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The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JUNE 12, 1926

No. 7

A Protestant Embassy of Good Will

EDITORIAL

The Bishop of London

A Rotarian and His Religion

BY THE REV. B. Z. STAMBAUGH



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THE EFFECT of the General Convention on New Orleans is given thus by the Rev. Robert S. Coupland, D.D., rector of Trinity Parish, New Orleans, in his parish paper:

"We of the Church in New Orleans have, during this Convention, been taken up on the mount, like the disciples of old, and we have been shown the glory of the Lord as never before. Through the wonderful services, conferences, study classes, mass meetings, etc., we have been lifted up to heights of vision and exaltation. But we must remember that these things are not ends in themselves. Great exaltation, great emotion is a very dangerous thing in its reaction on the individual unless it moves one to practical results. It is a dangerous thing to have a vision, and then be disobedient to it. Let us beware lest our feelings of exaltation be dissipated without leading us into new paths of duty."

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EDITORIALS & COMMENTS

A Protestant Embassy of Good Will

A BULLETIN received for publication from the Federal Council of Churches reads, in part, as follows:

"American Protestant Churches are sending 'an ambassador of good will' to the Christian Churches of the Near East, according to an announcement made today by officials of the Federal Council of Churches. This move is regarded by Churchmen as a big step towards closer understanding between the Churches of the West and the Eastern Orthodox bodies. Dr. W. W. Peet, who is now resting in Florida, has been chosen the first 'ambassador' by the Federal Council of Churches. . . . The sending of an 'ambassador to the Eastern Churches' is being carried out by the Committee on Eastern Churches of the Federal Council, of which Bishop Charles H. Brent, of the Episcopal Church, who was Chief Chaplain of the A. E. F., is chairman."

We read this bulletin with mingled pleasure and perplexity. On the one hand it is a very great pleasure to learn of this new attitude of friendship toward the East on the part of American Protestantism. On the other hand we are greatly perplexed at learning that one of our own bishops is serving as chairman of this committee of the Federal Council, in view of the definite refusal of General Convention to accept any relationship to that committee.

It will be remembered that at the last General Convention, after the resolution providing for full affiliation of the Episcopal Church in the Federal Council of Churches had been defeated in the House of Bishops, a plan, originating in the House of Deputies, was adopted whereby the Church was to "coöperate" (not to affiliate) with a certain series of commissions of the Federal Council, and this was to comprise the entire relationship of the Church to the Federal Council. As originally introduced by Mr. Wickersham on behalf of the proponents of membership in the Federal Council, this official coöperation was to be extended, among others, to the Committee of that body on Eastern Churches. Objection being made from the floor, with the statement that coöperation with the other named commissions would be accepted by those opposed to corporate membership in the Federal Council if the Committee on Eastern Churches were excluded, Mr. Wickersham agreed to the elimination of that committee, and thus amended, the resolution was adopted by a substantially unanimous vote, as we recall it, and received the concurrent vote of the House of Bishops.

The reason is obvious. The relationship of the

American Church to the Eastern Churches differs *in kind* from the relationship that Protestant bodies can sustain to those Churches. Through three generations the American Church has sought to establish this distinction, discriminating between the Protestantism of those bodies that withdrew at the Reformation from the historic Church and the so-called Protestantism of the Protestant Episcopal Church. It was not easy to make this distinction clear to Eastern ecclesiastics, when the Episcopal Church so obviously clung to the compromising adjective in its official title, but at length it has been done. The Eastern Churches have recognized in the Episcopal Church a Catholic character and a Catholic priesthood that are lacking in American Protestantism. Our relations have become very close. Our structural similarity is admitted. Our essential oneness is established.

WHEN, therefore, we seem now to approach the East in a new guise as a constituent part of American Protestantism, we must inevitably bring back the misunderstandings of earlier years. That American Protestants, after years of unfriendliness to and proselyting within the ancient Eastern Churches, now desire to send to those an "ambassador of good will," is all to the good. They have selected a distinguished Methodist minister for the purpose. We have only commendation for their new policy.

But we cannot consent that the American Church be included among those bodies whom Dr. Peet will represent. We are constantly sending ambassadors of good will to the Eastern Churches and receiving like ambassadors from them. More than eighty years have elapsed since we sent Bishop Southgate to Constantinople and Dr. Hill to Athens. We are coöperating today in the embassy of good will headed by Bishop MacInnes in Jerusalem, while our own Mr. Bridgeman is such an ambassador to the Armenian Church. We had for years our official commission on Relations with the Eastern Churches, and when that commission was dissolved at the late General Convention its functions were taken over by the National Council. Those functions cannot be transferred to any committee of the Federal Council.

What sort of statesmanship is it that ignores all this, and assumes that we should start afresh, as a

part, forsooth, of American Protestantism, and becloud the whole cordial relationship that we already enjoy with the Eastern Churches?

Bishop Brent's continued chairmanship of the Federal Council Committee on Eastern Churches, after this Church had definitely refused to accept any relationship with that committee, is an anomaly that we cannot penetrate. That he would withdraw from that chairmanship immediately after the definite terms of relationship with the Federal Council had been established at New Orleans, we esteemed a matter of course. That he was appointed, at the same time, to the charge of the American Churches in Europe, and, as such, to be the informal ambassador of this Church to the Near East, further complicates the matter.

We ask that the Federal Council representatives will make it clear that the Episcopal Church has no part in the activities of its Committee on Eastern Churches even though one of our bishops may curiously deem himself justified in retaining its chairmanship; that this Church is not a party to the appointment of Dr. Peet, and that it will at all times, in its own discretion, commission its ambassadors of good will to the Eastern Churches, wholly independent of any embassies that may be commissioned by other American organizations, and will choose them from its own membership. And if we may respectfully suggest to Bishop Brent the incongruity of his continuance of a chairmanship in a committee with which General Convention distinctly declined to coöperate, we are confident that he must immediately see the point and withdraw from its membership. He will then have as Bishop of the American Churches in Europe, the double advantage of representing this Church in the Near East as one in almost complete communion with the Eastern Churches, while being able also to introduce the "ambassador of good will" from the Federal Council as representing that American Protestantism which is avowedly outside the communion of the historic Churches, and thus occupying a position in Christendom wholly different from that of the American Church. So we can all rejoice in this new attitude of good will on the part of American Protestants, while yet recognizing that these do not and cannot have the close, intimate relationship with the Eastern Churches to which the Anglican Communion has attained. Our respective interests cannot be pooled.

And it seems to us, further, that the Federal Council is no longer justified in carrying the name of the Protestant Episcopal Church as, in any sense, one of its constituent bodies. The partial and conditional membership of past years has been terminated. No body in the Church is now commissioned to appoint delegates to their conventions. Our Commissions on Christian Unity and Social Service, with which they once collaborated, have both been discontinued. Our Department of Social Service is instructed to "coöperate" in certain definite activities of the Federal Council, and in no others. Corporate membership, even in a limited capacity, can no longer be claimed. Notwithstanding this, the name of the Protestant Episcopal Church is still carried in the publications of the Federal Council as one of its constituent members, while in a letter-head of the Federal Council which has recently come to our attention, "National Council of the Protestant Episcopal Church" is now included in the list of corporate members in the place of the two defunct commissions which were formerly recognized as members in a limited sense. We suggest to the National Council the expediency of asking that this misleading information be discontinued from all the Federal Council literature and blanks. The explicit

determination of the late General Convention has removed the ambiguity that undoubtedly attended our relationship heretofore. This Church has no membership in the Federal Council nor in any of its commissions. It officially "coöperates" with a certain number of these latter. All of us desire that that "coöperation" be increasingly cordial, and the resolution providing for it represents the desire of the whole Church and not of a single party or group within it.

We had hoped that our relationship with the Federal Council had been definitely and finally established at New Orleans, with good will all around, and with unanimous acceptance of the situation by all parties. But that unanimous acceptance of the relationship cannot continue if the directions of General Convention are to be ignored. If we cannot "coöperate" without complicating the relationship, it must be obvious that the alternative will be a refusal to coöperate at all. And that we should deem a misfortune.

THE intelligence from Mexico continues serious. Its seriousness should not, however, be exaggerated. The uprising against our Mexican Churchmen at Tlaljamulco, the murder of one of them, the attempt to murder one of the clergy, and the dispersal of the congregation, are regrettable in the extreme; but the incident seems to be entirely local.

Mexican Problems

Tlaljamulco is a small station near Guadalajara, being one of several stations under the care of two Mexican priests, the Rev. E. Salinas and the Rev. J. Diaz. The attack seems to have had no direct connection with the law against ministrations of non-native ministers, both of these clergy being native Mexicans and ordained some years ago. Mexican Church statistics are hopelessly incomplete under the conditions of recent years, but the *Living Church Annual* records only twelve communicants at that place.

That the official toleration of services by foreigners for foreigners is abruptly ended is a further ground for regret. That English and Americans resident in the City of Mexico are to be deprived of the services of their Church and in their mother tongue, and may not even be married in their church, goes back to the most intolerant days of Latin ecclesiastical supremacy in South America and is unworthy of a Twentieth Century republic. Moreover the condition that led to these repressive laws was one involving local disputes between Mexico and the Vatican and there had been reason to hope that others might not have been embroiled in it. In extending its anti-foreign policy to religious bodies that have no connection with those issues that have caused the Mexican religious revolt, the Mexican government has taken a backward step, while the actual religious persecution and the menace to all Christianity at which the government seems to connive, must gravely embarrass that friendship of Americans which, under so many difficulties, our government has tried so sincerely to promote.

But once again we declare emphatically that we wish no intervention from our government for the protection of our fellow Churchmen in Mexico, be they Mexicans or foreigners. Our American clergy will not be justified in demanding a right to officiate publicly if this be officially denied to them. If Mexico is no longer willing to permit foreigners in its capital to continue their own religious services, the most that foreign governments are justified in doing is to make friendly expostulation and seek to restore privileges to their nationals that are extended everywhere else in the civilized world. That friendly action, but noth-

ing more, the American and British governments would be justified in taking.

To what extent this movement may be an attack upon all Christianity it may not be easy to say, since the ignorant peasant, ground down for generations by the powers that be, and left wholly uneducated by the Church that ought to have educated him if the State did not, has little or no knowledge of Christianity apart from Romanism. So far as the actual laws against ministrations of foreign clergymen are concerned, they do not constitute a persecution upon Christians nor justify a refusal to obey the law. Our clergy are bound to conform to the law if the government requires it of them. It may become necessary for our bishop to withdraw from the country, though he would still be bound to exercise supervision of our work in Mexico if he did. We may be very thankful indeed that an episcopal head was supplied for the guidance of our distracted mission before the storm broke in its fury.

Under the circumstances we suggest the immediate desirability of choosing and consecrating a native Mexican priest to be suffragan bishop for our missionary district of Mexico. Of our two thousand communicants in Mexico, nearly or quite three-fourths are natives; and of our eighteen clergy only the bishop, the dean, the archdeacon, and one other priest are foreigners. It is not easy, at best, to combine the work among Americans and English with the native work among Mexicans under one administration, but if a Mexican suffragan should ultimately prove equal to the task of administering all classes of work in the district as its bishop, our American bishop being then withdrawn, and thereafter treating the Mexican mission as a Mexican Church of the Anglican Communion, it would be a real step forward. Much water has run under our bridges since the American Church refused to consecrate bishops for Mexico a quarter century ago, and if the suffragan system had been in operation at that time, an entirely different course might have been taken by our work in Mexico.

It should not be forgotten that the native element in that work was a reform movement of one-time Roman Catholics themselves, a generation ago, and not a proselyting movement by our American Church; but the present generation of Mexican Churchmen were largely born as such. It is wholly impossible for us to abandon them in this time of their distress.

But there are too many Americans and Britishers in Mexico for it to be right for us to leave them permanently unsheltered, whatever may be the necessities of the moment.

ACKNOWLEDGMENTS

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Mrs. E. S. Grauel's class, St. James' Church School, Painesville, Ohio	2.00
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ANSWERS TO CORRESPONDENTS

B. O. R.—The request for vestments for Liberia was sent by Miss L. Higgins, 73 Cumberland Avenue, Asheville, N. C.

LOVE POVERTY, and reverence poor people; as for many reasons so particularly for this because our blessed Saviour was one of the number, and because you may make them all so many friends and advocates with God for you—W. Law.

THE WORK IN LIBERIA

The following is an extract from a letter written by the Rt. Rev. Robert E. Campbell, Bishop of Liberia, to the rector of Christ Church, Chattanooga, for publication in the *Christ Church Reminder*, from which we quote it.

EASTER I have spent in the Bassa district. From without, St. John's Church doesn't look like much. Yet, for the feast, the people had decorated it with real taste—festoons of tropical flowers, some ornaments and spangles such as we use on Christmas trees at home, and a perfect multitude of candles in all parts of the building. At 3:30 in the morning we began with Matins. Baptism of converts came after the second lesson, followed by the sacrament of Confirmation, wherein twenty-five persons received the unction from on High. Then, in the glory of the tropical dawn, I offered the Holy Sacrifice for the assembled multitude, pleading anew the worthiness of the Paschal Victim.

In the week following I visited the new school, founded by Bishop Overs, and named after him, at Fortsville, on the St. John's River. That is the place where the human leopards (men, for criminal reasons, prowling about at night in leopard skins) tried to stop the work; and once, at least, tried to take the life of Father Greenfield, our native priest-in-charge. But the good soldier of Christ stood his ground fearlessly. He has not only gathered a little congregation, but has collected lumber and materials for a new church, and a new school building; and is merely waiting the word from his Bishop to begin the construction. The congregation worships now in a pretty tumble-down private house—not nearly so good as that which Christ Church was using two decades ago—yet we held a really surprising Mass, confirmed fifteen, and preached.

It is interesting to note that in this same St. John's River, a few miles up, we passed Factory Island, a relic of the bitter days of the slave traffic. One can see the ruins of a stone bridge to the mainland, which, we heard, dates back to the days of the Portuguese raiders. On the island itself now overgrown by the rank jungle, and utterly uninhabited, lie several deep pits, into which the captives were thrown while awaiting transportation to Boston, or other slave markets.

Please give my regards to the good people in Chattanooga. I think of you all frequently, and pray for you, Be sure you do the same for your Church's mission and your Bishop in this distant land.

Very affectionately yours,
✠ ROBERT, LIBERIA.

JUNE

The fields are blue with fleurs-de-lis,
Wild roses fringe the wall,
The buttercups with daisies vie,
I hear a robin's call.

The bobolinks are rapturous
In blithesome roundelay,
The wavelets lazily uncurl
As with the sands they play.

The marshes are with orange flecked
And meshed with myriad veins
That luminous at sunset glow
Beside the shadowed lanes.

I gaze entranced on depths of green
Ensnared where sunbeams stray,
I revel in a damask rose—
Thank God for June today!

HARRIET APPLETON SPRAGUE.

AMERICAN COMMUNION SERVICE IN ARABIC

AN EDITION of the Holy Communion translated into Arabic has been made by the Rev. H. Henry Spoer, superintendent of the Foreign-born Americans Division of the Diocese of Michigan, and has been printed and set forth. The Arabic characters give it a very peculiar appearance. The book is simply bound in paper and can, no doubt, be purchased from the translator at a reasonable price.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

WORSHIP

June 13: The Second Sunday after Trinity

WORSHIP IN SPIRIT AND IN TRUTH

READ St. John 4:5-24.

WORSHIP is the exercise by which we lift our hearts and minds to God; it is the way by which we realize fellowship with Him. Two things must mark our approach to God, first, spirituality, and secondly, sincerity. There are many aids and accessories to worship. These are the material things which constitute the environment of worship, they are beauty, music, the solemn ritual which create the mood of worship, but worship in itself is a spiritual thing dependent upon none of these; it is the effort of the soul to come into the presence of God, and to establish communion with Him. We worship spiritually when we worship with the sole desire to find God, and to rejoice in Him, and to find His satisfactions for our inner lives. Into this search for God we must allow no formalism, or half-heartedness. Here we must be real. God is not found except by those who desire Him.

June 14

THE PROPHET'S DEMAND FOR SINCERITY

READ Amos 5:21-27.

THE prophet was peculiarly the champion of the Holiness of God. He set before the people a conception of God as righteous and demanding righteousness on the part of the people. He found in ordinary worship about him a fundamentally immoral conception of God, that is that God would tolerate a formal worship, and accept offerings and sacrifices which did not carry with them the genuine offerings of obedience of the people. Such a conception of worship negates the moral character of God, for it implies that God will be satisfied with substitutes for the genuine, that He will receive material things in lieu of spiritual sacrifices, and that He can be tricked into complacency and favor by actions which do not carry with them the submission of the worshipper.

June 15

OUR LORD'S DEMAND FOR SINCERITY

READ St. Matthew 6:1-15.

OUR Lord noticed among the men of His day the same tendency to obscure God's demand for perfect sincerity. They made the mistake of thinking that God paid attention to the externals of worship more than to the disposition and earnestness of the worshipper. They believed that length of prayers, attitudes of worship, could condone the absence of real spiritual endeavor. It is easy to fall quite unintentionally into something of the same attitude of mind. The constant repetition of any set form of worship, or even the continued practice of worship without any set form, is dangerously apt to become a matter of routine, in which the accent has been shifted from its acceptability to God to the performance of the routine itself. The necessary corrective is that we, at all times of worship, try to realize God as a Person to whom we are speaking, and whom we are seeking to please. Sheer courtesy would keep us from the faults of "showing-off," of aimlessness, and tediousness, before a friend whom we loved.

June 16

GOD THE OBJECT OF WORSHIP

READ Psalm 148.

THE reason for the present disregard of worship as the supreme act of the religious life is that we have got into the way of thinking of religion as something that mostly concerns ourselves. It has often become a sort of subjective pre-occupation with our interior states; it is a means of self development, an aid to conduct, a satisfaction, a necessity even

to ourselves. All this is right and justifiable, but it is part only of what religion means. In the Bible religion is concerned about God. It is occupied with the great task of glorifying Him. The Magnificat has caught its spirit in its opening verse, "My soul doth magnify the Lord." It is this Godward aspect of religion which is reflected in the great liturgies and devotions of the Church. It is, in fact, characteristic of all times of religious vitality and achievement that men have first thought about God, and then of themselves.

June 17

WORSHIP AS RESPONSE TO GOD'S LOVE

READ Ephesians 1.

NOTICE in this chapter the element of worship. St. Paul is here recalling the facts of God's process of human redemption, and he cannot but stop here and there in his argument to praise God and to thank Him for what He has done for mankind. Whether or not we feel the impulse to worship will largely depend upon our estimate of what God is and what He is doing for us. If God is only an impulse for better things within life, if His work for us has none of those specific and objective acts which we know as the Incarnation or the Redemption through the Cross, we shall certainly lose most of what has been the motive and inspiration of Christian worship. Christian worship has as its great justification the fact that God's love demands man's love in return. Into that worship crowd all the feelings of gratitude, wonder, praise, and loyalty awakened by the gracious loving acts of God toward us. "When I consider," said an old writer, "that God has done so many and so great things for me, I would as soon not give Him thanks and praise, as that I should spurn the mother that bore me."

June 18

PERSONAL DEVOTION

READ St. Mark 14:3-9.

IF our relationship to God is conceived in terms of duty only, and if we feel that we have exhausted what that relationship implies by our obedience to God, and by the faithful performance of our obligations, it is not likely that we shall make much of worship. A personal relationship means more than the faithful performance of obligation. Into it must enter the spirit of fellowship, loyalty, the desire to please, and above all love. It is necessary not only that our relationship to God be true, but that it should be gracious. God is not an abstract ideal, or an ethical demand; He is a living person. He values our approach to Him with words of love and confidence as much as a human father values the expression of his child's affection and trust. Life would be poor indeed were there removed from it all those sacramental acts and words by which grace is conveyed. In the eyes of Christ an act of worship on the part of a woman counted for so much that He gave to it an eternal significance.

June 19

THE SOCIAL CHARACTER OF WORSHIP

READ St. John 13:31-35.

WE can worship God alone, but we ought to worship Him with others. Christianity which lays such emphasis upon the relationship of the individual soul with God is still the least individual religion in the world. It tells us that we must find our life with and through others, and in service to others. Hence worship, the greatest activity of man, is not complete till it takes on a social character. Christianity does not propose to cultivate a number of single lives, or to make them single instances of beauty and integrity; it proposes the establishment of the Kingdom of God. The Kingdom of God is a common life from its beginning to its end.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

LIKE books of travel, particularly those which treat of out-of-the-way places, almost more than any other kind of reading. Even the very best fiction pales beside them; and the sort of novels we get nowadays from either side of the Atlantic lapses into total oblivion. One of such books is *A Primitive Arcadia*, by Ellis Silas, which Fisher Unwin has just published in London. These are impressions of an artist in Papua, and are illustrated with many drawings. Of course there is a great deal of rather banal talk about the horrors of civilization, and the delight of escaping from them into real natural, unspoiled life; but when one has discounted all those and overlooked the occasional lapses of grammar, a great deal is gained which is very worth-while reading. The Trobriand Islands adjoin Papua, and are inhabited by the same sort of people. To them Mr. Silas went, built himself a hut, which served the purpose of bedroom, drawing-room, and studio; procured a native boy to cook for him, and then devoted himself to the study of his neighbors and their environment. The pictures of little children which he drew for the book, are particularly fetching; and the description of how fashion has reached that untravelled spot, and how the three-quarters naked belles are much disturbed over the precise cut and swing of a primitive leaf-petticoat, is amusing.

I have just laid down, with a sigh of relief, the third volume of a series of impressions, which for snobbery, malice, unclean imagination, cynicism, and ill-nature certainly are super-excellent. The first volume was called *Uncensored Recollections*; the next, *Things I Ought Not to Tell*, and the third, *More Uncensored Recollections*. The writer is an Englishman of advanced years; and, if you may take him at the face of the letter, has been intimately known to every nobleman and to most gentlemen, in these last fifty years; the Duke of this and the Marquis of that, were peculiarly close confidants; and, not content with exhausting the resources of the British aristocracy, he loves to speak of "my cousin the Vicomte de the other," or "my kinsman, the Archduke of what's his name." It may very well be true, though I should rather imagine that this is some clever newspaper-man, hashing up catch-words from many places, into an appearance of unity and reality. His reminiscences are amusing sometimes, but they are as unquestionably altogether unwholesome; and an old age spent in the accumulation of such recollections out of the mouldy past, is an example of thoroughly misspent time, which must make the angels weep. Folly at the moment may be pardoned; but whoever takes delight in heaping up blotted and worm-eaten records of by-gone follies, whether his own or another's, is certainly a classical example of the fool. By which you may gather that I did not altogether approve of these books.

THE BISHOP OF GLOUCESTER, writing in the *Guardian* on the reunion of Christendom, comments upon the Roman Catholic eagerness to profit by the distress of the Orthodox Church in Russia and Turkey, quoting these passages:

From Professor Glukobowsky:

"In this time of its disaster Orthodoxy had a right in the name of general Christian interests at least to calculate upon sympathy, but the part assumed towards it by Roman Catholicism has been that of a wolf ravening and eager to swallow its agonized Orthodox prey. I neither condemn nor acquit. I simply describe its unquestionable attitude. Orthodox Russia will not forgive the Papacy the moral support afforded by it to atheistic and anti-Christian Bolshevism and, since Rome is displaying a far from laudable activity in proselytizing its flock, is by no means inclined to enter into conversations with it. Further in the East the Vatican is fussily devoting itself to the overthrow of Orthodoxy, and is not ashamed—witness Signor Giulio Castell's arrival in the Nacione—of making the fact plain."

The second is from a French writer, who writes in *L'Information* under the pseudonym "Arnaud":

"Mieux vaut encore le croissant que la croix grecque sur la coupole de Sainte-Sophie. Et mieux vaut, en Turquie d'Asie, l'indifférence musulmane que le fanatisme orthodoxe; tel est le sentiment qui domine

au Vatican—ce qui n'empêche qu'on s'y préoccupe, autant et plus qu'ailleurs, des garanties à assurer aux minorités chrétiennes en terre d'Islam."

He adds what most of us would entirely accept:

"I venture to think that misunderstandings to Christian reunion may be removed if the following conditions are fulfilled:

"1. That the Roman Church should learn to deal with the Orthodox Churches and the Anglican Church as historical bodies fully entitled to be treated on terms of equality by the Roman Catholic Church.

"2. That the policy of proselytism in East and West should be definitely given up.

"3. That the Roman Church itself should state clearly that it does not claim to be supreme, spiritual and temporal, ruler of the Church and sole Vicar of Christ on earth. We are perfectly prepared to assist in interpreting papal claims when we learn that the Papacy does not claim supremacy and authority over other Churches, but is prepared to meet them on terms of friendliness and equality."

A WELL-KNOWN Middle Western journalist contributes this bit of amateur verse, apologizing for its incompleteness.

"THE MOTHER'S SONG"

"The baby Jesus sleeping lay
On the nest of clean, sweet-smelling hay,
In the manger-cradle at Bethlehem,
Near to the holy Jerusalem.
And Mary gazed on the rose-sweet face,
And marveled deep at her gift of grace;
And lovingly sang to her baby Boy
A lullaby of hope and joy.

"The shepherds trembled in affright
At the angel, erect in dazzling light.
But when the hosts sang, in sweet accord,
They started running to find their Lord.
"And the baby Jesus sleeping lay
On the nest of clean, sweet-smelling hay.
And their full hearts echoed the melody
Which the Mother whispered lovingly.

"The wise men, waited many a year
For the Star of Glory to appear.
And when it shone they came hurrying
The long, long journey to see the King.
"They followed the Star right joyously,
And knelt to the Boy at His Mother's knee.
And in their hearts strange music rang,
And their wisdom treasured the song she sang.

"The little Boy grew, and His hammer rang,
And He whittled and played, and dreamed and sang,
And He poured out his soul full eagerly
To His Heavenly Father, at Mother's knee.
"O little boys grow, and mothers weep,
For in temples boys have trysts to keep.
But Mary led her Boy home; and then
She tucked Him in bed, and sang again.

"The Boy is Man . . . and the days are sped
When she sets His table, smooths His bed.
She, lonely, smiles; and sees her Son
Acclaimed and serving, His cause near won . . .
"She sees Him buffeted, hunted, and sad—
And her dear song calls to her lonely lad . . .
And He pours out His soul full yearningly
To His Heavenly Father, at Mary's knee.

"The stricken Jesus sleeping lay
On the cold stone; lifeless clay . . .
She bathes with tears His hands and feet
And prayerfully draws the winding sheet
"At home, she fondles the baby toys,
The tools and garments that were her Boy's;
And she marvels deep at her gift to men—
And sings the lullaby once again."

B. S. B.

FROM A Protestant leaflet I cut this line, announcing an observance of Maundy Thursday, and confirming my comment that it is a glorified *agape* which our separated brethren have in mind.

"THURSDAY 7:30 P.M. APRIL 1ST. The Last Supper service. This will be held in the dining room, and our solemn worship will be held as we sit at the tables with dim lights, soft music, and reverential meditation."

HE IS THY best servant, who looks not so much to hear that from Thee, which himself willeth; as rather to will that which from Thee he heareth.—*St. Augustine*.

AMERICAN PILGRIMS IN THE HOLY LAND

[SPECIAL CORRESPONDENCE]

Jerusalem, May 17, 1926.

THE first regular pilgrimage of the American Church to the Holy Land has just departed for Egypt on its way home. This party of twenty-four Churchmen and women, under the leadership of the Bishop of Nebraska, who accompanied the first Anglo-Catholic Pilgrimage from England in 1923, approached the Near East via Naples, Athens, and Constantinople, and landed in Beirut on May 4th. Their trip to Damascus was the first made by a party of tourists since the trouble broke out, and was shown to be still unsafe as they were kept awake all night by the firing of heavy guns about the city in the general guerrilla fighting which goes on in Syria. However, they returned safely to Beirut, having seen Baalbec, and came down the coast via Tyre and Sidon to Haifa and Nazareth.

