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The
Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JUNE 5, 1926

No. 6

Problems of
 the Chinese Church

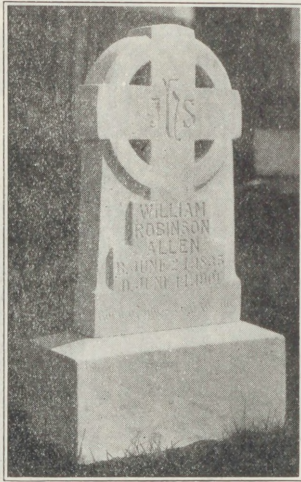
EDITORIAL

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BY THE REV. ROBERT WILLIAMS

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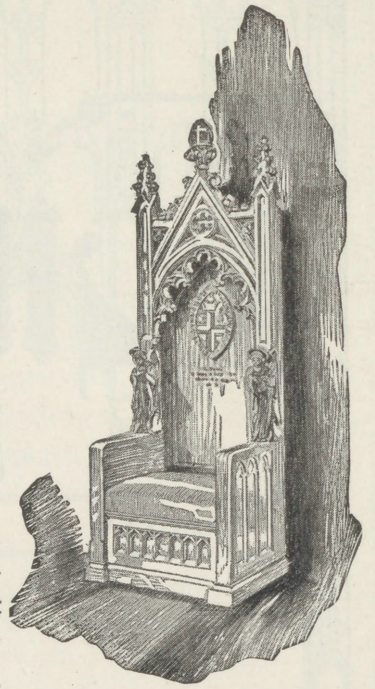
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A Weekly Record of the News, the Work, and the Thought of the Church

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YOUR CONTRIBUTION to the Church is the first claim on your purse. God gives the health, the ability, the conditions, which make it possible for you to have your job. All that you earn you owe to Him. In acknowledgement of that debt He announces His willingness to accept 10%, leaving the rest to your discretion. Perhaps—probably—you say, "No, but I will compromise on about 2%." You let it go at that. Dare you then withhold part of that? Your box contained 52 envelopes at the beginning of the year. Every one of the fifty-two—containing its quota—must be laid on the Lord's altar. Not because the Church needs it—and it does—but because you owe it to God, before you have a right to owe anything to anybody else for food, shelter, fuel, or raiment, not to mention pleasures and waste.—Rev. George B. Nicholson, D.D.

IF ALMS are often a doubtful kindness, charity, in the true sense, is never out of place. It may be wrong to give money; it is never wrong to give help, time, thought, and kindness—Lord Avebury.

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VOL. LXXV

MILWAUKEE, WISCONSIN, JUNE 5, 1926

No. 6

EDITORIALS & COMMENTS

Problems of the Chinese Church

IT is not reassuring to learn that the House of Bishops of the Chinese Church, in electing the Bishop of Hankow to be their chairman, is assumed to have indorsed Bishop Roots' position with respect to federation of the Church with Protestant missions in that land in the National Christian Council; nor that the House of Bishops has recommended that ordination be given to sectarian ministers under the general conditions of the once proposed Concordat with Congregationalists in America.

So much misunderstanding still seems to exist in regard to this latter, that a brief statement concerning it may be useful.

Neither party ever accepted the proposed Concordat in this country. The General Convention of 1919 suggested certain conditions that must be incorporated in any such instrument if it were to receive favorable action by General Convention. Those conditions did not prove acceptable to the Congregationalists. In effect, the two parties proved not to be as close together as some had hoped. No Concordat, therefore, was actually drawn under the terms of 1919, and none was presented to General Convention after that of 1916 had proved unacceptable. In the meantime the Constitution has been amended and a canon adopted for the purpose of legalizing a Concordat on the lines of 1919 should such be agreed upon and accepted by both parties, but in two General Conventions emphatic refusal has been given to that part of the plan which proposed to effect modifications in the Ordination services. The official commissions of Congregationalists and of Churchmen, having arrived at no satisfactory conclusions, have both been dissolved.

If, in China, it is proposed to work out the plan proposed by the resolutions of 1919, well and good. Those resolutions proposed a system that represents, probably, the utmost concession that the Church can make, and thus far it does not appear that any American Protestant body is willing to accept the plan and offer its clergy for ordination under its conditions. But it must be kept in mind that the Concordat offered in the General Convention of 1916 was *not* accepted, and the Chinese Church is not at liberty, therefore, to claim that instrument as a precedent for any action that may be proposed. Moreover, with no wish to interfere with the internal affairs of the Chinese

Church, it may not be amiss to point out that the American bishops in China are subject to the constitutional and canonical provisions of the American Church and are not at liberty to perform ordinations such as would be unlawful in this country. No doubt none of them would wish to do otherwise; but when we are told that their house has endorsed a plan for ordinations "along the general lines of the Concordat," one is left uncertain whether reference is intended to the discarded and unaccepted instrument of 1916 or to the plan proposed in the resolutions of 1919 which Congregationalists never accepted. It must not be assumed in China that a basis of agreement acceptable alike to Congregationalists and Churchmen was ever reached in this country, or that any concrete precedent has been set for them by any successful agreements reached. Indeed the very general feeling in this country, in which, no doubt, there are still some who do not share, seems to be that Churchmen and Congregationalists are not close enough in their fundamental beliefs to make even such a system as was proposed by the resolutions of 1919 a workable plan.

After all, the more we have conferred with others, the more clearly has it invariably developed that the real issue with Protestants is not over the episcopate but over the priesthood. To offer episcopal ordination, under any conditions whatever, without giving sufficient motive for the act, is unreasonable, and they are justified in rejecting it. The reason we ask for such ordination is to *make priests* of men who neither are nor claim to be priests. If we had made this clear from the beginning, we believe we should have moved much farther on the road to eventual unity by this time. If, in China or in America, we find orthodox Protestant bodies who wish their ministers to become priests, and who wish their people to receive a Eucharist consecrated by a priest, a way can be found, by concordat or otherwise, to supply what they lack. But to try to wheedle them into receiving a priesthood that they do not want, by offering ordination to them in vague, meaningless terms, has invariably resulted in failure thus far, and we believe and hope it always will.

So if the Chinese Church is about to propose a concordat relationship to any bodies of fellow-Christians in that country, we trust they will be guided by the experience of the American Church in the same attempt.

And perhaps it is not out of the way to say that in supporting our Church missions in China we at home do not propose to support a weak brand of Pan-Protestantism such as leaves priesthood and sacraments to be negligible factors. We are in China for the purpose of giving them a religion, not of better ethics or truer philosophy than theirs, but of sacramental power. On no other basis are our missions justifiable or worthy of support.

We trust that all this will be in mind when the daughter Church in China proposes to experiment in new policies of any sort.

ARE bishops to be esteemed as jokes?

A curious biographical article in *Harper's* for June entitled Portrait of a Cleric would seem to indicate that there are people who think so.

The article purports to tell the story of Bishop Manning's life. Flippant throughout, full of repartee and more or less delicious side thrusts, one wonders what is its purpose. Certainly it is not usual for the best of our magazines to print biography in *Town Topics* style. Why the Bishop of New York should be singled out for this sort of treatment is not very clear.

Very likely no great harm is done. Bishop Manning probably possesses a reasonable amount of humor and is not likely to be seriously disturbed over the article. And none of us wishes our bishops to become stilted objects of worship, concerning whom it is blasphemy to crack a joke.

But seriously, the article rubs us the wrong way. We do not like it. We resent the treatment of serious matters in this flippant style. We do not like cap and bells attached to the biographers of our bishops. We prefer that the bishops be treated with reasonable dignity; not, indeed, as little prudes in whose presence one must never smile, but also not as jokes or as subjects for the quips of professional funny men.

One feels a bad taste in his mouth after reading the article. One feels that *Harper's* has taken a mean advantage of him; that it is guilty of that which "isn't done" in the best of magazine society.

One wishes to think that editors who occupy historic easy chairs are proof against introducing to their readers guests who display vaudeville manners.

A NEW venture in religious journalism is a monthly magazine of sixty-four pages entitled *The Religious Press Digest*. In the first issue, dated for May, there are abstracts of 25 different articles from as many current religious periodicals, the length extending from one to four pages each. The work of condensation seems generally to be well

done. THE LIVING CHURCH is drawn upon for an abstract of the article by Dr. Elwood Worcester entitled Is Jesus an Historical Person? which is accorded the maximum space of four pages. Other articles condensed from the *American Church Monthly* and the *Churchman* give to our own Churchly writers a creditable representation in this first issue, while the selections from other religious periodicals are invariably such as a general reader is glad to see, and, by sources, are as follows: Adventist, two; Baptist, one; Christian Science, one; Dunkards, one; Jewish, one; Lutheran, one; Methodist, one; Presbyterian, one; Reformed Episcopal, one; Roman Catholic, three; Universalist, one; General, five.

There is a real field for such a magazine. We are confident that many of the readers of THE LIVING CHURCH will welcome the opportunity to be put into regular touch with so useful a compendium of current religious thought. The publication office is at 510 Enterprise Building, Milwaukee, Wis.—thus adding to the already marked preëminence of Milwaukee as a center of religious publication. The subscription price is \$3.00 a year.

THE abolition of compulsory chapel at Yale is a real forward step in the religious life of that university. It is very easy to carry a policy of paternalism too far in an educational institution, and thereby to defeat the original object. There was little

of religious feeling in Yale's compulsory corporate worship. The great majority of students regarded it simply as a means of checking up on regular attendance, and particularly a way to limit the frequency of week-ends spent away from New Haven. One cannot worship God properly when his dominant mood is one of resentment.

We venture to prophesy that there will be a more genuine atmosphere of worship and a great deal more sincerity in the smaller group that will assemble daily in the Yale college chapel of their own accord in future. None, hereafter, will be there save those who wish to pour out their hearts to Almighty God and draw from Him that comfort and help which are as valuable in the college world as they are in the world of business.

WITH respect further to the subject of diplomas from correspondence schools, we find in the official *Journal of the American Medical Association* for May 15th an extensive report from a committee of that association relating to "Correspondence

Diploma Mills" in which three such institutions, each of which appears to have no local habitation beyond office desks, come in for very serious criticism, while the names of two of our own clergy are associated with them in a very direct manner. We cannot take up the matter in detail, but the story is a very unpleasant one, and it abundantly justifies our caution to the clergy to have nothing to do with institutions whose degrees are not recognized by the standard universities and colleges of the land or by the United States Commissioner of Education. None of the institutions there criticized is listed among those whose degrees are recognized for the clergy list of the *Living Church Annual*, and none of their degrees can have recognition from that source.

Very likely in most cases some work was required of applicants for degrees. Very likely many of those acted in good faith. The fact remains that the transactions, as shown by the medical *Journal*, are such that few could deem them legitimate educational ventures. That two of our clergy are willing to be parties to the matter must not be construed as giving even implicit commendation to their activities from the Church. They act as individuals only. One of the institutions which, according to this report, has "no buildings, no laboratories, no grounds, no libraries, or other equipment such as are considered as absolutely essential by *bona fide* reputable universities," is said in this report to have issued degrees to 536 different persons, in thirty-eight different branches of learning, of which degrees eighty-seven were in divinity or theology, within a period slightly greater than two years.

