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# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JUNE 19, 1926

No. 8

## Professors

EDITORIAL

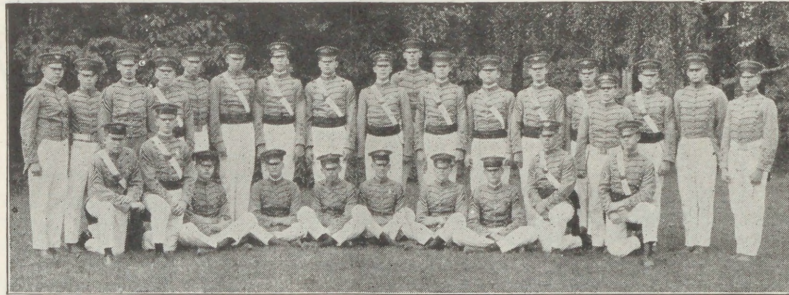
## What Constitutes Proper Pre-Seminary Training?

BY THE REV. BERNARD IDDINGS BELL, D.D.

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## THE LIVING CHURCH

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**  
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How SHALL I bind myself to eternity except by giving myself to Him who is eternal in obedient love? Obedient love! Loving obedience! That is what binds the soul of the less to the soul of the greater everywhere. I give myself to the eternal Christ, and in His eternity I find my own. In His service I am bound to Him, and the shortness of that life, whose limitations in any way shut me out from Him, becomes an inspiration, not a burden to me. Oh, my dear friends, you who with Christian faith have seen a Christian die, tell me, was not this short life then revealed to you in all its beauty? Did you not see completely that no life was too long which Christ had filled with the gift and knowledge of Himself: no life was too short which departed from the earth only to go and be with Him in Heaven forever.—*Phillips Brooks.*



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## EDITORIALS & COMMENTS

### Professors

WE do not know whether the revisers of our calendar have ever considered adding to it a special feast to be called Professor's Day, or whether a Professors' Bay, over against the Athletes' Bay, has been projected for any new cathedral. Commencement days have been coming thick and fast, but everybody knows how little the faculty amounts to in those affairs. A few kind words from the valedictorian, some splendid farewells from highly excited students, and, if the professor is obliged to leave the institution, great demonstrations of loyalty to him as against the administration, come as regular features of commencement; but of course the graduating class is overwhelmingly the center of attraction.

At any rate, there are certain signs that the professor is becoming a little more than previously a thing worth thinking about. Most of us, for considerable periods, have studied under professors; in the last few years, books and articles have been directed to the study of professors themselves. He who has spent years in analyzing chemicals or dissecting animals is himself analyzed and dissected; he who has talked about others professionally is himself talked about unprofessionally; he who has estimated, judged, marked, graded the personal work of hundreds of young folks is himself estimated, judged, marked, and graded. In the older days we had the faculty-songs, which purported to give the student reply to professorial authority; but they were dull, conventional repetitions of well-worn formulae. This generation, we believe, holds elections of the Most Popular Professor, and this must be a matter of great consequence to those who are, or might be, elected.

If real memoirs are included, such as *An American Idyll* and the recent account of Dean Briggs, the amount of subject-matter is very large. But, by some whim or coincidence, a mere browser among the fiction might easily find himself collecting a considerable anthology of modern professor-stories. And the range of difference in ethical treatment would be as great as the range of difference in literary workmanship.

The caricature professor of the older tradition has appeared again, it may well be for the last time, in Harry Leon Wilson's *Professor, How Could You?* It is simply an extravagant farce. The hero is superlatively pedantic in ancient languages and literatures, and almost an idiot in the rough-and-tumble affairs of

proletarian life. Guileless, garrulous, a heaven-sent boon to crooks and all shady characters generally, helpless in the struggle for existence, he is the same old burlesque that we have had in funny papers and on the comic stage for generations. Presumably there was once a type of real professor who had spent a life-time in the study of one special subject and was comparatively indifferent to other matters, who occasionally showed absent-mindedness, forgetfulness, and a lack of practical efficiency; and from such a real basis has grown the entire cartoon type, the paleolithic professor, of whose race only fossil remains are now to be found.

One is almost tempted to sermonize about him. He had something like the more theological virtues of simplicity, single-mindedness, ascetic self-renunciation in all that did not concern his one all-absorbing vocation—holiness of a sort. To enter his own province of the Kingdom of Heaven, he became as a little child, a fool for Christ's sake, as it were.

ALMOST every novel has a professor in it; they are handy pieces of fiction-furniture, at least for the background. But in some the professor is the whole show. There was the book called simply *Professor*, by Stanley Johnson. The evolution of the type had progressed apace by this time, for here the hero is bent on getting the largest possible satisfaction for all his egoistic tendencies; he plays himself up for popularity, reputation, applause, increase of salary, and perquisites, success in love, and his own personal ascendancy throughout. Quite a change from the dear old absurdities that were his predecessors; and not such an agreeable change either. There was something similar in *Grey Towers*, which was meant to expose the seamy side of the doctor's gown, but was so obviously a book with a grievance that we needed not to be told that it did not fairly represent even the ultra-modern professorial character. In the *June Harper's*, again, The Professor Dines Out. And in three dinners, with the president of the university, who looks and talks like a national bank, with the plutocrats who only brag, and with a faculty colleague who talks only about how bad everything is in the university, there is rather a cartoon than a photograph of the real modern professor.

In a quite different class from these was Willa



Cather's *The Professor's House*. Here the real fineness of a mind and character disciplined by hard study, and still more by hard teaching, shines out. Intellectualism has not destroyed his power to love deeply and unselfishly, though it has made him "philosophical" about associates who cannot see the values which he sees. It is a part of his profession that he does nothing in particular, and nothing in particular happens to him, from beginning to end of the book. The one real disciple that he has does things; and almost everybody else does things; but the professor sees things and interprets. Sometimes he rebels inwardly, but a tolerant renunciation of the will to have his own way is the dominant theme.

We all have had plenty of opportunity to read these interpretations of a well-marked caste in our modern American society, and probably most of us have at hand a much larger collection of professor-literature. But it does not yet appear that the books quite represent the typical professor in the typical American university, as we see him outside the books. He is neat and trim, if not dapper; erect, with close-clipped hair and moustache. His utterance is clipped too; for incessant practice in teaching large classes has made him acquire a fashion of short, sharp, crisp speech, with which he answers awkward, fumbling, time-killing questions. There is a brief, clean-cut summary statement always on hand. He talks like the man at the desk marked "Information" in a big railroad-station. One who does not "profess" might pronounce him infallible, for he keeps his statements always well within the range of the known. There is generally an air of wary self-defense, as if he were used to having people try to entangle him in his talk, as if every question were a lawyer's question in cross-examination. Often he seems arrogant, as if he had maintained his superiority in class-teaching so long that he cannot help doing so now—a modern form of donnishness.

Business-like all through, he sets a high value on being up to date in his subject, cognizant of every article, and of course every book, that touches his specialty. In class, he "gets it across" as well as the best salesman. A veteran professor looks like a veteran business-man. The novelists have not gotten hold of this man yet; but he exists, does he not?

THE professors of fiction, one and all, are supposed to rebel against the narrow routine of scholastic drudgery, and either break loose like the farcical pedant of Mr. Wilson's story, or assert themselves like Mr. Johnson's hero, or get over their insurgency by a deep sympathetic insight, like Miss Cather's professor, or console themselves finally, like Professor Boas' professor, with the reflection that "at any rate, . . . they didn't ask me if I were related to the Great Anthropologist." Whether our own type of business-man-of-letters always goes through this rebel period we cannot tell, but should think it highly probable. The call of the wild must reach him. There must be times of ghastly panic at the thought of going on and on indefinitely at the same old line of work, every year less able even to think of doing anything different. Faust will sometimes be almost ready to sell his professorial soul for youth and natural pleasures, or for a bigger and richer relation with life at large.

But self-discipline, and the terribly stringent discipline that students administer to their teachers, generally wins. Academic converse and controversy, even coöperation when each man is on his mettle, must have a like effect. It hardens the muscles. When it is well done, there must be also a gain in mental sympathy and love for the souls in one's cure: we hope such pro-

fessorial love as that in *The Professor's House* is not too rare, not too much restricted to one pupil. Whatever the development, let us not blame the poor professor too much: he is so largely what his students make him.

And whatever temptations he meets, and whatever satisfactions he gains, it must be everything in the world to be able to take one's teaching as a vocation, in the fullest sense of the word. Here is where there is a manifest kinship between the professor and the Church. There is something very Churchly about teaching, and something inherently didactic about the Church. The authority of the professor as one who is expert in his field and has his inner expertness externally witnessed by his representative official position, his degrees, his "chair" from which he may speak *ex cathedra* on occasion and judge finally of the sufficiency of students and assistants, parallels pretty closely the authority of the Church as the Mistress and Guide of Souls, an authority which likewise rests upon the expertness of the saints and the representative official character of the hierarchy. The great saving check upon the professor's authority, that comes from the body of students in all their freedom, corresponds to the democratic check upon the authority of the hierarchy, furnished by the *consensus ecclesiae*.

The teaching profession, no matter how "secular" are the subjects taught, surely should not be a function of "the World," or society organized godlessly, but a most vital function of the Kingdom of God; the professor reaches his true stature as an organ of the Body of Christ. Teachers are clerics, in mediaeval usage; and there is a substantial rightness in that identification. "The Spirit of the Lord filleth the whole world, alleluia: and that which containeth all things hath knowledge of the voice. Alleluia." So the old Pentecost antiphon.

The professor at the height of his true work is somehow the whole Spirit-filled world becoming articulate, finding a voice and speaking, so that the whole sentient universe may hear and have knowledge.

#### ACKNOWLEDGMENTS

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#### ANSWERS TO CORRESPONDENTS

S. B. H.—The omission of the word *holy* from among the notes of the Church in the Nicene Creed dates from the time of the first Prayer Book in English and has never been satisfactorily explained. Since the word has been retained in the Apostles' Creed, it is evident that the term was not intended to be repudiated. Some writers have pointed out that the term is missing in some of the earliest western Latin texts of the councils and have inferred therefore that one of those early texts was used by the reformers as the basis of their translation.

#### THE EYES OF DEATH

Tho' I walk through the Valley and Shadow of Death,  
I have looked deep into the eyes of death,  
And found him truly an Angel of Peace.  
Through the loved but tortured body of the beloved  
He spread his message of tranquility after storm,  
Of rest and relaxation after valiant labor and fight;  
The ceasing of all strife 'tween the friends and enemies of man,  
Pent up in the wondrous earthly habitation of the soul.  
Gently, brightly, glowed the peaceful eyes of death, God's Messenger!  
D. A. B.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THAT the universal instinct of mankind for some sort of ikon, used religiously, is as blameless as natural is suggested by the following, taken from a recent issue of *My Neighbor*, the organ of the Episcopal City Mission of Boston:

"For several years Mrs. David G. Haskins provided warm woolen gloves for sailors at Thanksgiving. The sailors at the Sailors' Haven looked forward to her gloves, and many an old tar blessed her as he covered his horny fists with her gift of love.

"When God called Mrs. Haskins to her reward her daughters gave to the Sailors' Haven \$300, to be known as the Haskins Fund, the interest of this money to be used in purchasing gloves for sailors at Thanksgiving.

"Every Thanksgiving the sailors receiving these gloves are shown Mrs. Haskins' photograph, which is kept under a glass cover where it can always be seen. The sailor is told the story of the gift and shown Mrs. Haskin's photograph as he receives the gloves.

"Last Thanksgiving an old sailor, on receiving his gloves, went down on his knees in front of the photograph and said a prayer for dear Mrs. Haskins.

"His heart was bubbling over with gratitude."

MAURICE BARING sends to the London *Times* these poems, found in a copy-book belonging to the Grand Duchess Olga, daughter of the late Tsar, and murdered, with her family, by the Bolsheviks. A Russian critic, Mr. Hadasevich, commenting on them, says:

"In reading these inexperienced verses, which are truly prayers, written not to order, and hidden, perhaps, from her nearest and dearest, it is impossible not to bow down before the astonishing moral loftiness which they express. This is not 'literature'; but here, in the direct and literal sense, the victim prays for her executioners in the full and clear consciousness of what she is doing."

"BEFORE THE IKON OF OUR LADY.

"Queen of Heaven and earth,  
Solace of the afflicted,  
Hear the prayer of sinners,  
To Thee—our hope and our salvation.

"We are sunk in the slough of passion,  
Lost in the darkness of sin,  
But . . . our country, O upon her  
Look down with Thy all-seeing eye.

"Holy Russia, Thy bright dwelling,  
Has almost perished.  
We call out to Thee, the Interceder.  
We know of no other.

"Abandon not Thy children,  
Hope of the desolate,  
Turn not away  
From our sorrow and our suffering."

"PRAYER.

"Send us, Lord, endurance,  
In the day of darkness and storm,  
To bear the persecution of the people,  
And the pains of our tormentors.

"Give us strength, God of Justice,  
To forgive our brother's trespass,  
And with Thy meekness to bear  
The heavy, the bloody Cross.

"And in the day of tumult,  
When our enemies despoil us,  
Help us, Christ, Our Saviour,  
To bear the shame and the affront,

"Lord of the world, God of the Universe,  
Hear our prayer,  
Give peace to our soul  
In the dreadful, unbearable hour.

"And on the threshold of the grave,  
Breathe on the lips of Thy servants  
The more than mortal strength  
To pray meekly for their enemies."

HERE IS a note from the New York *Times* concerning one of the most common and most absurd falsehoods of our day: that the sons of the clergy are usually either infidel or wicked:

"The perverse tradition of the depravity of ministers' sons is somewhat shattered by the careers of such men as Thomas W. Lamont, who was honored this week by his brother-sons of ministers. Its imputations are wholly discredited by the biographical records.

The tradition no doubt had its origin, aside from the popular belief that 'seldom sons succeed their fathers' praise,' in the fact that defects in the children of ministers, who were expected to incarnate and practice all the virtues which their fathers preached, were magnified, either because the community measured their conduct by other than the normal standards of child behavior or made common gossip of their trespasses to excuse those of their own children. But whatever the origin, the tradition is unfair to ministers' sons as a group. The organization of the Sons of Methodist Ministers must have been prompted by a desire to free their title of this cloud, and especially to relieve their parents of the unfair imputation of not having brought up their children in the way in which they should go.

\* \* \*

"If these sons but knew it—and perhaps they do—they have reason to be grateful as a group for their occupational lineage and their early environment. Last year all persons of whom sketches were included in *Who's Who in America* for 1922-1923 were asked to name the occupation of their fathers, a special place being provided in the questionnaire for children of clergymen. On the basis of the 'full returns' received, it appears that 11.1 per cent of these had a clergyman for a father. Besides, a considerable number reported that the father was a 'farmer and preacher' or 'teacher and preacher,' etc. The Protestant clergymen, including the part-time preachers, in the United States, according to the census of 1870, the time nearest the birth of these sons of ministers reporting in 1922-23, was .04 per cent of all the men. It follows that in proportion to the population 'clergymen fathered fully twenty-eight times the average number of notables'—as notability is reckoned by *Who's Who*. Another way of putting it is that the clergymen of 1870 contributed in proportion to their numbers about 2,400 times as many eminent persons, according to these standards, as did unskilled laborers, thirty-five times as many as did farmers, four times as many as business men, and over twice as many as the average of other professional men."

IT SEEMS a pity to recur so often to Prohibition: one might well think that was *res adjudicata*. But since our newspapers continue to exploit various views of that subject, and foreign papers, filled with assurance of knowing the truth, persist in telling us how we ought to manage that affair, one may be pardoned for adding a little to the sum of discussion.

Here, *e.g.*, is a telling bit from *The Old South Leaflet* of Worcester, Mass.:

"Personal liberty is being abridged. Such is the cry of the wets who are moving heaven and earth to bring back the old saloon. They say they do not want the saloon back, they only want light wines and beer. Where would the stuff be sold? Would it be in a candy shop or a millinery parlor? A saloon by any other name would be the same old joint; changing the name wouldn't change its character. Yes, personal liberty is being assaulted. Our compulsory school law, the laws establishing a quarantine about a house where there is smallpox, the traffic laws, the laws against carrying weapons, all these and countless others to which we yield ready obedience, interfere with our personal liberty. The Bolshevik and the Anarchist say, 'If you don't like the law don't obey it, break it, make them repeal it.' It is time that this very elementary lesson in human government be learned; that public welfare is above personal rights. The wet gang also says that we shouldn't have a law until public sentiment demands it. If God himself had waited for public sentiment the Ten Commandments would not be written yet. Let us not be fooled, the saloon gangs never obeyed the law in the old days, they are not obeying the law now and they wouldn't keep the law if the bars were lifted to allow any sort of booze to be sold."

Dr. Alfred Worcester, one of the most famous physicians of Massachusetts, says in a recent statement that no one who is at all familiar with the problems of poverty would advocate any modification, in the interest of nullification, of the 18th Amendment or of the Volstead act, since the visible benefit has been so vast; and adds that even the frequent violations of law do not begin to counteract that.

THIS NEW quatrain by an English rhymester, is not bad, surely:

"DEAN INGE

"Hark the Herald angels sing  
Timidly, because Dean Inge  
Has arrived and seems to be  
Bored with immortality."

Unhappily, the ignorant will find this dubious counsel as to pronunciation, whatever other demerits it may possess:

"LYTTON STRACHEY

"Here lies Lytton Strachey planning  
Epigrams to silence Manning,  
While the latter rests in *pace*  
Never having heard of Strachey."



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE CHURCH

June 20: *Third Sunday after Trinity*

JESUS AND THE JEWISH CHURCH

READ St. Mark 3:1-12.

THOSE who want Christianity without the Church are wont to appeal to Jesus. Jesus, they maintain, was indifferent to the Church. He sat lightly to the claims and obligations of the Church of His time and country. He was, it is often asserted, in fundamental opposition to it. Yet it was in the synagogues of Galilee that His ministry began. We find Him constantly in the Temple at Jerusalem. Critic of the shallowness, the hypocrisy, and the ineptitude of much of the worship and the Church life which He found about Him, He yet passed no sweeping judgment upon the synagogue or Temple themselves. He apparently accepted them as the normal means to the maintenance and expression of His people's religion, desiring only that they might be infused with new vitality and spirit. It is noteworthy that Jesus' accusers, with all their eagerness to convict Him of disloyalty to Judaism, did not charge Him with neglect of His Church. There is no reason to suppose that Jesus' attitude to the Temple—and the Temple implied much of the system that maintained it—was at any time different from the attitude He maintained to it when He called it His "Father's House."

June 21

JESUS' JEALOUSY FOR THE CHURCH

READ St. Matthew 23:24.

IN all this passage there is no suggestion that the Church has no validity. What is noteworthy is the jealousy for the honor of the Church as represented both by the Law and the Temple, which is being sullied by unreality and insincerity. Had the Church been nothing to Jesus He would, in His fearlessness and sincerity, have condemned the system as a whole rather than its abuse. His attitude is that of one who seeks to purify and not destroy. It is hard to imagine that Jesus would have been "daily in the Temple," or that He would have concentrated opposition upon himself by driving the traffickers from its courts, unless He had had a deep reverence for the institution and that for which it stood.

June 22

THE FAILURE OF THE JEWISH CHURCH

READ St. Matthew 23:25-39.

IT was with reluctance and profound sorrow that Jesus reached the conclusion that the Jewish Church could not be transformed into the effective agent of His new spiritual Gospel. He had turned to it hopefully; He had labored with it faithfully. If, in the end, He said, "Behold your house is left unto you desolate," it was not because that house was without dignity and purpose. It had fallen upon evil days in which men no longer revered its great traditions. The fault lay with the men who had misconceived its purposes, and who had made it a hard, intolerant, spiritually unprogressive institution. It is sometimes assumed that Jesus cut loose from the institutional religion of His day lightly and easily in favor of a concept of religion which implied no institutional expression at all. "He cared much for religion, nothing at all for a Church." In the first place it is questionable whether that distinction would not have been false to the Jew who, like Jesus, was accustomed to the constant association of religion with the social and national life of His people. In the second place the Gospel records show that Jesus only of necessity and with regret abandoned His hope of the Jewish Church.

June 23.

THE APPOINTMENT OF THE TWELVE

READ St. Mark 3:13-30.

EARLY in His ministry Jesus appointed His twelve disciples. It was apparently with the intention of creating within the Jewish Church a definite society dedicated to the preaching of a new message, and exhibiting a new fellowship. In spite of the hope which He entertained that the Jewish Church would be capable of transformation, Jesus had to reckon with the possibility of the rejection both of Himself and of His message. His new society, then, instead of working within the old, as a new leaven, would be the nucleus of another Church. It is to be remembered that in the old prophetic conception of "the remnant" the possibility had been entertained of the spiritual change of the Jewish people from within, by the power of a small group of enlightened individuals, or, failing that, of the transference of the prerogatives of Israel to that group as representing the true and faithful Israel.

June 24: *Nativity of St. John Baptist*

THE CHURCH BUILT UPON THE APOSTLES

READ St. Matthews 16:13-20.

THERE are historical and critical difficulties in regard to this passage into which it is not necessary to go here. The main sense is clear. The rejection of Jesus by the Jewish Church is now practically unmistakable. The Cross is inevitable. Jesus now commits the Church to the care of the chosen few. It is founded anew upon them. They are the foundation and the pillars of it. The Church is, then, not merely a community of beliefs or ideals; it is a society of men. It has its expression in a visible organization; it is a fellowship. To it is entrusted the exercise of moral disciplines and spiritual functions. We notice in the Book of the Acts a certain solidarity among the bewildered believers in the days following the Resurrection. They have the consciousness of being a Church. Fellowship with the apostles is a vital matter. Men look upon them as being actually the center and foundation of a new order, and the apostles regard themselves as those definitely charged with the power and authority of leadership. All this seems to imply just such a definite commission of the apostles as the Gospel records Jesus as making. The evidence is in favor of the fact that Jesus contemplated the Church, and provided for it.

June 25.

THE CHURCH AND THE WORLD

READ St. Mark 13:9-14.

JESUS is here speaking of the fate of those entrusted with the Church's mission. We notice the fact that the Gospel implies a definite mission. It involves a propaganda definite and concerted, and it is not to stop short of the evangelization of the whole world. Here is no suggestion of the fruition and accidental dissemination of a few carelessly scattered seeds. The Gospel is not left to chance communication. Such a concept of mission involves organization to effect it; it necessitates a body of men who are knit together by a common purpose, and striving toward a common goal. If we admit that Jesus was indifferent to the Church, we must admit that He was extraordinarily indifferent to the ultimate fate of the truth for which He lived and died. The definite mission of Jesus ends with His earthly life. There is not even provision that the memory of it shall be kept alive. The Gospel is felt to survive as it may among the chances and changes of the world.

(Concluded on page 264)



# What Constitutes Proper Pre-Seminary Training?

By the Rev. Bernard Iddings Bell, D.D.

President of St. Stephen's College

IT is quite common for those who direct any stage of education to blame vigorously those who direct the stage next below. Thus the colleges say scornful things about the lack of proper training in the secondary schools; the secondary school directors ask what they can accomplish when the grammar schools do so badly the work under their proper charge; and so on. Possibly the real fault in education lies in the nursery. I have even heard some biologists maintain that prenatal and eugenic evils explain most difficulties in education. Be that as it may with training below the college years, it is certain that one of our chief emphases in higher education, at present, is upon the necessity of the college preparing men properly for the professional school. Sometimes the colleges think that these professional schools are altogether too exacting; but it seems fairly well agreed nowadays that a college course should give not merely a general culture—whatever that is—but also lay a basis upon which later professional work may be erected. Most of our more reputable professional schools are post-graduate. One may not enter them until he has obtained a bachelor's degree. This is true of medical schools and law schools. It is beginning to be true of schools of business administration, of education, even of engineering. By each of these schools a fairly well-defined body of pre-professional subjects and studies is now required to be taken in college.

