoting the Church's interests among the Indians of Northern Minnesota.

The appointment several months ago of the Rev. Wellington K. Boyle as missionary-at-large for the Ojibways has given great satisfaction. One of the outstanding characteristic of the Indians is their profound appreciation of the Holy Communion. Inasmuch as the majority of the Ojibway clergy are deacons at this time, the infrequent opportunities for receiving the Blessed Sacrament have been a real deprivation. This lack is now being supplied by the Rev. Mr. Boyle, who spends his entire time visiting the various missions, and giving special attention to those centers where there is no resident priest. Mr. Boyle is an Ojibway priest, ordained in 1915 on his graduation from the Seabury Divinity School, and has since ministered continuously to his Ojibway brethren, except for a period of active service in the World War.

In a recent report he says, "The observance of Lent was in evidence everywhere. I regretted to learn that in some quarters the pagan had fallen from his esteemed reputation of observing the 'fasting season,' by going back to the pounding of his tom-tom to the accompaniment of weird singing, and jingle of sleigh-bells which are tied around the ankles of the dancer. But then, whenever I happened along late at night through some town, I heard that formidable instrument for disturbing the peace, the saxophone, moaning in some hall, to the cadence of the tripping feet of the Christian. So, where lies the difference? Who would be liable to the greater condemnation?"

In March the Government gave the Ojibways a \$50 per capita payment, which

they needed. The Woman's Auxiliaries took advantage of the payment in their respective communities by serving meals, and selling articles which they made in their winter meetings, netting them some good sums of money. There is a general idea that the Indian spends speedily and often unwisely the money that he gets, particularly payments from the government, but here is one instance where, through the alertness of our Ojibway women, some such money was soundly invested, and served more than one good purpose.

**BALTIMORE CLERICUS REVIEWS
CHURCH CONGRESS**

BALTIMORE, MD.—At the May meeting of the Baltimore Clericus, held in the Church of the Messiah, Hamilton, the Rev. Peregrine Wroth, D.D., rector, on Monday, May 10th, the Church Congress was reviewed by some of the Baltimore clergy who attended it.

The Rev. Canon Arrowsmith spoke on the subject of Loyal Churchmanship, as presented by the Rev. Frank Nelson, D.D., rector of Christ Church, Cincinnati, Ohio, and the Rev. Granville M. Williams, S.S.J.E., of Boston. The Rev. Roy E. De Priest, assistant minister of Grace and St. Peter's Church, Baltimore, spoke on the New Psychology and Its Relations to Religious Beliefs, as presented by the Rev. Angus Dun, D.D., assistant professor of Psychology at the Episcopal Theological School, Cambridge, Mass. The Rev. Archibald Mitchell, associate rector of the Church of the Messiah, reviewed the subject Standards of Success within the Church, as taken up in the papers of Bishop Cook and the Rev. William Way, D.D. The Rev. Arthur B. Kinsolving, D.D., rector of Old St. Paul's, summarized the entire Congress, laying particular stress upon the exceptionally clear and forceful papers of Dr. Dun, Dr. Barry, and the Rev. Elmore McKey.

**CORNELL SCHOOL AND RURAL
WORK CONFERENCE**

ITHACA, N. Y.—The Cornell School for Town and Country Ministers will be in session from July 12th to July 24th at Ithaca. This school is one especially recommended by the Division on Rural Work of the Departments of Missions and of Social Service of the National Council.

Meeting concurrently with the Cornell School, and sharing in the educational opportunities offered by the school, the Church Regional Conference offers a supplementary program designed to apply the results of studies to our own specific Church rural problems.

At the opening meeting Bishop Fiske will give an address of welcome. Later in the program Bishop Coley addresses the Cornell School and Church Conference Group as a whole.

The Rev. Mr. Brown and the Rev. Mr. Gilbert, both rural workers in the Church, will explain methods and results in their own work. The Rev. C. R. Allison, superintendent of Wyoming Co. Missions, W. N. Y., will discuss County Missions, Associate Missions, and Social Service in Town and Country. The Rev. C. W. Twing, missionary in the Pines, N. J., will lead the conference on Tracts, Service Books, and Sunday School Lessons, while Work Among the Isolated will be presented by the Rev. A. A. Hughes, national secretary for the Church League of the Isolated.