THE LIVING CHURCH introduces in this issue its new Literary Editor, the Rev. Leonard Hodgson, M.A., professor of Apologetics in the General Theological Seminary. A priest in English orders, graduate of Oxford, and sometime dean of divinity at Magdalen College, Professor Hodgson has been associated in a literary capacity with the (London) *Church Quarterly Review*, and comes to THE LIVING CHURCH staff with a reputation for literary ability fully established. He will be assisted by a considerable corps of readers, many of whom have served in the same capacity for long periods of time.

Our New
Literary Editor

Professor Hodgson's literary work will take the form of a weekly discussion of Books of the Day, in which worth-while books will, for the most part, be discussed. Occasional articles relating to particular books of special value may also be expected. All books received for editorial notice will, as heretofore, be promptly acknowledged by title, author, publisher, and price, under the head of Books Received, but it is impossible that many of these shall receive further attention. Neither will discussions of books necessarily be limited to those sent by the publishers for the purpose. Professor Hodgson is gladly commended to the friendly acquaintance of THE LIVING CHURCH FAMILY.

TO introduce the new Literary Editor is, necessarily, to acquiesce in the resignation of his predecessor, the Rev. Dr. Frank Gavin, also professor at the General. Dr. Gavin's versatility and astonishing range of knowledge have combined to make him a literary critic of singular value. But Dr. Gavin's multiplicity of duties compel him to drop some of them, and the literary editorship of THE LIVING CHURCH seems to him that which he can no longer continue. It is largely to his good offices that we owe the happy opportunity of securing so distinguished and able a successor to him. But it is a disappointment to the editor in chief that the close and cordial relationship with Dr. Gavin in the literary department must be discontinued. The silver lining to the cloud is that he has consented to collaborate with his successor in judging particular books and in suggesting additions to the corps of reviewers, as opportunity will permit.

Dr. Gavin's
Resignation

ACKNOWLEDGMENTS

JERUSALEM AND THE EAST MISSION FUND
Collection at Three Hour Service on Good Friday, Church of
the Advent, Baltimore, Maryland\$ 5.90

ANSWERS TO CORRESPONDENTS

K. S. P.—Perhaps the considerable ratio of clergy shown in unclerical dress in the Church Congress pictures recently printed does not so much denote a decline in clerical dress in the Church at large as the necessity for choosing advocates for one side of many ecclesiastical questions largely from among those priests who minimize their priestliness.

H. A.—An American woman married to a British subject in 1921 lost her citizenship. She did not regain it by the fact of her husband's naturalization but must make application to the United States court for its reinstatement. She is not required to take out "first papers."

Mrs. T. C. H.—Good Friday offerings for Jerusalem and the East from American parishes in 1925 amounted to something over \$19,000, of which \$15,000 was devoted to that mission and the balance was used for our own work in Jerusalem including the salary of the Rev. Charles T. Bridgeman. Offerings for 1926 sent to the National Council up to May 27th amounted to \$18,142, indicating a considerable increase over last year when all are in.

COURTESY is one of the properties of God, who gives His sun and rain to the just and unjust by courtesy; and courtesy is the sister of charity, by which hatred is extinguished and love is cherished.—*St. Francis of Assisi.*

THE PRESENT CHRIST

THE royal month of June with her crown of roses and warm, sunny smile comes to us this year with the benediction of the heavenly feast of Corpus Christi resting upon her. Through another cycle of festival and fast we have followed the Incarnate One to Olivet. Joyfully we celebrated His coronation and then welcomed the Comforter on Pentecost, come to realize Christ's promise to be with us always. On Trinity Sunday we sang our praises to the Triune God who has so gloriously made Himself known to men, in His various unveilings. And now refreshed with heavenly visions, like the apostles on Ascension Day, we are reminded that we cannot always live on the mountain top. We must go down to work for the coming of the Kingdom and the winning of souls for God. The Vision is for inspiration. Let it never be forgotten or its influence lost. For it is a vision of reality that we have seen. A vision of something near, not of that which is far away. During the forty days before the Ascension the Master was visibly revealed not as a visitor from afar, but as One always near, making His Presence known to His loved ones as He willed, to cheer and encourage and to deepen faith. So now as we take up our own tasks, Corpus Christi comes to remind us of the chief means by which our Lord still makes His constant Presence known and felt. In the midst of our most intense activities, when tired and worn we can make little excursions to the spiritual mountain top, where in the stillness of His Presence we commune with Him and receive from Him food and new life. The Real Presence of Christ in His own dear Sacrament! Surely it is well to keep a day of joy and thanksgiving for that! "He shall take of Mine and show it unto you." Yes, the Comforter has come and is revealing Christ to us and realizing His Presence chiefly through the Blessed Sacrament of His Body and Blood. Life is no longer sad or hard, for is He not indeed always near and constantly making Himself known to us in the "Breaking of Bread"? The Catholic religion is so comforting, because it forever proclaims not an absent but a present Christ. Jesus is near, never forget that. When you are happy and want to praise Him for that, when you are sad and want to be helped, or sorrowful and want to be comforted, or suffering and want to be healed, or hungry and want to be fed, or lonely and want to feel Him near, go to the altar and the light over the tabernacle shall speak sweetly to your soul of His nearness, or in the pleading of the Holy Sacrifice itself you shall find the satisfaction of all your needs. Blessed be Jesus on His Throne of Glory. Blessed be Jesus in the Sacrament of His Love!—*Christ Church Notes (Danville, Pa.)*

SEEING NO MAN, SAVE JESUS ONLY

In all this radiant world of Thine,
My fervent prayer would be—
That I may know no other joy,
Save Thee and only Thee.

Amid the busy cares of life,
May my ambition be—
That I may seek no other gain,
Save Thee and only Thee.

Teach me to doubt all other love,
Save what I love in Thee,
And Thee to choose, all else above,
My chiefest love to be.

Grant me to live my earthly life
All consecrate to Thee,
'And then at length to find my rest,
In blest eternity. ETHEL MILLER.

STOP! LOOK! LISTEN!

STOP and think that if my parish fails to meet its quota it may mean that some hospital, the only one for hundreds of miles in our missionary frontier, will have to close its doors.

LOOK within and think. Do you as a member of this Church want a single piece of work which the Church is doing in this diocese or anywhere abandoned?

LISTEN then and see that your parish meets its quota in full.—*Church News (Pennsylvania).*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

WORSHIP

June 6: *The First Sunday after Trinity*

THE MAJESTY OF GOD

READ Revelation 4.

GOD is love. But we miss the full wonder and glory of that supreme revelation if we let the term Love, as we naturally understand it, supply the whole meaning of the term God. There is a great danger lest we forget the majesty of God, and so think of love as a mere amiability. We must first realize Him as exalted in unapproachable holiness, so that our only fitting attitude before Him is one of self-abasement, if we are to feel the stupendous marvel of the Love which led Him, so high and lifted up, to take His place beside us in our insignificance and squalor that He might unite us with Himself. 'When I consider Thy heavens, even the work of Thy fingers, the moon and the stars that Thou hast ordained—what is man that Thou art mindful of him?' . . . To omit the thought of God's majesty, and to rebel at language of self-abasement in His presence, is not only to cut at the historic and psychological root of all man's religion, but it defeats its own object, for it belittles the Love which it seeks to enhance."—*Bishop Temple.*

June 7

THE NEED OF WORSHIP

READ Psalm 63.

SOONER or later every man discovers that he must have something or someone to worship, something to which he can give himself wholly. This necessity arises from the prior discovery, which every day confirms, that of himself and by himself a man lives only half a life. Let him be as true to himself as he can, and let him live out to the uttermost all that is in him, such fidelity to self and such expression of self do not give him satisfaction. He is conscious of an incompleteness in his nature and character. He is perpetually seeking a something he-knows-not-what which shall meet and match his half a life and make him whole. Always, fleeting before him, is an ideal Other, by which he might be met and mated. If only he could find and capture this Other he would be delivered from himself and set at rest."—*Willard L. Sperry.*

June 8

WORSHIP THE HIGHEST ACTIVITY OF LIFE

READ Isaiah 26: 1-11.

IN the instinct of dependence upon Another who shall complete our life and give it greater satisfaction we find an explanation of the origin and necessity of worship. In its higher forms worship does not, however, find its sole or greatest justification in the instinct to come into relationship with a something beyond ourselves. We are not left vaguely groping. Mind, will, and love give form and substantiality to the object of our desire. We worship God because He corresponds to those highest ideas and ideals of righteousness which the mind conceives, and because He engages the activity of the will; we worship Him because He is supremely beautiful and loveable. Worship is the greatest art and activity of life. It is the exercise of mind, heart, and will upon the task of finding fellowship with Truth, Love, and Goodness. For the Christian this is not a quest after abstractions, for these are the attributes of God who is a Person and our Father. Worship is thus our highest and truest social activity.

June 9

WORSHIP AND LIFE'S IDEALS

READ Proverbs 1-18.

WORSHIP, in one of its aspects, is the devout contemplation of the holiness of God. Think of what it means for life to have the power to turn one's heart and mind away from business and pleasure, from the half-truths, the restlessness,

the make-beliefs, and the cares of life to the serenity and the reality of God. That gives us the power to see life in its right perspective, and to grasp the principles which lie underneath our life, and the purposes for which it is lived at all. Without the faculty of worship we are creatures of the moment, at the mercy of events and things. "Without vision," says the proverb, "the people perish." Through worship we seek vision—vision of God, and of the eternal principles by which life must be guided, if we are to live well. Conduct is only the exteriorization of our inner motives, and motives feed upon the thoughts the mind harbours. Worship is "thinking God's thoughts after Him"; it is the foundation of right living.

June 10

WORSHIP AND OBEDIENCE

READ Isaiah 6.

IT is well to notice that worship grows in significance as men come to understand the nature of God's righteousness. The great writing prophets of Israel were the champions of the holiness of God. It was they who taught the world that God cannot be conceived of apart from His moral demands but it was they also who taught that no true concept of God can fail to evoke the response of worship. The foundation of love and honor even in human relationships is ultimately respect. Lift respect to the reverence which is due to God's goodness, make it the awe which God's character inspires, and worship becomes inevitable. It is the natural attitude of the man who stands in the presence of the sublime. The prophet saw that worship was necessitated by the fact of God's holiness since it was part of the response, part of the obedience, that God's holiness implies upon man's part. God's goodness makes demands, not upon the will alone, but upon his every faculty. It is as much a failure of response on man's part that he should withhold the tribute of his heart, and mind, and tongue in the presence of God's moral greatness, as that he should withhold the tribute of an obedient will.

June 11: *St. Barnabas*

WORSHIP AND LOVE

READ Isaiah 12.