Theoretically our theological seminaries are supposed to be post-graduate schools. The normal requirement for admission to candidacy for Holy Orders is a bachelor's degree from a reputable college. Substitute requirements are, theoretically, for the equivalent of this normal bachelor's degree. It is true that these are theories not wholly met in practice. Men slip into all of our seminaries to some extent, and into some of them to a large extent, who have had neither the bachelor's degree nor its equivalent. There are, unfortunately, quite a few bishops who encourage men to enter the ministry by intellectual back-doors. Still, the better seminaries are able to require in most cases the preparation contemplated by the Church, the bachelor's degree. Unfortunately, perhaps, in the present chaotic state of American college education the bachelor's degree may mean almost anything, and sometimes nothing in particular, in the way of intellectual training. It would seem to be a necessity eventually for the seminaries to demand, as do other sorts of professional schools, that certain definite information and training shall be acquired in college by those who desire to study theology. As far as can be discovered, no seminary now makes any such requirement—at least no seminary of the Episcopal Church.

The result is that, for lack of proper preliminary training, the seminary devotes vast amounts of precious time to filling in gaps. The medical schools demand that chemistry and physics and biology shall to a considerable degree have been taken in college before the men come up. The basic elementary work in these subjects is not given at all in the medical schools. The seminaries still patiently teach their supposedly post-graduate students the elements of many subjects which are not in themselves theological but without which theology cannot be understood. This seems a waste of time. There is bad correlation between the college and the seminary.

Until the seminaries get ready to demand definite pre-ministerial training, it may be useful for bishops to know, in order to direct their candidates and postulants, what ought to be taken in college by way of preparation for the seminaries; and it is certain that there is many a man now in college, intending to study for Orders later on, who much desires to know what he ought to be studying. Such information does not seem to be available. In June, 1924, at the Conference of Theological Seminaries and Colleges, held at the Garret Biblical Institute, Professor Kirsopp Lake of Harvard made certain

suggestions. Aside from that address there seemed, when I undertook a study of the matter a few months ago, nothing suggestive to be found. To assist our work at St. Stephen's College, I made direct inquiry from our own theological seminaries, through their deans. This paper is designed to put at the disposal of anyone who cares to have it, a digest of the opinions of these specialists as to what a man should study in his undergraduate days best to fit him for his professional and post-graduate study in theology.

BEFORE we summarize their opinions, however, it may be well to notice what were Professor Lake's suggestions. In brief he advocated: thorough work in history, particularly since the time of Christ; the problems of metaphysics as they appeared to the ancient and the mediaeval philosophers; thorough training in modern science, with emphasis upon principles rather than upon laboratory practice. These he regards as absolute essentials. He thinks Greek negligible, and courses in English almost useless. He recommends as helpful psychology and sociology. Most of all the requirement, he thinks, is for brains. Mediocre men are useless, regardless of what their formal training may have been. This is a very brief and certainly not an adequate summary of an admirable paper.

What do our own theological specialists think about the problem? The six leading seminaries were consulted. All of them disagreed with Dr. Lake about the unimportance of English composition and literature. All but one agreed that some knowledge of economics and sociology was necessary, especially as preparation for moral theology. All of them thought very important a knowledge of philosophy and of the general results of modern scientific theory and method. Only one of them esteemed a survey of ancient history at all vital. This seemed strange, in view of the fact that our Lord lived in a time which was the climax of ancient history. All but one stressed the necessity of mediaeval history. Half of them thought that modern European history should be taken. All but two thought Greek highly desirable and useful. One of the others thought it might be of some utility. The sixth definitely thought that, for others than those intending to do linguistic specialization, it was a waste of time. As for other subjects, votes for them were scattering.

In view of the information secured, the following scheme of study has been suggested for such St. Stephen's College men as are doing pre-ministerial work. Whether or not the suggestions may seem wholly wise or admirable to others, they may be found helpful in the planning of such courses elsewhere.

#### SUGGESTED PRE-MINISTERIAL CURRICULUM

The following should be taken some time during the four years at the College:

1. Ancient history, unless offered for entrance; mediaeval history; modern history, with emphasis upon the Nineteenth Century.
2. A year's course in Greek and Latin civilization, as distinct from political history.
3. A general survey course in philosophy; in addition, if possible, a full course in ancient philosophy and also one in medieval or scholastic philosophy.
4. At least a half-course in elementary economics and a half-course in elementary sociology; if possible, also a course in social pathology and one in relation of the Church and Society.
5. One year's laboratory work in biology, to acquaint the student with method and with certain basic biological principles; one year's course in general science, designed to orientate the student's mind toward scientific thought.
6. At least a one year's survey course in English literature,



and as much more as possible of literary study; one year's course in English composition; as much public speaking as the student has time for.

7. At least one year's work in psychology.

8. Either four years of Greek or else none at all.

9. Concentration during the last two years upon any one of the above subjects.

It will greatly assist the writer of this paper if criticisms and suggestions about this important matter may be sent to him by those who may read it.

### REPORT OF COMMITTEE ON PROMOTING PRESTIGE OF RURAL CHURCH WORK

THE five members of this Committee belong, two of them to the Diocese of Albany, one to the Diocese of New York, and two to the Diocese of Newark. A grouping together of the suggestions of all of them is the basis of the following report.

I. The agreement is general that there will be no prestige of rural work without an improvement in the personnel of the workers. The present workers are spoken of as frequently too young and inexperienced, or too old and worn out, too lazy, men who are under episcopal disapproval, or who are, in general, of poor material and so incompetent. The idea should be branded as stupid and false and not creditable to the intelligence and honor of the Church, that anyone will do for rural work. The truth is that that work demands men of the most consecrated manhood, with an instinct for whatever touches humanity, with sanctified common sense and tireless devotion to work, a firm grasp on the ideas of the Church and of the Christian faith and ability to put them into simple speech. Rural work is taxing and the best of men are none too good for it.

II. Then there is general agreement as to the necessity for more adequate financial support. One consultant suggests that this is the dominant element in the problem. The stipend should be comparable to that of men working in cities. At the very least the country clergyman should have a decent livelihood and be able to look forward to the proper education of his children. Otherwise it is impossible to expect him to remain in his rural work. In dioceses where such advances in salary have been made, there has been marked improvement. Better men can be secured if there be better salaries.

Incidentally, the rural worker should be provided with an automobile which should be maintained for him in every detail of its upkeep.

In this connection a suggestion is offered that there are greater possibilities than are often utilized of tying up a parish to a rural worker. One advantage of this is that the distance need not be so great but that parishioners sometimes can visit the field, and also that the rural workers can visit the parish. They can all have a sense of belonging to each other. The worker is encouraged, and the parish is educated. It is the personal touch that makes all the difference.

Tact is necessary, however, in establishing such a relationship. The people in the country do not want to be patronized or made dependent on the friendly interest of the city parish, and the priest and his family should not. In any case, the rural and urban clergy should meet in groups for frequent intercourse, with perhaps occasional pilgrimages to rural points, and city and diocesan institutions.

III. Apparently there is also not a little feeling that rural work does not receive its proper share of interest and oversight from bishops and other Church authorities. If they neglect such work, other clergy and the laity will regard it as a matter of small importance. Necessarily the rural work does not send in large contributions to diocesan and other treasuries. Therefore, bishops and laymen of standing in the money world are in danger of regarding the rural work as negligible. It is felt that there are bishops who count their rural responsibilities as the last to be attended to, and the first to be neglected when there is a pressure of obligations. Necessarily this reacts on the diocese. However, it is but fair to remember the multiplicity of interests that demand a bishop's thought. He may wish to have a rural mind, yet never be able to attain it.

Therefore, it is urged that the office of archdeacon be magnified. An archdeacon should not be one in name only. If he

be rector of a city parish, and is given the title simply that he may be honored, he is of no use at all for archidiaconal work. With occasional exceptions, he is apt to know nothing at all of rural problems, nor has he the time or inclination to study them and make himself competent to solve them. He should be free as a bishop is free from parish responsibilities, and should devote his entire time to the rural field, going, especially on Sundays, to stations in his territory as an official visitant. In a short time, the increased income from the rural stations would more than pay his salary. He would be able to relieve the bishop of much detail work, and, because he is more apt to have a rural mind, he would be more likely to arrive at a correct solution of rural problems than would the bishop, who, necessarily perhaps, may have but little contact with rural conditions.

IV. It is not too much to say that the rural work suffers because of the gross ignorance of bishops, clergy, laity, professors, and students in theological schools and other leaders in the Church. It is true that there is a growing recognition of the place of rural work in our Church, and this ignorance and the neglect that it occasions may reasonably be expected to decrease. Watchfulness is necessary, however.

Specifically, every diocese should be urged to have a definite program of rural work. This should receive its share of attention in the diocesan conventions, and also in occasional special gatherings for the consideration of rural work only. In our seminaries and summer schools, a place should be found for special lectures on rural sociology and economics, in cooperation with the state Departments of Agriculture and Health. Rural workers themselves should be invited to speak occasionally under such circumstances, and when they do so they should be regarded as speaking with the authority of those who have expert knowledge.

In this way it may come about that the Episcopal Church, whose traditions have been of an urban character and whose disregard of rural work and opportunities has been a blot on its history, may receive the education that it needs. Also the Church may be able to perceive the wisdom and justice of giving high honor to those who devote themselves to rural work. Not only should their stipends be increased, and increased steadily as the years go on, in recognition of the increasing value of the worker, but they should be given places on Standing Committees, Boards of Missions, Boards of Examining Chaplains, and the like. In this way the lot of the rural worker, which is necessarily more solitary than that of his urban brother, may be relieved by his having a sense that his dignity and worth are recognized by the Church. Other things being equal, the rural worker is on a level as high as that occupied by any worker in the Church. For the good of both of them, this should be impressed steadily on the Church and on the rural worker. (Signed)

REV. F. WHITNEY HALE  
MR. FRANK H. CRANDALL  
VEN. H. W. FOREMAN  
PROF. H. N. OGDEN  
VEN. G. H. PURDY

MR. F. C. HOOPER  
REV. C. K. GILBERT  
REV. D. M. BROOKMAN  
REV. S. C. FISH  
REV. C. W. TWING  
REV. E. S. FORD

### DAILY BIBLE STUDIES

(Concluded from page 262)

June 26

THE CHURCH AS WITNESS

READ St. Luke 24:36-53.

WE are witnesses." The Apostolic Church seized hold and treasured that phrase. It was the duty of witness which was the explanation of the being as a Church, and which defined its purposes. The members of the Church are constantly alluding to their corporate witness to Jesus Christ, and specifically to the fact of His resurrection. It was for this witness that Matthias was elected to the place of the traitor Judas (Acts 1:21-23). The fellowship of the Apostles is kept unbroken so that that witness may not be impaired. It is often assumed that the New Testament is sufficient for that witness, but it must be remembered that for a time the New Testament was not in existence. It was the product, and by no means the first product, of the Church itself. The living witness of the fellowship preceded the written word.



# A Medieval Nunnery

By E. Sinclair Hertell

SOME of the most amusing data on medieval history have lately come to light with the finding of a large number of bishops' registers in English cathedrals. These registers contained the business letters of the Lord Bishop of the Diocese and much other material relating to the business of running a diocese in the Middle Ages.

In the early days of monasticism we see the monasteries and convents inhabited by only such men and women as actually felt the call of the religious life. These good souls (having a real vocation, as all religious should have) worked very hard, not only with their hands but also with their minds, and they were perpetually busy and, likewise, perpetually happy in their progress toward eternal life. But, in the later Middle Ages, we find the monastic houses filled with persons who looked upon the religious life as a profession rather than as a vocation. To be sure, there were yet to be found many truly spiritual persons who took the vows, but, along with these people came also those who were no more fitted for the monastic life than, let us say, a minstrel of the manor.

This, then, brings us up to the part concerning the entrance to a convent, for, as my title says, I shall dwell on the nuns, rather than on the monks.

Our young lady (let us call her Faith, for the sake of giving her a name to avoid confusion) would probably enter the convent at the age of ten or twelve. If you think that age is too young you need only to recall the fact that, in the Middle Ages, a girl was considered quite "grown up" at fifteen, and many a girl became a professed nun at the age of fourteen.

Faith, then, would be put in a nunnery by her father some fine day. But that would not be all. Her father would have to pay for her entrance and, if the house were rather aristocratic (and who would not prefer his daughter in an aristocratic house?) he would have to pay a sum of two hundred pounds in today's money. And then, he would have to furnish Faith's room with a bed and some other furniture and even pay for her habit. And, on the day that Faith became a nun her father would give a feast for the whole nunnery, with his own friends as guests, and probably a good many friars and monks would like to come (and did, too!), for, you know, the monks were very fond of the feasts that went with a profession. So, all told, it was quite an affair. And not cheap, either.

And now that we have got Faith into the nunnery, what did she do to while away her time? First of all, there were the seven monastic offices which each nun had to say every blessed day. About two in the morning the night office was said. All the nuns got out of bed, at the clanging of the bell, and went down into the dark and cold church choir where they said Matins, followed by Lauds. Then they went back to bed and slept until six o'clock when they got up for good, and said Prime. Terce, Sext, Nones, Vespers, and Compline then came at stated intervals during the day. The last service, Compline, was said at seven in the evening in winter, and at eight in the summer, after which the good nuns would be expected to go straight to bed in the dormitory. We have just cause to think the nuns were glad when bed-time came around, for one Nun's Rule says: "None shall push up against another wilfully, nor spit upon the stairs going up or down, but if they tread it out forthwith!"

From twelve, noon, until five in the afternoon, in the winter, and from one to six in the afternoon in summer, Faith would be busy with manual or brain work in the nunnery. Perhaps it would be embroidery or, as was often the case, she might have some little schoolgirls to teach. This teaching would consist of letters with good manners, and, later on, some singing and reading. Certainly the convent education was not so very extensive, though we have good reason to believe that these little schoolgirls enjoyed themselves very much when in the company of the good nuns.

THE nuns had to preserve a strict silence, excepting during certain stated times. However, as this silence lasted most of the day and all night, Faith had to learn some hundred signs which she could use to convey to another nun what she might desire at the moment. At meals there was silence, and when a nun wished an article of food she would have to signify it by making a sign. How funny these nuns must have looked! For example, if Faith wished some fish she would "wag her hands displaying sidelings in manner of a fish tail," and if she wished some milk with which to wash down her dry bread, she would "draw her little left finger in the manner of milking," while, for mustard, she would "hold her nose in the upper part of the right fist and rub it." And, as I have said before, how amusing this must have been! Evidently those who drew up the Nun's Rule thought as much themselves for they said that "it is never lawful to use them (these signs) without some reason or profitable need, for oftentimes more hurt hath an evil word, and more offence it may be to God."

The nuns, however, were still human and they often gave in, even as we in the world do. Carelessness in saying their offices was, perhaps, their greatest offence. The monks were much worse at this game, but goodness knows the nuns were bad enough! The nuns, like college students of today, "cut" the services, but I fancy they had a habit of "cutting" them more often than our college students do!

Sometimes they were very wicked, as at Exeter in 1330, when the canons giggled and joked to such a degree (during service) that they got into disputes and ended up by dropping hot wax from their candles onto the shaven heads of the singers who were making holy noise in the stalls below! Sometimes the nuns would come in late to Matins in the small hours after midnight. This fault was not in the least unusual in the nunneries, for the nuns would insist on having private drinkings and gossipings after Compline instead of trotting right off to their narrow beds as their holy rule did say. This habit, of course, did not help them to get up at midnight for Matins, and one rule has it: "When they rise for the divine office, let them gently encourage one another, because of the excuses made by those who are drowsy." What a pity they did not have alarm clocks, but then, from the descriptions of some of the nuns, the clocks would probably have gone sailing out the windows into the courts below!

At the nunnery of Stainfield, in 1519, the Bishop made the discovery that often half an hour elapsed between the last stroke of the bell and the beginning of the service; and not only that, but the nuns had a provoking habit of dozing through the service, "partly because they had not enough candles, but chiefly because they went late to bed." However, the most common fault of those days (and indeed, even in our days in rare cases) was to gabble the services as quickly as possible, and that much sooner was the service done and over. They skipped whole sentences, left off the syllables at the beginning and end of words, and, all in all, made a nasty mess of the beautiful plainsong of the Middle Ages. So prevalent was this habit of gabbling that Satan had a special devil (called Tittivillus) whose special duty was to go from nunnery to nunnery, collecting all these dropped syllables and taking them back to hell with him, all tied tightly in a huge bag; a very huge bag, indeed!

And sometimes the nuns displayed their tempers. Of course the prioresses were the most glaring examples of this, for they ruled the houses, and the nuns and novices did not dare display temper for fear of getting roundly scolded for taking such a delightful liberty. Certainly, we do not often hear of such bad tempers as one prioress of the Fifteenth Century who "used to drag the nuns around the choir by their veils in the middle of the service, screaming 'Liar!' and 'Harlot!' at them; or that other Sixteenth Century lady who used to kick them and hit them on the head with her fists and put them in the stocks." The records of the bishops con-



cerning their visitations to nunneries show quite well that many a convent was not always the most peaceful place on the earth.

But, while the nuns had a good time in the convents (or, at least, as good a time as they were clever enough to get away with), the poor bishops bore the blunt of the blows. They were perpetually scolding the nuns. Now for exposing their foreheads by having their veils too high (you see, it was the fashion, then, to expose the forehead, and the nuns did not relish being behind the times) or for having too many wealthy lodgers who wrought havoc in the nunneries by bringing their pet dogs with them, as in the case of "Lady Audley, who boards there, has a great abundance of dogs, insomuch that whenever she comes to church there follow her twelve dogs, who make a great uproar in church, hindering the nuns in their psalmody and the nuns thereby are terrified." But, strange to say, the nuns, too, liked pets, for in 1387 one bishop wrote that, "whereas we have convinced ourselves by clear proofs that some of the nuns of your house bring with them to church birds, rabbits, hounds, and such like frivolous things, whereunto they give more heed than to the offices of the Church, with frequent hindrance to their own psalmody and to that of their fellow nuns and to the grievous peril of their souls, therefore we strictly forbid you . . . to bring to church no hounds, birds, rabbits, or other frivolous things that promote indiscipline . . . and whereas, through their inordinate noise, divine service is often troubled, therefore we strictly enjoin and command you, Lady Abbess, that you remove the dogs altogether, and that you suffer them never henceforth, nor any other such hounds, to abide within the precincts of your nunnery." This advice, however, was no better obeyed than much other advice coming from episcopal lips, for the dogs and "other such hounds" remained at the nunneries, to be shut up only when a visit from the Bishop was expected. Dogs are nothing, though, compared to monkeys, and one archbishop accused an abbess of keeping monkeys and many dogs in her own chambers, and, at the same time, of stinting her nuns in food. We can imagine where the food went! As I have said, the nuns paid little or no attention at all to the bishop, except to feed him well and give his Lordship a jolly time when he came to inspect their house. One Bishop of Lincoln left a copy of a bull on a certain thing he was anxious to have observed, but the nuns, being of another mind on the same subject, "ran after him to the gate when he was riding away and threw the bull at his head, screaming that they would never observe it." Such behavior certainly amuses us. Fancy the Sisters of the Holy Nativity acting in such a style toward the Bishop of Fond du Lac!

And so we shall take leave of our Faith and her companions in the nunneries. We hope she was religious but we dare not hope too much. The best we can do is to laugh at the medieval nuns and be thankful that ours of this age are much better behaved in many, many things.

### SANCTUARY

When Life, by weight of sordidness, is bent  
Too low to raise itself again to loveliness;  
When sorrow seems to be God's cruel caress  
And people voice a thought they have not meant:  
When dull grey clouds of petty discontent  
Obscure the glorious sun of happiness,  
And make of life's unending business  
A pointless, tiring labor we resent—  
To refuge in a greater love we flee,  
And seek a haven from the storm-tossed sea.  
We turn to God in prayer for it is He  
Who, though we know it not in deep despair,  
Points to His Temple of the Soul—to where  
His love would have our world-worn thoughts repair.

DOROTHY DUFF.

I AM nothing without my Saviour. I am all with Him, and would not exchange Him for the whole world. To give up faith in Christ is to give up faith in humanity; to believe in Him is to believe in the redemption and glorification of man; and this faith is the best inspiration to a holy and useful life for the good of our race and the glory of God.—*Dr. Philip Schaff.*

### CHURCH SCHOOLS

FROM THE DIOCESAN CONVENTION ADDRESS OF THE RT. REV. CHARLES E. WOODCOCK, D.D., BISHOP OF KENTUCKY

THE charge has been made that our public schools are godless. Knowing its source, we feel that this is too sweeping a denunciation. The charge may be made that our public schools make no definite and specific provision for religious instruction. This arises not from indifference but because such instruction is inhibited. In many states the reading of the Bible is prohibited by law. We should not fault our teachers when we have tied their hands and sealed their lips. It is not political influence, alone, that has prevented the reading of the Bible and debarred anything like religious instruction in our public schools. Christians themselves are more responsible for this state of affairs; for religious divisions, jealousies, prejudices, and bigotries have deprived our children of this great privilege. It is not denied by those who oppose religious instruction in the public schools that such instruction is desirable. It is prevented because of the lack of agreement and the want of confidence. The same elements that delay Christian unity are the very elements that defeat the attempt to provide for the religious instruction in our public schools.

Professor Weigle, of Yale, has something pertinent to say on this subject. "The practical secularization of the schools is an incidental result of the working out, under sectarian conditions, of two principles fundamental to American life. The first is the principle of religious freedom, which insures the separation of Church and State and guarantees freedom in religious worship. The second is the principle of public education for citizenship in a democracy which lays upon the State itself the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns. The fulfilment of these principles, throughout almost 150 years of our national history, brought about, on the one hand, a constant increase of emphasis on civic, social, and industrial aims in public education, as contrasted with religious aims; and, on the other hand, has put the schools at the mercy of minorities with respect to matters of religious convictions. The result is the present situation, with the public schools almost completely stripped of religious elements." In further explanation of the secularization of our public schools Professor Weigle declares: "The fact is that adherents of all faiths have been far more concerned to see to it that the public schools should not contain any element inconsistent with any of their beliefs and practices, than they have been concerned to conserve in these schools the great fundamental principles of religion and morals upon which they do agree." He also states: "The principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion and atheism. Yet that is precisely what we are in danger of doing in America today."

This is a burning question and many outcropping results may be traced to this fundamental problem. If we are unsuccessful in providing for the religious education of our children in our public schools, then there is laid upon us the imperative duty to provide such a privilege. This is why our own Church schools, catechetical instruction, and home training are of such tremendous importance, and render the highest possible service to our several communities. As a contribution to the moral and spiritual welfare of our generation we have not realized all the possibilities of this wonderful religious agency. No parish is active and growing that underestimates and neglects the education of the young through its Church school. More than half of the communicants come through this source. The Church school is not a rival nor a substitute for the church, but a nursery. If we do not foster the nursery, then there soon will be few to support the Church. It goes without saying, the bigger the Church school, the larger the parish. No one ever has found a dying church with a living, thriving, Church school.

THE RECTOR of a parish of the Church writes to the National Council as follows:

"At our vestry meeting last Tuesday night, chapters in *The Parson's Hand Book* were read and discussed. The unanimous opinion coming from the laymen was voiced by the treasurer, who said: 'Gentlemen, this little book, which I have read and digested, gives us the very plan that we have been more or less unconsciously groping after. There is more solid practical common sense condensed in this little book than I have seen anywhere, and, if its suggestions are conscientiously carried out, it will advance the work of the Church tremendously. Let us follow this plan.'"



# 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.

## PROVINCIAL JOURNALS WANTED

To the Editor of *The Living Church*:

IF it would be possible to secure from anyone any copies of any year whatever of the Journal of the Proceedings of the Synod of the Province of the Mid-West I should greatly appreciate having them for my records and file. Any help along this line that can be given would be gratefully received.