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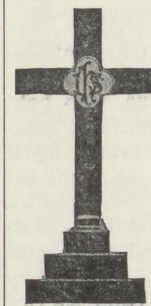
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The Ven. H. W. Foreman, Archdeacon of Central New York, is Church Conference leader, and the Rev. William J. Vincent of Adams, N. Y., in charge of registration.

BALTIMORE PARISH HOUSE TORN DOWN

BALTIMORE, MD.—The old parish house of Grace and St. Peter's Church, Baltimore, is in process of being torn down, and the building of the new parish house will begin at once. It is hoped to have the new building ready for occupancy by November 1st. The cost of the new building, \$85,000, has been fully subscribed.

DELAWARE RECTOR LEAVES DIOCESE

SMYRNA, DELA.—The Rev. Thomas Getz Hill, for the past fourteen years rector of St. Peter's Church, Smyrna, has accepted a call to become rector of Grace Church, Chanute, Kansas.

As a citizen and Churchman Mr. Hill has been a prominent figure in Delaware life. He was a leader in every civic movement. In this city in which he served as rector, he was one of the organizers of the chamber of commerce, leader of the band, and scoutmaster. His parish has had a steady growth under his care. He was twice sent to the General Convention from Delaware and has represented the Church in various commissions. He was organizer of the Department of Religious Education of the Diocese and president of the Teacher Training Institute. He is dean of the Peninsula Summer School, of which he was one of the founders. Having declined other calls from time to time his leaving will be regretted throughout the diocese. He will enter upon his new duties about the middle of the summer.

CAROLINA CHURCH SCHOOL CONVENTION

COLUMBIA, S. C.—The third annual convention of the young people of the Diocese of Upper South Carolina was held in the beautiful new parish house of Trinity Church, Columbia, on Saturday, April 24th. Some 250 were present the night before at a banquet at which Bishop Finlay was toastmaster, and the Rev. Malcolm S. Taylor spoke on The Romance of Missions. After the banquet the Rev. Wm. Johnson conducted a preparation service for the Corporate Communion the next morning.

The Lenten Offering of the Church schools of the diocese was presented at the Corporate Communion on Saturday. It was an inspiring sight to see the representatives of the schools come forward with their offerings and their banners to make their presentation for forwarding the Kingdom of God. Bishop Finlay spoke of the significance of this army of God in his talk at the service.

After a bountiful lunch in the parish house the young people gathered in Satterlee Hall for a short afternoon session. Here various methods employed in raising the Lenten offering were explained. Announcements were made in regard to the summer camps: Camp Capers, the camp for younger boys at See-Off, Valle Crucis, Sewanee, and Camp Finney. Mrs. Beverley Sloan introduced a group of charming girls in costume representing various phases of the life in Latin America.

GROUND BROKEN FOR BROOKLYN HOSPITAL

BROOKLYN, N. Y.—On Friday, May 14th, Bishop Stires broke ground for the new St. John's Hospital and St. John's Chapel of the Church Charity Foundation. The actual breaking of the ground was at exactly the location of the high altar in the completed chapel. Many of the clergy of the diocese and a large number of the members of the Women's Board were present.

As stated in THE LIVING CHURCH some weeks ago, the chapel and the power plant will be constructed first; and the erection of the hospital proper will proceed as gifts are received for the construction of its various units.

BISHOP GRAY CONDUCTS MISSION

CHICAGO, ILL.—The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, conducted a very successful preaching mission at St. Bartholomew's, Chicago, during the week of May 2d to 9th inclusive. The mission was very well attended and the congregations grew in size each evening. On the last Sunday evening of the mission the choir of men and boys of the Church of the Redeemer, Hyde Park, joined with St. Bartholomew's choir in rendering Solemn Evensong, with procession. The Rev. J. H. Hopkins, D.D., rector of the Church of the Redeemer, was celebrant and Bishop Gray was the preacher. The thank offering at this service was presented to the missionary.