CHRISTIAN worship is a far different thing from reverence for God's moral greatness only, even though that reverence take the form of spoken word. Worship is man's response to the love and tenderness with which God has showed His goodness. Into it must enter gratitude, thankfulness, wonder, and answering love. Worship is therefore the tribute of the heart; it is the debt of affection paid to God by one whose life has been visited by the continual kindness of God. In the prophets especially the motive of worship is the thought of God's providential care, and the acts of His redemptive love. "Behold God is my salvation—the Lord Jehovah is my strength and my song; he also is become my salvation."

June 12

CHRISTIAN WORSHIP

READ Ephesians 1: 1-12.

GOD'S process of salvation reaches its culmination in the Person and work of Jesus Christ. He embodies the divine grace and love. Christ therefore is the center of Christian worship, as well as its great inspiration and motive. Christian worship becomes peculiarly an expression of loyalty and love to a Living Person, and an experience of fellowship with Him. Christianity is specifically a religion of fellowship with God realized through Jesus Christ. The emphasis falls upon a personal relationship of the human and the divine. Worship, with prayer and sacrament, is the means by which that fellowship is maintained. To know a person we must come into His presence, speak to him, attempt to understand him and enter into his life, and allow him to enter into ours.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SOME one was asking me the other day what I thought about children's reading, particularly with a view to censorship. Of course, much depends on the child, much on what there is to censor, and much on the general habits of the household. I confess I am disposed to fight shy of anything which can be called by that formidable and rather inauspicious name. For myself, I had "the key to the library" at a very early age, and read all that I wanted to of all sorts of books to be found therein. Nowadays, however, it seems as if, in the ordinary family, there is no room filled with best books of bygone generations, into which a child could be turned. "The best-sellers" of today are quite certain to be forgotten tomorrow, and their places known no more. People read, are more or less entertained, and give away; the books which lie on the table for more than a month are apt to disappear totally in the course of another month—which is perhaps just as well! I have found much consolation in considering that the wood-pulp paper, upon which most books of the present day are printed, will completely disintegrate within fifty years!

Children of today, too, are brought up in a different atmosphere, they hear discussions about all kinds of books, and it may very well be, develop an unwholesome interest in what would otherwise be extremely uninteresting. Fancy a normal child wading through the dreary pages of Mr. Sinclair Lewis' recent works! Not even his melodramatic refusal of the Pulitzer prize, however valuable that may be to him for *réclame*, can transfigure them into something really worth while. On the whole, however, I confess that I believe firmly in the good old principle of tempting the childish appetite with books which have been well proved by generations of readers; not formally prescribing, lest the child should find a medicinal flavor in what is so prescribed, but suggesting and giving the opportunity to read. For children of ten or twelve and upwards, I believe that good historical novels are excellent, and will find an eager audience. The Henty books, for English history, and Cooper's romances of the Red Indians, e.g., never lose their charm.

There is a type of book, of which there is an inexhaustible supply today, which seems to me to be thoroughly depraving to the taste of a wholesome child: I mean those pseudo-natural history stories, like the unutterable balderdash circulated in the daily papers by Mr. Thornton Burgess. Contrasted with *Uncle Remus*, or the *Jungle Book*, they are as far apart as East from West; and I was delighted to find in the life of John Burroughs how heartily that great student of nature repudiated it all. The animal stories of St. Mars, who died some time ago in England, are of another character altogether.

It is often said that the children of this century do not care for fairy stories. But I believe that is too hasty a generalization. Properly presented, the old tales of fairy-land have an unending charm; though I must admit that the Irish legends of pre-historic times which are sometimes offered are too intangible to avail for the childish appetite. The "Keltic glamour" does not avail to compensate for the lack of a clear concrete story—such, for example, as some later Irish writers dealing originally with Irish themes have given us.

I have spoken before of the unending charm which children of every age find in Dr. John Mason Neale's *Legends of the Saints*. Few writers have the singular gift of embodying a true story so vividly and convincingly in details which have to be invented.

Alice in Wonderland is a continual gratification to grown-ups as well as to children; but I fear that little folk in this country do not find it as amusing as their elders. (By the way, I noticed in some English paper the other day the announcement of the death of the child who was the original of Alice; she had attained to a good old age.)

Louisa Alcott's *Little Women* and *Little Men* are, beyond any doubt, classics, and will hold the interest of many generations to come. I wish, however, that they had better titles; *Little Men* always brings to mind the story of a small boy of nine or ten, an American, of course, sitting in the lobby of an English hotel with the Paris edition of the *New York Herald*. He was dressed as much like his father as he could be; one leg was crossed over the other, and he was apparently reading the market. Suddenly he broke out with, "I don't believe this raid on steel is going to amount to much."

I remember with a curious affection a child's book which I read at the appropriate age. It was written by a somewhat older boy, though still a boy, I believe, whose name is John Preston True, and who lives today in Waban, Massachusetts. The old *Wide-Awake* published it, under the title of *Their Club and Ours*; and though I have never re-read it, I recall the singular fascination which its simple chronicles had for an inland child. I wonder why there are no more good magazines for children. *Wide-Awake* and the old *St. Nicholas* were in a class quite beyond anything we have now, and even *The Youth's Companion* is by no means up to the mark of years ago—though I confess the difference may be partly in the reader.

For very little people, indeed, we are not altogether destitute of new books. Of course, you know, A. A. Milne's *When We Were Very Young*, that exquisite collection of verses written for a little boy and about a little boy; I believe it should be set on a pedestal even higher than *A Child's Garden of Verses*. One of our own clergy, the Rev. Andrew F. Underhill, sometimes rector of Northampton, Massachusetts, has just put out a book of verses for very little children indeed, under the title of *Goochy Goggles*, illustrated with pictures in color by Katharine Sturges, and published by McLoughlin Brothers, at Springfield, Massachusetts. The lilting nonsense of the rhymes and the grotesque charm of the pictures make the book itself amusing and edifying to little people. It has lately been put on the list of school reading-books in Boston and Brookline, I believe, and I can readily see why. Mr. Underhill has retired and is living at 92 Corey Road, Brookline, at present, where he may be addressed by any who are interested in this gorgeous new volume.

One story illustrating the perils of censorship comes back to me out of my childhood. When I was eight years old I was devouring everything of Hawthorne's that I could find. The authorities, however, considered *The Scarlet Letter* rather too advanced reading for my tender age, and forbade me to pursue its acquaintance. I disregarded the prohibition, confessed, and was punished by what was to me a cruel and unusual punishment. That is, I was not allowed to open a book of any kind from Saturday morning to Monday morning. They seemed like forty-eight years, those forty-eight hours. Now, however, *The Scarlet Letter* would doubtless be counted milk for babes. I read a new title given in some undergraduate publication for that monumental work, the other day: *The Block A, or How Hester Made Her Letter!*

HERE IS A limerick from Sewanee.

There was once a Ky. Col.,
Who went to the regions infol.
He said, "This were nice,
If I only had ice,
And some rye for my burning intol."

LOW SUNDAY is the Sunday after Easter. "Someone asked if Low Sunday was a special Sunday dedicated to 'Low Church,' and why the name, if not. It is not Low Church or High Church, it is not Low Sunday or any other Sunday, it is *steadfastness in faith and perseverance in the practices of the Christian religion* that count."—*Christ Church Reminder* (Chattanooga, Tenn.).

The Outlook for Church Education in China

By Frederick Ehrenfeld

THERE was published late in the winter, and distributed in the spring of this year a very significant report by the Institute of International Education, New York, on present conditions of education in certain foreign countries including China. The contents of this report which is *The Sixth Annual Report of the Director*, 522 Fifth Avenue, New York, should be read and given careful attention by each person in the American Church who is in any wise interested in the work of such institutions as St. John's College in China. The report consists of the opinions and impressions of the director of the Institute as the result of his personal visitation to various foreign lands, especially the Far East; the ultimate object being to suggest "ways in which international educational relations might be strengthened as the result of better methods of coöperation." It is to be understood of course that the Institute and its officials are not, and presumably cannot be, concerned in religious missions, nor in any sort of ecclesiastical propaganda; their objects include the systematizing of educational methods along the lines made familiar to Americans through the present great universities and colleges of our own. These remarks are made from the obvious nature of the work of the Institute and are not to be taken here as anything further, since they are not official pronouncement of the Institute in these words.

As to ourselves: the report and its opinions come at once into contact with not only St. John's College, China, but all such institutions maintained for the purpose of offering college training under the direct control of those whose interests are Church and religion as well as general education. The report raises the question very directly as to the future policy of so powerful and resourceful an agency as is the Institute of International Education, towards all colleges so founded and maintained. Frankly, the opinion of the writer of the report does not seem to be favorable towards the continued maintenance of such colleges as individual schools, since he says, page eight, "all competition and duplication of effort among the mission colleges must be removed." The report urges in addition that "the logic of the situation" points to the consolidation of all such present Chinese schools into one, and that one is Yenching at Peking, with a possible future but doubtful concentration upon some other one not named, at Shanghai. The reasons for these opinions are briefly as follows: The present mission colleges and like schools are face to face seriously with the newly aroused spirit of "Nationalism" which is apparently sweeping all alien agencies out of the road of its own growth. The mission schools "are facing a new condition—and must now compete with the national and provincial Chinese institutions which have been founded and some of which are admirably staffed and equipped." And the recommendation is made that "the Christian forces would be wise to . . . limit their support to one university in China rather than scatter it over a number." It can hardly be necessary to point out to any experienced American that this means all of the usual indeterminateness of character as to any religious policy which has invariably attended the so-called "undenominational college." It is one thing to have it pointed out that this may be desirable, even necessary, if a high class college is to flourish in China—aside of course from their own native institutions—but it is a very different proposition that all of the energies expended upon St. John's in the past, as well as the raising of moneys in the future, shall be put into any duplication of the American "undenominational college." It is not the idea of this article to try to decide this point, only to call attention to what seem to be some obvious tendencies; final decision must lie with the Church.

With some other aspects of the report it is very doubtful if any of our own Church would be found in serious criticism: indeed it is the echo of a policy which found its expression some decades ago. It is this—"Some of the Churchmen affirmed that if the Christian Church in China is to grow it will be necessary for it to become increasingly Chinese in char-

acter." The merger of various portions of Anglican missions some years back into "The Chinese Holy Catholic Church" with a title of its own in native speech is our own reply to that suggestion. Whether the report intends to urge this same action upon the various Protestant missions now there, or whether it is intended that any "Chinese Church" shall become manned entirely by native priests are questions left undiscussed in the report; for reasons of course which are quite obvious.