✠ CAMPBELL GRAY,  
Mishawaka, Ind., June 10th. President of the Synod,  
Province of the Mid-West.

## PRAYER BOOK CHANGES

To the Editor of *The Living Church*:

THE FOLLOWING are a few changes and additions which might improve the Book of Common Prayer. A prayer for those travelling by land and another for those travelling by air would increase the scope of our list of prayers. It would be a help to the clergy to have the rubric connected with the Exhortation printed after the prayer for the whole state of Christ's Church militant. They might remember to read it on the three occasions on which they "shall" read it.

What liturgical purpose is served by the words: "And now, as our Saviour Christ hath taught us, let us say," in connection with the second reciting of the Lord's Prayer in the service of Holy Communion? (Rev.) GEORGE E. WHARTON.  
Boonville, Missouri, June 9, 1926.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE REV. C. B. WILMEE's letter in regard to Prayer Book revision (*LIVING CHURCH*, May 15) must have touched a sympathetic chord in the minds of many of your readers, although they may not altogether agree with some of the ideas there expressed. To close the work of revision before it is satisfactorily accomplished would indeed be a pity. To allow obvious errors to stand, which have slipped in through oversight, such as the omission of the rubric providing for a hymn after the Prayer of Consecration, is unthinkable. Taking the report as a whole, the work seems to lack finish, and needs careful correction, if no more, before it can be finally accepted. In your editorial on the subject, you have pointed out a number of examples of unfortunate wording of rubrics, and contradictions and inconsistencies in the text. One such instance which seems to have escaped notice is that of the short absolution. This occurs in three different places; Evensong, Visitation of the Sick, and Communion of the Sick. In each place the wording is slightly different, and there is a variation in the use of capitals. In the absolution of the dying, the reference to "time for repentance," etc., would naturally be omitted, but otherwise the form should be identical in all three places. Many of the changes are from a literary point of view unsatisfactory. It is too bad that the formula introductory to the Lord's Prayer in the Communion service should not be the traditional one. The present formula is taken from the South African Liturgy, and has a slightly sentimental flavor to the ears of some of us. After all, is an exhortation to the congregation just what is wanted? We notice that some churches have already adopted the finer formula from the rite of 1549 in place of it.

The doctored preface for Whitsunday strikes one as most unfortunate. If we are inclined to give way to those who do not believe the account given in the Epistle for the day, let us not mangle the really splendid preface of 1549, but frankly abandon it for something more acceptable to our higher critics. One might suggest as a substitute the rather fine preface in the Roman Missal, which makes no reference to the phenomena of Pentecost. This principle might well be extended to all other instances where texts have been altered. Such changes should be attempted only by a master hand, and where shall one be found? We have in the past been guilty of vandalism in the shameless way that we have treated our hymns, let us not treat the prayers of the Liturgy in like manner.

Some of the new prayers are carelessly and unfortunately

worded, and it would be a pity to include them in our Prayer Book. Such are the prayer "For an Anniversary of One Departed" in Family Prayers, the collect for Easter Monday (which contains no direct reference to the Resurrection), and the collect for Monday in Whitsun Week (which contains too many petitions). The collect for Maundy Thursday strikes one as weak and thoroughly unsatisfactory for such an occasion. If the sonorous collect of St. Thomas Aquinas (composed for the feast of Corpus Christi) must be ruled out for doctrinal reasons (though one wonders why), certainly the realm of devotional literature may be drawn upon for something more satisfactory than this. After all, we might as well face the fact that collect writing is a lost art, and if there is nothing among ancient devotions that will serve, we had best put our modern compositions in an appendix whence they may be easily eliminated as soon as we find something better.

To meet the need of those who desire a rather shorter form of the Communion service for use on week days, one might suggest the restoration of a rubric from the First Prayer Book, permitting the omission of the Creed and Gloria in Excelsis on such days. Perhaps the Comfortable Words might also be included in this provision.

Might one be allowed to say in conclusion that the writer of this letter regards the work of revision as a whole to be so excellent that the Church as a whole ought not to allow it to be spoiled by impatience or haste?

Vancouver, B. C., May 24th. (Rev.) BRUCE REDDISH.

## AN AMERICAN CHURCH ARMY

To the Editor of *The Living Church*:

SO MANY of your readers have shown the keenest interest in the visit and messages of the founder and head of the Church Army, Prebendary Wilson Carlile, that I feel it is due to them and others to make a brief report.

One of the most interesting and important gatherings figuring on the New York schedule, was that of the Church Club, before whose members and others, Dr. Carlile laid the plans for, and possibilities of, the creation of a full-time supplementary lay ministry within the Protestant Episcopal Church of America.

At Philadelphia he met a similar group of keen Episcopalian business men, who evinced the greatest interest in the suggested formation of an American Church Army.

The Presiding Bishop, the Most Rev. John G. Murray, has assured us of the wide field for lay evangelism awaiting us, and added, "We give you the key—enter in."

At Washington, from whence I write, all that we had become aware of in other cities, was again emphasized, *viz.*, that the clergy, for the most part, are already overworked. Their ministry must continue to be directed chiefly to the devout—to those already within the Church.

Who, then, will seek to fulfil the Church's obligation to the backsliders and careless outsiders?

Surely the "more Saint Francis," called for in a recent editorial, must be sought chiefly from amongst the laity. Dr. Carlile has been urged by bishops and clergy and laymen alike to establish Church Army as a permanent feature in this country.

We are convinced that such a work should not be staffed and worked by Englishmen, but by American Episcopalians. How, then, can Church Army in London help? What does Prebendary Carlile offer?

I am authorized by the Chief of the Church Army to say that to any young priests and keen laymen, carefully chosen and duly accredited, by Bishop Freeman and Bishop Rhineland of Washington, D. C., the Executive Board in London offer full and free hospitality for three or four months at our headquarters, and at our training college, for whatever period may be thought long enough to watch Church Army in training and at work in England.

Full facilities would be provided through the Short Missions Department for seeing lay evangelism in action; including Church caravan work in rural parishes; preaching missions in city parishes; seaside missions; wayside witnessing; evangelistic week-ends, etc.



These men upon returning to America, would become the nucleus of the new work in this country.

It may be possible to loan to America for a period of one or two years three or four senior C. A. men, who would assist the others in establishing the work. We have our eyes upon one or two buildings, suitable as training centers.

Inquiries have reached us, asking if Church Army can conduct some evangelistic missions during the coming fall and winter. If sufficient openings for such missions are forthcoming, our Short Missions Department is prepared to send two or three experienced mission preachers, for such campaigns in industrial centers.

For further particulars of this or for the other offer, write Captain W. R. Davey, Short Missions Department, 55 Bryans-ton St., London, England. (Capt.) B. F. MOUNTFORD.

Diocesan House, New York,  
St. Barnabas' Day, 1926.

### S. P. G. WORK IN AMERICA

To the Editor of *The Living Church*:

IN BISHOP BRENT'S sermon, delivered in Westminster Abbey, in connection with the 225th anniversary service of the Society for the Propagation of the Gospel, April 21st, there is this paragraph. "Of course, all traces of the work of the S. P. G. among Negroes and Indians have disappeared." Not exactly so.

It is extremely interesting to note the most remarkable influence, and outcome, of that work, issuing alone from one spot. On September 12, 1742, in the city of Charleston, S. C., in connection with St. Philip's Church, a Negro school was instituted by this same venerable English society. Negro children were instructed "in spelling, the Prayer Book, and how to read the English Bible." This same society furnished the means for the purchase and emancipation of two Negro youths, who were baptized, "Andrew" and "Harry." Eventually, these lads became teachers of the school. The school was discontinued in 1764. However, the seed had been successfully planted; and, one hundred years ago, Charleston, S. C., was the educational and cultural center of Negro life in this entire country. There were more educated colored people, mechanics, and thrifty citizens of color, in that city than elsewhere in the United States. Following the Denmark Vesey and the Nat Turner insurrections, the "black laws" were enacted, and there was somewhat of a general migration of educated free Negroes "to the free states of the North." Such became missionaries, and gave forth the light they had received to the "free colored people of the North." The most notable example of these Negro missionaries was the late Daniel Alexander Payne, who was responsible for the creation, among the Negroes of the North and West of a great educational atmosphere. Bishop Payne, for afterwards he became a Bishop in the A. M. E. Church, actually saved from perishing, and reconstructed, the African Methodist Episcopal Church, and founded the first Negro college in the United States, Wilberforce University, in the state of Ohio.

There are some other results, among the Negroes, of the early work of the S.P.G. Dr. Bacon founded schools in Maryland, among the Negroes, which yielded permanent fruit. In 1804, a parish school was started in connection with St. Thomas' Church, Philadelphia, and through Dr. Bray, representing this society, provision was made for the education of a certain number of Negro boys at the expense of the society.

Baltimore, June 10, 1926. (Rev.) GEORGE F. BRAGG, JR.

AS MARY went back with her Son, realizing out of His own mouth that He was not only her Son but God's; as she settled down with Him to their Nazareth life again, must not one strong question have been upon her heart, "What does God want this Son of His to be? Oh, let me find that out, that I may work with Him." And as you go into the house where you are to train your soul, realizing, through some revelation that has come to it, that it is God's soul as well as yours, one strong and single question must be pressing on you, too, "What does God want this soul of mine to be? Oh, let me find that out that I may work with Him." . . . The Son of Mary was a revelation to the mother in whose care He lived. So a man's soul, his spiritual nature which is entrusted to his care, is a perpetual revelation to him. If you can only know that your soul is God's child, that He is caring for it and training it, then it may become to you the source of deep divine communications. God will speak to you through your own mysterious life. He will show you His wisdom and goodness, not in the heaven above you, but in the soul within you. He will make you His fellow-worker in that which is the most divine work of His of which we have any knowledge, the training and perfecting of a soul."—*Phillips Brooks*.

### CATHOLIC TRAINING FOR CHILDREN

By KATHARINE D. LARRABEE

WALKING through the Ghetto of New York one is thrilled by the numbers of people who throng its streets. Children must be gently pushed aside in order to pursue one's way. This great population moves North and South, East and West, a foreign people with here and there a face that speaks of American parentage. The many funerals are interesting to strangers; a Jewish one passes by with the weird canting of forty odd cantors, or, perhaps an Italian or Ukranian is carried to his final resting place. If a young person, the casket is borne on the shoulders of male friends, while girls in long white veils, and boys bearing huge floral pieces, follow in its wake. Up one street and down another they go past the former haunts of the deceased home, school, church, and settlement club. A brass band heads the procession, and the white casket drawn by snow white horses brings up the rear. Everywhere we see "color"; in the shop windows, in the gaily decorated streets where a fête is being held. It speaks to us of the warm, sentimental nature of our foreign friends.

As we pass on through street after street we find clinics, settlement houses, churches. Hardly one street but bears some testimony to man's desire to help his less fortunate fellow-man. However, on entering a Protestant church the striking contrast of its cold interior to the warm color of the streets, puzzles us; just where is the point of contact? The Roman Catholic Church has taken advantage of this rich opportunity, and her churches are numerous. But we are not Roman Catholics, so with an immense feeling of joy we stumble upon a church of our own faith. A large edifice, flanked on one side by a commercial building towering high; on the other, by a Jewish burlesque theater from whose flaring posters we are glad to turn away our eyes and rest them on the cross of the old church, "a witness to Christ in the Ghetto," as it has often been so lovingly called. But the cross is not His only witness for, standing on the opposite side of the street, in front of a Chinese restaurant, we can see, looking through the glass doors of the vestibule, six tapers softly burning on the high altar, inviting us to enter and be present at the Holy Sacrifice. How dignified and stately the lines of the interior! How beautiful the picture as we look past the long rows of empty pews to the choir stalls where a group of children sing the Mass! The priests and his acolytes move softly; the red light burns in the side chapel, and before the tabernacle, a vase of fresh flowers is placed. Surely here is shown forth the Lord's death until He come again.

After the service we are courteously shown around the building. Like a deserted village it stands! Its dark halls and dingy rooms are dreary enough. We are told that before the foreign invasion of the neighborhood these rooms were in great demand for social activities. To us they speak only as a relic of the days in which sunshine and fresh air were not considered important assets. Downstairs we enter a room flooded with sunshine, its windows filled with blooming plants the flowers of which, we are told later, are placed before the tabernacle. Two love birds greet us with a merry chirp, the fish swim in their bowl, children play happily at various games. In their midst, the priest, clad in cassock, a tiny child upon each knee, is teaching a lad of twelve years the game of chess. Out in the yard, the boys who have served so reverently at the altar are playing as tough a game of baseball as boys can play. All religion and no play would indeed make a dull boy! In the laundry, Johnny, aged three, is being given a hot bath by the church worker. Johnny needs it! Soon he trots out, dressed in blue trunks, to have his cold shower in "Father's" yard.

Just the usual settlement work, you may say. Perhaps—but there is something more, for every day means an opportunity for the Church to enter into the daily lives of her children; every day, in some way, she helps mold their character. When blows are struck or ugly words said, when jealousy or ill feeling creeps into this little flock, before the day ends you may find, up there before the altar, a small figure kneeling. "Let not the sun go down upon your wrath" means what it says to this child.

IF THOU wouldst be carried, carry another.—*Thomas à Kempis*.



# AROUND THE CLOCK

By Evelyn A. Cummins

AT one time, according to Mr. T. P. O'Connor, M.P., in a speech recently made in London, Bernard Shaw was an assistant leader writer on the *Star* at £2.10s. a week. Later on he was made musical critic with an increase of 10s. a week.

SIR Johnston Forbes-Robertson recently told a story of his early days on the stage. He was a sort of second under-study. One night the hero of the play was suddenly taken ill and he was told to act this part and carry on the stabbing. So he rushed on the stage and seized the man he thought was the villain, when to his horror the man hissed, "Don't kill me, you fool. I'm her father."

THE president of the American Association for the Advancement of Atheism has announced that this society is now raising \$100,000 to pay for legal attacks on ecclesiasticism and to spread propaganda for atheism in the colleges of the country. He said that their first move is a suit to remove chaplains from the Houses of Congress and from the army and navy. They are out to "cleanse government of religion."

One wonders what good they think all this will do the country and civilization.

IT is said that one hundred students in a "large university" in this country gave various replies to a list of sixty questions asked by the *New Republic*.

Some of the students wrote in reply to this questionnaire that Bernard Shaw was a celebrated American author who was dead, and that Marconi was a Jewish king, inventor of the airplane, and tinkered with the radio in the Sixteenth Century. Some wrote that Steinmetz was a rich German industrialist now engaged in composing music, and that Michelangelo was a Greek sculptor who died tragically several years ago.

Only two per cent of the students, it was said, had ever heard of Edward Jenner and Alfred Nobel, only four per cent of Confucius, ten per cent of Kant, and thirty per cent of Goethe. Replies on Napoleon were 100 per cent correct, seventy-two per cent on H. G. Wells, and seventy-two per cent on Darwin. Some gave Shaw credit for writing *Paradise Lost* and some thought Bismarck was "some sort of doughnut."

IN *Forty Years of a Sportsman's Life*, Sir Claude Champion de Crespigny, a famous steeple-chase rider, refers to the necessity, not realized by the average onlooker, of a rider who has been thrown lying perfectly still on the field while the horses pass over and around him. This must be a very severe ordeal. It is said that a horse will very seldom jump on a man who is lying still, but that the instant a thrown rider tries to get up the horses seem to be unable to avoid hitting him. Sir Claude speaks of the experience of the Marquis of Queensbury who came down on one occasion while leading a field of thirty-six. He lay still and all the horses passed over him and he was unhurt. He says that he himself once tried to get up after a fall of this sort and was struck on the head and quite badly injured. He remarks that it "requires some patience" to lie still in such circumstances.

THE Rev. H. R. L. Sheppard of St. Martin's-in-the-Field has recently said, "It is infinitely important that we should attempt to cultivate our own gifts and use them at full stretch for the service of humanity, and not strive after the gifts of another which will not naturally become us."

AN appeal is being made in England for money to erect a memorial in Kent to the first Englishman to visit Japan. He was one Will Adams who shipped as pilot of a Dutch vessel and landed at Beppu Bay in 1600. He built two ships for the Emperor of Japan, and later he became the Emperor's in-

structor in mathematics. Adams asked several times for permission to return to England but the Emperor did not wish to lose him. He married a Japanese woman. They are both buried near Yokosuka, where the Emperor gave Adams a grant of land.

A CORRESPONDENT of the *Spectator* tells the following interesting story of animal life:

"Mr. Tucker's interesting article, *The Wolves' Council Rock*, reminds me of a story told me by a friend who died a few years ago. He was travelling with two companions, by canoe, down one of the rivers of the Pacific slope of northern British Columbia. I suppose they had landed to have a meal, and near the river (the Naas, I think) they found the carcass of a deer recently killed by some other animal. Food is never very plentiful in those parts, so they carried it to the water and stowed it in their canoe. As they were leaving they saw a large timber wolf followed by a pack of others go to the spot where the deer had been. The wolf who had made the kill and fetched his pack to share it scratched about to find the body, but soon realized that it had gone. Then he threw up his head with an awful howl and the other wolves fell on him and devoured him."

THE author of *More Uncensored Recollections* tells the following story about Sarah Bernhardt:

"When Sarah was living in the Rue Fortuny she happened to be very hard up. She told her friends of her temporary impecuniosity, and the artful Arthur Meyer said: 'Sell your jewels, my dear.' 'But I have none,' replied Sarah. And it was true, for she never cared for jewels, and so never had any.

"'Never mind,' smiled Arthur. 'All the better, in fact. Leave it to me. There's no jeweller in Paris who won't be pleased to have some of his stock sold at auction as having belonged to you!'

"So very soon Paris was much interested to know that a great sale of jewels, belonging to the famous actress, was about to take place. As a matter of fact, not more than three of the articles sold ever belonged to Sarah; and the greater part of the things she had never even seen, much less worn!"

THIS is another of his stories. The book is altogether quite fascinating.

A certain Marshall Narvaez, a well-known character in France in the last century, was a fiery warrior. He lay dying in Paris. "The priest had just administered Extreme Unction to the dying warrior and then said: 'I trust your Excellency, now on the threshold of Eternity and the partaker of Divine Grace and pardon, has forgiven all his enemies!' 'Enemies?' gasped Narvaez. 'I have none.' 'Thank God for that,' exclaimed the priest. 'That is the true spirit of love.' 'No,' murmured the Marshal in a faint voice, 'I have no enemies. I have killed them all!'"

FOR the first time on February 28th a religious ceremony called the Pardon of the Terre-Neuvas was held at St. Malo in France. This Pardon was held just before the departure of the great fleet of fishing boats for the Newfoundland Banks. A High Mass was held in the Cathedral. Then the Cardinal Archbishop of Rennes read certain quotations from the Bible and also a famous passage from Chateaubriand on evening prayer at sea. A procession was afterward formed which went down to the harbor where the fishing boats lay. The Archbishop boarded a launch and blessed as he passed them, ninety boats. These boats carried about 3,000 men. After the religious ceremonies were concluded numerous festivities were held, as is customary at Pardons.

MAY is a great month for "pardons" in France. On May 9th the Pardon of the Birds took place at Quimperlé. There is a little valley full of song birds near there which is the scene of this Pardon. On May 19th the Pardon of St. Yves took place at Paimpol. Whitsunday, May 23d, and the day after there was a large Pardon at Montcontour, with much dancing. There was a Pardon of Horses on May 27th at St. Eloi, and on the 28th there was a Pardon at St. Herbot. At this particular Pardon offerings to this saint, consisting of hairs from the tails of cattle, are made by those who attend.

Pardons have their origin in the doctrine of Indulgences.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE PEOPLE AND THE BOOK. Edited by Arthur S. Peake. New York: Oxford University Press. \$3.50.

THESE is an excellent introduction by the editor, followed by fifteen essays by members of the English Society for Old Testament Study, one of the essays being also by the editor. It is well to say at the outset that the work is well coördinated, so that we are not perplexed by the extreme miscellaneousness that is apt to characterize such a collection of papers. At the same time each writer was quite free to express his own conclusions, and the few resultant contradictions are what we must expect from independent scholars. It is clear from the list of contributors that the best scholarship of England is represented here.

It is interesting to note the emphasis on the religion of Israel. Seven of the essays are chiefly concerned with the development of Hebrew religion. The modern criticism of the Bible has made it possible to study the religion scientifically, and for the Christian, at all events, the chief interest is in this subject, for his holy religion has roots in that of the sons of Jacob.

The busy student of the Old Testament finds himself bewildered today by the mass of books and articles, so that it is difficult to keep abreast of his subject. This collection of essays will give him a short cut to the substance of the most recent contributions. From such a survey the surprising fact is revealed of the wide divergence of opinion among scholars. A few years ago it seemed that there was pretty general concord, and that there were accepted results of criticism which covered the main field. Now this is all changed. Deuteronomy had been definitely dated at the time of Josiah's reformation; now a considerable number of scholars place it in the post-exilic period, and make it the law book of Nehemiah and Ezra. The book of Ezekiel is no longer regarded as the work of the exiled priest-prophet; only a small part of that book is considered the product of his pen. Josiah was not killed in hopeless battle, but was summoned to the Egyptian king at Megiddo and executed because his majesty wanted Jewish king bound to support his rule in Syria. One wonders whether the great unsettlement may not be due to the chaotic condition produced by the War, and whether many of the extreme speculations will stand the test of time and further investigation.

However that may be, there is still one vital matter about which there is agreement, and that is the principle which must govern all criticism. The chief concern of the modern critic is that all conclusions shall be based on evidence. The difficulty is that sometimes the evidence is so meagre that it invites speculation, and many extreme conclusions appear just where the evidence fails to warrant a verdict beyond reasonable doubt.

L. W. B.

THE PARISH PRIEST. By the Rev. Drs. J. G. H. Barry and S. P. Delany. New York: E. S. Gorham. \$2.50.

A BOOK with a dual authorship always tempts one to analyze the contents, and to endeavor to assign each portion to its proper author. This procedure is somewhat difficult in this case, because of a remarkable unity of style and vocabulary, due perhaps to the long and close association of the distinguished priests who are responsible for the volume. This does not prevent considerable variation in the valuation which we are disposed to put upon its suggestions. Nothing could be better in certain ways than the opening chapters which deal with the personal life of the priest. The writers emphasize—as do many others—the need of sanctity and of sense of vocation, and also—as many fail to do—they show in shrewd and practical fashion how these work out in daily life and parochial administration.

The advice on preaching is equally sensible and valuable. The chapter on the technique of a sermon deserves to be studied and put in practice. Doctrine is to be preached. "It is not dull unless you make it so." A dogmatic manner is to be avoided. "These are dogmatic preachers who have the manner of cramming dogmas down our throat in a raw state—who seem to say: 'This is the Catholic religion, accept it or go to hell.' That may be the alternative, but it is not the best way to put it. The average American likes to be treated as a rational being; possibly he is mistaken about himself, but it is not worth while to raise the issue." A similar pungent humor enlivens the book throughout and sharpens the points made. But we must confess to a distaste for the somewhat contemptuous tone which marks some of the references to women.

Some of the chapters which deal with pastoral work will be found very helpful to inexperienced priests, but some others on this subject, and also the closing section on sacerdotal functions, will not commend themselves so highly to the average reader. This will be in part because they treat with some positiveness matters regarding which there are considerable differences of opinion; in part because the authors seem to have wearied in their work and to have become diffusely argumentative. But we must not expect too much, and we are grateful for experienced advice regarding many of the problems which the priest must strive to solve.

E.

SCIENTIFIC SPIRITUAL HEALING. By William T. Walsh. New York: D. Appleton and Co. \$2.00.

