

The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, MAY 29, 1926

No. 5

WERE I A PARSEE

Were I a Parsee I would run
To pay glad homage to the Sun,
Making obeisance, bowing low,
At dawn, at noon, at evening glow.

Were I a Parsee I would praise
Those shining darts the Sun displays
To wound the dawn and slay the night,
Or pierce a darkling day with light.

Were I a Parsee I would greet
The fiery Sun, the god of heat,
When living things—man, beast, and plant—
For mantling warmth are suppliant.

Were I a Parsee I would claim
That perfect form and motion came
When that red orb, with flames enrobed,
This royal pageantry englobed.

Were I a Parsee I would be
Believer in this trinity—
The Light, the Heat, the Orb, yet one
Effulgent, healing, beauteous Sun.

Were I a Parsee, this were god,
But I a parched and trampled clod
Ground by the foot of Fate, to be
Dissolved into nonentity.

Were I a Parsee—but I'm not!
Mine is the Christian name and lot—
In Father, Son, and Spirit's grace
I, Life and Love and Light embrace.

Trinity Sunday, 1926.

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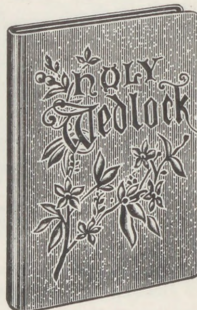
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BISHOP JOHNSON SAYS

IF JACK DEMPSEY receives half a million a year for skill in handling his fists; if Charlie Chaplin receives a quarter of a million for skill in manipulating his face; if Paderewski receives \$100,000 a year for skill in playing a piano; if President Coolidge receives \$75,000 a year for skill in running the State; if the Surgeon General of the United States receives \$15,000 a year for skill in treating the sick, and if the Chief Justice receives \$12,000 for skill in dealing with the morals of the nation and the Chaplain General receives \$4,000 for skill in spiritual leadership, we get something of an estimate of values as expressed in the world's standard of values, which is money.

If a Christian lady spends ten thousand a year on dress and one thousand in charity you get another cross section of values.

If a Christian gentleman spends one hundred dollars a week at the club and puts one dollar in the plate on Sunday, here, too, is a cash register of values.—The Witness.

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EDITORIALS & COMMENTS

Sects and Sections

THERE are in Christendom (not speaking invidiously) many sects. And almost every sect has sections in itself. The problem of the sections of the sects is probably more acute now than ever before, since the outbreak of the present Fundamentalist-Modernist controversy outside our ranks. In conference between groups from different bodies, there is always lurking the question of what section of any body is represented by the conferees. Rome and the East and the Protestants naturally wish to be reassured as to whether they are dealing with the Anglican Communion as such, or only with a small section, the extreme right wing, perhaps, of Anglicanism. Likewise in the other direction: we may find much encouragement from great Roman Churchmen such as Mercier, Duchesne, Portal, and Batiffol, but we must take into account the highly dubious question of how much of Roman Catholicism these represent, for it may be only an extremely small section with peculiar views. And with what sections of the Protestant Churches are we dealing when we confer on the questions of faith and order which separate us?

The notion will keep coming up, that the vertical lines of cleavage between the Churches as now organized are less in question than the horizontal line of cleavage that cuts right across all the Churches—the line which divides them into Fundamentalists or Conservatives on the one side and Modernists or Liberals or Experimentalists on the other. And the question is suggested whether, perhaps, all the conservatives can unite in one camp, and all the experimentalists in the other.

The experimentalists can offer a sort of unity, the unity of the experimental, truth-seeking spirit, in faith and order and life and work. They do not offer an ethical unity on the basis of Christian morals independent of beliefs: moral principles are just as subject to the experimental spirit, we know now, as are dogmas; the Christian ethic does not maintain its unity without Christian dogmatics. But a general mutual sympathy in the aims and efforts of all earnest thinkers, investigators, and workers, a mutual tolerance and even coöperation in experiment, may be a highly valuable form of unity, such as is actually seen (in a measure, allowing for professional and professional jealousies) in the comradeship and collectivism

of critical scholarship. Experimentalism does not require corporate unity.

Such an experimentalist unity is already well on its way. Radical experimentalism needs no Church unity at all: it finds a thorough congregationalism or independency most satisfactory; and while it might not suffer in a united Christendom any more than it does in a divided one, unless a reunited Church should become overbearing in prohibition of free investigation, it does not particularly want ecclesiastical reunion.

THE pressure for reunion comes rather from the other side. The appeal to our Lord's will and prayer for the unity of His members, to the inherent unity of the Church as the one Body of Christ, to the evil of mutual excommunication, and to the good, devoutly to be wished, of complete restoration of communion between all divisions—communion especially in the sacramental Body and Blood of Christ—these appeals, and perhaps even the appeal to the economic need of organized unity in Christianity, all rest upon convictions of the permanent validity of "what Christ did long ago," the validity of the Church's claim to be a living organism for the preservation and propagation of truth and a way of life divinely revealed and communicated. The corporate reunion of the Church is a vital concern to the Catholic-minded in all the fragments of Christendom. And there is every sign that the reunion movement will continue to be more their affair than the affair of the experimentalists.

Does this mean that the experimentalists will stay out, or wreck the whole scheme, or beguile the reunion movement in the direction of a lopping-off of ancient dogmas, repudiation of classical statements of belief, reunion by reduction of the rule of faith to an infinitesimally small common factor on which all fragments may agree?

We think not. For the fact is that the experimentalists live and flourish in the same Churches as the conservatives; that is present experience. The condition is not altogether sweet and lovely, but it is a possible situation, and probably better than an increase of schism.

But those who look for the final array in two groups mutually opposed, the conservatives and the radicals, by whatever terms these may be called, over-

look the very real cross currents that exist among both.

Take the Catholic in the Anglican communion. Are his sympathies in the warfare that today is dividing Protestantism, with Fundamentalists or with Modernists? The only answer is that they are divided between the two. With the Fundamentalist he holds tenaciously to the fundamentals of the "faith once delivered." But with the Modernist he is tremendously interested in the thought of the day, in science, in philosophy, in so stating the Christian faith that it does not seem to run counter to whatever may, on a different plane, be established as the result of human research or human logic. The Anglican Catholic sees that there is no necessary antagonism between faith and science, and he seems sometimes to be the only one in Christendom who can see the reconciliation between them. If the Christian world should seem to divide between Fundamentalists and Modernists, the Catholic would be wholly left out. He is too closely in sympathy with both of them to be willing to ally himself with either against the other. And with the exception of individualists, who will be found everywhere, Catholics and Modernists in our own Church find it not only possible but congenial to live together in unity. The real thinkers of each group are increasingly sympathetic with those of the other.

NOTWITHSTANDING this increasing sympathy, the reunion of Christendom must be along Catholic lines. Revealed truth could not be repealed. It must live, grow, evolve, develop changes of proportion and emphasis, as any continuous life does. No section of Christendom may lightly drop or ignore its official standards. When, for instance, we take the first step in removing the Thirty-nine Articles from the Prayer Book, we are but focussing attention on the Creeds of united Christendom. We are inviting the Christian world to agree on essentials. We do not ask them to repudiate the thought of the Reformation era, upon which so many of their standards are based. We ask rather that they will correlate that thought with the richer thought of all the Christian ages. But even in the Reformation standards there is a remarkable body of Catholic truth; a surprisingly large consensus on Christian doctrine and practice. The sound heart of all characteristic features of Christianity in its many-branching manifestations is our goal of inquiry. That is why prolonged and patient conference is better than "economic" concordats. That is why, also, we propose to the Christian world a unity based upon the ancient standards rather than upon any possible attempt to establish coördination between the voluminous series of philosophical propositions on all conceivable subjects such as are the formularies of three or four centuries ago or less.

THE work of reunion will be done by the instrumentality of those who are loyal to their own standards. Reunion of the rebellious of all religions is scarcely a serious prospect; "anti" is not likely to be a successful rallying-cry for the army of the Lord. And the minimizers, the critics, the incredulous, will not be the effectual leaders. We must neither repel these latter, nor overrate them. We are probably in danger of doing both, according to our respective whims. If Dr. Orchard is not to be taken as representative of Congregationalism in general, nor Sir Henry Lunn of Methodism, is it not true that, in a sense, we are depending on a certain minimizing tendency in the Roman Church, for any hope of reunion with it? We must not depend too much on that minimizing—it would not be fair, and it would be fruitless if the only Roman Catholics who would consider reunion were a little group of

minimizers; that has occurred again and again, and to no avail so far. The same is true of the more hopeful minorities among the various Protestant groups. None the less, we do need the minimizers and the minorities.

And if we need the minimizers, we think they need us. You cannot have a bit of satisfaction as a minimizer unless you have something to minimize. A critic pines away if he has nothing to criticize. The incredulous becomes atrophied if he has nothing to be incredulous about. They will get along probably as well in a Christendom reunited on a Catholic basis as they do at present; because a reunited Christendom will have learned the lesson of the causes of schism, and will not be too tyrannous over any sane experimentalism.

It has frequently been remarked that this little Anglican Communion offers the world a precious example—itsself the result of a certain experimentalism—of the union in the same Church, in the same religion in that Church to a degree, of greatly divergent convictions on faith and practice. When our spiritual energy runs low, the confusions and disagreements of Anglicans seem hopeless. But when our religious life is going most strongly, we are most united, disagreements notwithstanding. And day in and day out, in sterile times and in great revivals, we manage generally to keep together. Our enemies, and particularly those who have gone out from us, delight in speaking of the Anglican fold as a house of confusion. To us, rather, it is a house of unity in diversity. Not perfect, not ideal; too little unity, sometimes, and too much bitterness in diversity; too much individualism, too much self-will. But with it all, a far deeper unity than Christians of other names can appreciate. After all, the "unity" of Rome once possessed all England and then lost it all. Romans, therefore, are the last who can afford to cast stones upon an Anglican policy that preserves some real measure of unity, after the Roman policy had forfeited everything.

So, in a real sense, notwithstanding imperfections, the Anglican Churches have discovered the secret of unity. If we can manage it, on our small scale, the Church Universal can. We are absolutely convinced that if once the corporate reunion should have taken place, we should have very little temptation to break apart again in open schism. The unity-feeling might then sometimes run very low, though at other times it would rise to magnificent climaxes; all the while, we feel confident, the union would hold.

POLITICAL parties and elections are subjects that are tabu to THE LIVING CHURCH. When, therefore, we express wonder and regret at the failure of Senator Pepper in last week's primary, we are thinking of the man rather than of measures that

he may or may not have supported. For though one will agree or disagree with his point of view on any subject, Senator Pepper is the sort of man that one would like to see retained permanently in the Senate or elsewhere in the government. Too few men of his calibre are willing to devote their time and their abilities to public life, and Mr. Pepper's defeat adds a new discouragement to those who seek to bring out the best men as candidates for office.

Democracy is strangely helpless in securing the material that would best insure its own success. Its failure to recognize its own best product, its apathy toward consecrated ability, its preference for the commonplace, are factors that seriously limit its own progress.

The two factors upon which we must count to lift

democracy out of this low estate are religion and education, such as, in combination, will elevate the popular ideal. It is a long, hard fight for these to win against the factors that tend to pull down, in every phase of our body politic.

THERE were a couple of significant sentences in the syndicated story of home life under the Soviet régime by Leon Trotzky that was printed in many American daily papers a few days ago: "The institution of civil marriage was already a heavy blow to the traditional consecrated family which lived a great deal for appearances *The blow to the power of the Church also was a blow to the family.*"

The Church and Home Life

A truer thing could not be said, nor could the result of tearing down the Church be more aptly stated. The sacredness of family life rests on religious sanctions. When the Church goes, all religious sanctions are undermined, and the family goes. To strike at one is to strike at the other.

And yet in America, where only a minority of the people are actually enrolled as professed Christians, we have countless numbers who wish the Christian family preserved while yet paying no allegiance to the religious institutions that alone can protect the family. The output of the divorce courts is the obvious answer to these. Hasty marriages performed by civil magistrates lead unerringly to those courts. Homes in which no family altar has been erected, in which husbands and wives live selfish lives of pleasure seeking, prayerless, religionless, godless, must run their short courses of unconsecrated family life, and then come to an end. The hateful, sordid story told to the judge may differ in different cases, but the substance is the same: a marriage, a home, in which God was left out, has banished love and true happiness as well. To oust Almighty God was to aim at the family the same sort of blow that has been so effectual in Soviet Russia. And what government in that distressed country has succeeded in doing on a national scale is done with equal success by godless husbands and wives in America.

Would we protect our families and our homes? We can do it only by stimulating a real personal religion in the family, and by protecting and building up the Christian Church.

Trotzky speaks as a true philosopher: "The blow to the power of the Church was a blow to the family."

ACKNOWLEDGMENTS

NEAR EAST RELIEF

J. E. K., Hartford, Conn. \$ 10.00

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SIC ITER AD ASTRA

It is a lovely place, this tranquil spot,
 Where we lay down to rest our quiet dead,
 And pray that in their dreaming they may not
 Forget the trees once loved, flowers overhead,
 And rocky cliffs, untouched, whose trailing vines
 Will stray across the graves of those who sleep.

The mausoleums, richly carved, with lines
 Fit for the temple of a god, we keep
 As sacred shrines, but lovelier far to me
 Is this slim marble cross, where ivy fair
 Clings to the out-stretched arms, and tenderly
 Forbears to hide the legend written there:
Sic iter ad astra—let Virgil scan—
 Yes, "This way to the stars," Thou Son of Man.

LUCILLE WOOD FERGUSON.

MEETING OF THE NATIONAL COUNCIL

RACINE, WIS., May 24, 1926.

IN accordance with the vote of the National Council at its meeting January 20th, the spring meeting was held at Taylor Hall, Racine, May 14th and 15th. This is the Center for Devotion and Conference, established by the Council in February, 1924. Mrs. George Biller, at one time a secretary of the Woman's Auxiliary, is in charge. All the members of the Council and the Departments were accommodated in Taylor Hall, having their meals together, worshipping in the chapel of Racine College, and altogether the meeting proved a most successful and helpful one. It was regretted that only fourteen of the members were able to attend. The conventions of the Dioceses of New York and Delaware, and other diocesan meetings, prevented a number of the members from being present. Still, every province was represented. The departments met on May 13th, and the Council on May 14th and 15th.

The meeting ended with a Church Club banquet in Milwaukee, given in honor of the members of the National Council. Bishop Murray, Bishop Reese of Georgia, Lady Surma Khanim of Assyria, Bishop Rowe, and Mr. Franklin were the speakers.

The Presiding Bishop, in his opening address, stated that he had been able to visit twenty different dioceses; one provincial synod, that of New York and New Jersey; had attended the consecration of three Bishops—Bishops Mitchell and Creighton for missionary districts, and Bishop Dallas for the Diocese of New Hampshire. He wished to place on record his thanks to the members of the various departments at the Church Missions House, and especially to Mr. Franklin, for the way in which they had carried on the work during his illness.

The Department of Christian Social Service announced with great regret the resignation of the Rev. Alfred Newbery as an assistant secretary.

The Department also announced with great regret the resignation of the Rev. F. D. Goodwin as secretary for Rural Work.

These resignations were accepted with expression on the part of the Council of its deep appreciation of the work which these men had done, and its best wishes for their success in their future work.

The Department also requested the Council to approve the creation of the office of secretary of Industrial Relations, which request was approved.

The Department of Religious Education brought in a most interesting plan for the formation of an Adult Division to include all those from eighteen years and up, or entrance into college. The Council approved the formation of this new division.

Mr. Samuel Thorne, of New York, was appointed an additional member of the Department of Missions, which appointment was approved by the Council.

The following minute on Mrs. F. R. Graves, wife of the Bishop of Shanghai, was adopted by rising vote:

"RESOLVED: That the National Council has learned with sorrow of the death of Mrs. Frederick R. Graves. For forty-five years she gave herself to the service of God in China. Her intimate knowledge of China's needs, her clear thinking, her ability to plan and then to achieve have resulted in the establishment and successful development of numerous agencies for the benefit, especially of Chinese women. Her faith and love overcame difficulties and awoke faith and love in those with whom and for whom she worked so joyfully for the spread of the Kingdom of God. She was indeed a living expression of the Christian Gospel. For her life of service the Church thanks God.

"To Bishop Graves and his children the Department of Missions sends the assurance of its deep and affectionate sympathy. It rejoices with them in the inspiring memory of a life lived for the glory of God and the welfare of His children."

A most interesting plan for protecting our mission properties against fire was reported by the treasurer. This has been worked out by Mr. Tompkins, the assistant treasurer, in consultation with insurance companies and is in the nature of a blanket policy. Further details of this will be given later. Suffice it to say at this time that the Council cordially approved the plan and suggested that its advantages be made known to the Church.

Mrs. Leonard J. Christler having resigned as a General United Thank Offering field worker, which resignation was accepted, Miss Edna Beardsley was appointed in her place, at the request of the Woman's Auxiliary.

A committee of the Council had been studying the by-laws with the idea of bringing them up to date and making them

conform more nearly to the needs of the Council at the present time. This committee reported and recommended various changes, all of which were adopted. Chief among these changes is a provision to have the departments organized at the first meeting after January 1st following the General Convention, and a change in the membership of the departments, and eliminating the meeting provided for in July.

Greetings were received from the Provincial Conference of Young People assembled at Milwaukee, welcoming the National Council to the province, and assuring the Council of the loyalty of the young people. The Council made reply to this greeting.

Bishop Rowe, of Alaska, was present, and in a most interesting address outlined the conditions in the various stations of our Church in that missionary district.

Mr. John R. Voris, an associate general secretary of the Near East Relief, addressed the Council.

The National Council confirmed the appointment by the Presiding Bishop of the following as additional members of the Advisory Committee on Europe and the Near East, which is to be known hereafter as the Committee on Ecclesiastical Relations: Bishops Perry, Francis, Stearly, Penick, Mr. W. R. Castle, Mr. George Zabriskie. The present members of the Committee are Bishops Reese (Georgia) and Stires, the Rev. Dr. Stewart, Mr. Wm. J. Tully, the Hon. Burton Mansfield, and the Rev. Dr. Emhardt (secretary).

At the conclusion of the meeting a unanimous vote of thanks was given to Mrs. Biller and all others who provided so satisfactorily for the comfort and convenience of the Council and its departments at this meeting.

The Council voted to advance the October meeting, which ordinarily would be held October 13th and 14th, to October 6th and 7th, the departments meeting the 5th of October, this meeting to be held in New York.

The Council gave long and careful consideration to the report of the committee appointed at its February meeting to recommend further steps to be taken in connection with the rebuilding of the Church's work in Japan. A line of procedure was finally worked out and the president and executive secretaries were authorized to arrange for all necessary details. When this has been done, full information will be given to the Church.

MEETING OF THE DEPARTMENT OF MISSIONS

MEETING in Racine, the Department of Missions was inevitably deprived of the presence and counsel of most of its additional members. The surroundings and admirable arrangements, however, made possible concentration upon the work in hand, and much was accomplished for the welfare of the Church's mission.

In the domestic field the following women workers were appointed to fill vacancies: Eastern Oregon, Miss Charlotte L. Brown; South Dakota, Miss Myra C. Sturgis; Western North Carolina, Miss Frances L. Drinker. Arrangements were also made to continue the long and self-sacrificing service of Deaconess Carter among the Indians of Pyramid Lake, Nev., and for the extension of the employment of Mrs. Simpson-Atmore at the Helen Dunlap School, Winslow, Ark.

From the Elizabeth Fowler Fund, given especially for the purpose, provision was made for the education of young minor children coming under the regulations of the fund.

Much time was given to consideration of the immediate needs and the future of St. Michael's Indian Mission, Wind River, Wyo. The Department worked out an arrangement which was finally accepted by the National Council.

Three important matters were dealt with in the Latin American Division. Aid was provided for the committee, of which Bishop Hulse is chairman, for the production of a service book in Spanish, based upon the Book of Common Prayer. It will be specially useful in the interval that must elapse between the present and the time when a new translation of the revised Prayer Book can be issued. It will be permanently useful in opening work in new stations.

Bishop Carson submitted plans for the new Holy Trinity Church, Port au Prince. These were approved. The Bishop was authorized to proceed with construction up to the amount in hand, \$25,000. General approval was also given to Bishop Carson's plan to secure the assistance of the members of a sisterhood in the work among women and girls.

Two appointments to fill vacancies were made in Porto Rico: Miss Hildreth Cronshey to begin work next autumn as a teacher, and Miss Minnie Leary to fill a vacancy of long standing as aide to Bishop Colmore in his administrative work.

The Department also recommended and the National Council approved the purchase of property now used for St. Catherine's Training School. This has been made possible by the sale of other property and recent gifts of certain Church people who visited Porto Rico during the winter.

Vacancies at St. John's-in-the-Wilderness, Allakaket, and St. Mark's School, Nenana, Alaska, were filled by the appointment of Miss Helen K. Lambert and Miss Adelaide E. Smith.

Action taken in the Foreign Division was chiefly for the purpose of filling vacancies caused by the retirement of members of the staff for health or other reasons. The Rev. John Kuhns, an American clergyman now serving in England, goes to Liberia.

Philippine vacancies were filled by the appointment of Mr. Bayard Stewart as superintendent of St. Luke's Hospital, Manila, Mr. J. H. Roblin to teach in the Boys' School, Sagada, the Rev. B. H. Harvey for evangelistic work, and Miss Doris Glazebrook for Easter School, Baguio.

To North Tokyo there go Mrs. Iola Clifford for the Training School at Sendai, and Miss M. P. Russell for St. Luke's Hospital, Tokyo.

Vacancies in the educational work in Shanghai and Hankow were filled by the appointment of Miss Frances Markley and Miss Sophia Igo. The Rev. Claude L. Pickens fills a vacancy in evangelistic work, and Miss Regina Lustgarten received regular appointment after two years of employment in the field, both in Hankow.

Provision was made for the training in this country for future service of three young women volunteers.

Through the generous gifts of friends, the Department was enabled to authorize the sinking of an artesian well to provide a proper water supply for an important station in Zangzok, China.

The Department learned with much interest of the decision of the committee controlling the use of the funds placed at the disposal of China through the cancellation by the United States of further obligation to make payments on account of the Boxer indemnity, in allocating \$5,000 gold a year for three years to Boone Library School for the training of Chinese librarians.

Miss Mary E. Wood, with the approval of the Department, comes to the United States on a brief visit this summer to attend the semi-annual meeting of the American Library Association. She will be the only representative of China.

Action was taken providing for the continuation of the Department's relation to the Home Missions Council and the Foreign Missions Conference.

A POSTULANT'S PRAYER

Help me, O Lord, to live and aid
My brother man in life,
Make me strong and unafraid
Of sinful storm and strife;

That I might take Thy holy Word,
And help to realms above
Thy children who have never heard
The story of Thy love;

That unto those in darkness
I might take Thy holy light,
Teaching that death is morning,
Not eternal night.

In the Harvest help me rise
That I become a reaper
Help, O Lord, me realize
I am my brother's keeper.

ROBERT JAMES CLARKE.

PART OF the broadcasting from the Cathedral radio station in Wyoming is a religious question box. Any perplexed persons who listen in are invited to send religious questions and their answers are duly broadcast.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been reading of late several books of personal recollections, for the production of which there seems a never-ending demand in England. The formula for all is nearly identical: one might say, indeed, that there is a fixed rite with a changing "proper." And the books themselves are written for much the same public. We get the benefit of all this by a kind of backwash, though the American reader is seldom considered in the writing, except to afford horrible examples. (Now and then, of course, a book is specially prepared for the American market.)

One of these books is *Memories and Hopes*, by the Rev. the Hon. Edward Lyttleton, D.D., sometime headmaster of Eton. Dr. Lyttleton is a member of a justly famous family; and his story covers the periods of life at home, at a private school, at Eton and Cambridge, his travels, his return to the task of a school-master at Wellington and at Eton, and his retirement to a country parish, with comments upon cricket, educational philosophy, and friendship.

The chief impression of the earlier school chapters is of wonder that English boys of the upper classes learned anything at all! And the author makes it clear that this is not the prejudice of an American reader. Things have improved in the last half-century; but it is a fair question whether the average of scholarship in an ordinary high school is not higher than at Eton. Much emphasis on Latin and Greek grammar never gave anyone appreciation of classic literature, that is certain! (See page 131.)

Sidney Dark tells a tale of Charles Marson, to whom, with other clergy, the provost of Eton (then Dr. Warre) bewailed that Eton boys chose the army rather than Holy Orders now, when the Church of England so much needed gentlemen as priests. Marson said: "I entirely disagree with the Rev. Provost. What the Church of England wants are not gentlemen but inspired cads, like the apostles. And seeing how many battles have been lost on the playing-fields of Eton, to me it is a matter of congratulation that the modern Eton man prefers the army of the King to the army of the Lord."

(A cad, be it remembered, is, according to Dr. Lyttleton, "a young man in England who has never been to one of the accredited public schools.")

I remember a well-known baronet of the crudest type, who said to me, on a transatlantic liner: "My boys have all gone to Heton and the 'Ouse; you can't beat that, surely."

Dr. Lyttleton's most interesting contributions are in the last part of the book, where he writes *de omnibus rebus et caeteris*. One paragraph I quote, as illuminating a venture of faith not commonly known:

"There is an institution right in the heart of London, called the Confraternity of the Divine Love and the Order of St. Elizabeth. The latter is an order of sisters which bears witness to the nearness of God, not only by the spiritual power with which it is endowed, but by its basis of entire poverty. No individual may own any money whatever. None is invested, and the sisters never beg. Yet it is true that in the country and in London ten small houses are maintained, including a delightful little colony of children; seventy-five people are supported. They live in faith, knowing to what they have been called. Increasing numbers every year are willing to cast in their lot with them. So far, although they have never known more than a year's maintenance in hand, they have weathered all storms and their work greatly expands. It can only be described as bringing baptized members of the Church to a sense of their blessedness. It is not only a reminder of responsibilities and a restoration of disordered characters, but also the bringing to human souls the Life of the risen Christ, which has been theirs from the beginning, but ignored."

ANOTHER interesting volume, which I have already quoted, is *Mainly About Other People*, by the talented editor of the *Church Times*, who, before his elevation to that office, was an actor, a playwright, and a journalist who touched the newspaper world at many points. One thing brought out in this book is the extraordinary difference between English and American humor. Mr. Dark quotes alleged jests and droll repartee, with

a fine appreciation and perfectly evident good faith, but in which we can find no faint flicker of the funny.

The author's favorite black beasts are much in evidence: prohibition is anathema, Puritanism is the all-pervading curse of American life, and "American" is used almost always with a rather pronounced significance of depreciation. It is amusing to see how these three bugaboos appear on the slightest provocation. Speaking of one American newspaper man, whom he happens to like, he says of him that "He has none of the qualities that the films, Wild West fiction, and the Savoy Hotel, have taught us to regard as American. He is tall, thin, fair, always well-groomed, reticent, self-contained, unassertive and extremely sensitive." Fancy taking one's ideas of the whole American people from those sources! Mr. Sinclair Lewis is, for Mr. Dark, the court of highest appeal as to American things and what he knows not is not knowledge!

His comments on Paris and the Peace Conference are interesting, though one notes how the unfailing wrath at America comes out in his descriptions of Mr. Wilson. I quote two suggestive passages at the end; one where Stewart Headlam shocked a Church Congress by saying, "The one thing necessary to make England a truly Christian country is the Continental Sunday." The other is a bit of self-revelation on the part of Pavlowa, the Russian dancer:

"We Russians are very happy in sadness. Here in England people come to me on a cold, rainy day, and they say, 'O, I am so sad today because it is rainy and cold.' But I am never so gay and happy as when the rain is beating on the windows and the sky is covered with clouds. I am gayer than if the sun were shining. All Slavs are like that. You say that life as it is described by the great Russian novelists is nothing but tragedy and sorrow and disappointment. They interpret life as the Russian people feel it. But for all that the Russian people dance. We have few illusions about life. We see the clouds and feel the beating rain. But the conditions that would make you English gloomy and sad are regarded by us as inevitable, and we can accept them not only with resignation but even with joy. We are very happy even in our sadness."

HERE IS another set of school boy "howlers," from a Western high school:

Mark Twain was a pirate on the Mississippi River. He is deserving of an inch in the Hall of Fame.

There were a few seats right on the stage reserved for the most distinguished people.

Chlorine has a great infinitive for hydrogen.

Increase in temperature causes emotion and by this emotion gases and solids are more soluble in a liquid.

Water is needed in the diet to keep us moist on the inside.

As a man Daniel Webster had an excellent mastery of the English language. So large was his vocabulary that he wrote a dictionary which is now used universally.

It (Sir Roger de Coverley Papers) showed us the love Sir Roger had for all mankind even down to the old house dog.

Aphrodite was an unarmed statue of a beautiful and noble woman of unknown origin.

One day a raven came and all it would say was "never no more."

Annie Ridd was a stronger developed character than was Lorna Doone because she made better use of her hands and legs by working or cooking.

The Pilgrim was a man who wandered about in search of his religion.

The dress of the Saxons consisted of a short tunic, a long cloak, stockings, and scandals.