While not familiar personally with St. John's College, Shanghai, nevertheless certain points are suggested to a practical university man which may possibly help to focus our attention on the questions raised. In the first place, as a broad policy of Church Mission work, is the American Church in the mind of maintaining Church colleges in lands other than America? If so, for what purposes? The ideas in the minds of the International Institute seem to be placed around colleges and universities, as is of course quite justifiable, of a par with our present greater American universities. Do we wish to compete with that conception, assuming the heavy financial obligations of raising some millions of dollars? Or are such foreign colleges as now exist more or less under our immediate guidance to be abandoned altogether, either submerging them into some one or two "undenominational" types, as suggested in the above report, or by simply closing them out? We are being forced in spite of ourselves into doing some strong thinking over this and adopting a more decisive policy simply for two reasons; *first the pressure from outside ourselves, and secondly as a Church Missionary policy.* There is the possibility of conducting a small college, for which in passing there is a great deal to be said favorably; this college could exist for the laudable purpose of preparing the youth of the country with a good general academic training, with a small student body under the care of a comparatively small but efficient faculty. Or which seems a really important matter we might, supposing the financial support can be maintained, conduct a college for the purpose of distinctly religious training of men and women for life in the ministry of the Church; this ministry to include, most of all, training for the priesthood. It involves a very serious problem in foreign lands as well as home ones to abandon all secular education to persons who may not be even Christian at all; to abandon all training of college grade leading to the training of practical ministrations of the Church is still another and, in its way, a more serious question.

As it so happens this letter was begun (up to this point) before the meeting of the diocesan convention of Pennsylvania, and was interrupted by my having to attend that convention. The annual address of Bishop Garland touched most earnestly upon the general problem of our trying to maintain such general work as colleges as any portion of the financial budget laid upon the missions of the Church. It is not the intention, as was said just a moment ago, to answer any of these questions; it is the intention, first of all, to call the attention of the Church, as far as possible in a brief article, to the highly important fact that our activities in college work abroad is under the surveillance of others outside ourselves who are observing and forming conclusions, which may, of course, be quite mistaken ones, as to the best way in which to carry forward the great task of education in a country such as China with its vast population, newly awakened patriotism, possible antagonisms to the foreigners, and all of the attendant problems. It is not my intention to suggest at all any policy towards any particular institution; but we must consider this whole question from a new perspective, and give ourselves seriously to considering first what are the primary interests of the Church's spiritual obligations, and secondly, how these essential obligations are best met; by maintaining colleges of our own to do secular education that other institutions may presently outdistance; or to maintain colleges for strictly ecclesiastical purposes, or lastly to maintain no colleges at all.

Observations on Student Work

By the Rev. Robert Williams

I WILL begin my observation of student work over a period of ten years by giving a short history of the work in Princeton.

The fiftieth anniversary of the St. Paul's Society was celebrated January 11th in Princeton. The founder of the society was present, the Very Rev. Dr. Alfred B. Baker, who is nearing his ninetieth birthday. We have a complete list of the past presidents of the society and it is interesting to note among those names the late Dr. Frank Spalding, Bishop of Utah, of blessed memory; Mr. J. Wilson Bayard, chancellor of the Diocese of Pennsylvania, who was one of the presidents in the early eighties; Mr. Franklin D'Olier, a trustee of Princeton University and until recently Commander of the American Legion, also the president of this society in the late nineties; and the Hon. Edgar Allan Poe, a trustee of Princeton University, attorney to the State of Maryland, captain of the championship football team of 1889, was in charge of one of the mission stations outside of Princeton as a lay reader. I mention these last three names particularly to show the emphasis placed on the priesthood of the laity in undergraduate work.

We had a dinner in honor of Dr. Baker's fifty years of service to the Church in the University Center. Afterwards we went to the Foundation House and the Bishop of the Diocese dedicated the place, making it truly a religious center. Two of our old alumni made addresses; a history of the St. Paul's Society was read by an undergraduate, and Dr. Luther Eisenhart, dean of the University, was present and made a brief address.

For fifty years student work in Princeton among Churchmen has come under the influence of the parish church. At first Dr. Baker carried on the work alone along with his parochial duties. Later on men came in as priest assistants, giving part time to the campus and the rest to parochial activities. Three years ago a full time pastor took charge. Ten years ago the enrolment of Churchmen on the campus was about 300. Six years ago it jumped to 500, and today we have approximately 900 men claiming affiliation with the Episcopal Church, out of a total enrolment of 2,300 students.

The Foundation House mentioned above is a large frame house on the edge of the campus, recently acquired for the Church's work in the Diocese of New Jersey at Princeton. The work is known as the William Alexander Procter Foundation. It is run by a board of trustees including the Bishop of the Diocese as president, the rector of the parish as vice-president, the Canon of Religious Education of the Diocese as secretary, the treasurer, an alumnus living in Princeton, three members of the vestry of the parish church, a member of the faculty, two undergraduates, Mrs. Paul Matthews, and the Very Rev. Dr. Baker.

The Foundation is assisted on the one hand by the parish church and on the other hand by St. Paul's Society. It is not a diocesan nor a parochial organization, nor is it an undergraduate organization, but it is a center where the diocese, the parish, and the undergraduate life have a very real share. It is the home of the chaplain and his family; it is where lectures are offered to undergraduates; it has a library for their use; and where social intercourse, both formal and informal, is provided. The St. Paul's Society looks after the campus activities. Trinity parish is naturally interested in fitting in the undergraduate with parish life, and the diocese lends its help wherever possible. We are not boasting, we have not come to the full stature of our life, we are simply living and moving, and we still can learn from newer units. Student work is still to be tested on every campus. I think all of us can well afford to be patient and to hearten the workers as frequently as possible.

In 1918 at Howe School, Howe, Ind., thirty-two men, including bishops, priests, and laymen, met to organize a student council under the auspices of the Episcopal Church. I, having been a member of the teaching staff of that school ten years

before, was asked to be the chaplain for that council. We organized under the name of the National Student Council of the Episcopal Church, with a minimum program with which you are all more or less familiar, and the first application came in that day, praying for admission as one of the units of this organization. I do not know how many units there are today throughout the Church, but I should say there are upwards of 100. The interest in the student work began to grow from that time and is growing, and too much credit cannot be given to the Rev. Paul Micou, and later on Miss Agnes Hall, both faithful and intelligent workers among men and women in college and university centers.

And these facts are before us in spite of an ever-changing student personnel. The wonder to me is, that, owing to the constant change in undergraduate activities, the Church's work has been able to progress as it has. I know that there is criticism and there are many theories, and many of us have our own ideas as to how this work should be done, but we have that in every other phase of life and must be ready to meet criticism in this work as we do in other things. I suppose that I have been told thousands of times how to run the work in Princeton, and we are doing it today on the same foundation laid fifty years ago, this is to say, bring the campus to the Church, help men to be better laymen, give opportunity for testing vocation and missionary zeal, and keep down, as far as possible, machinery of the work. Our relation as units to the National Student Council is to live up to its minimum requirements and to be represented every three years when the Council meets. Each unit should make a report once a year to its respective provincial synod. The diocese or missionary district in which the unit or units exist should be in close touch, through its educational department, with student work. And the unit itself should have close relationship to the parish church, if there is one, and the campus life, and make itself a factor for good in social, educational, and missionary effort.

Study the problem as you find it on the campus. We cannot be crowded into the same street in the town in which we live, and therefore we must not expect to do student work out of the same funnel. In some places, where there is only one parish church, it might be well for the diocese to fit in with what the parish is doing. In other places, where there are a number of churches, it might be well for the diocese to be wholly responsible. The main thing is to go into your college problem with a full appreciation of the local condition and work without rest and without haste, and God giveth the increase. Again, the relationship of the college unit to the Church in general is to be that of faithful stewards. We must not, however, expect the man at the center to do all the work. Bishops, priests, and laity send out boys and girls to schools and colleges all over the country, and many times they expect the student organization or unit in a particular place to do a superhuman task. Let us all try to have a thorough understanding of this situation, for it is so easy to tear down, through criticism, a piece of work—may we call it, one's student parish, a unit which is constantly changing.

AND now let us turn to the direct local situation. First of all, the student chaplain should be a priest with pastoral gifts, a shepherd, tied up to a parish church. He must bring people to worship and adore the living Christ. He must preach the word and dispense the sacraments. What he has in common with all other Churchmen who are pastors is his commission, the common ground, the democracy of the priesthood. He must lead men to the altar as well as implant in them the word of God. And here let me say, without trying to criticize any particular college or university, that there is a difference between divine service in college chapels and divine worship within our own parish church. The former emphasizes the word of God, the latter the altar as well as the pulpit.

Divine service is usually held in term time and it misses

the teaching of the great feast, and also of the great central act of worship, the Holy Eucharist, and lacks continuity, such as our Christian year teaches in parish life, wherever we happen to be, in vacation time or otherwise. As one professor expressed it to me a few years ago, speaking of divine service, "Why, it's another lecture on Sunday." And these lectures are never satisfying enough to take the place of the Church's worship. Splendid as far as chapel preaching goes, for the Churchmen it does not suffice. Divine service lacks the parochial urge, fellowship, family life. The missionary spirit which ties up the parish to the work in the field is of tremendous psychological importance when we think of giving ourselves, our souls and bodies, our money, our service, to be a reasonable, holy, and living sacrifice unto God. And here let me make mention of how glad we clergy in college work are to welcome bishops and priests of our own communion to these college centers after they have made the effort to seek out the parish church. It is most unfortunate to see the clergy of our own communion coming into the heart and center of the university work and never "turning up." One almost feels at times as though these stewards of the mysteries were not interested in what we are doing. A preacher coming into a university center, over the weekend, should at least start his Sunday by making his communion in the parish church. If he comes in on the same day he preaches, we understand and take it for granted that he has, if possible. He must never stay away simply because he is rushed or thinks he would not be welcome on a question of Churchmanship or for personal reasons. We need a greater idea of free masonry in the ministry than we possess at the present time.

Again, to go back to the student chaplain—he is there to feed and to lead, and his priesthood is the keynote. The overtones to be heard may be intellectual, social, and so forth. Let it be remembered that these overtones are to fall into their proper places in the pastor's ministry and not usurp the center of the stage to the exclusion of the main thing. The faculty, in most cases, want the chaplain to stick to his last. It is surprising how anxious they are to help when they find us sounding the Gospel note. And their respect for us increases in just proportion for our love of souls. So often clergy in college centers go on the rocks by spreading themselves thin attempting to be spellbinders, live wires, intellectual gymnasts, or good fellows. No doubt you have read a book by Forbes Robinson entitled *Letters to His Friends*. When I was in Cambridge, England, in 1920, taking some summer courses, I dined with the master of Christ College, Sir Arthur Shipley. He was anxious to know why so many Americans had taken so great an interest in the life and work of this young, shy, almost diffident priest, a man who died at the age of thirty-seven but who will never be forgotten by those who knew him personally or who have caught his inspiration, although they never knew him in the flesh. I say here that Forbes Robinson's life and methods have helped us in our work in Princeton more than any other student worker I know.

IT is an erroneous idea that because we are in an intellectual zone we must bow down or be swept off our feet by the advance of secular education. In these days of deep research it is refreshing to hear a man like Michael Pupin at a faculty club luncheon make a statement something like this in connection with scientific research, "After all, gentlemen, behind our findings there is the veil which we must respect even if we cannot pierce." Also, in these days, when secular education, as such, is coming in for much criticism, especially as to the types of teachers who have gained higher degrees through graduate work but have not attained the high rank that these degrees represent, to read that Dean Woodbridge, of Columbia, points out how "the worship of academic degrees has almost become a form of educational idolatry and that the social necessity for a Ph.D. is far greater than the scholastic capability of a budding professor" (*Daily Princetonian* editorial, January, 1926).