A TEXAS MISSION

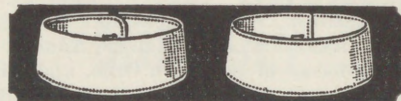
ABILENE, TEXAS—The Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Tex., held a preaching mission in the Church of the Heavenly Rest, Abilene, in the Missionary District of North Texas, from April 18th through 28th. A careful program of preparation had been carried out and as this was Mr. De Ovies' second annual visit, the mission opened with an overflow congregation. Interest and enthusiasm continued to increase throughout until, in the latter stages of the mission, the church seating facilities were wholly inadequate, and extra accommodations had to be provided. The missionary's searching and hopeful sermons attracted the attention and admiration of the whole city. The children's mission in the afternoons drew large numbers. Invitations were extended in each room in the grade schools and the children came in groups. The parents of many of them came nights.

NASHOTAH COMMENCEMENT

NASHOTAH, WIS.—The annual Commencement of Nashotah House will be held on Wednesday, May 26th, and Thursday, May 27th. The preacher at the Solemn High Mass on Thursday will be the Rev. Frederick S. Fleming, rector of the Church of the Atonement, Chicago.

Commencement activities will begin with a celebration of the Holy Communion at 7:00 o'clock on Wednesday morning. Other events on Wednesday will be the trustee meeting at 2:00 P.M., the alumni meeting at 6:00 P.M., and the alumni banquet in the refectory at 7:00 P.M. On Thursday morning at 7:00 o'clock the alumni Corporate Communion will be held and the degrees will be conferred at the 10:30 Mass, followed by luncheon in the refectory.

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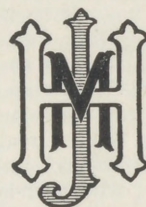
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SPRINGFIELD CHURCH CLUB MEETS

ALTON, ILL.—The Church Club of the Diocese of Springfield had its second annual dinner on the evening before the opening of the diocesan Convention at the Mineral Springs Hotel, Alton, Tuesday, May 11th. More than one hundred men of the diocese were present from almost all of the parishes and missions. The speakers of the evening were Mr. Lewis B. Franklin, the National Treasurer of the Church, the Rev. George H. Thomas, rector of St. Paul's Church, Chicago, and the Bishop.

The election of the officers for the new year resulted as follows:

President, Mr. Arch Bassett, of St. John's Church, Albion; Vice-presidents, Messrs. H. M. Andre, Trinity Church, Jacksonville; John Ibbotson, St. Paul's, Granite City; R. G. Chaney, St. Paul's, Alton; Wilmer Chance, St. John's, Centralia; Dr. A. R. Crathorne, University Chapel, Urbana. Secretary, Mr. Franklin H. Spencer, St. Paul's, Springfield. Treasurer, Mr. Pascal E. Hatch, Christ Church, Springfield.

BETHANY HOME, GLENDALE, OHIO, TO BUILD

GLENDALE, OHIO—An extended building program has been decided upon by the Sisterhood of the Transfiguration, in charge of Bethany Home, Glendale. The complete plans call for a group of buildings to include a dormitory for girls and one for boys, together with a convent and a large chapel. Plans for the various structures have been drawn by Stanley Matthews, architect. The buildings will be of a Spanish Mission type and will greatly enlarge the scope of the institution.

Construction will be started at once on the new dormitory for girls. It will be the first step in the program and it will double the capacity of the institution in taking care of girls. The structure will be two stories high and will be built of hollow tile and stucco to carry out the Spanish Mission style. The improvement is estimated to cost \$75,000, of which over \$50,000 has been raised by associates of the sisterhood.

The Rev. Mother Eva Mary, head of the sisterhood, and Sister Beatrice Mary are expected home soon from a trip to the Holy Land. The confidence of the community in the work is evidenced by the fact that the Home is supported, as far as current expenses are concerned, by the Cincinnati Community Chest.

G. T. S. COMMENCEMENT

NEW YORK, N. Y.—Tuesday, May 25th, will be alumni day at the General Theological Seminary, its feature being an address by the Rev. Floyd W. Tomkins, Jr., on Cross Currents in the Tide of Christian Unity. The complete program for the week follows:

Monday, May 24: Evensong and Baccalaureate Sermon by the Very Rev. Howard Chandler Robbins, dean of the Cathedral of St. John the Divine.

Tuesday, May 25: Alumni Day. Celebration of the Holy Communion in memoriam of departed alumni and former students. Report of necrologist. Business meeting of associate alumni in Sherred Hall. Alumni luncheon in the refectory. Reading of alumni essay in Sherred Hall. Meeting of the Board of Trustees in Sherred Hall. Faculty reception to the trustees, the alumni, students, and friends in the gymnasium.