IN spite of its title this is a most valuable and welcome little book. I say "in spite of its title" because it is from the practical rather than the scientific standpoint that it is valuable. It is a curious thing, but practitioners of spiritual healing always seem to think the most important part of their work lies in their scientific and philosophical theories rather than in their practice, whereas from the point of view of the scientist and philosopher the important thing is that by their practice they provide fresh problems for enquiry. What is required of the healer is a clear statement of the manner in which he carries on his work, and it is because in this book the rector of St. Luke's Church, New York, has given such a lucid account of what he is actually doing that his book is so welcome. Without, therefore, committing ourselves to agreement with all his so-called scientific and philosophical teachings, we commend it most highly as a handbook to the practice of spiritual healing. It provides detailed and concrete directions, and should be in the hands of all who believe themselves called to this work and want to know how to set about it.

Three points in Mr. Walsh's exposition are especially welcome. (1) He recognizes the need of coöperation with the trained skill of the professional physician and surgeon; (2) he realizes that to find the New Testament works of healing illuminated by psychological research and paralleled in the application of psychological discovery does not conflict with their religious value as miracles; and (3) he holds that physical recuperation is not the only test of divine blessing, and that God's answer to the prayer of faith may not always take the form of the cure of bodily ills. This book may well find a place on the parish priest's bookshelf by the side of those two valuable little books by Dean Bennett of Chester: *M. Coué and his Gospel of Health*, and *A Soul in the Making*.

H.

HE is a strict but a tender Master, and on the way in which He leads you, are not only crowns and thorns, but light and love, and sympathy and peace, and at the end—Heaven.

—M. R. Vincent.



# 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.

- 20. Third Sunday after Trinity.
- 24. Thursday. Nativity St. John Baptist.
- 27. Fourth Sunday after Trinity.
- 29. Tuesday. St. Peter, Apostle.
- 30. Wednesday.

## CALENDAR OF COMING EVENTS

### SUMMER SCHOOLS AND CONFERENCES

- 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 4. Albany School of the Prophets, St. Agnes' School, Albany, N. Y.
- June 28-July 7th. Summer School of the Province of New England, Concord, N. H.
- June 28-July 9. Hobart College, Geneva, N. Y.
- June 28-July 10. Racine Summer Conference, Racine, Wis.
- 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 FOURTH TRINITY

- St. John's Church, Henry, Ill.
- St. Peter's Church, Brushton, N. Y.
- Trinity Church, South Bend, Ind.
- St. Mary's Church, Nebraska City, Neb.

## APPOINTMENTS ACCEPTED

BATES, Rev. CARROLL M., formerly of Sodus Point and Center, N. Y.; locum tenens of St. James', Perry, Fla., April 11, 1926. New address, Live Oak, Fla. Will enter Holy Cross (West Park, N. Y.) August 1, 1926.

BATTERSHILL, Rev. W. H. G., formerly rector of St. Mary's-by-the-Sea, Pacific Grove, Calif.; rector of St. Philip's Church, Oakland, Calif.

BENTLEY, Rev. JOHN, assistant master of Charlotte Hall School, Charlotte, Md.; to be assistant rector of Bruton Parish, Williamsburg, Va., August 1st.

BROOKINS, Rev. C. FREDERICK, of New York City; to be rector of St. Paul's Church, Key West, Fla., July 1st.

CARTWRIGHT, Rev. FLOYD, formerly rector of St. Luke's Church, Philippsburg, N. J.; to be rector of Hanover and St. Paul's Parishes, Diocese of Virginia. New address, King George, Va.

CROMEY, Rev. EDWARD W.; curate of St. Luke's Church, Yonkers, N. Y.

DAVIS, Rev. REGINALD, rector of Cumberland Parish, Lunenburg, Diocese of Southern Virginia; to be assistant minister of Grace and Holy Trinity Church, Richmond, Va., August 1st.

DAY, Rev. GARDINER, formerly in charge of Church of the Good Shepherd, Boston; to be curate of Trinity Church, Boston.

GARMEY, Rev. CLIFFORD R.; attached to Calvary Church, Pittsburgh, Pa.

GRAY, Rev. D. VINCENT, formerly rector of St. John's Church, Okanogan, Wash.; to be Bishop's vicar of Church of the Good Shepherd, Corvallis, Ore., and student chaplain at Oregon Agricultural College.

GRIFFIN, Rev. ALFRED WILSON, formerly chaplain of Kemper Hall; to be rector of Grace Church, Menomonie, Wis., June 1st. New address, 1008 6th St., The Rectory, Menomonie, Wis.

LATHROP, Rev. CARLETON D., of Mullen, Neb.; to be assistant minister of Church of the Ascension, St. Louis, Mo., July 1st.

LAWSON, Rev. ROBERT; to be in charge of Church of the Good Shepherd, Boston, Mass., September 1st.

LEE, Rev. RICHARD H.; to be minister-in-charge of Emmanuel Church, Kempsville, and Old Donation, Bayside (Lynnhaven Parish), Va., June 15th.

LYFORD, Rev. RICHARD T., formerly curate of St. Paul's Church, Concord, N. H.; to be rector of St. Andrew's Church, Longmeadow, Mass.

McKEAN, Rev. W. R., formerly student at Seabury Divinity School; assistant at Christ Church, Second St., above Market, Philadelphia, Pa.

OPPEDISANO, Rev. VINCENT, assistant at Christ Church, Oyster Bay, L. I.

SCHMALSTEIG, Rev. JOHN WILLIAM; to be curate of Pro-Cathedral of the Nativity, Bethlehem, Pa., June 5th.

SPENCER, Rev. JOHN A., of Anaconda, Mont.; to be rector of Christ Church, Hornell, N. Y., in August.

THOMPSON, Rev. HAROLD H. R., curate at the Church of St. Edward the Martyr, New York; to be rector of Holy Cross Church, Fort Plain, N. Y., and priest-in-charge of Trinity Church, Sharon Springs, N. Y.

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 rector of St. Luke's Church, Somers, N. Y., June 21st. New address, Purdy, N. Y. (Westchester Co.).

WEBSTER, Rev. KIRBY, formerly of Rumford, Maine; to be curate of St. Luke's Cathedral, Portland, Maine.

WHEDON, Rev. H. C., priest-in-charge of St. Andrew's Church, Clearfield, Pa.; to be rector of St. Paul's Church, Oxford, N. Y., July 10th.

WILSON, Rev. C. MERTON; priest-in-charge of All Saints' Mission, Baldwin Harbor, L. I.

## RESIGNATION

DE PRIEST, Rev. ROY E., as assistant minister of Grace and St. Peter's Church, Baltimore, Md. New address, 3280 Warrington Road, Shaker Heights, Cleveland, Ohio.

## NEW ADDRESSES

MOTODA, Rt. Rev. JOSEPH S., Ph.D., D.D., D.C.L., Bishop of Tokyo (Independent Japanese Diocese); 179 Asagaya, Tokyo, Japan.

CHANDLER, Rev. C. H., rector of All Saints' Church, Portland, Ore.; 4206 58th St., S. E., Portland, Ore.

SPALDING, Rev. CHARLES E.; Bustleton Road, Somerton, Philadelphia, Pa.

WELLER, CHARLES K., 402 S. Normal Ave. New address, 404 West Mill Street, Carbondale, Ill.

## SUMMER ADDRESSES

ARMSTRONG, Rev. CHARLES S., 111 40th St., Union City, N. J.

BURBANCK, Rev. GEORGE G., rector of St. Paul's Church, Richmond, Ind.; in charge of St. James' Church, New York City. Address, 865 Madison Ave., New York City.

COLLORON, Rev. CUTHBERT W., of Nashotah, Wis.; Mattapoisett, Mass.

CONKLING, Rev. WALLACE E., rector of St. Luke's Church, Germantown, Philadelphia; care of Brown Shipley, 123 Pall Mall, London, June 15th to September 15th.

DENNEN, Ven. ERNEST J., Archdeacon of Boston; Camp O-At-Ka, East Sebago, Me., June 15th to September 15th.

HARRIMAN, Rev. CHARLES C., of Albany, N. Y.; Diamond Point, Warren Co., N. Y., June 19th to September 4th.

HAUPT, Rev. WILLIAM H., of Chariton, Ia.; 211 South 42d St., Philadelphia, Pa., until September 1st.

PENFOLD, Rev. FREDERICK S., rector of St. Stephen's Church, Providence, R. I.; care of Morgan Harjes Co., 14 Place Vendome, Paris, France, June 20th to September 5th.

WILLIAMS, Rev. THOMAS J.; 26 St. James' Place, Brooklyn, N. Y., June 15th to September 5th.

## DEGREES CONFERRED

HAMPDEN-SIDNEY COLLEGE—Upon the Rev. G. FRELAND PETER, rector of St. James' Church, Richmond, the degree of Doctor of Divinity, on June 9th.

Upon the Rev. CHURCHILL G. CHAMBERLAYNE, Ph.D., Headmaster of St. Christopher's School, Richmond, the degree of Doctor of Laws, on June 9th.

OCCIDENTAL COLLEGE—Doctor of Divinity upon the Rev. CHARLES P. DEEMS, rector of Trinity Church, San Francisco, June 7th.

THEOLOGICAL SEMINARY OF VIRGINIA—Doctor of Divinity upon the Rt. Rev. WILLIAM M. M. THOMAS, Suffragan Bishop of Southern Brazil, and the Rev. CAMERON F. McRAE, of China.

UNIVERSITY OF CHATTANOOGA—Doctor of Divinity, upon the Rev. LAWRENCE WILLIAM FAUCET, of Shanghai, China, and the Rev. OLIVER JAMES HART, rector of St. Paul's Church, Chattanooga, Tenn.

## ORDINATIONS

### DEACONS

ARKANSAS—On June 10th, Bishop Winchester ordained Mr. HENRY SMITH HOPKINSON deacon in St. Mark's Church, Hope. Bishop Saphoré preached the sermon and presented the candidate. Mr. Hopkinson has just completed his course of study at Sewanee, after two years' preparation at the DuBose Training School. The Bishop has placed him in charge of the parish work at Hope for the summer, with the adjacent mission field also under his care.

SOUTHERN VIRGINIA—On Friday, June 4th, in the Chapel of the Theological Seminary, Alexandria, Va., RICHARD H. LEE, was ordained deacon by the Bishop of Southern Virginia. The candidate was presented by his brother, the Rev. J. Keith M. Lee, of Newport News. The sermon was preached by the Bishop Coadjutor of Southern Virginia.

On Friday, June 4th, in the Chapel of the Theological Seminary, Alexandria, Va., WILLIAM ROBERT MOODY was ordained deacon by the Bishop of Southern Virginia.

The candidate was presented by the Rev. F. Bland Tucker, of St. John's Georgetown, D. C.

The sermon was preached by the Bishop Coadjutor of Southern Virginia.

VIRGINIA—On St. Barnabas' Day, 1926, at St. Philip's Church, Richmond, MILLARD F. NEWMAN and ISAAC I. McDONALD were ordained deacons by the Bishop of Virginia. The candidates were presented by the Rev. J. F. Ribble, D.D., rector of St. Andrew's Church, and the ordination sermon was preached by the Rev. Pembroke W. Reed, rector of Christ Church, both of Richmond.

Mr. Newman will become minister-in-charge of the Osgood Memorial Church, in Richmond, and Mr. McDonald will assume charge of Meade Chapel, Alexandria, each one continuing the work in the field in which he has been ministering as lay-reader. Both deacons are graduates of the Bishop Payne Divinity School, Petersburg, Mr. Newman being of the class of 1925, and Mr. McDonald being a graduate of this year.

### DEACONS AND PRIESTS

CALIFORNIA—On the morning of Wednesday in Whitsun week, May 26th, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained Mr. JOHN VARIAN DALY to the diaconate and advanced the Rev. BOYD PARKER to the priesthood. The preacher was the Ven. A. W. Noel Porter, Ph.D., Archdeacon of California.

LONG ISLAND—On Trinity Sunday in the Cathedral of the Incarnation, Garden City, N. Y., the Rt. Rev. Ernest Milmore Stires, D.D., ordained the following men:

To the diaconate: Messrs. EDWARD WARREN CROMEY, presented by the Rev. Duncan M. Genns; and HARRY GODFRIED GREENBURG, presented by the Rev. J. Henry Fitzgerald.

To the priesthood: The Rev. Messrs. CLIFFORD RONALD GARMY, presented by the Rev. J. Henry Fitzgerald; and CLYDE MERTON WILSON, presented by the Rev. Vedder Van Dyke.

The Rev. VINCENT Oppedisano, of Oyster Bay, N. Y., a priest in Roman orders, was received into the priesthood of the Episcopal Church.

The sermon was preached by Bishop Stires.

VIRGINIA—The Bishop of Virginia ordained in the chapel of the Theological Seminary, Alexandria, on June 4th, the following:

Deacons: E. M. PENNELL, R. H. LEE, W. H. LAIRD, H. D. GASSON, C. H. HARRISON, W. R. MOODY, and H. B. PETERS.

Priest: The Rev. W. B. GAITHER.

The Rt. Rev. Arthur C. Thomson, D.D., preached the sermon.



On Wednesday, June 9th, at the Divinity School Chapel, Bishop Thomson, Bishop Coadjutor of Southern Virginia, ordained deacon Messrs. A. A. BIRCH, J. E. ELLIOTT, both of Southern Virginia, and HENRY EDWARDS, of Los Angeles. The ordination sermon was preached by the Rev. E. H. Hamilton, rector of St. Cyprian's Church, Hampton, Va.

WESTERN MASSACHUSETTS—On St. Barnabas' Day, Friday, June 11th, the Rev. WOLCOTT COIT TREAT was advanced to the priesthood in the Church of the Good Shepherd, South Lee, Mass., by the Rt. Rev. Thomas F. Davies, D.D., Bishop of the Diocese.

## PRIESTS

MILWAUKEE—Mr. PAUL L. CLARK was advanced to the priesthood on Trinity Tuesday by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. The ordination took place at St. John Chrysostom's Church, Delafield, and the preacher was the Rev. M. Bowyer Stewart, D.D., of Nashotah.

SOUTHERN OHIO—In Christ Church, Dayton, the Rev. Phil Porter, rector, on Tuesday, June 1st, the Rev. RALPH LOUIS LEE was advanced to the priesthood, the Rt. Rev. Theodore Irving Reese, D.D., officiating.

The candidate was presented by the rector of the parish. The Rev. Gilbert Symons, rector of Christ Church, Glendale, preached the sermon. The Rev. J. J. Schaeffer was epistler and the Rev. Phillip Hull, gospeller. The master of ceremonies was the Rev. B. H. Reinheimer. Other clergy uniting in the laying on of hands were Canon Charles G. Reade and the Rev. Don C. Copeland. The Rev. Mr. Lee is in charge of St. Andrew's Mission Church, Washington Court House.

## DIED

HEERMANS—CHARLOTTE MAY, wife of the Rev. Nile Wright HEERMANS, rector of Christ Church, East Haven, Conn., departed this life on Wednesday, May 25th. She is survived by her husband, three children, her father, Frederick Jackson, of Waukesha, Wis., and a sister, Mrs. Harry Heermans, of Kenosha, Wis.

"May she rest in peace."

POST—Entered into rest eternal, May 19, 1926, at the home of her daughter, in Manistique, Mich., JENNIE KILBOURNE, wife of the late Dr. David A. Post, formerly of Ypsilanti, Mich., and later of Kline, South Carolina. She was a communicant of the Church for seventy years.

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead."

SAVELAND—Entered into Life Eternal, on Friday, May 28th, ABBIE TABOR, widow of John SAVELAND. For seven years Mrs. Saveland was president of the parish branch of the Woman's Auxiliary of St. John's Church, Milwaukee, Wis. The burial took place on Monday, May 31st, in Hillside cemetery, Ripon, Wis.

"May she rest in peace."

## IN MEMORIAM

## William D'Olier

At the annual meeting of the Board of Trustees of Burlington College, held on June 1, 1926, at St. Mary's Hall, Burlington, New Jersey, the following minute was passed:

"After forty years of faithful service as a trustee of Burlington College, WILLIAM D'OLIER on May 28th passed from the life among men on earth into the richer, fuller life of Paradise.

"In loving appreciation of his services as a trustee, a member of the Executive Committee and for many years its treasurer; of his constant and unflinching interest in all that has pertained to the college and to St. Mary's Hall; and of his generous expenditure of time and strength, the trustees do hereby place upon record this minute of thankfulness to Almighty God for the life and work of His servant, William D'Olier, and gratitude for all that he has done in behalf of the work of Christian Education as exemplified in this old Church institution of learning.

"To the family they extend their deepest sympathy in the present loss and congratulations on the joy that will ever come from the memory of their father.

"And for William D'Olier himself they pray that God may grant him eternal rest and let light perpetual shine upon him.

"THE TRUSTEES OF  
BURLINGTON COLLEGE."

St. Mary's Hall,  
Burlington, New Jersey.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

## POSITIONS OFFERED

## CLERICAL

LARGE PARISH IN MID-WESTERN CITY of 60,000, will be vacant in fall. Wardens seek correspondence with priest, moderate Churchman, regarding rectorate. Address Box 623, care LIVING CHURCH, Milwaukee, Wis.

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.

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

WANTED—PRIEST TO SUPPLY SIX SUNDAYS, July and August. Large city, near Chicago. \$40.00 per Sunday and rooms. Address Box 624, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

## CLERICAL

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

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.

PRIEST DESIRES SUNDAY DUTY DURING July in Pennsylvania or New Jersey, preferably near Philadelphia or the coast. Address Box 619, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, EASTERN CITY PARISH, DESIRES Sunday duty in or near Chicago, for July or August. Reply Box 618, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ACCOUNTANT, STENOGRAPHER and typist, desires to leave parish work for financial secretarial work in a diocese, including Sunday duties. Address Box 620, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-622, LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTS SUPPLY WORK, AUGUST or September, or both, in Chicago or Milwaukee. Address F-617, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF IMPORTANT PARISH, WHO must live in mild climate, desires church to the south of New York City. City experience and best possible training. Address Box 614, LIVING CHURCH, Milwaukee, Wis.

REV. F. RUGE, LATE INSTRUCTOR UNIVERSITY of Pittsburgh, desires locum tenancy for one month. First class recommendations from Atlanta Cathedral (three summers) All Saints' (two summers), St. Peter's, Pittsburgh (three summers), and Portsmouth, Va. (last summer). Address Box 615, care LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

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

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

## UNLEAVENED BREAD AND INCENSE

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

## ALTAR FURNISHINGS

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

## VESTMENTS

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

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

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

## PARISH AND CHURCH

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

## APPEAL

MRS. EUGENE STURTEVANT IS WRITING the life of her father, the late Bishop Clark, of Rhode Island, and would be most grateful for any letters or anecdotes concerning him. Her address is NEWPORT, RHODE ISLAND.

## WANTED

ANYONE HAVING A VOLUME OR pamphlet containing a "list of deacons ordained from the time of Bishop Seabury up to about 1858"; and a second pamphlet of like nature carrying the list from 1858 to 1885; who would be willing to give, sell—or even lend for a short time—either or both, to a diocesan officer to help in an important work upon which he is engaged—will confer a favor by communicating at once with REV. ARTHUR HOWARD NOLL, 608 Woodlawn St., Memphis, Tenn.

## FREE MAGAZINE

THE HENRY STREET CHURCHMAN, First number contains article on Milwaukee Catholic Congress by Father Hughson. Copy mailed free on request to 292 Henry Street, New York City.



**VISIT PHILADELPHIA THROUGH YOUR CHURCH**

**I**F YOU ARE COMING TO THE SESQUICENTENNIAL and would like to secure reservations in the homes of Church people at from \$1.00 to \$5.00 per day (meals not included), please write me at once, giving the name of your rector, and stating when you expect to come, how many in the party, how long you will probably remain and how much you want to pay per day. There is no charge to guests or hosts for this service and no profiteering will be allowed. If you wish advice upon arriving in Philadelphia, telephone Mr. John G. Horton, Poplar 6262 J., day or night, or consult Travelers' Aid worker in railroad station. This service too is free. C. H. REESE, rector, St. Matthews', Chairman, Diocesan Housing Committee, 1731 W. Girard Ave., Philadelphia, Pa.

**TRAVEL**

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

**HEALTH RESORT**

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

**BOARDING**

**Atlantic City**

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

**Cragmoor, New York**

**T**HE PINES. BOARDING AND TABLE Board near the Episcopal church, where there is a daily celebration. Address, "THE PINES" Box 125, Cragmoor, Ulster Co., N. Y.

**Los Angeles**

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

**New York City**

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

**Norfolk, Virginia**

**C**HOWAN COTTAGE, OCEAN VIEW, NORFOLK, Virginia. Right on the beach. Splendid table, modern conveniences, free sea bathing. Reasonable rates. Clergy discount.

**Lunenburg, Vermont**

**T**HE HEIGHTS HOUSE, LUNENBURG, VT. Modern comforts, scenery unsurpassed; no hay fever, no mosquitoes. Parties made up for mountain trips. Special arrangements for families or parties, either in the hotel, or the cottages, or the tents. Rates reasonable. Booklet A. J. NEWMAN, Proprietor.

**FOR SALE**

**H**AMMOND 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.

**P**AIR OF HANDSOME POLISHED BRASS altar candle sticks. Not the ordinary cheap lacquered brass stuff. Suitable for oratory or church. Price \$50. Apply SACERDOS-621, care of LIVING CHURCH, Milwaukee, Wis.

**SUMMER SCHOOLS AND CONFERENCES**

**L**EADERSHIP 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. Frize. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Hough-

teling, 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, Stratford, 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.

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**RETREATS**

**E**VERGREEN, 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.

**K**ENOSHA, 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.

**W**EST 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. Conducted by Fr. Hughson, O.H.C. Address the GUESTMASTER.

**W**EST PARK, N. Y.—The ANNUAL RETREAT for priests at Holy Cross, West Park, New York, will begin Monday evening, September 13th, and close Friday morning, September 17th. The retreat will be conducted by the Rev. M. Bowyer Stewart, D.D. Seminars will be welcome. This notice will appear every third week. Address GUESTMASTER.

**CHURCH SERVICES**

**District of Columbia**

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M., Mass for Communions.  
" 11:00 A.M., Sung Mass and Sermon.  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

**New York City**

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10 and 11 A.M., 4 P.M.

**RADIO BROADCASTS**

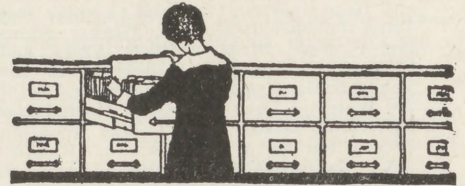
**K**FBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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

**W**MC, 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.

**W**RR, DALLAS, TEX., 246 METERS. SERVICES from St. Matthew's Cathedral, Dallas, second and fourth Sundays in the month, 10:45 A.M., and 7:45 P.M., C. S. Time.

**INFORMATION BUREAU**



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

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

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

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

**BOOKS RECEIVED**

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

D. Appleton & Co. 35 West 32d St., New York City.

*The God of the Liberal Christian.* A Study of Social Theology and the New Theism as conflicting Schools of Progressive Religious Thought. By Daniel S. Robinson, Ph.D., professor of Philosophy in Miami University. Price \$2.

*Jesus the Nazarene: Myth or History?* By Maurice Goguel, Doctor of Theology and Literature, professor of Exegesis and New Testament Criticism in Faculty of Free Protestant Theology (Paris). Translated by Frederick Stephens. Price \$3.00.

Duffield & Co. New York City.

*The Freedom of the City.* By Charles Downing Lay. Price \$1.00.

*A Bucolic Attitude.* By Walter Pritchard Eaton. Price \$1.00.

*What is Civilization?* By Maurice Maeterlinck, et al. Price \$2.50.

E. P. Dutton & Co. 681 Fifth Ave., New York City.

*Midas, or The United States and the Future.* By C. H. Bretherton. Price \$1.00.

The Inquiry. 129 East 52d St., New York City.

*What Makes Up My Mind on International Questions.* Five Outlines for Leaders and Members of Discussion Groups. Price, in paper, 75 cts. each; \$7.50 a dozen. Cloth, \$1.00 each, \$10 a dozen.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*Prodigals of Monte Carlo.* By E. Phillips Oppenheim. Price \$2.00 net.