And again, when young undergraduates are dropped from institutions because of their inability to keep up with their work, they are often branded as failures for lack of a careful and a sympathetic treatment of their cases when they first entered. I understand from my fellow townsman and friend, Dr. Stewart Paton, that one of our larger universities is now

considering the advisability of putting in a department to study the records of the entering class. This, I think, is a great step, and still keeps the issue from being labelled reform school methods. You see, we must not be overawed by what may be called an autocratic tendency in secular education, but rather, we must come in with our gifts on a level with secular education so that the mind, body, and spirit may go hand in hand in the quest for a fuller development of young life. And that comes about by our knowing our jobs and doing them fully aware of the progressive times.

The undergraduate—no two are alike, and they should not be. The young person who is hard to reach, in undergraduate days, must be followed. The difficulty may lie in home training, school training, or in a desire for freedom. These difficulties may have presented themselves long before coming to the campus. Problems appear every year, they multiply with every age, and the pastor who is well seasoned in his job is not panicky nor discouraged necessarily because someone says that the Church is dying and some undergraduate fully expects to be one of its pall bearers. Many of these difficulties are surmounted if young people are brought to their knees through prayer and sacraments. Speaking now especially of young men, I know boys coming from Church preparatory schools who are anxious to keep up their social prerogatives; they forget the parish church and go with their crowd to chapel because the upper classmen in great numbers are there and these freshmen want to get off to a good start. I know boys coming from schools where little or no Church influence is felt, and in very few instances do we ever make Churchmen out of them, although they are members of the Church and go when it is convenient.

We are sorry to report that the only communication we get from some Church families about their sons is when difficulties arise; then we are greatly to blame, I suppose, because we were not their undergraduate constant companions. Many of these people, young and old, would not be enrolled in any other Church, they wax sentimental at baptisms and weddings as to how beautiful and wonderful our services are, but as far as doing anything that means business, they are almost a total loss. The boy that comes to college from high school or private school, living in a Church family at home, is usually a more satisfactory type to work with. The boy must not only have good training in religion, in the home, in school, when he comes up to undergraduate life, but he must also have "the desire," he must be in that frame of mind which is willing to know a personal Saviour.

Two Church boys went from the same city to the same preparatory school and university at the same time. One boy kept his head, the other did not. The boy who was found faithful had "the desire" backed up by a good Christian home. When the other boy failed and the Church was criticized, the blame was promptly placed where it belonged.

WHEN criticisms come, run them down in every case. If you have been wrong, make amends honestly. I am speaking now to student workers, both clerical and lay workers. If you find yourself in the right, please use as much charity as possible from then on. You will find in many cases that sudden freedom from school or home restraint, laziness, social ambition, or coming under the influence of the one-sided attitude of a young instructor on the campus is at the root of the matter. Then, too, whether we are student chaplains or lay helpers in the work, we must avoid being spiritual policemen. Sometimes our methods, because of zealousness to gain a convert, cheapen our work for Christ. Let us be careful not to advertise a boxing match or its equivalent, later on refreshments and, in between the former and the latter, get up and say, "Let us pray."

And here I wish to register my protest against the practice known on certain college campuses of confessing our sins one to another. It is a comparatively new "indoor sport" which not only has its distasteful side but also its neurotic flavor. The Church, through her clergy, is best qualified, with the aid of competent medical specialists, to handle this matter. Time and again intellectual difficulties are really at the bottom, but in many more cases it is simply camouflage for selfishness or gross sin. Lectures attended and questions asked will help to clear the air, but best of all we find that when men come alone

away from others they usually mean business. Nicodemus might not have come in if he had stopped in "on a bicker," such as we often have on our campuses. Young men and young women, do not be afraid to seek help away from your own group. Remember that we all can learn something through calm counsel and quiet guidance, and no person is too good to be without Christianity, and no one too bad to be redeemed. There is room for all. The people with a grip on themselves must help the ones who haven't. It is a religion of fellowship where the stronger help the weaker by means of grace flowing from Christ Jesus our Saviour.

SUMMARY. I began with the general organization of the Church and worked down to the individual undergraduate. In closing let me reverse the order. Undergraduates, do not hide the real reason for your failure. Be informed through lectures and personal contact with your pastor. Where two are gathered together in His name there He is in the midst, for God gives grace to all. If we are constantly overawed by the wonder of the radio, how much greater is the wonder of the Spirit of God from heart to heart. When you fail to live up to your duties, face the fact squarely and get down to work. Do not expect to get everything and give nothing. Don't always have the idea that you must be entertained in order to keep alive your membership in the fellowship. If your unit hasn't a chicken supper scheduled for some evening late in the winter no doubt it is due to the fact that it is Lent and there is a time to pray as well as to eat. Men worth while, in the teaching profession at least, respect your religion if it is real and, while they may not perhaps subscribe to all that you have been taught and hold, surely will not demean themselves to foul the nest God has given you. You must have a thirst for worship and service; singing in the choir, for example, is not enough, for you may only be interested in music.

Church preparatory schools ought not to compel college chaplains to start informal courses known as the Americanization of Americans. Preparatory school chapels, apart from Church influence, are not feeding grounds for faithful Churchmen. There are hundreds of Church boys who think that a service with a sing and a talk is all our Church requires. The undergraduate has problems. These problems are not as serious as newspapers, books, and magazines publish. It might be well to stress progress occasionally. There are many persons unqualified to pass judgment. Some of them come to the campus once a year, if that; they do not bear the burden and the heat of the day every day. They remind us of a certain evangelist whose secretary sends you a list of confirmed members of your parish who have shaken hands with the principal speaker at the tent and therefore have "got religion." I have a heap more respect for men who frankly admit they know nothing about the young man's problem because their gifts lie in other directions than for the men who think they know, not having all the facts. Members of the faculty know this type also.

The chaplain should be a pastor first, a cure of souls, a man dealing primarily in spiritual values, bringing a freshness to jaded life, yes, even in intellectual centers. He should study, think out—not required to be an encyclopedia—he should seek all types of men, all stripes of Churchmen, and he should endure rebuffs, when they hit him, remembering, that criticism keeps the stream from being stagnant at least.

Divine worship is God's way of bringing people to a catholic understanding in His holy religion and our service of Holy Communion with its appeal first to God, then its penitential aspects, scriptural admonitions, the recitation of our faith, hearing the word of God preached, the offering to God as He has blessed us, the prayer for all men, the confession, absolution, the food, the thanksgiving, the blessing, is summed up in one word—Emmanuel—God with us, and we take Him away from His throne of grace to the hearts of others. This is distinctly the pastor's work as a qualified ambassador of God. Along with it he studies the local situation so that he himself, while often unseen, his work may ever be felt. He brings men to their knees through repentance and faith, and his influence cannot be measured by mere statistics. The bishop, clergy, and laity of the diocese must have a sympathetic interest in the pastor and his work. The synod should ask for a report (at each yearly meeting) of the units in the dioceses within its respective province. Much of the work that

is done every three years in the Assembly of the National Student Council would thus be minimized if not eliminated, then we would go into the National Student Council meeting singing our *Sursum Corda*.

The triennium of the National Student Council should be largely inspirational. We should have a very cheery heart for the good work that is being done and a very kindly one for the mistakes made. Too often in these larger meetings we come with a chip on our shoulders. An American woman, abroad, invited a group of Americans to her house. She put a sign up over the door because she had recently been to a function where gossip was rampant. The sign read, "Come in without knocking, and leave the same way!"

Finally—a young Churchman, a lawyer, endowed with unusual gifts, is wondering, "between drinks," why all his training and material success have not brushed away life's difficulties. To this we reply: What are we working for—honors, more mental equipment, social preferment, more money than we actually need for personal use, or more success? Any one of all these things, if misused, will make us unhappy, if not useless. We owe it to ourselves as well as to our brethren, to bring forth the very best that is in us, the very best that human means can supply, plus the grace which comes only to those who seek Him with their whole hearts.

THE NENANA MISSION

One of the world's smallest hospitals is attached to the Church's Mission at Nenana, Alaska. It consists of a ward of two beds, one of which is used by the nurse. The nurse is the only medical or surgical aid within sixty miles.

TO REACH Nenana one takes the boat at Seattle and travels two days to Seward and then goes by train two days more. Miss Blacknall, talking recently about the work of St. Mark's Mission, said that she and her fellow-workers there need "a whole lot of religion." They look after thirty boys and girls from six to sixteen years of age. This includes cooking, house work, barbering, sewing, carpentering, making bread, making music for the mission services, heating the house—no small trick when one often has to allow half an hour for things to thaw out before starting breakfast—making the children's clothes and keeping them laundered, preaching to the rest of the staff, and, for the villagers, listening to and settling long disputes and quarrels and family troubles, and carrying on much of Archdeacon Drane's work, including burials, while he is away on the trail half the year.

The full responsibility for education and morals of the mission children is a heavy one and is no easier for being carried on in a region where for four months of the year there is darkness for twenty hours of the day. Nenana consists of a straggling white village, beyond that the little Indian village, and then the mission. It is discouraging that a low element among the white men sometimes, in spite of all the mission can do, gets hold of the young boys. An effort is under way to secure a new building which it is hoped can take fifty to seventy-five children. Government schools are not available and even if they were, the Indian people are away much of the year hunting and fishing. They are most anxious to send their children to the mission home.

The children of the Church may remember "Bessie," whose picture was on one of the 1924 posters. She has been in the mission for about seven years and is about nineteen now. She is paralyzed but has the use of her arms and she takes entire charge of all the boys' clothes, ironing and mending. She is a lovely Christian character and is dearly beloved by the children who, if they are given an apple or some other great treat in the village, often bring home their gifts to her.

In spite of the great amount of work connected with the mission the staff has recently distinguished itself by producing some theatricals. They felt that they should offer more of an attraction to the village people and that it must be something that would compare favorably with the movies. The children were perfectly delighted and two entertainments were given, after which the village people began to come and ask, "When next show up here?" It gave the children good training and at the same time provided wholesome entertainment in place of that given by the pool halls "downtown."

GIVE US what Thou seest fit, only fit us for what Thou givest.—Rowland Williams.

The College of Preachers of Washington Cathedral

By the Rev. Henry Wilmer Ticknor

THE coming, on June 7th, of the second annual Conference under the auspices of the College of Preachers of Washington Cathedral indicates a major function of that foundation, directly in line with its constitution and character as a national center of the Christian religion. At this Conference are to be leaders of recognized ability and reputation as preachers and teachers of the Gospel, and other clergymen, selected for their outstanding promise, are to come from many places to confer with these leaders as to the best methods of presenting Jesus Christ to the people of the United States.