MISSIONARY AND MILLIONAIRE

ONCE upon a time there was an Englishman who wanted to be a missionary. He was trained in theology and medicine, and he went to India, but to his disappointment was obliged by ill health to return home. He devoted himself to business and to many public activities and interests. He acquired an appreciable fortune. He has now created a foundation which is to administer this fortune on behalf of causes which have long been dear to him, chiefly Church unity and international peace. This is Sir Henry Lunn of London. "I have always held," he says, "that the head of a large business is entitled to a reasonable remuneration for his work, and that he is a trustee for all the rest."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE HOLY TRINITY

May 30: *Trinity Sunday*

GRACE, LOVE, AND FELLOWSHIP

READ 2 Corinthians 13.

THE doctrine of the Trinity, which appears to be the point at which Christianity becomes most speculative and theoretical, and at which Christian thinking loses contact with the known and experienced, was, at its inception, only the attempt to summarize and conserve men's vital experience of God. Here, certainly, men felt first, and reasoned afterward. They slowly and with evident reluctance adopted the term Trinity. Taking the words of St. Paul's "Grace" as our guide, we come to see how the term was phrased at all. Men had known Jesus Christ, and experienced in Him the divine presence and help which they called Grace. They could no longer think of God apart from Jesus. He was the divine in history. Again they experienced the companionship of the Spirit, realized as a personal presence and power. In the Spirit they had fellowship with the divine. Any attempt, therefore, to express a concept of God must be incomplete, unless it included the experience of God in Jesus, and in the Spirit.

May 31

GOD REVEALED IN JESUS CHRIST AND THE HOLY SPIRIT

READ 1 St. Peter 1-12.

ONE thing is abundantly clear in the pages of the New Testament, and that is that the Person of Jesus Christ is essential to the revelation which He gives of God. It is not merely that God reveals Himself THROUGH Jesus Christ, but that He is part of the revelation. One can never start with what Jesus shows of God, and then leave Jesus out. The same is true of the Holy Spirit. He leads us into the knowledge of God, but He is part of the knowledge which He gives. In other words the personal natures of Christ and the Spirit are inseparable from the revelation of God which they give. God is the Father, He is also the personality of Christ and the Spirit.

June 1

I IN THEE AND THOU IN ME

READ St. John 17:18-26.

THE doctrine of the Trinity is, we have said, the attempt to express the truth that the term God must include the personal values of Jesus Christ and the Spirit. It is often objected that this doctrine of the three-fold personality of God makes nonsense of the idea of personality. Does it? Look at life as we know it. That life we believe on grounds, not only of religion, but of philosophy and science to be one. Within this one life you and I exist. We have our "separate self"; I am I, and you are you, and yet we are part of a common life. Our unity is as significant as our separateness. We are persons within the personal life of God. But for the fact that God had created us as personal beings within His personal life, we could have no knowledge of God at all. We know God only as sharing His being. The idea of God as uncommunicated life is an abstraction. The doctrine of the Trinity with its thought that God eternally communicates His life to Son and Spirit is truer to our experience of God than Unitarianism. Unitarianism seizes upon the element of individualism in human personality; Trinitarianism asserts that personality does not mean individualism when applied to God; it connotes inclusiveness.

June 2

PRACTICAL ASPECTS

READ I Corinthians 1:1-9.

WE have been led afield into the consideration of some of the intellectual aspects of the doctrine of the Trinity. In the New Testament these are left aside, and the whole emphasis falls upon the redemptive, life-giving work of the Son

of God and the Holy Spirit. There are probably few among present-day Christians who are concerned to follow the history of the doctrine of the Trinity, or the processes of its intellectual justification, but they do feel, as the men of the New Testament felt, the living power of Christ and the Spirit. They cannot accept a conception of God apart from their vital experience of either. These words of Bishop Gore are worth remembering. "In the mutual relationship of divine persons we can understand how God in His eternal being is love; and we can understand further why, when He calls men unto fellowship with Himself, it is always in society and not as individuals: it is as a family, or a nation or a Church; in any case it is a fellowship of some sort. Because God is eternal fellowship and eternal love, loneliness and selfishness can never express Him."

June 3

THE LOVE OF THE TRINITY

READ I St. John 4:7-21.

NOTICE in the Epistles and Gospels of the Communion service that the theme of the Sundays following Trinity Sunday is Love. The Prayer Book, like Scriptures itself, makes a practical application of the truth of the nature of God. God is Love. That is the basis of our confidence. The Incarnation of Jesus Christ begins in a movement of divine love. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world." It makes a vast difference whether Christ simply brings the message of God's love, or whether He comes as God incarnate revealing God's nature of love in a troubled world. If Jesus Christ is God, the second Person of the Blessed Trinity, then God's love is beyond question. God is what Jesus is. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

June 4

THE PLACE OF LOVE IN LIFE

READ St. Luke 16:19-31.

GOD revealed in the Trinity is a God revealed as Love. The Son is incarnate to carry out God's loving purpose of man's redemption; the Spirit is given that He may lead us into fellowship with God and with each other. To accept the nature of God as love is to accept the drastic demands of that belief upon our own lives. "This commandment we have from Him—that he who loveth God love His brother also." Belief is never separable from action. This is recognized in the Epistles and Gospels of the Trinity season when love, the significance of which is first seen as we grasp the nature of God, is applied to a variety of human relationships. Again it appears that the doctrine of the Holy Trinity, which has been so often regarded as the most theoretical of Christian doctrines, is in its consequences the most severely practical.

June 5

THE ETERNAL LOVE OF GOD

READ St. John 17:13-26.

THOU lovest Me before the foundation of the world." "Take the thought of God as love. If He is love, there must be something on which to expend His love. What or whom did He love, then, before the creation of the world? Was His love infinitely expended upon Himself? We cannot but feel that such a thought is shocking to our best instincts—a monstrous selfishness is the only picture the language suggests. But if, on the other hand, there are different Persons in the Godhead, then one divine Person may lavish the infinite wealth of His love upon another divine Person who is infinitely worthy to receive and return it, and we have a picture of God as perfect love, love in Himself, as of the very essence of His being, and apart from any relations with a created world."—*Bishop Fiske.*

Recent Books of Timely Interest

NESTORIUS' DEFENSE IN ENGLISH

BY THE REV. FRANK GAVIN, TH.D.

IN the year 1889 there was copied, in haste and by stealth, a manuscript entitled *Te'gurta Heracleidis* in the possession of the Nestorian Patriarch at Kudshanis or Kotchanes. It was done for the American Presbyterian missionaries at Ourmiah, and from their MS copy other copies were obtained, one each for Strasburg, England, and America. The famous orientalist, Paul Bedjan, realized the unique character of the find. He obtained access to the copies of the MS, and supplied himself with a fresh copy from the original, on the basis of which he published the Syriac text in 1910. The same year appeared F. Nau's translation into French of the text. Two years before Bethune-Baker had put forth his *Nestorius and his Teaching* (Cambridge, 1908), largely developed through his study of one of the transcriptions of the copy of the Patriarch's MS. The romance of it all is this: the text represents an early (probably 540) translation of Nestorius' own vindication of himself, written between his condemnation at Ephesus (431) and the sessions of Chalcedon (451).

For the first time the text is now available in English.* Satisfactory as it is really to know what a man says for himself, instead of taking his opponent's word for it, it is still more satisfactory to recover a lost document contemporary with such profoundly important occurrences in the Church's life as the Councils. It has a curious and quaint title, which is a literal rendering of the Syriac. Why "bazaar?" Why "Heracleides?" The Greek word *pragmateia* meant both an "essay," "study," "monograph," and a "shop" or "business." In later Hebrew as well as in Syriac the latter meaning predominated. "Heracleides" was used as a *nom de plume* of the arch-heretic, Nestorius, to elude condemnation of his case in advance by the mere association with his name. How sensitive he was to the cause of truth and how aware of his own evil reputation is manifested by his noble words on p. 378 of this text.

"It is certain," write the editors, "that he (i.e. Nestorius) did not wish to teach what is known as 'Nestorianism' When accused of 'Nestorianism' . . . he indignantly repudiated any such views. The intention of his doctrine is clearly summed up in the heading inserted by the Syriac translator to the fifty-fourth section of the first part of *The Bazaar*: 'Concerning this: that God the Word became incarnate and there were not two sons but one by the union'" (p. xxxiii). That there was a campaign of misrepresentation against him is certain. That the traditional opposition between Antioch and Alexandria would prevent a fair hearing for either view when the other was in the ascendancy, is a commonplace. But it has always been difficult to make out exactly what Nestorius *did* stand for. *The Bazaar* was his own attempt to explain himself to his own generation—but it failed of its purpose.

Some writers would have us regard Nestorius as a much maligned person whose intentions and words were both beyond reproach. Of these Bethune-Baker, in England, and Nau in Germany, are representatives. Others would impugn both motives and acts, such as Pesch. Our editors steer a middle course. Their endeavor is to present the data, with such clues to its understanding as would allow each student to make up his own mind. His motives were really above reproach. His thinking was not heretical in intention, but he suffered from the consistency of a too rigorous loyalty to a too narrow logic. The editors say on St. Cyril: "As has happened so often in the history of thought, the inconsistency of a thinker great enough to recognize truth at the cost of his system won for his thought a place in posterity far above that of the barren coherence of his rival" (p. xxxv).

This work is extraordinarily valuable. The translation from

* *Nestorius: The Bazaar of Heracleides. Newly translated from the Syriac and edited with an Introduction, Notes, and Appendices.* By G. R. Driver, M.A., and Leonard Hodgson, M.A., Fellows of Magdalen College, Oxford, Clarendon Press, Oxford, 1925, pp. xxxv-425, £1.1.0 net.

the Syriac has been done with painstaking care, with meticulous attention to fine points, and with a scrupulous endeavor to utilize every available means for "checking up" (cf. pp. xii-xvi; Appendices I and II). The present professor of Apologetics at the General had already contributed a valuable but brief study to the understanding of Nestorius, which is here reprinted as Appendix IV (The Metaphysic of Nestorius). The Clarendon Press has made a beautiful book, in binding, paper, print, and pagination. Nestorius' *Bazaar* has long needed to be translated and edited. It has now been done, and done excellently well.

FAITH HEALING

OUR PHYSICAL HERITAGE IN CHRIST. By the Rev. Kenneth Mackenzie. Reviewed by the Rev. Eliot White, (Published by F. H. Revell Company. Second edition.) \$1.50.

This volume is the fruit of deep personal experience of the author, of the healing powers available for the believer in the nearness of spiritual help for body as well as soul. Exceptionally accurate and intimate acquaintance with the Bible gives the author apt quotations to endorse his statements at every turn of his argument and exposition.

A review of the work of Christian "healing missions" and their organizers is followed by a critique of "alien voices," and an account of the revival of interest within the Churches of England and America, in Spiritual Healing, as, for example, under such leaders as Mr. James Moore Hickson in his worldwide ministrations, and the Rev. Dr. Elwood Worcester, in Boston.

The next chapter, on Healing Problems and Perplexities courageously, and, for some readers, doubtless too near to dogmatically, deals in detail with the many queries and obscurities that beset the honest inquirer. The position of the sane believer in the reality of divine healing of both body and spirit in our modern days is well stated in the paragraph (page 135): "And so, I believe our God is calling us. On the one hand to rid ourselves of the thoughtless and irreverent way we treat our bodies, by flying to all sorts of nostrums regardless of what may be His plan for us; on the other, of stubbornly holding to a position in which the vital force of faith is lacking, and only a determined opposition to any human help occupies its operative realm."

The chapter, Our Blood Brother, persuasively and with vivid illustration tells the ceremony among African natives of the blood-covenant, which indissolubly unites any two men who enter it in the most solemn and binding obligation for life, and reasons from this custom to fuller comprehension of the higher blood-covenant between Jesus and His loyal disciple. "As our Blood Brother, we come to see Him in the light of New Testament teaching, united to us and we with Him in the indissoluble bonds of God's love." How then can we fail to find faith that in such an intimately united fellowship we are not only permitted but tenderly urged to seek through Him the richest blessings of healing for all infirmities and deficiencies?

The final chapter, called Apologia, is a modest, frank, and genuinely helpful account of the author's personal experience in availing himself in deep need, of the Good Physician's ministry throughout his life, and is sure to bring quickening of faith and hope to readers in similar need, who may almost have despaired of relief for their own distress. To them the writer of this book will show himself a faithful pointer-out of a divinely prepared path to a happier future in both physical and spiritual renewal.

THE THIRTY-NINE ARTICLES?

THE NEW YORK *Times* printed recently a letter signed by W. J. G. to this effect:

"I see, on reading the morning paper, that the Episcopal House of Bishops has dropped the Thirty-Nine Articles. For the same reason that a shoemaker's family never have shoes, I, as a clergyman's son, would like to know what the Thirty-Nine Articles are."

The editor of the *Times* was kind enough to inform him that the Articles are printed in the last pages of the Book of Common Prayer.

DOCTRINAL

THE RELIGION OF YESTERDAY AND TOMORROW. By Kirsopp Lake, D.D., professor of Early Christian History in Harvard University. Boston: Houghton Mifflin Company. \$2.00.

Everything that Dr. Lake does is stimulating and provocative, to say the least. One may not dispute his knowledge of facts or his extraordinary gift of penetrating insight. When the results of both are combined and presented in the charming and lucid style of which he is a master, the result is such a book as this. The contents of this book falls into two sections, Yesterday, and Tomorrow, which are about equal as to size. One of the important contributions toward clarifying our minds is the three-fold distinction of Christian types which Dr. Lake has made: the Fundamentalist, Institutional, and the Experimentalist. The division is a real help to thinking. Every one is clear that the ordinary antithesis of the categories Fundamentalist and Modernist is of little practical use. Dr. Lake gives us a clue to a truer alignment.

Two things may be said by way of comment and criticism. Are these three categories mutually exclusive? The trouble with the clear thinker is often that he imposes a clarity upon that which is outside him, which is rather subjective than objective. Is the Catholic (one form of "Institutionalist") no longer an Experimentalist? Even so attractive a set of in-scriptive names as this must be used with rather more caution than the author's words seem to imply. But our chief graven against the book concerns a fundamental difference of outlook rather than nomenclature. People who try to think things through usually fall into two classes: the mental type which can not see the wood for the trees, and the type that can not see the trees for the wood. As one reads Dr. Lake's charming English and finds himself so under its spell, he is yet conscious of an uneasy suspicion that the course of Christian history is regarded as a series of episodes, each independent, qualitatively different, and unrelated save in the way in which a series of flower pots on a shelf may be related to each other. It might be charged that the author fails to see an underlying continuity and identity beneath the stream of change and difference. To our mind, this vitiates the force of his chief contention in the book. It is a good and stimulating thing to have such a group of essays as this. It is a wholesome challenge to the sloppiness of much of our thinking about religion. As usual, we feel constrained to acknowledge a debt to such stimulating antagonists as the author of *The Religion of Yesterday and Tomorrow*.

THE DOCTRINE OF THE PERSON OF CHRIST. By Sidney Cave, M.A., D.D., president of Cheshunt College, Cambridge. New York: Charles Scribner's Sons. \$1.75.

This is one of a considerable and serviceable series of Studies in Theology, designed for lay as well as clerical readers. It must be said, however, that very few laymen would be able to read Dr. Cave's treatise without being confused.

It is chiefly an historical survey of Christological developments from New Testament days until the present time. It reveals a scholarly mind, but also a standpoint that precludes discernment of the bearing of ancient orthodox thought and of the Chalcedonian settlement. This standpoint is German, Protestant, and to some degree Liberal. Scant attention is paid to scholastic Christology and none at all to orthodox Anglican writers, who did contribute to a better theology of Christ than he seems to recognize. His bibliographical data are decidedly of an anti-traditional type.

He underrates St. Athanasius' life-long recognition of our Lord's real and full manhood; and, while rightly correcting one misapprehension as to the position of Apollinaris, makes him out to be much more modern than he really was. His treatment of the Nestorian conflict is highly misleading. In common with many moderns, he persists in treating certain phrases of St. Cyril of Alexandria as proving his essentially Monophysite view, disregarding that writer's careful explanations and his acceptance and defense of the Form of Union with its express recognition of two natures; and ignores the evidence of the division of our Lord's Person into which Theodore of Mopsuestia was led by his incautious mode of emphasis upon the manhood. His estimate of Nestorius is not borne out by Nestorius' treatise, now available in English. And it is misleading to say that St. Augustine wholly rejected the patristic doctrine of subordination. Other failures in interpreting ancient controversies might be mentioned. Moreover, he perpetuates recent criticism of Chalcedon as failing to solve the problem of Christ's Person, as if such solution was even attempted. That council was set to guard the leading truths concerning Christ that had been handed on from the apostolic age—or, as certain recent writers put it, to define the data that raise the

problem. That the council should use current terms was of course inevitable; but when its decision is read *as a whole* its meaning is still clear—that Christ is truly God; that He is truly man; that He is one; and that His oneness does not obliterate the difference in Him between Godhead and Manhood. No modern substitute for this summary of who and what Christ was has gained acceptance except in limited circles, and for short periods of time.

He says, "Whether we see in Christ the God-filled man, or the incarnate Son of God, it matters not so much, if we have found in Him the perfect Revealer of God and the sufficient Saviour of men." In reply, it is only necessary to say that unless the two are *both* accepted, serious results ensue. For example, it is sheer idolatry to *worship* a "God-filled man," if He is not also the eternal Son of God. F. J. H.

THE NON-RATIONAL CHARACTER OF FAITH. By the Rev. E. E. Thomas, M.A., D.Litt. New York: Longmans, Green and Co. \$2.25.

As the title implies, the writer calls in question the right of reason to sit in judgment on religion, or to be in any decisive sense its criterion. Philosophy and religion deal with two different worlds. "The world as built up by philosophic speculation does not contain anything in the nature of ultimate values, it is through and through contingent and relative, and in no way can it give satisfaction to man's desire for the abiding presence of God and the eternal stability of his own soul."

If anything we might criticize the apparent dualism of the work—with the resulting disparagement of the true worth of reason, and an undervaluing of the sacramental principle. Apart from these defects, the problem is ably and adequately dealt with. Often we are reminded of Otto's *Idea of the Holy*. God is not merely the sum of Beauty, Truth, and Goodness—these categories are all relative to the things of time—and the soul of man can rest in nothing short of that which is abiding and deathless, the Everlasting God. W. H. D.

MODERNISM AS A WORKING FAITH. By W. Maurice Pryke, BD. New York: D. Appleton and Co.

There is much that is winning and attractive about this book. The plea for reality in the pulpit and the Church school, the right to the freest inquiry and examination of the grounds of belief, and the harm wrought by uncritical use of the Old Testament in teaching religion to the young—these will be readily granted by all. In fact, the writer is setting up a man of straw in going out of his way to insist upon them. And if Modernism stands only for the "unification of thought," "a synthesis between the essential truth of [our] religion and the essential truth of Modernity," surely we are all Modernists, Anglo-Catholics included.

The positive side of the work is the weakest. The full acceptance of the principle of historical criticism need not carry with it the attenuated Gospel of the German critics. The integral and organic relation of the different parts of the Faith, as summed up in the Creed, is a question demanding more adequate consideration than the author has given it. The arbitrary distinction between the historic Jesus and the eternal Christ is more than dubious. And the "working faith" of Modernism remains an *x*. W. H. D.

The English Church Always Catholic is a pamphlet (Foreword by Father Vernon, published by the Society of SS. Peter and Paul, London, 6d.) showing clearly the fact that Anglo-Catholic principles do not date from 1833. The reader is introduced to the teaching and practice of Archbishop Laud, Bishop Andrews, Jeremy Taylor, Bishop Ken, and Bishop Wilson, covering without break the period from Charles I to the middle of the Eighteenth Century. There might be added William Jones of Kayland and others down to John Keble.

Reservation of the Sacrament. On May 11th the S.P.C.K., published an important document entitled *Reservation*, Report of a Conference held at Farnham Castle on October 24th to 27th, 1925. 5s. net. The following scholars took part in the conference, and their contributions to the debate are contained in the volume: The Bishops of Winchester, Chelmsford, Chichester, Gloucester, Oxford, Manchester, and Truro; Bishop Gore and Bishop Talbot; Professor Goudge; Drs. Parsons, Darwell Stone, Streeter, and Tait; Canons Quick and Guy Rogers; the Rev. E. G. Selwyn and Mr. F. C. Eeles. Wide-spread attention will be attracted to the report by reason of the gravity of the subject and the eminent names of the speakers.

POLITICAL AND ECONOMIC

THE USAGES OF THE AMERICAN CONSTITUTION. By Herbert W. Horwill. New York: Oxford University Press.

The average American speaks of his "written constitution" in contradistinction to England's, which he unwittingly calls an "unwritten" one, giving the impression that the one is embodied in a written instrument, and the other in usages, customs, and traditions. Both the American and British Constitutions are written instruments, although the former consists of a single, compact document with amendments (now nineteen in number) whereas the British consists of statutes of Parliament and the rules derived from the mass of custom, tradition, or judge-made maxims known as the common law. In both countries, however, there are certain customs, practices, maxims, or precepts which are not enforced by the courts, but which are nevertheless established by usage.

It may startle the average reader to be told that usage plays a large part in the constitutional procedure of this country, but such is the case. In this highly significant contribution we have a thoughtful, dispassionate study of those usages which have grown up and become established. Among those he describes, Mr. Horwill considers the election of the President; "accidental" Presidents; the Cabinet; appointment and removal; the power of the purse; the resident Congressman; public sessions of Congress. It is to be regretted that Mr. Horwill did not give his trained attention to the development of what is technically known as the police power.

This suggestive and illuminating volume deserves to be classified with Lord Bryce's monumental work, of a portion of which it is a much needed elaboration. The subject, as is pointed out in the preface, "although full of interest to English and American readers alike, occupies only a few pages of *The American Commonwealth*. It is, indeed, singular that American research, which during recent years seems to have peered into almost every nook and cranny of the edifice of American government, has so largely ignored the part played by usage in the actual working of the Constitution." Perhaps, as Mr. Horwill says, the explanation of such an oversight is that the importance of this subject "is less likely to be recognized by an American than by an Englishman, in whose mental background the constitutional significance of usage is naturally prominent."

A GRAMMAR OF POLITICS. By Harold J. Laski. New Haven, Conn.: Yale University Press. \$6.00.

A new political philosophy is necessary to a new world, and this is what Laski has given us in this monumental volume. If, as he declares, the large aims we have in view are not dissimilar to those of the classical writers of the last century, both the material at our command and the scale upon which we live are vaster than at any previous time. His 672 pages represent a truly great contribution to careful thinking concerning the basis of political institutions and for the practical reconstruction of the present social order. In fact Mr. Laski is easily at his best in his discussion of proposals for the reorganization of local government, for the improvement of legislation not only in the matter of content but in the matter of procedure, for the selection, training, and promotion of public officials. For he is something more than a theorist, although amply qualified to be classified as such. He is a constructive political reformer, using that much abused term in its truest and highest sense.

Whoever is interested in the development of what have come to be called "the new politics" will find in this volume of "reformist political literature" a mine of information and suggestion, yes, and inspiration. Mr. Laski is anxious to make the average citizen feel his responsibility for establishing such a state as will best serve mankind. The state, he insists, must become an organization to enable the mass of men to realize social good on the largest possible scale. The study of modern politics, he asserts, cannot avoid becoming an inquiry into the dynamics of peace. It is vital to the structure of political philosophy that man should be not merely a creature of impulse, but also the possessor of reason. He pleads for a certain minimum of training to fit the citizen whose education is the heart of the modern state, for the discharge of their citizenship.

This great volume is the crown to Mr. Laski's efforts begun in 1915 and sums up the work and arguments begun and continued in his three earlier volumes.

In his book *The Genesis of the Constitution of the United States of America* Breckinridge Long (who was Assistant Secretary of State under President Wilson) describes in detail the Pilgrim Covenant of 1620, the New England Articles of Confederation, sundry "Plans of Union" and various other documents which were drafted in the early days of the original

colonies. All of these were certainly the forerunners, or the genesis if you will, of that present instrument of government under which we live—the Federal Constitution. Likewise he studies its immediate predecessor—the Articles of Confederation under which the thirteen colonies were governed or sought to be governed from 1781-1789. It proved to be "a rope of sand" but it served a purpose. Mr. Long's volume is a substantial contribution to our early political history as a nation.

Another book of interest to the serious student in this field is *Our Federal Republic* by Harry Pratt Judson (President Emeritus of the Chicago University). He treats from a conservative view the conviction that the many amendments to the constitution, the growing power of Congress, and the attacks on the Supreme Court are rapidly destroying the equilibrium which the Constitution established between the national and state governments and between the various branches of the Federal government. He gives graphically and forcefully his grounds for his conviction. Among his most striking chapters are those on prohibition, on pension legislation, and on the federal control of education. In short Dr. Judson believes that "the time has come to realize that we have gone far enough in the direction of a centralized federal bureaucracy at Washington." Both are Macmillan books.

HISTORY OF ECONOMIC PROGRESS IN THE UNITED STATES. By W. W. Jennings (of the University of Kentucky). New York: Thomas Y. Crowell Co.

This is an elaborate work of 819 pages dealing with the growth of population, agriculture, manufacture, commerce, finance, and the whole trend of commercial policy, revealing a wealth of new material which even the casual reader of history and economics will find interesting and informing while to the student it opens a mine of hitherto scattered information. Of especial interest to the general reader are his chapters dealing with government intervention and control. He writes, largely from the point of view of those who believe and contend that the sources of power in rivers and tides should be controlled by the public for, as he declares, "in no other way can adequate development and the rights of the people be obtained" but the book, however, is not a propaganda one, but a serious attempt to formulate and develop the close interrelation between industrial and political movements.

SOME VALUABLE ECONOMIC WORKS

THOMAS NIXON CARVER, Professor of Political Economy at Harvard, has a well deserved reputation both as a writer and an economist. He displays both to admirable advantage in *The Present Economic Revolution in the United States* (Little, Brown & Co.). He takes an altogether favorable, not to say kindly view of the labor movement in United States and he maintains that the only economic revolution now under way is going on here. "It is a revolution," he says, "that is to wipe out the distinction between laborers and capitalists by making laborers their own capitalists and by compelling most capitalists to become laborers of one kind or another, because not many of them will be able to live on the returns from capital alone. This is something new in the history of the world." The labor movement in this country is so far in advance of any other country as to make comparisons impossible. Here labor organizations are using the solid ground of capital ownership and are actually lifting themselves into positions of well-being that amount to affluence in comparison with the conditions of European laborers. The labor movement here is passing into the stage where it is concerning itself with the higher strategy of labor, which takes account of the permanent economic forces and puts laborers in a position where these forces work for rather than against them. Instead of continuing to fight capital they are beginning to recognize its power and to use it as an implement for their own improvement. There are at least three kinds of evidence that indicate roughly the extent to which laborers are becoming their own capitalists: first, the rapid growth of savings deposits; second, the investment by laborers in the shares of corporations; third, the growth of labor banks.

What the dangers are to this new labor activity, what capitalism is and what it does, what the ideal of the industrial system is and what its weaknesses are, Professor Carver brings out. He explains what a "balanced system" is, and shows how it would tend to remove most of the possible dangers. He believes it would make most of our social legislation unnecessary.

In *Economic Liberalism* (The Abington Press) Jacob H. Hollander, who holds the chair of political economy at Johns Hopkins, appraises liberalism as "less a formal creed than a habit of mind," which "wins its gains by hard fighting and

holds what it wins by incessant vigilance." It wages its hardest struggle in economic and social matters in which "there is clearest agreement as to the desired end and a profoundest difference as to correct approach." He points out the fact also that "liberalism in its economic phase involves an extension of the principle of democracy from political to economic and social affairs." Among the typical exhibits of economic liberalism there are four that may be designated as "outstanding issues as to economic affairs before the people of the United States at the present time": the price level, taxation, trade unionism, and social reform, to each of which a chapter is devoted. These are the lectures which Dr. Hollander gave at the Bennett Foundation at Wesleyan. The future of economic liberalism in the United States lies in the correction of a political tradition and in the restraint of an immediate self interest by the pressure—a social consciousness.

Mark L. Requa, of California, was in charge of the Oil Division of the Fuel Administration during the War, and has a well deserved reputation as an engineer. This experience he brings to bear on *The Relation of Government to Industry* (Macmillan). "Paternalism in ancient as well as in modern times has not only worked no benefit to mankind, but has been positively detrimental even to the extent of destroying nations, and plunging peoples into misery and want. If the public at large can be made to realize the truth of this statement, the menace of paternalism, of government ownership and operation, of socialism, communism, and anarchy will have been banished for all time." "Government should no more attempt the performance of the tasks of industry than industry should attempt the tasks of government." Specific answers to specific everyday problems of economics can be tested in the light of his conclusions. The value of this is not in agreement or disagreement with him, but in the perspective gained.

Labor Attitudes and Problems (Prentice-Hall) is the joint production of W. E. Atkins and H. D. Lasswell. Its purpose is to present to those who already have a slight background a more intimate conception of the worker in society. This purpose is based on the assumption that every citizen of a democracy is called upon to bear his part in adapting our institutions to the bewildering changes of our social and industrial system.

GEORGE BRYAN, in *The Imperialism of John Marshall*, gives an illuminating discussion of a long forgotten decision of the great Chief Justice, in which he held that conquest, of itself, gives a title to the property of the conquered which the courts of the conqueror cannot deny. A fair conclusion of this doctrine is that there is a class of litigants, other than alien enemies, whose allegations of impaired rights and prayers for application of an appropriate remedy cannot be entertained in a court of justice. The American Indian was the object and the victim of the decision. It is gratifying that, just a century after the Marshall decision, the Supreme Court reversed its decision by handing down an opinion giving the rights of American Indians definite recognition and a status which one feels will be enduring; a confidence which is justified by the conviction that the predicate of the decision was justice and not expediency.