At Nazareth they were met by the Church's representative in Jerusalem, the Rev. C. T. Bridgeman, who had made arrangements for their reception by the authorities of the Greek Church. The Metropolitan of Nazareth, the Most Rev. Kleopas, extended a cordial welcome to Bishop Shayler and his party, offering them the use of his chapel in a Greek church built on the site of an old synagogue where our Lord may well have attended. Here they held the Holy Communion at six-thirty on Sunday the 9th, and later attended the Greek service at a church built on the site of the only spring in the town, where a Greek tradition places the scene of the opening words of the Angelic Salutation, and whither the Blessed Mother and her Son must oft have resorted. The Latin church in the site of the Virgin's House and the site of the house of St. Joseph were carefully studied.

Sunday afternoon was spent visiting the lake of Galilee under ideal conditions, concluding with a stop at Capernaum, where the Franciscans are rebuilding the ancient synagogue destroyed by an earthquake.

Monday's visit in automobiles to Mt. Tabor was most beautiful, and was signalized by the Metropolitan of Nazareth offering the opportunity to celebrate our Liturgy in the Greek church there. It was most significant that the honor of so doing fell to the Rev. Richard Hatch of Brooklyn, Conn., who has been a lifelong friend of the Orthodox Church. This is the first time that the English Church has had a celebration on Mt. Tabor since the Reformation, and marks the cordiality with which the Greeks share their privileges with us.

Tuesday the party proceeded to Jerusalem, passing through Samaria by automobile, and upon reaching the Holy City were received in the Holy Sepulchre by the Archbishop of the Jordan on behalf of the Patriarch. A brief service was held and the sacred places shown.

The Rt. Rev. the Bishop of Jerusalem was unable to be in Jerusalem during their stay as he was compelled to make his annual trip to Cyprus, but he gave a garden party for the pilgrims, the British chaplain, the Rev. Charles Steer, and the Rev. C. T. Bridgeman acting as hosts for the Bishop.

Thursday, the 13th of May, being Ascension Day, the Cathedral staff arranged for a service in the chapel of the Augusta Victoria German Hospice on the Mount of Olives, now serving as Government House. Marbeck's Mass was sung. Later in the morning the Bishop of Nebraska, accompanied by some of the priests, visited the Syrian (Jacobite) Patriarch, who is staying in Jerusalem for a time, the Abyssinian Archimandrite, and the Russian Archbishop.

The rest of the week was taken up with the visiting of the many sacred places. Of special note was the visit to His Beatitude the Greek Patriarch, who welcomed the pilgrims and hoped that many more would follow another year. During the visit to Bethlehem the Archbishop of Hierapolis received the pilgrims and had for them a service in the Grotto of the Nativity. When the party reached Hebron they were received by the Archbishop of the Russian Mission, Anastasy, who entertained them in the Russian Hostel there near Abraham's Oak.

On Saturday the pilgrims inspected the Armenian Convent, observing the work which our Church is doing in aiding the Armenian theological school, and calling on His Beatitude the Patriarch.

On their last Sunday the Bishop preached in St. George's

Cathedral after having celebrated the Holy Communion in the Abraham Chapel. The afternoon was marked by a children's service in the Cathedral where representatives of all children's work in Jerusalem were called together to receive a banner sent them in the name of American children by the members of the "Children's Cathedral" in Walden, N. Y. The banner was brought by the Rev. Brett Langstaff, rector of Walden.

The pilgrims were greatly interested in the work of the various Churches in Jerusalem and especially in the needs of the Greek, Armenian, and Russian Churches, for which they left gifts amounting to somewhat over \$750.

The pilgrimage was watched with great interest by all Churches in Jerusalem. This first venture has been most successful and should encourage other groups to make a devout visit to the Holy Land rather than go only as tourists.

DESIRE

And have you yearned and prayed
With burning, deep desire?
Be comforted; your God
Sends fire for fire.

For Him you've suffered shame
And shed hot, ardent tears?
Peace! Peace! They're kept in mind
Adown the years.

God hears your secret cry
In loneliness and pain—
And lo! Christ in your street
Begins to reign.

How comes the good to earth?
The boon to life's rough shore?
They come on waves of prayer
Made long before.

Hid in the Sacred Heart,
As life within a tree,
Your passionate desire
Grows joyfully.

And bloom and bear it must,
O hidden, happy tree!
Of all the forest—one
Saw Calvary.

So by your suffering prayer
The earth is made anew;
And when Hosannas ring,—
God thinks of you.

ELLA M. CRUM.

THE THIRTY-NINE ARTICLES

THE PROTESTANT EPISCOPAL CHURCH in America, which is in full communion with Canterbury, has taken a remarkable step, which opens the way to ultimate union on the widest basis. The recent General Convention has carried the proposition to delete the Thirty-Nine Articles from the Prayer Book, though that vote must be ratified at the next General Convention in three years' time before it becomes effective. This is the greatest and most remarkable step taken by any organized Church informally in matters of doctrine. The decision is entirely in harmony with the basis of union offered by the Lambeth Conferences of Bishops in succeeding decades to all Christian people, which require as the credal basis of unity the acceptance of the Apostles' and the Nicene Creeds, but not of the Thirty-Nine Articles. It was the American Episcopal Church that first invited the Christian world to meet in the World Conference on Faith and Order, and they have now taken a step that justifies this action. The contention of those who supported this vote, that the violent changes in the reigns of Henry VIII, Edward VI, and Mary required a certain authoritative expression by the Church concerning the current controversies of Lutheranism, Calvinism, and Romanism, which have ceased to be necessary to the Church today, has surely much justification. Churches which are trammelled by statements of doctrine drawn up to meet the controversies of a particular country and century, would do well to fall back upon those simpler Creeds of the whole Church, which have stood the test of centuries, and which have been confirmed by the experience of confessors, martyrs, and saints in all ages.—*Review of the Churches.*

The Bishop of London

ALTHOUGH the Rt. Rev. Arthur F. W. Ingram, D.D., Lord Bishop of London, who will spend six weeks in the United States next fall as the guest of the Department of Religious Education of the National Council of the Church, will not arrive formally until September 30th, lively interest is already being manifested in his tour, for which extensive preparations are being made by the Rev. John W. Suter, Jr., executive secretary of the Department.

Bishop Ingram needs no introduction to American Churchmen, though it has been nineteen years since he last visited America. It is of incidental interest, in connection with his tour, that just now the 225th anniversary of the Society for the Propagation of the Gospel in Foreign Parts is being celebrated both here and in England, and that it was the Bishop of London to whom was given in 1701, when the Society was organized, oversight of the churches in the American colonies. Recently Bishop Brent preached in Westminster Abbey the sermon in connection with the S. P. G. anniversary. Many of the churches thus founded are still thriving in various parts of the country.

Bishop Ingram's visit is in connection with a tour of the world upon which he has embarked. Arriving late in July he will spend August and September in Canada and enter the United States from Winnipeg, Manitoba, on September 29th, under escort of Mr. Suter. His tour of the United States will necessarily be curtailed by reason of the fact that he will sail for Japan in November.

While in the United States Bishop Ingram will devote himself almost exclusively to talks to the student bodies of colleges and universities, which it will be possible for him to visit. He is the leading bishop in the Anglican Church whose particular appeal is to young men. His fame as the friend and instructor of youth has extended to every land under the aegis of the Anglican Communion. His talks to Oxford and Cambridge students have had deep and widespread influence, not only because of their wisdom and substance, but by reason of the informality with which they are delivered, and the genius which the Bishop displays in meeting the viewpoint of youth. His method is to avoid the formal lecture for an informal discussion of the subject which lies closest to his heart, namely, the Christian Faith.

Bishop Ingram is sixty-eight years old, but the ease with which he bears his years and the youthful outlook on life which he retains is measurably explained in a recent letter in which he earnestly requests that in arranging a program of his activities his hosts "leave plenty of time for fresh air and exercise with the young men." His object is to speak to American college men, to meet them personally, to talk to them in groups and later converse privately with as many of them as desire counsel. His letters express eager anticipation of his coming visit, and especially of every opportunity which will be presented to confer with the rising generation of young



THE RT. REV. A. F. WINNINGTON INGRAM, D.D.
Lord Bishop of London

Americans. In this connection, striking the note of play which the Bishop regards as a necessary concomitant of work, one of the prime characteristic of the Bishop is revealed in a letter in which he makes this suggestion:

"You might also arrange for me to play tennis or squash rackets or golf with some of them (the young men), as I am still playing all of these pretty well."

Among the features of the Bishop's visit will be an official welcome by the whole Church at a service on October 28th, which will be presided over by the Presiding Bishop of the Church in his see city of Baltimore.

The visit of Bishop Ingram is made possible under the provisions of the Turner legacy, which is a gift to the Department of Religious Education to provide, from time to time, for American students a series of lectures and talks from eminent Christians whose addresses are later to be published in book form. Bishop Ingram will be the first visitor to speak under the Turner legacy.

Following is the itinerary of Bishop Ingram's tour of Canada and the United States so far as it has been completed to date:

CANADA

July 30th, Friday—Leave *London*.
Leave Liverpool—Canadian Pacific S.S. *Metagama*.
August 6th, Friday—Due *Quebec*.
August 7th, 9th, Saturday, Monday—in *Quebec*.
August 10th, 13th, Tuesday, Friday—Visit Bishop of *Quebec*.
August 14th, Saturday—Leave *Quebec*, Canadian National Ry., 7:00 A.M.
August 14th, Saturday—Arrive *Montreal*, 2:00 P.M.
August 14th, Saturday—Leave *Montreal*, 4:00 P.M.
August 14th, Saturday—Arrive *Ottawa*, 7:30 P.M.
August 15th, 16th, Sunday, Monday—in *Ottawa*.
August 17th, Tuesday—Leave *Ottawa*, 1:15 P.M.
August 17th, Tuesday—Arrive *Toronto*, 8:30 P.M.
August 18th, 29th—in *Toronto*, *London*, *Ont.*, and *Aylmer*, *Ont.*
August 29th, Sunday—Leave *Toronto*, "Continental Limited," 9:00 P.M.
August 31st, Tuesday—Arrive *Winnipeg*, 8:15 P.M.
September 1st, Wednesday—Arrive *Edmonton*, 11:35 P.M.
September 1st, Wednesday—Leave *Edmonton*, 12:05 A.M.
September 2d, Thursday—Arrive *Jasper*, 9:20 A.M.

Stay Jasper National Park

September 3d, Friday—Leave *Jasper*, 8:40 A.M.
September 4th, Saturday—Arrive *Vancouver*, B. C., 7:25 A.M.

Stay in British Columbia, vide Perkins' Itinerary

September 20th, Monday—Leave *Kootenay Landing*, 10:30 A.M.
September 21st, Tuesday—Arrive *Regina*, 6:00 A.M.
September 21st, 24th—in *Regina*.
September 25th, Saturday—Leave *Regina*, 6:10 A.M.
September 25th, Saturday—Arrive *Winnipeg*, 5:10 P.M.
September 29th, Wednesday—Leave *Winnipeg*, Soo Route, 4:33 P.M.

UNITED STATES

September 30th, Thursday—Arrive *St. Paul*, 7:45 A.M.
September 30th, Thursday—Arrive *Ames*, *Iowa*, 6:45 P.M. Possible engagements: Ames Agricultural College.
October 1st, Friday—Leave *Ames*, 12:45 NOON.
October 1st, Friday—Arrive *Iowa City*, 7:50 P.M. Possible engagements: University of Iowa (Public Lecture), University Round Table Conference, Public Banquet.
October 3d, Sunday—Leave *Iowa City*, 2:45 P.M.

CHICAGO AREA

October 3d, Sunday—Arrive *Chicago*, 9:00 P.M. Possible engagements: University of Illinois, University of Chicago, Northwestern, University of Wisconsin, Mid-day Luncheon Club in Springfield.

MICHIGAN AREA

October 11th, Monday—Leave *Chicago*, 10:30 A.M.
 October 11th, Monday—Arrive *Ann Arbor*, 5:03 P.M. Possible engagements: University of Michigan, National Student Council Meeting.
 October 13th, Wednesday—Leave *Ann Arbor*, 2:28 P.M.
 October 13th, Wednesday—Arrive *Detroit*, 3:15 P.M. Possible engagements: Meeting of National Conference of Educational Leaders at Trinity Church (evening). University of Michigan.
 October 14th, Thursday—Leave *Detroit*, 7:10 P.M.

NEW ENGLAND AREA

October 15th, Friday—Arrive *Boston* at 12 noon. Possible engagements: Bowdoin, Dartmouth, Wellesley, Harvard, Cathedral, Brown, Yale, Trinity.

NEW YORK AREA

October 21st, Thursday—Arrive *New York* (evening). Possible engagements: Cathedral, Columbia, Barnard, Trinity Church, Church Club of New York, Mr. Haley Fiske—Luncheon, Vassar, Rutgers, Princeton, Utica, Cornell, Syracuse, St. Stephen's College, Christian Unity Foundation (dinner).
 October 26th, Tuesday—Leave *Princeton*, 4:53 P.M.

PHILADELPHIA AND WASHINGTON AREA

October 26th, Tuesday—Arrive *Philadelphia*, 6:31 P.M. Possible engagements: University of Pennsylvania, Bryn Mawr, General meeting in Sesquicentennial Auditorium, Transatlantic Society of America.
 October 28th, Thursday—Leave *Philadelphia* by early train.

BALTIMORE

October 28th, Thursday—Arrive *Baltimore* in time for 11 o'clock service and luncheon (Leave by afternoon train for *Washington*).

WASHINGTON

October 28th, Thursday—Arrive *Washington*. Possible engagements: Cathedral, White House.
 October 29th, Friday—Leave *Washington* 11:47 P.M. (sleeper).
 October 30th, Saturday—Arrive *Buena Vista*, 7:20 A.M.
 October 30th, Saturday—(Motor to *Lexington*) Arrive *Lexington*, 10:15 A.M.

VIRGINIA AREA

October 30th, Saturday—Arrive *Lexington*, 10:15 A.M. Possible engagements: Washington and Lee University, Virginia Military Institute, University of Virginia.
 November 2d, Tuesday—Leave *Lexington* (afternoon) by motor to Lynchburg. Remain over night at Lynchburg.
 November 3d, Wednesday—Leave *Lynchburg*, 8:22 A.M. (sleeper).

SEWANEE AREA

November 4th, Thursday—Arrive *Sewanee* at 12 noon. Leave *Sewanee*—Sunday, November 7th or Monday, November 8th, 2:55 P.M.

THE COMPLETE BIBLE

THE FIRST essential for the Bible of today is that it shall be complete.

As every one knows, the Bible commonly put out by the various Bible Societies is not a complete Bible: fourteen books are omitted. These have been cursed by being given the mysterious name of *Apoerypha*. Now, it happens that these books were in all Bibles until 1826, when, after a fierce contest in England, the British and Foreign Bible Society omitted them.

In my opinion, the omission of these books is a disgrace to Protestantism: in the first place, because Protestantism has always had for its war cry "The Bible and the Bible Only," "Our Rule of Faith and Practice," "The Bible, the Religion of the Protestants."

In the next place, these books contain some of the most beautiful and inspiring passages of Scripture—magnificent prose and wonderful poetry. And again, the books of the so-called *Apoerypha* fill the gap between the ending of the Old Testament, and the beginning of the New. They are really of course parts of the Old Testament, but they might well be called the Intermediate Testament.

Furthermore, the New Testament quotes from them, in a number of places. In fact, the student of religious progress needs them for any real understanding of the New Testament.

Speaking as an Episcopalian, it is my duty to instruct my people that these books are part of our Bible. The Bible without the books of the *Apoerypha* could not possibly rightly rest on the lectern of any Episcopal church. These books are also in the Bibles of all the great historic Churches.

Furthermore, it must never be forgotten that the Bibles of the early Christians and of the primitive Church contain these books.

Therefore, I again assert that the Bible of today must be complete, and not a mutilated Bible.—*The Rev. Milo H. Gates, D.D.*

"CHEROKEE"

BY THE REV. HENRY S. WHITEHEAD

THE boys' camp idea has become so thoroughly popularized throughout the United States that anyone looking over the merest list of them all is apt to become a little bewildered. Girls' camps, too (and even a few "mixed" camps), are rapidly becoming legion. But throughout all the years of this surprising development quantitatively, there has emerged on the list only one camp, Camp Cherokee-on-Lake Champlain, which is a Catholic "Church camp."

Cherokee originated in the mind of Harold K. Van Buren, an educator and a strong Churchman. It is a worthy monument to him and also to what a set of intelligent ideas, vigorously carried out, can produce. For Cherokee can claim with some appearance of right to be the best boys' camp in America. It was so voted by an impartial committee representing leading American magazines—magazines of the type in which camp owners advertise—last summer, after a thoroughgoing investigation which covered the camp ground carefully, not by a questionnaire, at long-distance, but by personal visitation of the camps.

Cherokee has several combined ideals, somewhat as follows:

1. Only normal boys with sound mentalities and good character are taken. This is intended to secure as nearly perfect an "association" basis as is humanly possible, "association" with a "mixed-lot" being one of the greatest general objections to camps on the part of parents.

2. The improvement of the "whole boy." This involves the camp supplying free tuition, given in concentrated form, mornings, for a short period, by expert tutors among the directors and counselors. It means also a thoroughgoing course of physical training, expertly planned and carried out, and so handled that it fits into the "good times" and never obtrudes itself as work. Is a boy eleven pounds underweight when he arrives? He will go home two pounds overweight ten weeks later. Is he six feet, three, at fifteen, and, because no one ever said a word to him about his eating, thirty-six pounds over what he should weigh? He will go home "slim and elegant," that fellow—thirty-five of those pounds gone—swum away in Lake Champlain! (Both these cited cases occurred in 1925.)

Is he, perhaps, ambitious in his studies, or, perhaps, behind a year in school because of previous illness? Cherokee will fit him to "jump a class" or to "get back." No Cherokee boy has so far failed to do whichever he started out to do.

3. Does the boy require religious training? Answer—he does! Cherokee is probably the only camp with a resident chaplain. "Padré" is guide, philosopher, and friend to all. There is daily Mass, said every morning, quite early, in the camp chapel. To Mass come the boys, and the counselors, and the directors, in troops—no compulsion, of course; not even "moral suasion." But—they know it is the Mass, and what the Mass is, and knowing and understanding, because they are carefully taught if they don't already know when they first come, they love to meet God every morning. It is the perfect way of starting the day. Boys of "other religious bodies" (for Cherokee, while a Church camp in the strongest sense of the word, does not discriminate, though most are of the Church, of course) are taken into town (Willsboro, N. Y.) every Sunday to church. This rule of Sunday church attendance is Cherokee's only rule, and it is hard and fast.

4. Every boy learns to "take care of himself," camping, swimming, hiking, etc. Swimming is scientifically taught to all, and every Cherokee boy goes home knowing how to swim, cook, travel on foot, and to keep himself fit.

Cherokee is not run for profit, all "profits" going back into equipment. An incorporation plan is now going on whereby parents and others may assist in extra-financing Cherokee for a big jump forward in additional equipment. Equipment is one of the backbones of any successful boys' camp, and the more it can have the better, to that degree, it is likely to be.

Those of us who are associated with this wonderful camp wish that even more people would drop in on us summers from near the end of June to the end of the first week in September, and see what we are doing, and perhaps stay with us for a while. Many, of course, do so—parents and friends and people who have heard about Cherokee.

A Rotarian and His Religion

An Address Before the Rotary Club at Adrian, Mich.

By the Rev. B. Z. Stambaugh

ROTARY itself is not a religion. It does not go out after converts. It does not undertake to make-over unlikely prospects into good Rotarians. It does not offer its members any reason for what it demands of them. It does not require of them any agreement on, or allegiance to, a body of truth, out of which its ethics and practices may be expected to spring.

No. Rotary is a field of activity—a dynamo, a transformer, a network of service lines. But it is not the power house. Rotary is a manifestation of religion—of Christianity. It is evidence of the power of Christianity in the community and in the individual. But Rotary will not be any man's religion. It may help him to be MORE religious. It will brace up the quality of his religion. But it will not MAKE him religious. No man is religious because he is a Rotarian.

On the other hand, however, many a man is a Rotarian because he is religious. The normal reason for a man's being a Rotarian is the fact that, before he was asked to join, he had been "sold" on the proposition that HE PROFITS MOST WHO SERVES BEST, and BUSINESS IS SERVICE. And in order to be really "sold" on such a proposition, a man has to believe in something that he reverences and values above himself and his own desires. And there must be a reason behind such a belief. I think I can show you that there is no adequate reason outside of religion.

Now, I know that many of you do not think of yourselves as religious men. None of us, I am sure, would claim to be VERY religious. But what I hope to do today is to convince you that we *ought* to be VERY religious; that not one of us is religious enough to meet fully the Rotary standard, the Rotary opportunity, and the Rotary challenge.

I have said that, normally, you are Rotarians because you are religious, and I mean just that. Before you were asked into Rotary you had imbibed the ideals which Rotary puts into practice. You were trying to be square, rather than crooked, in business. You were trying to put coöperation ahead of competition in your own craft. You were trying to make your business a service to the community, instead of a parasite on it. You had not succeeded in realizing your ideals, and you haven't yet succeeded. But you were trying, and you are still trying.

WHY?

A man may think he doesn't have to have a reason for everything he does. He may not know the reason. But there is a reason.

Why have you tried to be square? Why do you work for coöperation? Why do you try to make your business a service to the community? Why do you believe in fair play? When you had the opportunity to make money by a little dirty work, why didn't you do it?

Perhaps you say, "I couldn't get away with it," or "I had rather have the esteem and friendship of my fellows than the money." Perhaps. There ARE those in the world who are honest because it is the "best policy" in their case. But there are mighty few men here at this table who couldn't get away with it. The greatest rogues in history have had the esteem of their fellow-men. Honesty wasn't their policy. As a matter of selfish policy, for an able man, honesty is a "dud." There must be a better reason.

Perhaps you say, "I have tried to be square because, otherwise, I'd never be able to live with myself." But why? There is a reason for that.

"Well," you say, "I suppose it's the way I'm made. I believe in the Golden Rule. That's my creed—if you say I must have one. It's my nature to want the other fellow to get a fair shake."

Let me tell you, men, that isn't the way any of us are made. It *isn't* our nature to want the other fellow to have a fair shake. Out of the jungle our remote ancestors brought the jungle law of tooth and fang, and it is still with us. It is what

the theologians call the "old Adam" in us. It is bred in our bones. And the law is, "Every man for himself," "Look out for Number One," and "Business is business."

Why do you believe in the Golden Rule? Why do you try to love your neighbor as yourself, and try again when you have failed? Why do you admit that you are your brother's keeper? Why do you believe that business is service? What do you care for what becomes of somebody else's crippled children?

I'll tell you why. It is because, deep down in your soul, you have, not a code, but a creed. You are convinced of certain great truths about your neighbors and yourself and God—so that you know that your destiny is linked with your neighbor's and with the plans of God. And you know that you can never find true happiness unless your neighbor can find it, too. Unless a man has such convictions, the Golden Rule is nothing but a pose. It will not rule his life in the emergency when he can profit by ignoring it.

Now, there are various grades and stages in religion. Sometimes a man's religion is intelligent and purposeful, and swings his whole life into harmony with it. In other cases it may be graded down almost entirely to the subconscious—although it may still exercise an enormous influence. The more intelligent and more definite your religion, the better Rotarian you will be.

What is religious faith? Dr. L. P. Jacks says it is "reason grown courageous." In business we would say that a man was a coward and even stupid, if he acted only on what he could prove to be mathematical certainties. It takes courage and imagination, as well as logic, to make reason practical. It takes faith in the ways of seed-time and harvest, in the nature and hopes and ambitions and needs of your neighbors, to get along in any kind of business—even banking. And so it is in religion. You are playing the coward and behaving very stupidly and unreasonably, if you will not believe where you cannot prove.

In business you bet your material property. In religion you bet your life. And you won't double your bets in either realm unless you have faith in what you are betting on. You will bet *something*, perhaps, on a vague, nebulous religion, that you carry in your wife's name. You will bet more when you have a tremendous conviction. To be a successful Rotarian you had better have conviction.

Now, the question has doubtless risen in your mind, "Do I have to join the Church in order to be a Christian—in order to be religious?" Well, do you have to take out papers of citizenship, or register and vote, in order to be a good American? There isn't any law, so far as I know, to prevent a man's calling himself a good Christian, or a good American, under such conditions. It is one of those things that are remotely possible, but highly improbable.

But you say, "I grant that I have a creed—but it doesn't agree with the orthodox teachings of the Church." Now, I hope you know what the Church really teaches. But, granting that you do, all I can say is, that if you regard your own opinions more highly than you do the judgment of centuries, in which millions of people have been earnestly seeking the Truth, and have reached these broad statements of their consensus of discovery—well, think it over. And remember that religion is not something that a man can have in solitude. By its very nature it is something that we must have in fellowship with others, in past, present, and future. We are members one of another.

But you say, "What Church? Here are literally hundreds of them. Twenty-three right here in little Adrian. Which is right?"

Now, if I tell you which is right, "Josh" will fine me another dime for advertising. I will point out one or two principles on which a man should base his approach. Then, if you are perfectly reasonable, you will land in the Church whose name modesty forbids me to announce! I suppose you have a perfect right to make a mistake and go to the Methodists or Baptists or Presbyterians!

Be sure of this: Not one of the Churches has all the truth.

They are all partly right and partly wrong. Many more centuries must elapse before we will be able to divide all truth from all error. The tares have to grow with the wheat until the harvest.

My advice would be: Find the Church whose method of setting forth Christianity has the most stimulating effect on your ideals and character. Don't worry about the Creed or doctrines, as a matter of intellectual position. The final test of a creed is not in reason, but in morals. A Creed is not static; it is dynamic. It will have a moral and spiritual effect on you. If you find that its moral values are great, then it is worth your while to admit its general truth, even though you cannot see all the steps by which the best thought of our age can be reconciled with it. I'll warrant that not one man in ten, who objects to creeds, ever studied the Creed long enough to know what its framers were really trying to express.

The Prototype of the ideal Rotarian was One who had faith. He believed in His fellow-men, because He believed in the Heavenly Father. He believed that He was in union with the Father. He believed that He was brother to all mankind. And in the nineteen centuries that have passed, men have only deepened their agreement with His faith—that He was indeed One with God, and that He is our Elder Brother. Through Him we are members one of another.

THOUGHTS BEFORE FURLOUGH

By V. H. G. IN THE *Anking Newsletter*

IN facing furlough, one gives rein to many natural thoughts; thoughts of fresh apples and pears, of cherries glistening on the trees, of canoes and rowboats, of the joy of being inconspicuous. The excitement from being not too popularly in the public eye is pleasant to lay aside. It will be refreshing to be lost among some hundred odd million of the Caucasian race, not to have eyes turned as one passes, nor remarks made; there is a temptation to go to the other extreme, to think longingly of that vacant chaplaincy on the island of Tristan da Cunha where the telegraph and the newspaper do not exist and where boats come but once a year—if they come. Could one only keep one's heart from being involved, how easy it would be to shake off this life among the plots of tuchuns, the agitation of students in their growing pains, the ugly and noisy intrusion of factories on the plains of China.

But alas, one's heart does not become involved. It has to be involved if this work that has been set for us is to go forward. That, I think, is the question the Board should ask of us before we come to China: Will your heart become involved? There is much useful information they do ask, enough to fill four folio pages, if I remember correctly, but no matter how desirably a man may satisfy these requirements, he may still be a power for mischief rather than for help unless he comes to China with an adaptable, an adjustable heart. . . .