The idea of such extension of Christianity has been inherent in the Cathedral from its beginning. The Act of Congress incorporating the foundation empowers the corporation "to establish and maintain . . . a Cathedral and institutions of learning for the promotion of religion and education and charity," with "power to grant and confer diplomas and the usual college and university degrees and honorary degrees." The constitution, adopted by the Chapter, provides, among the canons, for a missionary and a chancellor, whose duties shall be in furtherance of these purposes, "to promote . . . special preaching services . . . to the advancement of Christ's kingdom both at home and abroad."

This evangelistic purpose of Washington Cathedral was especially prominent in the mind of that great founder, Bishop Satterlee. He says:

"The Cathedral is to deliver the ringing Gospel message, the good news from heaven, in such a way as to win the ear of large masses of men and be in touch with their thought. It is to be a watch tower, from which the signs of the times are detected; a center, in which inspiring missionary or social movements originate, and from which earnest evangelists go forth. It is to be a home of religious learning, and a storehouse of Christian information, amid whose scholastic and cloistered atmosphere real teachers of teachers may be found. It is to be a true School of the Prophets, where devout and intellectual students may ponder the questions of the day side by side with the facts of the Gospel; where all enquirers will discover that the Christian Church is abreast with an ever-advancing secular education in science and in history; where skilled theologians and interpreters of 'the Queen of Sciences' shall be competent to translate the doctrinal truths of theology into the common language of life, in such a way as to take hold of the living conviction of thinking men" (*The Building of a Cathedral*, xiii-xiv).

With the revival of interest in the Cathedral that came with the coming of Bishop Freeman, the idea of the College of Preachers began to come into prominence. The Bishop, in his long and successful ministry, had ascertained the need of such an institution. "With the revival of the prophetic ministry," he said, "we shall see the greatest revival of religious interest, which comprehends everything that concerns human life." The movement known as the Nation-wide Preaching Mission, in which Bishop Freeman, as a deputy to the General Convention, was deeply interested, showed that such a mission was greatly needed but that there was a lack of men who were properly qualified and able successfully to prosecute it.

So, with the erection of the exterior fabric of the Cathedral, there came the necessity of the advancement of the interior and spiritual structure of this House of God. Mr. Monell Sayre, who was called to lead the campaign for the completion of the Cathedral in 1923, perceived this, knowing that donors would wish other returns than merely the piled-up stones of the fabric on Mt. St. Alban. In his brilliant essay, *The Revival of Christianity Through the Power of Preaching*, he offered such a return, and it was directly in line with this dominant idea of the work of the National Cathedral.

In his essay Mr. Sayre stated that Christianity had lost its hold on the masses of the people because of the limitations of the parochial system. There was a need, he said, of aggressive preaching, of carrying religion to the common man as and where he is.

"At the Washington Cathedral recently, at an open-air ser-

vice, the preaching was heard by forty thousand men and women. No such auditory has ever listened to the Gospel of Christ on the American continent. This service must rank with such historic assemblages as when Peter the Hermit is said to have aroused one hundred thousand listeners in the First Crusade. It is an illustration of what awaits the Church, when the Church puts forth Christ's strength. It is an augury most cheerful. But even that means the people coming in some measure to the Church. They will not. The Church must go to them" (*Op. cit.*, page 12).

To carry the Message to the people where they are demands a body of men especially trained for such work. Washington Cathedral, he said, should include "a school for training those turned out by the seminaries who give promise of the preaching ability which our age has so largely lost."

"To the call of a faltering Christianity for such a rescue the National Cathedral at Washington answers as its peculiar duty. This is the function of a National Cathedral. In the days when Europe was being converted to the Christian faith what happened in England and elsewhere was that the bishop went first and, planting his little cathedral in the midst of a barbarous population, set out to civilize. As he did so, the parish churches grew up gradually, both that the converts might continue as Christians, and to be a home for the uninterrupted flow of the new answerers to Christ's call" (*Id. op.*, page 16).

ABOUT this same time, the Rt. Rev. P. M. Rhinelander, D.D., formerly Bishop of Pennsylvania, having resigned his diocese on account of ill health, came to Washington Cathedral as one of the residentiary canons. The same needs and the same opportunities presented themselves to him: In an interview he said:

"Ever since I began teaching in a seminary, that is, in 1903, I have been struck by the lack and the need of post-ordination training for the young clergy, and also by the lack of provision for the development of any special gifts among them. This conviction became strengthened and more clear when I became Bishop, and through the twelve years of my episcopate. I was frequently in contact with the Mirfield Fathers, who are a commanding power in the English Church and ministry, a group of disciplined and trained minds and spirits for the convincing teaching of the faith, both by the spoken and written word. I was anxious for them to foster a similar movement in the American Church, which they have at all times been ready to do, after an American leader has been found. That was their consistent policy. We can count upon their help.

"Resigning my episcopate and coming to Washington in 1923 as a Canon of the Cathedral, I was interested at once in the campaign. Mr. Monell Sayre was our first choice as a campaign leader. He was appointed in April, 1923. He came to see me at Gloucester the following August to get my judgment on his proposed plan of campaign, which was based upon what he called 'A College of Preachers,' at the Cathedral, 'for the purpose of the revival of religion by preaching.' His point was that we could not go out and ask people far and wide for money without indicating some way in which their investment would be returned to them. He saw no better return that could be made than this proposal of training and supplying preachers, especially to certain groups now entirely outside of organized Christianity, such as artisans and students. I told him how closely his idea coincided with what I had had in mind for many years, and that it seemed possible by his scheme to provide a permanent and strategic center for what I had so long hoped for."

Mr. Sayre's essay, to which reference has just been made, was an outcome of this conference.

The first concrete step in the realization of this idea, and in the formation of the College of Preachers, was in the Conference of Clergy that met at Washington Cathedral in the summer of 1925. The chief motive of this conference was to gather together a group of experienced leaders from various parts of the country and to consult with them as to the timeliness of the idea and the best way for its development.

It is recognized that this movement is directly in line with a matter that has been interesting the entire American Church for several years past. There has been, as is well known, a growing sense of the need of organized evangelism by the

Church, which, in the last two General Conventions, has taken the form of a special commission appointed to undertake it. Bishop Johnson, of Colorado, was the first chairman, and he has manifested his interest in the movement by the various "Schools of the Prophets" that he has organized, notably those at Evergreen, Colo., and Bethlehem, Pa. Bishop Freeman and Bishop Darst, of East Carolina, have been closely associated with and deeply interested from the beginning in the movement and the Commission, of which they are both now members.

THE 1926 Conference is to begin with supper on the evening of June 7th. The same general schedule will be followed as last year. There will be, in the mornings, a course of lectures on God in His World, by the Rev. Leonard Hodgson, of the General Theological Seminary, and another, on Redemption in the Body of Christ, by the Rt. Rev. Edward J. Bidwell, D.D., LL.D., D.C.L., former Bishop of Ontario. In the afternoons there will be a third course of lectures by the Rev. Dr. Johnston Ross, of the Union Theological Seminary, on Preaching: the Message and the Method. Dr. Ross was, for many years, the pastor of the Presbyterian Church at Bryn Mawr, Pa., where he made a deep impression on the community and on the city of Philadelphia. From this church he went to the Union Seminary as professor of Homiletics.

In addition to these, there will be evening conferences on special topics, as follows:

Mission Preaching from the Platform, by Bishop Freeman, and Prebendary Carlile, of the English Church Army; Mission Preaching in the Pulpit, by the Rev. A. J. Gayner Banks, director of the Society of the Nazarene; Making the Bible Known and Read, by the Rev. Dr. Henry Lubeck, Canon of Washington Cathedral; and Evangelism in the Church, by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

There will also be small group conferences led by such men as the Rev. Dr. S. A. B. Mercer, the Rev. Lyman Rollins, and the Rev. A. J. Gammack, who is also a member of the Commission on Evangelism.

The men attending the Conference will live in one of the dormitories of the National Cathedral Girls' School, where the lectures and conferences are to be held. The meals will be served in the school dining room. The daily services, which include a celebration of the Holy Eucharist, Morning Prayer, a service of intercession, Evening Prayer, and Compline, are to be in the Bethlehem Chapel. The Conference ends with the Eucharist on the morning of Saturday, June 12th. About thirty-five men will be in residence, coming from North and South Carolina, Virginia, Maryland, Delaware, New York, Connecticut, Massachusetts, Rhode Island, Vermont, Illinois, Mississippi, Wisconsin, and other states. Board and lodging are to be provided, but each man, except the leaders and lecturers, must pay his own travelling expenses.

In looking forward to the immediate needs and the needs of a more distant future, Bishop Rhinelander said:

"The most important thing is to find a permanent head, who must be a priest of the American Church. He must be a man with a distinct vocation for such work, and for this reason must be left largely free to organize it. For instance, whether or not the College shall, after the example of Mirfield, form itself into a religious order; whether it shall be of single or married priests, or both; just what relation it shall have to Washington Cathedral, and so on. These questions ought not to be decided until the permanent head is on the ground. After he has been selected there must be provision made for his residence on the Cathedral grounds, which will mean the erection at least of the first unit of the buildings designed for the College of Preachers, for which about \$50,000 is in hand. This project will include, beside the quarters of the director, common, and other rooms, and accommodations for, say, twelve or eighteen students. Students probably will be taken for such terms as may seem advisable in each case, and the instruction and training will be largely individual. In process of time the hope is to train a small group of competent men who will be permanently attached to the staff of the College of Preachers, and who, under the direction of the head, will undertake the instruction as well as public preaching of various kinds. It is also hoped that there will be a continual succession of visitors from outside to take part in both the preaching and the instruction. It is intended, also, to continue the summer conferences under the direction of the head."

It is estimated that the first unit of construction for the College of Preachers, of which the Bishop speaks, will cost in the neighborhood of \$125,000. Of this amount \$50,000 is already in hand. There must also be an endowment to provide a competent salary for the director, which, if calculated at \$4,000 in addition to his rooms, would mean an additional sum of

\$80,000. Expenses incident to annual conferences, etc., would come to not less than \$1,000, which would mean another sum of \$20,000, making a total of not less than \$200,000.

Washington is becoming an ideal place for such a school as that contemplated by the College of Preachers, otherwise than from the atmosphere of spirituality of the Cathedral. Washington is rapidly becoming an educational center, and a center for the gathering together of great specialized collections of books: there is, therefore, the atmosphere of research and learning to add its advantages. It is purposed to make the Cathedral Library, which now includes the library of the Society for the Home Study of Holy Scripture, and several other collections, especially devoted to religion and theology, so that students may come and extend their studies in the greatest of all branches of learning.

PROBLEMS IN SALINA

SOME people ask, "Why is the Church in western Kansas so weak?" Bishop Mize, of Salina, is asking it of himself, and points out the following reasons:

"1. There are but fourteen clergy. In the same area the Methodists have three hundred settled pastors and the Roman Catholics have an equal number of priests.

"2. Insufficient equipment, or the entire absence of it, in most of our towns. The Cathedral is the only dignified building. The southern half of the District has not a single church building of worthy appearance, the northern half has only a few good churches, and all are small. Everywhere other religious bodies have churches costing from \$50,000 to \$150,000. In Salina, the Roman Catholics have a school building costing one million dollars, the Methodists a university of equal value.