JURY DUTY is a highly important function which the citizen is called upon to perform. The tendency of the average so-called "good citizen" is to shirk it. Robert Stewart Sutcliffe does not believe he should, and in his book, *Impressions of an Average Juror*, he gives abundant reasons for his views. (New York, D. Appleton & Co.)

TWO SISTERS

LETTERS AND MEMORIES OF SUSAN AND ANNA BARTLETT WARNER.
By Olivia E. Phelps Stokes. New York: G. P. Putnam's Sons.

This is a charmingly written sketch of the sisters who lived on Constitution Island, opposite West Point, one of whom wrote two books that were extremely popular forty years ago, *The Wide, Wide World*, and *Queechy*. It is interesting to read that the sisters began their day's work, their writing, with a cup of tea at five or five-thirty, even on winter mornings, and wrote their books while the other members of the household slept. On Sunday afternoons in the summer, some of the cadets from West Point used to row over to the island to attend the Bible class taught by the sisters in turn out under the trees, or if it were stormy, in the chapel. There were always simple refreshments after the Bible lesson. And long after the cadets had graduated and gone their ways into the wide, wide world they kept in touch with them through letters. The sisters rest today in the Government Cemetery at West Point and the home they loved is now a part of the Reservation.

TWO ROMAN CATHOLIC BOOKS

DOES GILBERT CHESTERTON belong properly to a phase of one's youth? It would seem to the reviewer in trying his best to read G. K.'s latest* that this is not the Chesterton of *Heretics* and *Orthodoxy*. The book is a great *tour de force* in defense of certain fundamentals about which all Christians are convinced. But it is very hard going. The deft paradox of the earlier Chesterton seems to have become a creaking and groaning machine. The book is a gesture. It is a protest, clamorous and denunciatory. Protesting gestures and denunciations have their full place in a rigorous and manly defense of militant Christianity—yet as one reads, doubts pile themselves up about him. It is difficult to feel at ease and comfortable in the presence of such a defense of what we hold dear. The book itself fails to convince one whose heart is already given to most of the principles for which the author is contending.

There are many occasions when controversy and polemic create curious companionships. As one puts down the book too many questions remain. It is as if one became unconvinced of his convictions by reading too clever a defense of them.

Has the Christian world no debt to pay even to the misguided scientists? Does the finality of the Christian revelation preclude a steady adherence to truth, not only as it has been known but as it comes to be known? Does not the traditional understanding of Christianity demand corrective as it passes on from period to period in the course of its many centuries' life?

This book has put the reviewer into a quandary. Many of his friends, whose opinions he trusts, have found it inspiring and helpful. Some others share his own opinion, and might conceivably endorse what is now being written. Even the reviewer, with all his captiousness, is forced to admit the beauty of many a passage, the sincerity and the courage of the author—yet questions still flock upon him.

Sir Bertram Windle has written † us a kind of *Guide to the Oxford Movement*. According to the dominant Roman Catholic viewpoint, the Oxford Movement had as its only logical end the bringing over of its members into the Roman Church. Judged in the light of this aim it was not a particularly glorious achievement. The Oxford Movement has long been a standing puzzle to both Roman Catholics and the earlier type of Continental Protestants. Both seem to have agreed at least in one respect that they have endorsed this view of the Movement. Sir Bertram's guide book is in no sense a history. It is not even an interpretation. It is a compilation of biographical data on some of the men who belonged to the Movement, and throughout shows the point of view of its author. For example here is an excerpt, in which the skillful use of suggestion will speak for itself: "Gladstone . . . had been closely associated with the Movement . . . When the fateful Gorham judgment was made public, among those whom it was expected by many to affect was Gladstone.

"Gladstone stayed, to become prime minister of England, a post which, as a Catholic, he would have been very unlikely to have held. Manning turned his back on the archbishopric of Canterbury—if its idea had ever crossed his mind—and became a cardinal of the Holy Roman Church . . ." (pp. 61-62). It is not easy to forgive this sort of thing. The reader might easily say, "But I have never thought that Gladstone was that kind of person, and I have never heard that Manning was ever seriously considered to be a possible candidate for the archbishopric of Canterbury." Gladstone really wasn't a turn-coat, and there is no reason to suppose that even if Manning had remained in the Anglican Communion he would have been Archbishop of Canterbury. What can the reader do with a book like this?

**The Everlasting Man*. By G. K. Chesterton. New York: Dodd, Mead & Co. \$3.00.

†*Who's Who of the Oxford Movement*. New York: The Century Co. \$2.00.

A WAR STORY

THE HOUNDS OF SPRING. By Sylvia Thompson. Boston: Little, Brown & Co. \$2.00.

This story by a young English author of great promise is a tale of the war and what it does to the soul of a girl, half Austrian, half English, whose fiancé is reported "Missing. Believed killed." Bereft of hope, she contracts a loveless marriage. But Colin wasn't dead, only gassed and shell-shocked so that he lost his memory. Naturally he does not stay that way; he comes back and things begin to happen. The people are extraordinarily well drawn, the situations natural ones. The book breathes the spirit of optimism and undoubtedly this is one of the reasons that have helped it to climb to its present position as the season's best seller. One may not endorse all that is embodied in the story, but one must admit that it is of high literary quality.

BUSINESS AND SOCIAL CONDITIONS

BY CLINTON ROGERS WOODRUFF

SUPERPOWER. By W. S. Murray. New York: McGraw-Hill Co., Inc. \$3.00.

GIANT POWER: Large Scale Electrical Development. M. L. Cooke, Editor. Philadelphia: The American Academy of Political and Social Science.

NIAGARA IN POLITICS. By James Mavor. New York: E. P. Dutton & Co.

We are living in an electrical age. One of the great power producing companies has declared that "if it isn't electric it is not modern." Certainly the civilized world is rapidly becoming electrified. It is the one industry—if it is an industry—where the cost of production is falling. This is due to a number of causes, the chief of which is the improvement of the means of transmission and especially of interconnection, and this is "superpower."

Mr. Murray is known as "the father of superpower" and in his book, which may well be regarded as authoritative, he discusses: What is superpower? What are its economic and social aspects? What does it hold of promise for the industrial progress of the nation? What has been done in this field? What remains to be done and how can the work best be pushed forward? All these questions are taken up by Mr. Murray in a way that is almost as intimate and informal as an autobiography. It is of great value to have such a book as a guide for the uninitiated.

Morris Llewellyn Cooke's volume is likewise of significance because he stresses the point that Giant Power, which is another name for superpower, seeks to substitute "the look-ahead for regret after the event."

Professor Mavor, now unhappily no longer with us, adds a highly interesting chapter to the highly controversial question of the great Ontario Hydro-Electric Commission. His thesis is that the Commission has not only entered into the actual field of competition of supplying electric power to townships and industries, but by allying itself with politics has endeavored to, and in many cases managed to stamp out, through government enactment, all competition and make itself an absolute monopoly; that it has cost the province over \$200,000,000 of money by reckless financing and has embarrassed the credit and the finance of the province. He distinguishes between government ownership and government operation of public utilities. He believes that government operation is a dangerous and destructive fallacy and has written this book to prove it in the instance of the Ontario Hydro-Electric Power Commission.

POPULATION PROBLEMS IN THE UNITED STATES. Edited by Louis I. Dublin. Published by Houghton, Mifflin Co., for the Polak Foundation for Economic Research. \$4.00.

These papers are justly described as authoritative. Each one is by a student expert who is entitled to have his conclusions and judgments accepted as representing careful research, painstaking study and honest thinking.

In the words of Mr. Dublin, who is the statistician of the Metropolitan Life Insurance Co., "the population question, important everywhere, is today most pressing in the United States" and "the hope of the world rests upon a happy solution." This is no alarmist publication but it is intended to make the indifferent think and the thoughtful to think harder.

Among the subjects considered are the possibilities of future population growth and the maximum numbers which can be supported in this country, the training and direction of our labor supply, the labor of women and children, the relation to population growth of age at marriage, birth control, vocational training, public health work, and poor relief. Mr. Dublin contends that in all fairness we must critically examine the current point of view and shift the emphasis in our population discussion from a glorification of the upper strata to a more generous recognition of the interest worthy of the great mass of mankind.

EDMUND DE S. BRUNNER has added another valuable brochure to the series published by the George H. Doran Co., for the Institute of Social and Religious Research. It is entitled *Surveying Your Community* and is designed as a handbook of method for the rural church. While written from the Protestant point of view it will prove helpful to all who are concerned about rural problems. He outlines methods for three classes of studies: (1) the community survey; (2) the topical survey (i.e., of an institution as, for example, a church or a health agency); and (3) the house to house religious census. How to prepare and use results are fully discussed.

VARIOUS ASPECTS OF SOCIETY

KONRAD BERCOVICI sees people with the eye of an artist, he understands them as a humanist. Both qualifications are abundantly illustrated and delightfully united in his latest book *On New Shores*. Himself a native of Roumania he sees the immigrant in America through sympathetic eyes. He has produced a book difficult to classify, but of deep interest to those who want to understand and appreciate their fellow countryman of alien birth or ancestry. Appropriately illustrated by Norman Borchart, this book will make good summer reading and afford material for winter thinking (The Century Co.).

DR. J. W. GREGORY is the professor of Geology at Glasgow, but this does not prevent him from discussing in illuminating fashion the difficulties due to the association of white and colored races. *The Menace of Colour* is more than such a contribution because Professor Gregory as a student seeks solutions, as well as an understanding. He realizes that on few problems do men living in mixed communities feel so deeply as on racial relations. He therefore seeks to minimize prejudices, without, however, blinking the facts (J. B. Lippincott Co.).

Racial Realities in Europe is another volume dealing with the highly difficult problem of people of varying ancestry living with or near each other. Lothrop Stoddard, the author, is well known because of his book, *The Rising Tide of Color*, and he maintains his reputation in this clear account of the distribution of races in Europe. With this foundation, he examines the racial composition of the specific countries, and explains their policies. Great Britain is predominantly of one race, which accounts for the consistency of her policies. France is composed of all three of the European races, Nordic, Mediterranean, and Alpine. At times this accounts for the nature of French policy and for its uncertainty. The change in Germany's character and policy is due to change in racial proportions. Then he examines the Alpine East, the Mediterranean South, the Balkan Flux, the Mongrel Levant. In his later chapters he applies these principles to America and from the entire situation draws conclusions of illumination and importance (Chas. Scribner's Sons.)

CRIME is a fascinating topic whether as a basis for fiction or for serious discussion, and Richard Washburn Child's *Battling the Criminal* is no exception. He believes that the present much discussed "crime tide" is due to our varied population, our mixture of blood, ideas, and ideals; to the multiplicity of our laws; to the unpopularity of some of our most drastic statutes—such as the Volstead Act; to the sentimental feeling toward criminals, and the failure to hold and punish them when they are caught (Doubleday, Page & Co.).

A SERIOUS scientific study of the young criminal is to be found in Cyril Burt's *The Young Delinquent* (D. Appleton & Co.), which approaches the problem as a study in child psychology, discussing both the causes and the treatment of delinquency in the young. The stories of young offenders whom the writer has actually tested and examined in the course of his work form a very interesting section; but the chapters dealing with the treatment and training of "naughty" or "difficult" children generally, and with the discovery of the origin of their misconduct, are perhaps the more important. This book is written in simple and non-technical language. Its appeal is not only to probation officers and medical men, but also to parents, teachers, social workers, and all who are interested in the welfare of the child, including priests.

SOMETIME SINCE I called attention to an interesting volume of codes gathered by Edgar L. Heermance. Now he has published a study of these current standards under the caption *The Ethics of Business* in which he gives the reasons for his belief that there has been substantial advance towards more ethical standards in business (Harper and Brothers).

DEMOCRACY will not fail for lack of discussion. Every book list contains one or more titles. *The Crisis of European Democracy* contains the Williams College Institute lectures by Dr. Moritz Julius Bonn of Berlin, Yale University Press. Chester F. Miller's *The March of Democracy*, although a school book, is declared by President Scott of the University of Illinois to be an English classic (D. C. Heath & Co.) Professor William McDougall of Harvard in his *The Indestructible Union* con-

siders what we mean by keeping America American. His contribution is all the more interesting because he approaches his discussion from the point of view of a professor of psychology. William Allen White believes that our country has passed through three major political cycles, the Revolutionary cycle, the Anti-Slavery cycle, and the Populist cycle, each being a part of the larger cycle of democratic growth which itself has come from that development loosely termed "Christian civilization." One may not agree with the author's theories concerning the origins of movements or the processes of their development; yet as he says "an author is not wise who would make men think as he thinks." These are the lectures given at the University of North Carolina and published by the press of that institution under the title *Some Cycles of Cathay*.

President Ernest M. Hopkins of Dartmouth believes that, though we should not be blind to dangers which threaten, we should not forego confidence in our abilities. After all, we should recognize, he tells us in *Man and His Fellows* that even under the shadow of the sorrows which the War imposed, that in spite of everything civilization did survive and is recovering (Princeton University Press).

Sigmund Mendelsohn, on the other hand, in *Saturated Civilization*, argues that civilization must always obey the laws of rhythm, swinging alternately forward and backward, and that we are now about at the end of a forward swing. This forward movement, characterized by liberalism and democracy, has brought an immense improvement in the condition of the laboring classes. As a result our civilization has reached a point of saturation. We have produced a surfeit of material progress of social and political reform, of educational opportunities. Mr. Mendelsohn declares that "the symptoms of saturation and reaction cannot be interpreted merely as the temporary effect of overstimulation, to be followed after a short pause by renewed economic expansion and inflation, and by still more advanced social and political reforms and innovations. These are symptoms foreshadowing as they have in all past intense human manifestations, subsidence and decline of the mental peculiarities and tendencies which in the present age are powerfully expressed in material and social progress." He shows how the earlier civilizations reached the saturation point and gradually declined. He then proceeds to a discussion of our present saturated civilization (The Macmillan Co.).

The International Year Book of Child Care and Protection contains a mass of really valuable data about adoption, birth control, birth registration, child labor, children's courts, child welfare, divorce, education, illegitimacy, infanticide, League of Nations legislation, marriage, registration of midwives, religion, vaccination, vocational training, voluntary efforts. In fact about every phase of the problem and covering all countries. It is a book that every social worker and priest should have at his hand. Lady Aberdeen, president of the International Council of Women, contributes the preface and Edward Fuller, the editor, an excellent introduction. (New York & London: Longmans, Green and Co. \$2.50).

MISCELLANEOUS

THORNS: *The Joyful Mystery of Pain*. By E. A. Bryans. With an Introduction by Father Vernon, S.D.C. London, N. Y. etc. Longmans, Green & Co. \$1.65.

The principle set forth in this book—expounded constructively and clearly by Father Vernon, and illustrated by a correspondence in the rest of the volume—is that joyful suffering is not only involved in God's will for our perfecting, but also a method of following the suffering Redeemer and a most precious form of Christian service. The problem of suffering is not solved either by denying God's part in inflicting it or by clever theory. It is solved by utilizing it for spiritual ends—joyfully accepting it.

The problem of Christian healing is not discussed, but that rather of suffering from which God has not relieved us. How shall we bear it? The answer is by joy therein, through which we convert what at first seems like a triumphant evil into a precious means of victory over evil. It is a book of encouragement for earnest believers rather than an academic argument.

F. J. H.

PSYCHOLOGY AND THE CHURCH. By various writers, edited by O. Hardman. New York: The Macmillan Co. \$1.50.

Considering it's very reasonable length, 203 pp., this is a remarkably sufficient book for its purpose—the purpose "of removing some of the difficulties and of making available, especially for the clergy, some of the lessons, of a new way of thought which it will be very dangerous to neglect."

The first two papers, by W. R. Matthews and L. W. Grensted, deal, on the one hand, with the Psychological Standpoint and Its Limitations, and, on the other hand, with the Progress and Present Position of the Study of Psychology.

They are distinctly competent and well balanced accounts of what the New Psychology is, and of the questions which it raises. The remaining three papers, by H. M. Pelton, O. Hardman, and J. A. Hadfield and L. F. Browne, M.D., jointly, handle the applications and values of Psychology in the several fields of Prayer and Religious Experience, Moral Development, and Spiritual Healing. The Editor is a strong Catholic Churchman; and although the several writers occupy distinct standpoints, and write with unhampered freedom, the result is coherent, truly informing and thoroughly dependable. It is at once the product of experts and a book that will interest not only the clergy but also reasonably intelligent laymen and women. An important book.

As our people are being confused by the flood of half-baked literature on this subject, I venture to suggest to those who wish to read additional books on the New Psychology and its supposed anti-Christian "results," the following: Robert H. Thouless, *An Introduction to the Psychology of Religion* (Macmillan); Cyril Hudson, *Recent Psychology and the Christian Religion* (Doran); W. R. Matthews, *The Psychological Approach to Religion* (Longmans); T. W. Pym, *Psychology and the Christian Life*; and *More Psychology and the Christian Life*. These books give guidance for more extended study.

F. J. H.

WHAT EVOLUTION IS: By George Howard Parker, Professor of Zoölogy and Director of the Zoölogical Laboratory, Harvard University. Harvard University Press. \$1.50.

A popular and very readable presentation of evolution, considered in itself and divorced from the unhappy controversies with which the subject has become entangled. A clear distinction is made between the doctrine of evolution as a fact—the fact of descent with modification—and the various theories or explanations which have been advanced to account for this fact. The confusion of the fact of evolution with the mode has afforded plausibility to those who seek to discredit the doctrine.

The evidence for evolution is, of course, concurrent. Comparative anatomy, embryology, geology, zoögeography, and the study of rudimentary organs, all supply very strong probabilities, which, taken together, amount to a certainty. Descent with modification can explain, or at least harmonize with, all these strands of testimony—special creation cannot.

But while the fact of evolution is so thoroughly established, the explanations in regard to it are not. Lamarckism, Darwinism, and the Mutation Theory dispute among themselves as to the factors involved. Probably many sources lie behind such a mighty process.

A very profitable and delightful little book. W. H. D.

A SECOND VOLUME of Religious Dramas has been selected by the Committee on Drama of the Federal Council of the Churches of Christ, of which George Reid Andrews is Chairman. The first volume, published in 1924, was well received and the present one should be equally so. It is presented with the hope "that it will serve in part to answer the ever-increasing demand for more and better religious plays." Three of the plays are by Marshall N. Goold. They are, *The Shepherds*, *The Quest Divine*, awarded the prize in the 1925 religious drama contest held by the Drama Committee of the Federal Council, and *St. Claudia*, which won first prize in the 1924 religious contest of the Drama League of America. Three others, *Whither Goest Thou?* by Carleton H. Currie. *At the Gate Beautiful* by Hary Silversale Mason, and *Barabbas* by Dorothy Leamon represent the character of work done by the students in the course on the writing of religious drama given by Esther Willard Bates in the 1925 Summer School of Religious Drama held by the Committee at Auburn, New York, in affiliation with Auburn Theological Seminary. (New York: Century Co. \$3.00.)

STUART P. SHERMAN, formerly professor of English at the University of Illinois, now the editor of the book review edition of the New York *Herald-Tribune*, has a well established reputation as an American critic and essayist which he amply sustains in his two recent books, *Points of View* (Charles Scribner's Sons, New York), and *My Dear Cornelia* (Atlantic Monthly Press, Boston). In *Points of View* he starts off with an interesting attempt to formulate an American type, an American point of view, on the basis of a study of our fundamental beliefs. In *My Dear Cornelia* we have in collected form the charming conversations which originally appeared in the *Atlantic Monthly* and some additional ones, wherein we have discussed such questions as the responsibilities of parents and critics, marriage and the hope of the younger generation, the education of daughters, careers for women, bloom, flags of revolt, and sundry other pertinent phases of modern problems. It is all done in a delectable way that makes very interesting reading to those who enjoy books of the Breakfast Table type.

BIOGRAPHICAL

BEATRICE WEBB has been a prominent figure in English political life, and with her distinguished husband, Sidney Webb, has given to the world some highly important social studies, representing research, insight, and inspiration. Born in the family of an English banker, she was brought up in conventional views, which soon yielded to more and more radical tendencies until she became an avowed Socialist and as such became a guiding influence in the Labor movement, which eventuated in Ramsay MacDonald's ministry. In their books, especially *Industrial Democracy* and *The History of Trades Unionism*, Beatrice and Sidney Webb presented the facts and shaped the philosophy which were, to no small extent, responsible for the growing power of British Labor. In *My Apprenticeship* (Longmans, Green & Co., \$6.00) Mrs. Webb tells the story of her own formative years.

It is a moving story of one of the first women to invade man's domain of professional research and social philosophy and carve there a distinguished career for herself. In the Victorian world of the '80's there were no Lady Astors or Lady Cynthia Moseleys, and Beatrice Potter had to struggle with herself and her environment. As a record of a modern woman fighting for spiritual expression and professional distinction there is nothing that approaches this revealing volume in fullness of detail, emotional intensity, and literary quality. It also has real value as a picture of a society in which move such figures as Herbert Spencer, Huxley, Galton, George Bernard Shaw, Joseph Chamberlain, George Eliot, John Morley, and H. H. Asquith.

Of her book Mrs. Webb says, "In the following pages I describe the craft of a social investigator as I have practised it. . . . Yet the very subject-matter of my science is society; its main instrument is social intercourse; thus I can hardly leave out of the picture the experience I have gathered, not deliberately as a scientific worker, but casually as child, unmarried woman, wife, and citizen."

Another interesting contribution to English social politics is Dr. Elsie E. Gulley's *Joseph Chamberlain and English Social Politics* (one of the Columbia University Studies in History, Economics, and Law). It would be difficult to compare these two diverse workers in this vast domain, but that both were able to make such marked contributions but illustrates how big is the problem and how numerous are the avenues of approach. Dr. Gulley's monograph lacks the personal touch and the literary flavor of the Webb book, but it is a very substantial contribution to our knowledge of modern England and her emergence from Victorianism to modern social effort.

The *Autobiography of John Stuart Mill* was one of the outstanding works of the Nineteenth Century and it is helpful to have a new edition, which reproduces the manuscript now in the possession of Columbia University. As its editor, Professor John Jacob Coss, points out in his preface, this autobiography shows "as few books can, the growth of a man in the midst of his age. In many ways it is primarily an account of the social history of England in the first three quarters of the Nineteenth Century. Yet it is the personal though dispassionate story of the conflict of an integrated spirit with ideas and with the affairs of men. One sees an age, and one sees a man; and both man and age are so a part of our own day that by knowing them we learn to know ourselves."

Life and Letters of Thomas Jefferson (Macmillan, \$6.00) has a heavy sound, but Francis W. Hirst, who is the author of this volume, has given us an interpretation of America's great Democrat that for years to come will be classified among the definitive ones. Mr. Hirst has a distinguished reputation as an English student of economics and politics, and Lord Morley advised him wisely when he encouraged him to write his life of Jefferson. In these 588 pages we have a sympathetic, discriminating study which is entitled to a place alongside Charnwood's *Abraham Lincoln*. He gives us a lively picture of Jefferson's many-sided genius as architect, scientist, philosopher, and man of letters. "We know from a cloud of contemporary witnesses," says Mr. Hirst, "of Jefferson's personal magnetism, that he was an ornament in every society, that he was distinguished by courtly manners and brilliant conversation." He was a passionate champion, a zealous searcher after truth. The letters to his daughters show how fine and affectionate a father he must have been. A great lover of his family and home, he was never so happy as when leading the life of a country gentleman at his beloved Monticello.

Claude G. Bowers, in his *Jefferson and Hamilton* (Houghton, Mifflin Co. \$5.00) gives another phase of Jefferson's fight for rule by the people. It is a much less pretentious book than Hirst's, but it has many merits, not the least of which is its great readability. As a companion volume to his study of *The Party Battles of the Jackson Period* it gives a vivid picture

of the struggle between those who followed Jefferson in his passionate devotion to the rule of the people and those whom he distrusted because he felt that they sought a restoration of monarchy, an interesting theme in these days of actual dictatorship in Italy, Spain, and Persia, and impending dictatorship elsewhere.

Whether or no one admires Henry Cabot Lodge he will have to admit that he was an outstanding figure in American politics and statesmanship and will enjoy Bishop Lawrence's study of him. While by no means a panegyric, it gives one a keen insight into the life and work of a man who, by the handicaps of his early environment and education and his disposition, was frequently misunderstood and so often misrepresented. The finest chapter is the one entitled A Friendship, detailing with a fine sensibility and appreciation the long standing intimacy and friendship between Senator Lodge and Theodore Roosevelt. (Houghton, Mifflin Co.).

Mrs. Mabel Osgood Wright has given us a delightful volume of memories in her book *My New York*. She tells of the "intimate but unimportant happenings" which make up a happy and useful life, and which, when told, as Mrs. Wright tells them, afford so much delight. As interesting as a novel we have a description of "the homespun sixties and seventies" that gives us an insight into the manner and customs of those days that is well worth while. (Macmillan \$2.50).

CLINTON ROGERS WOODRUFF.

HENRY MONTAGU BUTLER: MASTER OF TRINITY COLLEGE, CAMBRIDGE, 1886-1918. *A Memoir*. By his son, J. R. M. Butler.

With some Poems and Three Addresses. London, New York: Longmans, Green & Co. \$4.50.

This book will perhaps appeal only to a limited circle in America, but it affords a satisfactory picture—a picture rather than a consecutive biography—of a remarkable man. The son of a fine scholar and educator, he was born in 1833, and followed his father's footsteps in a very distinguished scholarly career. He was headmaster of Harrow for twenty-six years, then dean of Gloucester one year, and finally master of Trinity College, Cambridge, for thirty-two years.

He was a man of many-sided interests, large outlook, warm affections—apt at times to be sensitive to the externally unresponsive ways of university dons. His chief limitations were a limited imagination, of which he was humbly conscious, and an unconquerable dislike of Anglo-Catholicism. He rejoiced in being a Protestant, but was too charitable to be led into censorious judgment of those who occupied the opposite standpoint.

He was preëminently lovable, and enjoyed the admiring friendship of a very wide circle; although his intimates did not apparently include Anglo-Catholics.

F. J. H.

THE AUTOBIOGRAPHY OF RICHARD BAXTER, Being the *Reliquae Baxterianae* abridged from the folio (1696), with Introduction, Appendices, and Notes. By J. M. Lloyd Thomas. New York: E. P. Dutton & Co. \$3.00.

It has often been said correctly that the English Reformation, like the parallel movements on the Continent, extended throughout the Seventeenth Century. Strangely enough, we English Churchmen have heard very little of the Seventeenth Century English Church life. No one has done for the Sixteenth Century in England what Miss Gardner has done for that period in France. If much in this autobiography will cause us of the Anglican Church to blush with shame, when we see the situation during the Restoration as Baxter saw it, we have still to be grateful to a religious environment which could produce such a person. Lord Morley called him "the profoundest theologian of all time," and S. R. Gardiner "the most learned and moderate of the Dissenters." This unexpurgated edition of the *Reliquae Baxterianae*, while abridged, is yet presented solely in the author's own words. Doctor Thomas' work shows the effort and care he has spent upon his subject in the interests of the modern readers of Richard Baxter.

THE BOOK OF OPERAS. By W. L. Hubbard, Editor-in-chief. Boston: Lothrop, Lee & Shepard Co. \$2.00.

In order to understand the opera music that makes its way into the home by radio, it is essential that the listener know something of the plot. The book gives a brief résumé of 160 of the best known operas. It is beautifully printed on India paper and will be a useful addition to the library of any music lover because of the information about the world's greatest masterpieces so concisely given. The introductory chapters are concerned with the Opera and Lyric Drama and the Development of the Opera which traces its growth from the oldest opera extant, that of Eurydice.

MISCELLANEOUS

SERMONS AND ADDRESSES

THE SPIRIT OF JESUS. By the Rt. Rev. Arthur F. Winnington Ingram, D.D. Lord Bishop of London. London: Wells Gardner, Darton & Co. \$1.40.

This handy volume contains a series of exceedingly charming and readable addresses given by their author in a mission given in London by him. The attention is focused upon Christ, and upon how effectively to relate ourselves to Him. The sermons are preëminently instructive, easily understood, and persuasive, delivered without manuscript and published as delivered from stenographic reports.

The Bishop of London has the gift of reaching ordinary minds with unusual success. He is one of the greatest of living preachers. But he is always a teacher. Oratory and verbiage are not permitted to interfere with the aim of helping ordinary people to understand their religion. He invited questions; and these, along with his answers to them, constitute a useful feature of the volume. No layman who has any serious interest in his religion will fail to gain both pleasure and profit from reading it.

F. J. H.

OUR COMMUNIONS AND OTHER SERMONS. By the Rev. T. H. Passmore, M.A., London: Wells Gardner, Darton & Co., Ltd. \$1.40.

Nine sermons: three on Our Communion: The Gift; Before and After; three on the Biology of Prayer: As a Law; As an Education; and As a Power; three on the Unjust Steward: A Type of Christ; A Type of Satan; and The Spiritual Moral.

They are written in a very distinctive, fresh, and attractive style, and are of considerable spiritual power. They induce and facilitate both thought and action. None the less a love of paradox and of the striking sometimes carries the winter beyond what careful exegesis of Scripture justifies. This seems especially to be the case with the last group.