When our hearts are involved in this work we are doing we begin to know the fellowship of pilgrims. We come to love these details of Chinese life which we once thought strange and absurd. Our minds are no longer stocked with homebred prejudices. . . . We enjoy the sights and sounds of Chinese streets; the little delicacies of intercourse; the broad humor of the feast and the theater; we fill our vision with the opulent sun of August, the great heat that matches the spaciousness of the mountains and the plains. We dream a hundred nodding memories, remember glints of the Yangtze overflowing broad fields, the buffalo splashing a lazy course through the paddy, the thumping noise of the rice being threshed into its crib at dawn of a harvest morning. We listen for the cicada and the cuckoo, and welcome gratefully in the autumn the first bleak day when the north wind blows and the clouds scud low and geese fly overhead. We think of temples hid amid trees, where the hum of insects seems the only thing vocal: as the abbot of a Taoist monastery once told me that, when they had no visitors, they heard only the twittering of the birds.

Then, unbelievable though it may seem to the beginner, we come to love the language of the country. We forget the old stale jokes about hen-scratches. Slowly we open our eyes to the beauty, the dignity of the written character, gaze at its numberless forms, treasure scrolls and rubbings, and books printed from old clear wood-blocks.

A great and ordered life passes before our eyes, a life sensitive to those fragmentary delicacies which give the cloud and sunshine of the four seasons their eternal quality so that when a poet touches playfully upon the falling of blossoms in spring, beneath his lines one hears the sad debate as to the comings and goings of men.

Only today in the essay of an imaginative girl I came upon the three questions, "Why does the moon wane? Why do blossoms fall? Why do men die?" . . .

These questions drive out our pride, our arrogance. We realize that we come to China not to teach but to learn, to learn the intimate beauty of the human heart with which God has blessed His creatures. We come to China to forget old gibberish about superior and inferior races, the lie on which we were nourished in our school days. It has worked its mischief long enough. We are only very humble children of God, needing each other's help in a life which would be too sad, too full of pain and desolation to be lived, were it not for what Elizabeth Browning speaks of as that "Heavenly promise free."

For there, in truth, is our answer to why the moon wanes, why the blossoms fall, and men die. It is in the promise that all the things we love shall be restored to us, that here we but begin to learn how to love them. . . .

"Not as the world giveth give I unto you"—that is a promise which it is worth the painful education of life to make us desire. The perplexity of decay as we see it round us, the complaint that the things we love should be taken from us, that they should lose their strength and fade and wither so unavailingly, yields to the certainty that only in the living spirit of God can they endure. When we understand this, then we shall not wish to rest till we have brought this living spirit of God into the hearts of men, till we have given the loveliness found in blossoms and sunshine and the laughter of children that permanence wherein peace dwells.

We should be very happy in China because we have seen another flowering of life as rich as our own. Not only our minds but our hearts have been opened. In our awakening passion for the sights and sounds of this ancient country, for its austere philosophy, its gentle courtesy, for its books, its speech, its manners, above all for the knowledge of souls almost too holy for us to approach, we should have richer hopes of heaven, a richer belief in that goal without which the weariness of life would have no meaning.

The things we look forward to when we are homesick, when we approach furlough, the delights that call so strongly, the thought of rejoining family and friends, of regaining companionships which have been eked out rather than kept alive by letters, and on the other side, the friendship and beauty of China, the courage, devotion, and loyalty of people who are fighting a harder battle than ours, these things, making us sad even to go home, are gifts of God's mercy between which we need not choose in that Kingdom, whereof we too often reduce the promise to a shadow; they will not be severed by miles of ocean, but present to us in a fulness barely suggested by the foretaste of beauty in this life.

If we Christians only had this passion for heaven, what a difference it would make, what an incentive to a world distracted and tired. We can go home to the fresh apples we picture, to the cherries glistening on the trees: we shall get no peace from these. We can go home to our families and to our friends. We shall not find peace among them. The moon wanes; blossoms fall; men die. But peace waits on the work we have begun, the work we cannot lay down because our hearts are caught, like the hearts of prophets and apostles before us, by that vision of God, in whom alone shall we possess the things we love.

THE REV. CANON JAMES, of Toronto, who is retiring from the ministry after nearly fifty years of active service in the Anglican Church, displays a fine spirit of courage and optimism. Looking back over the long years of his ministry, he is able to say that the world is a better place than it was when he began his work, and that it is constantly growing better. In spite of crime waves and other evidences of lawlessness, he believes that the moral law has a better hold on the hearts of men than it ever had before. He evidently believes that the world is to be judged by its best and not exclusively by its worst, and so judged there is much to be said in support of the improvement of human conditions.—Chatham, Ont., *News*.

An African Church Dedication

The following interesting account of the dedication of the mission church at Mbokotwana, Diocese of St. John's, Kaffraria, South Africa, is quoted from the *South African Church Chronicle*.

IT WAS a great day in the annals of missionary work in the Transkei, when on April 10, 1926, the large stone church was dedicated at Mbokotwana by the Bishop of St. John's. Mbokotwana is the largest out-station of St. Cuthbert's Mission, about four miles from Tsolo, on the way to the Tsitsa River, and the church stands on a ridge in a densely populated valley commanding a glorious view on every side.

There is a large school there under a native teacher, Mr. Dinrive Madala, who has four assistant teachers under him, and a roll of about 200 children.

The present is the third church to be built on the spot. The original little church became specially precious as covering the graves of the seven Christian men who were murdered at Mbokotwana in 1880 during the Pandomise Rebellion. In later years, by the wish of Bishop Key, a larger church was built on the same spot, and a dignified stone altar marked the graves of the martyrs.

A few years ago, that church was blown down during a terrific gale, and since then the present church has been prayed about, planned for, and finally erected, at the cost of about £3,600; the actual building, since the laying of the foundation stone, having taken about two and one half years.

The funds for the church have come largely from friends in England, the chancel being built in memory of Thomas William and Harriet Carr; but the natives, too, have helped in many ways, by giving their work, lending oxen to draw the stone, and finally at the "Giving Meeting," which followed the dedication of the church, by giving their money, their oxen, sheep, and goats, accompanied by long, and, in some cases, amusing speeches.

The morning of the dedication was gloriously fine, and the church was the center of a gay and busy throng.

Europeans in their cars, the Sisters C.S.M.V. in their wagon, natives in wagons and carts, on horseback, and on foot, thronged up from every side, and at 9 A.M. punctually the service began.

First the Bishop and clergy (including the Dean of Umtata, the Fathers S.S.J.E., from St. Cuthbert's, the Rev. Dr. Quelch, of St. Cuthbert's, and Mr. Jonathan Mwrala, a native deacon), with preachers and choir, processed from the school to the north door of the church, singing a hymn. They were met at the closed doors by the church officers, the people being inside the church.

The Bishop then knocked at the closed doors three times, and on their being opened to him, began the first prayers of the dedication service, and then proceeded to the altar, where he continued the service to its end.

He sang the Mass, at which a number of the natives made their communions.

Two special notices were given out, first a call to thanksgiving that during the time of work on the church there had been no accident to any of the workers; secondly, a call to remembrance of the seven men who, in the War of 1880, were killed because they were Christians, and because they were loyal to the government.

During the service the Bishop licensed Mr. Nelson Kobo to be a reader.

The Bishop preached a short sermon on the words, "I was glad when they said unto me, we will go into the House of the Lord," and exhorted his hearers to use their church, not only for public worship, but for daily prayer. He also asked them to remember that other House of God, not made of stones but of human hearts, and begged each and all to strive to bring at least one human stone to build up the Church of God in their own land.

A NOTE must be made on the quaint and simple censer which was used at the service. It was made from a dried gourd, cut in half, the lower half lined with plaster of paris and fitted with a tin basin to hold the charcoal. Another smaller gourd was cut in half lengthways to provide a "boat" for the incense, and was fitted with a little wooden spoon.

It was a delightful native touch, where most things were of necessity European in origin.

The gorgeous dossal of crimson and gold, the gold and green and red super-frontal, on the altar, the Bishop's cope of white and blue and gold, Fr. Ley's cope of white and red, and the Dean's red cope, the blue frontal of the altar of the Blessed Sacrament, all bespoke the desire to give the very best to beautify the House of God.

But the gourd censer and incense boat, and the font made of mud by one pair of willing hands to the glory of God—and still wet when we saw it—were none the less beautiful in their simplicity.

After the service was over and our European friends had been refreshed with tea the "Giving Meeting" began about mid-day, and went on till about 5 P.M.

Many speeches were made. The Headman, who was proud to remember that his father and uncle were two of those lying under the altar, thanked the Bishop for coming, and spoke of the gratitude of the people to Mr. John Anderson, who had been in charge of the building.

The Bishop spoke a few words, reminding the people that had it not been for Fr. Ley, S.S.J.E., and his untiring efforts, this, the largest and most beautiful out-station church in the Territories, would never have been built. He gave it as his opinion that should the Father, on his return to St. Cuthbert's, be cut open by the doctor and his heart examined, the word "Mbokotwana" would be found engraved thereon! The Father, however, had no desire for any such experiments!

Fr. Ley then made a speech wherein he thanked Mr. John Anderson for his splendid work, also those who had worked with him, and told of various sums which had been given to him to present—one was of £50 from an anonymous donor—and how he hoped to get £400 or £500 from this "Giving Meeting" to meet the debt of £800 owing, and to pay for some further work on the church which is not yet entirely pointed, and which needs more furniture.

Then the pounds and tikkies, oxen, sheep, and goats came pouring in, each donation being prefaced by a speech which the tireless Mr. Dinrive Madala translated for our benefit whenever possible. Sometimes this was, he declared, quite impossible, when evidently some joke was perpetrated, as we gathered from the merriment of those who understood.

One old "red man," a witch-doctor, and the father of the man who had been licensed as reader, stood out amongst all for brevity, clarity, and wit.

In short, staccato sentences, he stated that he was a polygamist with eight wives, that there were, he said, many good things in Christianity, and also many bad things from his point of view (probably the allowance of only one wife); that he had watched his son's career with interest, and should he "make good," as he saw every chance of his doing, he should perhaps eventually join the Church himself. He gave money for himself and for his son, and was greeted with tremendous applause.

Several bands of school children came with their offerings, singing a song or hymn, also bands of women belonging to the Mothers' Union. Nicest of all it was to see the small men and maidens going up alone and solemnly depositing their tikkies and six pences, without any speeches, on the table!

When all was over there was about £200 collected in money, nineteen oxen, sheep, and goats, and some promises of money still to come.

Our European friends departed, and a weary, happy throng took their several ways home, though many stayed behind in the hospitable kraals around for Evensong, and for Mass next morning in the new and beautiful church.

IN EVERY MISSION where industrial work is directed by the Church, an effort is of course made to pay the workers a living wage. By contrast one reads of a commercial office in Porto Rico where work is given out, where the well known beautiful hand-embroidery on underwear is paid for at the rate of 25 cents for a dozen pieces.

AROUND THE CLOCK

By Evelyn A. Cummins

ARTHUR WEIGALL, in *The Glory of the Pharaohs*, says that the following triumphant assertion is often found in Egyptian tombs: "Thou dost not come dead to thy sepulchre, thou comest living."

In the same book are two ancient Egyptian love songs:

"The place is beautiful where we walk, because we walk together, thy hand resting in mine, our mind thoughtful and our heart joyful. It is intoxicating to me to hear thy voice, yet my life depends upon hearing it. Whenever I see thee it is better for me than food and drink."

"The breath of thy nostrils alone
Is that which maketh my heart to live:
I found thee:
God grant thee to me
For ever and ever."

This inscription was found on a tomb of a priest of Amon, one Neferhotep, dating about B. C. 1350: "Come, songs and music are before thee. Set behind thee all cares; think only upon gladness, until that day cometh wherein thou shalt go down to the land which loveth silence."

Akhnaton, "The Glory of Aton," was the son of Queen Tiy and Amenophis III. This young priest-king was the teacher of what Mr. Weigall calls "the most enlightened religion which the world at that time had ever known." He wanted his people to worship the power behind the sun, of which the sun was the symbol. This is the prayer of Akhnaton to his God, and it is a very beautiful one. It was found inscribed below the feet of the Pharaoh on his coffin in the burial chamber in the Valley of the Tombs of the Kings.

"I shall breathe the sweet breath which comes forth from Thy mouth. I shall behold Thy beauty every day. It is my desire that I may hear Thy sweet voice, even the North Wind, that my limbs may rejuvenate with life through love of Thee. Give me Thy hands, holding Thy spirit, that I may receive it and live by it. Call Thou upon my name throughout eternity, and it shall never fail."

MR. J. B. PRIESTLY has recently written an article called *Home from the Sea* for the *Saturday Review*. This is a quotation from it:

"And now that I have set foot on shore again, it is as if I had never been away, but had dozed for a minute or two in my chair and been visited by a confused dream of a long journey. The seas and flaming sunsets and islands and tropical jungles have been huddled away like the tattered scenery of some bankrupt theatrical company. That life on the ship which had blotted out all other existence is now nothing but a few colored scraps in the memory, shredding away with every tick of my watch. Those people who made up my whole world only a little while ago, what are they now but ghosts?"

That, of its kind, is a perfect description.

MRS. J. COMYNS CARR, wife of the critic and dramatist, has written a volume of reminiscences, which has been published in England. She tells a story of how her eight year old boy Philip once told Burne-Jones quite frankly, and much to that gentleman's delight, "I think I could paint as well as you if only I had the same colors in my paint box." Also this:

"It was one of the Llewellyn-Davies children who in very early days unconsciously provided Barrie with the 'copy' for the lines afterwards spoken in *Peter Pan* by the little boy in his nightshirt. "You'll be sick to-morrow, Jack, if you eat any more chocolates," Sylvia remarked severely to her small son during a picnic at which the dramatist was one of the guests.

"I shall be sick to-night," replied the child laconically, helping himself to another sweetmeat.

"So delighted was Barrie at this epigram that he offered the child a royalty of a halfpenny a performance for the copyright. The offer was promptly accepted, and must have proved a good financial investment for the youngster!"

KANT once said to his housekeeper who had remonstrated with him for not attending divine service, "Thinking is also a divine service."

MARK TWAIN once observed that "though he certainly did love the human race, there were times when he wished he had it collected in the Ark again and that he had an auger."

ONCE when Bernard Shaw was asked why he wrote prefaces for his plays he replied that he wrote them because he *could* write them.

WHILE ago the *Independent* published an editorial called *The Dictatorship of Inanimate Things*. Very sensible, that editorial. This is part of it:

"He who has an automobile must have a garage as well. Also, he must go on picnics, returning as full of indigestion as his car is full of wilted wild flowers. Next, he must join a country club and complicate his existence with plus-fours, stymies, slices, stances, and golf stories. This dictatorship of inanimate things sometimes deprives a man of his wife and home—the golf widow is a reality in spite of all the jokes about her. But if the husband has so many gadgets grouped about him that he cannot possibly take care of them himself, he is quite helpless until he gets himself another wife. Whereupon he discovers that every new wife insists upon doing the house over and buying a lot of funny old mirrors and whatnots. Second wives are not likely to be economical.

"On the quivering base of such progressions, accumulations, and changes, this industrial civilization of ours is reared. . . . America's prodigal consumption stirs foreign observers to dark hints that Mother Nature will not countenance such reckless looting of her hidden stores. But perhaps a greater danger is the risk that, as things pile in upon our old friend Man, the little fellow will lose beyond recovery his power to distinguish between devices that save labor and those that merely kill time."

GILBERT FRANKAU, the author, has arrived in this country recently, uttering invectives against Bernard Shaw and H. G. Wells. Mr. Frankau's novel, *Masterson*, which is being published in New York, has been a best seller in England. He has said that it took him 520 days to write this book.

THE *London Times* has printed an extract from the will of the Emperor Francis Joseph, which has been published in Vienna for the first time. It was made when the Emperor was seventy-one years of age. He seems to have had a presentiment about his country.

"If in consequence of events and of historical developments, the form of government of the Austro-Hungarian Monarchy should suffer change—which God forbid—and the Crown should not remain with our House, then the procedure as laid down in the general Civil Code of June 1, 1811, shall govern the rights of succession to the entail founded by me."

THIS beautiful poem by Robert Herring, called 'Tis Well, was printed in the *London Mercury*. It is a remarkably fine bit of work.

"I have had two months' happiness this year.
And I shall have, if I live on for near
Another fifty, two I may not shrink
From in remembering, of threescore. And still
This modest, unassuming estimate
Supposes that my powers do not abate,
Soul leaden, nor taste cripple till I die.

"If life were offered us ere birth, I think
At such a rate we should not dare to buy."

IN the senior class at Yale there are sixty-eight Episcopalians, twenty-five Presbyterians, and twenty-four Congregationalists. Also the class counts 155 Republicans and 36 Democrats, Mussolini is the "biggest world figure today," in senior eyes. His votes number 140, while President Coolidge is next with twenty-three votes.

LONDON *Opinion* says this is the Evolution of Manners. It is just about true, too.

1896	1906	1916	1926
"Will you be mine?"	"Let's get married."	"Well, we might as well get married."	"All right! All right! I'll marry you!"
"Pardon me!"	"Oh! I'm awfully sorry!"	"Sorry."	"Look where you're going!"
"Shall we start now?"	"Let's get a move on."	"Ready?"	"Say! We haven't got all night!"
"May I pass, please?"	"Lemme by."	"Gangway!"	"Get outa the way."
"May I have the pleasure?"	"Let's dance."	"Wanta Step This?"	"Hey, you! C'mere!"

CORRESPONDENCE

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

NATIONAL DEFENSE AND MILITARY TRAINING

To the Editor of *The Living Church*:

IT IS LATE to thank you for your splendid editorial on National Defense (March 20th), but the subject is revived forcibly by the reports of the Church Congress at Richmond.

I feel that it is to be regretted that a prominent bishop of our Church should oppose military training on the ground that it leads youth to think of war as normal and therefore tends toward war.

As an army boy, a member of a family with four generations in the military service, a student in three military schools, a graduate of West Point, and for thirty-seven years a member of the United States Army, I have perhaps had a fair opportunity to observe such effects, if they exist. The fact is that my conclusions are exactly opposite to those of the Bishop. I am convinced that military training not only does not produce a desire for war, any more than learning to box makes a bully or studying fire-fighting methods creates a firebug; but, on the contrary, that it implants and develops civic and Christian virtue. In the matters of self-control, obedience to constituted authority, loyalty to principle and to oath of office, I would commend the example of military men even to the clergy, among whom I am glad to number many esteemed and honored friends.

The Bishop assigns "Gain" as the usual reason for war. This may be true. However, I have an impression that many of the longest, bitterest, and cruelest wars of history have been religious in character; for which reasons one might suspect that the Church itself has not been wholly blameless as regards the instigation of war.

Far from instigating war, the soldier is called into action only after the politician, or (God save us!) the Church, has started something, in order to end the fracas.

Is not military training, like everything else, good or bad according to the underlying spirit? St. Paul warns us that Holy Communion itself may be a means to damnation. Should it, therefore, be abolished?

The good Bishop (he is both good and great) complains that even his utterances have been said to emanate from Moscow. Of course such a charge is preposterous. Nevertheless, should it not give him pause? Is not this charge made possible by the identity of object and the similarity of argument?

The Bishop would abolish military training in order to insure peace. The Communist urges the same thing with "words as smooth as butter, and war in his heart"; for his avowed purpose is to overthrow our Government and produce anarchy and war.

These ideas are incompatible. Which one is right? Should we not ponder the words of St. Luke: "The children of this world are in their generation wiser than the children of light"?

Cambridge, N. Y., May 11th. R. R. RAYMOND,
Colonel, United States Army, retired.

THE CHURCH ARMY

To the Editor of *The Living Church*:

MAY I SPEAK a hearty word of endorsement of the Church Army Crusaders who are touring the Eastern States under the leadership of Captain T. Greenwood?

A number of churches in Baltimore were profoundly inspired by the presence of these young men from England who are preaching a gospel of sane evangelism. Their message goes straight to the heart.

The Church Army comprises 1,300 members, 500 of whom are young men such as have come to this country. They become a fruitful recruiting field for the ministry. One out of every eight clergymen in Canada was of the Church Army.

Those who have the privilege of hearing them as they visit the various dioceses will receive an inspiration never to be forgotten.

Dr. L. W. Glazebrook, chairman of Field Activities of the Diocese of Washington, wrote regarding their visit to that Diocese: "Never in my life have I been so inspired with the

Master's Spirit as I have with every one of these young men. Their zeal and genuineness is simply wonderful. For ten days I spent practically all my time with them." When a busy physician can be so stirred, surely we need no further testimonial.

(Rev.) ROBERT E. BROWNING.

Baltimore, Md.

SUMMER SCHOOLS

To the Editor of *The Living Church*:

A SENTENCE in the bulletin describing the Summer Schools for Churchworkers of Province II, reads "No room assignments will be made before May 15th." This has been misinterpreted by one organization (and therefore perhaps by other individuals) to mean that registrations for the schools would close on May 15th. May I ask the courtesy of your columns to correct this impression? There is no closing date for registration for the summer schools to be held at Hobart College, June 28th to July 9th, St. Mary's Hall, June 30th to July 10th, and St. Stephen's College, June 30th to July 10th. They will be received until the accommodations are filled, room assignments being made in order of registration beginning with May 15th.

Beacon, N. Y.

May 31, 1926.

Secretary of the Summer Schools

ETHEL S. LEWIS,

of Province II.

ANENT THE DEFICIT

To the Editor of *The Living Church*:

IN YOUR summary of the article *Dioceses Pay Only Sixty-four Per Cent of Pledges*, in *THE LIVING CHURCH* of April 24th, I take unbounded pride and gratitude.

Pride, because the poor, old, ignored, neglected Middle West, now comprising the Fifth Province—has forged to the very front, hard-pressed by the valiant Fourth Province.

Gratitude, profound to Almighty God for the magnificent response of the various foreign fields, which with a quota of approximately \$5,000, have in four months sent in over \$6,500.

Now that the hoary deficit has been wiped out, let the rest of us get down to business and not cause our self-sacrificing foreign friends to blush for shame!

There is no paucity of money in the Church. We merely lack the will to divide it honestly and fairly in God's sight.

Church of the Redeemer (Miss.) ROSA B. GREENE.
Chicago, Ill.

CHINA'S REAL CONDITION

THE REV. C. FLETCHER HOWE, of Ichang, writing about recent happenings in China, says:

"The pitiful thing about it all is that we missionaries can't be blinded to the actual condition of affairs. We can't help but see how discouraging things are, and how the young Chinese are not only striving to blind themselves to the actual conditions out here so far as the powerlessness of the government to carry out what they promise with regard to international relationship goes, but are also striving to blind the people at home by telling them of the many good points in the Chinese systems of government and education, religions and ethics, etc.

"They fail to see and to show that China is failing to live up to what is written in their books through the present grasp that the military lords and other unprincipled people have upon the actual situation. If it were not for such men as Francis Wei, David Yui, and a few others that we know pretty well, I am afraid many of us would lose all hope, but so long as we can see them and talk with them and see what they are doing, we take hope; and the people must do so at home.

"It would seem as though the military party is being driven to pretty near the last post and that its day is drawing to a close. It is getting to be more and more a problem with them where to get their money, and if the people can hold out a little longer in opposing them, the new day may dawn without them. I think a good many people feel that the reappearance of opium is largely due to their seeking a new source of revenue and that if that curse can be downed, the war lords will go with it. It is pitiful to see how it has been forced back upon the people. I dread the coming winter with the famine, opium and all."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

LAST week we gave the chief place to two large volumes containing an historical account of Christianity. This week the palm must go to a single book, as small as they were large, as philosophical as they were historical, a book that is, as it were, the soul of which *An Outline of Christianity* is the body. In *Faith and Truth* (Macmillan for S. P. C. K., \$1.00), Mr. F. H. Brabant and Mr. P. Hartill, two of the younger Oxford theologians, have packed into a small compass a great deal of thought, showing the relevance, the sanity and the balance of the Catholic faith when it is considered in relation to current philosophical discussions. This is not a book to be skimmed through in an arm-chair; the thoughts which have been so closely packed into it need to be as carefully unpacked, dusted, looked at from all angles, and arranged in their places in the reader's mind. Here is a suggestion for all who are distressed by the high cost of books! Let them buy this one small, cheap book; let them read it slowly, stopping continually at the end of a sentence and asking themselves three things: (1) What does this mean? (2) Is that all that it means? (3) What further thoughts are implied or suggested by it? If with persevering self-discipline a man will not let himself pass on from one passage to the next until he has answered these questions to his own satisfaction, he will have a better grasp of the Christian faith at the end of this book than if he had pledged his income for the next three years in order to buy an Encyclopedia of Religion "on time."

Here are a few sample quotations:

"Love that is blind is not perfect love, for perfect love sees faults more sharply than flattery or jealousy, both of which are clouded by passion. No one will dispute, I suppose, that our Lord was a lover of men, but He was relentless in His refusal to use soft language about their faults."

"The true vindication of God by Himself is not an answer to the question: 'Why does God permit evil?' but an answer (given in terms of a human life) to the question: 'How can a man so live that evil is transformed and conquered?'"

"Penance involves the confession of sin in the presence of the Church's minister as an acknowledgment that sin injures the fellowship of the Body; and the Absolution not merely conveys God's pardon, but also restores the broken fellowship of man with man in Christ."

"It is sometimes said that Christianity converted the world by appealing to a universal human instinct, but so did Paganism and the Mystery Religions. Christianity appealed to something much higher—the universal conscience. It did not say simply, 'I have got what you want;' rather it said, 'I have got what, as a son of God, you ought to want.'"

IN 1909 Messrs. Funk and Wagnalls published a one-volume Bible Dictionary. A few years ago, when their stock of that work became exhausted, they wisely resolved on a thorough revision before issuing a new edition, and it was then found that the book had to be largely rewritten in order to keep abreast of the advance of biblical learning. The result was that *A New Standard Dictionary of the Bible* (Funk and Wagnalls, \$7.50) is, to all intents and purposes, a new book. The many writers who have collaborated to produce it are competent scholars, many of them well-known in the theological world, and the result is a useful compendium of sane and informal scholarship. It is, of course, a book of reference, to be consulted as occasion requires. Of quite another order is Canon H. N. Bate's *Guide to the Epistles of St. Paul* (Longmans, \$1.75). It is a running commentary on the various Pauline epistles, discussing each in turn in chronological order. It is attractively written, illuminating, sound in scholarship, and Catholic in tone. This is a book to be recommended both to clergy and laity who wish to read the Bible intelligently and profitably. It should be especially useful to clergy who find themselves isolated from contact with the world of learning. "The kind of reader whom the author has in mind is one who is prepared to read whole Epistles through, in English or Greek, to utilize such help as is given here merely as an aid to his own independent study, and to be conscientious in looking up references." If any priest will do this, both he and his

congregation will be the gainers. And if he should then wish to go on to a more intensive study of a single Epistle, Canon A. W. F. Blunt's new Commentary on Galatians in *The Clarendon Bible* (Oxford University Press, \$1.25) will be just the book he requires. It is written, arranged, and printed in a manner which makes it as pleasant to read as the contents are worth reading, and a special word of commendation must be given to the illustrations, which are beautifully reproduced.