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

*Church Music.* By Sir W. H. Hadow, vice-chancellor of Sheffield University. Price \$1.00.

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

*Growing Up with a City.* By Louise DeKoven Bowen. Price \$2.50.

*Essays on Nationalism.* By Carlton J. H. Hayes. Price \$2.00.

The Stratford Company. Boston, Mass.

*Historic Churches of the World.* By Robert B. Ludy, M.D., acting-assistant surgeon, U. S. A., Spanish-American war; former lecturer on Practice of Medicine in Temple University of Philadelphia; member of Historical Society of Pennsylvania; author of *Answers to Questions Prescribed by Medical, Dental and Pharmaceutical State Boards*, etc. Price \$5.00.



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

*The Lake of the Sky: Lake Tahoe.* In the High Sierras of California and Nevada. Its History, Indians, Discovery by Fremont, Legendary Lore, Various Namings, Physical Characteristics, Glacial Phenomena, Geology, Single Outlet, Automobile Routes, Historic Towns, Early Mining Excitements, Steamer Ride, Mineral Springs, Mountain and Lake Resorts, Trail and Camping Out Trips, Summer Residences, Fishing, Hunting, Flowers, Birds, Animals, Trees, and Chaparral, with a Full Account of the Tahoe National Forest, the Public Use of the Water of Lake Tahoe and Much Other Interesting Matter. By George Wharton James, author of *Arizona, the Wonderland; California, Romantic and Beautiful*, etc., etc. With a map and sixty-five plates, including a folding panorama view.

*Jack in the Mountains.* By James F. Crook. Illustrated and decorated by Charles Livingston Bull. Price \$1.75.

*The Young Moose Hunters.* A Backwoods Boy's Story. By C. A. Stephens. Illustrated.

Princeton University Press. Princeton, N. J.

*The American Revolution Considered As a Social Movement.* By J. Franklin Jameson. Price \$1.50.

### PAPER-COVERED BOOKS

From the Author. 823 Clinton Place, Evanston, Ill.

*The Grace of Endurance.* A Message by the Rev. James S. Stone, D.D., rector emeritus of St. James' Church, Chicago.

### BULLETINS

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York City.

*Retiring Allowances for Officers and Teachers in Virginia Public Schools.* By Clyde Furst, Raymond L. Mattocks, and Howard J. Savage. Bulletin No. Seventeen. 1926.

Department of Publicity. 281 Fourth Ave., New York City.

*Childhood Ventures in Christian Service.* Issued by the Department of Religious Education. Bulletin No. 53. Series of 1926.

Study Courses for Adults 1926-1927. Issued by the Committee on Adult Education. Bulletin No. 54. Series of 1926.

Official Bulletins of the National Council of the Protestant Episcopal Church.

### PAMPHLETS

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

*The Book of Life.* A Pageant of the Church. By Elsie Douglas. Publication No. 10. May, 1926. Published Quarterly, 25 cts.

The Lutheran Literary Board. R. Neumann, Mgr. P. O. Box 578, Burlington, Ia.

*The Conflict of Fundamentalism and Modernism.* By Leander S. Keyser, A.M., D.D., professor of Systematic Theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio. Price 30 cts.

Sherwood Eddy. 347 Madison Ave., New York City.

*Danger Zones of the Social Order.* Facts Concerning Economic, International, Racial, Political, and Moral Problems. By Sherwood Eddy and Kirby Page. Reprinted from *Makers of Freedom*. Published by George H. Doran Co. 15 cts. each, 75 cts. per dozen, \$6.00 per hundred.

A National Peace Department. By Kirby Page. 10 cts. per copy. \$3.00 per hundred.

### JUBILEE AT BATTLE CREEK

BATTLE CREEK, MICH.—A week of jubilee commemorating the fiftieth anniversary of the laying of the corner-stone of St. Thomas' Church, Battle Creek, is being held here during the week of June 14th. Monday was men's night, and on Tuesday there was a reception and tea for the women; on Wednesday, the jubilee banquet; on Thursday, a social evening for the young people; and on Saturday, the Church school picnic. The celebration will conclude with an anniversary sermon on Sunday, June 20th, at which the speaker will be the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

## Diocesan and District Conventions

### CANAL ZONE

ANCON, C. Z.—At the sixth convocation of the Missionary District of the Panama Canal Zone, the following were elected to the Synod of the Province of Sewanee (Fourth Province) to be held in Jacksonville, Fla., in November of this year:

DELEGATES: Clerical, the Rev. A. F. Nightengale, rector of St. Paul's Church, Panama City; the Rev. Edward J. Cooper, rector of Christ Church, Colon, Panama. Lay, Dr. D. P. Curry, Ancon, C. Z., asst. chief health officer of the Panama Canal; Mr. L. S. Carrington, Panama City.

ALTERNATES: Clerical, the Rev. Louis C. Melcher, Canon of St. Luke's Cathedral, Ancon; the Very Rev. Frederic C. Meredith, dean of St. Luke's Cathedral, Ancon. Lay, Mr. E. G. Ford, Panama City; Mr. George Gade, Ancon, C. Z.

COUNCIL OF ADVICE: The Very Rev. Frederic C. Meredith, the Rev. E. J. Cooper, Dr. D. P. Curry, M.D., Mr. L. S. Carrington.

### EASTON

CAMBRIDGE, MD.—An address on Success by ex-Governor Goldsborough, of Baltimore, was the feature of a dinner preceding the 58th annual convention of the Diocese of Easton, held at Christ Church, Cambridge, May 3d, 4th, and 5th. The Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese, presided.

Reports of the various committees showed that the work of the Church is progressing in all departments in the diocese. The invitation of Somerset Parish, Princess Anne, for the next meeting of the Convention was accepted.

Officers were generally reelected, the most important elections being as follows:

STANDING COMMITTEE: The Rev. Geo. C. Sutton, D.D., the Rev. Wm. D. Gould, D.D., the Rev. C. L. Atwater, the Hon. Wm. H. Adkins, Mr. Edwin Dashiell.

EXECUTIVE COUNCIL: The Rev. R. W. Lewis, the Rev. Wm. McClelland, Mr. Dudley G. Roe, and Mr. Cassius Dashiell; appointed by Bishop: the Rev. Hy. V. Saunders, the Rev. J. S. Virgin, Mr. E. Thos. Massey and Mr. Vivian Carrell.

DELEGATES TO THE SYNOD: The Rev. L. B. Sheen, the Rev. G. V. Bell, the Rev. Raymond Adams, the Rev. R. R. Gilson, Mr. Clayton Wright, Cassius Dashiell, E. Thos. Massey, Dr. W. S. Seymour.

### MARQUETTE

MARQUETTE, MICH.—"There is a dangerous Romanizing movement in the Episcopal Church, by a small minority, but well organized, efficient, and exerting an influence away out of proportion to its numbers," declared the Bishop in addressing the thirty-first convention of the Diocese of Marquette held in St. Paul's Cathedral, Marquette, on June 8th.

Announcing that he had been elected national president of the National Church League, Bishop Harris called upon the laity to become members of this organization to preserve the constitutional character of the American Church.

The convention rejoiced to hear that the quota on the Church's program had been paid in full to date to the National Council. From the various reports it was quite evident that the diocese is in good condition financially and spiritually.

A resolution was passed unanimously expressing deepest gratitude to Mr. M. M. Duncan for raising the \$100,000 episcopal endowment fund.

Another resolution expressed approval of the Bishop G. Mott Williams Memorial Altar, the plans for which were on dis-

play, and on which work will begin in the near future.

A resolution authorizing the Bishop to appoint a committee of three to draft a canon requiring all plans for church construction, all gifts and memorials to parishes and missions, and all church furnishings, to be passed on by a special committee, was referred to the committee on canons.

An expression of loyalty and coöperation was ordered sent to the Presiding Bishop. After the convention the clergy were the guests of the Bishop for two days at Grand Island in Lake Superior, about four miles from Munising.

The delegates to the Provincial Synod are as follows:

Clerical	Lay
Rev. W. C. Seitz	Mr. P. W. Phelps
Rev. C. L. Attridge	Mr. A. E. Miller
Ven. Wm. Poyseor	Mr. S. R. Elliott
Very Rev. G. S. Southworth	Mr. C. J. Shaddick

### NORTH DAKOTA

MINOT, N. D.—A resolution expressing faith in the prohibition law was the feature of the forty-second annual convocation of the Missionary District of North Dakota, which met in All Saints' Church, Minot, Sunday, Monday, and Tuesday, May 16th, 17th, and 18th. Bishop Tyler presided at all meetings.

At the meeting on Sunday evening addresses were made by Miss Ruth Osgood of All Saints' School, Sioux Falls, on Missions in Mexico, and by Miss Grace H. Parker of New York, national secretary of the Woman's Auxiliary, on the work of that organization. At the Church school rally, Archdeacon Harrington presented the Bishop's banners to the Church schools of St. Mary's, Guelph, Grace, Jamestown, and Gethsemane, Fargo. The rally was addressed by Miss Osgood, who spoke of the work at the Hooker School in Mexico, and by two native priests from the Standing Rock Indian Reservation.

The Bishop's appointments for the ensuing year remain the same as those of the previous year. At the annual dinner of the Churchman's Club held at the Leiland Hotel on Monday night, Mr. John Lewis of Minot was elected President.

### CELEBRATES

#### TWENTY-FIFTH ANNIVERSARY

MAPLEWOOD, N. J.—Absorbed in his church duties and in the busy pressing work of building a new church and parish house, the Rev. Francis E. Richey, rector of St. George's Church, Maplewood, had his attention directed to his own personality and career last Sunday, when he was reminded by his family and parishioners that he was observing the twenty-fifth anniversary of his ordination to the priesthood. Hearty good wishes and congratulations were showered on him from all sides. During his seven years' stay in Maplewood, Mr. Richey has made a host of friends and the work he has done here shows his zeal and eagerness to promote the spiritual, social, and material welfare of this community.

Mr. Richey is a son of Dr. Thomas Richey, who was professor of History in the General Seminary, New York City.



## Bishop of Plymouth Tells Value of Pilgrimage to the Holy Land

Protest Against St. Paul's Bridge—  
Tomb of Remigius Opened—York  
Anniversary

The Living Church News Bureau  
London, May 28, 1926)

DR. MASTERMAN, BISHOP OF PLYMOUTH, who acted as president of the 1926 Anglo-Catholic Pilgrimage to the Holy Land, speaking to the Stoke branch of the Church of England Men's Society recently, said his action in leading the pilgrimage had evoked criticism in some quarters, but he was "perfectly unashamed of having done so, and I should be extremely glad to go out again tomorrow, if I had the chance." The pilgrims, he added, brought back a keener desire to pave the way for those days when Anglicans would go to the Holy Land, not as honored guests, but as fellow-members of the one family of God.

Dr. Masterman, after describing the purposes of the pilgrimage, said that through it the Bible had become alive in a wonderful way. From the point of view of the drawing together of the Churches into Christian fellowship, he had no doubt that the pilgrimage was abundantly worth while. Every such pilgrimage led to a closer relationship and a deeper sense of fellowship between those great Eastern Churches, which had done and borne so much, and the Church of England. That was the great argument for pilgrimages where there was a body of people who were really keen on the fulfilment of Christ's prayer for the unity of the Church. He was travelling with a party of pilgrims who might have differed with him in many ways, but who were absolutely one with him that it was in accordance with the mind of Christ that they should pray and work together for the reunion of the Christian Church. It was because of that belief that they were able to work together in the utmost and perfect cordiality and happiness. It meant the healing of age-long misunderstandings towards the organic union of those Churches. The door was wide open.

### PROTEST AGAINST ST. PAUL'S BRIDGE

The Bridge House Estates Committee of the City Corporation having decided to recommend the Court of Common Council to proceed with the building of St. Paul's Bridge, the following letter has been addressed to the Lord Mayor of London by Canon Alexander, treasurer of St. Paul's Cathedral:

"I have been instructed by the Dean and Chapter of St. Paul's to write to you a few lines with reference to St. Paul's Bridge, as it was my duty to carry on negotiations with the Corporation in respect to this bridge when it was first projected in 1911.

"We shall be grateful if the Corporation—who have made three or four generous grants to the preservation work which has been proceeding at the Cathedral since 1913—will not take any irrevocable step with regard to the proposed bridge until we have had an opportunity of consulting our Special Committee on the Fabric, which meets early next month.

"During the fifteen years which have elapsed since the bridge was first suggested, a great deal has been learnt about the condition of the Cathedral and its surroundings; and there is a strong feeling among us that no new works ought to be undertaken in our neighborhood until some independent inquiry has been made as to their possible effect on the stability of the building. This applies not only to the actual construction of the bridge, but to the traffic which it may bring with it in the future. The

danger arising from vibration was considered by a scientific committee a good many years ago, and was reported to be negligible. Not only were the Cathedral architect and consulting engineer gravely dissatisfied with this opinion at the time, but also the investigation was naturally confined to the comparatively light stream of traffic on the south side of the building. If the bridge were constructed and were followed (as is confidently expected) by the opening of a new road on the north side of the Cathedral from Cheapside to Ludgate Hill the Cathedral would be completely surrounded by motor traffic, which would tend to grow heavier and faster as time went on. We think that these matters deserve very full consideration.

"I have said nothing of the aesthetic side of the subject, but you will doubtless remember that in 1924 the Fine Art Commission, appointed by the Government to consider such questions as this, gave a perfectly clear and unanimous decision against the proposal."

### TOMB OF BISHOP REMIGIUS

Anything relating to Lincoln Cathedral will, I feel sure, prove of interest to your readers, and I therefore make no apology for giving a few details relating to the opening of the reputed tomb of Bishop Remigius.

For centuries the exact resting place of the Bishop has been uncertain, as it has been known that the bones were moved more than once after their original interment in the nave, but practically all doubt has now been dispelled by the opening of the tomb in the angel choir.

This stands just within the altar rails on the north side, and bears a black marble tablet inserted by Bishop Fuller in the Seventeenth Century, with a Latin inscription asserting that the remains of Remigius lie within. As repairs were being carried out to the canopy of the shrine, it was decided to open the tomb. This was done in the presence of the Dean, the Precentor, and the Sub-Dean. The bases of two shafts supporting the canopy on either side of the center panel of the tomb were removed, and on the marble tablet being taken out, a vertical stone slab with a polished face was disclosed running east and west behind the outer panels. A square portion of this slab was cut out, and through the aperture a leaden coffin was seen, with two leaden handles and a lid, which was not fastened down or soldered. On the lid's being lifted, the remains of the Bishop were seen, lying with the head to the west. There was a small chalice about six inches high on the left side of the head, and a small fragment of a wooden pastoral staff, also about six inches in length and bearing a raised ring, lay beside the body. The chalice was much encrusted and tarnished, but was thought to be of pewter or possibly of silver. There were no traces of clothing. Nothing was removed from the coffin, and after a reverent inspection the lid and stone work were replaced in their original positions. A small fragment of glazed pottery which was lying on the lid of the coffin was retained for preservation in the Cathedral library.

Two things make it practically certain that the remains are those of Remigius. The first is the unusually small size of the coffin, which is 51 in. long, 16 in. wide, and 11 in. deep. This agrees with the tradition that Remigius was remarkable for small stature even among the Normans, who were not tall men. Even stronger evidence is furnished by Cathedral statutes of about 1400, in which directions are given for the ceremonial

censing of altars and tombs in the choir. The tomb of Remigius is here mentioned in such a way that it was evidently close to the high altar and not in the nave. There is no record of the translation of the remains from the nave to the choir, but it must have taken place when the eastern sepulchre, of which the shrine is a continuation, was set up in the Fourteenth Century.

Remigius was a monk of Fescamp, in Normandy, said to have belonged to the family of Deincourt, who were related to the Conqueror, and he assisted the latter in his invasion of England with a ship and twenty men, being rewarded with the bishopric of Dorchester, the seat of which was removed to Lincoln in 1075 by a charter of William I which is still preserved in the Cathedral library. Remigius at once took steps to build a Cathedral, which was ready for consecration in 1092, but the founder died four days before the appointed date of the ceremony.

### YORK MINSTER'S 1300TH ANNIVERSARY

York Minster has just entered upon its thirteenth centenary year, and preparations are now being made for an elaborate celebration of the Cathedral's 1300th anniversary on St. Peter's Day, 1927, and throughout the week following.

I have in a previous letter made reference to this matter, and am now able to supply further details. To begin with, an appeal for funds is to be made, and one third of the money raised is to be devoted to the missionary work of the Church overseas as a thank-offering for the mission of Paulinus, the Roman missionary bishop, who built the first church on the site of York Minster. A portion of the money is also to be devoted to the restoration of the ancient parish church at Goodmanham, a village on the East Yorkshire Wolds, near which Paulinus converted to Christianity the Northumbrian King Edwin. The desecration of a pagan temple at Goodmanham immediately after the royal conversion was the first blow struck for Christianity in the Province of York.

During its long history of thirteen centuries the Cathedral at York has been repeatedly destroyed and rebuilt, and it has been the metropolitan church of eighty-nine archbishops. The first archbishop was Paulinus, who baptized King Edwin in the Christian faith in a wooden church on this site on Easter Day, 627.

Next year's celebration will see the Minster restored to something of its mediaeval glory of color. Rapid progress is being made with the cleaning and restoration of the stained glass in the windows—the great work inaugurated by the present Dean of Westminster (Dr. Foxley Norris)—and something like £30,000 of the £50,000 required for this work has been raised. From many of the finest windows the grime and rust of centuries have now been removed.

It is proposed to arrange pageants illustrating important epochs in the history of the Minster, and if a suggestion by Sir Henry Hadow is adopted there will also be given an epitome of Church music that has been played there through the centuries.

### E. C. U. RECOMMENDATION

The Literature Committee of the English Church Union, in its report to the Council, expressed the view that "a revival of the philosophical and psychological study among Anglo-Catholics is an urgent necessity. The Roman Catholics, the Scotch Presbyterians, and the Modernists,



pay far greater attention to philosophy than we do; and accordingly your Committee recommends the Council to do all in its power to encourage the study of those subjects among the more intellectual members of the Union."

Ultimately the Committee hopes to be able to arrange for the publication of

extensive works by Catholics on philosophical and psychological subjects. For the present, however, it is necessary to proceed with considerable caution, and to prepare the way for more ambitious enterprises by issuing popular and semi-popular works of moderate size and low price.

GEORGE PARSONS.

## Bishop of Toronto Pleads for a Deeper Earnestness and Devotion

Ovation for Dr. Seager—Lay Corner-stone of Winnipeg Cathedral—Dr. De Pencier in England

The Living Church News Bureau  
Toronto, June 10, 1926

THE BISHOP OF TORONTO IN HIS charge to the synod of his diocese, after dealing with a number of diocesan matters, closed with the following earnest plea for deeper earnestness and devotion:

"Brethren, surely our heart's desire and prayer to God is 'that His dear Son should see of the travail of His Soul and be satisfied.' In this supreme satisfaction, in return for His 'full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction' let us all do our part and make our contribution as we have time and opportunity. To this end I plead for an arrest of the restless spirit which pervades the ranks of the clergy, as evidenced in this and former 'charges' which prompts them after short term ministries to move to some other field involving the serious severing of spiritual ties and halting constructive work. I plead for a return to the divine order of the 'Church in the World,' rather than the human perversion, 'The World in the Church,' a despiritualizing force that makes for impotency and decay. Writing of the Adversary of God and Man, the Apostle St. Paul says, 'We are not ignorant of his devices,' nor ought we to be. This possession is one of them, a device to weaken the effectiveness of the Church of God. I plead for a spirit of greater seriousness on the part of old and young in the visible Kingdom of our Lord, a seriousness that will make men and women 'who profess and call themselves Christians' realize not only that 'the time is far spent' and therefore 'the King's business requires haste,' but also that 'the King's business,' 'being so weighty a matter as the salvation of man' demands the utmost of consecrated concentration and sober seriousness in prayer and enterprise."

The Rev. A. R. Beverly was the preacher at the Corporate Communion at St. James' Cathedral and the Bishop of Niagara at the synod service at St. Alban's Cathedral. A well attended missionary meeting at the Church of the Redeemer was addressed by the Bishop of Mid-Japan, the Rev. Leonard Dixon from India, and the Bishop-elect of Ontario, Provost Seager. During the sessions of the synod the work of the M.S.C.C., G.B.R.E., and C.S.S., was presented by the three general secretaries, Canon Gould, Dr. Hiltz, and Canon Vernon. The synod voted one thousand dollars to the restoration fund of St. Paul's Cathedral, London. A resolution was passed approving of cadet training in the public schools.

### THE BISHOP-ELECT OF ONTARIO

On his appearance at the Synod of Toronto for the first time since his election to the bishopric of Ontario, the Rev. Provost C. A. Seager of Trinity College re-

ceived an ovation from the delegates. No sooner had he entered the auditorium of St. James' parish hall than he was escorted to the dais amid vociferous applause, to be welcomed by Bishop Sweeny. "Our prayers and good wishes will ever go with him," declared His Lordship with emotion. "He will never be a stranger here. His name will never be dissociated with his contributions to this diocesan synod, of which he has been so distinguished a member."

Dr. Seager was born in Goderich, where his father is County Crown attorney for Huron. He was educated at the University of Trinity College, under the late Provost Body, and was graduated with high honors in philosophy in 1895. Dr. Seager served as curate, following his ordination to the priesthood by the late Archbishop Sweatman, at St. Thomas' Church, Huron Street. There he served for one year under the present Bishop of Ottawa, the Rt. Rev. J. C. Roper, before being appointed rector of St. Cyprian's Church. After fourteen years in charge of the latter parish, he moved to Vernon, B. C., in 1911, and a year later began his career as an educationist by accepting the principalship of St. Mark's Hall, in the Anglican Theological College in British Columbia at Vancouver.

In 1917, St. Mark's Hall having been practically closed through the enlistment of its students, he returned to Toronto to become rector of St. Matthew's Church, First Avenue. Later he was appointed a special lecturer on the staff of Trinity College, and on the retirement of Dr. T. C. S. Macklem, was chosen by the corporation to succeed to the provostship of his Alma Mater.

Trinity, Dr. Seager has proclaimed far and wide since his acceptance of the provostship, is the university of the Church of England in Ontario. Recalling the ideas of its founder, Bishop Strachan, he has insisted upon its inclusiveness, and, in his efforts to present his case, has strenuously repudiated any suggestion of sectionalism.

In 1901 Dr. Seager married Miss Lillian Patterson, daughter of the late Rev. Charles Patterson. He is a Canon of St. Alban's Cathedral, and Chancellor of the Chapter.

### CORNER-STONE OF RUPERT'S LAND CATHEDRAL LAID

The laying of the corner-stone of the new Cathedral at Winnipeg took place

yesterday. The ceremony was performed by the Grand Master and officers of the Masonic Grand Lodge of Manitoba, assisted by the Primate, who is himself a Past Grand Master of the Order. After the laying of the corner-stone there was a garden party in the large grounds at Bishop's Court. This fete had been arranged by the Ladies' Aid of the Cathedral Parish in the interests of the Building Fund of the new Cathedral. The construction of the building, which is of solid stone, is proceeding in a most satisfactory manner. So far, the building presents a very fine appearance. At present there is some doubt as to whether there will be sufficient funds to warrant the completion of the chancel. If the people of the diocese and other friends will rally round the effort during the next two or three months, it is devoutly hoped that the whole project may yet be carried out during this Jubilee Year of the Primate.

### THE ARCHBISHOP OF NEW WESTMINSTER IN ENGLAND

The Most Rev. A. U. De Pencier, Archbishop of New Westminster, preached in Westminster Abbey on behalf of the endowment fund of the Diocese of Caledonia, and, at the close of the service, was approached by a woman who was unknown to him previously and given a cheque for £500. The general collection at the service amounted to £50. The Archbishop also received a provisional promise of £1,000 each from two Church societies. Archbishop De Pencier on June 6th preached in St. Paul's Cathedral in the morning and in Chester Cathedral, 200 miles away, in the evening. He will preach in six other Cathedrals next month.