Wednesday, May 26: Commencement Day. Celebration of Holy Communion. Commencement Exercises. Address by the Rev. Murray Augustus Bartlett, D.D., president of Hobart College. Senior class luncheon in Hoffman Hall (Admission by card).

CONNECTICUT CHILDREN PRESENT OFFERING

HARTFORD, CONN.—The annual presentation service of the Church school missionary offering was held in Christ Church Cathedral, Saturday, May 8th. Representatives were present from many of the parishes of the diocese, and the Cathedral was full of children. There were some 300 in the choir, and the different colors of the robes made a brilliant sight. The sermon was preached by the Rev. Samuel Sutcliffe, rector of St. Mark's Church, New Britain. To date the total amount of the offering is \$17,364, the greatest amount ever given by the Church schools of the diocese. This will be further increased when the final returns are in.

BETHLEHEM SCHOOL CANCELLED

DENVER, COLO.—Owing to the proximity of the School of the Prophets at Washington, and because of the inability to assemble a faculty, the School of the Prophets at Bethlehem, Pa., has been cancelled, according to announcement by the Rt. Rev. Irving P. Johnson, Bishop of Colorado. The Schools at Albany, Evergreen, Sewanee, and Washington, will be held as announced.

COMMENCEMENT AT SEABURY

FARIBAULT, MINN.—Tuesday, May 18th will be Commencement Day at Seabury Divinity School, and will be preceded by an alumni banquet at seven o'clock Monday evening. The annual meeting of the Alumni Association will be held at nine o'clock on Tuesday, followed by the service of Ordination and Holy Communion. The commencement exercises in the afternoon and the faculty reception in the evening will complete the festivities.

NEW BOOK BY DR. BELL

ANNANDALE, N. Y.—St. Stephen's College announces that the Morehouse Publishing Company of Milwaukee, Wis., has issued a book by Dr. Bernard Iddings Bell, president of the college, entitled *Post-modernism*. Dr. Bell's contacts with professors and students in colleges and universities have led him to believe that neither fundamentalism nor modernism appeals to scientifically trained minds. He has attempted to indicate a possible presentation of Christianity to those whose thought and attitude is really modern. Copies may be obtained from the publishers or from booksellers. The price is \$1.50 in cloth and \$1.00 in paper.

WHY MUST Christ die? If indeed there was entire willingness on the part of Jesus to make sacrifice, why must His blood be shed? . . . Thus the snare presents itself to our meditation, a snare braided from the tangled threads of the doubts of our heart. . . . The Atonement could not remain pending in the world of thought, but must come out in full reality in the world of fact. . . . Only by this reality does the atonement pass from the real of possibility into the realm of truth.—*Abraham Kuyper*.

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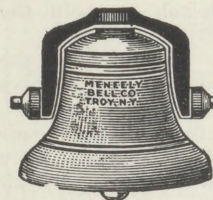
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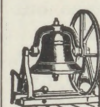
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*"May they rest in peace, and may
light perpetual shine upon them."*

THOMAS W. MARTIN, PRIEST

BROOKLYN, N. Y.—The Rev. Thomas W. Martin, a retired priest of the Diocese of Long Island, died at his Brooklyn residence on May 10th.

Mr. Martin was rector emeritus of Trinity Parish, Hewlett, L. I., and had, owing to the infirmities of age, lived in great retirement for a long period. He was about eighty-five years of age.

The burial office was said at Trinity, Hewlett, on Ascension afternoon, the rector, the Rev. Arthur W. Bumpus, officiating with several of the diocesan clergy.

Mr. Martin was a widower with one son, who lives in the West.

JULIET LA MAR GRANT

SALT LAKE CITY, UTAH—On Saturday, May 1st, there passed to eternal rest, Juliet La Mar Grant, wife of the Rev. Lawrence H. Grant, priest-in-charge of White Rocks, Utah. Mrs. Grant had not enjoyed good health during the winter, and the strain of mission work, in which she assisted her husband, along with the care of three small children, proved too much and almost without warning she passed away.

The funeral was held on Wednesday, May 5th. On Tuesday, the Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, the Ven. Archdeacon Bulkley, and the Rev. A. E. Butcher, rector of St. Paul's, Salt Lake City, journeyed the 235 miles from Salt Lake City, by auto, in readiness for the funeral services.