"3. The long distances. From Salina to Liberal is a ten-hour journey for the Bishop; Goodland is twelve hours distant. Our groups of Church people are separated far from one another. As they cannot often meet together, the inspiration from contact with other Church workers is lacking.

"4. Western Kansas, for the most part, is prosperous and the people are generous, particularly in the new missions, but the burden of self-sustenance is too great for small groups, especially if, in addition to the support of a priest, property must be secured and a church built."

But there is another side to the picture. Bishop Mize can say with truth that the District of Salina is making progress.

"Progress in morals, in interest, and in responsibility. The clergy we now have seem better fitted to meet the problems of their difficult position. New equipment is being added, new missions are bringing the people more closely together."

Here are some definite facts:

"In 1925, one priest and five deacons were ordained. Some of these men have been trained through the financial help given by the National Council. Educated and ordained in the West, they are more familiar with the conditions of Church life in which they must work and thus live more happily and work more efficiently.

"During the past five years property worth \$70,000, in ten items, has been added. In Pratt, valuable lots have been purchased and a building renovated for Church purposes; a like building has been put on the lots at Liberal. A church has been purchased at Scott City. Property has been acquired and an excellent new church erected at Norton. Belleville has a new church. Goodland is now replacing an old shack with a substantial brick church building. Ellsworth has a fine parish house. There is a new house for the Archdeacon in Salina, and rectories have been bought at Concordia and Hays. In Salina, St. Faith's House has been built. The churches at Great Bend and Larned have been renovated. Gradually the material fabric has been built up, though in many places it is still wholly inadequate.

"Each year new missions have been opened. The work at Cimarron, begun so auspiciously at the end of the year 1924, has continued to thrive. Other missions, opened in 1925 at Mankato and Downs, are of excellent promise. At these latter places and at Garden City and Lyons there is as yet no church property, but every new mission is helping to span the distances and to bring the groups of Church people nearer."

LOVE

My love for God so pure
Is the key
Which shall release
And set me free
From the deception
Of mortal dream,
And from all appearances
When they seem
To daunt me.

—ANON.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE place of honor this week must be given to the first two volumes of *An Outline of Christianity* (Dodd, Mead and Co., \$5.00 each). This is not a manual of religious instruction, but an attempt to present an objective account of Christianity in history. The scholar who is a member of the Catholic Church knows that when he goes into a library to study the history of his religion, he will take down from the shelves books by writers of other communions, and will be grateful for the help they give him. His loyalty to his Church, and the convictions on which it is based, have been nourished and braced by browsing on such pastures. When he goes out to proclaim to the great congregation the truth he has found, how often he must wish that he could assume in the minds of his hearers a digest of the reading which forms the background of his own thought, the work of sober, serious, and responsible scholars who are competent to deal with the subjects on which they write! That they could be freed from the sheer ignorance which could allow to arise such suggestions as that our Lord had the mind of an advertising publicity agent, or that St. John was the author of sentimental love letters!

These two volumes, which cover in outline the story of Christianity from its beginning to the Reformation, give just what is required. The different chapters are written from different standpoints, but each author bears a name well-known and honored wherever theological learning flourishes. The story is told in clear and straightforward language, easily intelligible to those who have never studied theology or Church history before. The clergy and teachers of the Episcopal Church will do well to familiarize themselves with the contents of these volumes, make them the background against which they build up their definite Church doctrine, and refer their hearers to them for further understanding of what lies behind their thought.

But if a priest has in his flock any man or woman with a germ of aesthetic taste, he should be careful to make it clear that his recommendation of the reading matter is not to be extended to the ill-chosen and poorly reproduced illustrations with which it is most unfortunately interspersed.

IN *Postmodernism* (Morehouse Publishing Co., \$1.50), the main thesis of Dr. Bell, the president of St. Stephen's College, is that we can never truly know anything that we have not previously loved, that therefore only persons can truly be known, and that the Incarnation was God's way of making Himself comprehensible to man. He shows how the methods of scientific investigation only serve to reveal our ignorance of the ultimate mysteries, and leave us asking the eternal "Why?" which can only be answered by the knowledge based on love. Hence the modernism which was content with the "scientific" outlook must give way to a postmodernism which is at home in the Catholic faith. These are stimulating chapters, and one can appreciate them without necessarily endorsing Dr. Bell's confusion of beauty and truth. As to the relation of knowledge and love, he carefully avoids such language as is used by Dr. McDowall in *Evolution, Knowledge, and Revelation*—language which demands the substitution of love for reason as the organ of apprehending truth—and so he remains on firmer ground than the English writer.

The other addresses in the book are mainly on moral questions. They are pertinent to the present times, Christian, and constructive. They urge that the Church must do her work not by smoothing away the difficulties of Christian faith and practice, but by communicating a driving power generated by finding, and loving, God in Christ. This is a book to be read.

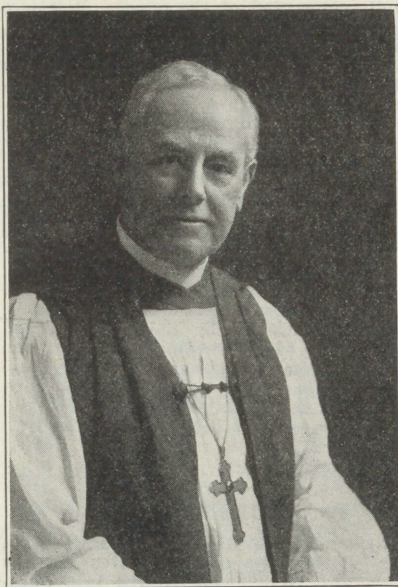
IF ANY ONE in America wants to look at the League of Nations through English eyes, he cannot do better than read the first of the addresses by the Archbishop of Canterbury col-

lected under the title *Occasions* (Mowbray, Morehouse, \$2.00). The way in which that vision of President Wilson enlisted the support of all the idealistic elements in the nation was a remarkable feature of post-war English life. A society was formed to conduct an educational campaign throughout the country; Christians of all denominations coöperated in the necessary spade-work, and the result was so to lift the matter out of the realm of political controversy that all English governments of all parties have agreed in supporting the League. In his sermon preached at Geneva before the third meeting of the League Assembly, the Archbishop aptly voices the aspirations of those who had worked for this end; through him speak a multitude of English Christians, who will be content to let this sermon act as their spokesman and representative on this side of the Atlantic.

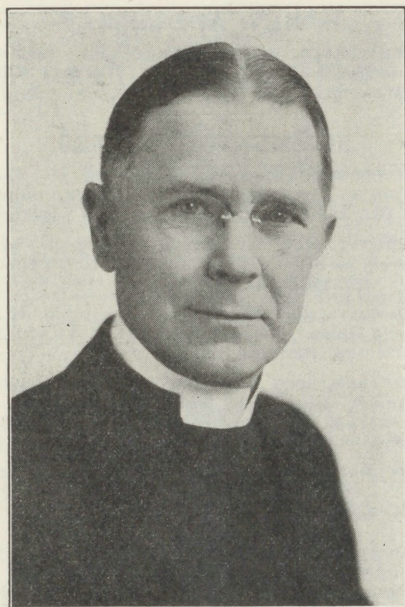
BOTH THE TITLE and sub-title of William S. Knickerbocker's *Creative Oxford: Its Influence in Victorian Literature* (Syracuse University Press, \$3.00) are slightly obscure and misleading. They might with advantage be more definite, as the book is in fact the history of the creative forces and intellects that went to make Oxford what it was during the Nineteenth Century, and their effect upon Victorian literature in general is only touched upon indirectly. As a history of the two great movements that swayed Victorian Oxford—Tractarianism, as represented by Newman, Froude, and Keble (Pusey is hardly mentioned), and Liberalism as preached by Dr. Arnold and his followers—the book is of absorbing interest to the general reader. The style is clear and lucid; the thumb-nail sketches of Stanley and Arthur Hugh Clough are extremely vivid and illuminating; and the full-length portrait of Newman, as the giant who most influenced the youth of his day, is drawn carefully and with sympathy. The quotations are apt and not too frequent, and there is a comprehensive bibliography. To the Anglo-Catholic it provides an excellent history of the Oxford Movement in its early days, including a good summary at the end of the chapter on Newman. But indeed, a complete Oxford of the Victorian age lies before our eyes, from the depressing 'thirties when, according to Adam Smith, there had been for a long time no pretense of teaching, down to the days when it became the center of learning, beauty, and art in the time of Jowett, Ruskin, and William Morris.

WE HAVE a less dramatic, though perhaps more scholarly presentation of Newman in *John Henry Newman*, by Dr. Newport J. D. White, Canon of St. Patrick's Cathedral, Dublin (Macmillan, for S.P.C.K.). This book makes one of the series entitled English Theologians, and from the point of view of an orthodox Anglican briefly traces the history of Newman's intellectual and mental life up to the day of his formal submission to Rome, with a detailed discussion of his pre-Roman writings. Dr. White well says that Newman's type of mind felt it to be of far more vital importance to be inside the one Church than to be certain that that Church was loyal to the ancient Faith; and he succinctly remarks that "God and his own soul were the two objects of Newman's exclusive thought." We may suspect Dr. White of a slightly anti-Roman lack of sympathy and understanding with the workings of Newman's mind, but the book excellently fulfills its purpose.

OF DR. THOMAS O'HAGAN'S small volume *The Genesis of Christian Art* (The Macmillan Company, \$1.50), one must admit that it contains little that is new or original, that it is put together in a haphazard fashion and in places is full of unnecessary detail. Also with some of his pronouncements on Christian art after the Reformation we beg, as non-Roman Catholics, to differ.



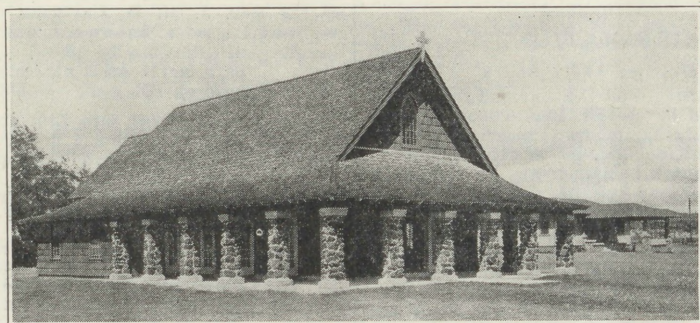
THE RT. REV. E. C. ACHESON, D.D.
Recently elected Bishop Coadjutor
of Connecticut



THE RT. REV. T. P. THURSTON, D.D.
Bishop of Oklahoma, who is slowly re-
covering from a serious illness.



VIRGIN AND CHILD
This statue was recently blessed at St.
Andrew's Church, Denver, Colo.