THE BISHOP OF CHICAGO has collected and published a series of five addresses delivered in Passione under the title *The Kingdom of God* (Morehouse Publishing Co., 50 cts. and \$1.00). While all five are worth reading and pondering, a special welcome must be given to the third: *The Kingdom of God is Peace*. The relation of Christianity to pacifism is a problem which puzzles and distresses many minds in these days. Those who are genuinely perplexed about it will be grateful for the Bishop's guidance. He combines clear thinking with deep Christian feeling—a harmony of heart and head which is all too rare. One would like to be able to give as unqualified a recommendation to the Rev. Francis M. Wetherill's *Healing in the Churches* (Revell, \$1.25), but unfortunately this is not possible. He has endeavored to compress into one small book a great mass of material, nothing less than a survey of religious methods of healing from the earliest times to the present day, and to combine this with a critical discussion of varying methods and an advocacy of those which he considers sound. Lacking the judicious temper of the Bishop of Chicago, he has managed to cover his immense field by adopting somewhat slap dash methods, often summarily dismissing very difficult questions at the point where one feels the argument ought to begin. There is also a certain "woolliness" in his thought, which makes one wonder whether he has sufficiently thought through the problems of which he writes. It is very difficult, for instance, to discover, with any exactness, his attitude to the question of miracles, biblical criticism, human freedom and responsibility; and how is one to reconcile his attack on the view that suffering is ever due to God's will with the passage on page 153, where it is claimed that during a series of very painful operations a woman was kept alive through frequently receiving the Holy Communion? "The surgeons said any other person would have died a year before. Humanly speaking it would have been better that she had been released from her suffering and lingering torture." Can it be that the former argument has been taken over from writers such as Miss Dougall and the Rev. H. B. Wilson without being passed through the mill of Mr. Wetherill's own critical thought? Certainly the book improves as it goes on, and in the latter part, where the author passes from his historical survey to speak of what he knows, there is much of real value, and a great deal more Christian common sense than is often found in books on this subject. It is, indeed, a difficult subject to write about, perhaps more difficult than Mr. Wetherill quite realizes; and if this account of his book is critical, it is because the highest tribute of respect that one theologian can offer to another is to meet honest and sincere work with honest and sincere criticism.

The Introduction to *An Anthology of Catholic Poets*, edited by Shane Leslie (The Macmillan Company, \$2.50) is perhaps unnecessarily lengthy and to the Anglican reader rather naive. The selection of poems is quite admirable and many old favorites are here, together with lesser known pieces. But it seems odd to include *The Ballad of Reading Gaol*; and do poets who were "converted" on their death-beds rank among the "Catholics" (by the bye, it is extremely doubtful if Hawker of Morwenstow "went over" in full consciousness of what he was doing); and where is Katherine Tynan?

Church Kalendar



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.

- 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.

KALENDAR OF COMING EVENTS

SUMMER SCHOOLS AND CONFERENCES

- June 13-19. Wawasee Conference for Church Workers, Lake Wawasee, Ind.
- June 21-26. Albany Cathedral Summer School for Clergy, Albany, N. Y.
- 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 THIRD TRINITY

Trinity Church, Easton, Pa.
Church of the Saviour, Providence, R. I.
Sisters of St. Margaret, Washington, D. C.
St. Mark's Church, Aberdeen, S. D.

APPOINTMENTS ACCEPTED

- BENNETT, Rev. GEORGE H.**, rector of Church of the Good Shepherd, Terrell, Tex.; to be rector of St. Mark's Church, Newport, Vt., June 15th.
- BENTLEY, Rev. JOHN B.**, assistant master of Charlotte Hall, Maryland; to be assistant at Bruton Parish, Va., August 1st.
- BIMSON, Rev. WILLIAM C.**, rector of St. Paul's Church, Harlan, Ia.; to be rector of St. Luke's Church, Willmar, Minn., August 1st.
- COX, Rev. RICHARD**, formerly rector of Trinity Church, Mattoon, Ill.; to be priest-in-charge of St. Paul's Church, New address, Savannah, Ill.
- ELLER, Rev. F. A. THOROLD**, formerly priest-in-charge of Raton, N. M.; priest-in-charge of St. Paul's, Marfa, Tex., St. James', Alpine, Tex., St. David's, Fort Davis, etc. New address, St. Paul's Rectory, Marfa, Tex.
- LANG, Rev. RAYMOND**, formerly assistant minister of Grace Church, Newton, Mass.; to be assistant rector of St. John's Church, Newtonville, Mass., September 15th.
- SMITH, Rev. HARRY LEE**, formerly rector of St. Mary's Church of Park Ridge, Ill.; to be assistant at Grace Church, Oak Park, Ill., July 1st.
- THOMAS, Rev. CLARENCE A.**, formerly of Christ Church, Brownsville, Pa.; rector of Grace Church, Pittsburgh, Pa. New address, 317 Sycamore St., Mt. Washington, Pittsburgh, Pa.
- TURNER, Rev. ROBERT N.**, priest-in-charge of Emmanuel Church, Sheepshead Bay, Brooklyn, N. Y.; to be rector of St. James' Church, North Salem, N. Y., and priest-in-charge of St. Luke's Mission, Somers, N. Y., June 21st.

SUMMER ADDRESSES

- BUTCHER, Rev. ALWYN E.**, rector of St. Paul's Church, Salt Lake City, Utah; to be at St. Luke's Church, San Francisco, Calif., July 23d to August 31st.
- DEWART, Rev. MURRAY W.**, rector of Christ Church, Baltimore, Md.; June 1st to September 1st, Adamsville, R. I.
- HUNTER, Rev. A. B.**, of Paris, France; Manchester, Vt.
- ROLLINS, Rev. WALLACE E.**, of Theological Seminary, Alexandria, Va.; care of Mrs. E. E. Egan, 1522 N. Serrano Ave., Los Angeles, Calif.

NEW ADDRESSES

- BEAL, Very Rev. HARRY**, Dean of Holy Trinity Cathedral, Havana, Cuba; Calle 15, num. 470, Vedado, Havana, Cuba.
- MAYNARD, Rev. JOHN A.**, D.D., formerly of Ardmore, Pa.; 7149 Juno St., Forest Hills, L. I., N. Y.
- PICARD, Rev. MAURICE**; 1106 Broadway, South Bethlehem, Pa.
- SHIPWAY, Rev. W. A. ARCHIBALD**; Diocesan House, 416 Lafayette St., New York City.

DEGREES CONFERRED

- BERKELEY DIVINITY SCHOOL**—DOCTOR OF DIVINITY, upon the Rt. Rev. G. ASHTON OLDHAM, D.D., Bishop Coadjutor of Albany, and the Rev. FLEMING JAMES, Ph.D.
- COLUMBIA UNIVERSITY**—DOCTOR OF DIVINITY, upon the Most Rev. JOHN GARDNER MURRAY, D.D., Presiding Bishop, Bishop of Maryland, and the Rt. Rev. ERNEST MILMORE STIRES, D.D., Bishop of Long Island.
- DOCTOR OF MUSIC, upon MILES FARROW, Mus.D., organist at the Cathedral of St. John the Divine, New York City.

ORDINATIONS

DEACONS

BETHLEHEM—Mr. John William Schmalstieg was ordained to the diaconate in Trinity Church, Easton, Pa., by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, on May 28th. The Bishop Coadjutor read the Epistle, the Archdeacon of the Diocese read the Litany, the rector of the parish, the Rev. Frederick O. Musser, said Morning Prayer, and the warden of Leonard Hall, the Rev. Arthur D. Reasoner, preached the sermon.

The Rev. Mr. Schmalstieg is a graduate of Lafayette College and the General Theological Seminary. He will become a curate at the Bethlehem Pro-Cathedral in the autumn.

CONNECTICUT—In Holy Trinity Church, Middletown, on June 2d, the following were ordered deacons by Bishop Brewster: Messrs. ARTHUR J. MELBOURNE, LAWRENCE ROSE, NORMAL PAUL DARE, N. WILLIAM C. KERNAN, HENRY J. W. COUTU, GEORGE C. ST. JOHN. The presenters in order were: The Rev. Messrs. George D. Wilcox, James S. Neill, Percy M. Binnington, William O. Baker, Joseph R. Alten, Arthur P. Greenleaf. The Litany was sung by the Rev. Frank F. German, D.D. Bishop Oldham, of Albany, preached the sermon. Mr. Melbourne will assume duty in Redfield, S. D.; Mr. Rose will be fellow and tutor at the General Theological Seminary; Mr. Dare will become curate in St. Andrew's Church, Yonkers, N. Y.; Mr. Kernan will take duty in the Diocese of Los Angeles; and Mr. St. John will continue as headmaster of Choate School, Wallingford, Conn.

MASSACHUSETTS—On Trinity Sunday, May 30th, in Trinity Church, Bishop Slattery ordained to the diaconate the following: Messrs. NELSON W. BRYANT of Trinity parish and the Episcopal Seminary in Cambridge, WILLIAM HENRY DUNPHY, of the parish of St. John the Evangelist and the General Theological Seminary, and LOUIS LEPRILETE PERKINS, of the parish of All Saints', Brookline, and the Cambridge Seminary. Mr. Bryant is to assist the Rev. W. A. Lawrence at St. Stephen's, Lynn, and was presented by the Rev. H. K. SHERRILL, rector of Trinity Church. Mr. Dunphy, presented by the Rev. Oliver Dale, S.S.J.E., expects to continue at the General Seminary for another year. Mr. Perkins, who was presented by the Rev. D. D. Addison, D.D., rector emeritus of All Saints', Brookline, has recently had charge of the mission of Fulton Heights in the parish of Medford, and is going to do missionary work in the Diocese of Wyoming. The Litany was read by the Rev. A. O. Phinney of the staff of Trinity Church, who also read the Epistle. The Gospel was read by the Rev. W. H. Dunphy, and the special preacher was the Rev. W. A. Lawrence, rector of St. Stephen's Church, Lynn.

On the following day in All Saints' Church, Ashmont, Bishop Slattery ordained Mr. HERBERT FREDERICK LIGHTFOOT, a deacon. The candidate was presented by the rector of the parish, the Rev. Dr. S. B. Blunt. The sermon was preached by the Rev. Harold H. R. Thompson, curate of the Church of St. Edward the Martyr, New York. The Litany was read by the Rev. W. H. Dunphy, who also read the Epistle. Mr. Lightfoot is a graduate of Hobart University of the General Theological Seminary, and is to have charge of the parish of St. Stephen, Lackawanna, N. J. (where he has been conducting services since February), until the middle of September when he is to join the staff of the Hoosac School as instructor in history.

SOUTHWESTERN VIRGINIA—On Tuesday, June 8th, Mr. JOHN SIMMONS WELLFORD was ordained to the diaconate in St. John's Church, Roanoke, by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the Diocese. The candidate was presented by the Rev. J. W. Cantey Johnson, of Gastonia, N. C. The sermon was preached by the Rev. Karl Morgan Block, D.D., of St. Louis, Mo. The same afternoon, the Rev. Mr. Wellofrd was married in the same church to Miss Harriet Moore Penn, of Roanoke, Dr. Block performing the ceremony. Mr. Wellford is a graduate of St. Stephen's College and the General Theological Seminary.

SPRINGFIELD—The Rev. WILLIAM ELWELL was ordained to the diaconate by the Rt. Rev. John Chanler White, D.D., Bishop of the Diocese, in St. Paul's Church, Springfield, Ill., Trinity Sunday, May 30th. The rector of St. Paul's Church, the Rev. Edward Haughton, presented the candidate and preached the sermon.

WESTERN NEW YORK—Mr. EVERESLY STEWART FERRIS was ordained to the diaconate in Christ Church, Rochester, on Trinity Sunday, May 30th, by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the Diocese and father of the candidate. The Rev. Lewis G. Morris, D.D., rector of Christ Church, presented the candidate. The Rev. Frank E. Bissell, assistant at Christ Church, read the Litany, and the Rev. Murray Bartlett, D.D., president of Hobart College, of which Mr. Ferris is a graduate, read the Epistle. Bishop Ferris preached the sermon.

DEACONS AND PRIESTS

NEW YORK—On Trinity Sunday, May 30th, at the Cathedral of St. John the Divine, the Rt. Rev. William T. Manning, D.D., Bishop of New York, ordained the following men:

To the diaconate: Messrs. HAROLD NELSON CUTLER, ROSCOE THORNTON FOSTER, THOMAS SPRANGER BRADLEY, and FREDERIC RICKSFORD MEYERS, presented by the Rev. J. Wilson Sutton, D.D.; and Messrs. CHARLES ALEXANDER WILSON and WILLIAM MITCHELL VAIL HOFFMAN, Jr., S.S.J.E., presented by the Rev. Robert S. W. Wood.

To the priesthood: The Rev. Messrs. RICHARD A. D. BEATY, presented by the Rev. O. S. Roche, D.D.; DRURY LUCADOR PATCHELL, presented by the Rev. Caleb R. Stetson, D.D.; GUILBERT C. BRADDOCK, presented by the Rev. John H. Kent, M.A.; ROBERT MAXWELL BRADNER and GEORGE WILLIAM DUMBELL, presented by the Rev. I. Mark Ericsson.

The Rev. Leonard Hodgson, M.A., preached the sermon and united with the presenters, Dean Robbins, and Canon Nelson, in the laying on of hands.

PRIESTS

MILWAUKEE—At All Saints' Cathedral, Milwaukee, on Trinity Sunday, by the Bishop Coadjutor of the diocese, the Rev. W. E. HOFFENBACHER and the Rev. GEORGE F. WHITE were advanced to the priesthood. The Rev. E. Reginald Williams presented the candidates and the Very Rev. Dean Hutchinson was the preacher. Mr. Hoffenbacher is in charge of St. John's, Sparta, and Mr. White will become rector of Trinity Church, Mineral Point, both in the diocese of Milwaukee.

On the Tuesday following, at St. John Chrysostom's Church, Delafield, the Bishop Coadjutor advanced to the priesthood the Rev. FREDERICK F. SNOW, rector of that parish.

NEWARK—In Grace Church, Newark, on the morning of Trinity Sunday, the Bishop Coadjutor of Newark, the Rt. Rev. Wilson R. Stearly, D.D., advanced to the priesthood the Rev. ALFRED NEWBERRY. The Eucharist was sung by the rector of Grace Church, the Rev. Charles L. Gomph; and the sermon was preached by the Rev. Charles N. Lathrop of the National Council. Fr. Newberry is widely known among Churchmen by reason of his affiliation with the Social Service Department of the National Council. He leaves that work on June 15th to become assistant to the Rev. Dr. Hopkins at the Church of the Redeemer, Chicago.

On the morning of Trinity Sunday, the Rev. GARDINER MUMFORD DAY was advanced to the priesthood in Calvary Church, Summit, by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark.

Mr. Day was presented by the Rev. Walter Ovid Kinsolving, D.D., the rector.

In the processional was the Rev. Frank Warfield Crowder, Ph.D., D.D., rector of St. James' Church, New York, who preached the ordination sermon, also the Rev. Messrs. Waldo A. Amos, William S. Neill, and W. O. Kinsolving. All of the reverend clergy present assisted at the laying on of hands.

NORTHERN INDIANA—The Rev. J. RAYMOND LEMERT was ordained to the priesthood in St. Thomas' Church, Plymouth, Ind., at ten o'clock on the morning of June 3d, by the Rt. Rev.

Campbell Gray, D.D., Bishop of Northern Indiana, who also preached the sermon.

The candidate was presented by the rector of the parish, the Rev. William J. Cordick, attended by the Archdeacon of the Diocese, the Ven. Howard R. White, of South Bend. The Rev. Albert L. Schrock, of Goshen, was master of ceremonies, the Rev. Cassius H. Hunt, of Indiana Harbor, deacon, the Rev. E. E. Smith, of South Bend, sub-deacon. The thurifer was Mr. Coats, a classmate of Fr. Lemert. Kingsley Scott was boat boy, and Donald Hitchcock and Robert Brown were acolytes. Mr. Downer acted as chaplain to the Bishop.

In the ordination ceremony, the candidate was anointed with oil, presented with chalice and paten, and vested in a white chasuble. Bishop Gray wore the traditional vestments and mitre. In addition to the priests above named, the Very Rev. Lewis C. Rogers, dean of the Cathedral, assisted in the laying on of hands. After the service, Fr. Lemert gave his blessing to members of the congregation.

QUINCY—At St. Andrew's Church, Peoria, the Rev. ELL H. CREVISTON was ordained to the priesthood by the Bishop, on Trinity Sunday. The Rev. H. L. Bowen, of Chicago, was the preacher; the Rev. C. B. Cromwell, vicar of the parish, was presenter. The Bishop pontificated at Solemn Eucharist. Fr. Creviston has been appointed to the charge of Canton, Lewistown, and Farmington, with residence at Canton.

TENNESSEE—On Whitsunday, May 23d, in Old St. John's Church, Ashwood, near Columbia, the Rev. THOMAS NEELY CARRUTHERS was ordained to the priesthood by the Rt. Rev. Thomas F. Gailor, D.D., LL.D. Bishop Gailor also preached the ordination sermon.

St. John's Church, Ashwood, was the first Episcopal Church to be founded in the State of Tennessee, and annually a pilgrimage is made to the grave of the Rt. Rev. James Hervey Otey, first Bishop of Tennessee.

Following the annual custom, on Whitsunday, the members of the congregation, together with visitors from Tullahoma, Columbia, Spring Hill, Franklin, and Nashville, repaired with Bishop Gailor into the churchyard to say short prayers at the grave of Bishop Otey.

Following his ordination to the priesthood the Rev. Mr. Carruthers becomes rector of St. Peter's Church, Columbia, succeeding the Rev. Hiram K. Douglass.

WASHINGTON—On Trinity Sunday, May 30, 1926, in St. Paul's Church, Rock Creek Parish, Washington, D. C., the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, advanced to the priesthood the Rev. CLAUDE LEON PICKENS, JR. The candidate was presented by his rector, the Rev. Joseph Fletcher, who also preached the sermon.

The Rev. Mr. Pickens expects to go to China in August as a missionary to the Mohammedans of that country.

WESTERN MICHIGAN—The Rev. EDWARD LÉTELLIER ALDWORTH was ordained to the priesthood on Trinity Sunday, May 30, in St. Mark's Pro-Cathedral, Grand Rapids, by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The Rev. Messrs. Jackson, Sargent, Farney, and Christian took part in the service. Mr. Aldworth becomes assistant minister in the Church of the Messiah, Detroit.

DIED

SMITH—Entered into Life Eternal, on Memorial Day, 1926, EDITH GALLAUDET, wife of the Rev. Herbert Stanley Smith, and daughter of the late Rev. Thomas Gallaudet, D.D. Requiem and interment, on June 1st, at the Church of St. John the Evangelist, Barrytown, N. Y.

IN MEMORIAM

Hetty Lowndes Worthington

Entered into Life Eternal, Tuesday, April 20, 1926.

A devoted member of the Episcopal Church from her childhood, Miss Worthington had, for some years, been unable to take an active part in Church or in philanthropic work. During the best years of her life she gave unsparingly of her time and her interest to the Mercer Memorial at Atlantic City. It may in truth be said of her that she lived her religion in her daily life, by her patience under trials, her cheerfulness and her readiness to lend a helping hand or a word of cheer to those who came within the sphere of her influence. Belonging to an old Philadelphia family, Miss Worthington possessed a dignity and charm of manner that belonged to an earlier time. With this she was endowed with a rare gift of sympathy and the power to understand and enter into the feelings of others, which won for her many devoted friends who mourn her loss and feel that her place in their affections can never be filled. A. H. W.

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PRIEST, CATHOLIC, PREFERABLY UNMARRIED, wanted for instructorship in Latin and Greek in Church school in September. Reply giving references to Box 613, LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR ST. JAMES THE LESS, Philadelphia, July 6th to September 6th. Daily mass. \$300 and rooms. Unmarried priest preferred. C. J. HARRIMAN, rector.

WANTED CLERICAL SUPPLY FOR FIVE Sundays in August for parish ten miles from Boston, Mass. Finest suburban district, easy access, splendid transportation facilities. Address REGINALD D. MINER, Box 13, Newton Lower Falls, Mass.

WANTED—YOUNG, UNMARRIED PRIEST—assistant, catholic, for St. Mark's, Johnstown, Pa. Salary \$2,000. References desired. Rev. C. A. STRÖMBOM.

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.

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

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HAMMOND TYPEWRITER, GOOD CONDITION, \$20.00. Oliver typewriter, \$15.00. Remington No. 6, with carrying case, \$20.00. Oliver billing or label typewriter (all capital letters and figures) \$25.00. Address ACCOUNTANT-280, care of LIVING CHURCH, Milwaukee, Wis.

THE THREE MANUAL ORGAN IN OLD Trinity Church, Utica, N. Y. Diocese of Central New York. Inquire Dr. C. E. CHASE, 1055 Park Ave., Utica, N. Y.

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SUMMER SCHOOLS AND CONFERENCES

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little-Switzerland, N. C., June 11-23. Director: John H. Frizell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3d. 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.

JUNE 12-18—Boys' Conference, Evergreen, Colorado. June 19-24—Girls' Conference, Evergreen, Colorado. July 19-31—The Church Workers' Conference, Evergreen, Colorado. August 2-14—School of the Prophets, Evergreen, Colorado.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

EVERGREEN, COLORADO—ANNUAL Retreat for Priests. Conductor: the Rev. William Pitt McCune, Ph.D. The Retreat begins on Monday, August 16th at 7:30 P.M., and closes Friday morning. Address the Rev. WINFRED DOUGLAS, Evergreen, Colorado.

KENOSHA, WIS.—A RETREAT FOR WOMEN will be held at Kemper Hall, Kenosha, Wisconsin, beginning with Vespers on Monday, June 21st, and closing with the Mass on Friday, June 25th. Conductor: the Rev. Father Joseph, O.S.F. Those wishing to attend will kindly send their names to THE MOTHER SUPERIOR before June 18th.

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

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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)

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Madison Avenue and 35th Street
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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.

THE TWENTY-FIVE members of the Young People's Service League of Christ Church Cathedral in New Orleans have pledged a minimum gift of \$50 for the Church's missionary work, to be paid before May 1st, and have sent a vigorous letter to all Young People's Leagues in the Province of Sewanee, challenging them to do as much or more.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

Boni & Liveright. New York City.
The Medical Follies. By Morris Fishbein, M.D. Price \$2.00.

E. P. Dutton & Co. 681 Fifth Ave. New York City.
Saint Anthony of Padua. According to His *Contemporaries*. By Ernest Gillat-Smith. Price \$2.50.

The Open Court Publishing Co. 122 South Michigan Ave., Chicago, Ill.
Humanism. By Curtis W. Reese. Price \$1.

Oxford University Press. American Branch. 35 W. 32d St., New York City.

Statement and Inference. With Other Philosophical Papers. By John Cook Wilson, M.A., Hon. LL.D., F.B.A., some time Wykeham professor of Logic in the University of Oxford. Edited from the Mss., etc., by A. S. L. Farquharson. With a portrait, memoir, and selected correspondence. Two vols. Price \$10.50.

George L. Stevens. 215 South 5th St., Philadelphia, Pa.

Stevens Marriage Questionnaire. By George L. Stevens.

PAPER-COVERED BOOKS

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

Devolution in Great Britain. By Wan-Hsuan Chiao.

The Merrymount Press. 232 Summer St., Boston, Mass.

The Carnegie Foundation for the Advancement of Teaching. Twentieth Annual Report of the President and of the Treasurer, 1925.

PAMPHLETS

From the Author. 1407 Eutaw Place, Baltimore, Md.

A New Theory of Evolution. By Rev. William A. Crawford-Frost, M.A., F.R.S.A. Published, with the author's permission, as a monograph edition of 1000 copies by The University of Maryland.

From Rev. L. P. Franklin, Newark, Ohio.

A Brief History of Trinity Episcopal Church, Newark, Ohio. By Mary H. F. Scott. Compiled from the Church Records, 1826-1926.

WE DO NOT need more national development. We need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge*.

England Returning to Normal as General Strike is Ended

The Birmingham Impasse—Home Rule for Indian Church—First Bishop of Waikato

The Living Church News Bureau
London, May 21, 1926

UNIVERSAL RELIEF HAS FOLLOWED THE end of the general strike, and although the miners' question is not yet settled, there is every hope that a way out may yet be found. At all events, general business has been resumed, and both employers and employed seem to be united in the effort to reduce as soon as possible the arrears consequent on the ten days' stoppage.

Some of the May meetings have been held in London despite the strike, among these being the National Society (educational), the Actors' Church Union, the Missions to Seamen, and several missionary societies. Those that were postponed will take place during the coming fortnight.

It is agreed, I think, that the country came creditably, as a whole, through the unprecedented strain occasioned by the strike: that we enjoyed such general good order, and suffered so little inconvenience, was due to the sober sanity of the strikers and the excellent service of the police and "specials."

Ascension Day, coming as it did in the midst of the trouble, seems to have been better observed as a consequence. The services in London certainly were much better attended than usual, and it would appear that many persons took advantage of the enforced stoppage of business to "keep the Feast"—in many cases, probably, for the first time in their lives. The thanksgivings for the conclusion of the strike and the consequent prayers for good-will and for a just solution of the mining problem were both real and sincere.

THE BIRMINGHAM IMPASSE

There had been some talk in the Diocese of Birmingham concerning a change of attitude on the part of the Bishop with regard to the reservation of the Blessed Sacrament. But any hopes in that direction were definitely dispelled by a sermon preached by Dr. Barnes last Sunday before the University of Cambridge. The Bishop stands exactly where he did. He referred again to "magical sacramentalism," denied that any special grace was conferred in Ordination, and made the astounding statement that "they could apply scientific tests to inanimate matter, and demonstrate that the spiritual properties supposed to be inherent in it had no existence apart from a knowledge of the rites and ceremonies to which it had been subjected."

One is reminded of the agnostic who said that he had swept the heavens with his telescope and could not find God, and had dissected the human brain and could not find the soul. It seems incredible that any thinking man should imagine that there is any possible process by which scientific tests can be applied to discover spiritual powers.

Birmingham Catholics must apparently possess themselves in patience, while steadily maintaining the position which loyalty to the Faith compelled them to take up.

THE INDIAN CHURCH MEASURE

The *Indian Church Magazine* prints some particulars of the proposals of the Indian Church Measure, the full draft of which is not yet available. It abolishes the King's right of patronage, and as a consequence the government will no longer have any obligation to pay the salaries of the Bishops of Calcutta, Madras, and Bombay, and their archdeacons. It will, however, still pay part of the salaries for work done in supervising the government and aided chaplains, who will still be provided with pay.

The Church in India will no longer be bound by the ecclesiastical law of England. Among other laws the Act of Uniformity will no longer bind it, and it will be possible to have different forms of service to suit the very different types of congregations found within the Church. And in the second place, the Metropolitan of India, Burma, and Ceylon will no longer be subject to the general supervision and revision of the Archbishop of Canterbury.

The Church of England Prayer Book is being taken over as the service book of the Indian Church, and a clause is inserted in the Measure making the of these services compulsory in maintained churches and others where English-speaking congregations worship, while in all other churches they must be used until some other service is sanctioned for use should the congregation prefer it.

By its constitution the Church will take over so much of the English ecclesiastical law as it requires, adapting it to its own conditions, and it will frame fresh laws for itself as need arises.

The bishops will no longer be appointed by the State, but chosen by the Church itself in accordance with ancient custom. The method of their election is laid down in the Constitution.

The Measure will empower the Provincial Council to appoint trustees, who will be incorporated by royal charter. They will be holding trustees, the administration of the trust being performed by diocesan officials.

In each parish there will be a church council, in each diocese a diocesan council, and the provincial council will consist of representatives of all the dioceses throughout the Province of India, Burma, and Ceylon.

Seventy-two and six tenths per cent of the members of the Church are Indian, 20.4 per cent. European, and 7 per cent. Anglo-Indian.

The Metropolitan of India and the Bishop of Bombay, whom the last Provincial Council appointed as its delegates to confer about the proposed measure with the government of India, are on the way to England to discuss the details of the measure with the Secretary of State for India (Lord Birkenhead).

The inference is that the government of India has listened favorably to the representations of the Church in India, which, through the Provincial Council, has twice almost unanimously agreed to the principles of the bill.

The opposition to the proposed separation from the Church of England, which was formerly noticeable, has now almost disappeared, chiefly owing to the fuller knowledge that the effects of separation will have.

MISSIONARY DIES

The death has just occurred, at the age of 43, of the Rev. Henry Martyn Rogers, who, with his wife, only recently returned from the lonely island of Tristan da Cunha, after the completion of three years' missionary service there. His death coincided, almost to a day, with the issue of the report of the Tristan da Cunha Fund for the period 1921-1925, and in it a tribute is paid to his devoted services to the islanders. In all his work, Mrs. Rogers, who went out to Tristan when she was barely twenty years of age, was her husband's loyal, resourceful, and courageous companion. After returning to this country, Mr. Rogers received an appeal from the islanders to return to them, and the report of the fund indicates that he was willing to return for a further period of service, "if only it is made possible for me to do so."