F. J. H.

LIBERALISM

GRACE AND PERSONALITY. By John Oman, M.A., with Introduction by Nolan R. Best. New York: The Macmillan Co. \$2.50.

This book has rightly attracted considerable attention. It has the note of distinction and is written with notable clarity and power. The author, of Presbyterian antecedents and educational connections, has broken with Calvinism and every remnant of Augustinianism and Pelagianism. He is a pronounced "Liberal"; and joins issue not only with infallibility of every type, but with authority in any sense retained by either Catholics or Protestants.

Naturally his book is one-sided, with the added defect that his ideas of the Catholic system, whether in doctrine or sacramental practice, are controlled by the caricatures of them that Protestant tradition has handed down—caricatures due to regarding Catholic principles wholly in the light of the abuses which occasioned the Protestant revolution.

The book, however, is mainly positive. And while there is an undercurrent of polemic all along, the writer exhibits constructively the essential *premises* of the Catholic doctrine of grace with rare skill. He is oblivious of the fact, but his chief contentions are such that an intelligent Catholic reader, capable of discounting his negations, will rejoice in the splendid vindication which he makes of the *personal* nature of God's dealing with men. The book scintillates with inspiring statements; and for this reason its negative polemic is liable to mislead an untrained reader.

But competent Catholic readers will see that, in spite of misdirected criticisms of supposed errors in the Catholic system, we have here a needed reëmphasis upon ancient principles. The production of a kingdom of saints cannot from the nature of things be achieved by compulsion, but only by loving elicitation of man's *own* discernment of truth and *self-chosen* conformity. What the writer fails to perceive is that authority, as the Catholic Church teaches it, and the sacramental system of that Church, constitute machinery divinely created and used for the *very purpose* which he so splendidly vindicates. Irresistible grace is indeed useful only for *automata*. But not even the grace of God can do for men what our author perceives it to be intended to do without machinery. And if law alone, that is, as external constraint, cannot make saints, neither can they be made without the enlightenment from above to which law contributes. Moreover, the sacraments, as every competent Catholic theologian knows, are *moral* instruments for enlisting and assisting the response of *free* wills and *consciences*.

In conclusion, we are grateful for this book, although it needs to be supplemented by a linking up of its contentions with their more ancient and more balanced assertion in the

Catholic Church. I say Catholic. I do not mean provincial, partisan, or of particular schools, like the Augustinian. In particular, I do not mean anything *distinctively* Roman. F. J. H.

LIFE OF OUR LORD

THE HIDDEN YEARS. By John Oxenham. New York: Longmans, Green & Co.

The desire of the author is to make more real and vivid to his readers the story of the childhood, youth, and early manhood of our Lord. Therefore, he has given the narrative in the words of Azor who is supposedly a neighbor and finally a partner in the carpenter shop. It is all done most reverently and beautifully. The veil that Holy Writ has dropped over the years in Nazareth has not been rudely rent asunder but gently lifted. True, if one hunts for flaws, he will find them, particularly on page 227, where there are grave theological questions raised. But one prefers rather to take the will for the deed and to believe that the author does not question the divinity of our Lord and has no wish to harm Him in the house of His friends.

OLD TESTAMENT

LITERARY GENIUS OF THE OLD TESTAMENT. By P. C. Sands, Oxford University Press.

A delightfully suggestive small volume which, with keen judgment and delicate appreciation of its style, diction, imagery, and poetry, discusses the Old Testament as literature. The author's method embraces an analysis of the literary features of the Old Testament, an examination of some of the most popular stories and poems, and the grounds for the values of the books as literature. The introductory chapter includes a brief account of the position of the Jews in history, and a summary of the latest conclusions of critics about the dates and authorship of the books.

VARIOUS BOOKS

THE DEAN AND JECINORA. By Victor L. Whitechurch. New York: Duffield and Co. \$2.00

Life in the little English Cathedral town of Frattenbury was quiet and dreamy enough, until Julian Bruce Stanniland arrived, converted the ancient Chantry into Sapor House, and devoted it to the promotion of Jecinora, guaranteed to cure the most unruly liver. Then the action proceeds rapidly, with sudden shifts from Frattenbury to London, from London to the Riviera, thence to a remote corner of the Devonshire coast. Misunderstandings, mistaken identities, ludicrous situations follow rapidly upon one another, until the reader begins to share the bewilderment of the harassed Dean of Frattenbury. But it all comes out all right in the end, thanks to the efforts of Scotland Yard and the Dean's ne'er-do-well brother, who turns up at the crucial time with "the papers."

The novel is a good one, for an idle evening, and we commend it especially to such of our clerical friends as are inclined to take themselves too seriously.

THE ALTAR OF THE LEGION. By Farnham Bishop and Arthur Gilchrist Brodeur. Boston: Little, Brown & Co. \$2.00.

This is a story of lost Lyonesse, that land once great and beautiful, lying between Land's End and the Scilly Islands, which is supposed to have been swallowed up by the sea. There is a tradition among fishermen that, when the sea is still, they can hear its church bells ring far down beneath the rippling waters. The setting of the tale, the period when Celts and Romans were struggling against the Saxon tide, promises much, but after the first chapter the reader grows a little weary. The book is tedious and dull at times, in spite of the almost endless succession of combats.

ISVOR. THE COUNTRY OF WILLOWS: By Princess Bibesco. Translated by Hamish Miles. New York: Frederick A. Stokes Co.

In this charming volume by the cousin of the Roumanian Minister to the United States, we have a loving revelation of her native country. While a work of fiction, it is a human document that gives one a clearer insight into her people. It is a curious and most interesting medley of story, folklore and folk song, permeated by a profound love, and an equally profound desire to help to an understanding and development.

DOLLARS ONLY. By Edward W. Bok. New York: Charles Scribner's Sons. \$1.75.

When Edward Bok voluntarily retired from an active editorial position six years ago, the reading public wondered what use he would make of his new-found leisure. Would he "do a marathon" back to his desk? Would he disintegrate? The

books that have come from his pen in this period are a splendid answer. *Dollars Only* is a candid consideration of material success. In the eleven chapters Mr. Bok shows the fallacy of the pursuit of dollars *only*. One feels that it is intended for men of large affairs, though smaller ones will profit by the reading, whose magnificent ability he would see used for something greater than piling up millions. It is interesting to find mentioned under The Men of Light and Leading several Milwaukee business men who, although they have not wholly retired from active business, are giving a great deal of their time to questions of civic betterment.

MY KEY OF LIFE. By Helen Keller. New York: Thomas Y. Crowell Co. \$1.00.

This is a new edition of *Optimism*, which Helen Keller wrote when she was a student at Radcliffe College. It was her creed, the creed of a girl, deaf, dumb, and blind from her nineteenth month, who wandered in a desolate "No-man's-land" until the age of seven. Then one of the wisest and most patient teachers in all history led her by "untrodden paths through the silent dark back to the living ways of men." It was a remarkable production for a girl of twenty and will always rank as a classic among American essays. Now, after the years that intervene, she has written a preface that reaffirms all that she wrote in the glow of youth, and voices hope for the future; in other words, her belief that, like the deaf, dumb, blind child she once was, "Mankind is burgeoning out of the darkness of ignorance and hate into the light of a happier day."

FINDING THE TRAIL OF LIFE. By Rufus M. Jones. New York: The Macmillan Co.

Mr. Jones is professor of philosophy in Haverford College and the author of a number of books on religion. This is written for the average boy and girl and is a vivid account of the way in which a very normal boy was led to practise and enjoy an inward and mystical religion. His family were Quakers and he tells us that while he was not christened in a church, he "was sprinkled from morning till night with the dew of religion." The brief chapters "lift the lid" of a boy's mind and show us how he reacted to the various experiences, some of them extremely hard, of life.

A WAY TO PEACE, HEALTH, AND POWER. Studies for the Inner Life. By Bertha Condé. New York: Chas. Scribner's Sons. \$1.50.

A somewhat subtle but finely written series of fifty-two studies—one for each week of the year. They reflect a psychological and modern idealist standpoint. All kinds of sources are drawn on, and illustrative passages of Scripture are given in each study. What appears to be a key-note of the whole is a species of auto-suggestion for daily use.

High things are said of Christ, but not the highest. Prayer is treated, mainly at least, as a means of obtaining one's dominant desire. All is beautiful, but the landmarks of the spiritual life, as taught in Christ's Church, are either obscure or wanting.

F. J. H.

THOSE WHO ARE interested in religious education and especially in the Daily Vacation Bible School, will find much of interest in a biographical sketch by Canon Streeter. This all too brief volume contains what were to have been certain of the chapters of a book to be known as *The Lord of Thought*, an attempt to bring out the creative originality of the teachings of Christ, and an exploration of the method of divine working suggested that is helpful and suggestive in *Seeing America for Christ*, by the Rev. Arthur H. Limorize. It includes lessons for five weeks, five days in each week. Each day is assigned to a different topic—the Immigrant, the Mountaineer, Child Labor, Street Children, the Jew—each of whom is personified in a character. A biography for the teacher for each day is provided and likewise an outline of the "handwork" to be done. It is one of the publications of the Board of Christian Education of the Presbyterian Church, edited by the Rev. Dr. John T. Faris.

THE YOUNG PEOPLE'S group in Trinity Church, Pine Bluff, Arkansas, keep a file of the mimeographed "Notes" which are sent out twice a month from the Publicity Department of the National Council. Occasionally they go over the accumulation of notes, selecting a number of items, possibly representing work in the "five fields," and various young people present these items as the main part of an evening program.

ONE RESULT of social service in the District of Spokane is that three families in separate districts have been brought to Confirmation as an outcome of the social worker's suggestion that the children they were adopting be baptized.

AROUND THE CLOCK

By Evelyn A. Cummins

COLONEL PETER KOZLOV has come back from exploring Central Asia and announces that the men of Mongolia are cutting their hair in the style we know as a bob. Whether shingle or Eton crop he does not say. Perhaps they have not as yet made that much progress. He did not say either, whether the Mongolian women harass the men about the style and cut as men once upon a time were known to tease women about bobbed hair. The well-known "short haired women and long haired men" is trailing along in the dust of "Get a horse." Anything in haircuts for men or women goes nowadays. And the beauty parlors of the United States reported receipts amounting to \$390,000,000 for last year.

A POST card has been published in Italy representing Mussolini dressed as Napoleon. It reads: "Return of a Historical Physiognomy. The Pale Corsican. The Courageous Son of the Romagna."

Do you know the Fascist Creed? Read it and wonder:

"I believe in Rome Eternal, the mother of my Fatherland;
And in Italy, her firstborn;
Who was born of her virgin womb by the grace of God;
Who suffered under the barbarian invader, was crucified, slain and buried;
Who descended into the sepulchre, and rose again from the dead in the Nineteenth Century.
Who ascended to Heaven in her glory in 1918 and in 1922 (by the March on Rome);
Who is seated at the right hand of Mother Rome;
Who will come thence to judge the quick and the dead.
I believe in the genius of Mussolini;
In our Holy Father Fascism and in the Communion of its martyrs;
In the conversion of the Italians; and
In the resurrection of the Empire. Amen!"

This creed was bitterly denounced about two months ago by the Bishop of Brescia, who had the approval of the Vatican in the matter.

SPEAKING of Mussolini and his recent barkings about the Italian Tyrol, *G. K.'s Weekly* says, "A dictator is sometimes an awkward pet to have about the house, but he often looks superb in the open." Yes, and there are others besides dictators.

FEW men have described more deftly or more clearly the true artist than has Joseph Conrad. In the preface of one of his stories is found this definition:

"The artist speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives, to our sense of pity and beauty and pain, to the latent feeling of fellowship with all creation and to the subtle but invincible conviction of solidarity that knits together the loneliness of innumerable hearts, to the solidarity in dreams, in joy, in sorrow, in aspirations, in illusions, in hope, in fear which binds together all humanity—the dead to the living, and the living to the unborn."

A STORY is going the rounds (and this is an appropriate phrase) of an absent-minded old man who kept going around in a revolving door for half an hour, trying to make up his mind whether he was going in or coming out.

Some people are like that in their religion.

FATHER," says the *New Yorker*, "had two sons. One went to sea and the other became a vice-president of a bank. Neither has been heard of since."

LEWIS HIND has published in England a book of memoirs. He tells an amusing story of George Bellows, the artist, and Joseph Pennell. Pennell was teasing Bellows about doing his war pictures in New York and not on the battle fields of France. "I never heard," answered Bellows promptly, "that Leonardo da Vinci had a private view ticket for 'The Last Supper!'"

FROM Paradise in Piccadilly by Harry Furniss: "Keppel would often hunt with Admiral Parker. Keppel was a careless shot, and one day he came back to Mrs. Parker, saying, 'I have had an excellent day's sport. I have shot two woodcock, ten pheasants, a rabbit, and your son.'"

THE *Forum* is now advertising itself as "A Magazine of Controversy." Why not publish it on Wrangel Island?

Church Kalendar



MAY

30. Trinity Sunday.
31. Monday.

JUNE

I PRAISE my God this day,
I give myself to God this day,
I ask God to help me this day.
—J. O. S. Huntington.

1. Tuesday.
6. First Sunday after Trinity.
11. Friday. St. Barnabas.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. Thursday. Nativity St. John Baptist.
27. Fourth Sunday after Trinity.
29. Tuesday. St. Peter, Apostle.
30. Wednesday.

CALENDAR OF COMING EVENTS

JUNE

- 7-11. Conference for Leaders in Girls' Work, Racine, Wis.
7-12. Clergy Conference, Washington Cathedral, Washington, D. C.
8. Social Service Institute for Priests, Ministers, and Rabbis, New York City. Adjourned session of Wyoming Convocation, Laramie, Wyo. Convention of Diocese of Marquette.

SUMMER SCHOOLS AND CONFERENCES

- June 21-28. St. Faith's School, Saratoga Springs, N. Y.
June 28-July 3. Bethlehem Summer School, Bishopthorpe Manor, Bethlehem, Pa.
June 28-July 9. Hobart College, Geneva, N. Y.
June 28-July 10. Gambier Summer Conference, Gambier, Ohio.
June 28-July 10. School for Rural Workers, University of Wisconsin, Madison, Wis.
June 30-July 10. St. Mary's Hall, Burlington, N. Y.
June 30-July 10. St. Stephen's College, Annandale-on-Hudson, N. Y.
July 13-August 3. School of Religion, Taylor Hall, Racine, Wis.
August 11-25. Sewanee Summer School, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST TRINITY

- St. Paul's Church, Norwalk, Conn.
Sisters of St. Margaret, Philadelphia.
St. Matthew's Church, Goffstown, N. H.

APPOINTMENTS ACCEPTED

- BONYNGE, Rev. FRANK W., rector of St. Mary's Church, Franklin, La.; to be vicar of the Chapel of the Holy Communion, Philadelphia, Pa., June 1st.
BROCK, Rev. RAYMOND E., formerly of Clovis, N. M.; to St. George's Church, St. Louis, Mo. New address, 4301 Olive St., St. Louis, Mo.
DICKINS, Rev. Capt. C. H., formerly chaplain of the Navy Yard, Philadelphia, Pa.; to be chaplain general of the U. S. Navy. New address, Bureau of Navigation, Navy Dept., Washington, D. C.
GRIFFITH, Ven. JOHN H., Archdeacon of Western North Carolina; to be rector of Lenoir, N. C., June 1st. New address, St. James' rectory, Lenoir, N. C.
HOLMES, Rev. ROBERT, formerly curate of St. Mark's, Evanston, Ill.; to be rector of Grace Church, and chaplain of St. Luke's Hospital, Evanston, Ill.
HOOD, Rev. HARL E., formerly of Round Lake, N. Y.; to be priest-in-charge of Calvary Church, Cairo, N. Y., and missions.
KEMP, Rev. RICHARD, formerly rector of Christ Church, Millville, N. J.; to be rector of St. Mark's Church, Honey Brook, Pa., June 1st.
PIPER, Rev. LAURENCE F.; to be executive secretary of the Diocese of New Hampshire; address 37 Washington St., Concord, N. H. To continue priest-in-charge of missions near Concord.
POWELL, Rev. HENRY A. U., formerly assistant priest of St. Mary's Church, Augusta, Ga.; to be rector of St. Matthias' Church, Asheville, N. C., May 14, 1926. New address, 41 Grail St., Asheville, N. C.

RAMSAY, Rev. BENJAMIN LOUIS, associate of Christ Church, Springfield, Mass.; to be rector of St. Peter's Church, Mountain Lakes, N. J., August 1st.

VIETS, Rev. GERALD D., curate of St. Mary's Church, Brooklyn, N. Y.; to be priest-in-charge of St. John's Church (Ft. Hamilton), Brooklyn, N. Y., September 1st.

WALENTA, Rev. E. J., rector of Christ Church, Cossackie, and Christ Church, Greenville, N. Y.; to be priest-in-charge of St. James' Mission, Bradley Beach, N. J., June 15th. New address, 605 Fourth Ave., Bradley Beach, N. J.

RESIGNATIONS

DUNSTAN, Ven. ARTHUR M., as executive secretary of New Hampshire, to continue as archdeacon in New Hampshire. Address, Tilton, N. H.

TWINEM, Rev. LEO LEONARD, as rector of St. Thomas' Church, Farmingdale, L. I., N. Y., July 15th.

NEW ADDRESSES

DALLAS, Rt. Rev. JOHN T., D.D., Bishop of New Hampshire; Bishop's House, Concord, N. H.

BENTLEY, Rev. CYRIL E., 518 Walnut St., Macon, Ga.

HOOPER, Rev. E. P., 311 Sixth St., Hoboken, N. J.

SHIPWAY, Rev. WALTER A. A., formerly of National City, Calif.; 2850 Logan Avenue, San Diego, Calif.

TORRENCE, Rev. W. CLAYTON, formerly of Suffolk, Va.; Neve Hall, R. F. D., Charlottesville, Va.

DEGREES CONFERRED

DOCTOR OF DIVINITY—Upon the Rev. ASA APPLETON ABBOTT and the Rev. FRANCIS WILLIAM EASON, by Seabury Divinity School, May 18th.

ORDINATION

PRIEST

MINNESOTA—The Rev. HOWARD A. L. GRINDON, deacon, was ordained to the priesthood by the Rt. Rev. F. A. McElwain, Bishop of Minnesota, in the chapel of Seabury Divinity School on May 17th. The Very Rev. W. C. Hengen, Dean of Faribault Cathedral, presented the candidate, and the Rev. Dr. F. F. Kramer preached the sermon.

BORN

BARLOW—Born to Mr. and Mrs. Harold C. BARLOW, communicants of All Saints' Cathedral, Milwaukee, Wis., a son, NILES LINDEN, on May 21, 1926.

DIED

NOLL—Entered into life, on Sunday after Ascension Day, May 16, 1926, at Memphis, Tennessee, FLORENCE ENGLISH NOLL, daughter of the late Dr. Thomas Dunn English, and wife of the Rev. Arthur Howard Noll.

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

WILLIAMS—After a long illness patiently borne, ELEANOR PENTON WILLIAMS, daughter of the late Edward Philip and Eleanor Hayes Williams, died Friday morning, May 14th, at the home of her niece, Miss Eleanor de Maziere, North Grandview Avenue, Daytona Beach, Fla. Funeral services were held at the house, Monday afternoon. Interment at Evergreen Cemetery, Brooklyn, N. Y.

"May she rest in peace."

AT A PLACE in Cuba which rejoices in the name of Moron we have a new school. The land was given by the president of the Northern Railway. About fifty children have been refused, owing to lack of space. If the school had a second floor another eighty pupils could be taken. The school pays its expenses and part of the clergyman's salary and turns in a surplus to the Bishop. The missionary writes that the same thing could be done in many places in Cuba if money were available to inaugurate the work.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

AN UNMARRIED ASSISTANT FOR Christ Church, Springfield, Mass., with successful experience in religious education. Salary, \$2,500.

WANTED—CLERICAL SUPPLY FOR August—small parish—two Sunday morning services and during the week emergency calls. Address ROBERT MEADE, 5701 Darlington Road, Pittsburgh, Pa.

MISCELLANEOUS

THE TRUSTEES OF A CHURCH SCHOOL for Girls in the middle-west would like to enter into correspondence with a Churchwoman of experience, or with a clergyman and wife who have had school experience, with a view to the principalship beginning with the school year 1926-27. Address "GIRLS SCHOOL"—604, care of THE LIVING CHURCH, Milwaukee, Wis.

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.

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.

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.

PRIEST DESIRES SUNDAY DUTY DURING July, in or near Philadelphia or Camden. Address Box 606, LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO SUPPLY, IN Minneapolis or St. Paul, Sundays in July. PRIEST-605, LIVING CHURCH, Milwaukee, Wis.

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.

YOUNG RECTOR, WELL TRAINED AND experienced. Effective preacher. Would supply one or two months. Adequate stipend. Address Box 609, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS traveling companion to elderly woman or tutor for child under fourteen. Address Box 607, care of THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, PROFESSIONAL— as companion. Country preferred. Reads aloud well. Address E. W. 610, care of THE LIVING CHURCH, Milwaukee, Wis.

EXCEPTIONAL CHURCH MUSICIAN OPEN for position as organist and choirmaster. Good organ essential. MILFORD WITTS, Box 123, Greenville, Miss.

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

ORGANIST-CHOIRMASTER —THOROUGH musician—desires situation demanding fine type of work. Experienced executive, personality, tact. Present salary \$2,100. Address Box 608, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR OF LARGE CITY PARISH, DE- sires, 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.

SOCIAL WORKER—TWELVE YEARS' EX- perience, 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.

UNLEAVENED BREAD AND INCENSE

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

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. 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 AND SURPLICE LINEN. NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer. MARY FAWCETT, 115 Franklin St., New York City.

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

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

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.

APPEALS

THE DIOCESE OF FOND DU LAC HAS worked steadfastly in a difficult missionary field. We have little money. Will you help us build a new home for our Bishop? THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wis.

WANTED—TO RECEIVE AS A GIFT OR to purchase at a low cost, by a colored mission, a second-hand two manual pipe organ. REV. J. R. LEWIS, Key West, Fla.

RELIGIOUS

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

SISTERS OF THE HOLY NATIVITY

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

HEALTH RESORTS

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.

ST. 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 VILA, 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.

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.

FOR SALE

HOLEPROOF HOSE SOLD BY A SHUT-IN. Ladies' fancy silk hose, style 2240, \$1.85 per pair—3 pair for \$5.25. Satisfaction guaranteed. E. P. BROXTON, Magazine Agency, Fryer Place, Blythe, Ga.

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.

MILWAUKEE, WIS.—AN EPISCOPAL family of two have two very desirable rooms for rent. A large front room, also side room with sleeping porch. One block from Farwell car line. Reasonable. Tel. Lakeside 712 or address Box 611, care LIVING CHURCH, Milwaukee, Wis.

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

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

RETREATS

GLENDALE, OHIO: A RETREAT FOR THE Associates of the Community of the Transfiguration and other ladies who may desire to come, will be held in the Convent of the Transfiguration at Glendale, Ohio, beginning June 13th, at 8 P.M., and closing June 16th, at 8 P.M. FATHER WILLIAMS, S.S.J.E., Conductor.

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.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

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, 10 and 11 A.M., 4 P.M.

RADIO BROADCASTS

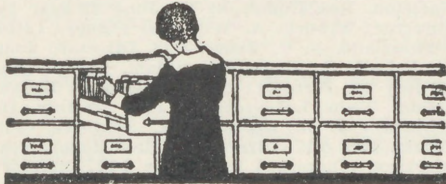
KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.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.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

The *Christopher Publishing Co.* Boston 20, Mass.
Dr. Gould: or Souls in Despair and The Story of a Criminal. By Peter L. Bordano. Price \$1.50 net.

Thoughts of a Postman. By Manly Rich. Price \$1.50 net.

The Hygiene of the Home and Responsibility for Sex Education. By John J. Mallowney, M.D., president of Meharry Medical College. Price \$2 net.

The Road to Happiness; and Other Poems. By Sadie C. Norris. Price \$1.00 net.

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

The Children's Saint: The Story of Saint Madeleine Sophie. By Maud Monahan. Illustrations by Robin. Transcribed by the Benedictines of Stanbrook. Price \$1.25.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Andover Way. By Claude Moore Fuess, author of *All for Andover.* Illustrated by John Goss. Price \$1.75.

The News-Hunters. By Francis Rolt-Wheeler. Illustrated from Photographs. Price \$1.75.

The *Macmillan Company.* 60 Fifth Ave., New York City.

The Annunciation: and Other Poems. By Charles H. Misner. Price \$1.50.

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

The Story of an Unfamed Hero. By N. Eleanor Dement. Price \$2.

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

Our Times: The Turn of the Century. By Mark Sullivan.

The Missionary Idea in Life and Religion. By J. F. McFayden, M.A., D.D., formerly principal of Bishop College, Nagpur, India, and since 1920 professor of New Testament Literature and Criticism in Queen's Theological College, Kingston, Canada; author of *Jesus and Life and Through Eternal Spirit.* Price \$1.50.

S. P. C. K.

The *Macmillan Co.* 60 Fifth Ave., New York City. American Agents.

Fifty-two Short Sermons. For the Use of Lay Readers. Second Series. By the Rt. Rev. Gilbert White, M.A., D.D. (Oxon.), Bishop of Carpinteria, 1900-1915; Willochre, 1913-1925. Price \$2.40.

BULLETIN

St. Luke's Home. Phoenix, Arizona.

Eighteenth Annual Report 1925-1926. St. Luke's Home, Phoenix; St. Luke's in the Desert, Tucson; St. Luke's in the Mountains, Prescott.

PAPER-COVERED BOOK

Oxford University Press. 35 West 32d St., New York City.

The Bible Reader's Companion. Price 50 cts.

PAMPHLETS

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Catholic Reunion. A Paper by Viscount Halifax. Together with an Account of the last days of Cardinal Mercier and some appreciations.

Oxford University Press. 35 West 32d St., New York City.

The Bible Treasure Chest. Treasure Trove for Seekers after Bible Truth. Profusely illustrated with beautiful half-tone engravings of famous pictures by the world's great artists, including Raphael, Rubens, Salvator Rosa, Doré, Hofmann and many others. Price 25 cts.

YEAR BOOK

Grace House. 802 Broadway, New York City.

Year Book of Grace Parish, New York. Published Anno Domini 1926.

MAGAZINES

IS FRANCE Making for a Dictatorship? is the title of an interesting article in the April number of *the Nineteenth Century*, by M. M. André and Adrian Paulian. This should be an encouragement to those whose affectionate concern for France is greater than their knowledge of the political history of the Republic. The authors point out that the rapid ministerial changes of the last few years present no new phenomenon. For example, between the years 1870 and 1914, a period of forty-four years, there were in France fifty-nine ministries. Frenchmen have long been accustomed to speak of the parliamentary system as effete, "so inveterate is the habit that leads the French to scoff at their government." Yet even under present conditions, the difficulties of which are mainly financial, it is impossible to conclude that the nation is on the verge of a violent change. "For the nation to yield to an impulse, amounting to a clean sweep of the whole régime, it must be urged on by some such mighty incentive as a crying injustice, or again a great national danger, and be led on by a chief." But as for such a leader, "Buonapartes are scarce." Dr. W. E. Dixon ("in another vein," as the radio announcers would say,) contributes an interesting account of the chemical and physiological results of the use of tobacco, which contains nothing to discourage the moderate smoker. Mr. F. J. P. Veale points out that "atrocious myths" in time of war have been common since the advent of modern humanitarian ideals. The individual soldier of any army, he concludes, is not unlikely to commit atrocities, but that any responsible military or political authority has ever countenanced them has not been proved. Finally, mention must be made, among a dozen other articles, of one on

The Reading of the Clergy, by the Rev. W. T. Ferrar, who takes as his text the Archbishop of Canterbury's plea for "intellectual sermons," which he explains as meaning "not necessarily a parade of knowledge or an exhibition of academic gymnastics," but the sermons of a "well-educated man, always continuing his education by keeping up his acquaintance with present-day movements of thought."

George Bernard Shaw, *Self-Revealed*, by the indefatigable Mr. Archibald Henderson; *The Future of English Poetry*, by Mr. Robert Graves, who has already shown himself to be an acute critic as well as a considerable poet; W. L. George, by another (and much more highly gifted) novelist, Miss Sheila Kaye-Smith; a bundle of reviews, and *The Letters of Queen Victoria*, by Mr. S. M. Ellis are the literary articles offered us in the April number of *the Fortnightly Review*. With regard, however, to the great Queen's letters, voluminous as they were, the word "literary" in any strict sense can scarcely be applied. This newly-published volume covers the years 1862 to 1878, "the most unhappy and the most unreasonable period of the Queen's life." A point of interest to Church readers is the almost perpetual conflict with her Prime Ministers over their selections for Church preferment. "She tried to exercise control in everything, even in the affairs of the Army, the Navy, and the Church." No doubt the next volume to be published will show her in a more gracious light, "when, mellowed by age and sorrow, with the earlier acerbities much softened, she became the almost legendary figurehead of the great era of progress and literary fame which was contemporary with her reign." The anonymous "Augur," writes with wisdom of the recent sad events at Geneva, pointing out that the cause of the trouble was that the "old methods of diplomacy had prevailed (i.e., previously to the Geneva meeting). With professional diplomats, secrecy is a tradition." But, fortunately for the world, "the atmosphere of the League of Nations makes it impossible to keep anything secret for long." That diplomats in time will learn the lesson of how to conduct international affairs in the clear light of day is the writer's hope.