### MISCELLANEOUS NEWS

Canon Plumtre has been re-elected president of the Social Service Council of Ontario.

In the autumn of 1923, the congregation of Christ Church Cathedral, Ottawa, bought an old-fashioned wide verandahed house situated in an acre of ground on the Ottawa River at Aylmer, Que., ten miles from the capital. The house is known by the pleasing style of Holiday House. There, by taking a twelve cent bus ride, working girls may enjoy the pleasure of a summer resort for scarcely more than it would cost them to remain in the city. In the two and one half years that Holiday House has been the property of the Cathedral congregation it has been completely paid for. Quite a record, it is pointed out, since in the fall of 1923 only \$500 of the \$4,000 was on hand.

The Bishop of Toronto at St. Alban's Cathedral last Sunday evening set apart three deaconesses and admitted ten lay readers. The preacher was Dr. W. E. Taylor, of Wycliffe College.

Professor G. S. Brett was the speaker at the annual reunion dinner of graduates of Trinity College, Toronto.

St. George's Church, Peterborough, will now have a bell to ring on Sundays, thanks to Sir Henry Thornton, president of the Canadian National Railways. Some time ago W. H. Suddards wrote to the president asking him for a bell which had done service on one of the Company's engines, stating for what purpose it would be used. The bell has now arrived in answer to the request and will soon be put to its new use.

At the chapter meeting of the Rural Deanery of Battleford, Saskatchewan, the members pledged themselves to hasten the erection of the memorial church to commemorate the unselfish work of the late Archdeacon Mackay. This church will be



built in the Little Pines Reserve, nine miles south of Paynton, on the Battle River.

The Bishop of Ottawa has announced the appointment of four new rural deans. The Rev. J. I. Homer was appointed to the deanery of Stormont, the Rev. F. H. Wimberley to the deanery of Carleton, the Rev. W. G. Jones to Arnprior and the Rev. W. Westell to Pembroke.

An announcement that seven friends of the Montreal Diocesan Theological College have subscribed \$70,000 to the increased endowment of the college, of which \$58,000 has already been paid up, was made at a meeting of the corporation of the college.

The Very Rev. Dean Sherman was the preacher at the synod service of the Diocese of Ottawa.

Ignatius' Church, and the essayist will be the Rev. Dr. R. F. Lau of the National Council.

The organization of the Church and Drama Association, designed to raise the standard of plays produced, has been effected. The Church and the stage are uniting in this effort and have been ac-

## Dr. Roelif H. Brooks to Succeed Bishop Stires at St. Thomas'

### Prominent Albany Rector Accepts New York Call—Swedish Royal Party at Cathedral

The Living Church News Bureau  
New York, June 12, 1926

THE RECTORSHIP OF ST. THOMAS' Church, Fifth Avenue and Fifty-third Street, which has been vacant since last November when Dr. Stires was consecrated Bishop of Long Island, has been filled by the election of the Rev. Roelif Hasbrouck Brooks, D.D., now rector of St. Paul's Church, Albany, N. Y. Dr. Brooks has accepted the call and will take up his new work in October. This election to one of the foremost of American parishes came to Dr. Brooks in a week within which he had also been nominated by Bishop Stires for the deanship of the Cathedral at Garden City.

The rector-elect of St. Thomas' has been at St. Paul's, Albany, for a period of twenty years, during which time he has built up a strong parish of over a thousand communicants and the endowments have been increased from \$25,000 to more than \$200,000. In addition to attention to parochial affairs, Dr. Brooks has been interested and active in civic matters, serving on many committees and boards having to do with the betterment of his city. Dr. Brooks comes to one of the most influential of positions in the Church's work after a long and successful record of achievement in the capital city of the state, recommended to the vestry of St. Thomas' by the Bishop of New York, and signally honored also by the Bishop of Long Island, whom he is to succeed.

#### THE PRINCE OF SWEDEN AT THE CATHEDRAL

On Saturday afternoon of last week the Crown Prince and the Crown Princess of Sweden, as a part of their strenuous sight-seeing in New York, paid a visit to the Cathedral of St. John the Divine. They were welcomed there by Bishop Manning in the chapel dedicated to St. Ansgarius, the apostle to Sweden and the Scandinavian country. Prince Gustaf Adolph presented a rose-colored antependium embroidered in gold, made in Stockholm for the altar of the Swedish chapel. The visit of the royal party concluded with an inspection of that part of the Cathedral now in course of construction.

#### MODEL OF CATHEDRAL WEST FRONT ON VIEW

In the vestibule of the Cathedral has been set up a model of the West Front of the great edifice as it will appear when finished. It measures six feet in height and a bit over four feet in width. To execute it required a man's full-time service for six months plus a considerable amount of over-time; its cost is estimated at about \$5,000. The result is most satisfactory and gives an excellent idea of the appearance the Cathedral will make at

the chief entrance, on the Amsterdam Avenue side.

#### BISHOP MANNING INVITED TO PREACH AT YORK

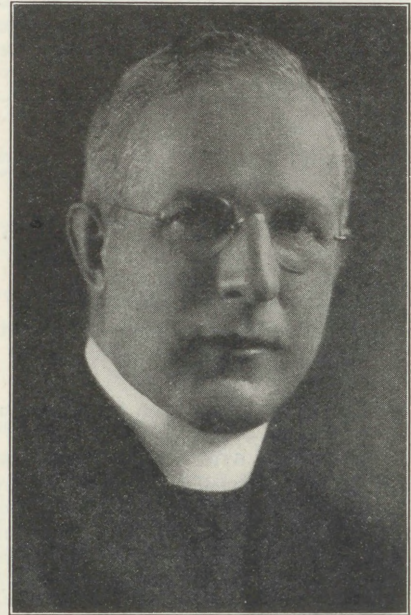
The Bishop of New York has received an invitation from old York, England, to preach the sermon in the Minster there in July, 1927, when special commemoration will be made of the 1300th anniversary of the conversion of north England to Christianity. Bishop Manning is said to desire to accept the invitation if it is possible for him to do so.

#### NEW YORK NEWS NOTES

In the June number of the *Mission News* issued this week by the New York City Mission Society appears an interesting record of fresh-air and convalescent work conducted by this organization over a period of more than twenty-two years.

It carries also announcement of a gift made recently by Mrs. John Innes Kane, in memory of whose sister the Sarah Schermerhorn Convalescent and Fresh Air Home, maintained by this Society, was built at Milford, Conn., more than twenty years ago. This gift totals \$11,000 and will enable the society to restore completely Schermerhorn House, recently damaged by fire.

The June meeting of the New York Catholic Club (The Clerical Union for the Maintenance and Defense of Catholic Principles, New York Branch) will be held on Tuesday the 15th at St. Peter's Church, Peekskill. The meditation will be given by the Rev. Dr. McCune of St.



THE REV. ROELIF H. BROOKS, D.D.  
Rector-elect of St. Thomas',  
New York City

recorded an encouraging start. The Episcopal Church is represented in the movement by the Rev. Dr. Randolph Ray, rector of "The Little Church Around the Corner."

A recent gift of \$250 makes possible the equipping of a play yard at All Saints' Church on Henry Street for use by smaller children, especially during the hot weather. It will be opened to the neighborhood, a section predominantly Jewish.

It is announced that Bishop Manning and his family will spend the summer in Europe, sailing from New York on July 14th.

The Rev. Clarence A. Bull, rector of the Church of the Holy Comforter, Poughkeepsie, observed the tenth anniversary



#### SAIL FOR EUROPE

Wide World Photo.

The Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island, and Mrs. Stires, left for Italy for a three months' vacation, on the S.S. Conte Rosso, June 5th.



of his rectorship there on Trinity Sunday. During his incumbency the Eucharist has been made the chief service of the parish in the Sunday schedule.

The Rev. Thomas A. Sparks, rector of St. Clement's Church at 423 West 46th Street, was presented on Whitsunday with \$400 in gold representing a gift from the organizations of the parish and from individuals testifying to their appreciation and gratitude for all that has been done in the parish during the past five years.

Evensong at the Cathedral tomorrow will have as its special note the commemoration of the signing of Magna Charta, and the preacher will be the Rev. Dr. Henry Howard, pastor-elect of the Fifth Avenue Presbyterian Church.

New York is host today to seven Cardinals of the Roman Church, the largest number of such prelates ever to have been assembled here. They are in the city en route to the Eucharistic Congress at Chicago. HARRISON ROCKWELL.

#### PORCH SERVICES AT THE CATHEDRAL

Sunday, June 13th, saw the beginning for this summer of the porch services at the Cathedral, held at 7:00 o'clock every Sunday evening immediately prior to the regular evening services at 7:30. The hymns are printed on a large screen to be read from the steps and street, the accompaniment being provided by a trumpeter, and the singing led by the vested choir. The service is naturally very brief and includes an address lasting for two or three minutes.

#### ALTERATION IN THE MASSACHUSETTS MARRIAGE LAWS

By virtue of a new law which has just gone into effect, non-resident clergymen are now permitted to perform the marriage ceremony in this state. This can only be done, however, after the clergyman concerned has obtained from the Secretary of State a special certificate designating him to perform a specific marriage, this certificate being voided immediately after use, and, it is understood that it is intended to issue these certificates only for clergy who are either near relatives or very close friends of the parties to the marriages concerned.

REGINALD W. H. BULTEEL.

## Bishop Lawrence Dedicates Chantry at St. John's, Beverly Farms, Mass.

### Thirty-fifth Anniversary—Trinity School, Lenox—Commencements in Massachusetts

The Living Church News Bureau  
Boston, June 14, 1926

SUNDAY, JUNE 6TH, WAS A RED LETTER day in the parish of St. John's, Beverly Farms. On this occasion Bishop Lawrence visited the church for the purpose of dedicating a new chantry, given by Mrs. William H. Moore, of Pride's Crossing and New York, in memory of her late husband, who had for many years been a summer resident at Rockmarge, Pride's Crossing. The chantry is of stone finished with cypress and stucco, and the seats are of oak. Another gift from Mrs. Moore, a new electrically-controlled organ, was also used on this occasion for the first time. There was a large gathering present from Beverly and neighboring North Shore districts, and the rector, the Rev. Neilson Poe Carey, gave an instructive address on the new windows given by Mr. and Mrs. Thomas H. Barbour, of Beverly Farms in memory of their daughter, Rosamond, and of another given by Miss Hannah Edwards in memory of her parents, Jacob and Juliana Cheney Edwards, all of which were also dedicated at this service.

#### THIRTY-FIVE YEARS IN ONE PARISH

The congregation of Trinity Church, Newton Centre, made the services on Sunday, June 6th, the occasion for celebrating the thirty-fifth anniversary of the coming to this parish of their rector, the Rev. Edward T. Sullivan, D.D. At the eleven o'clock service there was a celebration of the Holy Communion at which there was a large congregation present. On the occasion of this anniversary celebration, a letter was received from Bishop Lawrence expressing his sense of the value of Dr. Sullivan's work, in which he says:

"Native ability, work—persistent work—and the spirit of consecration have brought him to the happy day when he is recognized as preacher and beloved pastor and citizen of wide influence. . . . To him I am deeply indebted for strong support as bishop and for years of happy friendship."

#### STAFF FOR TRINITY SCHOOL, LENOX

The personnel of the Board of Managers of Trinity School, Lenox, which is about to open in September, has recently been announced, as follows:

President, the Rev. Dr. W. G. Thayer, headmaster of St. Mark's School, Southborough; secretary, Mr. George S. Barton, Worcester; treasurer, Mr. Leroy King, Newport; together with the following additional members, the Rev. Messrs. Arthur M. Dunstan, Concord, N. H.; John H. Rosebaugh, Hartford, Conn.; and Latta Griswold, Lenox, and Messrs. Gilbert M. Congdon, Providence, R. I.; George P. Gardner, Boston; George Higginson, Lenox;

Charles Mason, Boston, and George E. Turnure, Lenox.

The membership of the staff has also been made public and is as follows:

The Rev. George G. Monks (Harvard), headmaster; C. J. de Boer-Cummings (Kenyon), Walden Pell (Christ Church College, Oxford), and Walter H. Clark (Williams).

Mrs. G. Edwin Alden, of Wellesley, has been appointed house mother, and the episcopal visitor is the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts.

#### COLLEGE COMMENCEMENTS

The season for commencements—university, college, and school—is now in full swing. In connection with that of the Massachusetts Institute of Technology, which took place in Dupont Court on the afternoon of Tuesday, June 8th, the annual service took place on the afternoon of Sunday, June 6th, in Trinity Church. The rector of the parish, the Rev. H. K. Sherrill, conducted the service and the commencement sermon was preached by the Rev. Ashley Day Leavitt, minister of the Brookline Harvard Congregational Church, who took for his text the words found in the Acts of the Apostles, "These that have turned the world upside down." The fifty-ninth commencement of the Episcopal Theological School in Cambridge takes place on Thursday, June 17th, the commencement sermon being preached by the Rev. Frank H. Nelson, D.D., in St. John's Memorial Chapel at 11:00 A.M. At the alumni service in the late afternoon the sermon will be preached by the Rev. Joseph A. Leighton, Ph.D., LL.D.

#### G.F.S. OBTAINS NEW LODGE

The Massachusetts Girls' Friendly Society has recently procured a new home of its own in the large and comfortable dwelling at 29 Fairfield St., Back Bay. It is to serve not only as a club for the G. F. S., but also as a home for young business women, and has accommodations for about twenty-four. Its present membership includes young women from Texas, California, Ohio, Utah, New Jersey, Prince Edward Island, and Switzerland. The library is a memorial to a former diocesan president, Mrs. Euphemia Mackintosh. Every Sunday afternoon open house is kept from four to five-thirty, at which time different groups of the society serve afternoon tea. The present diocesan president of the Society is Miss Cornelia F. Whittier, of Cambridge, and the house is controlled by a board of management of which Mrs. Francis Stewart Kershaw is chairman, Mrs. W. Dewees Roberts, secretary, and Mrs. Kenneth Ripley Forbes, treasurer. Mr. Harold F. Mason is treasurer of the Building Fund, and Mr. George Hoague, legal counsel.

### MEXICAN CATHEDRAL REOPENED

MEXICO CITY—The pledge which the Very Rev. H. Dobson Peacock, Dean of Christ Church Cathedral, Mexico City, was recently compelled to take, has been modified so that the Dean may officiate at Church services privately but not publicly. In accordance with this modification, the Dean celebrated the Holy Communion at his residence on Sunday, June 6th, and will continue to minister privately to Americans and British resident in Mexico City.

Public services have been resumed at the Cathedral, after that edifice was closed for four weeks. Since no foreign priest may officiate and the Cathedral is largely composed of English-speaking people, the services have been in charge of lay readers.

### VISITORS TO SESQUI-CENTENNIAL

PHILADELPHIA, PA.—Churchmen who are coming to the Sesqui-Centennial and would like to secure reservations in the homes of Church people at from \$1.00 to \$5.00 per day (meals not included), are asked to write at once to the Rev. C. H. Reese, rector of St. Matthew's Church and chairman of the Diocesan Housing Committee, 1731 W. Girard Ave., Philadelphia. They should give the name of their rector, and state when they expect to come, how many in the party, how long they will probably remain and how much they want to pay per day. There is no charge to guests or hosts for this service and no profiteering will be allowed.

Visitors wishing advice upon arriving in Philadelphia may telephone Mr. John G. Horton, Poplar 6262 J., day or night, or consult the Travelers' Aid Worker in railroad stations. This service too is free.

### RECORD CHURCH SCHOOL OFFERING

PINE BLUFF, ARK.—A per capita offering of \$9.00 was the remarkable record shown by Trinity Church School, Pine Bluff, in its recent Lenten offering. With an enrollment of 123, the school presented an offering of \$1,100. The Rev. Hanson A. Stowell is rector of the parish.



## St. Paul's-by-the-Lake, Chicago, Dedicated by Bishop Anderson

### Chicago Ready for Eucharistic Congress—Course for College Students at Racine

The Living Church News Bureau  
Chicago, June 12, 1926

ON SUNDAY EVENING, JUNE 13TH, Bishop Anderson dedicated the new St. Paul's-by-the-Lake, of which we have written a month ago. The Bishop also preached. The tower of the church is a memorial to Mrs. Ellen Griffin Herren, to be known as the Herren Memorial Tower. A bronze tablet will be placed by the vestry in the tower vestibule in recognition of her benefaction of \$5,000 made in February, 1920, to be used for a new church if such should be built within fifteen years. Within six years the church has been built and the \$5,000 legacy in the interim increased to over \$6,000. Mrs. Herren was for thirty-eight years devoted to the interests of the parish, her husband, Mr. Oscar F. Herren, was one of the founders of St. Paul's in 1882, and its first treasurer. When this mission was incorporated as a parish in 1903, he became senior warden, and continued as such until his death in 1914.

A beautiful new pipe organ has been installed, made by the Reuter Company of Lawrence, Kans. Its tonal qualities have won exceptional praise from experienced musicians and organists.

#### THE EUCHARISTIC CONGRESS

The daily papers are so full of the preparations for the Eucharistic Congress that the fact that it is to be the largest is clearly evidenced. The decorations for the Cathedral, and at Soldiers Field and at the Seminary at Mundelein, are costly and elaborate. The old Coliseum building, so long identified with great political gatherings and nominations, will be filled with altars, permitting the fifteen visiting cardinals and more than 3,000 priests to say Mass every half hour, as well as at St. Mary's-of-the-Lake, where some 400 altars are being temporarily provided.

Over 1,000 extra priests are coming in to hear confessions in order that the million communions that the Cardinal Archbishop of Chicago has promised to the Pope as a "spiritual bouquet" may be made possible.

There will be art exhibits of ecclesiastical works and embroidery, and speeches and addresses in Latin and English by scholars and dignitaries of the Roman hierarchy. Preparations to receive the Papal Legate, Cardinal Bonzano, are completed.

#### COURSE FOR COLLEGE STUDENTS AT RACINE CONFERENCE

At the recent meeting of the Synod of the Province of the Mid-West, an appropriation was made to provide a limited number of scholarships for students at the universities and colleges in the province to attend the summer conference at Gambier, Racine, or Hillsdale. A provision was also made for two special leaders for the student groups—one for Gambier and the other for Racine. The Racine Conference Committee has announced that the Rev. LeRoy Burroughs, student pastor at the Iowa State College at Ames, Iowa, will be in charge of the student course at the Racine Conference, and an effort is being made to have representa-

tives present from all the colleges and universities in the western part of the province. Mr. Burroughs is a graduate of the University of Wisconsin, and is a well-known leader in student work.

Registrations for the Racine Conference are coming in in good numbers, and indications are that the conference this year will be the largest that has been held in some time. Special features of the conference this year will be the Rev. Dr. F. J. Hall's course for the clergy, the daily Bible class conducted by the Rev. Harold Bowen, rector of St. Peter's Church, Chicago, the noon lecture by the Rev. Frank E. Wilson, D.D., and the sunset service addresses by Bishop Burleson.

#### CHURCH MISSION OF HELP

The annual report of the Church Mission of Help, wherever this noble society does its work, is always touching. Speaking of the various classes of girls that the Chicago branch has had to deal with during the past year, the report says:

"Some of our girls have only the mentality of children and need almost constant guidance to keep them from giving up work, drifting from place to place, giving away their money, and doing other indiscreet things. The young unmarried mothers take up one-fourth of our work. They are usually sad, unhappy, and discouraged, but after a time they realize that even though they themselves are at fault, the general attitude is to hold the illegitimate father responsible also. He is usually quite ready to help financially. Marriages are not urged upon these couples, but every effort is made to make it possible for the young mother to keep her child.

"Lastly there is a class of girls and women—the unfortunate prostitute, the prey of man and circumstances, often too weak mentally to withstand the temptations and desires that make her life eventually a torture to herself and a menace to the rest of the world. When too hopeless we sadly leave her, but usually some constructive plans can be followed. Mental and physical examinations may cause confinement. Many could be saved if Chicago like New York, had a real home where they could be raised physically, morally, and spiritually. Out in the world they do sometimes succeed in drawing themselves out of the awfulness, and such a one does indeed need our prayers and all assistance that we can give her. But it seems that it is only due to her faith in a forgiving Saviour that she can succeed and become a veritable Magdalene."

The girls come from various sources. Nine came from different social agencies; four from hospitals; seventeen through Church workers; three from the courts; three from individuals; and fourteen from the C.M.S. in other cities.

#### ST. PETER'S PARISH HOUSE

St. Peter's Church is building its new parish house, of which we have already written. The old house, built nearly twenty-five years ago, has long been inadequate for this large and busy parish. The new house is to cost about \$100,000, will be built of dark brick with limestone trimmings, and will be four stories high. A special feature will be the chapel on the main floor, with room for eighty people. It will be of Gothic style, pannelled and finished in oak. A large combination auditorium and gymnasium will be on the third floor. The auditorium will have accommodation for 350 persons, and will be completely fitted with a stage and accessories. On this floor will also be the kitchens and a large parish reception room. The fourth floor will have showers, lockers, rector's study, and class rooms. The main floor will have a large reception room, offices, and guild rooms, and in the

basement will be the choir rooms, and a large kindergarten room for both daily and Sunday classes.

The rector, the Rev. H. L. Bowen, expects that the house will be ready early in the fall.

#### NEWS NOTES

Bishop Anderson has appointed Mr. Humphrey C. Dixon, field secretary of the Brotherhood of St. Andrew, as lay reader in charge of St. Ignatius', Antioch. He will begin his work there on August 1st. The mission, the farthest north in the diocese, being almost on the Wisconsin line, was last served by the Rev. Harold L. Flower, who is now teaching in a boys' Church school in France.

The United Thank Offering of the diocesan Woman's Auxiliary at their spring service and meeting held at St. Luke's, Evanston, on May 27th, was \$6,075.28. This came from seventy parishes and will probably be increased. This amount is of course only the first instalment for the triennial offering. H. B. GWYN.

#### REMOVED FROM MINISTRY

NEW YORK—Under the provisions of a new canon adopted in 1925 which distinguishes between depositions from the ministry and removals therefrom by reason of renunciation of the ministry, Bishop Manning announces that the Rev. Stuart L. Tyson, having declared his renunciation of the ministry, "is hereby released from the obligations of the ministerial office and . . . is deprived of the gifts and spiritual authority as a minister of God's Word and Sacrament conferred on him in his ordination; this action being taken for causes not affecting his moral character."

#### CELEBRATE 164TH ANNIVERSARY

PORTSMOUTH, VA.—The 164th anniversary of Trinity Church, Portsmouth, was observed on Trinity Sunday with the celebration of the Holy Communion and the delivery of an historical sermon by the rector, the Rev. Chas. H. Holmead. In the afternoon, the Church school held its annual service. The subject of Mr. Holmead's sermon was, Some Interpretations of the Past 164 Years, and many interesting historical events taken from the parish register were brought out. Trinity has given four bishops to the Church, the Rt. Rev. J. H. D. Wingfield of Northern California, the Rt. Rev. Frederick F. Reese of Georgia, the Rt. Rev. J. B. Funsten of Idaho, and the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia.

#### FWOYLER MEMORIAL WINDOW

NEW YORK—On Sunday morning, June 13th, at the Church of the Ascension, there was dedicated a new memorial window, the gift of Robert T. Fowler, in memory of his mother.

This window is being placed next to the children's altar in the church, and the figures are the Madonna and Child.

The window was designed and executed by James Powell and Sons of London, England, and is probably one of the best pieces of stained glass yet to be imported into this country. Miss Helen Davis, Mr. Fowler's little granddaughter, unveiled the window during the ceremony of dedication.

This is the first of a series of windows to be placed in the children's chapel, depicting the early life of the Master.