Since his return to this country last year, Mr. Rogers has acted as assistant priest at the parish church of Leighton Buzzard, Bedfordshire.

FIRST BISHOP OF WAIKATO

Archdeacon Cherrington, of Mauritius, has accepted the new bishopric of Waikato, New Zealand.

Cecil Arthur Cherrington graduated B. A. and B. D. at London University, taking honors in New Testament Greek and other subjects. He was ordained to the curacy of St. Chad's, Birkenhead, in 1896, and was afterwards successively chaplain of Birkenhead School, chaplain and lecturer of Lichfield Theological College, diocesan chaplain to the Bishop (Dr. Kempthorne), and vicar of Tunstall, Staffordshire. In the war he served as an army chaplain. In 1922 he was appointed Archdeacon of Mauritius, and later Sub-Dean of St. James' Cathedral and examining chaplain to the Bishop (Dr. Golding-Bird).

BISHOP MOWLL ADVANCED

The Archbishop of Canterbury, after consultation with the Church Missionary Society, has nominated Bishop Mowll, who has since 1922 been Assistant Bishop in Western China under Bishop Cassels, to succeed Bishop Cassels as Bishop of Western China. The question of dividing the diocese has been postponed for the present. In making this nomination, the Archbishop is acting on the unanimous request of the House of Bishops of the Anglican Church in China.

GEORGE PARSONS.

CENTENNIAL OF CHURCH AT FRANKLIN, PA.

FRANKLIN, PA.—St. John's Church, Franklin, began the celebration of its centennial on Sunday morning, May 23d, with the historical sermon by the rector, the Rev. Martin Aigner, D.D., and a sermon in the evening by the Rt. Rev. John Chamberlain Ward, D.D., Bishop of the Diocese. On Monday there was a reception for the parish at the rectory and on Tuesday evening a sermon by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, followed by a reception for bishops and clergy. The Rev. W. P. Kemper, rector of Christ Church, Meadville, spoke for the oldest parish in the diocese, and the Very Rev. Francis B. Blodgett, Dean of St. Paul's Cathedral, Erie, also spoke. On Wednesday evening the preacher was the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, and there was a reception to the bishops and the people of Franklin, with addresses by the clergy of the city.

Election of Meletios to See of Alexandria Pleases Anglicans

Former Ecumenical Patriarch is Stanch Friend of English and American Churches

The European News Bureau/
London, May 26, 1926

MY READERS WILL REMEMBER THAT THE LIVING CHURCH printed a telegram some months ago to the effect that the Metropolitan of Nubia had been elected Patriarch and Pope of Alexandria in succession to the late Patriarch Photios. It will again be remembered that I was forced to deny this on account of the Egyptian government's interference with the election. Eventually this government was prevailed upon to withdraw its opposition, but now instead of the Metropolitan of Nubia's election, as was presupposed, the Ex-Ecumenical Patriarch Meletios has received this high honor.

The Orthodox correspondent of the *Church Times*, writing shortly after Mele-

Meletios and the situation still gives rise to a certain amount of anxiety.

Of commanding and fine presence and still in the prime of life, the newly elected Patriarch, we are quite certain, will continue to make history. He is full of ideals and vision and has a strong will. It is hoped that he will fill his position with tact, wisdom, and courage. He was born in Crete in 1870 and is a friend of that other great Cretan, M. Venizelos, with whom he visited London in 1917. From 1898, as an archimandrite, he was secretary of the Confraternity of the Holy Sepulchre and was a dominant factor in the affairs of the Jerusalem Patriarchate. He was then consecrated Bishop of Kition in Cyprus and played the chief part in drawing up the new democratic constitution of the independent Cypriac Church. Seven years later during the troubled years of the war, years particularly troubled for Greece, which hovered between neutrality and a decision to join with the allies, he became Metropolitan

In view of the possibility at the present time of the Ecumenical Patriarch leaving Constantinople it will be Meletios' duty to preside at any Ecumenical Council.

Most Anglicans, Americans and English, will rejoice at this election and pray that the Egyptian government will let it alone, for it should bode well for reunion between Orthodox and Anglicans.

C. H. PALMER.

RURAL WORK IN THE DIOCESE OF TEXAS

BAY CITY, TEX.—The Diocese of Texas, presumably a rural diocese, is turning its attention more specifically to its rural problems, largely through the leading of the Rev. Paul Engle, rector of St. Mark's parish, Bay City, and priest-in-charge of the Church's work in the whole of Matagorda county. As dean of the Convocation of the Southwest, Mr. Engle arranged a joint meeting of his deanery with that of the Southeast, making of it a Rural Conference on Rural Work. The conference opened in Bay City, May 25th, with Bishop Quin and a number of the clergy and visiting laymen in attendance. From Bay City the conference moved to Christ Church, Matagorda, the mother parish in the entire state of Texas and the first non-Roman work within the state. The first priest sent to Matagorda came as a foreign missionary from the Board of Missions. The second day's conferences were held in St. John's mission, Palacios, and Grace Chapel, Collegeport, with visits to Gulf, Blessing, and Markham, other points in Matagorda county where the Church is at work.

The subject discussed dealt entirely with rural work. The conferences were practical and were taken directly to the people in the rural sections. At three places Bishop Quin confirmed candidates. A service of de-consecration was held in Grace Chapel, Collegeport, from which all but one Church family have gone. The chapel will be dismantled and the material used in building a parish house for St. John's mission, Palacios.

A similar conference is planned for the fall meeting of the convocation, and another county, Brazoria, has been chosen as the field. In this way it is hoped to build up the rural work of the diocese.



PATRIARCH-ELECT OF ALEXANDRIA

His Holiness, Meletios, shown here with Bishop Shayler, of Nebraska, setting out on a tour of inspection in Athens, in 1924.

tios' resignation some two or three years ago, remarked that though he would have to go in retirement for a time, it was doubtful whether he would remain in such retirement. These words from a well-informed correspondent have indeed proved true, and Americans in particular will rejoice that the lot has fallen upon Meletios, who has always received conspicuous honor from the inhabitants of the United States.

The same correspondent, writing in the *Church Times* today, remarks that the election of Meletios is likely to be a salient fact in the history of the Egyptian Church. The voting for Meletios was 138 as against 122 for his rival, the Metropolitan of Nubia. The Egyptian government, as a matter of fact, disliked both these candidates and it was only the firmness and tact of Lord Lloyd that overcame the stubbornness of King Fuad's ministers. It might be added that the Metropolitan of Nubia was supported by the English Bishop of Khartum, Bishop Gwynne, which made him unpopular to the Nationalist party in Egypt. It is just possible even now that the Egyptian government may try to prevent the enthronement of

of Athens. When his friend Venizelos fell in 1920 he went to America, where he remained until his election to the Ecumenical Patriarchate a year later. He remained in Constantinople for over two years, perpetually at the risk of his life, but never flinching. It was during this time that he declared himself in favor of Anglican Orders being valid, and he set out to accomplish certain reforms. For this he was acclaimed by friends in America and England, though I once ventured to criticize in these columns a certain hastiness and lack of consideration for the older and certainly more conservative element in the Orthodox Church. But no one can doubt either his sincerity or his courage. Actually, while presiding at an Orthodox congress in Constantinople in January, 1923, a ruffianly attempt was made to kidnap him, but, largely owing to his own presence of mind in telephoning the British Embassy in the nick of time, his life was saved. It was at this time, too, that Smyrna was burned. In October, 1923, I saw him at Salonica a few weeks before he abdicated the Patriarchate; those were stormy days, and the outcome no one could see at the time.

RETRENCHMENT IN HANKOW

HANKOW, CHINA—This is part of a letter which Bishop Roots writes to his diocese in regard to the reduced appropriation for the current year:

"The choice as to items to be reduced or eliminated is left to the Bishop, but it must total gold \$4597, i.e., two per cent of the total appropriation. After consultation with individuals and an hour's discussion in the diocesan executive council, the Bishop has drawn up and sent to New York the list of items to be reduced, and is sending an explanation of his action to those in the diocese who are affected by it. The burden has been distributed widely, so that it may fall as lightly as possible. It will mean a certain amount of retrenchment where we would rather advance, and will involve not a little real sacrifice by both congregations and individuals. This very fact is bringing into relief the strength of the ties which bind us to each other and to our generous friends in America, while at the same time showing possibilities of self-help among our Chinese brethren, even in these days of famine and political disorder, which might not otherwise be evident."

Canon Seager, Provost of Trinity College, Elected Bishop of Ontario

Canadian Churchmen Anticipate Visit of Dr. Carlile—The Ukrainians in Ontario

The Living Church News Bureau }
Toronto, June 3, 1926 }

Toronto, June 4th—Dr. Seager, provost of Trinity College, has announced his acceptance of the bishopric of Ontario. The consecration will take place at a time convenient to the bishop-elect.

THE SYNOD OF ONTARIO YESTERDAY elected the Rev. Canon C. A. Seager, D.D., LL.D., provost of Trinity College, Toronto, to succeed the Rt. Rev. E. J. Bidwell, who resigned, as Bishop of Ontario.

The Bishop of Huron, in the absence of the Metropolitan, the Archbishop of Algoma presided. In opening the synod, Bishop Williams said there were just three points he wished to stress. These were that those assembled should have faith in God; faith in one another; and that the whole diocese should be reconciled to the choice of the majority, and that all should work in harmony. He pointed out the delegates would have different viewpoints but that each should act according to his lights and respect the views of others. If they did not have faith in one another, the synod would be disrupted.

The votes were as follows:

	Clerical	Lay
Rev. Dr. Seager, Toronto	22	17
Dean Carlisle, Montreal	9	5
Archdeacon Beamish, Brockville	9	4
Dean Llwyd, Halifax	5	7
Canon Fitzgerald, Kingston	4	6
Rev. J. H. H. Coleman, Napanee	3	3
Dr. Boyle, Cobourg	2	0
Bishop Bidwell, Kingston	3	1
Dr. Blagrave, Peterboro	1	0
Dr. Cosgrave, Toronto	1	0
Rev. A. F. C. Whalley, Brockville	1	0
Bishop Doull, Kootenay	1	1
Rev. R. J. Dumbrille, Kemptville	0	1
Dean Quintain, Victoria	0	1
Rev. A. H. Creegan, Tyendinaga	0	1

As it required thirty-one clerical and twenty-five lay votes to carry, no vote was declared and the second ballot was then taken. It resulted:

	Clerical	Lay
Dr. Seager	42	27
Archdeacon Beamish	6	2
Dean Llwyd	5	6
Dean Carlisle	4	8
Canon Fitzgerald	2	3
Dr. Boyle	1	0
Bishop Bidwell	1	0
Rev. J. H. Coleman	0	1

The meeting was opened with special prayers by Archdeacon Dobbs and the Bishop of Huron presided.

Bishop Williams telephoned Dr. Seager to ask him if he would accept and the provost said that so far as he himself was concerned he would accept, but before he could give a definite reply he would have to consult his college board. The synod adjourned to await Dr. Seager's reply.

Dr. Seager will make an ideal bishop but his loss at Trinity will be serious.

TWENTY-FIFTH WEDDING ANNIVERSARY OF BISHOP ROPER

The second session of the synod of the Diocese of Ottawa opened yesterday under the presidency of Bishop J. C. Roper. The presentation of an address and silver

rose bowl to Bishop and Mrs. Roper on the occasion of the twenty-fifth anniversary of their marriage, was the feature of the morning. The presentation was made and the address read by Archdeacon C. O. Carson, of Morrisburg.

Dr. F. H. Gisborne, chancellor of the diocese, then expressed on behalf of the assembled clergy and laity, their keen appreciation and esteem for His Lordship and Mrs. Roper.

Bishop Roper's marriage took place when he was professor of dogmatic theology at the General Theological Seminary, New York.

VISIT OF DR. CARLILE

The most prominent approaching event is the visit to Canada of that outstanding and unique personality in the Anglican Communion, Prebendary Carlile, founder and chief of the Church Army. He is to arrive in Toronto on June 12th, and the following Sunday will preach at St. Alban's Cathedral, and in the afternoon will address a mass meeting at Massey Hall, the largest auditorium in the city. Special arrangements for this great rally of Church-people are being made by a committee of the rural deanery of Toronto. On Monday Prebendary Carlile will speak at St. James' parish house to the clergy and laity on Evangelism. In the afternoon the University of Trinity College will confer on him an honorary D.D. After leaving Toronto Dr. Carlile will visit Ottawa, Hamilton, and Montreal. The Church Army Crusade of Witness under Captain Carey has already begun in the Diocese of Montreal.

SYNOD OF NIAGARA

In his charge at the fifty-second annual session of the Synod of Niagara today, the Rt. Rev. Derwyn T. Owen, D.D., Bishop of Niagara, made an eloquent plea for idealism.

The synod gave its endorsement to a proposal to provide group insurance for eighty-two active clergy of the diocese, as outlined by George C. Copley, chairman of the committee. The proposal provides insurance of \$1,000 for each active clergyman. The rate would be approximately \$15.60 per thousand. Total premiums would amount to \$1,279 a year. The premiums would be paid from the funds of the synod, but parishes would really be responsible for the raising of such funds.

COMMUNISTIC TEACHING FOR UKRAINIAN CHURCHES

The Rev. Maxim C. Chawrink, in charge of the work among the Ukrainians at Thorold and other points along the Welland Canal, told members of the synod of the Diocese of Niagara that a communistic school is maintained in Thorold, where as many as fifty children attend daily after regular school hours and are saturated with the teachings of communism.

Upon his going to Thorold, Mr. Chawrink said, he found members of the Ukrainian colony at Thorold and at Beaverboard to be held firmly in the grip of Bolshevism and communism.

INTERESTING SERVICE FOR UKRAINIANS AT HAMILTON

St. Philip's Church, Hamilton, has often played host to the various children of the East who are strangers within its paro-

chial gates. On Sunday, May 16th, it opened its church doors to the Orthodox Ukrainians, for whom Mass was celebrated by the Rev. Gregory Chomicky, of Cleveland, who came to the city for the purpose.

The service, which was very long, began at twelve-fifteen, immediately after the close of the regular Anglican Liturgy. There was a large congregation of Ukrainians present, together with a sprinkling of Anglicans. Incense was used profusely throughout the service, the thurifer being an unvested layman. The most striking feature of the service was the singing. The beauty of the melodies was matched by the richness of the harmonies and the large choir of men and women sang without any instrumental accompaniment or assistance whatsoever.

UNDERTAKE VAN WORK IN ALBERTA

The Rev. H. A. West, of St. John's Church, Winona, Ont., accompanied by the Rev. C. J. Lamb, of Christ Church, Nanticoke, Ont., have just left for a two months' mission van trip through southern Alberta in the Diocese of Calgary.

Proceeding by train to Calgary, the two clergymen will be provided with motor van and camping outfit and will spend June and July in visiting and ministering to the scattered people through those districts where there are no Church ministrations. Special attention will be given to the children's work and in securing members for the Sunday school by post.

Through the kindness of the G. B. R. E. and the Church Book Room, the missionaries will take along a plentiful supply of picture rolls, cards, Sunday school papers, etc.

The trip is being made with the consent and approval of the Bishop of Niagara and is under the auspices of the Diocese of Calgary.

NINETEEN ORDAINED AT ST. ALBAN'S CATHEDRAL, TORONTO

At St. Alban's Cathedral, Toronto, on Trinity Sunday, nineteen candidates were ordained by the Rt. Rev. James Fielding Sweeney, D.D., Bishop of Toronto. The candidates were presented by the Ven. Archdeacon Ingles. The Bishop celebrated the Holy Communion, assisted by the Rev. F. C. Ward-Whate, priest-vicar of the Cathedral, as epistoler, and the Rev. J. E. Ward, rector of St. Stephen's, as gospeller. In addition, there were in the sanctuary the Ven. Archdeacon Ingles, the Rev. Canon McNab, the Rev. Canon Brain, secretary of the synod; the Rev. Dr. Seager, provost, and the Rev. Dr. Kingston, Dean of Trinity College; the Rev. Dr. O'Meara, Principal, and the Rev. Dr. Taylor, Dean of Wycliffe College.

Those ordained were:

DEACONS: Harold Alexander (for the Diocese of Moosonee), John B. Bonathan, Henry Coleman (for the Diocese of Nova Scotia), John Furlong, John Lowe, John A. Newman, L. M. M. Pepperdene, William J. Province, Archibald G. Wakelin, and Charles R. Wilkinson (for the M. S. C. C.).

PRIESTS: The Rev. Messrs. E. R. Ayde, D. R. Dowdney, T. H. Floyd, A. J. Goldring, R. H. Holmes, J. N. Howe (for the Diocese of Nova Scotia), R. W. Lane, G. S. Scovel, and H. N. Taylor.

MISCELLANEOUS NEWS

To show their appreciation of the twenty-six years of effort at St. Matthias' Church, Toronto, of the Rev. F. H. Hartley, who recently was made a canon, the congregation are seeking to raise \$20,000 for the erection of a new parish hall. The proposed new structure will include a chapel which will be a memorial to the

members of the congregation who fell in the Great War.

The Rev. Canon Howitt, rector of St. George's Church, Hamilton, Diocese of Niagara, for the past thirty-one years, has decided to retire after a ministry of almost fifty years.

The Rev. J. J. Strong, Canon residentiary and precentor of St. Alban's Cathedral, Prince Albert, Diocese of Saskatchewan, has handed his resignation to the Bishop to take effect in three months.

The Alumni Association of the Anglican Theological College, Vancouver, elected its officers as follows: president, the Rev. R. Axon, Marpole; vice-president, the Rev. R. W. E. Biddell, Abbotsford; secretary, the Rev. A. T. F. Holmes, Steveston. The association has undertaken the specific work of raising money to endow a prize to be awarded for post-graduate study.

The Rev. G. A. Clarke addressed a large gathering of women social workers at the Cathedral parish house, Montreal. The lecturer stressed especially the question of work for all, urging for the protection of the worker against industrial injuries and diseases. He insisted that every man should have one day's rest in seven and be given an honest living wage.

The synod of the Diocese of Quebec has been summoned to meet in the city of Quebec on Tuesday, June 8th. The opening synod service will be held in the Cathedral and the sermon preached by the Ven. Archdeacon Scott, D.C.L., C.M.G., D.S.O.

The Bishop of Edmonton, Dr. Gray, addressed the members of the Rotary Club at their regular weekly luncheon on the subject, Juvenile Delinquency.

A window was dedicated at St. Matthew's Church, Toronto, in memory of Mrs. George L. Nicholson, who was a faithful worker in St. Matthew's for many years.

The Rev. R. A. Hiltz, general secretary of the General Board of Religious Education, addressed the deanery of Toronto on Religious Teaching in the Public Schools.

On Trinity Sunday, Dr. Cody preached at the annual service of the Sons of England at St. Paul's, Toronto.

AUSTRALIAN BISHOP ENTHRONED

SYDNEY, AUSTRALIA—With full Catholic ceremonial, the newly-consecrated Bishop of Willochra, the Rt. Rev. Richard Thomas, was solemnly enthroned at St. Paul's Church, Port Pirie, on the Feast of St. Anselm of Canterbury, April 21st. There were celebrations of the Holy Communion at 7 and 8 o'clock, the celebrants being the Ven. J. S. Moyes, Archdeacon of Adelaide, and the Rt. Rev. R. C. Halse, Bishop of Riverina. The enthronement took place at 10:15, the Bishop, vested in cope and mitre, and carrying his pastoral staff being attended by the rural deans, the Rev. Frs. H. W. L. Snow and H. A. Williams.

The church was crowded by a congregation which included all but three of the clergy of the diocese and visitors from practically every town in the jurisdiction of the Bishop. The Rev. Christopher Menannis, a priest of the Greek Orthodox Church, was among the vested clergy in the procession. In the afternoon, Bishop Thomas laid the foundation stone of the new parish hall at St. Paul's, and immediately afterwards was officially welcomed in the town hall by the mayor and councillors, the ministers of the Nonconformist Churches, and others.

American Legion Chaplain Preaches at New York Memorial Service

Mrs. Rogers Bequeaths \$750,000 to Cathedral—To Preserve Exterior of Trinity

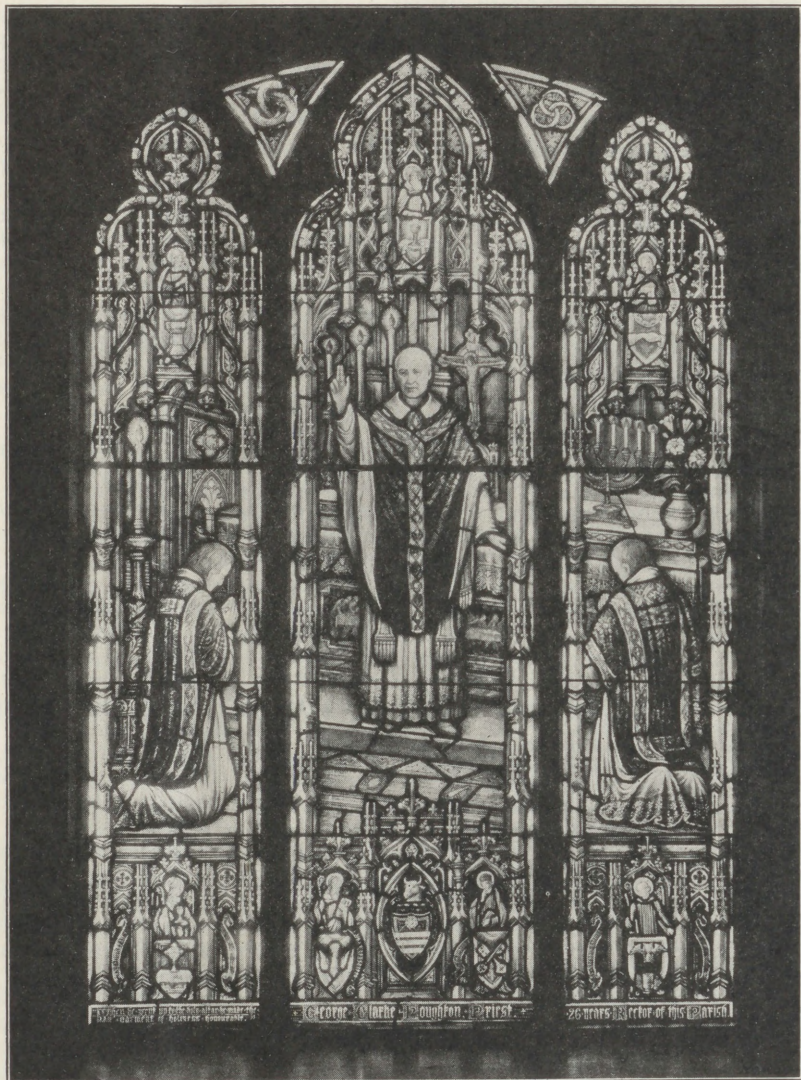
The Living Church News Bureau }
New York, June 3, 1926 }

ON SUNDAY, MAY 30TH, MEMORIAL Day, over three thousand people attended the service at the Cathedral of St. John the Divine, held under the auspices of the New York County chapter of the American Legion. Present were representatives of the ninety-

a suit maintaining incompetency. By the will, in addition to several large gifts to local hospitals, the Cathedral of St. John the Divine is to receive \$750,000.

TRINITY CHURCH EXTERIOR TO UNDERGO UNUSUAL TREATMENT

Old Trinity Church, at the head of Wall Street, is constructed of Belleville Brown sandstone, which is porous and absorbs considerable moisture. In the winter this moisture freezes and results in the surface crumbling and flaking. It has been decided to treat the whole exterior to a



MEMORIAL TO DR. HOUGHTON

Recently installed and blessed in the Church of the Transfiguration, New York City

three posts in this county and also of the British, French, Italian, Polish, and Belgian veteran associations. The address of welcome to the Cathedral was delivered by the Dean, who spoke of the progress which is slowly being made in realizing the international hope of world peace. The sermon was preached by the Rev. William E. Patrick, national chaplain of the Legion, and was a defense of preparedness as a reasonable duty of the nation and something very different from the spirit of militarism.

LARGE BEQUEST TO THE CATHEDRAL

By the decision of the Surrogate's Court, the will of Miss Ella A. Rogers has been admitted to probate, following

process similar to that given the obelisk in Central Park to preserve that from climatic effects. By means of an electric air blast the stone will be heated to a temperature of 250 degrees Fahrenheit and then melted paraffin will be applied. That is absorbed and the walls made waterproof to rain and snow. A recent and thorough investigation of the timbers of the church reveals that Trinity Church is in as sound a condition today as when it was erected, eighty years ago.

TO RECEIVE ARMENIAN ORDERS

Mr. B. Hagopian, who was graduated from the General Theological Seminary on Wednesday, is to be the rector of the first Armenian national church to be es-

established here in the city. He will be ordained deacon in the Armenian Church by Archbishop Tirayre in June and will be sent by the National Council, in cooperation with the Armenian Church, to Jerusalem to assist, with Fr. Bridgeman, in the Armenian Seminary there maintained by the Patriarchate, and to perfect himself in the Liturgy and ritual of the Armenian Church. He will be ordained priest there by the Patriarch personally and will return by next Easter to assume charge of St. Gregory the Illuminator's Church in this city, of which he has been elected the rector.

Mr. Hagopian was born in Armenia, April 19, 1891. He came to America in 1909 and entered the Troy High School, graduating from it in 1912. He went to Wisconsin and entered the university at Madison in 1913 and was graduated in 1917 with the degree of bachelor of arts. During the world war he was in the army air service for a year and a half. At its conclusion he entered Columbia University and studied for the degree of master of arts, specializing in philosophy.

The Bishop of Washington, his canonical superior, in consultation with Dr. Emhardt of the National Council of the Episcopal Church, Department of Foreign-born Americans, at the request of the primate of the Church of Armenia in America, placed Mr. Hagopian at his disposal to serve in that Church.

UNIQUE WINDOW DEDICATED AT THE TRANSFIGURATION

Immediately after the late Eucharist on Corpus Christi Day there was dedicated at the Church of the Transfiguration a window in memory of George Clarke Houghton, priest and doctor, and second rector of that church. The window is the gift of his daughter, Mrs. Gertrude Strombom, who, with the Rev. S. C. Hughson, O.H.C., planned its details. The prayers of dedication were said by the Rev. Randolph Ray, D.D., present rector of the Transfiguration.

The central panel represents the late rector standing at the altar, vested for the Mass and blessing the people. The altar is a representation of the altar in the Lady Chapel.

There appear in the window seven saints connected with the seven Sacraments and also referring to certain events in Dr. Houghton's life. St. George is represented in connection with Baptism, he being the name saint of the late rector. Confirmation is commemorated by the great English bishop and saint, Dunstan, and recalls Dr. Houghton's golden jubilee of his priesthood, which was celebrated on the feast of this saint, May 19, 1921. Dr. Houghton's first Mass was celebrated on June 11, 1871, and properly, St. Barnabas appears as the saint of the Holy Eucharist. His ministry was begun at St. Chrysostom's Chapel, Trinity Parish, New York City, where he spent nine years, and the great saint and doctor of the early Church appears in the window in connection with Holy Orders. A beautiful representation of St. John of Nepomuk, who will be recalled as the patron saint of Prague and who, in the Fourteenth Century, gave up his life rather than violate the seal of the Confessional, represents the sacrament of Penance. The Sacrament of Matrimony is commemorated in the figure of St. John the Evangelist, recalling the anniversary of Dr. Houghton's marriage, which was on the feast of this saint, 1871. St. Stephen Harding, the great English saint and monastic founder, is commemorated in the Church's calendar on April 17th, the date of Dr. Houghton's death, and fittingly presents the Sacrament of Holy Unction. St. Stephen was also chosen, as St. Stephen's College, Annandale, was Dr. Houghton's alma mater.