AN HISTORICAL SERVICE

NORFOLK, VA.—The annual historical service was held in the Old Brick Church, Isle of Wight County, Wednesday, May 12th, with a celebration of the Holy Communion. In the chancel were the Rev. William Brayshaw, rector of Christ Church, Smithfield, the Rev. H. H. Covington, D.D., rector of Old St. Paul's, Norfolk, and the Rev. William A. Brown, D.D., rector of St. John's Church, Portsmouth.

An historical sermon of exceptional merit was preached by the Rev. Dr. Brown. A large congregation filled the church.

The Old Brick Church is one of the historic points of interest in this vicinity. Built in 1632, it is the oldest church erected by the English now standing in America. An endowment fund has been started for the preservation of this church and maintenance of the grounds. The offering last Wednesday was added to this fund.

TEN PER CENT of the 75,000 American Indians, among whom the Church is working, are communicants, while an even larger number have been baptized or are being prepared for baptism.

Diocesan and District Conventions

BETHLEHEM

WILKES-BARRE, PA.—The subject of evangelism and preparation for the Bishops' Crusade next Epiphany season was the keynote of the fifty-fifth annual convention of the Diocese of Bethlehem, which met at St. Stephen's Church, this city, on Tuesday, May 18th. The Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral of the Nativity, Bethlehem, was the principal speaker. Officers were generally reelected, and the following members were chosen to represent the diocese at the provincial synod:

| | |
|---------------------------|-----------------------|
| Very Rev. W. D. Gateson | Mr. S. Russel Mayer |
| Rev. S. Ezra Neikirk | Mr. Quincy Bent |
| Very Rev. E. G. N. Holmes | Mr. Horace DeY. Lentz |
| Rev. R. N. Merriman | Mr. H. N. Kingsbury |

The following were chosen as members of the Standing Committee:

| | |
|-----------------------|-----------------------|
| Rev. James E. Ware | Mr. F. M. Kirby |
| Rev. John N. Griffith | Mr. A. N. Cleaver |
| Rev. W. N. Weir | Mr. E. C. Mercen |
| Rev. R. N. Merriman | Mr. C. J. Smith |
| Rev. James B. May | Mr. Horace DeY. Lentz |

The Rev. Charles N. Lathrop, executive secretary of the Department of Social Service of the National Council, was the speaker at the great mass meeting in the church on the subject of the Social Task of the Church. Dean Bartlett of the Philadelphia Divinity School, speaking at a mass meeting which preceded the convention, presented the claims of that school.

CENTRAL NEW YORK

WATERTOWN, N. Y.—The fifty-eighth annual convention of the Diocese of Central New York, meeting in Trinity Church, Watertown, on May 18th and 19th, established a record by completing its business on the morning of the second day and adjourning without the usual afternoon session.

Despite the short session, much important business was transacted. The salary of the Bishop was increased from \$7,000 to \$9,000 in addition to the use of the "Bishopstead."

During the past year a committee has been working on a codification and revision of the constitution and canons. The proposed revision, having been circulated through the diocese, and the final form having been approved by the standing committee on Constitution and Canons, was adopted without discussion.

Bishop Fiske's triennial charge, which he delivered on Tuesday afternoon, aroused much interest and was regarded on all sides as one of his most important productions.

Preceding the convention on the evening of May 17th, and the morning of May 18th, there were conferences for the clergy on Pastoral Work and Personal Evangelism. Bishop Fiske and the Rev. F. T. Henstridge led the conferences on Monday and Bishop Coley, Archdeacon Foreman, and the Rev. C. N. Eddy were the speakers on Tuesday.

Tuesday noon the annual meeting and luncheon of the General Theological Seminary alumni was held in St. Paul's Church and Professor Gavin of the Seminary was the speaker. Tuesday evening

over 300 clergy and laity attended the convention banquet in Trinity House. Addresses were made by Mr. John Frizzell of the Brotherhood of St. Andrew, the Rev. W. E. Tanner of Binghamton, and Mrs. Loaring Clark.

The Rev. F. W. Eason, D.D., the Rev. H. G. Coddington, D.D., the Rev. W. E. Tanner, and the Rev. H. P. Horton, were elected as clerical members of the Standing Committee. Lay members are Mr. Charles Andrews, Mr. J. Francis Day, Mr. Kennard Underwood and Dr. W. P. Baker. The Rev. H. P. Le F. Grabau and Mr. Willis H. Howes were reelected to the diocesan council. Deputies to the provincial synod are the Rev. Messrs. C. N. Eddy, Jesse Higgins, H. P. Horton, N. T. Houser, H. S. Wood, and W. V. D. Voorhees, and Messrs. C. L. Behm, G. B. Cathers, W. H. Howes, A. A. Jaynes, F. L. Lyman, and Prof. H. N. Ogden.

The banner for the largest per capita Church School Lenten Offering was awarded to St. Mark's Church, Port Leyden, and large offerings were reported from the schools of St. Paul's Church, Syracuse, and Zion Church, Rome.

CONNECTICUT

HARTFORD CONN.—The most important action of the Connecticut diocesan convention was the election of the Rt. Rev. E. C. Acheson, D.D., as Bishop Coadjutor, as described elsewhere. The convention was held at the Cathedral in this city. It was opened on the afternoon of the first day with the Bishop's address, and a report from Bishop Acheson. In his address Bishop Brewster made formal assignment of duties for the Coadjutor to be elected—the oversight of the parishes and missions of the diocese, presiding at the meetings of the Executive Council, etc., and the charge of the postulants and candidates. The first day was given over to reports and other matters of routine. In the evening there was a dinner in charge of the Church Club of the diocese.

An important change in the constitution of the diocese was passed by the convention for the first time. Throughout the entire history of Connecticut the clergy have always chosen the Bishop, and the laity have either confirmed or rejected. The canon which, if passed by the next convention, will supersede the old canon, provides for election by concurrent vote of clergy and laity, a radical departure from precedent.

Another important resolution was adopted looking toward some method of greater supervision and service in the diocese, either through additional episcopal supervision or some other means to be suggested. A commission is to report on this matter at the next convention. Elections were as follows:

THE STANDING COMMITTEE were reelected. TO THE PROVINCIAL SYNOD: The Rev. Messrs. William J. Brewster, J. Eldred Brown, John H. Rosebaugh, James S. Neill; Messrs. Alfred Gildersleeve, Harry H. Heminway, Burton Mansfield, Charles A. Pease.

FLORIDA

TALLAHASSEE, FLA.—The importance of presenting the Church's work to the ministry for the best and strongest of the young men of the Church was stressed by the Rt. Rev. Frank Alexander Juhán, D.D., Bishop of Florida, in his address

to the eighty-third annual council of the Diocese of Florida which convened on May 11th in St. John's Church, Tallahassee. At the opening celebration of the Holy Eucharist, the Bishop was assisted by the Rev. George E. Benedict, the Rev. Hendree Harrison, and the Rev. L. Fitz-James Hindry. The special preacher and guest of the convention was the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, who gave a stirring message for today from the 15th verse of the sixteenth chapter of St. Matthew.

The report of the treasurer, Mr. R. A. Yockey, showed the work of the diocese to be in sound financial condition. The quota for the National Church has been guaranteed for the present year, and a budget for \$43,000 was adopted for 1927. The \$5,000 pledge for the national deficit has been paid in full. It was announced that by the will of the late H. C. Birley of Lake City, the diocese will be beneficiary to the extent of £2,000.

Bishop Juhán also stressed the importance of rural work, and made an urgent plea for more men and more parishes for the country districts.

Diocesan officers were generally reelected, and the following were chosen as delegates to the provincial synod which is to meet in Jacksonville on November 11th.

The Rev. Messrs. Charles A. Ashby, Jacksonville, L. Fitz-James Hindry, St. Augustine, Ambler M. Blackford, Jacksonville, Hendree Harrison, Pensacola, E. L. Pennington, Jacksonville; Messrs. F. P. Derring, Jacksonville, George W. Thomas, Jr., Jacksonville, W. A. Bours, Jacksonville, Giles J. Patterson, M. A. Houghton, Jacksonville, and Mr. B. W. Helvenston, Lion Oak.

The 1927 Council will meet in Trinity Church, St. Augustine.

LONG ISLAND

GARDEN CITY, L. I.—The convention, notable as the first to be presided over by Bishop Stires, was held at the Cathedral of the Incarnation, Garden City, on May 18th and 19th.

The opening service was, as usual, a pontifical celebration of the Holy Communion. The attendance of both clerical and lay delegates was very large.

Bishop Stires, in his address, paid eloquent tribute to the holy memory of Bishop Burgess and stressed the importance of the extension of the Church and especially the securing of suitable property in the sections of the island which are experiencing what would, in Florida, be called booms. He commended highly the new St. John's Hospital of the Church Charity Foundation, ground for which was broken by him last week. The Bishop did not, as had been expected, ask for a suffragan, but stated his intention of securing the services of other prelates to take some of the visitations and his own purpose of visiting each parish and mission every other year, after having made one complete visitation of the diocese.

The salary of the Bishop was fixed at \$15,000.

Elections resulted as follows:

TO THE DIOCESAN COUNCIL: the Rev. George F. Taylor, the Hon. William J. Tully, the Hon. George Hewlett; secretary of the Diocese, the

Rev. J. Henry Fitzgerald; assistant secretary, the Rev. John E. Gerstenburg; treasurer, Mr. Raymond F. Barnes.

To the **STANDING COMMITTEE**: The Rev. William R. Watson, the Rev. Frank M. Townley, S.T.D., Col. Jackson A. Dykman.

To the **PROVINCIAL SYNOD**: The Ven. Roy F. Duffield, the Rev. Charles A. Brown, Col. William S. Cogswell, Messrs. Albert W. Meisel and Louis Dutton.

A committee was appointed to consider the placing of a suitable memorial to Bishop Burgess and report to the next convention.

MAINE

PORTLAND, ME.—Prohibition, the Volstead Act, and the Eighteenth Amendment were considered by the 107th annual convention of the Diocese of Maine, which opened Tuesday, May 17th, at St. Luke's Cathedral in this city. The resolution, which was offered by the Rev. John Furrer of St. John's Church, Bangor, was worded as follows:

"RESOLVED, that the 107th annual convention of the Protestant Episcopal Church of the Diocese of Maine go on record as endorsing Prohibition, the Volstead Act, and the Eighteenth Amendment."

The resolution was the cause of many amendments and substitutes and the discussions now and then had the nature of acidity so the whole matter by a vote of 61 to 27 was laid upon the table. To many it seemed unfortunate that the matter was brought up at all for no one would doubt the attitude of the Episcopal Church on temperance in the original prohibition state of the union, and the headlines in the papers the following morning gave the impression to those outside that the Episcopal Church was lukewarm upon the temperance question.

The Rev. Arthur Stray was elected to the Standing Committee to fill the vacancy caused by the removal from the diocese of the Very Rev. E. R. Laine, Jr., former Dean of the Cathedral.

The following were chosen as delegates to the provincial synod at Concord, N. H., in October: The Rev. Messrs. Arthur Stray, Ralph H. Hayden, Stuart B. Purves, D.D., and Canon Pressey, and Messrs. Blaine Owen, Frank Drake, George Harrison, and C. N. Vroom.

NEWARK

NEWARK, N. J.—With no appearance of haste, the fifty-second convention of the Diocese of Newark concluded its sessions and the dinner of the evening within twelve hours. Nominations for the various offices were few, and in most cases only a single ballot was required. Officers were generally reelected, Mr. Henry G. Russell being elected registrar in place of the late Mr. John G. Crawford.

Bishop Lines' address was a plea with the members of the convention to go home making sure that they were themselves alive in the best sense to stir up their parishes to new life and interest in the work of the Church, in view of the need of the time. He said that the gain in communicants was a small one for a year's work of 175 clergy, 154 parishes and missions, and 50,000 communicants. Two sections of the address were given to an exhortation to the members of the convention to carry their religion into their business and into their political life with service to the community. The prohibition laws were commended as having produced already great good in numberless homes. The true policy of the country was to go straight ahead with education for a favorable public opinion back of the laws. Reference was made to the great

strikes in the coal regions and in Passaic, and the Bishop said that men in charge of business ought to feel responsibility for the welfare and the condition of those who work for them.

Bishop Stearly's address dealt with the financial obligation of the Church to the National Council in paying the apportionment for the budget and in paying the amount pledged for the deficit, \$80,000. Of this last amount the obligation was to be met in three years, but already \$50,000 has been sent in and about \$25,000 more has been pledged.

A guest of the convention was Mr. George Zabriskie, chancellor of the Diocese of New York, who complimented the convention on its celerity and spoke of the coming World Conference on Faith and Order at Lausanne, Switzerland.

The Rt. Rev. H. St. George Tucker, D.D., addressed the convention on the time of preparation in the Church and the time for action.

NORTHERN INDIANA

MISHAWAKA, IND.—A Requiem for the Rt. Rev. John Hazen White, D.D., the late Bishop of the Diocese, at which Dean Rogers was celebrant, opened the twenty-eighth annual council of the Diocese of Northern Indiana, held in St. Paul's Pro-Cathedral, Mishawaka, on Tuesday, May 18th. Morning Prayer was read at 9:30 A.M., by the Rev. John M. Francis and the Rev. Cleon E. Bigler. The council was called to order at ten o'clock. After roll call and organization, the Bishop declared the council ready for business, and proceeded at once with the conciliar Eucharist, the Bishop being celebrant, assisted by the Rev. Frs. Johnston, Walker, Schrock, and Smith, acting respectively as deacon, subdeacon, master of ceremonies, and thurifer. In the place of the sermon, the Bishop read his address.

The elections resulted as follows:

Secretary, the Very Rev. Lewis C. Rogers; standing committee, the Rev. W. J. Lockton, Elkhart, the Rev. Charles H. Young, S.T.D., Howe School, the Rev. W. J. Cordick, Plymouth, the Very Rev. Lewis C. Rogers, Mishawaka, and the Rev. John M. Francis, South Bend. Deputies to provincial synod were elected as follows: the Rev. Albert L. Schrock, Goshen, the Very Rev. Lewis C. Rogers, Mishawaka, the Rev. C. H. Young, S.T.D., Howe School, the Rev. James E. Foster, Gary, Mr. James H. Haberly, Fort Wayne, Mr. C. E. Borneman, Elkhart, Mr. Harry Hall, Gary, and Mr. D. L. Barnhart, Goshen.

A canon was adopted providing for a Cathedral Chapter consisting of the Bishop, the dean, archdeacon, and canons when there be such, the chancellor, local laymen elected by the congregation, two priests, and two laymen elected by the council. The council elected on its part: The Rev. Chas. H. Young, S.T.D., Howe School, the Rev. W. J. Cordick, Plymouth, Mr. James H. Haberly, Fort Wayne, and Mr. E. G. Borneman, Elkhart.

On the preceding day, Monday, May 17th, there was at the Bishop's House a meeting of the Diocesan Council of Women consisting of officers of all women's diocesan organizations. A resolution was passed to dissolve the legal corporation known as the Church Service League of the Diocese of Northern Indiana in order that the plan adopted at the annual meeting last January might be carried out in detail.

OHIO

CLEVELAND, OHIO—"I want to remind you of the gravity resting upon every one of us as citizens, to obey the laws that have been enacted by those in authority. Whether we like these laws or find them

irksome, is not the point. If we expect our sons and daughters to regard us and our own personal directions, then we must set them an example as good citizens."

This was the keynote of the address of the Rt. Rev. William A. Leonard, D.D., as delivered to the 109th annual convention of the Diocese of Ohio in Trinity Cathedral, Cleveland, May 18th. The opening service of Holy Communion was celebrated by the Bishop, assisted by the Bishop Coadjutor and the Rev. Dr. Peirce, president of Kenyon College.

A proposal to make women eligible for vestry duty, by striking out the word "male" in the canon prescribing the qualifications of a vestryman was introduced, discussed, and voted down. Reports from the five departments of the diocesan council were replete with facts and accomplishments of a most encouraging nature. President Peirce, of Kenyon College, was congratulated on the substantial achievements of the institution during his thirty years' incumbency.

The more important elections during the convention were:

STANDING COMMITTEE: The Rev. Messrs. Walter R. Breed, D.D., Charles C. Bubb, D.D., John R. Stalker, Edwin B. Redhead; Messrs. William G. Mather, D. Z. Norton, Robert S. West, F. J. Jerome.

DIOCESAN COUNCIL, three year term: The Very Rev. Francis S. White, D.D., the Rev. E. S. Pearce, the Rev. Kirk B. O'Ferrall; Messrs. Homer P. Knapp, Maxton R. Davies, Alex. Brown.

DELEGATES TO THE PROVINCIAL SYNOD: The Rev. Wallace M. Gordon, the Rev. George Bailey, D.D., the Rev. Donald Wonders, the Rev. Stephen B. Keeler, Jr. Lay, Homer B. Knapp, Geo. C. Benham, Thos. P. Goodbody, Herbert Goodwin.

Mr. Wm. G. Mather was reelected treasurer of the diocese by acclamation. A dinner in Hotel Cleveland was given to all the delegates, under the auspices of the Cleveland Church Club, when Grove H. Patterson, editor of the *Toledo Blade*, delivered a most stimulating address on The Church in the Market Place.

PORTO RICO

PONCE, P. R.—The twentieth annual convocation of the Missionary District of Porto Rico and the Virgin Islands met on May 4th and 5th at the recently consecrated and newly-built church of the Ever Blessed Trinity, in Ponce, the Rev. Philip D. Locke, rector.

At the first service, Evensong on Tuesday evening, the Bishop read his annual charge, and immediately following this service convocation was organized for business and the Rev. C. T. Pfeiffer reelected secretary for the year. Wednesday began with a celebration of the Eucharist by the Bishop assisted by Fr. Pfeiffer.

During the morning the Bishop received and read to the convocation a telegram from Judge A. Arroya Rivera: "Best wishes for success convocation. We demand more Spanish literature explaining Church mission and message to our people."

The election of deputies to the next meeting of the synod resulted as follows: the Rev. Messrs. F. D. Saylor, C. T. Pfeiffer, Aristides Villafañe, and H. M. Pigott; Messrs. Junghans, Martin, Horton, and Miss Mary Nichols.

A diocesan branch of the Woman's Auxiliary was formed during the afternoon after a short devotional service in the church led by Fr. Pfeiffer, and Mrs. Charles B. Colmore was appointed by the Bishop as president, Mrs. F. A. Saylor of Mayaguez, vice-president, secretary-treasurer, Miss Juana Peña of Ponce, and

Miss Ellen T. Hicks, Supt. of St. Luke's Hospital, Ponce, as treasurer of the U.T.O.

It is hoped that arrangements can be made to meet next year in the Virgin Islands.

RHODE ISLAND

PROVIDENCE, R. I.—The business of the 136th annual convention of the Diocese of Rhode Island, which met in St. James' Church, Providence, May 18th, was principally routine, and was accomplished in a single day. This dispatch of business was due largely to a preliminary meeting held the night before, at which subjects likely to provoke discussion were considered and agreements informally reached.

Two general resolutions of interest were passed by the convention, one extending a greeting to the Baptist convention then in session in the city, and the other endorsing the conference on Limitation of Armaments. Members of the standing committee were reelected, and the following deputies chosen for the provincial synod to be held at Concord, N. H., in October:

The Rev. Messrs. Albert M. Hilliker, Stanley C. Hughes, William Pressey, Arthur L. Washburn; Messrs. Thomas Mayman, Louis B. Learned, Benjamin M. MacDougal, and Samuel E. Carpenter.

Bishop Perry in his convention address made a strong plea for loyalty to the Constitution and for a higher standard of morals in home and family life.

SOUTHWESTERN VIRGINIA

BRISTOL, VA.—A total of \$4,659.16 toward the share of the Diocese of Southwestern Virginia of the national deficit is definitely in sight, and it is confidently expected that the remainder, less than \$350, will be secured at an early date. This announcement was made at the seventh annual council of the diocese which met in Emmanuel Church, Bristol, May 18th and 19th. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, was the guest of the convention, and in a brilliant speech on the opening evening, discussed general world conditions as they are and the responsibility of the layman for their improvement. His remarks were full of pungent epigrams, a few choice ones being the following.

"Good advice is that which old men give young men when they no longer can set them a bad example."

"A cynic knows the price of everything and the value of nothing."

"A pessimist is the sort of man that blows out the light and then says 'See how dark it is.'"

"The knocker is the banana peel on the threshold of progress."

"Suspicion is the snap judgment of the people who never stop to think."

"Ancestors are no honor to a man who is not a credit to his ancestors."

"The important thing is not 'Who was your grandfather,' but 'Who under heaven are you?'"

"Knowledge is nothing to you except for what it does through you."

"It has been said that only five men in a hundred want success. The rest want promotion or a bigger salary."

"Money isn't capital. Personality and character are capital."

"No man is a failure until he admits it to himself and then quits."

"Half the failures are due to indefiniteness and the other half to indecision."

"Many a time when you think you are discouraged you are just bilious."

"Take the truth that you know and put it into the life that you live."

"There are untold blessings in discouragement: the first being that you realize your mistakes and can plan to avoid these next time."

"People share with God their troubles but not their prosperity."

"In many cases our religion is the cheapest thing we've got."

"Many people give money as a substitute for personal service."

Other speakers at the Monday evening meeting, which was under the auspices of the Laymen's League of the diocese, were Mr. W. C. Rierison of Altavista, Mr. R. L. Peirce of Wytheville, Mr. P. A. Goodwyn of Bristol, and Mr. C. Edwin Michael of Roanoke. Mr. Charles P. Macgill of Pulaski, president of the League, presided and introduced the speakers. Officers for the coming year were elected as follows:

President, Major E. Walton Opie, Staunton, Va.; vice-president, Mr. W. C. Rierison, Altavista, Va.; secretary, Col. George L. Barton, Lexington, Va.

The opening service of Holy Communion was celebrated by Bishop Jett, assisted by Bishop Woodcock and the Rev. Messrs. Frank Mezick and Claudius F. Smith. The sermon was preached by Bishop Woodcock.

The following officers were elected:

STANDING COMMITTEE: The Rev. Messrs. Thos. D. Lewis, D.D., W. G. Pendleton, D.D., and Thos. M. Browne, Jr., C. S. Hutter, Col. Wm. King, Jr., and Col. W. M. Brodie.

DELEGATES TO THE PROVINCIAL SYNOD: The Rev. Messrs. Thos. D. Lewis, D.D., Claudius F. Smith, Frank Mezick, and D. L. Gwathmey, Col. John D. Letcher, Col. William King, Jr., Mr. W. C. Rierison and Mr. Thos. A. Scott.

An invitation was accepted to hold the next annual council in Emmanuel Church, Covington, the scheduled date being Tuesday, May 17, 1927.

VERMONT

RUTLAND, VT.—The Rt. Rev. Arthur C. A. Hall, D.D., delivered his thirty-third annual convention address at Trinity Church, Rutland, on May 19th, with all his old-time vigor.

Bishop Hall, who entered his eightieth year on April 12th, is the fourth oldest bishop in active service. The three others are Bishops Vincent, Lines, and Tucker, of Virginia. He says in his diocesan paper, the *Mountain Echo*, that his comparative health is, of course, due in great measure to the assistance rendered him by the succession of faithful and loving coadjutors—and to the devoted care of Miss Mills, his nurse and housekeeper, since his serious breakdown in 1911.

"The doctors then said that, while his heart was ten years older than the rest of his body he might with care last ten years more, and might preach 'little short, dry, dogmatic sermons' (This was the precept of a Boston specialist)."

Bishop Hall gives thanks, in his address, that the number of clergy in Vermont has increased so that the vacant cures have mostly been filled. He says: "With many other subjects for thankfulness, this relief has been largely due to the energy and persistence of the Bishop Coadjutor. I earnestly trust that this improved condition may not be destroyed or marred by a sweep of fresh resignations."

After giving diocesan statistics the Bishop goes on to say:

"I make no apology for presenting you with these figures. Statistics are necessary if we are to see where we actually stand, and to be of service statistics must be accurate. But it would be a great mistake to allow statistics to fill our vision or obscure more important estimates and values. It is not the number of the clergy that is of greatest concern but their character. Our cures should be filled with the right kind of men. We need men whose pride it is to be ministers, dedicated to the service of God and of their brethren in their highest interests; pas-

tors, who with patience and discriminating love will feed and care for the lambs and sheep of the Lord's flock; preachers with prophetic spirit to declare to others what they have come to know themselves of God's mind and purpose; priests with a spirit of self-sacrifice, seeking to win rather than to force, to lead not drive; prizing the authority and warrant of the Apostolic commission and manifesting an Apostolic spirit in simplicity of life, in brave witness for Christian standards of belief and conduct, in zeal not only to build up the faithful but to bring into the fellowship those who are now out of the way; all the while shewing themselves pattern-Christians in word and behavior, in love, in faith, in purity.

"And so with the people. The list of communicants may be greater or less; it may be padded or inconsiderately cut down. The really important concern is that our congregations should be, not perhaps learned, but intelligent believers, seeking to carry out in their daily lives—at home, in business, and society—what they profess in church; striving to realize the spiritual meaning of the sacraments they value—for cleansing, strengthening, nourishment, restoration—and bearing witness to Christian lines of discipline and self-control. With such a body of Church men and women, undoubtedly there would be abundant offerings of alms and of personal service for all our needs within and without the diocese. Not by might of numbers nor by power of purse, but by His Spirit is the Lord's work to be accomplished and His kingdom set up."

VIRGINIA

LEESBURG, VA.—The principal action of the 131st annual council of the Diocese of Virginia, held in St. James' Church, Leesburg, on May 19th and 20th, was the election of the former Bishop of Kyoto as Bishop Coadjutor, recorded elsewhere.

The council was preceded on the evening of May 18th by a meeting of clergy and lay delegates called by the Rural Work Committee of the Board of Christian Social Service, to hear from Dr. DeS. Brunner and his assistant, Miss Marjorie Patten, of the Institute of Social and Religious Research, of New York, their report of a recent survey of the Church's work in its relation to social, religious, and economic conditions in ten representative rural parishes in the Diocese of Virginia. These reports with their discussion of the work which is now being done by the Church in pointing out the elements of weakness and of strength will be printed and will provide abundant material for study in strengthening and upbuilding the rural Church life of the diocese.

The Council convened on May 19th after a celebration of the Holy Communion. The Bishop's address dealt with diocesan matters and asked for the election of a Bishop Coadjutor, which was done at the afternoon session.

When council convened on the morning of the 20th, Bishop Tucker formally accepted his election as Bishop Coadjutor subject to confirmation by the standing committees and the bishops of the Church. Other elections resulted as follows:

STANDING COMMITTEE: The Rev. Berryman Green, D.D., the Rev. W. H. Burkhardt, D.D., the Rev. Wm. J. Morton, D.D., Mr. A. R. Hoxton, Mr. Gardner L. Boothe, Mr. John B. Minor.

DELEGATES TO THE SYNOD OF THE PROVINCE OF WASHINGTON—Delegates: The Rev. Frederick D. Goodwin, the Rev. J. F. Ribble, D.D., the Rev. W. Roy Mason, the Rev. Dudley Boogher, Mr. W. W. Chamblin, Mr. Lewis C. Williams, Mr. John B. Minor, the Hon. J. K. M. Norton. Alternates: The Rev. Noble C. Powell, the Rev. B. D. Chambers, the Rev. G. Freeland Peter, the Rev. Robert B. Nelson, Mr. John M. Taylor, Mr. Wm. T. Johnson, Mr. E. R. Williams.

WESTERN MASSACHUSETTS

SPRINGFIELD, MASS.—The Diocese of Western Massachusetts has paid in full its share of the deficit. This was reported as a special cause for thanksgiving by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, at the twenty-fifth annual convention of the diocese, held in Christ Church, Springfield, May 19th.

The elections resulted as follows:

STANDING COMMITTEE: The Rev. J. Franklin Carter, the Ven. Marshall E. Mott, the Rev. John B. Whiteman, Mr. George B. Adams, Mr. Henry A. Field, Mr. Matthew P. Whittall, Mr. Chandler Bullock.

DEPUTIES TO THE PROVINCIAL SYNOD: The Rev. D. N. Alexander, the Rev. Henry W. Hobson, the Rev. Arthur L. Kinsolving, the Ven. Marshall E. Mott, Mr. George S. Barton, Mr. Herbert K. Bruce, Mr. Charles W. Burt, Mr. Frank J. Pope.

In his annual address, the Bishop commended to all a feeling of deep thankfulness on the twenty-fifth birthday of the diocese, which will be duly celebrated, together with the fifteenth year of Bishop Davies' episcopate, at a rally of all the Springfield parishes, and a united service, next Thanksgiving Day.

The central thought of the address was Church Membership. However one might define membership, said Bishop Davies, the underlying truth must always be the personal surrender of each one of us to our Lord, and personal incorporation into His Body.