On Wednesday morning at eight-thirty, the children from the Indian school marched in procession to view the body and the services in church began at nine o'clock. A requiem Mass was celebrated by the Rev. A. E. Butcher, the Bishop pronouncing the Absolution, and also the Absolution of the Dead.

The opening part of the Burial Office was said by the archdeacon and the lesson read by the Rev. W. J. Howes, deacon-in-charge of Randlett. The Rev. M. M. Fryer, rector of Roosevelt, was in the chancel.

Interment was at Randlett in the Church cemetery, the service at the grave being taken by the Bishop and the Rev. A. E. Butcher. People from all the towns and villages of the Uintah Basin were present. Mrs. Grant was beloved by all who knew her, the Indians of the reservation and the white residents loved her dearly and the sympathy of all goes out to Fr. Grant in his sad bereavement.

Mrs. Grant leaves to mourn her loss, a son by a former marriage, a brother, and uncle, her three small children, the eldest not yet three years old, and her husband.

MARIE CLAY LLOYD

LOS ANGELES, CALIF.—Mrs. Marie Clay Lloyd, widow of the Rev. Dr. Thomas Lloyd, of Los Angeles, Calif., died in the Good Samaritan Hospital, Los Angeles, in the early morning of April 28th. A week earlier, filled with health of mind and body, while coming from the house of a neighbor she stepped on a roller-skate, falling heavily and sustaining severe injuries to her spine and hip. Receiving all

the physical aid possible, she was unable to recover from the shock.

A dauntless Christian soul, valiant in the fight for righteousness, devoted to the Blessed Lord and His dear Mother, her death was a complete victory, and, asking that the Lord she loved so well and served so faithfully over a long life would take her to Himself (she would have been eighty-eight years old on the 4th of July) she peacefully and joyfully surrendered her beautiful soul to Him through whom it had been redeemed and saved. Marie Clay Lloyd was a noble product of faith in Christ and rigid adherence to the Catholic religion, withal most charitably disposed to those who believed in God in their own way and expressed their faith as she did not.

The funeral services on Friday, April 30th, were held in St. Paul's Pro-cathedral and were conducted by Bishop Stevens, assisted by the Rev. Benjamin Trego, Mrs. Lloyd's pastor. The grave services were taken by Dean Evans of Hollywood.

The four surviving children, three daughters and a son, of this sainted servant of God were present with her at her passing hence.

WILLIAM HERBERT NICOL

CORSICANA, TEXAS—On the eve of St. Mark's day, Mr. W. H. Nicol, a faithful and honored communicant of St. John's Church, Corsicana, was run down and instantly killed by an automobile at a street intersection.

Mr. Nicol, the son of an English clergyman, was a staunch Churchman. He was seventy-one years old and a pioneer in the Church in Corsicana. During his forty-eight years residence here he served the Church in many capacities—as vestryman, clerk, warden, and when necessary, as organist. He was a constant attendant at the early Communion on Sundays and holy days. Sustained by the Sacrament of the Church he loved, he entered into his eternal rest in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope.

The burial was from the parish church at three o'clock in the afternoon of April 26th. Earlier in the day a requiem Communion was celebrated with only members of the family present.

The wardens and vestrymen of St. John's Church served as the active pallbearers, and practically the whole parish attended the funeral, saddened by the tragic passing of this devout Churchman.

KEEPING BIRTHDAY OFFERING UP TO DATE

THE BIRTHDAY Thank Offering for the present triennium is to be used for building an addition to Hooker School, Mexico City.

Grace Church, Lawrence, Mass., presents this offering once a month. A model of Hooker School, as it is to be when the addition has been made possible, serves as a box to receive the offerings. The older girls in the church dressed twelve small dolls, one for each month. These dolls all stood outside the school gate in January. Each month one doll may enter the school yard if every member has given his or her birthday offering. The "Birthday Secretary" looks up all birthdays in the files. On the third Sunday in each month he gives the Birthday Thank Offering envelope to those whose offering is due.

On the fourth Sunday those who bring their offerings march up and place their

envelopes in the box. The secretary checks the list and sends postcards to any who have forgotten and follows that with a personal appeal if they forget again.