The two small triangular lights contain emblems of the Holy Trinity. These are especially appropriate as twenty-eight years of Dr. Houghton's priesthood were spent in churches dedicated to the Holy Trinity, nine years in Trinity parish, New York and nineteen years at Trinity Church, Hoboken.

The window has been made by E. Zundel, Hollis, Long Island.

TOWER AT ST. JAMES' CHURCH TO BE COMPLETED

The treasurer of St. James' Church, Madison Avenue and Seventy-first Street, reports the receipt of Lenten and Easter offerings amounting to the sum of \$121,500. This notable response will cover the deficit in the cost of the recent extensive reconstruction of the church and will enable the contractors to proceed at once to the completion of the tower. The latter will be a four-pinnacled Gothic tower like that of Magdalen College Chapel, Oxford, and will cost \$47,500. The architects are Cram and Ferguson; the contractors, Jacob and Youngs, the builders of the Cathedral. In addition to the several new windows recently mentioned in this letter, ten more have been arranged for with Boston and New York firms.

NEW REREDOS AT CHRIST CHURCH

On Trinity Sunday, the Rev. John R. Atkinson, rector of Christ Church, Broadway and Seventy-first Street, dedicated in his church a marble reredos for the high altar. It is a memorial to Mr. and Mrs. George W. Seymour, life-long members of the parish, and as a thank-offering for Edythe Seymour Clark, who represents the fourth generation of the family worshipping in Christ Church. The installation of the reredos marks another step in the restoration of a church which has recently suffered a fire and also undergone extraordinary structural changes. The preacher at the dedication service was the Rev. Dr. R. H. Brooks, rector of St. Paul's Church, Albany.

ANNIVERSARY OF DR. M'COMAS OBSERVED

Trinity Sunday was the thirtieth anniversary of the ordination to the priesthood of the Rev. Dr. Joseph Patton McComas, vicar of St. Paul's Chapel, Trinity parish, and the tenth of his coming to the parish. The event was marked by a choral Eucharist at eight o'clock which was a Corporate Communion for the parishioners. Dr. McComas was assisted in the service by the rector of Trinity, the Rev. Dr. C. R. Stetson, and by the vicar-emeritus of St. Paul's, the Rev. Dr. William Montague Geer. As an anniversary gift, he was presented with a ciborium, made to harmonize with the ancient Communion plate of the Chapel, and with a set of green Eucharistic vestments. In the thirty years of his ministry, Dr. McComas has had charge of only two works, the rectorship of St. Anne's Church at Annapolis, Md., and his present place as vicar of St. Paul's Chapel, the oldest Church in New York.

CORRECTION

The writer is advised that the great service for nurses held at the Cathedral on Sunday evening, May 9th, was not under the auspices of the national St. Barnabas' Guild, as reported, but was arranged for by the New York branch of that organization, and was for the nurses of the districts covering Greater New York and Long Island.

MARRIAGE OF FR. M'CLEARY

The Rev. James A. McCleary, rector of the Church of the Holy Communion, Paterson, N. J., and Mrs. Elizabeth A. Kay, also of Paterson, were married last week at the Church of the Transfiguration by the Rev. Dr. Randolph Ray.

NEW YORK NEWS NOTES

In the large class which Bishop Manning confirmed on the afternoon of Trinity Sunday at City Home, Welfare Island, the ages of the candidates ranged from twenty-five to one hundred years.

Dean Howard C. Robbins was the preacher of the Baccalaureate Sermon for the Montessori Child Education Foundation at the annual service held last Sunday afternoon in St. Ansgarius' Chapel at the Cathedral.

It is announced that the Rt. Rev. Edward J. Bidwell, D.D., retired Bishop of Ontario, Canada, is expected to preach at Trinity Church on the Sunday mornings of July.

A special service has been arranged to be held at the Cathedral at 3:30 tomorrow afternoon which will be attended by our royal visitors, the Crown Prince and the Crown Princess of Sweden.

HARRISON ROCKWELL.

HOW THE CHURCH CAN GROW

WISCONSIN RAPIDS, WIS.—St. John's Church, Wisconsin Rapids, Diocese of Fond du Lac, is rejoicing in the successful termination of a four months' campaign for new members. On the Sunday after Ascension a class of 37 were admitted to Communion, 31 by confirmation and 6 received from the Roman Catholic Church. This class increases the communicant list by 44%. Eighteen of the class were men and nine women.

When Fr. Johnson came to St. John's seven months ago, he urged the parish to use a method of Lay Evangelism that he had found most successful in the District of Salina, where, in Cimarron, Kansas, in three months, 21 adults were confirmed and a mission started with a resident priest, although the work had begun with only three communicants.

St. John's men began giving a series of dinners to men the second week in January. The twenty communicant men and boys invited friends who had no Church home. Each man was responsible for one or more guests, reminding them of each dinner and trying to bring them with him. The dinners were given every other week for four months. As a result a men's club of 50 members was organized, 18 men were confirmed, and 10 more promised for the next class. Forty non-communicant men attended regularly. The women of the parish organized and followed the same plan, giving afternoon and evening luncheons. After each luncheon and dinner the vicar gave a real Confirmation instruction, calling them After Dinner Talks. This method gives the laymen something he can do. He finds it easy to invite men to hear about religion when it is a part of a dinner, and those who come find the atmosphere so friendly that they give a very real attention to the talks.

The climax of the day at St. John's was reached when Bishop Weller read a letter from Mr. and Mrs. Isaac P. Witter informing him that, because of their love for the Bishop, they were enclosing a deed to the lot for a new church. This lot is 150 by 250 feet, occupying two thirds of a block in the very best part of the city. The lot is occupied by a large house 45x85. It is planned to remodel this for a temporary parish house until the building committee has decided upon plans for a new group of buildings.

COMMENCEMENT AT ST. KATHARINE'S, DAVENPORT

DAVENPORT, IA.—Seven young ladies received their diplomas as graduates at St. Katharine's School, Davenport, on June 9th. Commencement activities began with field day on May 29th, and on Sunday, June 6th, Bishop Longley preached the baccalaureate sermon.

Massachusetts Church Celebrates Fortieth Anniversary on Pentecost

United Thank Offering is Presented—Young People Hold Conference

The Living Church News Bureau
Boston, June 5, 1926

IN SPITE OF VERY INCLEMENT WEATHER the congregation of the Church of the Holy Spirit in Mattapan celebrated the fortieth anniversary of the consecration of this church on the Feast of Pentecost with fitting observances. The attendance at the early celebration of the Holy Communion was all that could possibly be looked for, and at eleven o'clock the congregation came together again for the chief service of the occasion with a sermon by Bishop Lawrence. Forty years ago the Bishop, as Dean of the Cambridge Theological School, had attended the consecration of this church, and, on this occasion he took the opportunity of pointing out the growth of the congregation, from 125 souls to 1,000, with the number of communicants increased in proportion and the Church school continuing to grow in a healthy way. The evening service was marked by a procession of all the different organizations of the parish.

UNITED THANK OFFERING PRESENTATION

The annual presentation service of the United Thank Offering for this diocese took place at ten-thirty on the morning of Thursday in Whitsun week, May 27th, in the Cathedral Church of St. Paul. Bishop Slattery was the celebrant at the Holy Communion, which was attended by a large gathering of the women of the diocese, and an able sermon was delivered by the Rev. Dr. Laurens MacLure, of Grace Church, Newton. At two o'clock a meeting of the women was addressed by the Rev. Artley B. Parson, assistant secretary of the Foreign-born Division of the Department of Missions of the National Council, who presented to his hearers some of the immediate needs for workers in the field.

YOUNG PEOPLE'S FELLOWSHIP DIOCESAN CONFERENCE

The fifth annual conference of the Young People's Fellowship of the diocese took place in Trinity Church, Boston, on Saturday and Sunday, May 22d and 23d. The principal address was delivered by Professor Herbert Carleton Mayer, head of the Department of Young People's Work in Boston University, who spoke on Christian Leadership. A half-hour's service of preparation for the Corporate Communion was conducted by the Rev. A. O. Phinney, of Trinity Church. The Corporate Communion took place at eight o'clock on Sunday morning, and at eleven o'clock the conference was brought to a close by a fellowship service at which the sermon was delivered by the rector of the parish, the Rev. H. K. Sherrill. Officers were elected as follows:

President, Mr. Theodore Taylor, All Saints', Brookline; 1st vice-president (in charge of Worship), Mr. Harry R. Young, Holy Name, Swampscott; 2d vice-president (in charge of Study), Miss Frances Billings, Our Saviour, Brookline; 3d vice-president (in charge of Fellowship), Miss Alice Halsell, Grace, New Bedford; 4th vice-president (in charge of Service), Miss Frances Kivelle, Grace Lawrence; recording secretary, Miss Evelyn Minick, Good Shepherd, Watertown; corresponding secretary, Miss Helen Bosworth, Messiah, Auburndale; treasurer, Mr. George H. Robinson, St. Mark's, Dorchester.

It was further resolved to make an additional seat on the advisory board to be filled by the retiring president, and thus Mr. Henry G. Pratley, Good Shepherd, Watertown, became its first occupant.

BISHOP SLATTERY'S ACTIVITIES

It has proved a great source of gratitude to Bishop Slattery to be able to state that the entire pledge of \$100,000 from this diocese towards the Deficit of the National Church has been already paid up in cash. On Whitsunday he went to Exeter, N. H., and preached to the boys in the academy. On Friday, May 28th, he went for the same purpose to Tabor Academy. On the morning of Trinity Sunday, he officiated at the Trinity ordination of deacons in Trinity Church, Boston. The following day, Memorial Day, he went to All Saints' Church, Ashmont, at 10 A.M., and ordained one of this parish's youths (and until recently an acolyte in the parish church) to the diaconate. On the evening of June 1st, he held a Confirmation at Groton School as a supplementary service to the recent Confirmation. On the morning of Sunday, June 6th, he expects to go to St. Anne's Church, Lowell, to preach the Commencement sermon for the girls of the Rogers Hall School.

AN ITALIAN CHURCH

Bishop Slattery visited the Church of St. Francis of Assisi, in the parish of Christ Church (the old North Church) in Salem Street on the evening of June 2d. This church ministers to the needs of the Italians in this quarter, and, after the opening service on this occasion had been conducted in the Italian language, the

minister-in-charge, the Rev. G. G. Chiera, presented a class of nine candidates for the rite of Confirmation, which the Bishop administered in English after which he delivered his customary addresses, also in English. Also on the afternoon of Trinity Sunday, Bishop Slattery visited Trinity Church, Boston, for the purpose of confirming a class of candidates for St. Andrew's Silent Mission. A very impressive service took place during which the Bishop confirmed fifteen candidates presented by the Rev. S. Light, who has charge of this Mission. The Bishop himself, of course, conducted the service, and, as he did so, the Missionary interpreted the same in the sign language, being relieved by one of the laity for the interpretation of the Bishop's address.

UNITED THANK OFFERING PRESENTED AT THE CATHEDRAL

At the afternoon meeting held in the Cathedral Crypt on the day of the presentation of the United Thank Offering, the treasurer, Mrs. J. T. Addison, announced that the offering had amounted to the sum of \$11,593.80 and gives us cause for congratulation inasmuch as this was for the six months since the triennial in October 1925, and exceeds any amount yet presented for a similar period.

DIOCESAN BROTHERHOOD OF ST. ANDREW

The diocesan Brotherhood of St. Andrew recently held their annual meeting and elected the following list of officers:

President, Mr. Charles E. Billings; 1st vice-president, the Hon. Frederick W. Dallinger; 2d vice-president, Mr. Morgan H. Stafford; secretary, Frank A. Mowatt; treasurer, Mr. George L. Benedict; chaplain, the Rev. Frederick A. Reeve. The executive committee consists of all the above named officers, Dr. Calvin G. Page, and Messrs. Charles H. Evans, George L. Dunham, Howard I. Wry, Roy E. Spencer, F. Tracy Hubbard, Percy Armstrong, Carrol C. Miller, and Allic F. Pasteur.

REGINALD H. H. BULTEEL

Vast Throng Attends Memorial Day Outdoor Service at Washington

Miss Mellon's Wedding—Cathedral Schools Hold Annual Commencement

The Living Church News Bureau
Washington, June 4, 1926

A SMALL CITY—FROM 10,000 TO 12,000 persons—was present at the great religious and patriotic service at the outdoor amphitheater of Washington Cathedral on Memorial Day, May 30th. The full Army Band played the music, and the massed choirs of the city, that had been preceded in procession by their crosses, sang the familiar hymns. Twenty or thirty clergymen were in the line of procession, that was closed by Dean Bratenahl, the Most Rev. Axel Fryxall, D.D., Archbishop of the Swedish Church in America, who was vested in a typically Swedish cope and a purple biretta, and the Bishop of Washington. The procession included Major General Grote Hutchinson, U. S. A., retired, the grand marshal of the occasion, the speaker of the day, Senator Bingham, of Connecticut, and other notables.

Senator Bingham's purpose was to arouse present day Americans to a greater realization of their political and social duties, and so to be more worthy of the heroes of other days who were being

called to mind at that time. The need of today was not more laws, he said, but more religion, more good will, and regard for others. He decried the desire for paternalism in government and the supine disregard of the duties of citizenship.

Bishop Freeman said that the country most needed to rededicate itself to the principles for which the heroic dead had given themselves, and particularly to the faith that had characterized the founders of the nation and all those who had taken a prominent and an upbuilding part in it. "I believe," he said, "that the tremendous need of the hour is not only to re-study the past of this country, but to re-discover the living principles and ideals of the makers of America." He pleaded for a return to an active religion and to a substantial spiritual unity therein.

The service was made possible by the use of amplifiers, and the entire service was broadcast by radio.

BRUCE-MELLON

Miss Ailsa Mellon, the daughter of the Secretary of the Treasury, was married to Mr. David K. E. Bruce, son of the Senator from Maryland, in Bethlehem Chapel of Washington Cathedral, Saturday, May 29th, at noon, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, assisted by the Rev. Hugh Birckhead, D.D., rector of Emmanuel Church,

Baltimore, Md., solemnizing the ceremony.

The wedding was witnessed by the President of the United States and Mrs. Coolidge, the Vice President of the United States and Mrs. Dawes, their Royal Highnesses the Crown Prince and the Crown Princess of Sweden, the highest officers of the United States Government, diplomatic representatives from fifty-two foreign nations, and leaders of the social life of the United States, to the capacity of the chapel. No wedding more brilliant nor significant in official and social circles has occurred in Washington for a long time.

The ceremony was followed by a reception in the Pan-American building. Mr. Bruce has recently been appointed vice consul at Rome, where he and Mrs. Bruce will go after a tour of the continent.

SCHOOL COMMENCEMENTS

The two Cathedral schools, the National Cathedral School for Girls and St. Alban's School for Boys, are having their closing exercises.

The Girls' School commencement exercises began Friday, May 28th, and concluded with the presentation, on June 1st, of 44 diplomas by Bishop Freeman, the president of the Board of Trustees, who also preached the baccalaureate sermon Sunday night. On Flag Day, Monday, the flag was presented to the honor student, Miss Mary Fitzhugh, of Memphis, Tenn., in an address by the Hon. Ogden Mills, member of Congress from New York. A notable occasion was the naming as the Thomas Hyde Scholar in English of Miss Cornelia Szechenyi, daughter of the Hungarian Ambassador and the Countess Szechenyi, *née* Gladys Vanderbilt. The commencement address was made by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, whose daughter had held, during her senior year, the highest office in the gift of the student body, the presidency of the student council, and who was very distinguished in scholarship as well. Forty-six members of the school are offering for college at approaching examinations.

A notable occurrence, to which attention was called at this commencement, was the provision of \$25,000 by the alumnae in honor of the twenty-fifth anniversary of the school. This amount was used for the purchase of a piece of ground near the school that was threatened with an apartment house. The building now on it is used as an Alumnae House.

The baccalaureate sermon for the Boys' School is to be delivered by the Rt. Rev. E. J. Bidwell, D.D., formerly Bishop of Ontario, from the Peace Cross, Sunday afternoon, June 6th. The commencement address will be made by Mr. Henry A. Prince, of New York.

The class window this year is to be placed in the school room, and is to be the first of a series based on the legend of St. Joseph of Arimathea, and represents the Antioch Chalice. The flowers and leaves of the Glastonbury Thorn, which stands immediately in front of the school, will be used, conventionalized, in the decorations in the background.

THE BISHOP'S GARDEN

The meeting of All Hallows' Guild of Washington Cathedral, held in the Bishop's Garden, May 27th, brought to the attention of the 250 members present the beautiful box that has recently been planted in this garden. The box was obtained from Ellerslie, an old estate in the Shenandoah Valley of Virginia, where it had been planted from slips in 1815, and,

having been untrimmed for several years, has grown into the most attractive shapes, quite in harmony with the Gothic architecture of the Cathedral. This acquisition adds much to the beauty of the Cathedral grounds, and is in line with the desire of the Guild to have the grounds in attractive shape for the General Convention in 1928.

Other acquisitions announced at this time were a tall tree box, a dwarf box originally from Mt. Vernon, an ivy vine from the old church at Jamestown, Va., and a collection of Woodwardia ferns from Roseburg, Oregon.

The Guild was organized about ten years ago for the purpose of fostering the work connected with landscape gardening in the Cathedral Close. Recently it has given much attention to the Bishop's Garden, which, Bishop Freeman says, "is unique as being the only garden of its kind—a bishop's garden—in the United States."

SPEAKS TO WOMEN'S FEDERATION

Bishop Freeman was the speaker June 1st, before the convention of the General Federation of Women's Clubs that is



MAJOR GENERAL
GROTE HUTCHINSON, U.S.A., Ret.
Marshal of the Washington Memorial Day Exercises

meeting at Atlantic City. In line with the key-note that had been set by a letter from President Coolidge, he emphasized the sacredness of the home, where, he said, character is made. He warned his hearers that the responsibility was on the parents for their children's future behavior, and for whatever unwholesome conditions might exist. "When we direct our criticism at the youth of the time," he said, "we should look more closely, not at the habits of youth, but at those whose habits and ways they emulate. What can you expect of the lads and lassies when wanton evasion of the law becomes a practice within the home?"

In introducing the Bishop, Mrs. John D. Sherman, president of the General Federation, declared that the world needed strong individuals, a chief element of whose character must be godliness.

Bishop Freeman was also a speaker at the Commencement exercises of the United States Naval Academy in Annapolis, on Thursday, June 3d.

NEW CHURCHES

Ground was broken for the construction of a \$100,000 church building for St. Columba's parish, Washington, Tuesday, May 25th, by the rector, the Rev. W. W. Shearer, and by members of various parochial organizations. St. Columba's Church was, for many years, a part of that wonderful missionary parish in North West

Washington, St. Alban's, and has but recently become independent of its mother parish. Growth of population, and indications for the future have induced the parish to go ahead with this construction.

On June 5th ground will be broken for a new church building at Rixey Station, a Virginia suburb of Washington. Admiral and Mrs. P. M. Rixey have given an acre lot in a very choice location and have also made a liberal donation to the building fund. The church is to be built of stone, with a basement for the Sunday school.

The principal address during the ceremonies will be made by the Rt. Rev. H. St. G. Tucker, D.D., the recently elected Bishop Coadjutor of Virginia. The Rev. J. G. Sadtler, rector of McLean Parish, in which the church is to be, and Mr. E. G. Foster, a member of the vestry, will also speak.

MISSIONARY TO MOHAMMEDANS

The Rev. Claud L. Pickens, Jr., who was ordained to the priesthood in Rock Creek Parish Church, by the Bishop of Washington on Trinity Sunday morning, is to go to China this fall as a missionary to the Mohammedans of that country, and will be the first man that the American Church has sent out for this specific purpose.

The Rev. Mr. Pickens is the son-in-law of the Rev. Dr. Zwemer, of Beirut, Syria, who is said to be the world's most noted missionary to Mohammedans, and to know more about them than any save themselves. While Dr. Zwemer is a member of another religious body, his interest and example in this work has gone to his son-in-law; and as the Department of Missions has found it possible to appoint Mr. Pickens to this task, he will undertake it in the fall.

Mr. Pickens is a graduate of the Washington public schools, the University of Michigan, and the Theological Seminary of Virginia.

A VALEDICTORY

The retiring president of the University of Maryland, Dr. A. F. Woods, who is leaving the university for research work for the government, was the special speaker at the service, May 23d, at St. Andrew's Church, College Park, the Church's religious center for the students of the University. At this time Dr. Woods delivered a farewell to the students and spoke along spiritual lines. The address was so excellent, and so many requests were made for copies, that it will be printed and a copy will be given to every member of the student body.

REAR ADMIRAL DAVENPORT

Funeral services for Rear Admiral R. G. Davenport, U. S. N., retired, who died in Washington on May 30th, were conducted at St. John's Church, June 2d, by the Rev. Dr. Robert Johnston, assisted by the Rev. F. Bland Tucker. The interment was in Arlington Cemetery, with full honors. Admiral Davenport was of a family that had lived in Washington for five full generations. He himself was a veteran of the Civil and the Spanish Wars, and was called to the colors for the Great War.

On the same day, Lieut. Commander H. F. Schoenborn, U. S. C. G., was buried in Arlington, the Rev. Henry T. Cooke, rector of All Saints' Church, Washington, conducting the service.

THE Japanese Government gave \$75,000 toward the rebuilding of St. Luke's Hospital, Tokyo.

Students of Province of the Mid-West Meet at University of Chicago

Stress Development of Leaders— Importance of Religious Educa- tion—"The Scarlet Special"

The Living Church News Bureau
Chicago, June 5, 1926

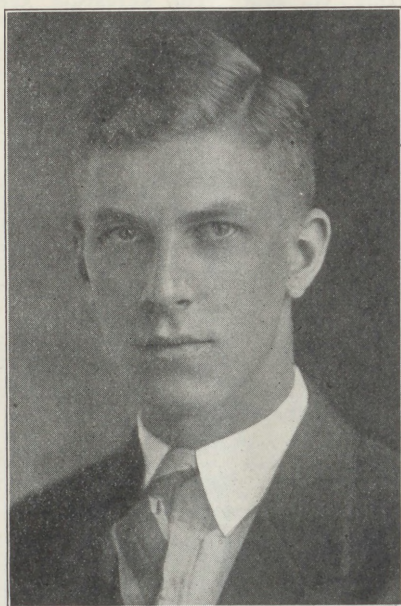
THE STUDENT ASSEMBLY OF THE PROVINCE of the Mid-West for the year 1926 met at the University of Chicago on May 28th, 29th, and 30th. There were thirty-five students and student pastors present, representing ten colleges and universities.

Hospitality was arranged for by the St. Mark's Society and the Rev. C. L. Street, student pastor at the University of Chicago. The meeting opened on Friday evening, with a dinner at the Church of the Redeemer, and an address by the Rev. F. C. F. Randolph, student pastor at Ohio State University, on the history of the National Student Council and of the student work in the Fifth Province. The special speaker for the evening was Mr. Jackson M. Bruce, president of the National Student Council, who told about the organization and purpose of the National Student Council and described the work of the unit at the University of Wisconsin. On Saturday morning the delegates attended a celebration of the Holy Communion at the Church of the Redeemer, which was followed by breakfast. The business meeting for the morning was called to order by Mr. Humphrey Dixon of the University of Chicago, president of the provincial organization for the past year, and reports were made by the different units on the work in the five activities that make up the National Student Council program; worship, religious education, Church extension, service, and meetings. Miss Marguerite Taylor told about the organization of the new unit at Northwestern University, and about a successful series of meetings held on Wednesday noons during the past Lent. The successful deputation work that has been carried on by the Church group at the University of Michigan was described by Mr. Lawrence Dickey. The delegates from the University of Illinois told about the difficulties that they have had during past years owing to insufficient equipment, and spoke enthusiastically about the progress of the new Chapel of St. John the Divine, which is now in course of construction. Clyde Kluckhohn of the University of Wisconsin described the organization of the student group there. The members of the conference were very much impressed with his report of the daily Communion service with an average attendance of from five to eight, with a boy from the Severs' Guild and a girl from the Altar Guild present at every service. Ohio State reported successful series of discussion groups held at their University chapel, the Mission of the Holy Spirit. The students at the University of Chicago reported numerous good meetings during the year, and a Communion service being held by the student pastor every Sunday morning at the Hilton Memorial Chapel.

All the reports showed that the students feel that there is not much need for the Church to provide social meetings for the students. It was agreed that the student groups need not attempt to have a

large number of meetings, but that the meetings that are held should be eminently worth while in character. The importance of the right kind of leadership for discussion groups was stressed. The students want men who know their own minds, and yet who are willing to let the students give free expression to their own questions and problems.

The speaker at luncheon on Saturday was Bishop Griswold. At the afternoon meeting a simple constitution was adopted, and the following officers were elected for next year: Lawrence Dickey, president, and student member from the Fifth Province on the National Student Council; Edith Pillatt, vice-president. It was voted to nominate to the provincial synod Professor Magruder of Ohio State, and the



JACKSON M. BRUCE
President of National Student Council

Rev. Henry H. Lewis of Ann Arbor, Mich., for election as faculty and clerical members of the National Student Council for this province.

The Rev. Dr. John Henry Hopkins addressed the students after dinner, and in the evening the whole conference went to the theater.

The Corporate Communion of the conference was held on Sunday morning at the Church of the Redeemer, and after breakfast the students were taken by automobile to Evanston, where they attended St. Luke's Church. Luncheon was provided after the service by the Craig Club of Northwestern University. The conference closed with an address by the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, who spoke about the coming Bishops' Crusade under the leadership of Bishop Darst, and urged upon the students to lay firm foundations now in their organizations, so that when the time comes they may be able to take an important part in this great movement toward deepening the spiritual life of the Church.

THE IMPORTANCE OF RELIGIOUS EDUCATION

Religious education was portrayed as a method of training more capable Church leaders and developing personalities of young people by Dr. Norman E. Richard-

son, professor of religious education at Northwestern University and chairman of leadership training of the Chicago Council of Religious Education, speaking on June 3rd before the Church school director's association at St. James' Church.

"Religion is a personal matter," said Prof. Richardson, "and religious education is no less personal. It directs the development of personality so that the highest tendencies may find realization.

"The religious education process is concerned primarily with the development of human personality. It makes possible certain distinctive elements which tend toward the highest possible individual development.

"The Church school provides certain favorable life situations in which worship, instruction, service, and recreational experiences of favorable kinds are possible. The Church school organization, through its selection of material and use of special methods, enriches the personality of the pupil, and, in this way, the Church as a whole is strengthened."

The other speaker of the evening was Miss Edna Foley, director of the Visiting Nurses' Association, who gave a social hygiene reading list with instructive comments.

THE EUCHARISTIC CONGRESS

All nuns who come to Chicago for the Eucharistic Congress will have seats reserved for them in a special section of the stadium on the Lake Front where the ceremonies of the Congress on the first three mornings will take place. It is expected that 12,000 nuns will attend the Congress. An immense number of priests, is of course, expected, and each of them is asked to bring his own vestments. Any color other than black may be worn.

The Jesuits will play a prominent part in the Congress. The famous society will be represented by the Rev. Emil Mattern, S. J., American Assistant to the General, and the former head of the Southern Province of the Jesuits in the United States. A party of 210 Jesuit scholastics will represent St. Louis University at the ceremonies. The entire body of young Jesuits will come to Chicago on a special train.

Official statements from the Congress headquarters indicate an expected attendance of one million persons. As a business proposition the Eucharistic Congress represents to Chicago more cash per diem spent than any other meeting ever held here. An estimate of \$15,000,000.00 to be spent within the city in the five days for personal necessities is obtained from the minimum basis of expenditure. Even Chicago has to plan and work hard to do all this business within so short a time.

Cardinal Bonzano, the papal legate, will come to Chicago with other cardinals in a magnificent red train of cars, named The Scarlet Special, for the occasion. He will arrive on June 17th and will be given a splendid welcome.