WESTERN NEW YORK

ROCHESTER, N. Y.—At the eighty-ninth annual convention of the Diocese of Western New York held in Christ Church, Rochester, on the 17th, 18th, and 19th of May, the Bishop Coadjutor of the Diocese, the Rt. Rev. David Lincoln Ferris, D.D., presided in the absence of the diocesan, Bishop Brent, who is in Europe in charge of the American churches. At the service of Compline held on the evening of Monday the 17th, the Bishop delivered a most excellent address. On Tuesday morning the convention was called to order by the Bishop and the nominations were made. At this morning session the deficit of the diocese toward the amount pledged by Bishop Brent in the General Convention was pledged in full. A cablegram of greeting was sent by the convention to Bishop Brent. At noon the Woman's Auxiliary, which was holding its convention in St. Luke's Church, and the members of the convention had a luncheon at the Sagamore Hotel. At this time Mr. Lewis B. Franklin spoke to the two conventions.

Mr. Franklin congratulated the diocese upon the clearing up of the residue of the deficit fund and spoke of the work which lies before the Church. At three o'clock there was a meeting of the Church Service League at Christ Church parish house which was attended by the members of both conventions. At this time a program of service was presented by the Rev. Lewis E. Ward of St. Thomas', Bath, N. Y., which included in outline the aim of all the societies and departments in the diocese for the coming year. At this time Mr. Franklin also spoke upon The How and Why of the National Program and the Rev. Mr. Schmuck gave a talk on The Parish Program.

In the evening Bishop Ferris read the annual address of Bishop Brent to a congregation which filled Christ Church.

Elections were as follows:

STANDING COMMITTEE: The Rev. C. A. Jessup, D.D., the Rev. C. H. Smith, D.D., the Rev. Samuel Tyler, D.D., the Rev. P. W. Mosher, D.D.; Messrs. E. C. Denton, M. M. Ludlow, Jr., J. M. Prophet, the Hon. S. S. Brown.

WESTERN NORTH CAROLINA

BILTMORE, N. C.—A resolution "deploring and opposing all efforts to limit freedom of thought, freedom of teaching and discussion, and freedom of research to ascertain the truth in any branch of knowledge" was the feature of the fourth annual convention of the Diocese of Western North Carolina, held in All Souls' Parish, May 18th, 19th, and 20th. The Woman's Auxiliary met at the same time and place.

The convention began with a service for the Woman's Auxiliary on Tuesday night at which the preacher was the newly arrived rector of Trinity Church, Asheville, the Rev. Geo. F. Rogers. This service was followed by an informal reception in the parish house for delegates and visitors. The Holy Communion was celebrated on Thursday morning at seven-thirty by the Bishop, assisted by the Rev. A. W. Farnum, dean of the Convocation of Asheville, and the Rev. Sanders R. Guignard, dean of the Convocation of Morganton. After Morning Prayer the convention was called to order by Bishop Horner, who made his annual address, in which he

stressed the need for faithful observance of the laws of the country, especially in regard to prohibition. He reported a larger number of clergy in the diocese than ever before and called attention to great growth, both numerical and financial.

The sermon on Wednesday night was preached by the Rev. Chas. E. McAllister, field secretary from the general Church. He came upon special request, having been in the diocese last fall. He delivered his message in his usual dynamic and forceful manner and, it is felt, deeply impressed those who heard him. The next morning he made an equally inspiring address to the Woman's Auxiliary. Addresses were also made to the Woman's Auxiliary by Miss Margaret Weed and Mrs. Derrill D. Taber, general field worker, appointed by the National Council. The latter has been in the diocese for a period of six weeks visiting the various parishes and missions. Wherever she has been, her contagious enthusiasm for the work of the Church has been imparted to others and has inspired them with zeal for the work.

Ascension Day Brings Cessation of Industrial Strife in England

Anglo-Catholic Pilgrims in the Holy Land—Proposed New Bridge at St. Paul's

The Living Church News Bureau
London, May 13, 1926

IT IS A MATTER FOR CONGRATULATION THAT the Feast of the Ascension brings with it the hope of a cessation of industrial strife. But although the general strike has been "called off," it will take several days to set matters going again, and a general resumption of work cannot be expected before Monday next—if then. Neither the *Church Times* nor the *Guardian* will be able to publish more than a single small sheet this week, and for a second time the great majority of their regular readers will fail to receive copies, as only a limited supply will be available.

In the circumstances, with the daily press also issuing single sheets, and these devoted mainly to strike news, there is not very much to record in the way of ecclesiastical items. Many of the meetings customary at this time of the year are either postponed or abandoned.

It is gratifying to Churchmen to learn that it is largely owing to the untiring efforts of the Archbishop of Canterbury, and those associated with him, that the outlook is as hopeful as it is.

ANGLO-CATHOLIC PILGRIMS AT JERUSALEM

I am indebted to the *Church Times* for the following report of the third Anglo-Catholic Pilgrimage from their special correspondent.

In a letter dated April 26th, he says:

"One incident during our stay at Jerusalem of peculiar interest was our service in the British War Cemetery on Mount Scopus. Here in this wonderfully placed burying-ground, looking from a northerly direction over the Holy City, lie some 2,500 British soldiers who gave their lives in Palestine during the Great War. The greatest care has been taken in making the cemetery beautiful, and in the midst stands a large white cross—the symbol of sacrifice. Grouped around this cross on an afternoon soon after our arrival in Jerusalem stood our president and the priests of the pilgrimage in cassocks, and near by all the other pilgrims stood in the glare of the sun

to pray for the souls of the dead British soldiers. Lord Plumer, the High Commissioner for Palestine, and Lady Plumer were present with us at the service.

"On the same day we visited the Church of the Nativity at Bethlehem, and in the cave beneath the beautiful basilica we knelt one by one to kiss the spot where the Saviour was born. Then climbing up to the roof of the Orthodox convent, we sang *White Shepherds Watched Their Flocks by Night*, and *Once in Royal David's City*, as we looked out upon the fields where men amazed heard of old the glad tidings.

"Many pilgrims on our Sunday in Jerusalem paid a never-to-be-forgotten visit to Ain Karim, the place of the visitation of Blessed Mary to Elizabeth. Over the hills we looked on, came the Maid in haste into the city of Juda to visit her cousin in the house of Zacharias. We, too, from the depths of our hearts, uttered again the words which Elizabeth spake with a loud voice, 'Blessed art thou among women, and blessed is the Fruit of thy womb.'

"We have paid the usual official visits to the leaders of the great Churches in Jerusalem: the Orthodox Patriarch, who told us he 'received us as Orthodox pilgrims'; to the Armenian Patriarch, the Coptic Archbishop, the Syrian Archbishop, and the Syrian Catholicos, who was paying a visit to the Holy City; the head of the Abyssinian Church in Jerusalem; and last, but not least, to the great Russian prelate, the Archbishop Anastassy. All pilgrims have been deeply touched by the graciousness and the warmth of our reception; by the cordial words of welcome addressed to us, and expressions of far more than just a conventional friendliness.

"It was with real regret we said 'good-bye' to the pilgrims who had to leave Jerusalem for the return journey on Thursday, April 22d, and our president motored to a selected spot outside Jerusalem in order that descending from their motor-cars all might sing a hymn together and receive his blessing before speeding on the road again towards Jaffa to embark on the ship to take them back to Europe. Those of us who were fortunate in being able to spend a longer time in Palestine left Jerusalem a few days later in order to spend some days in Nazareth and by the Sea of Galilee.

"Nazareth had for us a charm and beauty all its own. At first it seems perhaps rather unattractive, but if, as we did, one is able to spend two days there, and one of them a Sunday, it has an atmosphere and an attractiveness quite irresistible.

"On our Sunday in Nazareth our president said Mass in the C. M. S. church at 6 A.M., at which the pilgrims made their communions, and at 8:15 all went by invitation of the Archbishop Cleopas, Metropolitan of Nazareth, to take part in the Orthodox Mass. It was Palm Sunday, according to their reckoning, and we found the church full when we arrived, but

space was made before the *ikonostasis* for the priests, in cassocks, and the pilgrims. Our president was vested in cope and mitre, and given a special place near to the altar. After the singing of the Evangel the president was invited to read the Gospel in English for the pilgrims, reciting that appointed for St. Mark's Day.

"After Mass we all joined in the Palm Sunday procession which went three times round the outside of the church, carrying candles and small branches of olive. This procession was a very simple and homely perambulation, many people taking part, and a large number of children carrying ornamental candles decorated with roses and other flowers.

"Much kindness and love has been shown us by the Metropolitan of Nazareth, and for two things we are most specially grateful: first, for his address at the place of Our Lady's Well, beneath the church where we went at the end of the palm ceremonies to pay our devotions; and, secondly, for allowing our priests to say Mass in his private chapel, he himself coming before the first Mass at 5 A.M. to see all our needs supplied for the celebration of the Holy Mysteries."

PROPOSED NEW BRIDGE

The proposed scheme for building a new bridge across the Thames, to be called St. Paul's Bridge, is causing some anxiety to the Cathedral authorities. Canon Alexander states that their attitude to the scheme was what it had always been—namely, one of strong opposition.

They were opposed to anything likely to endanger the safety of the Cathedral, and from that point of view there arose the problems of vibration and of the effect on the foundations of the building of the bridge. There was also the question of greatly increased road traffic in the immediate neighborhood of the Cathedral and of the aesthetic problem arising from the proposal. On all the issues so raised the authorities had always fought against the projected construction of the St. Paul's Bridge. Apart from all other considerations, it would appear to be utterly unwise to induce anew a congested stream of traffic into the heart of London, where the traffic problem was already so acute.

A SECRET DOOR

A secret door, which has been hidden for centuries behind some old oak paneling in the historic City church of All Hallows-by-the-Tower, has been discovered.

The door and doorway date back to the middle of the Fourteenth Century. Both the masonry and the woodwork are well preserved. The architecture of the arched doorway is, according to an authority, "beautiful in its simple design." It is proposed to leave the door uncovered for anyone to see.

A fine piece of medieval stone flooring was also discovered near the font. Further researches are to be made.

The secret door was found by workmen under the direction of the vicar, the Rev. P. B. Clayton, the well-known padre of Toc H.

The doorway is in the eastern aisle of the church. The vicar, in searching through the old records of the church, came across references to the existence of a small turret, containing a stone staircase, which once led to the roof of the church. The turret disappeared in the course of the widening of Great Tower Street in the middle of the Nineteenth Century.

Mr. Clayton and experts examined the paneling near the spot where it was assumed the staircase leading to the turret stood. The paneling in the eastern aisle was tapped, and at one point near the main entrance there was a faint echo.

The workmen were then instructed to remove the paneling, and the heavy iron hinges of an ancient doorway were re-

vealed. Another strip of paneling was removed, and the complete door and doorway were disclosed.

The door is studded with iron nails. The hinges are rusted, and some of the woodwork has rotted away.

Anything concerning All Hallows Church should prove of great interest to Americans. William Penn was baptized there in 1644, and there is a memorial to him on the south wall. A former President of the United States, John Quincy Adams, was married in the church in 1797. No City church has more beautiful ironwork than this. All Hallows, as the church nearest the block on Tower Hill, was the resting-place of many English martyrs. The first church of All Hallows built on this site was 400 years old when William the Conqueror landed in England. Charred woodwork forming part of a later church destroyed by fire in 1087 was found beneath the paving in 1923. The arches in the nave date from about the year 1210.

NEW GERMAN BIBLE

The Berlin correspondent of the *Observer* states that a new translation of the Bible into German has been undertaken by two Hebrew scholars—Dr. Buber, leader of the Zionist Youth Move-

ment in Germany, and Dr. Rosenzweig, founder of the Jewish seminary at Frankfurt. It is stated that both Catholics and Protestants in Germany are as deeply interested as the Jewish leaders in this attempt to bring the Old Testament nearer to the spirit of mankind in general today, and are supporting the work with the greatest sympathy. There is as yet no approved "revised version" in Germany.

This is by no means the first attempt to improve upon Martin Luther's translation, but it is actually the first attempt to give the Germans of today a Bible in a language satisfying the demands both of completely accurate text and beautiful phrasing. Those supporting the movement are apparently acting in the belief that Luther's magnificently rugged German belongs to a past age, and, as such, has lost its appeal to Twentieth Century minds.

A highly interesting criticism of the result, as shown so far by the book of Genesis, appears from a Jewish pen in the *Frankfurter Zeitung*. This writer complains that the improvement on Luther's language is the German of the Wagner opera, a cultured medievalism, but whether it will supersede the less cultured work of Luther in the hearts of the people appears very doubtful.

GEORGE PARSONS.

General Theological Seminary Begins Million Dollar Drive

Prebendary Carlile Arrives—Social Service at St. Luke's Hospital—New York Notes

The Living Church News Bureau
New York, May 22, 1926

A COMMITTEE INCLUDING BISHOP RHINELANDER, Dean Fosbroke, the Rev. Dr. H. P. Silver, the Rev. Dr. Lawrence T. Cole, Messrs. James R. Strong, and William Harison, has been appointed to present to the Church at large the needs of its official theological seminary.

Of its various schools for the training of candidates for the priesthood the General Theological Seminary, located in Chelsea Square at Ninth Avenue and 20th Street, New York City, is its one official institution. The majority of its trustees are chosen by General Convention; that body has a voice in any alteration of the Seminary's Constitution, and to each session of the Convention a report is made by the trustees. Unlike our other seminaries which represent some particular school of thought or party in Churchmanship or section of the country, the General Seminary represents the whole Church. Hence, its appeal for funds for endowment and maintenance goes out to loyal Churchmen everywhere in the country. Wherever they live, the General is their Seminary.

The committee points out that this present effort is a sustained campaign and not an intensive drive, a plan to spread information about the Seminary and its needs. In its informing program, it is stated that the General Seminary educates more men for the ministry of the Church than any other of our theological schools, and that it has done so for over a hundred years. Thirty years ago the salary of a professor was fixed at \$4,000 a year; how securely fixed is evident from

the fact that these salaries have not been increased in these thirty years. If the Seminary is to continue to attract to its faculty men of outstanding ability to train our clergy, an additional endowment is an absolute necessity. Another very important item is the need of funds to provide larger and better housing for its excellent library, its rare books and manuscripts, and to provide for the increased cost of books. Fifty thousand dollars will complete the fund for Seabury Hall. The antiquated heating plant and the heating arrangements for the students' rooms should be replaced by a modern system for which \$150,000 is needed. In all, a total of \$1,000,000 is solicited for the general endowment funds of the Seminary and about \$250,000 for improvements in its material equipment. The chairman of the committee, Dr. Cole, reports that already over \$50,000 has been received in the campaign which, to date, has been given very little publicity. Bishop Manning has written a letter approving the plans of the committee. He states that although "hampered by lack of funds, the Seminary has maintained the highest ideals of scholarship and has carried on its work in a spirit which has won and which justifies the confidence of the Church." The Bishop voices the hope that the people not only of this diocese but "of the whole Church will respond generously to the appeal."

The General Seminary is one of the very few educational institutions in the country which has, during the past ten years, maintained its work without serious retrenchment, but which, at the same time, has incurred no debt and has received no large additions to its funds. The time has now come, however, when those responsible for the Seminary, its present needs and its future opportunities, believe that an appeal to the Church should not be longer delayed and that those interested

in the training of the clergy will clearly recognize the justice of it.

PREBENDARY CARLILE ARRIVES

When the *Aquitania* docked in New York harbor on Friday, May 21st, there was among her passengers one of the most interesting figures which the Church of England has produced in the last century.

Prebendary Wilson Carlile, D.D., now in his eightieth year, who comes at the invitation of the Most Rev. John G. Murray, D.D., Presiding Bishop of the Church, and the Rt. Rev. William T. Manning, D.D., Bishop of New York, is the head of the Church Army of England and has come to America to discuss with clergy and representative laymen the formation of an American Church Army.

It was in 1882 that Wilson Carlile founded the Church Army. At that time he was a wealthy young man about thirty years of age who had lost and regained a fortune in speculation and had determined quite suddenly to enter Holy Orders. He was appointed a curate at a fashionable church in the West End—St. Mary Abbott, Kensington, London. But he was dissatisfied with his work among his wealthy parishioners, since little was being done for the outsider in need. He obtained the rector's permission to go out after the evening services with his trombone on the streets. There he would gather crowds about him and carry a message of the joy to be found in the Church.

Prebendary Carlile conceived the idea of forming a society within the Church of England to do a work similar to that done by John Wesley, but without leaving the Church. He gathered a group of laymen about him and began to hold his services regularly in the streets and the prisons, in the highways and the byways.

There was much opposition to the Church Army in the early days. The Skeleton Army and Anti-Christian Society sought to break up Prebendary Carlile's little organization. Twice he himself was knocked out and left for dead.

But as time went on his work grew. He became known as "the Bishop of Billingsgate," because in the district of the great Fish Market in London he accomplished his most devoted work.

From small beginnings he has developed the Church Army both along social service and evangelistic lines until today there are sixty different departments, a staff of one thousand evangelists and mission sisters, a magnificent set of offices employing a hundred clerks and volunteer workers. For years Prebendary Carlile has been the rector of a beautiful Christopher Wren church in the City of London, St. Mary-at-Hill, situated in the midst of the Billingsgate district.

Immediately previous to the arrival of Prebendary Carlile, a column of ten Church Army Crusaders arrived in Montreal and a second column arrived in New York to make evangelistic tours in the "gypsy manner" which has always been a part of their régime. They go on foot from town to town, receiving only a small stipend from the Church Army. They sleep in churches, schools, or any available buildings.

Because of his great age, however, Dr. Carlile will not be permitted to travel steerage or to follow the rigorous method of travel which he used to observe. While in New York he is filling the following speaking engagements:

Whitsunday, May 23d, 11 A.M.—Preach at Cathedral of St. John the Divine, New York.
Whitsunday, May 23d, 4 P.M.—Preach at St. Thomas' Church, Fifth Avenue, New York City.

Monday, May 24th, 1 P.M.—Guest of the New York Church Club, Address to members and to clergy of Manhattan, Brooklyn, and New Jersey.

Tuesday, May 25th, 8 P.M.—Calvary Church, Fourth Avenue.

CATHEDRAL NOTES

Bishop Manning will hold his annual ordination of priests and deacons at eleven o'clock on Trinity Sunday in the Cathedral. The preacher will be the Rev. Leonard Hodgson, M.A., professor of Christian Apologetics at the General Seminary.

Evensong on Trinity Sunday will be a memorial service for the American Legion and the address will be made by the Rev. William E. Patrick, Chaplain-General of the Legion, who is also rector of St. Paul's Church, Bakersfield, Calif.

SOCIAL SERVICE AT ST. LUKE'S HOSPITAL

St. Luke's Hospital Social Service has issued a 104-page booklet reporting on its work for the year ending April 1, 1926. It is an interesting and informing account of a rapidly growing service. The Church Committee, started in 1917, now includes representatives from thirty-three parishes, and has been able to increase its support of the work from contributing \$1,000 toward the salary of a worker to the present

position where it is able to pay three and one-half salaries, or one-seventh of the entire budget.

ADDRESS OF NEW YORK CORRESPONDENT

For the information of those who send in to him their parish leaflets and news items, attention is called to the change in the address of the New York correspondent of THE LIVING CHURCH to 292 Henry Street. News items of more than parochial interest are solicited from all New York parishes; they must be received before Saturday noon for insertion in the issue of the following week.

FATHER WHITTEMORE, O.H.C., GOES TO AFRICA

The Rev. Alan G. Whittemore, O.H.C., sails from New York on Saturday morning, May 29th, for Africa, where he will join the Holy Cross Mission staff in Liberia.

NEW YORK NEWS NOTES

The annual service for the presentation of the missionary offering of the Sunday schools of the diocese is being held this afternoon at the Cathedral.

Trinity School, 139 West 91st Street, brings to a close its 217th year with special exercises on Friday afternoon, June 4th, at three o'clock.

HARRISON ROCKWELL.

Acolytes' Festivals Feature Feast of Ascension in Massachusetts

G. F. S. Service—Bishop of Canal Zone Addresses C. S. L.—Rector Called

The Living Church News Bureau
Boston, May 22, 1926

THE FEAST OF THE ASCENSION WAS heralded in Boston most fittingly by many different Church events of varied natures. At Emmanuel Church, Somerville, the Rev. George Bruce Nicholson, D.D., rector, the celebration began with this parish's annual acolyte festival at eight o'clock on the eve, at which time the local Guild of St. Vincent were hosts to a large number of visiting acolytes from several other parishes throughout the diocese. After vesting in the rectory the procession marched across the corner to the church, where Vespers was sung, followed by an address by the Rev. J. H. Cabot, Ph.D., of the Church of the Advent, the service concluding with Solemn Procession and Adoration of the Blessed Sacrament. There was a good number present, all of whom joined heartily in the service after which the local guild, under the leadership of its very energetic warden, Mr. Fred I. Farwell, entertained the visiting acolytes. On the following evening, being the feast itself, the parish of St. John's Church, Roxbury Crossing, the Rev. F. W. Fitts, rector, in accordance with its custom of former years, was likewise, through its Guild of St. Vincent, host to the acolytes of neighboring parishes, at the annual acolyte festival. Here again a large number were in attendance, and, after the service, the parish guild entertained all visiting acolytes and their friends in the parish house. At the same time as this service was taking place in St. John's Church, the combined choirs of Grace Church, Everett, and Trinity Church, Melrose, were holding a choir festival in the latter church,

of which the Rev. H. W. Smith is rector. The service was sung by a choir of sixty boys and fifteen men under the direction of Mr. Reginald J. Brown, who leaves Trinity Church on June 1st to become choir master and director at Grace. This same service was repeated in Grace Church, the Rev. Roscoe Conkling Hatch, rector, on the evening of Sunday, May 16th. These observations of the great festival were, obviously, only secondary to the general observation on the morning of the day itself when all parishes marked the day with special celebrations of the Holy Communion, and at nine-thirty o'clock Bishop Slattery ordained to the priesthood five deacons in the Cathedral Church of St. Paul, the sermon being preached by the Rev. Francis E. Webster, rector of Christ Church, Waltham, secretary of the diocesan convention, and father of one of the candidates, the Rev. Stephen Webster, who is expecting to undertake missionary work in Liberia.

GIRLS' FRIENDLY SOCIETY SERVICE

The annual diocesan service of the Girls' Friendly Society took place in Trinity Church, Boston, on the evening of Monday, May 17th, at eight o'clock. The usual tea was served in Mechanics Hall at six-thirty, after which the 1,100 members present, representing eighty-six branches, marched in procession along Huntington Avenue and across Copley Square to Trinity Church, where the annual service took place, the visiting clergy forming the choir and the service being conducted by the Rev. Drs. MacLure of Grace Church, Newton, and D. B. Matthews of St. Paul's Church, Brockton. The Rev. Henry Knox Sherrill, rector of Trinity Church, preached a very stirring sermon on the text, "Present your bodies a living sacrifice, holy, acceptable unto God." The largest chapter present came from St. Stephen's Church, Lynn, sixty

strong, and the diocesan banner was carried by a representative of Grace Church, Newton.

BISHOP MORRIS ADDRESSES C.S.L.

The May meeting—the last for this season—of the Women's Division of the Church Service League took place in the crypt of the Cathedral at 2 p.m., on Wednesday, May 19th. The address of the afternoon was given by Bishop Morris of the Panama Canal Zone. At the conclusion of this address the meeting, as is customary in this month, was divided into eight conferences on various topics. These topics with their respective leaders were as follows: Missions and the Messenger, Miss Corey; Supply Work, Miss Little; Education, Miss Marston; The United Thank Offering, Mrs. John Thayer Addison and Mrs. Herman R. Page; The Church Periodical Club, Mrs. Sterling; Social Service, Mrs. Ralph Lewis; Altar Guilds, Miss Rosamond Bigelow; Girls' Work, Miss Anna Fry.

The council of the Church Service League held an important meeting on the evening of Friday, May 14th, with Bishop Slattery in the chair, at which initial steps were taken for the organization of a crusade of information and inspiration to take place throughout the diocese during the autumn, probably in November.

BISHOP OF LONDON IN BOSTON IN OCTOBER

The Bishop Coadjutor reports that plans are well under way for the coming visit of the Lord Bishop of London to this diocese from October 15th to 18th. He also states that every week he is receiving calls from men seeking advice or encouragement with a view to entering the priesthood, thus showing that the diocese is still managing to keep up to the pace pointed out by him in his recent charge to the diocesan convention, in which he pointed out that the undivided Diocese of Massachusetts in 1901 had only twenty-nine postulants while at the present time this geographically smaller diocese has as many as forty-one.

NEW RECTOR

The parish of St. John's, Newtonville, has just called the Rev. Raymond Lang as rector to succeed the Rev. Richard Tuttle Loring, deceased. Born in New York, and was educated in Boston, Fr. Lang was graduated from Bowdoin College, and, later from the Cambridge Seminary with the degree of S.T.B., being ordained deacon by Bishop Lawrence in 1921, later being priested by Bishop Babcock. On his ordination he went to assist the Rev. Edwin H. Van Etten at Calvary Church, Pittsburgh, Pa., for a year, at the end of which time he returned to this diocese and became associated with the Rev. Thatcher R. Kimball at the Church of the Epiphany, Dorchester, until going a year ago to assist the Rev. Dr. Laurens MacLure at Grace Church, Newton. He served during the World War, and is prominent in Masonic circles, being also a member of the Delta Upsilon fraternity. Married in 1919 in Trinity Church, Boston, to Miss Ruth I. McAren, he is the father of one son. REGINALD H. H. BULTEEL.

BISHOP KINSOLVING IMPROVES IN HEALTH

AUSTIN, TEXAS—The Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, has improved considerably in his general health, and is now able to leave his residence for daily rides. He is not yet able to undertake any work, but it is hoped that he will be able to renew visitations in the fall.

Would Make Church Club Clearing House for Parochial Men's Clubs

President of Chicago Church Club Makes Plea—Further Plans for Eucharistic Congress

The Living Church News Bureau
Chicago, May 25, 1926

AT THE ANNUAL MEETING OF THE Church Club held recently, Mr. Walter B. Patterson, the president-elect, expressed his opinion that the Church Club should be made the clearing house of the many men's clubs in the congregations of the diocese. Speaking of his plan, Mr. Patterson said:

"Men's clubs are a problem in every parish. Generally speaking the problem is common. There are exceptions, perhaps, but I venture the thought that whether the church is large or prosperous, or small or struggling, those who have to carry out the activities of men's organizations worry about the same things. Why then should not the Church Club be the medium through which the officers of all these men's clubs get together and exchange views and plans? Suppose that at such a meeting or meetings, each one present should contribute just one worth-while idea to the composite. If there were fifty clubs represented, each club would be the possessor of fifty workable ideas. Suppose that one half of these ideas fitted the case of each club, would it be worth the effort? I think so.

"Again, suppose that in a coöperative way, the Church Club were placed in the possession of the names of all the speakers who have appeared before the various men's clubs during the past season or longer. Many of these would be available for other clubs. Think what a tremendous help that would be to the men who have to think about club and organization programs."

Mr. Patterson has sent out a questionnaire to all the parishes in the diocese concerning men's organizations, which will be made the basis of discussion and action should the replies justify it.

PLANS FOR THE CONGRESS

The gigantic task of landscaping the 1,200 acres of the grounds of the Seminary of St. Mary of the Lake, Mundelein, and providing accommodation for more than 750,000 persons, has employed hundreds during the past six months. The Thompson-Starrett Construction Co., have completed a beautiful pier at the head of the lake, where the seminary stands, and five bridges over which the eucharistic procession will pass. Terraces, walls, miles of wooded roads, and statues, have all been completed within the last six months. Mr. W. J. Lynch, the director, and Mr. Joseph McCarthy, the architect of the seminary, have planned a veritable city at the seminary for the vast numbers of pilgrims who will attend the Congress. A large altar similar to the one now being built at Soldiers Field for the Congress, will be built at the entrance to the seminary chapel. Thrones for fifteen cardinals will flank the altar, and there will be a sanctuary large enough to seat 500 bishops and archbishops. From this altar, with the canopies and drapes of cloth of gold, the papal legate will bestow the benediction at the close of the Congress. A large bronze statue of the Blessed Virgin rises from a sixty-foot shaft on the terrace before the chapel, and will be unveiled for the Congress. Thirty comfort stations are now being constructed

for the pilgrims and a drinking fountain will be installed every hundred feet. Twelve tents, for first aid stations, will be put in immediately and equipped by the Roman Catholic hospitals of Chicago. Telegraph companies have already laid wires for the convenience of the newspaper correspondents at the Congress. From a commercial point of view, it is estimated that the visitors will spend \$50,000,000 in and about Chicago during the Congress.

NORTHEASTERN DEANERY MEETING

Wheaton is one of the western suburbs just a few miles from Elgin, that has grown very rapidly during the past few years. It is the county town of Du Page County, the seat of a flourishing college, and a most attractive center, rapidly changing from an old rural town to a suburban one. Trinity Church, the Rev. F. H. Millett, priest-in-charge, has kept pace with the fast growth of the town, and has a church and a very attractive new parish house. The 209th meeting of the northeastern deanery was held at Trinity on Monday, May 17th, with an excellent attendance. The speakers at noon were the Rev. F. H. Millett, who told of Missionary Opportunities in Du Page County; and the Rev. S. C. Hughson, O.H.C., who told of the Catholic Congress at Milwaukee, in October. In the afternoon the Rev. Frank van Vliet, professor of Apologetics at Nashotah House, gave an address on Modernism, Its Philosophical Basis, which provoked considerable discussion. The clergy were the guests at luncheon at the Chicago Golf Club.