## Plans Laid for Bishops' Crusade at Meeting of Evangelism Commission

### College of Preachers Holds Conference—Gift to Church Home for Children

The Living Church News Bureau  
Washington, June 11, 1926

THE NATIONAL COMMISSION ON EVANGELISM determined to push to a successful conclusion the Bishops' Crusade during the months of January and February, 1927, at a meeting held in the Bishop's House, June 10th and 11th, on the close of Washington Cathedral.

Their first activity was to issue the following message to the Church:

"The Church is as idle as a painted picture," is the caustic comment of a recent writer. While this may be an exaggeration, it contains sufficient truth to give us pause. As compared with New Testament times, the Church today is incomparably rich in money, organization, influence, power, and yet it is failing to produce anything like apostolic results. For example, our own communion with its 135 bishops, over 5,000 priests, and more than a million communicants secured a net gain last year of only 25,000 members, which means that, with all our resources, it took fifty persons to add one communicant.

"This state of affairs convinces your Commission that something is radically wrong with the Church. The trouble lies deep. It has little to do with material resources, organization, or membership, but rather with the spirit. We are convinced that the Church has failed sufficiently to stress the note of evangelism—the fact that Christians are saved to serve. For so long have we allowed people to think of the Church as ministering chiefly to their own spiritual needs that it will take both time and effort to change their attitude. They must learn that instead of merely sheep to be tended they are primarily soldiers enlisted for a desperate warfare. This applies to the whole body, laymen as well as clergy. The whole Church—not just a few individuals—must be awakened and aroused to its duty to spread the Evangel. This means nothing less than a complete change of mind, a reorientation of our whole attitude, a new baptism of the Spirit.

"This, of course, depends first of all on prayer, and we urgently call all our fellow Churchmen to earnest and constant prayer for a fuller outpouring of God's Holy Spirit.

"The Bishops' Crusade, initiated and undertaken by our bishops, would call these facts to the consciousness of the Church. It aims simply to inaugurate a movement which may grow and develop until this old Church of ours throbs and pulsates with new life and vision. We would have this Church as responsive to God as a man's hand is to a man. Viewing the fields already ripe to the harvest, we would offer ourselves as reapers, saying individually and corporately, 'Here am I; send me.'

"Plans for the Crusade are still incomplete, though some main lines of action have been determined. These contemplate the sending forth of some two hundred crusaders, picked and trained men, two by two, into the important centers of every diocese in the land. This nation-wide evangelistic Crusade will take place in January and February, 1927. In anticipation thereof, every diocese is asked to undertake some thorough and intensive preparation during Advent, 1926. Definite suggestions will be sent later; but in the meantime we commend the whole effort to all Bishops, clergy, and laity of our communion.

"Reports already received in large numbers from all parts of the country convince your commission that the Church is ready and anxious for this undertaking. We therefore go forward in earnest faith and with high hope, calling upon all the faithful to cooperate heartily with us and support us with their prayers."

This message is signed by the members of the commission. Those in attendance on the meeting were the Rt. Rev. Drs. Darst, Oldham, and Freeman, the Rev. Dr. Floyd Tomkins, the Rev. A. J. Gam-mack, and Messrs. Willard Warner and Samuel Thorne. The Rev. Dr. W. J. Loaring Clark and the Rev. Clarence Pardo,

of East Carolina, were also present as assessors.

Together with this action the Commission has asked, by resolution, that the Diocese of East Carolina release its diocesan, Dr. Darst, for a period of six months or longer, so that he may give his full time to the direction of the Crusade. Another resolution is that Bishop Darst associate with himself in this work of direction a prominent layman of the American Church. Several committees whose duties shall be to perfect plans and arrangements were appointed, and the preliminary work of the Crusade was gotten well under way.

The meeting of the Commission was attended by a fine spirit of enthusiasm. Bishop Darst reported on his visit to the Pacific Coast and the impressions he had received. He felt that the time was ripe for the Crusade, and that he found laymen demanding just such a movement in the Church.

The members of the Commission wish it understood that the Crusade is not to be a cut and dried affair, and that the machinery of another organization is not to be erected within the Church. The bishops are to be the leaders, personally, and the entire clergy of the Church are to be converted to the needs of the present day. The Crusade will probably take upon itself the duty of strengthening and confirming the spiritual life of those who are already Churchmen, and will attempt to bring the Church to a fuller spiritual power and influence within the world of men.

The Commission will have another meeting at Uplands, the summer camp of Mr. Samuel Thorne, in the Adirondacks of New York, on the 9th of August.

#### COLLEGE OF PREACHERS

The conference of the College of Preachers of Washington Cathedral is now in session in Whitby Hall of the National Cathedral Girl's School. A fuller account of this will appear in THE LIVING CHURCH for next week; it suffices to say now that it is attended by a number of men, most of whom are of the younger clergy of the Church, although there is a seasoning of older men.

The interest in the stated lectures and conferences has overflowed into numerous group meetings and special conferences that have been inserted between times. The community life and the spiritual life especially are being emphasized, and there seems to be a remarkable spirit of fellowship among the diverse types that have been assembled here.

#### NEWS NOTES

An anonymous donor has given the diocese a plot of ground containing nine acres, situated in Chevy Chase, for the use of the Episcopal Home for Children, now housed in rather restricted quarters in Anacostia. The value of the land is about \$65,000.

It is the intention of the diocesan authorities to develop this gift by building a new Home on it, that will cost, when fully developed, in the neighborhood of \$200,000. The plans, so far as they have been made, call for the cottage type of development.

On June 2d, Churchmen of Washington gathered to observe the twenty-fifth anniversary of Deaconess Yeo's connection

with the House of Mercy. The celebration was begun by a religious service, Bishop Freeman officiating, assisted by the chaplain of the House, the Rev. C. E. Buck. At an informal reception after the service the Board of Managers, through Mrs. Lee Phillips, presented Deaconess Yeo with a purse of gold in appreciation of her labors in building the House up to be one of best of its kind in the United States.

The congregation of St. Patrick's, one of the chapels of St. Alban's parish, is inaugurating a campaign to raise \$18,000 with which to build a parish house. St. Patrick's is situated in a developing section of the city, and the need for a building for the Church school, and particularly for young people's activities, is becoming acute. A good start has already been made.

#### KANSAS CITY HOSPITAL ENLARGED

KANSAS CITY, Mo.—An addition to the capacity of St. Luke's Hospital, West Missouri diocesan institution at Kansas City, has recently been completed, and further improvements have been tentatively authorized by the board, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of the Diocese, president. The sixth floor, originally being only a part story, containing 18 beds, has been extended over the entire building area, giving forty additional beds. One ward on this floor will be devoted exclusively to crippled children, being equipped with latest devices and facilities for this purpose. There is now no other specially equipped hospital ward for crippled children since the sale of the Christian Church hospital to the government for a veterans' institution. There is however, a very efficient charity hospital for crippled children, Mercy. St. Luke's Hospital now has a total capacity of about 165 beds.

With the additional bed capacity, enlarged facilities for nurses are required. The present nurses' home, on the St. Luke's grounds, accommodates eighty nurses. An addition has been planned, which will increase this capacity to 114.

Drawings for a chapel have been made, and the board has authorized steps to be taken for its erection, to cost about \$35,000. The chapel, built adjacent to the main structure, will be entered from the second and the third floors of the hospital. A special feature will be the provision, on the balcony of the chapel, for placing of beds which may be rolled in from the third floor.

It is expected that, when the chapel is completed, arrangements will be made for installing a resident chaplain. The present chaplain, the Rev. Robert Nelson Spencer, is rector of Grace and Holy Trinity Church, Kansas City, Mo. The Rev. James Pernette DeWolfe, rector of St. Andrew's, is assistant chaplain. The Holy Communion is celebrated every Wednesday morning, and the nurses have a chapel service every morning, in a large room in which is an altar, used for a temporary chapel.

The graduation services for the Nurses' School of St. Luke's, which is an accredited school giving a standard course, were held recently. Fifteen nurses were graduated. The lower classes have now 64 student nurses, and 21 more have applied for entrance to the Freshman class for next year. John R. Smiley is superintendent of the hospital, Miss Cecilia C. French, R. N., is superintendent of nurses.



# Commencements and Centennial Occupy Philadelphia Churchmen

## Dr. Aigner Heads Divinity School Alumni—Priest Seriously Injured

The Living Church News Bureau  
Philadelphia, June 12, 1926

VARIOUS EDUCATIONAL INSTITUTIONS of the diocese have been holding their annual commencement exercises this week.

The Divinity School held its exercises in St. Philip's Church. Seven men were graduated. Three received certificates for certain courses covered. In addition the degree of S. T. B. was conferred on twelve men, and S. T. M. on four. These degrees were earned in course. The preacher of the occasion was the Rev. Aaron Cutler Coburn, rector of St. James' Church, Dan-



REV. MARTIN AIGNER, D.D.

Recently elected president of the Alumni Association of the Philadelphia Divinity School.

bury, Conn. At the alumni service the day before, the preacher was the Rev. Prof. James of the Berkeley Divinity School. The essayist at the alumni meeting was the Rev. Wallace Conkling, rector of St. Luke's Church, Germantown, who read an interesting paper on the value of the English and American methods of theological education. The Rev. Dr. Martin Aigner, rector of St. John's Church, Franklin, Pa., was elected president of the Alumni Association. The Dean of the school announced that the chapel, now under construction, would ready for use in the autumn, and its opening would be signalized by a number of special services, at one of which in the latter part of October the preacher would be the Bishop of London.

The largest, if not the oldest, Church school in the United States, the Academy of the P. E. Church in Philadelphia, held its 142d commencement exercises on the evening of Tuesday, June 8th. The diplomas and certificates were presented to a class of about thirty members by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Philadelphia, who is the president of the board of trustees of the Academy. The address of the evening was made by George William McClelland, Ph.D., vice-provost of the University of Pennsylvania.

The prize list included the names of nearly forty individuals. The prize for the best all-round man in the graduating class, known as the class of '77 Prize, and which has now been awarded for some forty years, was won by Jerome Chester

Groskin. The Thomas Brown Markoe Memorial award went to Edgar Brick, and the John Andrews Harris Prize to Nicholas Newlin. Two of the other prize winners were sons of clergymen, and another two were sons of candidates for Orders.

The head scholar of the graduating class, who delivered the valedictory, was George Elton Synder, Jr.

The school has more than doubled in size in the five years since it has moved from the city to Overbrook. Mr. Greville Haslam, headmaster, stated that the 450 boys enrolled for the coming year will place a heavy strain on the capacity of the equipment, so that the addition of a classroom wing is urgently needed.

The ceremonies took place in the large gymnasium of the Academy, which was crowded to the utmost for the occasion.

### THE SESQUI-CENTENNIAL

The first Sunday after the official opening of the Sesqui-Centennial showed what some of our central city parishes are trying to do to meet the religious needs of the city's guests. At Old Christ Church the Sons of the American Revolution and the Patriotic Sons of America, both of which orders are holding conventions in the city, made a corporate pilgrimage to the mother church of the diocese. The sermon was preached by the Rev. F. A. Smith, chaplain of the S. A. R. At St. James' Church, there was a great musical service by the combined choirs of St. James' and St. Clement's Churches, conducted by the choir-master of the former, Mr. J. Wesley Sears, and accompanied by a group of instrumentalists from the Philadelphia Orchestra. The rector of St. James', the Rev. Dr. John Mockridge, sang the service, and the rector of St. Clement's, the Rev. Franklin Joiner, preached the sermon. At St. Stephen's Church Dr. Grammer is preaching a course of sermons on the spiritual significance of the events the city is commemorating.

### PRIEST SERIOUSLY INJURED

The Rev. John A. Goodfellow, the venerable rector of the Church of the Good Shepherd, Kensington, is in the hospital as the result of a serious automobile accident. Mr. Goodfellow was on his way to administer the Holy Communion to a sick parishioner and was run down by a truck. His leg was broken and there were other injuries besides the general shock, which, at his advanced age, makes recovery doubtful. The entire diocese sympathizes with him and his people. For fifty-four years he has ministered continuously to the one congregation with a devotion and faithfulness which has more than endeared him to his flock and won for him the admiration of the diocese.

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SOME of our staff in Japan, whose salaries are at best barely sufficient to provide a reasonable living and in some cases are really insufficient even to do that, have ordered the treasurer in New York to deduct amounts of \$10, \$15, and \$20 and add them to the deficit fund. If every communicant in this country were to give on the same scale, the deficit would be cleared off at least fifteen times. If missionaries with painfully modest incomes can do this, what might not the rest of us do?—*Spirit of Missions.*

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**BLUE MOUNTAIN CONFERENCE**

FREDERICK, Md.—The Rev. Samuel A. B. Mercer of Trinity College, Toronto, Canada, will be the dean of the faculty of the Blue Mountain Conference to be held here in Hood College, July 19th to 28th. Fr. Huntington, O.H.C., will be the chaplain and conduct the courses on Personal Religion and Prayer. Bishop Overs, president of the conference, will have the course on Missions.

Opportunity will be given to complete the courses leading to membership in the National Accredited Teachers' Association. There will be special conferences and addresses on all departments of Church work, including women, girls, young people, music, vocation, faith and order, architecture, symbolism, pageantry, and Church History.

The governing board of the Conference is chosen from the Church at large; it has received the hearty endorsement of the Washington Provincial Commission of Religious Education; its courses cover all fields of Church activity; its faculty includes Churchmen of international distinction; represents all types of thought; the key-note is Personal Religion and the appeal is to all to whom the life and work of the Church are a real concern.

The faculty includes:

President, the Rt. Rev. Walter H. Overs, D.D., retired Bishop of Liberia; executive officer, the Rev. Nathaniel B. Groton, of Whitmarsh, Philadelphia; chaplain, the Rev. James O. S. Huntington, D.D., O.H.C., who will conduct courses on personal religion and prayer; the Rev. Dr. George C. Foley, Church Doctrine; the Rev. Samuel A. B. Mercer, D.D., of Toronto, Canada, Old Testament Prophets; the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of West Virginia, the Life of Christ; Mrs. Arthur Van Harlingen, Rosement, Pa., Leadership in the Church School, Woman's Auxiliary, G. F. S., Daughters of the King, Young People's Fellowship, etc.; the Rev. Elmer N. Schmuck, National Field Department, Parish Administration; Bishop Overs, Missions; Mrs. Marcellin C. Adams, of Pittsburgh, Rural Work; Mrs. B. B. Wilson, Newport News, Virginia, Mountaineer Work; Miss Frances Rose Edwards, Director of Religious Education, St. Luke's Church, Rochester, N. Y., The Project of Religious Education; the Rev. Edwin R. Carter, D.D., Petersburg, Virginia, Religious Education in the Family; the Rev. Canon Nelson, Louisville, Kentucky, Social Service; the Rev. Mr. Groton, Young People.

The location of the Blue Mountain Conference is most pleasing; attractive and sumptuously furnished buildings, on a commanding plateau in the romantic Barbara Fritchie country, easily accessible by rail or bus from Washington and Baltimore and with convenient rail connections from every direction.

Registrations and requests for reservations should be made to the Rev. Charles E. McCoy, 848 West 4th Street, Williamsport, Pa. For general information, write to the executive officer, the Rev. N. B. Groton, Whitmarsh, Pa.

**PENINSULA SUMMER SCHOOL**

OCEAN CITY, Md.—The eighth annual session of the Peninsula Summer School of Religious Education, under the auspices of the Dioceses of Easton and Delaware, will be held at Ocean City, June 21st to 26th, under the presidency of the Rev. Thomas Getz Hill. Special attention will be given to work in small towns and rural sections. Courses are offered for the Clergy, Church school teachers, leaders of young people, and all Church workers. Last year fifteen dioceses were represented in the enrolment. The chaplain of the Summer School will be the Very Rev. Francis S. White, D.D., and the secretary is the Rev. P. L. Donaghay of Middletown, Del., to whom enrolments should be sent.

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The author obtained her first insight into the prison problem while her father was Warden of the Joliet (Ill.) Prison, where she saw not a little of the political life that she absorbed at every pore.

Educated at Smith College, the University of Chicago, and Oxford University, she received from the last a certificate for "excellent work" and letters accrediting her with exceptional scholarship. She is a member of Phi Beta Kappa, an honorary member of the Society of Oxford Home Students, and a University Member of the London Lyceum Club.

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## School and College Commencements

### ALL SAINTS' COLLEGE, VICKSBURG

VICKSBURG, MISS.—The seventeenth annual commencement of All Saints' Junior College, Vicksburg, took place May 28th to 31st. The largest high school class in the history of the school (twenty pupils) was graduated, with three graduates from the college department. The various exercises included the recital, Saturday night; the baccalaureate service, at Holy Trinity Church, Sunday morning, the preacher being the Rev. H. W. Wells, of Laurel, and the members of the school furnishing the music for the entire service; and the graduating exercises themselves, at the school auditorium, on Monday night. The address on this occasion, by the Rev. Charles Penniman, of Meridian, upon Now to Stand with Truth, was unusually fine. Much interest was felt in the highly creditable list of school honors, then read. Both bishops were present and participated; the diplomas and certificates being awarded by Bishop Bratton. There was a Corporate Communion of the entire school in the chapel at seven o'clock Sunday morning. Both chapel and auditorium are quite inadequate for the expanding needs of the school, and it is hoped that next commencement will see at least the latter need supplied; as the trustees plan to include an auditorium in the basement of the new dormitory, to be built this summer. There are good prospects of filling both new old buildings to capacity, if the new one can be completed in time for the September opening.

### HARVARD SCHOOL

LOS ANGELES, CALIF.—The twenty-sixth annual commencement of Harvard School, Los Angeles, the diocesan school for boys, was held from June 6th to 11th. The baccalaureate sermon was preached in the Chapel of St. Saviour on the morning on June 6th by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah.

On June 11th the diploma of the school was given to fifty seniors by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and president of the Board of Trustees. The class was presented by the Rev. Robert B. Gooden, D.D., who has just completed fifteen years' service as headmaster. This year the school has had a student body of 300.

### BISHOP PAYNE DIVINITY SCHOOL

PETERSBURG, PA.—The commencement of the Bishop Payne Divinity School, Petersburg, was held in the week beginning May 30th, the baccalaureate sermon being preached on that day by the Rev. George F. Bragg, Jr., D.D., rector of St. James' Church, Baltimore. The meeting of the Alumni Association was held on Wednesday, the special speakers being the Rev. G. A. Stams and the Rev. A. G. Best. The commencement exercises were held that evening, the address being made by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. The graduating class numbered six, of whom four were declared to be full graduates of the Divinity School—Messrs. J. E. Elliott of Southern Virginia, Henry Edwards of Los Angeles, I. I. McDonald of Virginia,

and S. G. Sanchez of the Panama Canal Zone—the other members of the class being A. A. Birch of Southern Virginia and the Rev. F. A. Brown, a colored Baptist minister. It is noteworthy in connection with the last name to call attention to the fact that the Divinity School has, during the past year, received into its classes five colored ministers of various denominations, one of whom, as a result of his course of study at the Divinity School, has declared his intention of seeking to enter the ministry of the Church.

### MARGARET HALL

VERSAILLES, KY.—The commencement exercises of Margaret Hall, the diocesan school for girls, took place beginning Saturday, May 29th, with a May Fête on the lawn of the school.

On Sunday, May 30th, in St. John's Church, Versailles, the baccalaureate service was held, the Bishop of the Diocese delivering the baccalaureate sermon. His text was Proverbs 31:30. Class Day was on Monday the 31st; as also the alumnae reunion and luncheon. On Tuesday, June 1st, was the twenty-eighth commencement of the school, held in the gymnasium. Prayers were said by the rector of St. John's Church, the Rev. W. S. Blackshear. The commencement speaker was Judge George R. Hunt, a distinguished lawyer of Lexington, as also a member of the board of directors of the school.

There were nine graduates this year. Seven prizes were awarded. This school now has a waiting list for the next session. To accommodate the increase in pupils for the next session the board of directors ordered a cottage on the school grounds to be renovated and made ready.

### MILWAUKEE-DOWNER COLLEGE

MILWAUKEE, WIS.—One hundred delegates, distinguished men and women from as many colleges, universities, and educational societies throughout the country met in Milwaukee to commemorate with alumni, faculty, students, and friends of

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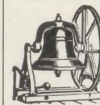
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Milwaukee-Downer College, the founding in 1851 of Milwaukee College, one of the first women's colleges in the United States. The anniversary ceremonies were held in connection with the annual commencement of the college on June 12th.

Among the features of the celebration were the presentation by the college students of Alfred Noyes' *Sherwood* on the college campus. A meeting in the Milwaukee Normal School auditorium, at which President Lucia R. Briggs, Professor Frederic L. Paxon of the University of Wisconsin, and Miss Ellen C. Sabin, president emerita, were the speakers. At the afternoon meeting on June 12th in Merrill Hall the speaker was Miss Ada L. Comstock president of Radcliffe College.

Among the guests who were present were Dean E. A. Birge, president emeritus of the University of Wisconsin, President Henry Merritt Wriston of Lawrence College, Appleton, President Edward Delor Kohlstedt of Dakota Wesleyan University, Mitchell, S. D., President Frederick Lent of Elmira College, Elmira, N. Y., Professor Wilbur L. Carr of the University of Michigan, S. Edward Brillhardt of the Carnegie Institute of Technology, Oak Park, Ill., Cyrus Hall McCormick, head of the International Harvester Company, Chicago, who represented Princeton University, the Rev. Joseph Reiner, S. J., of Loyola University, Professor Elizabeth Wallace of the University of Chicago, Eugene A. Nobel, New York, secretary of the Juilliard Musical Foundation, Miss Alice E. Gipson, dean of Lindenwood College, St. Charles, Missouri, and Miss Anna Elizabeth Drotning of St. Olaf's College, Northfield, Minnesota.

#### ST. MARY'S, KNOXVILLE

KNOXVILLE, ILL.—Commencement exercises were held June 5th to 8th. Ten pupils were graduated, the Bishop of Quincy presiding at the awarding of diplomas and prizes. The graduating address was by the Rev. H. R. Brinker, rector of St. Bartholomew's, Chicago. There was a large attendance of alumnae, patrons, and clergy. The report of the Rev. Dr. F. L. Carrington, rector, to the board of trustees, was particularly encouraging. The following additional trustees were elected: Mrs. Walter Duke, Henry, Ill.; the Rev. R. H. Atchison, Alton, Ill.; Mr. Charles Collins, Knoxville.

#### VIRGINIA BOARDING SCHOOLS

RICHMOND, VA.—The five boarding schools of the Church in the Diocese of Virginia all held their commencements in the early days of June. They have all reported a successful year and noteworthy growth. The total enrolment of the five schools for this session was 722, an increase of 111 over last session. The five schools are St. Christopher's for boys, St. Catherine's for girls, in the suburbs of Richmond, St. Anne's for girls in Charlottesville, St. Margaret's for girls at Tappahannock, and Christchurch School for boys at Christchurch, Middlesex County.

There are in addition to these five schools three Church boarding schools in the diocese not actually parts of the diocesan system and yet entirely under Church control. These are the Episcopal High School at Alexandria, St. Agnes' School, Alexandria, and the Blue Ridge Industrial School for mountain children in Greene County. The total enrolment of these three schools added to those in the diocesan system brings up to nearly 1,200 the number of students in Church board-

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ing schools in the Diocese of Virginia. This is an increase of about 900 scholars over the 300 that were enrolled in Church boarding schools in the diocese of Virginia seven years ago.

**VIRGINIA  
THEOLOGICAL SEMINARY**

ALEXANDRIA, VA.—The commencement of the Virginia Theological Seminary was held June 2d and 3d, and was largely attended by alumni and friends of the Seminary. Wednesday evening the annual missionary service was held; at this service Dr. William C. Sturgis of the Department of Missions made a most interesting and stirring address. The missionary interest of the students has been as deep and intense as at any time in the past. Seven members of the senior class offered for the mission field. Six have been accepted, but one of these goes to Eastern Oregon.