SUMMER CHURCH SCHOOL

The Church of the Epiphany which, for some years, has had one of the most successful of our Daily Vacation Church Schools, is to open their school at the close of the public school sessions, and will continue it six days in the week for four weeks. The Rev. John F. Plummer, the pastor, will direct the school, assisted by Miss Leake, the parish worker, Mr. Benjamin Burke, student at Nashotah House, and several other volunteers. In addition to classes on religious subjects, there will be hand work, chorus work, and periods of supervised play. Any child of the neighborhood may be enrolled.

H. B. GWYN.

Bishop Garland Says Opening Prayer for Sesquicentennial Celebration

The Church Army in Philadelphia —Dr. Toop Celebrates Anniversary

The Living Church News Bureau
Philadelphia, June 5, 1926

THIS WEEK WAS THE OPENING OF THE Sesquicentennial with great official splendor, and large numbers of people gathered in the stadium for the exercises. The Bishop of the Diocese said the prayers and addresses were made by the Mayor of the city and Secretaries Kellogg and Hoover of the President's Cabinet. A day or two later brought the first distinguished foreign visitors in the persons of the Crown Prince Gustavus Adolphus of Sweden and his wife the Crown Princess Louise Alexandra. In addition to their official visit to the Sesqui-

pathetic, indeed enthusiastic, audience, as they explained the working and the works of the Church Army, and expressed their hope that the Church here might see its way to begin such an organization. After the addresses both these gentlemen were busy for an hour or more answering the questions fired at them by their hearers. On the whole it was a stirring presentation of a remarkably fine piece of work done for human souls which could be reached in no other way. The opinion was unanimous that in our own diocese there was great need and opportunity for just such work. In answer to a question as to the need of the Church Army when the Salvation Army was already doing that sort of work, Capt. Mountford, while speaking warmly of the work of the Salvation Army, put the difference aptly and forcibly. He said, "The Salvation Army

group there will be an early celebration of the Holy Eucharist on its particular day. The morning will be devoted to individual work. At noon there will be a talk in some industrial plant of the neighborhood, in the afternoon a service for the women of the neighborhood, and in the evening there will be a street service followed by the regular service in the central church of that group. On Saturday night the whole body of Crusaders will be at the Galilee Mission, and on Sunday they will be again scattered through the churches in the Kensington section, and one of them will preach in the Eastern State Penitentiary. And the mission will be brought to a close with a great service in St. Luke's, Kensington, at night.

While the Crusaders are here they will make their headquarters at St. Ambrose's Mission, the Rev. F. B. Halsey, priest-in-charge, literally bivouacing in their parish hall in the basement of the Church. We are all looking forward to this experiment and its results with eager interest and deep sympathy.



THE EVERGREEN, COLO., CONFERENCE GROUNDS

centennial they paid a formal visit at Gloria Dei, Old Swedes' Church, in Swanston Street. A group of our own clergy, some Lutheran and Swedish clergy, all headed by the rector of the parish and the Bishop of the Diocese, received the distinguished guests in the school room. After a short inspection of the churchyard they went into the church, where a brief service was conducted by Bishop Garland, and the rector, the Rev. A. Addison Ewing, presented the royal visitors with a memento of their visit and a slight token of the continued appreciation of the service the Swedish Church rendered in the early Colonial days, a very beautiful etching of the old church. The Crown Prince made a gracious and feeling response.

THE CHURCH ARMY

Prebendary Carlile and Captain Mountford of the English Church Army addressed about 175 of the clergy and laity at an informal supper given by the Church Club on May 31st. The lightness with which his eighty years rest on him was proven by the activities of the Prebendary that day. He visited the Galilee Mission, sat through the several hours it took to open the Sesquicentennial officially, and closed the day with a four hour conference with the clergy and laity. He and Captain Mountford had a sym-

leads into the Barracks, whatever that may be, The Church Army leads into the chancel."

We are fortunate in that we are to have a practical demonstration of the working of the Church Army in some of our great industrial centers. A group of ten Crusaders under the leadership of Captain Mountford and Captain Greenway are to spend two weeks in the diocese. On June 16th they will begin at Marcus Hook, where there are large numbers of English mill operatives. On the 17th and 18th they will be at Chester, the largest industrial center of the diocese outside the city of Philadelphia. From the 19th to the 27th inclusive they will be in the Kensington district and on the 28th in Bristol, from where they go on into the Diocese of New Jersey.

Their program in Philadelphia is worth giving as an illustration of their methods. Fourteen parishes in the Kensington district and Frankfort are linked up in the enterprise. On Sunday morning one of the Crusaders will preach in each of these parishes. In the afternoon there will be an outdoor service in one of the neighborhood parks. In the evening there will be a street service near St. Simeon's to gather a congregation for the service in the church later. From Monday to Friday, a day will be given to each of five groups of parishes. In the central church of each

DR. TOOP CELEBRATES ANNIVERSARY

The Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles, has been celebrating the twenty-fifth anniversary of his ordination. It took the form of a joint service of all the chapels with the mother church on the evening of June 6th, at which many of his brethren of the clergy throughout the diocese were present. On Monday evening the parish extended a reception to the rector and Mrs. Toop.

GILBERT PEMBER.

CONFERENCES AT EVERGREEN

EVERGREEN, COLO.—The summer conference programs for 1926 at Evergreen, have just been announced, and are more interesting and attractive than ever. Evergreen is an ideal holiday resort, having a bracing altitude, purest air, little rain, nights always cool enough for blankets, and in the warmest days the cool shade of a dense growth of trees,—spruce, balsam, pine, juniper, and cedar offering not only shade but fragrance. Fine motor-roads radiate in every direction from the little town through noble mountain scenery. A Denver municipal golf-course is in the neighborhood, and other attractions range from fishing, swimming, and hiking, to a well-stocked library.

The conference buildings are many and varied, cottages, dormitories, and larger

houses for general gatherings. The central building, Meeting House, is used for Sunday services during the summer months, when the congregations are too large for the picturesquely rustic little parish church; it contains also a stage with the most up-to-date technical equipment; and is used for lectures, pageants, concerts, and dances. The little Church of the Transfiguration is irresistibly charming; the Holy Eucharist is celebrated there daily, besides daily Morning and Evening Prayer, and the Blessed Sacrament is reserved in its tiny chapel of St. Mark.

The conference schedules are as follows:

- June 12-18: High school boys.
- June 19-25: High school girls.
- July 2-12: Second annual conference of the young people's fellowships of the Province of the Northwest.
- July 19-31: Church Workers' Conference.
- August 2-14: School of the Prophets.
- August 16-20: Clergy Retreat.

Church Workers' Conference

The cost of attending this is \$10 per week, or \$1.75 per day, with a registration fee of \$5.00, to be mailed to the Conference Registrar, Hart House, Evergreen. Delegates should bring warm wraps, stout shoes, sweaters, extra blankets, soap, and towels; besides Bibles, note-books, pencils, etc. Musical instruments, kodaks, etc., are desirable. The mornings will be given to lectures, the afternoons to recreation, and the evenings will be spent in a variety of occupations. The following classes will be held:

- Bible course: Dr. William Pitt McCune, rector of St. Ignatius', New York.
- The Teacher: Miss Mabel L. Cooper, field secretary of the national Department of Religious Education.
- How to Teach the Old Testament: The Rev. B. L. Smith, rector of St. Barnabas', Omaha.
- Social Service: From Main Street to the New Jerusalem: The Rev. C. N. Lathrop, executive secretary, national Department of Social Service.
- The Parish Organized for Service: Mrs. D. D. Tabor.
- Young People's Division: Miss Florence Newbold, extension secretary, National G. F. S.
- How to Tell Stories: Miss Mabel L. Cooper.
- The Prayer Book: Dr. McCune.
- How to Teach the Life of Christ: The Rev. B. L. Smith.
- Problems in Leadership: Miss Newbold.
- Latin America: Deaconess Anna G. Newell, principal, Hooker School, Mexico.
- Reality in Religion: Dean Robert S. Chalmers, St. Matthew's Cathedral, Dallas.
- Personal Religion: First week, the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala. Second week, Bishop Johnson.
- Organist: Canon Douglas.
- Chaplain of the Conference: Bishop Ingley.

One evening Mrs. Harry E. Bellamy, of the national Commission on Church Pageantry, will give a demonstration, assisted by the Stonecrest Summer School, other evenings will be given to campfire singing, story-telling, dancing, stunts, etc.

School of the Prophets

Some special courses for wives of the clergy will be held in connection with this. Registration fee, clergy, \$3.00, women, \$2.00; board and lodging for the entire period, \$20 per person.

- General Topic: The Personal Ministry of the Modern Priest and Pastor.
- Chaplain: Father Hughson, O.H.C.
- The Priest's Interior Life: Father Hughson.
- The Priest and the Cure of Souls: Dr. William Pitt McCune, rector of St. Ignatius', New York.
- The Priest and Human Relationships: The Rev. C. N. Lathrop.
- The Priest and the Church's Mission: The Rev. Charles Clingman.
- The Priest and Personal Evangelism, Preaching, and Preparation of Confirmation Classes: Bishop Johnson and Dean Chalmers.

The Priest and Public Worship: Canon Douglas.
 Courses for women—
 Sex and Sensibility: Dean Chalmers.
 Every Religion for Everyday People: Father Hughson.

WHERE IGOROTS WANT THE CHURCH


MANILA, P. I.—In the mountains of Northern Luzon, in the Philippine Islands, a five-day ride on horseback from Bontoc over the trail brings one to Balbalasan, in the sub-province of Kalinga, where live the Tinguins, the finest of all the Igorot tribes of that region.

The present Governor of the province, who was formerly district superintendent of schools, took some of the Tinguian boys, several years ago, to Bontoc and placed them in our mission school. There they became Christians, and now, fifteen years later, these same boys, Christians, have become the leaders among their people, and their main object in life is to give to others what they themselves have received. One of these boys is supervising teacher of the entire district, several are principals, and one half of all the teachers are members of the Church; and this in a country where all advance centers in the schools and where the teacher is the leader. Their one great desire now is to have a church. They want it so much that they have offered to carry overland, without payment of any kind, the roofing materials that must be shipped from Manila by boat to the nearest possible point, which is Lagangilang. Between the harvesting and planting seasons this year, the men, instead of resting, have worked with a will to clear the ground for the erection of the church building, and have gotten the boards for its construction. They offer to pay certain sums toward the building, which is most gratifying, for it is difficult for these people to get any realization of the appearance or value of money in quantity. They pay almost entirely for their supplies in rice and coffee.

In the midst of their preparations for building the church comes the one big event of this school district, Garden Day, held at different places annually wherever there are playgrounds large enough for the games. This year the twelve schools of the district will come together to Balbalasan, with their teachers and pupils, many of whom are grown men and women. Nature even seems to be lending a helping hand, for the coffee trees are in full bloom, the citrus trees are beginning to flower, and their fragrance, mixed with that of the pines is altogether delightful. Each day is more beautiful than the last.

And to this celebration of Garden Day, to which the whole people are keyed up, an invitation has been extended to Governor John Early and Mrs. Early, and to our Bishop, for whose presence the teachers are most keen and for whose shelter a clearing among the pines has been made and a temporary dormitory erected, and they promise to act as interpreters when necessary and to bring opportunities, between the academic contests, exhibitions, athletics, games, and dances, for the Bishop to get at the people and be one of them. There is great eagerness on the part of all the people to know what the Church wants and plans for them, and such an opportunity is hardly likely to occur again.

SOME MEN are born great, some achieve greatness, and others become vestrymen.—Oregon Trail Churchman.



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Diocesan and District Conventions

ERIE

WARREN, PA.—Personal evangelism as the one way for the Church to meet the present crisis, was stressed by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, in his address to the sixteenth annual convention of the Diocese of Erie which met at Trinity Memorial Church, Warren, May 18 and 19th.

The principal accomplishments of the convention were the approval of the Bishop's acceptance of the full quota of 1926 and 1927, and determination that this amount should be paid, even if it should become necessary to curtail the work within the Diocese. A laymen's Diocesan Committee of the most representative and successful men was created to provide the Bishop with an immediate contact with the vestries and laymen of every congregation.

HARRISBURG

YORK, PA.—Preceded by a very successful conference for the clergy and laity, the twenty-second annual convention of the Diocese of Harrisburg met at St. John's Church, York, the Rev. Paul S. Atkins, rector, on Monday, May 10th. At the pre-convention conference, the principal speakers were Bishop Darlington, the Rev. Frederic E. Seymour, secretary of the Department of Religious Education of the Diocese of Pennsylvania, and the Rev. Archibald M. Judd, executive secretary of the Diocese of Harrisburg.

Bishop Darlington's convention address included a strong plea for law observance and a request "to pray that God may overrule the plans of those who wish war and who would urge our country into armed conflict with any other nation," and "not to be easily prejudiced against those who speak different tongues."

The principal speakers at the convention dinner on Monday night were Mr. George Gordon Battle of New York City, who spoke on The Church's Need for Men, and Men's Need for the Church, the Rev. William H. van Allen, S.T.D., who spoke on Religion for the Twentieth Century American, and Bishop Darlington, who reviewed the past two decades of his work in the diocese.

The standing committee was reelected, the Rev. Paul S. Atkins being chosen to fill the vacancy caused by the death of the late Rev. Rollin A. Sawyer. The Rev. W. T. Sherwood was elected to fill the vacancy on the executive council. Deputies to the provincial synod were the Rev. Messrs. McCoy, Barnes, Asheton-Martin, and Baker.

MICHIGAN

DETROIT, MICH.—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, in his annual charge to the diocese, laid stress on the necessity for missionary activity both by means of personal living, and by use of approved modern methods of religious education.

Officers of the diocese were elected as follows:

STANDING COMMITTEE: President, the Rev. W. D. Maxon; secretary, the Rev. A. S. Gill; the Rev. Messrs. Emil Montanus, and R. W. Woodroffe, Messrs. Dudley W. Smith, and Sidney T. Miller, Prof. George W. Paterson.

DEPUTIES TO PROVINCIAL SYNOD: The Very Rev. Herbert L. Johnson, the Rev. Messrs.

Andrew Gill, C. C. Purton, the Ven. Charles L. Ramsay; Messrs. I. C. Johnson, E. E. Piper, Henry Otis, J. C. Spaulding.

The Episcopal Young People's Association of the diocese, the Woman's Auxiliary, and the House of Church Women met at the same time, the sessions of all organizations being held at St. Paul's Cathedral and Cathedral House.

WEST VIRGINIA

CHARLES TOWN, W. VA.—The Rev. S. Roger Tyler of Huntington was the preacher at the Communion service with which the forty-ninth annual council, meeting jointly at Zion Church and St. Hilda's Hall, Charles Town, May 26th to 28th, was opened. He said that in his twenty years' experience in the ministry, he had found the Church trying many different things and adopting various programs with which to interest the people, but that, using the advice of St. Paul to the Thessalonians to "prove all things; hold fast that which is good" as a standard, three things could be given which grow in value: prayer, devotional scriptural reading, and the Holy Communion.

Thursday evening was devoted to the general subject of Social Service. Dr. Frank H. Nelson of Christ Church, Cincinnati, Ohio, made a most helpful and inspiring address and conducted the round table discussion which followed.

The diocese is considering the advisability and possibility of buying St. Hilda's School for Girls, located at Charles Town, and the last session of the council was devoted to a general discussion of this subject. No definite action has, as yet, been taken.

Elections were as follows

STANDING COMMITTEE: The Rev. Messrs. C. H. Goodwin, A. B. Mitchell, J. L. Oldham, Mr. Forrest A. Brown, Judge Frank Beckwith, Mr. C. A. Miller.

DEPUTIES TO THE PROVINCIAL SYNOD: The Rev. Messrs. C. H. Goodwin, Charles W. Synnor, J. L. Oldham, H. V. O. Lounsbury; Mr. J. R. Strange, Mr. R. L. Boyd, Dr. J. L. Myers, Mr. W. C. Gardner.

ANNUAL MEETING OF OHIO W. A.

TOLEDO, OHIO—The Woman's Auxiliary of the Diocese of Ohio held their annual meeting on May 20th in Toledo. The Holy Communion was celebrated by the Rt. Rev. Wm. Andrew Leonard, D.D., Bishop of the Diocese. Mrs. Eliza J. Backus, president, called the meeting to order for business which included the reports of officers and the taking of pledges for the Corporate Gift, Kuling School, China, and the Contingent Fund.

Miss Hallie Williams of St. Agnes' School, Kyoto, who was the speaker of the day, told many interesting things about the school, mentioning in particular the dormitory which was erected by the Diocese in memory of Mrs. H. P. Knapp, their late president.

The gold, silver, and jewelry offering for St. Margaret's School, Tokyo, was explained by Mrs. Grasselli of Cleveland, who urged all present to give liberally.

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor, also addressed the delegates.

A beautiful pageant, in which the women of the Toledo parishes participated, was presented the preceding evening.

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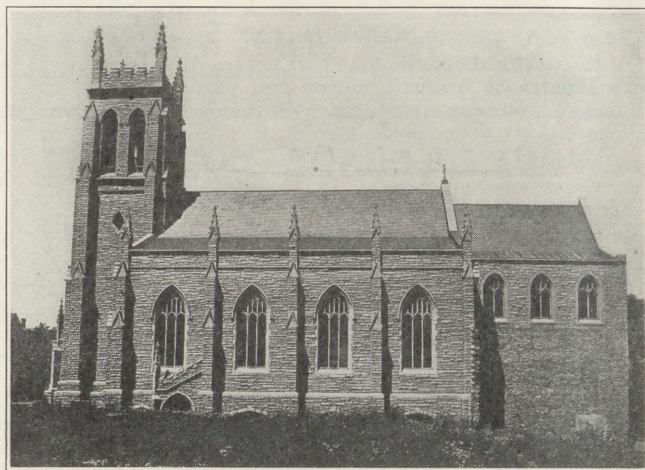
ALL RECORDS BROKEN

[By Telegraph]

New York—The national treasurer's monthly statement to June 1st says the Church has broken all records for payments. Forty-four dioceses have paid their proportion of the budget to date. Total payments are within \$70,000 of the amount due. Payments for May were \$148,500 in excess of monthly budget quotas. The Church is financially ahead of last year by nearly \$284,000, and has stopped paying the interest on loans.

BANGOR CHURCH TO BE CONSECRATED

BANGOR, MAINE—The beautiful gothic stone church, a reproduction of the original wooden structure built by Upjohn in 1839 and destroyed in the big Bangor fire of 1911, was reopened with a dedicatory



ST. JOHN'S CHURCH
Bangor, Maine

service on February 10, 1918. On May 16, 1926, the last of the \$65,000 cancelled notes was burned. The Bishop of the diocese has appointed Sunday, June 20th, for the service of consecration. The architect was Mr. Hobart W. Upjohn of New York, grandson of Mr. Upjohn who drew the plans for the original church. Among the most costly memorials are the very handsome carved altar, reredos, and pulpit, of wood. The endowment fund of \$40,000 is due to two recent legacies. The Rev. John A. Furrer is rector.

BISHOP GARLAND SUPPORTS LAUSANNE PROTEST

PHILADELPHIA, PA.—The following letter from the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, has been printed in the New York Times:

"Dear Sir:

"My attention has been called to a statement in your issue of June 1st, attributed to the editor of the Churchman, setting his opinion against that of one hundred and ten bishops of the Church and implying that they signed a protest against the Lausanne Treaty without knowledge or consideration.

"I earnestly protest against such an assumption. The bishops who signed this protest represent every bishop of our Church in the United States with about two exceptions, and amongst them are many with whom I have had personal correspondence on the subject of the Lausanne Treaty.

"It is our deliberate judgment that to sign such a treaty would be a disgrace to our country. It is evident to me Mr. Shipley has not studied the case. Against the individual opinion of Mr. Shipley I place the deliberate conviction of one hundred and ten bishops of the Church. Against the opinion of a few who would sacrifice American honor, I appeal in

the name of humanity and justice, to the American people. Against the opinion of a few interested people living in Turkey I appeal to the Senate and Congress to give consideration to the deliberate judgment of every former Ambassador of the United States to Turkey.

"To sign such a treaty would be a reversal of our American policy; a base surrender of American honor. To abandon Armenia after our promises would be treating as a 'scrap of paper' the solemn pledge of the United States.

"Very faithfully yours,
"THOMAS J. GARLAND,
"Bishop of Pennsylvania."

SERIOUS DEVELOPMENTS IN MEXICO

Mexico City, Mexico—Mr. Cruz Gomez, a member of our mission at Tlaljamulco, was murdered in the presence of his wife and four sons, as he was coming from religious instruction on the night of Friday, May 7th. The mission at this place is not under foreign direction, the clergy being the Rev. Efrain Salinas and the Rev. J. Diaz. The murderers were

waiting for Mr. Gomez near his home, and when he and his family were attacked, the baby, whom he was carrying in his arms, was wounded also. On the same night an attempt was made to kill the Rev. J. Diaz and other members of the Church. Members of the little mission generally have been obliged to flee for their lives.

The story of this modern "St. Bartholomew's night" is thus described in a report from a native Church worker in the vicinity:

"The persecution the work of our Church is suffering in Tlaljamulco is due to a mistaken idea the people have and the Roman priest of that village encourages that the government of Mexico is Protestant and that it is trying to change the religion of the people into Protestantism. This idea has become deeply rooted after the recent closing of the convents, churches, seminaries, etc., of the Roman Church. And as they cannot harm the government, they check the work of the 'Protestants' in the way they have done in Tlaljamulco."

Local Churchmen claim to have information that the Roman priest and other fanatics of the vicinity paid money to the assassins to kill Mr. Gomez and to make the attempt to kill others of the Mexican Church. Mr. Salinas states that he will resume services in Tlaljamulco after people have returned to their homes and things seem to be safe.

At last reports definite information had not been received as to what steps were to be taken toward the American clergy in the missionary district. Christ Church Cathedral in Mexico City is still closed. Dean Peacock having been definitely forbidden to officiate, but the "union church" in the same city has not been molested.

The Anglican Theological Review

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nor has its minister, the Rev. Mr. Thomas. Dean Peacock's reprieve was extended by a second period of six days. Archdeacon Watson, whose services for the most part have been in Spanish, will probably be compelled to leave the country.

Further information as to the arrest of Dean Peacock is to the effect that he was arrested by two secret service men on May 7th and taken before the Chief of the Confidential Department of the Secretary of State, when the following charge was preferred against him: "That on the 21st day of April, the Very Rev. H. Dobson Peacock, Dean of Christ Church Cathedral, did, in person, officiate at the wedding of Richard Crump and Miss Elizabeth Steffien, at the hour of nine o'clock: Such officiating being contrary to the Article 130 of the Mexican Constitution of 1917." Several months earlier a memorandum had been presented to the President through the Mexican Foreign Office requesting that English-speaking clergy in Mexico might be permitted to continue ministering among their own people and a favorable reply had been received. It had been supposed, therefore, that no official objection would be raised to the continuance of English services, whether public or private, at Christ Church Cathedral. After the arrest of Dean Peacock the British Minister and the American Ambassador made representation to the government urging that he be released and offering the suggestion "that one minister be permitted to each sect in each colony of foreigners, such minister being himself a foreigner and ministering in the mother tongue of his people." No definite answer to the suggestion had been given at last report.

BISHOP FERRIS ORDAINS SON

ROCHESTER, N. Y.—Mr. Everesley Stewart Ferris, son of the Rt. Rev. David Lincoln Ferris, Bishop Coadjutor of Western New York, was made a deacon in Christ Church, Rochester, on Sunday, June 30th, Trinity Sunday. The church was crowded to capacity with personal friends of Bishop Ferris and his son. The Rev. Lewis G. Morris, D.D. rector of Christ Church, presented the candidate. The Rev. Frank E. Bissell, assistant at Christ Church, read the Litany, and the Rev. Murray Bartlett, D.D., President of Hobart College, read the Epistle. Bishop Ferris preached the sermon. The newly ordained deacon administered the chalice with his father in the Communion service.

Mr. Ferris is a graduate of Hobart College in the class of 1923 with a degree of A. B. and of the General Theological Seminary in this year's class. He will serve his diaconate in study at St. Edmund Hall, Oxford University, England. After the ordination a luncheon was served at the Genesee Valley Club to all the guests of the service who could stay. Many friends of Bishop and Mrs. Ferris from New York, Cleveland, and Geneva were at the service. Mr. Ferris received many gifts among which was a vestment robe case and sets of books.

In his sermon Bishop Ferris said:

"I want first of all to speak of the spirit of the occasion. It represents the greatest privilege and the highest point in my thirty years of ministry. It is a great joy and satisfaction to have a son follow in his father's profession. The laying on of hands in ordination must be by a bishop of the Church to constitute a valid ministry. In our Church today there are 152 bishops living. Out of this number less than ten, so far as I know,

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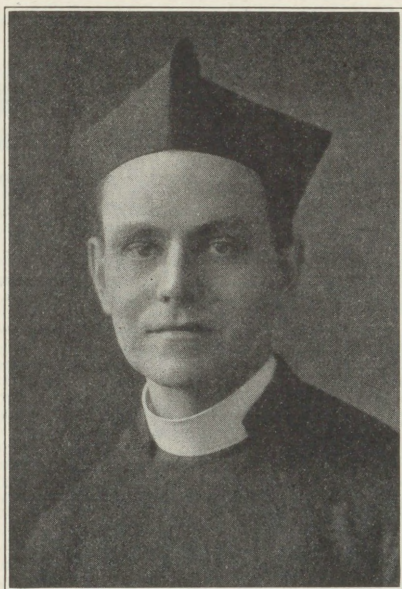
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REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
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have been granted the privilege of ordaining their son."

Bishop Ferris then spoke of the association of having that service in the parish of which he was nine years rector and where his son had grown up. Then speaking to his son he said:

"You are here today for this ordination service not because you first chose the ministry for your life work but because the Master first chose you. That consciousness will, on many occasions in the future, stand you in good stead. There will come times of weariness and a sense of discouragement when you will be tempted to count the cost and wonder whether it is all worth while. But around you will be the everlasting Arms to sustain and strengthen you, the brooding spirit of Him who will not let you go and the abiding presence of the Master."

BLOCK SYSTEM IN CHATTANOOGA SCHOOLS

CHATTANOOGA, TENN.—The Church school of Grace parish, Chattanooga, the Rev. Clarence Parker, rector, realized for its Easter offering \$4.57 per capita, based on the offerings of pupils only. The highest per capita Easter offering heretofore was last year's, ninety cents, or one-fifth that of this year. The offering was related throughout the Lenten period not only to the field of the parish but coincidentally to the other fields, except that of the diocese, which was to be taken up immediately after Easter. Visual aids to interest included a huge dial for each department of the school, metered to show the amount to be reached by each Sunday and the total quota for the department; while the progress of the classes was indicated by a small dial for each class placed above the big dial. The pupil attaining the best all round grade each Sunday was appointed to set the hand for his class, while the two best ones of the previous Sunday were permitted to set the great hand on the master dial. Enthusiasm was tremendous, one class sending the hand around its dial two and two-thirds times, and all exceeding their quotas.

In order to conserve the Lenten interest and project it into the remainder of the year's work, a fresh competitive plan was ready to start in the Diocesan Block, beginning after Easter. One of the faculty prepared a large map of the Diocese of

Tennessee, measuring twelve by three and one-half feet. Beautifully drawn and colored, this map showed all of the active projects—parishes, missions, social centers, hospitals, and schools—of the diocese. Colored index pins identified the nature of the work in each place—and numerous cuts also helped in this way. Each class became the proprietor of a tiny metal airplane. These planes were attached to their positions on the map by means of a strong steel pin. It was announced that an air race over the Diocese of Tennessee would be put on by the school. Each week a course was plotted by the principal, and on the Sunday each plane was able to fly as far as the points won by the class would take it. As the race progressed, the slower planes gradually caught up, until the later Sundays showed all bunched in close rivalry. The sixth grade class which carried off the silver loving cup for best record in the Lenten block may have to relinquish the trophy to a fourth grade class this time. The cup will become the property of the class that holds it longest during the year. Although the principal emphasis was not placed upon the offering in this block, nevertheless the mark attained in this respect is by far the best the school has known until now. At the close of the race the school debated and voted upon the institution to which one half of the offerings for the block should be appropriated.