THE CHURCH OF THE INCARNATION, FERNWOOD

The Church of the Incarnation, Fernwood, celebrated its fortieth anniversary with fitting services and exercises beginning Saturday, May 15th. At the morning services on Sunday, May 16th, the Rev. J. H. Edwards was the special preacher. The priest-in-charge, the Rev. M. B. Williams, and the executive secretary of the diocese, the Rev. E. J. Randall, assisted in the service. Services were first held in the Fernwood division, in the vicinity of Parnell Avenue and 102d Street, on May 15, 1886. For many years these services were carried on in halls and other buildings nearby. In 1896 the first permanent church home was obtained. Now a new church is planned to meet the growing needs of this section.

A new pipe organ was dedicated at St. Elizabeth's Church, at Sixty-second and St. Louis Avenue, on Sunday morning, May 16th, Mr. C. Gordon Wedertz, one of our Church organists and now organist of the well-known Medinah Temple, played at the opening services at St. Elizabeth's. The Rev. E. V. Griswold is the priest in charge of this growing mission.

NEWS NOTES

The annual acolytes' festival was held at St. Bartholomew's Church, Englewood, on Thursday evening, May 20th. The special preacher at Evensong was the Rt. Rev. Campbell Gray, Bishop of Northern Indiana. These yearly services of the acolytes are always largely attended and the offering is used to help in the education of one of their number for the priesthood.

Chase House held a most successful

May Festival at the Parish House of St. Chrysostom's Church, on May 20th.

Bishop Darst is making Chicago a center for his preaching and work in connection with the great topic of Evangelism. The Bishop, who is the chairman of the Committee on Evangelism, and leader of The Bishops' Crusade, was the special preacher at St. Luke's, Evanston, on the afternoon of Whitsunday, and he addressed a special meeting of clergy and laity at the Union League Club on Monday, in Whitsun week. The luncheon was planned by the Church Club and the Brotherhood of St. Andrew.

Gamma Kappa Delta, the young people's society of St. Luke's, Evanston, celebrated its seventh birthday on Sunday, May 16th, when it was host to the several other young people's societies of the diocese. Special Evensong, with address by Dr. Stewart, was followed by a birthday dinner in the parish house and an entertainment. The society has had a continuous and successful life. It is founded upon the three ideals of knowledge, fellowship, and service. There are now eighty active members.

The spring meeting of the west side and west suburban Church schools was held at the Church of the Advent, on Thursday, May 13th, beginning with Evening Prayer and an address by the Rev.

P. W. McDonald, rector of St. Martin's Church. In the evening the speakers were Miss Vera L. Noyes, supervisor of religious education, on Findings from the Questionnaire on Standards, and the Rev. A. D. Kolkebeck, on The Spirit of Worship in the Church school. The officers for the current year are:

President, the Rev. Walter S. Pond; vice-president, the Rev. P. W. McDonald; secretary-treasurer, M. A. King.

The annual meeting of the Catholic Club was held at the diocesan rooms on Tuesday evening, May 18th. One of the speakers was the Rev. Francis J. Tromp, priest-in-charge of the new mission at River Forest. Fr. Tromp spoke on the Jesuit order, having first-hand knowledge of the order because of his previous association with it before entering into the ministry of the American Church. The other speaker was Fr. Hughson, O.H.C., who told of the Catholic Congress to be held in Milwaukee next October. Fr. Hughson with Fr. Huntington has been conducting a most successful mission at the Church of the Mediator, Morgan Park.

By the will of Miss Mary Drummond, one of the most devoted of the members of the Woman's Auxiliary, who died last month, the sum of \$3,000 was left for the work of the Chicago Auxiliary.

H. B. GWYN.

ington Cathedral, up to the triforium level, and parts of the crossing, for the coming General Convention. The construction contemplated will give a seating capacity of 2,200 on the main floor level of the Cathedral.

This construction, it is estimated, will require receipts in excess of \$1,000,000, over and above the amount now in hand. None of the work is to be temporary, but will all be permanent and will be built for the ages.

ALL HALLOWS' GUILD

A colorful and enjoyable meeting will be the gathering of the members of All Hallows' Guild in the Bishop's Garden on Mt. St. Alban, May 27th.

All Hallows' Guild exists for the purpose of beautifying and the care of the Cathedral Close, that it may be a worthy setting for the beautiful Gothic Cathedral that is rising there. Recently the Guild has planted a number of pieces of old box, that will be viewed by the visitors, and that will come as a surprise to persons who have not visited the Cathedral since their planting.

MEMORIALS

A new litany desk has been placed in the Chapel of the Nativity, Washington, in memory of the late choirmaster, Albert Whitmarsh. The desk is given by the Men's Club of the chapel, of which Mr. Whitmarsh was president at the time of his death.

At the Chapel of the Resurrection, Washington, a new chalice and paten were blessed and used for the first time, Sunday, May 16th, by the Rev. C. K. Cogswell. They are a memorial to Mrs. L. J. Smith.

THE STANDING COMMITTEE

At a recent meeting of the Standing Committee of the diocese, the Rev. Enoch M. Thompson, vicar of the Chapel of the Nativity, Washington, was elected to membership to succeed the late Fr. Clark, and the Rev. Joseph Fletcher, of Rock Creek Parish, was elected secretary of the committee, also in succession to Fr. Clark.

NEWS NOTES

The meeting of the Federation of Church Clubs begins tonight with a reception at the Bishop's House. Business sessions will be held Saturday. At the meeting will be representatives of the Episcopalian Club of Massachusetts, and delegates from New York, Pittsburgh, Brooklyn, and Springfield, Ill., as well as representatives of the two local organizations.

The Woman's Auxiliary of the diocese is keeping open house in their new offices and rooms in the Diocesan House, May 27th, thus opening the rooms to service.

NEW PROFESSOR FOR ST. STEPHEN'S

ANNANDALE, N. Y.—St. Stephen's College has announced the election as professor of Mathematics of Louis Serle Dederick, Ph.D. Dr. Dederick comes to Annandale from the University of British Columbia where he has been head of the Department of Mathematics. After receiving his doctor's degree at Harvard he was for seven years on the mathematics faculty at Princeton and for five years assistant professor of Mathematics at the Naval Academy in Annapolis. His mathematical publications are well-known. He will come into residence next September.

Church Army Members Received by Bishop Freeman in Washington

Plans for Memorial Day—Progress on Cathedral—News Notes of Capital

The Living Church News Bureau
Washington, May 21, 1926

TEN MEMBERS OF THE ENGLISH CHURCH Army, headed by Capt. Mountford, were received at Washington Cathedral Sunday, May 16th, by the Bishop of Washington, and, after a service in Bethlehem Chapel, were sent out with a bidding of Godspeed on their campaign that is to take them to New York City and from there to Buffalo, and Hamilton, Ont., where they will join two similar columns that are now operating in Canada.

The service in Bethlehem Chapel, was very impressive. Bishop Freeman spoke briefly, emphasizing the need of lay evangelism in the American Church and expressing gratitude for the coming of these trained men for this purpose. Capt. Mountford then made a striking address, emphasizing also the need of evangelistic preaching and personal religion. He stated that he and his men were quite happy to come to the United States, and that they would be glad to give what aid they might towards the formation of a body with the same aims as the Church Army. A feature of the service was the singing of hymns by the visitors.

During the week the column has been holding open air services in the various parks and squares of the city, and in churches, where they have been attracting much attention. Next week they take up their march, stopping at Hyattsville, Beltsville, and Laurel, on their way to Baltimore.

MEMORIAL DAY

Great preparations are being made to observe Memorial Day, May 30th, Trinity Sunday, by a service in the amphi-

theater in the Cathedral Close. This will be the first service in the amphitheater since the fall of 1923, and arrangements are being made to accommodate 20,000 persons.

The preacher will be Bishop Freeman, and a short memorial address will be made by the Hon. Hiram Bingham, United States Senator from Connecticut. The full Army Band, of over eighty pieces, has been engaged for the occasion, and it is expected that all the clergy of the city will be present in vestments. The offering will be given in part to a memorial that is being erected to the citizens of the District of Columbia who fell in the World War.

BLUE MOUNTAIN CONFERENCE

A matter of interest to Washington Churchmen is the Blue Mountain Conference, which meets at Frederick, Md., this year from July 19th to the 28th. The list of speakers and lecturers this year is quite imposing, including Bishops Overs and Strider, Drs. Foley, of Philadelphia, Mercer, of Toronto, Canada, and Carter, of Petersburg, Va., Fr. J. O. S. Huntington, O.H.C., and the Rev. E. N. Schmuck, of the National Council.

Bishop Rhinelander and Dr. DeVries, together with a number of Churchmen, chiefly from Pennsylvania, have been interested in this Conference, which has for its purpose a serious study of matters pertaining to the Church and religion. It is not affiliated with any of the official movements in the American Church, but, at a recent meeting, the Commission on Religious Education of the Province of Washington passed a resolution commending the Conference and pledging its assistance.

PROGRESS ON CATHEDRAL

The Bishop and Chapter are making every effort at present to complete the remaining two bays of the choir of Wash-

Plans for Sesqui-Centennial Occupy Philadelphia Churches

A Meeting of Social Workers— G. A. R. Gives Flag to Church— Union Services

The Living Church News Bureau
Philadelphia, May 24, 1926

PHILADELPHIA IS RATHER HECTICALLY preparing for the Sesqui-Centennial. It is supposed to be opened on the first of June, but no one has any idea that the buildings will be ready by that time, and it seems much more likely that the real opening will come with the visit of President Coolidge on the 3d and 4th of July. The Church is trying to meet its opportunity, both from the historical side and also the human need, which will be created by the influx of visitors, desirable and otherwise. The matter is in charge of a committee under the chairmanship of the Rev. Dr. L. C. Washburn, rector of Old Christ Church. The diocese has purchased space in the Palace of Education, where there will be an exhibit illustrating the part the Church has had in the history of the nation, and also giving information about the various churches of the city and their hours of service. Preparations are being made by the parishes in the central section of the city to keep up their full choirs through the usually dull months of the summer and provide special preaching and services. Old Christ Church, which is the historic shrine of the Church in this city, is making quite elaborate preparations. There will be daily noonday services, a great many special services for patriotic organizations visiting the Sesqui in bodies. In addition, a corps of volunteer guides, numbering a hundred and twenty-five women, has been enlisted to take turns in showing the church and its treasures to the thousands of visitors who are expected. It is understood that President Coolidge is to be present at the dedication of a memorial tablet to the seven signers of the Declaration of Independence who are buried in the churchyard. In addition to these preparations the Girls' Friendly Society is to have an office and worker on the grounds to render any assistance to Friendly Girls visiting the exposition. Another and difficult work is to be cared for by the Church Mission of Help, which has engaged extra workers to meet the various shades of "the girl problem" in connection with the exposition.

MEETING OF SOCIAL WORKERS

Perhaps not unconnected with all this is a meeting of the social workers of all our parishes in South Philadelphia, the neighborhood of the exposition grounds, for a conference on Social Service Work in South Philadelphia to be held this week. Deaconess Colesbury, of St. Martha's House, and Dr. William H. Jefferys, of the City Mission, will lead the discussions.

A. G. A. R. FLAG

The Civil War is very fast becoming a memory. Here is an illustration of it. The General John F. Reynolds Post of the G. A. R. will present its post flag to St. Paul's Church next Sunday night at a special service. The ranks of the members have been so depleted by death that the few who remain have decided their flag should be permanently committed to the custody of St. Paul's. The flag will be ac-

cepted for the parish by the Hon. James M. Hazlett, recorder of deeds of this city and also accounting warden of the parish. The rector, the Rev. Stanley V. Wilcox, will make the address.

UNION SERVICES

Four of our West Philadelphia parishes are trying an interesting experiment in June. The whole situation in that section of the city is difficult and problematical by reason of shifting population. What is the best solution is not in sight, but the rectors of those parishes have wisely come to the conclusion that any solution will be more easily reached and more generally agreed upon if all our people in those parishes know one another. In the month of June four parishes, the Church of the Saviour, Bishop Du Moulin, rector, St. Andrew's Church, the Rev. W. J. Cox, rector, St. Mary's Church, the Rev. John A. Richardson, rector, and St. Philip's Church, the Rev. F. E. Seymour, rector, will hold union services on the Sunday nights in June, with special preachers. The first Sunday the four congregations will worship together at the Church of the Saviour and the Rev. William J. Cox will be the preacher. The second Sunday the congregations will all be the guests of St. Andrew's and the Rev. Gilbert Pember will be the preacher. The third Sunday St. Mary's will be the host and the preacher will be Bishop DuMoulin. The last of these services will be at St. Philip's and the preacher will be the Rev. Dr. R. K. Yerkes. GILBERT PEMBER.

MEXICAN CATHEDRAL IS CLOSED; DEAN REMAINS

Dean Peacock Signs Pledge to Take No Part in Services

[BY TELEGRAPH]

Mexico City, Mex.—Christ Church Cathedral, this city, has been closed. Dean Peacock's case has been passed upon by the government, and he is allowed to remain in Mexico, but not to officiate in any Church or religious service.

MEXICO CITY, MEX.—No decision has been reached on the disposition of the Mexican government's case against the Very Rev. H. Dobson Peacock, Dean of Christ Church Cathedral, who was ordered to leave the country and whose six-day reprieve has expired. Pending settlement of the case, Dean Peacock has signed a pledge that, if allowed to remain, he would not officiate or perform any of the duties of his office.

It is impossible to say how long it will be before some satisfactory plan can be devised to permit Dean Peacock to resume his ministrations without violating the law of the land and incurring the penalty of deportation. According to the *Excelsior*, leading daily of Mexico City, however, it has been learned from a well-informed source that intimations from high government officials are to the effect "that work in this direction was being hastened and that a decision of some sort was to be expected 'as soon as possible.'" The unknown informant of the *Excelsior* also pointed out "that in order definitely to

change the present articles of the Constitution so as to allow foreigners to exercise their religious duties in Mexico, an amendment to the Constitution is necessary, and this can only be done with the consent of Congress, which convenes next September. It was added, however, that it is believed some legal remedy will be found at a much earlier date."

Meanwhile services at the Cathedral are disrupted. Dean Peacock has no native assistant who could carry on the services which he has pledged himself not to perform.

Visits to Native Field Discontinued

MEXICO CITY, MEX.—The condition of Mexico may be judged by a banner that was carried at the head of a group of women dressed in black and red dresses in the procession on May Day: "Don't have anything to do with religion. It will destroy your individuality. It is injurious to your home."

The press announces that all churches in the state of Tobasco have been closed by order of the Government until the priests marry. Foreseeing this order, a few priests have married and joined the schismatic Church, and are now working for that body.

For the time being, the Rt. Rev. Frank Creighton, Bishop of Mexico, will not make any more visits to the native field, and cannot hold services in Mexico City. The work of the Ven. William Watson, Archdeacon of Mexico, has also been stopped.

The Bishop has just returned from a trip to Tampico and Monterey. The visit to Tampico was the most successful he has had so far. There was a May festival at which the Bishop was able to speak to over 600 people. He also addressed the Rotary Club. On Sunday he held two services and preached and held his first Confirmation service, the candidates being presented by the rector, the Rev. Eugene Bigler. The Bishop was taken by Mr. Bigler over the entire oil district, and arrangements were made to begin English work at two other points near Tampico. The visit was most helpful to the people and most encouraging to the Bishop. The entire colony gave him a most enthusiastic welcome.

In Monterey the Bishop was unable to hold services due to political disturbances but he was able to make contacts with the people, who are most anxious to have the Church revived in that city. They have pledged their support, and as soon as a man can be had the Bishop will send him to that most important mining center of northern Mexico.

The people of Chihuahua are also asking to have the mission revived in that city.

THE CHURCH IN LUCERNE

LUCERNE, SWITZERLAND—The American church in Lucerne, the Rev. George H. Kaltenbach, priest-in-charge, will begin to hold its services the second Sunday in June (13th), and will continue to hold them until the second Sunday in September (12th). The little congregation at Lucerne is looking forward to building a new church in the central part of the city. At present they worship conjointly with the Old Catholics, but their church is so out of the way that it is very difficult to find it, and Americans often pass through Lucerne without knowing that there is an American church in the city.



MEMBERS OF THE NATIONAL COUNCIL
And some of their hosts, photographed at Taylor Hall, Racine, Wis.

MELETIOS ELECTED TO SEE OF ALEXANDRIA

Exiled Ecumenical Patriarch Chosen as
Head by Egyptian Synod

[By Telegraph]

New York—His Holiness, Gennadios, Metropolitan of Thessalonica, in a formal call upon the Most Rev. John G. Murray, D.D., Presiding Bishop, on May 24th, announced the election on May 20th of Mgr. Meletios IV, former Ecumenical Patriarch, as Metropolitan of Alexandria.

Mgr. Meletios was elected to the patriarchal see of Constantinople on December 8, 1921, and enthroned on February 6, 1922. On June 1, 1923, the Ecumenical Patriarch was attacked in his palace of the Phanar, and dragged downstairs by a mixed mob of Greeks, Armenians, and Russians. On July 10th he withdrew to the Monastery of Mylopotamos at Mt. Athos, where he has since been living in virtual exile.

A native of a village on the Bosphorus, and the son of a shepherd, the Metropolitan-elect was educated first in the Patriarchal School at the Phanar, then at the Theological College of Halki, and in Russia. In 1897 he entered the Fraternity of the Holy Sepulchre at Jerusalem, becoming secretary of the Jerusalem Synod soon after, and taking a conspicuous part in the stormy history of the patriarchate between 1905 and 1909. Soon afterwards he was consecrated to the see of Kition in Cyprus. In 1917 he was chosen Metropolitan of Athens, but the fall of M. Venizelos necessitated his retreat to America, where he remained until his election as Ecumenical Patriarch, the highest dignity in the whole Orthodox Church. It was under the influence of Meletios, now fifty-seven years of age, that the Orthodox Church took the first step toward recognition of Anglican orders.

The Metropolitan of Alexandria has jurisdiction over seven dioceses in northern Africa, and an Orthodox population of about 150,000, of whom 30,000 are Syrians and the remainder Greek.

THE CHURCH in Australia is to consider a new Constitution in 1926.

BISHOP TUCKER ELECTED COADJUTOR OF VIRGINIA

LEESBURG, VA.—The Rt. Rev. Henry St. George Tucker, D.D., retired Bishop of Kyoto, and professor at the Virginia Theological Seminary, was elected Bishop Coadjutor of Virginia at the 131st annual council of the diocese held in St. James' Church, Leesburg, on May 19th and 20th. Bishop Tucker was elected on the first ballot, the votes being recorded as follows:

| | Clerical | Lay |
|---|----------|-----|
| Rt. Rev. H. St. George Tucker, D.D. | 46 | 43 |
| Rev. F. D. Goodwin | 11 | 12 |
| Rev. Churchill J. Gibson, D.D. | 8 | 5 |
| Rev. Noble C. Powell | 5 | 4 |
| Rev. W. Roy Mason | 2 | 3 |

Bishop Tucker's election was then made unanimous, and a committee appointed to notify him. The Bishop formally accepted his election.

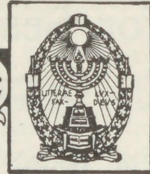
DEFICIT PROGRESS

NEW YORK, N. Y.—Western New York is the latest diocese to pledge 100 per cent of its share of the deficit of the general Church. When the annual convention assembled in Rochester, May 18th, there was a shortage of over \$3,000 which was quickly pledged from the floor of the convention.

The total in cash, pledges, and definite assurances is \$1,255,800, of which \$1,059,110.56 has been paid in cash.

DEAN INSTALLED IN SACRAMENTO

SACRAMENTO, CALIF.—On Ascension Day the Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento, installed the Very Rev. Ernest S. Bartlam as the first Dean of Trinity Pro-Cathedral, Sacramento. Bishop Moreland was the celebrant. Bishop Huston read the Epistle and Bishop Sanford read the Gospel. Following the Creed the Rev. J. T. MacGovern, on behalf of the Cathedral Chapter, presented the new dean to Bishop Moreland for the Office of Installation. The sermon was preached by the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, who took as his subject the Cathedral Idea. A large number of the clergy of the diocese were present and a number of visiting clergy, among the latter being Dean Gresham of Grace Cathedral, San Fran-



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cisco, and Dean MacDonald of St. James' Cathedral, Fresno, California.

Dean Bartlam was ordained to the priesthood in 1915 and has spent his entire ministry in the Diocese of Sacramento. He was rector of St. Peter's, Red Bluff, until 1920, when he resigned to become vicar of Trinity Pro-Cathedral, Sacramento, where he now becomes the first dean.

BISHOP ACHESON ELECTED COADJUTOR OF CONNECTICUT

HARTFORD, CONN.—The Rt. Rev. E. Campion Acheson, D.D., Suffragan Bishop of Connecticut, was elected Bishop Coadjutor of Connecticut on the second day of the diocesan convention, May 19th, at the Hartford Cathedral. Bishop Acheson was elected on the fourth ballot, having more than twice as many votes as his nearest competitor, and the convention voted to make the election unanimous.

The following candidates were nominated from the floor: The Rev. Henry K. Sherrill, the Rev. Wallace J. Gardner, D.D., the Rev. George H. Toop, D.D., the Rt. Rev. E. Campion Acheson, D.D., the Rev. Samuel S. Drury, D.D., and the Rev. William T. Hooper. The balloting resulted as follows:

| | | | | |
|--------------------------|----|----|----|----|
| Bishop Acheson | 63 | 68 | 71 | 89 |
| Rev. H. K. Sherrill | 31 | 34 | 40 | 41 |
| Rev. W. J. Gardner, D.D. | 24 | 25 | 21 | 8 |
| Rev. G. H. Toop, D.D. | 2 | 1 | | |
| Rev. S. S. Drury, D.D. | 14 | 10 | 6 | 4 |
| Rev. W. T. Hooper | 1 | | | |
| Bishop Jones | 5 | 1 | | |
| Dean Robbins | 2 | 2 | | |
| Scattering | 3 | 10 | 7 | |

A majority necessary to a choice.

Bishop Acheson was elected on the fourth ballot, and the election was made unanimous. The house of lay deputies then assembled and balloted, and they confirmed unanimously the choice of the clergy.

Bishop Acheson, a former member of the Northwest Mounted Police and holder of the Victoria Cross for bravery, was formerly assistant pastor of St. George's Church in New York City and for thirty-four years of Holy Trinity Church in Middletown. He was a leading candidate at the convention in New Haven last year, when twelve ballots resulted in a deadlock.

The Bishop, who became Suffragan in 1915, received the Victoria Medal for bravery in the second Riel rebellion. He enlisted in the Queen's Own Regiment and was wounded on the battlefield.

BISHOP DARST IN SACRAMENTO

SACRAMENTO, CALIF.—On Wednesday afternoon, May 12th, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, met with the clergy and a number of lay people of the Diocese of Sacramento in Trinity Pro-Cathedral to present the need of evangelism in the Church today. Bishop Darst appealed particularly to the laymen for a more self-sacrificing religion and he spoke of the Bishops' Crusade to be undertaken next Epiphany, urging the diocese to be prepared to take full advantage of the Crusade. Bishop Huston of Olympia was present and took part in the discussion which followed.

Preceding Bishop Darst's address, the convocation of Sacramento met at the call of the new rural dean, the Rev. Halsey Werlein, Jr., Ph.D., to organize. The Rev. T. C. Maxwell of Folsom was elected secretary and an executive committee was elected. It was decided to hold the regular fall convocation in Marysville, September 22d.

NATIONAL CONFERENCE OF ARCHDEACONS

MADISON, WIS.—In accordance with a decision made at their meeting at General Convention last fall, the archdeacons of the country will hold a National Conference in connection with the National Conference for Rural Church Workers, to be held in Madison, from June 28th to July 10th inclusive.

Much enthusiasm for the proposed conferences was shown at New Orleans and the archdeacons are responding to the call to foregather in splendid numbers. The office of archdeacon is of strategic

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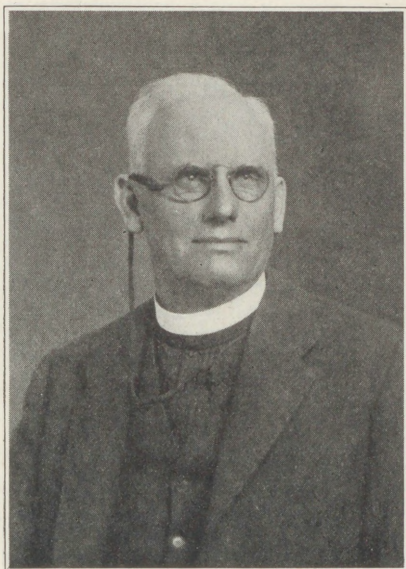
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THE VERY REV. JOHN RIGG
New Dean of Trinity Cathedral,
Easton, Md. (See THE LIVING CHURCH
of May 22d).

importance to the American Church at the present time but even so its possibilities are as yet only vaguely sounded. As one archdeacon expresses the spirit of the coming conference: "I feel that as field men we have an immense amount of first hand information to give to the Church upon which to build sound policies along many and various lines."

Some of the subjects to be discussed at the National Conference are as follows: Diocesan Laymen's Missionary Leagues, Lay Readers' Leagues, Provincial and Diocesan Conferences on Rural Work, Diocesan Programs of Evangelism, Provincial and Diocesan Programs for Rural Work, Diocesan Summer Schools, Diocesan Libraries on Rural Church and Social Work, Developing Diocesan Interest in Diocesan Missions, The Diocese and Public Institutions in the Same, Various and Possible Methods of Handling Rural Work, Teaching and Preaching Missions and Unusual and Varied Services in Rural Church Work, The Church and Established Social Agencies, The Church and the Isolated, The Church and the Denominations, Recruiting and Training Men for Rural Work, The Archdeacon's Office.

The Division for Rural Work of the National Council is furnishing transportation to such archdeacons and rural Church workers as need the same and as far as its understanding with the railroads will permit. All archdeacons and rural Church workers needing such assistance should apply to the Rev. F. D. Goodwin, immediately. Other inquiries should be addressed to the Ven. H. W. Foreman, 329 Salt Springs Road, Syracuse, N. Y., or to the Ven. V. G. Lowery, Sheffield, Ala., chairman and secretary of the conference respectively.

CONNEAUT LAKE CONFERENCE

PITTSBURGH, PA.—The executive committee of the Conneaut Lake Conference for Church Workers has in mind making a very practical program for this year, and filling it with as much practical demonstration as possible. Story Telling, Junior High Teaching, Grammar Department Teaching, Church School Worship and Music, Service Programs, Parish Meetings and Socials, Scouting for Girls and Boys, and Parochial Organization will be taught, not only in theory, but by

actual demonstration. This practical work will be given by Dr. A. P. Hutchinson, Miss Ruth Hedlund, Miss Elizabeth Keith, Mrs. T. J. Bigham, Miss Charlotte Forsyth, Miss Ruth Douthitt, Mrs. Homer A. Flint, Mrs. M. S. Verner, Mrs. John Loman, Miss Kathryn Merritt, the Rev. J. Reginald Moodey, and the Rev. Robert N. Meade, all of them specially fitted for their part in the program. There will be a course on The Story of the Prayer Book by Bishop Mann, a course on Case Work by Miss Eleanor Neustader, a course on Great Leaders of Christianity in America by the Rev. Alexander Zabriskie, and courses on Rural Work and Parish Programs by the Rev. Elmer E. Schmuck. The Rev. Dr. W. F. Shero will conduct the twilight services.

A new feature of the conference will be the Junior Section designed for boys and girls of the fifth to ninth public school grades inclusive, or nine to fifteen years of age. The daily program of this Junior Section will consist of a worship period, a story telling period, a handwork period, a lesson period, a play period, and a scouting period, which program will occupy about three hours each morning, and about two hours each afternoon.

The Conneaut Conference is located at Conneaut Lake Park in northwestern Pennsylvania, on Conneaut Lake, a beautiful little body of water about three miles long and one mile wide. The conference dates are July 6th to 16th. The expenses, including hotel bill and registration, are from \$30 to \$40, depending on room accommodations. The Rev. T. J. Bigham, 325 Oliver Avenue, Pittsburgh, Pa., is the registrar.

PRIEST IS NAVAL CHAPLAIN GENERAL

WASHINGTON, D. C.—Captain C. H. Dickens, for the last three years chaplain of the Philadelphia Navy Yard, has been appointed Chaplain General of the Navy, with headquarters at the Navy Department, Washington, D. C. The new Chaplain General was ordained deacon in 1904 and priest the following year by the late Bishop Niles.

SUMMER CAMPS IN TEXAS

BEAUMONT, TEXAS—The plans and programs for the summer camps and conference to be held at Camp Allen, Diocese, of Texas, are fully prepared. Camp Allen is the summer home of Mrs. S. E. Allen, of Houston, and is located on Trinity Bay, LaPorte, Texas.

The boys' camp, under the direction of Bishop Quin, will open June 4th to continue two weeks; the Rev. Frank A. Rhea is the assistant director.

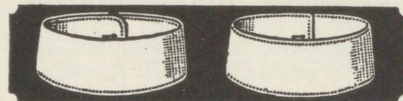
The girls' camp runs from June 19th to July 3d, and will be under the supervision of Miss Dorothy M. Fischer, diocesan secretary for young people's work.

Both camps have interesting programs of a varied nature. The recreational features, of course, receive much consideration.

The adult conference at Camp Allen begins July 5th, continuing two weeks. Bishop Quin and Dean Chalmers, of St. Matthew's Cathedral, Dallas, will act as chaplains. The new feature this year will be a course in Church Music by Mr. Oscar J. Fox, organist and choirmaster of St. Mark's Church, San Antonio.