When not in use the Hooker School model is kept in the children's corner where adults as well as children are interested in watching the progress of the twelve dolls entering.

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NEWS IN BRIEF

COLORADO—Work has begun on the erection of a clergy-house on the grounds of St. Andrew's, Denver, to cost about \$20,000. For some years the clergy have been living in the home of a parishioner, as there was no residence connected with the church.—An old Church landmark is vanishing from Denver in the demolishing of the old deanery built by the late Dean Hart about 1881. That corner of Denver formerly contained the Cathedral, the Bishop's house, the deanery, and a boys' school. The Cathedral was burned down in 1903, and replaced by another in a different part of the city; the Bishop's house is gone and its site now occupied by a school; the boys' school was moved to another part of the city, later burned, and never rebuilt; and the old deanery has been the only surviving relic of what was once the center of the diocese.

CONNECTICUT—The cornerstone of a new rectory for the Church of St. James the Apostle, New Haven, was recently laid by Bishop Acheson, with appropriate ceremonies. This rectory will make the second unit for this parish in their new location. A parish house has already been built. The Rev. J. Frederick Sexton is rector.—St. James' Church, Hartford, has sold its present property, consisting of church and parish house, and will move in the near future into another part of the city. The encroachment of business has made the move necessary. In the new location the parish will serve a rapidly growing section of the city, and faces excellent prospects of further expansion. The Rev. Edmund C. Thomas is rector.

DELAWARE—Christ Church parish, Milford, the Rev. Guy L. Hill, rector, is building a new rectory and has plans for a parish house, the construction of which is to be started within the next few weeks. The rectory will be a very convenient and attractive home, ready for occupation about June 1st. The parish house will have a good sized stage with dressing rooms, a kitchen, the rector's study, and the main room, which will seat about two hundred and fifty. About half the necessary amount for financing the two enterprises has been raised through pledges, and satisfactory arrangements have been made for borrowing the rest. Every member of the parish is enthusiastic and working hard for the accomplishment of these plans.

FOND DU LAC—Grace Church, Sheboygan, Wis., the Rev. A. Parker Curtiss, rector, has been recently beautified by the laying of a floor of hexagon tile in shades of red and brown over the entire nave, to match the chancel done some years ago. The pews have been rearranged to provide a side aisle for processions. The rectory, a building erected seventy years ago, has been rebuilt at a cost of \$14,000. It is now a most beautiful and comfortable home. Two memorial windows and a new rood screen are being planned for, and designs for new choir stalls are being made.

HARRISBURG—St. Elizabeth's Mission, Elizabethtown, Pa., the Rev. Chas. E. Berghaus, vicar, is making plans for the erection of a church building. A lot has been acquired and completely paid for.—St. John's, Marietta, the Rev. Chas. E. Berghaus, rector, reports one of the most successful years in its history. The treasurer's report showed that all obligations had been discharged, with a balance in the treasury of \$574.74. The vestry voted to present the rector with an Easter bonus. The parish has decided to launch a drive for a parish house. At the parish meeting on Easter Monday \$800 was promised, as a beginning.—A section of the Woman's Auxiliary for the junior members of the parish has been organized in Christ Church, Coudersport, Pa.—Bishop Darlington has appointed the Rev. William T. Sherwood, rector of St. John's, Lancaster, as chairman of the Department of Publicity of the Diocese of Harrisburg.—The Woman's Guild of Trinity Church has been instrumental in having the old unattractive windows in the church and sacristy replaced with new opalescent glass. The new windows cost \$900.00, and greatly improved the appearance of the church.

LEXINGTON—The Rev. W. S. Blackshear, rector of St. John's Church, Versailles, Ky., has accepted the office of scout master for the Boy Scout Troop of Versailles, which is being fostered by the Woodford Post of the American Legion.—The Girls' Friendly Society of the Diocese of Lexington, as also of St. Paul's Church, Newport, Ky., has suffered a great loss in the death of Miss Nellie Amann, of Newport, Ky. For ten years she was the vice-president of the diocesan organization of the G. F. S.; and for fourteen years a devoted worker and associate of the branch of St. Paul's Church.—Because of a lack of funds, it will be impos-

sible, this summer, to have a social service worker at the Patterson Friendly Farm, near Beattyville, Ky., in this diocese.