ROYAL VISITORS AT WILMINGTON CHURCH

WILMINGTON, DEL.—The Swedish Crown Prince and Princess were guests of the Old Swedes' Church, Wilmington, on May 31st, when Bishop Cook acted as host and as guide to them, presenting them in conclusion with a plaque, which, said the Crown Prince, they will carry with them back to Sweden as a memorial of their visit to this historic church.

COLUMBIA BUSINESS SCHOOL HOLDS SERVICE IN TRINITY

NEW YORK—For the first time in its history the Graduate School of Business Administration of New York University held a baccalaureate service on Sunday, June 6th. The service was held in Trinity Church and the Rev. Dr. Caleb R. Stetson, rector, preached the sermon.

Dr. Stetson's sermon included a definition of modern Christianity in which he said that it had not as yet brought peace even to men of good will, to say nothing of peace to the world, and that there was need in Christianity for united fellowship and brotherhood instead of a division with each faction claiming the greatest loyalty.

VIRGINIA SUMMER SCHOOL

ROANOKE, VA.—In order to encourage attendance at the clergy section of the Virginia Summer School of Religious Education, to be held at Sweet Briar College, June 14-26, the Diocese of Southwestern Virginia will pay half of the total expense of any of the clergy (for round trip railway fare and board during the term). Those who contemplate using the bus between Lynchburg and Sweet Briar will please note that the bus terminal at Lynchburg is now on Church Street, between Seventh and Eighth Streets, and not at Ninth and Commerce Streets as was published in the programs.

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CENTENNIAL AT READING, PA.

READING, PA.—Christ Church, Reading, in the Diocese of Bethlehem, the Rev. Frederick K. MacMillan, rector, lately celebrated its one-hundred years of existence with appropriate services. One of the features was a dinner given by the vestry to all the Churchmen of Reading at which time the Bishop Coadjutor made the principal address. Christ Church is the mother of St. Barnabas', St. Mary's, and St. Luke's, all in Reading. Christ Church is favorably known in the large city of Reading as well as throughout the diocese, for the generous responses her people always make to every good cause.

ALTAR LIGHTS FOR MARYLAND PARISHES

PRINCE FREDERICK, Md.—The rector, the Rev. Joseph E. Williams, dedicated on Sunday, May 22d, at St. Paul's Church, Prince Frederick, two seven-branch lights for the altar and two standard lights, as a memorial to the late Judge John Par-ran Briscoe who was, at one time, a vestryman of this parish. The rector also dedicated two Eucharistic lights as a memorial to Philander Adams Bowen and Rachael Morton Bowen, members of this parish some years ago. At 3:30 p.m., of the same day, the rector dedicated two Eucharistic lights at All Saints' Church, Sunderland, as a memorial to the late James Thompson Briscoe. All these memorials were of polished brass and of handsome workmanship.

COMMENCEMENT AT ST. ANDREW'S SCHOOL

ST. ANDREW'S, TENN.—On Wednesday, May 12th, St. Andrew's School closed a very successful year. Bishop Gailor delivered the baccalaureate address. During the course of the past year, twenty-seven boys were confirmed. All the members of the graduating class, which numbered nine, are communicants, six of them having been brought to the Church while at the school. An attractive annual, appropriately entitled *The Mountain Lion*, was published by the class.

BLUE MOUNTAIN CONFERENCE

FREDERICK, Md.—Personal Religion is to be the key-note of the Blue Mountain Conference, the new summer school of the Province of Washington, to be held here in the beautifully situated and sumptuously equipped Hood College buildings, July 19 to 28. Bishop Overs, presiding officer, Father Huntington, chaplain, Dr. George C. Foley of the Philadelphia Divinity School, and Dr. Samuel A. B. Mercer of Toronto, are among the nationally known Churchmen who will bring distinction to the conference.

PORTRAIT OF BISHOP GEORGE H. KINSOLVING

AUSTIN, TEX.—A portrait of the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, is being painted by Mr. Wayman Adams. The project has been promoted by Mr. Richard Corner, a vestryman of All Saints' Chapel, the university parish. The portrait will be the property of the Diocesan Council and the custody will be given to the Women's Guild of All Saints' Chapel. It will hang in Gregg Hall, the center for Church students in the University of Texas.

BISHOP DARST IN ST. LOUIS

St. LOUIS, Mo.—Bishop Darst of East Carolina was a welcome visitor in St. Louis last week, giving two addresses, the first was at the semi-annual "fellowship dinner" of the Church of the Ascension.

The Rev. John S. Bunting, rector, is a member of the national Commission on Evangelism of which Bishop Darst is chairman. The second address was at Christ Church Cathedral, at a supper meeting of clergy and laymen, when Bishop Darst, in an eloquent explanation of the Bishops' Crusade, urged a deeper and more consecrated effort on the part of Church members to make the love of God known to their friends and business associates.

SUMMER SERVICES AT CRAGSMOOR

NEW YORK—The New York Altar Guild announces that the Rev. Thomas Burgess, D.D., of the National Council, is to be the resident priest for the summer services at the Church of the Holy Name at Cragmoor. The beautiful stone church which ministers to the summer colony there became the property of the New York Altar Guild as a bequest from the Rev. Dr. Daniel I. Odell, of the Church of the Annunciation, Philadelphia, who died last winter. Provision has been made for a daily Eucharist, and the Sacrament is perpetually reserved. The guild believes that Cragmoor, which is in the vicinity of Kingston, N. Y., will become increasingly attractive to Churchmen as its privileges become known.


SISTERS' CHAPEL IN THE VIRGIN ISLANDS

ST. THOMAS, V. I.—The Sisters of St. Anne working in the parish of All Saints' St. Thomas, V. I., greatly rejoiced on the eve of Whitsunday when Bishop Colmore blessed the new chapel and altar and ornaments thereof. The convent had become rather overcrowded and it became imperative that added space be provided. The new wing gives a larger and more airy refectory and a beautiful chapel, which has been tastefully decorated by the sisters.

On Whitsunday afternoon there was a service of clothing of a novice. Bishop Colmore gave the address to the candidate, and Fr. Pfeiffer, rector of the parish, and chaplain of the Sisters, admitted Sister Judith, O. S. A., as a novice. Sr. Judith is the second native of the Virgin Islands to enter Religion. There are now five Sisters working in the parish of All Saints'.

CHURCHES REPAIRED IN IOWA

CHARITON, IA.—Since the Rev. William H. Haupt assumed the rectorship of St. Andrew's, Chariton, with adjoining missions, in November, a new roof has been placed on the church at Garden Grove, and a roof will be installed at Albia, while an attempt has also been made to secure funds for the building of a church at Centerville, though thus far without large success. Centerville is the county seat of Appanoose County and a town of eight thousand, and the center of a large population in which the Church has no other work. Mr. Haupt is taking his vacation in Pennsylvania and applying his salary to the repairs on his mission churches.



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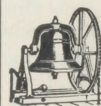
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FIFTIETH ANNIVERSARY OF OHIO PRIEST

COLUMBUS, OHIO—The Rev. Frederic O. Granniss, retired, living in Columbus, will commemorate the fiftieth anniversary of his admission to Holy Orders and the forty-ninth anniversary of his ordination to the priesthood, on St. Barnabas' Day, June 11. The celebration of the Holy Eucharist will take place at the altar of the beautiful church built under Mr. Granniss' leadership for his first parish, the Church of the Good Shepherd, of which he was rector from Sept. 1, 1880, to Dec. 1, 1891, and where he has been supplying Sunday morning services in the church's recent need.

SCHOOLS OF THE PROPHETS

FITCHBURG, MASS.—The Rev. Arthur J. Gammack, secretary of the Commission on Evangelism, asks attention to the Schools of the Prophets to be held in various centers for the development of men for the work of conducting preaching missions. "The preaching mission," he says, "is not the only method of evangelism, nor is it necessarily the most effective; but it is the method most to the fore at the present moment. It is a powerful weapon in the battle for the Lord, and production must be rushed if advantage is to be taken of the opportunity for advance that seems to be upon us."

Attention is drawn to the following Schools of the Prophets:

At Albany, N. Y., June 28th to July 22d. Write to the Rev. Father Hughson, West Park, N. Y.

At Bethlehem, Pa., July 6th to July 16th, Write to the Rt. Rev. Irving P. Johnson, D.D., 605 Insurance Building, Denver, Colo.

At Sewanee, Tenn., in August. Write to the Rev. Mercer P. Logan, Monteagle, Tenn.

At Evergreen, Colo., the first half of August. Write to Miss Elspeth Rattle, 605 Insurance Building, Denver, Colo.

Bishop Darst's work on the Pacific Coast in the interest of Evangelism has been much appreciated. He held helpful conferences and good mass meetings in San Francisco, Fresno, San Jose, Sacramento, Portland, Seattle, Tacoma, Spokane, and then in Minneapolis, Chicago, and St. Louis.

The Commission on Evangelism will hold a meeting in Washington, in connection with the College of Preachers, on June 10th and 11th. Mr. Samuel Thorne, of New York, generously proposes a conference of several days, in August, at his home in the Adirondacks.

NEW HOSPITAL AT LAWRENCEVILLE, VA.

LAWRENCEVILLE, VA.—On Tuesday, May 25th there was dedicated at St. Paul's School Lawrenceville, Va., a new hospital building, and the bronze tablet unveiled on that occasion bears this inscription:

"This Hospital is dedicated to the Glory of God and in loving memory of Louisa Taylor Letcher of Norfolk, Va., Joint President of the Woman's Auxilliary, Diocese of Virginia, 1890-1893. President of the Woman's Auxilliary, Diocese of Southern Virginia, 1893-1920.

"Faithful unto death."

This memorial to his wife is one of many instances of the generosity of Col. John D. Letcher in helping to finance the work of his Church and its institutions.

MORTGAGE PAID AT EVERETT, PA.

EVERETT, PA.—On the afternoon of Whitsunday the Bishop of Harrisburg, with the rector, the organist, and the men and boys of the choir of St. Luke's Church, Altoona, held a service in Christ Church, Everett, in thanksgiving for the gift to the mission of the amount of a mortgage, \$1200, which has been running for thirty-eight years. The donor was Miss Hill. We have only four communicants in Everett, but the service attracted the attention of the entire town and the church was filled to overflowing.

IN MEMORY OF LIEUTENANT DOBSON

BROCKPORT, N. Y.—A service was held on the afternoon of Memorial Day at St. Luke's Church, Brockport, in memory of Rodney Hiram Dobson, Lieutenant U. S. Navy, who was commander of the ill-fated submarine S-51, sunk off Block Island, Sept. 25, 1925. Lieut. Dobson was a member of St. Luke's Church, where his father is the senior warden. The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, delivered the memorial address. Members of a number of patriotic societies attended the church in a body.

EDUCATIONAL CONFERENCE IN SOUTHERN OHIO

DAYTON, OHIO—Church school leaders from all parts of the Diocese of Southern Ohio gathered at Christ Church, Dayton, May 21 and 22, for a leaders' conference in Church school work. Sixty-four persons were present, representing sixty per cent of the Church schools of the diocese. The program, prepared by the executive secretary of the Department of Religious Education of the diocese, the Rev. Maurice Clarke, had as a general motto To lead and How to Lead. Home coöperation, the educational needs and opportunities of the diocese, Church school worship, the teacher problem, and the use of beauty in religious education were the general subjects discussed by experts from many parts of the diocese, while the Rev. John W. Suter, Jr., executive secretary of the Educational Department of the National Council, spoke on The Next Step in Religious Education. Resolutions adopted asked that similar conferences be held annually.

ENLARGED POWERS OF THE PROVINCES

PORTLAND, ORE.—Resolutions adopted at the recent Synod of the Province of the Pacific on the motion of the Committee on Enlarged Powers of Provinces ask that in the event of a vacancy in a missionary bishopric the synod may nominate to the House of Bishops one candidate for such vacancy, the election, however, to continue to be made by the House of Bishops; that if the synod of a province shall desire to take over the administration of any field of missionary or educational work within the province, funds for the purpose, to be raised by the province, shall be credited upon the quotas assigned to the province up to the amount appropriated on the budget adopted by General Convention for the maintenance of such field; and also that the resignation of a bishop be made to the House of Bishops of the province instead of to that of the national Church.

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THIRTIETH ANNIVERSARY

SYRACUSE, N. Y.—The Rev. Henry Swinton Harte, rector of the Church of the Saviour, Syracuse, observed on Trinity Sunday the thirtieth anniversary of his ordination to the priesthood. Fr. Harte was ordained priest in St. Peter's Church, Sherbrooke, P. Q., on Trinity Sunday, 1896. The principal service of the anniversary was a choral Eucharist of thanksgiving, preceded by a solemn procession. Fr. Harte received many beautiful gifts to mark the anniversary, principal among which was a handsome silk chalice veil, beautifully embroidered, a specimen of Seventeenth Century Spanish work.

INDIAN BISHOP TRANSLATED

NAGPUR, INDIA—The Rt. Rev. Alexander Wood, D.D., for seven years Bishop of Chota Nagpur, has been appointed Bishop of Nagpur, to succeed the Rt. Rev. Eyre Chatterton, D.D., who has resigned.

Bishop Wood has ruled his present diocese with conspicuous success. Building on the foundations laid by his predecessor in the see of Chota Nagpur, he has so developed the policy of self-help that the native clergy are no longer dependent for their salary on funds from England. The development of the Blind School in Ranchi and the splendid new schools at Namkum are his principal labors. During his episcopate every branch of the Church's work in his diocese has prospered.

JAMESTOWN WILLIAMSBURG PILGRIMAGE

NORFOLK, VA.—For the fifth consecutive year a pilgrimage will take place to Jamestown and Williamsburg, on Saturday afternoon, June 12th, returning on Sunday afternoon. Leaving Christ Church parish house, Norfolk, at 2:45 on Saturday, the party will arrive at Williamsburg three hours later, and after supper at William and Mary College there will be a service of preparation for Holy Communion. Saturday night will be spent at William and Mary College, where attractive accommodations are offered. A Corporate Communion is appointed for Sunday morning at 7:30, while at eleven there will be Morning Prayer with sermon at Bruton Church, and after an afternoon service at Yorktown the party returns to Norfolk. The pilgrimage is under the auspices of the Norfolk Brotherhood of St. Andrew.

CAMP ROGER, MICHIGAN

GRAND RAPIDS, MICH.—Camp Roger, on Little Bostwick Lake, is the gift of Mr. and Mrs. W. H. Anderson of Grand Rapids for religious and social purposes. First offered several years ago as the result of a presentation of needs by the Very Rev. Francis White, then Dean of the Cathedral, Mr. and Mrs. Anderson have repeatedly enlarged the original gift of land so that now Camp Roger covers 85 acres, including Little Bostwick Lake. They have put up various buildings, including boat house and diving tower, mess hall, or commons, tennis court, etc. An outdoor chapel and altar were erected near the outset of the work, and the chapel is known as the Francis White Chapel. Everything, indeed, has been done by Mr. and Mrs. Anderson and other friends to make Camp Roger one of the most attractive camps in Michigan. The camp was named for a

deceased son of Mr. and Mrs. Anderson in the hope that the principles portrayed during the life of Roger Anderson might be imbibed by many of those who should participate in the pleasures and the work of the camp. Camp Roger is in use the whole year round. During the summer months it is given over to Church agencies who send out happy groups during July and August. From September through June the camp is used on behalf of St. Mark's Choir School, and Mr. Harold Tower, the organist, gives a very large share of his time to Camp Roger.

NEW BUILDINGS FOR HOLLIS, L. I.

HOLLIS, L. I.—A movement is now under way to provide for a handsome stone church for St. Gabriel's, Hollis, costing in the neighborhood of \$150,000, to be erected on the corner of Woodhull Avenue and Hiawatha Avenue where the present rectory stands. At a campaign dinner held on a May evening the matter was presented by the rector, the Rev. Clifford W. French, by Archdeacon Duffield, and by Mr. Walter R. Morse, head master of St. Paul's School, Garden City, at which time it was announced that cash and pledges on hand amounted to something in excess of \$31,600. Many additional pledges were made at that meeting, so that the sum on hand was increased to \$41,618. The oldest parishioner of the church, Mr. William Nagle, pledged contributions on behalf of himself, of seven children, nineteen grandchildren, and one great-grandchild.

The present church building was erected in 1891, when Hollis was a small village, and is wholly inadequate for the demands made upon it by the present congregation. The parish hall was built in 1905 and has since been enlarged, but must also be wholly supplanted by a new and modern building. The parish was incorporated in 1921, when the present rector, the Rev. Clifford W. French, was in charge. Mr. French studied for the ministry under the direction of the present Bishop of Washington, to whom he was private secretary for some three years. He was graduated at the General Theological Seminary in 1911.

TO COMPLETE INDIAN CATHEDRAL

ALLAHABAD, INDIA—An appeal for funds for the completion of All Saints' Cathedral, Allahabad, has been issued by the Rt. Rev. George Herbert Westcott, D.D., Bishop of Lucknow. About 1,000,000 rupees (\$30,000) has been collected in India, but about \$40,000 more is required to complete the nave and west front. It is important that this money be collected by autumn, as a firm of contractors has made a favorable rate during that time.

The foundation stone of the Cathedral was laid in 1871, and the structure has been gradually building since that date. The building still needs the completion of three bays of the nave and the addition of the western towers and porch. The Cathedral contains a magnificent altar of marble and alabaster, exquisitely carved and inlaid with mosaic work. The central panel represents the Crucifixion, with figures of the Virgin Mary and St. John standing at the base of the Cross. Other figures shown are St. Matthew, St. Mark, St. Luke, and the two Marys.

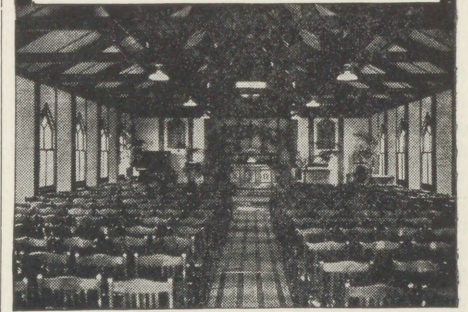
The treasurer of the fund is the Bishop of Lucknow, Bishop's Lodge, Allahabad, India.

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MEMORIAL TO CAPT. HALPERIN

NEW YORK—Governors Island was the scene Sunday afternoon, June 6th, of ceremonies in memory of Captain Arthur Frederick Halpin, for nearly twenty years organist of the Chapel of St. Cornelius the Centurion, a part of Trinity Parish, located at the military post. A beautiful bronze tablet was dedicated and an address made by the Rev. Dr. Caleb R. Stetson, rector of Trinity Parish. The service was attended by many prominent in army life and by many old choir boys of Trinity Church and the chapel choir on the Island.

Captain Halpin was the son of a Chaplain General of London, who was also Chaplain to the Duke of Cumberland. He died last November, and had seen considerable active service in the United States Army.

BERKELEY COMMENCEMENT

MIDDLETOWN, CONN.—The seventieth commencement of Berkeley Divinity School was held on June 1st and 2d. On the afternoon of the first day the graduation exercises took place in St. Luke's Chapel. The principal address was made by the Rev. George L. Richardson, D.D., Eight men received the certificate of graduation of the school. The degree of Doctor of Divinity was conferred upon the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, and upon the Rev. Fleming James, Ph.D., professor in the school. Later in the afternoon the alumni service was celebrated with sermon by the Rev. Charles E. Tuke of the class of 1905. The annual Berkeley dinner was given that evening.

The Holy Communion was celebrated next morning, and after breakfast the alumni were called together for their annual meeting. The Rev. E. M. Jeffreys, D.D., was elected president of the Alumni Association. Alumni trustees were elected as follows: The Very Rev. Samuel R. Colladay, D.D., and the Rt. Rev. David L. Ferris, D.D. The commencement was brought to a close with the service of ordination in Holy Trinity Church, at which six men were ordered deacons.

COLUMBIA HONORS THREE CHURCHMEN

NEW YORK—President Butler of Columbia University on June 1st awarded honorary degrees to Bishop Murray, Bishop Stires, and Miles Farrow, organist of the Cathedral of St. John the Divine. Six others received honorary degrees. The following formulas were used.

JOHN GARDNER MURRAY—Unique in uniting in one life experience, active business occupation with service of the Christian Church as priest and bishop; devoted and kindly in the cure of souls; in recognition of exceptional administrative capacity now chosen to be Presiding Bishop of the Protestant Episcopal Church in the United States, I gladly admit you to the degree of Doctor of Sacred Theology in this university.

ERNEST MILMORE STIRES—A Virginian, trained at the university which Jefferson founded; choosing the service of the Church as life career and gaining new power and distinction year by year, first in Virginia, then in Georgia, in Illinois, and in the City of New York; untiring in service and eloquent in speech, gladly chosen to be Bishop of Long Island in the Protestant Episcopal Church, I gladly admit you to the degree of Doctor of Sacred Theology in this university.

MILES FARROW—Native of South Carolina, graduated from the University of Pennsylvania with the degree of Bachelor of Music in 1901; lifelong student, composer, and teacher of music; organist in succession of the Roman Catholic Cathedral at Baltimore and of old St. Paul's Episcopal Church in the same city; called in 1909 to the Cathedral of St. John the Divine; already honored by two institutions of higher learning for successful and devoted labors in the field of composition and musical instruction, I gladly admit you to the degree of Doctor of Music in this University.

SCHOOL FOR CHURCH WORKERS IN OREGON

COVE, ORE.—A summer school for Church workers will be held June 14th to 24th, at which studies and conferences in religious education and other work of the Church be conducted by a number of experts under the general direction of Bishop Remington and with Dean Powell, of San Francisco, as chairman and Bible teacher.

MEMORIALS AT ST. MARY'S, MEMPHIS

MEMPHIS, TENN.—Two important memorials in connection with St. Mary's School, Memphis, are proposed by the alumnae and were enthusiastically endorsed at a large meeting of the alumnae held recently at the school. One of these is a marble reredos to be placed in St. Mary's Cathedral in memory of Sister Hughetta, founder of the school, in completion of the altar designed by Sister Hughetta herself as a memorial to the Sisters of St. Mary who died during the yellow fever epidemic in Memphis some years ago. The other is a chapel to be built in connection with the new school, as a memorial to Miss Paoli. Committees of the alumnae have been appointed to raise the funds and make provision for both these purposes.

WAWASEE CONFERENCE

LAKE WAWASEE, IND.—The Wawasee Conference of Church Workers extends from June 13th to 19th and is preceded, on the 12th and 13th, by a young people's convention. Of the latter Harold Stephens, of Muncie, Ind., is president, while the larger conference is under the general direction of the executive secretary, the Rev. C. E. Bigler, of Kokomo, with Bishop Gray as chaplain.

SUMMER CONFERENCE AT DALLAS

DALLAS, TEXAS—A summer conference is in session during this week at St. Mary's College, Dallas. Among the faculty are Fr. Hughson, O.H.C.; Prof. Frank Gavin, of the General Theological Seminary; the Rev. Edward S. White, of St. Louis; Dean Chalmers, and Carl Weismann, of Dallas, the latter, the organist at St. Matthew's Cathedral, and a number of other instructors.

CONFIRMATION classes of 54 are not so rare as to be "news," fortunately, but one does not often hear of 54 baptisms at one service, which occurred, if we understand correctly, at Trinity Cathedral, Phoenix, Ariz. Many of the adults were in a class of 43 confirmed the same day by the new Bishop of Arizona, Dr. Mitchell.

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A. B. NICHOLAS, PRIEST

GUTHRIE, OKLA.—The Rev. Albert Burnett Nicholas, retired, died on May 16th, as the result of injuries sustained in an accident the day before, in which he was struck by a slowly moving street car in Guthrie and thrown to the pavement.

Mr. Nicholas was in his eighty-seventh year. He was born in Manchester, England, December 1, 1839. Left an orphan in his infancy, he was reared by his grandfather, a surgeon in the English Navy. In his early childhood the family came to this country and settled in Ohio. Following three years of army service during the Civil War, Mr. Nicholas entered Kenyon College in preparation for the ministry. He was ordained to the diaconate in 1871 and to the priesthood in the following year. The first eighteen years of his ministry were spent in Ohio. Then, after shorter periods of service in Indiana and Missouri, he went to Oklahoma in 1895. He was one of the pioneer builders of the Church in that state under Bishop Brooke and for twenty-two years was rector of Trinity Church, Guthrie, which was the Cathedral parish in the early days of the statehood of Oklahoma. Since his retirement, in 1917, he has continued to live in Guthrie. During this long rectorship Mr. Nicholas won the affection and respect of the people of Guthrie to an extraordinary degree. Of immediate relatives, Mr. Nicholas is survived only by his widow and one granddaughter. Mrs. Nicholas will make her home with her brother, the Rev. Charles M. Sturges, who is also a retired priest resident in Guthrie.

NEWS IN BRIEF

CONNECTICUT—The week of June 1st, marked the thirtieth anniversary of the Rev. J. Frederick Sexton as rector of the Church of St. James the Apostle, New Haven, and also the fortieth anniversary of his ordination. In recognition of these two events his friends and parishioners gave a reception in his honor, and his class at Berkeley Divinity School were his guests. On Sunday Bishop Brewster celebrated the Holy Communion and preached.—The organ of Christ Church Cathedral, Hartford, having seen twenty-five years of service, it has been found necessary to replace it. Accordingly, a contract has been entered into with the Skinner Organ Co., of Boston, for a \$30,000 four manual organ. When completed it will be among the best organs in the state. The old organ will soon be removed, and the work of installing the new instrument will be started. It is to be ready early in September.

NORTHERN INDIANA—The Rev. Louis N. Rocca, rector of Trinity Church, Fort Wayne, was recently elected president of the Fort Wayne Ministerial Association, following a term of office as vice-president. Since he came to Trinity Church, in November, 1923, Mr. Rocca has deeply interested himself in the civic and religious life of the community, taking an active part in the work of the Ministerial Association. The latter represents twenty distinct religious groups in this city of churches, having a membership of forty-nine religious leaders. Much has been done, of late, to break down denominational prejudice and to develop a spirit of Christian brotherhood. It was toward this end that last year Mr. Rocca fostered a series of papers based on the World Conference on Faith and Order Program looking toward Christian Unity.—Ground has been broken and the work begun on the completion of Christ Church, Gary, and the building of the new parish house.

WESTERN NEW YORK—At the recent Commencement at the General Theological Seminary, the degree of Doctor in Sacred Theology

was conferred upon the Rev. Murray Bartlett, D.D., president of Hobart College, Geneva, N. Y., when he made the Commencement address. This degree has only been granted to bishops who have graduated from the seminary and aside from two men who have taken the degree in course and a few members of the faculty of outstanding ability this rule has been rigidly adhered to by the Board of Trustees. Dr. Bartlett is about the first man to be thus honored, because of his work in the field of education in the Philippines where he founded the University of the Philippines, and because of his unusually good work at Hobart College.

REPLACING ENVIRONMENT

IN A CANADIAN town the moving picture theater is loaned for the Sunday service. Conditions in the town, typical of lumber and mining camps, are deplorable as to drinking places, pool rooms, and red light district. The priest working there felt that it would not do to urge the men to come to Sunday night service and then let them go out into such environment. With much effort he has secured a site and is putting up a rough wooden building, about 30 by 45 feet, where the men come to smoke, play games, read, and write, and be free from temptation. Canadian Church people are sending offerings toward the cost of this work. A small section of the building is to be screened off for a sanctuary, and the missionary's living quarters are also to be included in the building.

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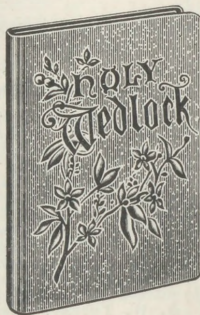
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