There were twenty-four graduates, five of whom received the diploma of graduation: V. C. Franks, C. H. Harrison, G. C.

corner-stone was a rare event in any parish, and the laying of two corner-stones in one parish on the same day was something he had never before seen or heard of; yet as he had just completed those two functions, this wonderful achievement was here in glorious evidence.

At 10:10 A.M. (the Bishop's train arrived at ten) the Bishop, with the rector and vested choir singing Onward, Christian Soldiers, arrived at what will be the Church Street entrance of the new parish house. With reading of Psalm 127 by the rector and prayers, the Bishop declared the laying of the corner-stone of St. Mary's Church House and pronounced the blessing, choir retiring, singing Angel Voices Ever Singing, to the rectory on Lincoln Place. One stone laid. Then the choir, singing The Church's one Foundation, proceeded south to the northwest corner of new stone end of the church when, after reading of Psalm eighty-four by the rector, and reciting of the Creed by all, the Bishop, with prayers declared the laying of St. Mary's Church, 1875-1926, corner-stone. The rector read a list of



BISHOP MANN DEDICATING THE FIRST CORNER-STONE

Montgomery, T. G. Akeley, F. A. Sapp. Nineteen, having finished the full course with the required grades and presented a thesis, received the B.D. degree: C. C. J. Carpenter, H. M. P. Davidson, A. C. Dodge, H. D. Gasson, N. D. Gifford, Jr., C. L. Glenn, M.E., W. K. Laird, W. A. Lillycrop, T. G. Luke, W. R. Moody, B. S. Moore, H. B. W. Peters, C. L. Pickens, W. C. Roberts, J. C. Runkle, W. K. Russell, G. R. Stearly, W. F. Wheeler, Graham Lio. The Rev. Robert Alexander Magill of the China Mission also received the B.D. degree. The Doctor of Divinity degree was conferred on the Rt. Rev. William M. M. Thomas, Suffragan Bishop of Southern Brazil, and the Rev. Cameron F. McRae of China. A most helpful and inspiring address to the graduating class was delivered by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. A portrait of the Rev. Dr. Angus Crawford, late Dean of the Seminary, was presented by his old pupils as a token of their affection and admiration for their former teacher. At the alumni dinner several enthusiastic impromptu speeches were made, the Rev. Arthur B. Kinsolving, D.D., being the toastmaster.

**A DOUBLE  
CORNER-STONE LAYING**

BEAVER FALLS, PA.—At morning service the First Sunday after Trinity, Bishop Mann, congratulating St. Mary's congregation on fifty years of worship in their half-stone church, and the Rev. Amos Bannister on thirty-three years rectorship of the same, said that the laying of one

contents in box set in corner-stone; with blessing, the Bishop closed this historic function, and the choir, singing Christ is Made the Sure Foundation, led all to the church for the regular 11 A.M. service.

**BISHOP BURY'S  
VISITATION IN RIGA**

RIGA, LATVIA—The Rt. Rev. Herbert Bury, D.D., Bishop of North and Central Europe, on May 15th and 16th was a guest of Archbishop John of Riga and all Latvia in the Orthodox Cathedral in Riga. In answer to the very cordial greetings expressed by Archbishop John, Bishop Bury stressed with gratitude the fact that he had been allowed, by the grace of God, the pleasure of entering Orthodox churches in Russia and Latvia already several times. He delivered a most encouraging address to the congregation (about 2,000 people), and revered the memory of the late Patriarch Tikhon. On Sunday morning two archpriests of the Orthodox Church, Fr. K. Zaic and Fr. J. Yanson, paid a return visit to the Anglican Church of St. Saviour's, as the guests of the English Bishop. In the course of the service, Archpriest John Yanson addressed Bishop Bury in English, and conveyed to His Lordship the best wishes of the Orthodox Congregation and their gratitude for the Christian love and sympathy he and Anglican Church had bestowed upon them, saying:

"His Grace the Archbishop John of Riga and Latvia has sent us, two archpriests of the Orthodox Church of Latvia, to express to you and your faithful our feel-

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ings after witnessing your Christian affection and love for us. This is the second time you are on a visit to our city and country. On both occasions you have brought us much spiritual happiness and courage. We will never forget your strengthening words of consolation.

"We members of the Orthodox Church, rent by the evil powers of Anti-Christ, are at this time particularly in need of sympathy, encouragement, and support of other brethren in Christ. This we have mostly received from the great English nation. The friendship of the Anglican Church with the Eastern Orthodox Church has stood for already 200 years, but it is only of late that this friendship has become particularly close. All followers of our faith earnestly pray that God may grant us a real unity with the Anglican Church, unity founded on identical dogmas with a difference in ceremony, as it was during the first eight centuries of Christendom in the East and West. Your visit, my Lord, will help to unite us and we entreat you to pray for us when you have returned to your country. We likewise will pray for God's blessing upon you and our brethren of the Anglican Church."

#### TO COMMEMORATE FIRST COMMUNION AT JAMESTOWN

JAMESTOWN, VA.—At 3:15 P.M. on Sunday, June 20th, the Third Sunday after Trinity, the Order of Jamestown will commemorate on the Island the 319th anniversary of the first celebration of the Holy Communion in the first permanent English settlement in the New World and the establishment on these shores of Holy Church to guide, bless, and inspire those who were to shape both state and nation.

The Order will gather in the open air, to see in imagination Robert Hunt with the sacred elements in his hands, standing beside a rude table, with the little congregation sitting upon the trunks of "unhewed trees," beneath the old "saile," hung to "three or foure trees to shadow us from the Sunne," and hear read from the Epistle appointed for the day the same words of exhortation so full of meaning to that little band.

The public is invited to this annual celebration, and the clergy everywhere are urged to speak to their congregations of the significance of the day, and to mark it by memorial celebrations of the Holy Communion.

#### AT THE NATIONAL CENTER

RACINE, WIS.—In Taylor Hall, Racine, Wisconsin, there is a unique blending of sacred traditions and modern Church activities. Dr. James de Koven built stronger foundations for future sons and daughters than he realized. We like to think that the noble founder of Taylor Hall would approve of what these sons and daughters are now receiving in the home which typified his ideals.

In making the effort to estimate the worth of the work developed at the National Center for Devotion and Conference during the nineteen months that it has been in actual operation, we shall try to keep in mind the fact that the work is in the nature of an experiment, and that there is a severe testing of values going on in the Church today.

It was a hodge-podge sort of an affair when the doors were first opened on May 19, 1924. No curriculum or method of work had been thought out or planned. Only a pitifully small group of people knew of the venture. Only about a half dozen or so cared enough to invest means and service. What it was that prompted these

few souls to try the experiment can be left to the imagination of those who are becoming more and more familiar with the new life now in existence in this part of the old Racine College school buildings.

Figures are interesting insofar as they help to reveal the story. Within the brief period of time mentioned above, 40 states in the union have been represented; 13 nations; 6 religions; 13 communions of the Christian religion; more than 100 colleges, while more than 3,000 people have come and gone, the great majority of them being leaders in some phase of educational or religious work. Is there not encouragement in the fact that people, ranging all the way from very young leaders in the Young People's Movement to the dignified members of the National Council—people representing different races, different communions, and different religions—are coming to Taylor Hall with a definite aim in mind, and in order to reach their aim, are willing to give from four to seven hours a day to devotions, lectures, discussions, etc.? The subjects

considered include The Bible, Church History, Missions, Doctrine, The Prayer Book, Morals, Church Organization, Religious Education, Fundamentals of Christian Living, Social Problems, The Relation of the Church to the Political Life of the Nation, Student Life in Colleges, Sacred Music, and Vocation. In devotions there have been retreats, corporate prayer groups, noon-day intercessions, preparatory services for the Holy Communion, meditations on personal religion, personal interviews with spiritual leaders, and devotional reading. In the discussions and and business sessions all types of Church activities and organizations have been considered.

At the beginning of the third season, the following results may be noted: The work has become more constructive; a fine type of leadership is now available; a strong bond of fellowship has been created; people representing various types of Churchmanship have grown a little less suspicious of each other; there has been an opportunity to interpret the

## Christian Nurture Material

is now ready in ample quantity for the autumn opening of Church Schools. It is very desirable that stock be secured sufficiently in advance of opening to have it carefully sorted and ready for use. Moreover, if six thousand schools all delay their orders until the middle of September, the several depositories cannot possibly be able to fill orders without great delay.

The following is the list of depositories, at each of which the stock is now available for examination and to any of which orders may be addressed. Transportation costs are reduced by sending orders to the nearest of them.

- Morehouse Publishing Co. (publishers), 1801-1811 Fond du Lac Ave., Milwaukee, Wis.
- New York Sunday School Commission, Inc., 416 Lafayette St., New York City.
- The Pilgrim Press, 14 Beacon St., Boston, Mass.
- George W. Jacobs & Co., 1726 Chestnut St., Philadelphia, Pa.
- Lycett, 317 N. Charles St., Baltimore, Md.
- Westminster Press, 420 Elm St., Cincinnati, Ohio.
- Westminster Press, 914 Pine St., St. Louis, Mo.
- Church Book Shop, 1044 Security Bldg., Minneapolis, Minn.
- Church Book Store, Inc., 524 S. Figueroa St., Los Angeles, Calif.
- The J. K. Gill Co., Portland, Oregon.
- Church Book Shop, 1051 Taylor St., San Francisco, Calif.



Church to non-Church organizations; people of other communions have had a practical illustration that there is a desire for unity in the Episcopal Church; students from other nations have learned that America is not without a sense of fair play; racial prejudice has decreased slightly between some Oriental and Occidental students; evidences have been seen that in the course of time the work will be largely self-supporting; friends have increased in number; a few scholarships have been provided, which make the School of Religion and other conferences available for a small number of missionaries and students; the home has become a more comfortable place to live in; homesick ones have found a sense of home.

**CAMP TUCKER OPENS**

NEW ORLEANS—Fronting directly on the beach of Mississippi Sound, with comfortable, cool buildings, all screened, with spacious lawns shaded by lovely old trees, and with an almost virgin woodland in the rear, Camp Tucker, the fifth annual camp of the young people of the Diocese of Louisiana, is located in an ideal spot. The campers are literally out of doors all day, for all the classes are held either under the spreading oaks or on the wide porches of the buildings.

Under the able management of the director, the Rev. G. L. Tucker, D.D., and his assistants, the camp was opened on June 5th, with an enrolment of ninety-three young people and sixteen adults, representing many parishes throughout the Diocese of Louisiana. St. Paul's Church, New Orleans, which for several years past has been a leader in young people's work, has the largest delegation present.

Even the casual visitor is impressed with the earnestness of the young people at Camp Tucker, and it is apparent that this attitude is due in great part to the excellent management. It is being run, as formerly, on strict camp rules, with some military features. The campers are required not only to attend all classes but to observe the study periods, and at the close of the conference to take all examinations. The day begins with Morning Prayer, before breakfast, conducted by the young people themselves; and, with the exception of one half hour of supervised exercise, the young folks are at serious study from eight-thirty until twelve-thirty of each day. In the afternoons there are many athletic features, with swimming in the sound as the chief attraction, or maybe a sail, or a hike to some favorite spot. In the evenings there are special features around the camp fire, the day ending with Compline on the beach at nine o'clock.

As the village church is quite a distance down the beach, the camp authorities decided this year to hold regular Sunday services at the camp. So on Sunday last, the Holy Communion was celebrated on the lawn in the shade of the trees, followed at nine by the Church school, and at eleven by Morning Prayer and Sermon, with the Rev. E. F. Hayward of Grace Church, Monroe, as special preacher.

Sunday afternoon there was a long, delightful sail out to the Gulf. On the return, as night was falling, the campers gathered on the upper deck of the launch for Vespers—a beautiful service upon the waters.

On Wednesday there was a hike up the Beach to Waveland to visit Sister Mary and the girls of the Church Home, at their summer camp at that place.

Keen interest is being displayed in the contest for the cup offered each year for the best parish Young People's Service League, the contest being judged on two points: first, upon the record for service during the year; second, upon Duty Day in camp, the chief features of which is the special model program offered by each league. The cup in the past four years has been won in turn by St. George's, New Orleans; Annunciation, New Orleans; St. Paul's, New Orleans; and St. Matthew's, Houma.

The only remaining events of importance are the announcement of the various awards and the visit of the Bishop, the Rt. Rev. Davis Sessums, D.D., who is expected to spend a day at the camp before it closes on June 15th.

The following compose the Faculty:

The Rev. Gardiner L. Tucker, D.D., director and instructor in Young People's Service League Work; the Rev. E. F. Hayward, chaplain; the Rev. William Samuel Slack, Church History; the Rev. Sidney L. Vail, the Bible; the Rev. W. E. Phillips, Missions; Mrs. A. D. McBryde, the Prayer Book; Mr. Phil Phillips, of the New Orleans Y. M. C. A., physical director; Miss Alma Hammond, secretary-treasurer.

**CONFERENCE AT ST. AUGUSTINE'S, RALEIGH**

RALEIGH, N. C.—The annual conference of Church Workers at St. Augustine's School has just closed a five days' session, June 1st to 5th, with unusual enthusiasm and results.

The conference is under the direction of the Rt. Rev. Joseph B. Cheshire, D.D., and the Rt. Rev. H. B. Delany, and supervised by the gifted talent of Prof. Everett W. Johnson of St. Augustine's School.

The conference was especially marked by its deep devotion, early daily communion, excellent lectures, liberal round-table discussions, and a general note of a new and larger liberal spirit in the Church towards the denominations.

**BROTHERHOOD APPROPRIATION CUT OFF**

PHILADELPHIA, PA.—The enforced economies of the National Council, as ordered by General Convention, have resulted in a \$20,000 reduction in the appropriation to the Brotherhood of St. Andrew this year, and the serving of notice that after this year no appropriation will be made toward the support of the Brotherhood.

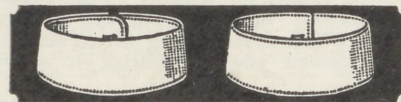
At the February meeting of the National Council the following resolution was passed:

"RESOLVED: that the Council feels that it is advisable that the Brotherhood of St. Andrew be responsible for its own financial support after year 1926. This action is taken with full appreciation of the work the Brotherhood is doing and without any reflection on the value of such work."

At the meeting of the National Council of the Brotherhood on May 1st, a resolution of inquiry was drafted, asking whether the action of National Council was final, and reminding the Council that the Brotherhood had accepted a general Church appropriation at the time of the inception of the Nation-wide Campaign, at the request of general Church officials, at the same time abandoning its organization for the raising of money. This resolution was presented to the Presiding Bishop, who had it read and considered at the meeting of the National Council in Racine. Following consideration, the following letter was sent to the Brotherhood:

"At the meeting of the National Council held in Racine, Wis., May 14th and 15th,

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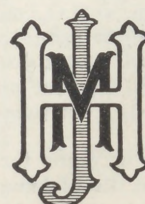
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1926, we had before us your communication covering resolutions adopted by the Executive Committee of the Brotherhood of St. Andrew. We considered this communication of such importance that I read it all to the members of the Council and am placing it on my minutes.

"The Council gave very careful consideration to the points raised in the resolutions, both by a special committee and by the Council as a whole, and finally adopted the following:

"After careful and sympathetic consideration of the communication of the president of the Brotherhood of St. Andrew, under date of May 1, 1926, and with full realization of the splendid work being done by the Brotherhood for the Church, the financial conditions governing the National Council are such that we believe it to be unwise to recommend any change in the action heretofore taken by the Council regarding appropriations for the Brotherhood of St. Andrew.

"Faithfully yours,  
"F. J. CLARK,  
"Secretary."

#### C. N. Y. SERVICE LEAGUE

SYRACUSE, N. Y.—The annual meeting of the Church School Service League of Central New York was held in Grace Church, this city, on the twentieth anniversary of the founding of the first kindergarten in Japan in memory of Gaylord Hart Mitchell, Miss Florence Hart of Rochester, sister of Miss Mary Hart, who founded the kindergarten in memory of their nephew was presented with a bouquet by little Annie Morecroft of Grace Church. Miss Hart in responding gave an historical review of the work of the Little Helpers. Miss Clarice Lambright of Western New York told of the new methods for the Church School Service League proposed by the Rev. John W. Suter, executive secretary of the National Department of Religious Education.

Roused by the story of conditions in the rural sections of the diocese as told by the Rev. F. F. Meyer, Tompkins County Missionary, the League pledged \$175 to Archdeacon Foreman for work in Tompkins County and other rural localities.

#### GEARHART SUMMER SCHOOL

GEARHART, ORE.—The Bishops of Oregon and Idaho will be on the faculty of the Gearhart Summer School, formerly the Oregon Summer School, which will hold its sessions this year June 19th to 31st at beautiful Gearhart-by-the-Sea. The school this year will be limited to fifty roomers and boarders. Other members of the faculty are the Rev. Herbert H. Gowen, D.D., the Rev. Kenneth L. A. Viall, S.S.J.E., chaplain, Mr. E. Waite Elder, Prof. Beattie of the University of Oregon, Miss Grace Holmes, and Miss Grace Lindley.

#### ALBANY SCHOOL OF THE PROPHETS

ALBANY, N. Y.—The School of the Prophets to be conducted at St. Agnes' School, Albany, during the week of June 28th, will have as its lecturers the following: The Rev. Charles C. Edmunds, D.D., of New York City, on Personal Contacts with Souls; the Very Rev. Samuel R. Coladay, D.D., of Hartford, Conn., on The Spiritual Background of the Missioner; the Very Rev. Francis S. White, D.D., of Cleveland, Ohio, on Sermon Construction; the Rev. Shirley C. Hugshon, O.H.C., on Mission Methods. The school is open to the clergy of the first, second, and third provinces. Applications should be sent at once to the Rev. G. H. Purdy, Warrensburgh, N. Y.

Owing to the abandonment of plans for a School of the Prophets at Bethlehem, Pa., this year, the Albany school will be

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[EXTRACTS FROM JOURNAL OF GENERAL CONVENTION, October 5, 1785. Perry's Reprints, Vol. I., pp. 23, 24.]

"On motion, Resolved, That the Fourth of July shall be observed by this Church for ever, as a day of Thanksgiving to Almighty God for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

"The Rev. Dr. Smith, from the Committee to prepare a Form of Prayer and Thanksgiving for the Fourth of July, reported that they had prepared the same."

"Resolved, That the said Form of Prayer be used in this Church on the Fourth of July, for ever."

The Order from which this is compiled and fitted into Morning Prayer is printed in the same work, Vol. III., pp. 112, 113. The hymns printed on the leaflet are selected by the publishers and are not a part of the original Form.

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## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

June, 1926 Vol. XIX, No. 4  
Sample Copy, 25 cts. Subscription, \$3.00

### EDITORIAL COMMENT:

The Christian Attitude Toward War  
—The Art of Being Ruled—Christianity and the Body—The Wrong Kind of Churchman—Lutherans Reject the Festival of Christ as King—Cardinal Van Rossum and Professor Stange—Rest for the Heavy Laden.

### IMPRESSIONS OF THE CHURCH CONGRESS

J. G. H. Barry  
DANGEROUS VIEWS CONCERNING SICKNESS

Francis J. Hall  
FICTION VERSUS GOSPEL

Frederick Sherman Arnold  
ENGLISH REUNION AND THE POLITICAL TEACHING OF POPE LEO XIII

Charles C. Marshall  
JESUS AND THE GOD OF THE OLD TESTAMENT

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**SYRACUSE PARISH HOUSE**

SYRACUSE, N. Y.—Ground was broken on Trinity Sunday for the first unit of a parish house for Trinity Church, Syracuse. The new building will be at the rear of the present parish house. This is to be replaced later by the second unit of the new house.

The building now to be erected will have two stories and will be of hollow tile and stucco. It will contain a large auditorium, kitchen, fourteen class rooms, and a boys' room.

The second unit, which will be directly in front of the new building, will be trimmed with stone to match the church and will harmonize with the architecture of the church. The estimated cost of the first unit is \$50,000.

† **Necrology** †

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

**RAY WARREN MEYERS, PRIEST**

CANON CITY, COLO.—The Rev. Ray Warren Meyers died on Monday, June 7th, in this city, following an operation.

Fr. Meyers was a graduate of Nashotah, and was ordained by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, in 1914. At the time of his death, he was rector of Christ Church, Canon City. He had previously served successively as rector of St. Mark's Church, Oconto, Wis.; assistant at St. James' Church, Milwaukee; and rector of Trinity Church, Wauwatosa, Wis. He served in the United States Navy, where he had a remarkably fine war record.

**NEWS IN BRIEF**

ARKANSAS—Bishop Winchester has been appointed chaplain-in-chief on the official staff of the Army of the Trans-Mississippi Department, Sons of Confederate Veterans, under Commander Edmond R. Wiles of the Army Trans-Mississippi Department, C. V. The jurisdiction includes the states where there are active camps, viz., Missouri, Oklahoma, Arkansas, Texas, California, and Washington. General Vance, of Little Rock, at the reunion of the Confederate Veterans in Birmingham was elected Commander of the Veterans.

MILWAUKEE—Last summer the vestry of Christ Church, Eau Claire, purchased a house immediately adjoining the rectory, and they have now voted to make the use of that house available as a residence for the Bishop of the new diocese whenever he shall be elected, without cost to the diocese. This gives to the proposed new diocese an episcopal residence and an Endowment Fund of \$100,000.

RHODE ISLAND—Two of the clergy of the diocese have recently kept notable anniversaries, followed by appreciative receptions. The Rev. A. M. Hilliker, twenty-five years rector of Christ Church, Lonsdale, at a reception tendered him was presented with a purse of \$1,200 by his parishioners and \$125 by the Budget Committee of the Town of Lincoln. The Rev. Frederick J. Bassett, D.D., forty years rector of the Church of the Redeemer, Providence, after receiving congratulations from a large number of friends at a public reception and hearing complimentary speeches from Bishop Perry, the Rev. A. M. Aucock, D.D., and two Berkeley Divinity School associates, Archdeacon Shepherd, of New Jersey, and the Rev. George S. Pine, of Providence, was the recipient of a check for \$1,400 from his parishioners.—The Rev. Henry Barrett, for nearly forty-four years rector of the Church of the Epiphany, Providence, narrowly escaped disaster from falling headlong down the cellar steps

of a place where he was calling. His many friends rejoice that he is at home again after two weeks in a hospital.—The June meeting of the Clerical Club on the 7th, was turned by Bishop Perry into a reception at Bishop's House for the clergy to pay their respects to the Rev. P. F. Sturges, D.D., rector of Grace Church, Providence, early in the fall to become vicar or vice dean of St. Paul's Cathedral, Boston. Many deserved compliments were paid him and he happily replied to them and to a set of resolutions from the club.—A happy day for St. George's Church, Central Falls, was June 12th, when the rector, the Rev. Wm. E. Dowty, and his people, rejoiced at the consecration of the new church after a year or more of successful effort in cancelling the debt upon it. The first service for the day was Confirmation. The next was a celebration of the Holy Communion with prayers of thanksgiving and congratulatory addresses from Bishop Perry and others, followed by luncheon for the clergy and invited guests. The Consecration service was in the afternoon, with a sermon by the Rev.

Samuel M. Dorrance, of New York, a former rector, soon to be rector of St. Ann's, Brooklyn. At eight o'clock in the evening there was a parish reception with more addresses, and the formal burning of the mortgage.—Mr. Seelye Bryant, formerly a Congregational minister, is to be ordained deacon by Bishop Perry, June 25th, at Christ Church, Lonsdale, where he has been assisting the rector, the Rev. A. M. Hilliker.

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For Program and Information, write the Rev. N. B. Groton, Whitmarsh, Pa., Executive Officer; Reservations, the Rev. Charles E. McCoy, 848 W. 4th St., Williamsport, Pa.

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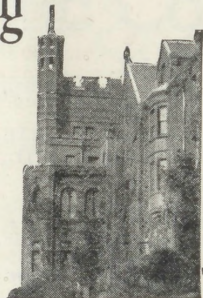
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