LONG ISLAND—The spring meeting of the Priests' Fellowship of the Diocese of Long Island was held at the Church of the Redeemer, Brooklyn. The Rev. Paul B. Bull, C.R., delivered an address on The Social Aspects of the Gospel.

MICHIGAN—The Older Boys' Conference of the Diocese of Michigan will be held this year from June 20th to 27th, at Camp Frisbie, just north of Pontiac. This is an established part of a complete program of boy's work under the leadership of Mr. Irwin C. Johnson. It includes a series of intelligence and vocational tests under the direction of Mr. Alex Crockett of the Detroit Board of Education, and the shepherding of the boys in small groups by picked leaders from among the younger clergy of the diocese.

SOUTHERN OHIO—The Woman's Auxiliary of the Columbus Convocation held their annual meeting May 6th in St. Philip's Church, Circleville, about 125 women being present. Mrs. F. Schafer of Marietta presided and the addresses were made by Miss Elizabeth Matthews, and Miss Mary E. Johnston of Glendale. The opening service was conducted by the Rev. David McDonald, the former rector of the parish.—Christ Church, Xenia, the Rev. Carl O. Nybladh, deacon-in-charge, has definitely decided on his new parish house. Building operations have already commenced. It is to cost \$10,000.

TENNESSEE—Bishop and Mrs. Thomas F. Gailor closed the episcopal residence which is located next to the Cathedral in the see city of Memphis, on May 1st, and have gone to their summer home at Sewanee.

WEST MISSOURI—A farewell banquet was tendered the Rev. Anthony G. Van Elden, who resigned recently as rector of St. Philip's Church, Joplin, Mo., at which more than 200 communicants and friends were present. Addresses were made in appreciation of his services to the community; and a purse of several hundred dollars in gold was given him. Services at St. Philip's for the present are being conducted by the Rev. George B. Norton, D.D., a non-parochial clergyman temporarily residing at Carthage, Mo.—St. Augustine's, the congregation of colored people in Kansas City, Mo., celebrated recently the completion of payment for the site for a new church building. The new enterprise was started two and a half years ago, a lot at 23rd Street and The Paseo being contracted for, at a price of \$5,000. One thousand dollars remained, this spring, to be paid. The sum of \$1400 was raised, the excess over lot needs going into the building fund. St. Augustine's has occupied a church building at Eleventh Street and Troost Avenue for forty-three years—adequate until recently. In the five years of the rectorship of the Rev. M. E. Spatches, eighty-one persons have been added to the communicant list; which now, since confirmation of six, Easter week, numbers 171. The majority of the additions have been young people.

WESTERN NEW YORK—The Rt. Rev. Walter Overs, D.D., retired Bishop of Liberia, was the speaker at a special meeting of the Men's Club of Christ Church, Rochester, on Tuesday, May 4th. Bishop Overs told many interesting stories of his experiences while attending to his duties.—The Bishop of the Diocese has announced that Mr. Eversley Stuart Ferris, son of the Bishop Coadjutor of Western New York, will be ordered deacon in Christ Church on Trinity Sunday, May 30th. The service will be in charge of the Rt. Rev. David L. Ferris, D.D.—St. Peter's parish, Westfield, the Rev. J. Godfrey Wilson, rector, was the recipient recently of a full set of tubular chimes played from the keyboard of the organ. Five new stops were added to the organ at the same time. These chimes were given as a memorial to Dr. C. E. Welch by his son, Mr. William Welch and were recently dedicated at a special service by the rector.—The Church of the Advent, Kenmore, the Rev. John Short, rector, has received several memorials recently. A sterling silver bread box has been given to the parish in memory of James E. Lodge; a chalice and paten in memory of Newell C. and Annie E. Smith; a red burse and veil in memory of W. T. Owen; a purple burse and veil and a holder for the alms bason. All these memorials were blessed and dedicated by the rector at a special service.—St. Luke's Church, Brockport, gave a special musical for the benefit of the Mission of the Incarnation, Spencerport, at the rectory of that parish on April 29th. Artists from the Rochester Philharmonic Orchestra and the Eastman School of Music were on the program as well as the Rev. H. P. Veazie, rector of St. Luke's and formerly presenter at the Cathedral of St. John the Divine, New York.

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