Other instructors, and their courses, are: the Rev. W. Postell Witsell, D.D., Church History, the Rev. DuBose Murphy, two courses, The Bible, and How to Train

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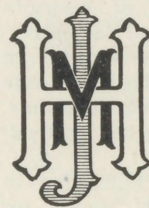
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There will be a period each day devoted to the work of the Woman's Auxiliary. There will be special conferences on Christian Social Service, Publicity within the Church, and other phases of Church life.

Monday, July 12th, has been set aside as Conference Day, when the Church Service League of the diocese will assemble representatives from all its constituent organizations.

SYNOD OF PROVINCE OF THE PACIFIC

LONG BEACH, CALIF.—The eighth annual synod of the Province of the Pacific, held at Long Beach, from May 5th to 9th, was by far the largest ever held on the Pacific slope. For, despite the huge area of this province, reaching from the summit of the Rocky Mountains to the Pacific Ocean, and from Canada to Mexico, it has for years been evidencing a most remarkable "provincial consciousness." All the bishops from the continental portion of the province were present, together with large diocesan delegations, both clerical and lay. The number of visitors was also exceptionally large.

The synod opened on the morning of Wednesday, May 5th, with a Choral Eucharist in St. Luke's Church. Over one thousand worshippers filled the edifice to capacity. There were over two hundred in the opening procession, headed by four trumpeters and the St. Luke's choir. Then came the lay delegates to the synod, followed by eighty clergy of the Diocese of Los Angeles. Brilliance was added to the procession at this point by the presence of Fr. Elias Sady of the Syrian Orthodox Church, Fr. Joakim Papadopoulos of the Greek Orthodox Church, and Fr. Adommelian of the Armenian Orthodox Church, all of Los Angeles. Then followed the clerical delegates to the synod and the bishops of the province.

The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin and president of the province, sang the service, assisted by the Rev. E. F. Gee, chairman of the House of Deputies, as epistoler, and the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, as gospeller. The details of the service were arranged by the Rev. C. Rankin Barnes, diocesan master of ceremonies.

The sermon was delivered by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman of the newly appointed Commission on Evangelism of the National Council. Taking as his text St. Paul's words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," he made an eloquent and telling appeal for personal evangelism.

The synod immediately began business sessions, with Bishop Sanford presiding. The Rev. Alfred Lockwood, of Portland, Ore., veteran secretary of the synod, was reelected. Haydn Arrowsmith, of Fresno, Calif., was again elected treasurer. His report showed a balance of \$2,300 in the provincial treasury. The following were elected members of the Provincial Council for three years: the Rt. Rev. Walter T. Sumner, D.D., the Rev. George F. Weld,

D.D., and C. E. C. Hodgson. Bishop Johnson was reelected a provincial member of the Board of Trustees of the Church Divinity School of the Pacific. The House of Deputies, when assembled, reelected the Rev. E. F. Gee, of Oakland, Calif., as its chairman.

The joint session of the synod and the Woman's Auxiliary of the province, held on the afternoon of Thursday, May 6th, was one of the high points of the synod. The subject was The Prevailing Mission of the Church, and St. Luke's Church was completely filled to hear it discussed.

Bishop Darst again won the hearts of his Western hearers by his earnestness and directness. Speaking on Our Responsibility for Evangelism, he pointed out the obvious necessity for a new movement stimulating the spiritual lives of our people. He outlined the plans of the Commission on Evangelism, as functioning through its three sub-committees.

Bishop Darst stressed the point that the Crusade had nothing whatever to do with the machinery of the Church or with finances. "Its object is not to wrest from heathen hands an empty sepulchre, but to wrest a living, breathing world from the power of evil. There is no Church in Christendom with the unharnessed power which we have. But we must carry the splendor of the past into the needs of the day."

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, spoke on Our Responsibility for Stewardship. The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, gave a fascinating discussion of a subject which might easily have been dull. Speaking on Why Provinces? he pointed out how curious it was that although the Church of England had provinces she never created any in America. They came into being gradually out of an insistent demand for a unit of coöperation larger than the diocese. He registered an emphatic agreement with the recent editorial statement in THE LIVING CHURCH, "There were two principal functions which the provincial system was intended to fulfill. One was to interpret the provinces to the national Church. The other was to interpret the national Church to the provinces." He felt that both are now being fulfilled and added the belief that the provinces form the framework upon which the developing Church of the future will be built.

On Friday, May 7th, most of the departments of the province and the special committees of the synod completed their reports. The synod voted to request from General Convention legislation which would allow provinces to nominate priests for election to vacant missionary bishoprics within their borders, and which would permit the resignation of a bishop to go to the House of Bishops of the province. Feeling the importance of these and similar matters, the synod voted to continue its committee on the Enlarged Powers of Provinces.

The synod also asked for the possibility of taking over definite types of missionary work within its borders and of being given complete responsibility therefor. Work among Oriental groups along the Pacific Coast would be a case in point.

For the greater efficiency of the provincial Field Department the continental area of the province was divided into two sections, with a board of strategy for each. The northern section will include Washington, Oregon, and Idaho; the southern section California, Nevada, Utah, and Arizona.

The synod commended the efforts of the Rev. Charles N. Lathrop, executive secre-

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tary of the Department of Christian Social Service of the National Council, to secure an adequate survey of the problem of the migratory laborer as found all over the Pacific slope.

The proposal made at the 1925 synod that there might be some separation between the civil and religious marriage ceremonies having been rejected by the Social Service Department as "entirely inadvisable," it was promptly tabled by the synod. Unfortunately, however, the local papers were full of distorted accounts of this proposal during the entire period of the synod. It was even solemnly stated "that if the proposed recommendations are adopted, Episcopalians will, for the first time, be permitted to render the Church blessing!"

The ordinances of the province were amended so that hereafter a year must elapse before any elected member of the provincial council shall be eligible for reelection. This action was taken to guard against any possibility of the affairs of the province falling into the hands of a small, self-perpetuating group.

Bishop Parsons explained to the synod the proposed moving of the Church Divinity School of the Pacific from San Francisco to Berkeley to be near the University of California. The synod voted hearty approval to this plan for its provincial seminary and underwrote the interest charges on the newly purchased site for a period of five years.

That evening a new feature was introduced to the synod in the shape of a "parsons' dinner." About 100 bishops and priests attended the affair, and were seated according to their respective seminaries. The General Seminary, the Cambridge School, and the Church Divinity School of the Pacific had especially large delegations of alumni.

Following this dinner came the missionary mass meeting for which at least 3,000 people gathered in the Municipal Auditorium. Every seat in the huge building was occupied when the Naval Band from the U. S. S. *California* struck up *Onward, Christian Soldiers* and three processions, each headed by its own crucifer, entered the building. In the centre came the choir of the host parish, followed by 100 vested clergy and the twelve bishops. Down each side aisle came a procession of 100 choristers from various nearby parishes.

The speakers were three missionary bishops, the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, and the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah and Nevada. Their words were not only carried to the further edge of the huge auditorium by loud-speakers, but also to an unnumbered and invisible audience through broadcasting station KFON.

The final session of the synod proper was held on Saturday morning, May 8th. Bishop Sanford, who for the last three years has filled out an unexpired term as president of the province, was elected for a full term of six years. It was decided to hold the 1927 synod in the Diocese of Olympia, probably at Seattle. A formal invitation was sent by wire to Bishop Murray, the Presiding Bishop, to be present at that time and be the synod preacher.

Following adjournment the bishops were entertained at luncheon aboard the flagship U. S. S. *West Virginia* as guests of Vice Admiral Richard Jackson, commander of the Pacific Fleet.

Throughout the synod there were frequent comments on the large congrega-

tions present at the early Eucharists each morning at St. Luke's Church. Hundreds of communions were made every day.

Another outstanding feature of the synod was the series of daily conferences on Christian Healing conducted by the Rev. George F. Weld, D.D., chairman of the provincial commission on Christian Healing. These were especially well attended.

Parallel to the sessions of the synod proper were meetings of the Woman's Auxiliary, the Girls' Friendly Society, the Young People's Fellowship, and the Brotherhood of St. Andrew.

ST. LOUIS WOMEN RAISE \$4,000

ST. LOUIS, Mo.—The most enthusiastic meeting in the history of the Woman's Auxiliary of Missouri was held at Grace Church, Kirkwood, St. Louis, on May 14th, which was attended by representatives of every parish. It was a United Thank Offering meeting, the offering having been taken in every parish on Ascension Day. Due to the efforts of Miss Elizabeth Dyer, diocesan treasurer, who is organizing the women of all parishes in groups of tens, headed by captains, the offering was unusually large, \$4,000 being reported as the total from October 1st.

Over \$1,400 was pledged at the meeting for diocesan and national work, and in addition \$1,200 was given by women in the names of a number of parishes for the work of Archdeacon B. M. Spurr of Moundville, W. Va., who spoke at the meeting. Mrs. Robert Burkhart, president of the Auxiliary, presided at the meeting, and it is due to her devoted work that the Auxiliary is making such progress.

SEVENTEEN NURSES GRADUATED

ST. LOUIS, Mo.—The Bishop of Missouri conferred diplomas on seventeen nurses at the commencement exercises of St. Luke's Hospital, St. Louis on May 20th, at a beautiful out-door ceremony on the lawn of the hospital, preceded by a procession of nurses, faculty, clergy and choir boys. The commencement address was given by the Rev. Dr. Karl M. Block, rector of St. Michael and All Angels' Church, St. Louis, and the exercises were conducted by the Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital.

A NOTABLE ANNIVERSARY

FOREST HILLS, N. Y.—On Sunday, May 16th, the parishioners of St. Luke's Church, Forest Hills, observed the tenth anniversary of the ordination of their rector, the Rev. William P. S. Lander, and his fifth anniversary as rector. The parish made a Corporate Communion at eight o'clock and at the eleven o'clock Eucharist the rector was the celebrant and the Ven. Canon Roy F. Duffield, Archdeacon of Queens and Nassau, preached. On Monday evening, May 17th, the wardens and vestry tendered a reception to the rector and Mrs. Lander in the Guild Hall and presented them with a purse of gold.

The rector was associated with the parish as lay reader during his attendance as a student at the General Theological Seminary and was appointed deacon-in-charge upon his ordination. After serving as priest-in-charge of the Church of the Annunciation, Glendale, L. I., for five years he was called to become the first rector of the church in Forest Hills. In the past five years land

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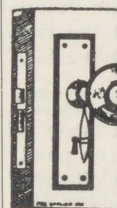
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SEABURY COMMENCEMENT

FARIBAULT, MINN.—The events connected with the commencement of Seabury Divinity School, Faribault, took place on May 17th and 18th. On Monday evening, May 17th, the annual banquet of the alumni association was held in the school refectory, with a large number of alumni present.

On Tuesday morning, at seven o'clock, there was a Corporate Communion of the alumni, with Archdeacon Couper, president of the association, as celebrant. At nine o'clock the annual meeting of the association was held.

At ten o'clock the Rt. Rev. F. A. McElwain, Bishop of Minnesota, ordained the Rev. Howard A. L. Grindon, deacon, to the priesthood. Dean W. C. Hengen, of the Faribault Cathedral, presented the candidate, and Dr. Kramer, the warden of the school, preached the sermon.

The commencement exercises took place in the oratory at 2:30 P.M. Bishop McElwain delivered the address.

The following were graduated and received the diploma of the school: William Frederick Bassill, Howard A. L. Grindon, Ernest Ogden Kenyon, William Roulston McKean and Hubert Godfrey Wrinch.

The following degrees were conferred: B. D. (in course)—the Rev. Harry Watts, Denver, Colo.; the Rev. Donald G. Smith, Paynesville, Minn.; S.T.M. (post graduate)—the Rev. George B. Scriven, B.D., Dickinson, N. D.; D.D. (*honoris causa*)—the Rev. Asa Appleton Abbott, of the class of 1884, Senior Canon of Trinity Cathedral, Cleveland, Ohio; the Rev. Francis William Eason, of the class of 1895, rector of Trinity Church, Watertown, N. Y.

The faculty reception closed the events of the day.

AMERICAN CHURCHES IN EUROPE

FOR THE INFORMATION of the many American Churchmen who will be traveling in Europe this summer, the following list of American churches in Europe is reprinted from the *Living Church Annual*. The figures in parentheses denote the number of resident communicants of the several parishes:

FRANCE.

Nice, Holy Spirit (80), F. G. Burgess.
Paris, Pro-Cathedral of the Holy Trinity (600), F. W. Beckman, D.D., *Dean*; F. W. Clampett, D.D., T. J. M. Van Duyne; S. N. Watson, D.D., *rec. emer.* (Santa Barbara, Calif.).

St. Luke's Chapel (116), K. A. Stimpson.

GERMANY

Dresden, St. John's (25), H. M. Kirkby.
Munich, Ascension (65), W. E. Nies.

ITALY.

Florence, St. James' (150), Wm. M. Garth.
Rome, St. Paul's (23), W. Lowrie.

SWITZERLAND

Geneva, Emmanuel (75), Everett P. Smith.
Lausanne, All Saints', *r. Geneva*.
Lucerne (25), G. H. Kaltenbach.

The Bishop in charge of these churches is the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, who will preside at the annual convocation at Geneva, Switzerland, May 26th. The archdeacon is the Ven. W. E. Nies, Friedrichstrasse 11, Munich, Bavaria. In large

cities where there is no American Episcopal church, travelers can almost always find a church or chapel under the jurisdiction of the Church of England, where they will be most welcome.

A STORY FOR BOYS AND OTHERS

ONE OF OUR Japanese clergymen in Kyoto took his nineteen-year-old son who was rapidly dying of tuberculosis about four years ago to a city hospital in Kyoto. The hospital told the father and mother that there was room for their son and they could not refuse to take anyone so long as there was room, but as this was a city hospital they were most reluctant to admit a Christian. It was a serious problem for the hospital authorities. They did not like Christianity and showed plainly their disapproval of admitting a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith nor distribute Christian literature."

The authorities however omitted one stipulation—they neglected to forbid the boy to live his Christianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not despondent like the others. In his associations with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was "I know the true God."

One of our missionaries came to visit him. She and also his father and mother were always cheerful. Many of the other patients had been abandoned by their parents and friends because they were afraid of the disease. This boy's parents and the missionary were not afraid even to visit some of the other patients in the ward where the boy was.

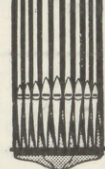
Then one day the authorities told the missionary how much they had been impressed by the boy's life and they concluded that "if this be Christianity we want more of it." Not long after that the boy died but through him the way was opened for all the patients to hear without restriction the glorious message of the Gospel. The hospital is now visited by the missionaries and by the girls' choir from St. Agnes' School.

RELIGION IN THE ISLE OF ST. KILDA

A VISITOR at the isolated island of St. Kilda described his experiences of his Sabbath there.

When he awoke on Sunday morning he asked for water to wash in, he was supplied with a cup full, when he remonstrated he was told that the "meenister" had declared that it was breaking the Sabbath to pump water on Sunday. The day's exercises at the "Free Church" were severe to say the least. There is a sermon of two hours length in the morning. This is followed by a short interval for refreshment. A bell then rings up the congregation for the two hour sermon in the afternoon. From the church the St. Kildian's repair to the "Sabbath Schule," and are then allowed a short interval for tea. In the evening there is another religious service, at which the spinsters and bachelors all repeat a psalm. If the congregation fidget in any way, the "meenister" does not hesitate to reprove them openly by name.—*Scottish Chronicle*.

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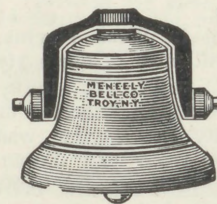
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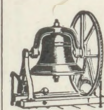
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HURLEY BALDY, PRIEST

PHILADELPHIA, PA.—The Rev. Dr. Hurley Baldy, a retired priest of the Diocese of Pennsylvania, died on May 14th at the age of ninety-three. He was buried from Grace Church, Mt. Airy, on Monday, May 17th. Bishop Garland officiated, assisted by the rector of the parish, the Rev. C. E. Eder. Dr. Baldy was at the time of his death the oldest living alumnus of the General Theological Seminary. The earlier years of his ministry were spent in this diocese and that of Bethlehem, but for many years he had been a semi-invalid, and his last continuous work was the charge of St. Stephen's Church in 1901 while it was without a rector. A grandson, Mr. H. Dimmick Baldy, is a student at the General and is to be made deacon on Trinity Sunday.

FLORENCE ENGLISH NOLL

MEMPHIS, TENN.—Mrs. Florence English Noll, daughter of the late Dr. Thomas Dunn English who in 1843 composed the immortal song, Sweet Alice, Ben Bolt, and wife of the Rev. Arthur Howard Noll, LL.D., died suddenly on the afternoon of Sunday, May 16th, at the Gartly-Ramsay Hospital here. The end was entirely unexpected and came as a shock to members of Memphis parishes, in which Mrs. Noll was well-known. Funeral services were held at St. Mary's Cathedral (Gailor Memorial).

Mrs. Noll was born in West Virginia, April 15, 1857, but spent most of her early life in Newark, N. J., where her distinguished father followed the practice of medicine. At one time, Dr. English was a member of Congress from New Jersey and also held a degree of Doctor of Laws in addition to his medical degrees.

It was many years before her birth that her father wrote the lines of Sweet Alice, Ben Bolt, a song that is really part of the American history for its homeliness and as an example of the early American song. Thousands of Americans have heard it sung in *Tribby*.

Dr. Noll and Miss English were married at Newark, October 26, 1887. They have been residing in Memphis since 1917. Dr. Noll is secretary of the Diocese of Tennessee, chaplain of the Church Home, and rector of the Church of the Good Shepherd.

Prior to coming to Memphis, Dr. and Mrs. Noll lived for a long time at Sewanee, where Dr. Noll was registrar of the University of the South.

A devoted Churchwoman, cultured, and possessed of considerable artistic ability, Mrs. Noll was liked throughout the diocese. She is survived only by Dr. Noll and one son, Maxwell H. Noll.

EVELYN WILE, Deaconess

GLENDAL, CALIF.—Deaconess Evelyn Catherine Wile, founder and superintendent of the Church Home for Children of the Diocese of Los Angeles, died on May 8th at the Windsor Hospital, Glendale, after an illness of many months. She was forty-nine years of age.

Deaconess Wile received her first train-

ing under the Rt. Rev. Henry B. Restarick, D.D., former Bishop of Honolulu, completing her studies at the New York Training School for Deaconesses. From there she went to Charleston, S. C., where she was in charge of a Church orphanage.

Removing to Southern California in 1913 Deaconess Wile saw the need for immediate child welfare work and secured episcopal permission for the creation of a Church Home for Children. She formed the first board of trustees and made a beginning in a small rented house in Los Angeles. Under her aggressive leadership this grew to the present attractive institution, housing thirty-five children in its three buildings, which lie in the center of a large plot of ground on the outskirts of Pasadena.

Funeral services for Deaconess Wile were held on May 11th. In the morning there was a requiem Eucharist at the Church of the Angels, Pasadena, adjoining the Church Home for Children, with the Rev. Hervey C. Parke as celebrant. This was attended by the authorities and children of the Home, together with the deaconesses of the diocese. The burial office was read in the afternoon at St. John's Church, Los Angeles, in the presence of a large congregation. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, officiated, assisted by the Rev. Messrs. George Davidson, D.D., H. C. Parke, and J. D. H. Browne. Interment followed in the deaconess plot at Inglewood Cemetery, with the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, and the Rev. Dr. Davidson officiating.

Deaconess Wile is survived by her mother, Mrs. Nellie M. Wile, and a sister, Mrs. Daisy W. Carter, both of Los Angeles.

AN INTERESTING WEDDING

A MEMBER of St. Clement's, New York, recently had an interesting wedding (his own) in Switzerland, reported by the chaplain in the *Anglican Church Magazine*. The officiating priest was Church of England, the bridegroom, American Episcopal, the bride, Roman Catholic, most of the friends Calvinist, and the church Old Catholic. The groom was a German Swiss, gone over to marry his old sweetheart, a French Swiss. Armed with a letter of commendation from his vicar (Fr. Sparks) he appealed to the nearest chaplain. The Old Catholic priest at Solothurn not only placed his fine old Franciscan church at their disposal but himself attended, and followed, in a German translation of the English Prayer Book, the marriage service, which was preceded by a celebration of the Holy Communion.

SPECIAL HOSPITAL SERVICE

HERE IS an event more nearly unique than it should be. Trinity Church, Iowa City, provided a six o'clock celebration on Easter for the sake of the nurses in the University Hospital. Possibly the Guild of St. Barnabas has made some effort to have early services provided for nurses, at least on great days, but this is the only note ever observed of such a thing. In many places efforts are made to interest nurses in the Church, and perhaps some discouragement is felt at their lack of response, and yet the chief service is not made available to them. There is a hospital worker in New York who for years has found herself on duty on Christmas and Easter and has not always found, even in New York, a five-thirty or six

o'clock celebration. She has spent most of the night before Christmas trying to attend a long elaborate midnight service, jammed with tourists who have no idea of receiving, and then gone on duty at seven. Could it not become a customary thing, wherever there is a hospital, for the nearest church to provide a special early service, thoroughly advertised in the hospital, for nurses and all hospital workers? If it would overtax the strength of the limited clergy staff in many places, the service on Easter Monday or Tuesday, or on the Christmas saints' days, might be used.

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NEWS IN BRIEF

FLORIDA—The Young People's Service Leagues of the Diocese of Florida have secured a hotel property well suited as the site of a summer camp at Beacon Beach, Panama City.—The interior of St. Andrew's Church, Panama City, has been changed to provide place for a vested choir which will function under the direction of Mr. G. W. Wilson. A branch of the Young People's Service League has been founded at St. Andrew's with a membership of twenty, and is working under the direction of Mrs. Alfred Tyler. The rectory at Panama City has been finished and is occupied by the Rev. Randolph A. Blackford and Mrs. Blackford.—The laymen of the diocese have presented to Bishop Juhau as a token of affection and appreciation a Willys Knight sedan.—The Rev. Charles W. Frazer, rector of St. Mary's Church, Jacksonville, has been granted three months' leave of absence by his congregation, and has been presented with a trip to Spain.—Sunday, the second of May, was a gala day in St. Mark's Church, Palatka, the Rev. Guy H. Frazer, rector, the occasion the presentation of two memorial windows, the gift of Mr. Thomas Mellon, a winter resident from Pittsburgh. The window picturing the Madonna and Child, a memorial to Bishop Weed, was unveiled by the grandson and namesake of our much loved Father in God, Edwin Gardner Weed, while the window, Christ as King, in memory of the Rev. C. S. Williams, sometime rector of St. Mark's, was unveiled by a great granddaughter of the former rector, Helen Hutchinson, of Palatka. The heart of the Rev. Hendree Harrison, rector of Christ Church, Pensacola, has been gladdened by the presentation to him by the men of the parish of a Ford sedan.—A memorial window to Mr. Cecil Wilcox, many years a vestryman of St. John's Church, Jacksonville, the Rev. Menard Doswell, Jr., rector, has been given to St. John's by Mrs. Cecil Wilcox. Scenes connected with the Passion of our Lord are pictured, and also pioneers of British Christianity.

LONG ISLAND—A bronze tablet in memory of the late Bishop Burgess was unveiled on Sunday, May 23d, immediately after morning service in St. Thomas' Chapel, Church of the Redeemer, Brooklyn. At the same time the rector blessed a lamp in memory of Henry Christian Swentzel, D.D.—A tablet in memory of Dr. Henry A. Fairbairn, and one to the memory of Mrs. Martha M. Brasher, were unveiled and dedicated by Bishop Stires on Wednesday, May 5th, Dr. Fairbairn's birthday. The Fairbairn tablet is in the main corridor of St. John's Hospital, the Brasher tablet in the vestibule of the Home for the Aged.

QUINCY—At a recent visit of the Bishop to St. Paul's, Peoria, the Rev. W. L. Essex, rector, the offering for the Bishop's contingent fund was \$184, the largest in the history of the parish. It will assist the Bishop to finance the expenses of an additional candidate for orders.

SPRINGFIELD—The Episcopal Young People's Service League of the Diocese of Springfield had a most interesting gathering of young people at St. Paul's Church, Alton, on Saturday and Sunday, May 15th and 16th. The principal leader of the conference was the Rev. Dr. Karl Morgan Block, rector of the Church of St. Michael and All Angels, St. Louis, who made an address at the banquet on Saturday night, as did Bishop White. Reports made during the afternoon session showed that the organization was in good shape and that since the meeting last October one new society had been formed.—The campaign for funds for the completion of the chapel at the University of Illinois, which is now under construction, is going on in the diocese, and reports are being received daily by the Bishop of pledges being made. About \$25,000 has so far come in in cash and pledges and efforts are being made now to see every family in the diocese which has not as yet subscribed.

TENNESSEE—Tennessee is the only diocese in the province of Sewanee that is one hundred per cent up to date in support of the budget program.—June 6th, the First Sunday after Trinity, the offering for Advance Work will be taken in every parish and mission in the diocese. No quotas are being asked, only that every parish will do its best.—On Mother's Day, May 9th, the Very Rev. Israel H. Noe, blessed a memorial bracket, given in memory of his son, in St. Mary's Cathedral (Gailor Memorial).—The Rev. P. A. Pugh has been appointed by the chairman of the Department of Christian Social Service of the diocese as delegate to the sixth national conference soon to be held in Cleveland.—The Archdeacon of Panama will speak at the Cathedral on May 23d. His visit is eagerly anticipated by the congregation, as the Bishop of the Canal Zone served as Dean of St. Mary's for fifteen years.

—The Publicity Department of Grace Parish, Chattanooga, Tenn., Mr. Charles H. Wright, chairman, is securing excellent coöperation from the local dailies by offering them well written and correctly prepared Church news several times each week. As a feature of its church page, the *Times* is using a brief article on each Sunday and holy day by the rector of Grace Parish, the Rev. Clarence Parker, which is also supplied to this paper through the publicity department of that parish, and appears to be looked for with interest by the public.

TEXAS—Trinity Church, Houston, has just completed a new Fellowship Hall, a large addition to the parish house. This gives added space for the Church school, which has been badly cramped for room, and provides a recreational center as well. Trinity Guild recently presented the rector, the Rev. C. W. Sprouse, with a Ford sedan.—The southeast and southwest deaneries are joining in their spring meeting, making it a conference on rural work.—Trinity Church, Galveston, has been undergoing a large improvement program; the church was raised five feet, the interior completely refinished, and a new roof is now being added.—Christ Church, Eagle Lake, has a new building, a beautiful stucco of Spanish design. This replaces their building lost by fire two years ago.—St. John's Church, Columbus, has been improved by the addition of a sanctuary. This parish has been vacant for some time, and this work represents the interest of the lay members of the parish.—St. Michael's Colored Mission, Beaumont, has established a free clinic in conjunction with the local chapter of the American Red Cross. There is an increasing response on the part of the people, with as many as twenty-five new children on the clinic day.

THE ROMAN CATHOLIC Diocese of Porto Rico, erected in 1511, is, according to a note in the *New York Times*, to be divided into two parts, creating a new Diocese of Ponce. "So it is," as a member of the English Community of the Resurrection writes of somewhat similar activity in South Africa, "so it is always coöperation of sorts, even in our present state of divisions."

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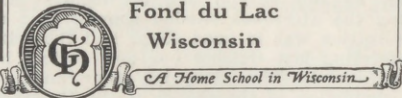
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The reports by these Committees are such as naturally interest policyholders and they are published in full in the Annual Statement sent to each policyholder. Extracts from the report filed by the last Committee on January 19th, 1926, are here given for the benefit of the general public, as well:

"MANAGEMENT: The Committee finds the Company to be in a sound condition. Those in control of the administration follow a conservative policy in the conduct of its affairs. The personnel of the administration, which includes not only the officers, but also the members of the Executive and Finance Committees, are men of highest standing. **The interests of the policyholders are paramount in their deliberations and actions.**

"RESERVES: The Committee is satisfied that the legal reserves required by statute are maintained by the Company.

"INVESTMENTS: The Committee finds that the investment of the reserve funds has been carefully made. There has been a wise selection of investments, the mortgage foreclosures have been small and the net yield on investments satisfactory. The officers and members of the Finance Committee have followed a cautious and conservative course.

"DIVIDENDS: The so-called dividends are in fact primarily portions of the premiums which policyholders have paid. The Committee examined the basis of distributing these dividends to policyholders and believes it to be fair and equitable.

"CLAIMS: Policyholders quite properly expect prompt payment of claims. The Company promptly pays claims."

The Committee closed its report by expressing the belief that **"the policyholders have every reason to have confidence in the administration and stability of The Northwestern Mutual Life Insurance Company."**

There were two Wisconsin men on this Committee: Hon. John B. Chase, State Senator from the Second Wisconsin District and Attorney at Law, of Oconto, Wisconsin, and Joseph W. Simpson, President of the Milwaukee-Western Fuel Company, Milwaukee. James L. Madden, Manager of the Insurance Department of the United States Chamber of Commerce, Washington, D. C., was chairman of the Committee. Other members were: Hon. Ernest C. Kontz, Atlanta, Ga., and Reginald T. Blauvelt, East Orange, New Jersey.

Appreciation of the results which the Northwestern furnishes its policyholders is evidenced by the fact that in 1925, of all the business written by it, 53.3 per cent was upon applications of persons previously insured in the Company.

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