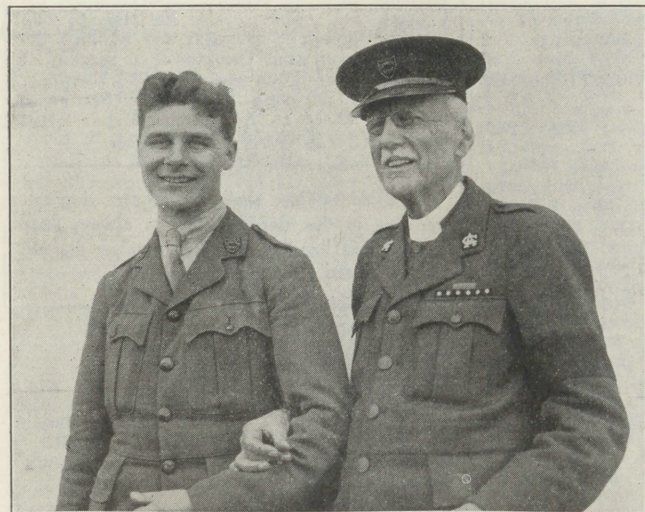
A HAWAIIAN CHURCH

The native style of archi-
tecture has been adapted
for the new All Saints'
Church, Kapaa, Island of
Kauai, Hawaii.



CHURCH ARMY GROUP

Photographed in Franklin Square, Washington, at the be-
ginning of their American tour.



Wide World Photo.

CHURCH ARMY LEADERS

Prebendary Wilson Carlile, D.D., C.H. (right), and C. J.
Atkinson, snapped as they were about to disembark from the
Aquitania in New York.



BISHOP REESE, OF GEORGIA

A new portrait by Helena E. Ogden Campbell, recently presented to
the Diocese of Georgia

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.

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

KALENDAR OF COMING EVENTS

JUNE

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

SUMMER SCHOOLS AND CONFERENCES

- June 21-26. Albany Cathedral Summer School for Clergy, Albany, N. Y.
- June 21-28. St. Faith's School, Saratoga Springs, N. Y.
- June 28-July 3. Bethlehem Summer School, Bishopthorpe Manor, Bethlehem, Pa.
- June 28-July 9. Hobart College, Geneva, N. Y.
- June 28-July 10. Gambier Summer Conference, Gambier, Ohio.
- June 28-July 10. School for Rural Workers, University of Wisconsin, Madison, Wis.
- June 30-July 10. St. Mary's Hall, Burlington, N. Y.
- June 30-July 10. St. Stephen's College, Annandale-on-Hudson, N. Y.
- July 13-August 3. School of Religion, Taylor Hall, Racine, Wis.
- August 11-25. Sewanee Summer School, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SECOND TRINITY

St. Luke's, Fair Haven, Vt.
Sisters of St. Margaret, Jersey City, N. J.
St. Barnabas' Church, Omaha, Neb.
Grace Church, Sheboygan, Wis.
Emmanuel Church, Brooklyn, N. Y.

APPOINTMENTS ACCEPTED

BERKELEY, Rev. ALFRED RIVES, rector of St. Paul's Church, New Orleans, La.; to be rector of St. John's Church, Roanoke, Va., July 1st.

COLLETTI, Rev. JAMES, formerly on faculty of Davenport High School, Davenport, Ia.; to be rector of Christ Church, Burlington, Ia.

ESSINGHAM, (Rev.) WALLACE, formerly a Congregational minister; to be lay reader-in-charge of Grace Church, Estherville, Ia.

HARDING, Rev. F. H., formerly rector at Milledgeville, Ga.; rector of Ascension Church, Sparta, Ga.

PIERCE-JONES, Rev. DAVID, priest-in-charge of Pipestone, Luverne, and Slayton, Minn.; to be priest-in-charge of St. John's Church, White Bear, Minn., September 1st.

THOMAS, Rev. C. A., formerly of Christ Church, Brownsville, Pa.; to be rector of Grace Church, Pittsburgh, Pa., June 6th.

VAN ESS, Rev. LOUIS, formerly curate of All Angels' Church, New York City; educational secretary of Diocese of Albany, June 1, 1926. New address, 68 South Swan St.

WEBSTER, Rev. STEPHEN, curate of St. Mark's Church, Washington, D. C.; to be missionary at the Holy Cross Liberian Mission. New address, Holy Cross Liberian Mission, Pendembu, Sierra Leone, W. Africa.

RESIGNATION

TAXDAL, Rev. HENRY R., as priest-in-charge of Church of the Epiphany, Norfolk, and Church of the Advent, Ocean City, Va., June 15th. To take advance courses at the Virginia Seminary.

NEW ADDRESS

WHITEHEAD, Rev. HENRY S., formerly Frederiksted, Virgin Islands; Harvard Club, 27 West 44th St., New York City.

SUMMER ADDRESSES

WOODCOCK, Rt. Rev. CHARLES E., D.D., Bishop of Kentucky; care of Brown, Shipley and Co., 123 Pall Mall, London, S. W., England.

DEWART, Rev. MURRAY W., rector of Christ Church, Baltimore, Md.; June 1st to September 1st, Adamsville, R. I.

DOWDELL, Rev. CHARLES A., chaplain of St. Luke's Home, Phoenix, Ariz.; St. Luke's-in-the-Mountains, Prescott, Ariz.

ROLLINS, Rev. WALLACE E., of Theological Seminary, Alexandria, Va.; care of Mrs. E. E. Eagan, 1522 N. Serrano Ave., Los Angeles, Calif.

RUNNALLS, Rev. C. BERTRAM, of Syracuse, N. Y.; care of Brown Shipley & Co., 123 Pall Mall, London, Eng.

DEGREES CONFERRED

NASHOTAH HOUSE—Doctor of Divinity, *honoris causa*, upon the Rev. FREDERICK SYDNEY FLEMING, rector of the Church of the Atonement, Chicago, Ill. Dr. Fleming was elected a member of the Corporation and Board of Trustees of the House and preached the Commencement Sermon.

ORDINATIONS

DEACONS AND PRIESTS

PENNSYLVANIA—Five deacons and four priests were ordained by the Rt. Rev. Thomas J. Garland, D.D., D.C.L., in the Church of the Incarnation, Philadelphia, on Trinity Sunday.

Mr. H. DIMMICK BALDY was presented for deacon's orders by the Rev. C. E. Eder, and becomes curate at St. Michael's Church, Germantown. Mr. ALBERT WILLIAM EASTBURN was presented by the Rev. John E. Hill, and becomes curate at Gloria Dei Church, Philadelphia. Mr. JESSE HUTCHINSON HAWKES was presented by the Rev. J. H. Lever and becomes curate at the Church of the Advocate, Philadelphia. Mr. WAYNE MCVEAGH WAGENSELLE, presented by the Rev. A. J. Arnold, continues his studies at the General Theological Seminary. Mr. DANIEL SMITH WOOD, presented by his brother, the Rev. E. B. Wood, goes as curate in the parish of St. James The Less, Philadelphia.

The Rev. WILLIAM HAMILTON AULENBACH was presented for priest's orders by the Rev. G. R. Miller, and continues in charge of St. Andrew's Chapel, West Manayunk. The Rev. ROBERT OLIVER KEVIN, JR., presented by the Rev. Dr. R. K. Yerkes, goes to the staff of St. Stephen's Church, Philadelphia. The Rev. JOHN CURTIN RUNKLE, presented by Dr. Yerkes, becomes the missionary at Kennett Square and adjacent missions. The Rev. WILLIAM MACDONALD SHARP, presented by Dr. Yerkes, is to have temporary charge of St. Stephen's, Wissahickon.

PRIESTS

PORTO RICO AND THE VIRGIN ISLANDS—On Expectation Sunday, May 16th, in St. John's Church, Christiansted, Virgin Islands, the Rev. HARRY ARTHUR STIRLING was ordained to the priesthood by Bishop Colmore. He was presented by the rector of the parish, Fr. Pigott, who also joined in the laying on of hands. All the ancient and traditional ceremonies of ordination were used and the impressive and solemn service was witnessed by a large and devout congregation. Fr. Stirling will continue as assistant to Fr. Pigott.

SOUTH CAROLINA—On Saturday, May 22d, the Rt. Rev. William A. Guerry, D.D., ordained to the priesthood, the Rev. MOULTRIE GUERRY, at the Church of the Holy Cross, Stateburg. The sermon was preached by the Rev. W. Cosby Bell, D.D., professor of Christian Philosophy at the Theological Seminary at Alexandria. The candidate was presented by the Rev. J. B. Walker of the Church of the Holy Comforter, Sumter. The special Litany for Ordinations was read by the Rev. Ibert deL. Brayshaw, formerly of this diocese but now the rector of Grace Church, Camden. The Epistle was read by the Rev. Mr. Walker, and the Gospel by the Rev. John E. H. Galbraith, rector of St. Matthias', Summerton, and St. Mark's, Pinewood.

The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, read the Communion office and assisted in the laying on of hands of the Bishop of South Carolina and the attending presbyters.

Mr. Guerry is in charge of the Church of the Ascension, Hagood, St. Philip's, Bradford Springs, and the Church of the Holy Cross, Stateburg. The congregations of these churches

were well represented at the service. Relatives and friends of Mr. Guerry came from Columbia, Camden, Summerton, Sumter, and Charleston.

The next day, Sunday, May 23d, Mr. Guerry read Morning Prayer at the Church of the Ascension, Hagood, preached, and afterward presented a class of eight who were confirmed by Bishop Guerry.

TENNESSEE—On Whitsunday, May 23, 1926, in old St. John's Church, Ashwood, the Rev. Thomas Neely Carruthers, M.A., was advanced to the priesthood by the Rt. Rev. Thomas Frank Gailor, S.T.D., D.D., Bishop of the Diocese. The candidate was presented by the Rev. Robert G. Tatum, who also read the Litany. The Epistle was read by the Rev. James R. Sharp, and the Gospel by the Rev. Bernard Campbell. The newly ordered priest assisted the Bishop in the administration of the Holy Communion. The ordination was in connection with the annual commemoration service and pilgrimage to the tomb of Bishop Otey. The Rev. Mr. Carruthers becomes rector of St. Peter's Church, Columbia.

DIED

BROWNING—ELIZABETH DIGGS BROWNING, daughter of the Rev. and Mrs. Benj. Evans Diggs, Medford, Wisconsin, entered into Paradise at Los Banos, California, May 12th, suddenly. Services by the Eastern Star were conducted at Los Banos. On May 18th, at Macomb, Illinois, in the presence of a large number of sympathizing relatives and friends. Requiem Mass was celebrated at St. George's Church, by the Rev. J. M. D. Davidson, followed by the Burial service. Interment was at Cypress Cemetery in the family plot.

"Safe in the arms of Jesus,
Safe on His gentle breast."

SKIPWITH—Entered into Life eternal, Tuesday, May 25th at his home in St. Louis, Peyton H. SKIPWITH, husband of Lennie Powell Skipwith.

"Enable with perpetual light
The dullness of our blinded sight."

TIFFEY—Entered into Life eternal at her residence, 1464 Rhode Island Ave., Washington, D. C., May 4th, LILY WASHBURN TIFFEY. "Grant her Thy peace."

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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POSITIONS OFFERED

CLERICAL

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

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

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

MISCELLANEOUS

WANTED—CONFIDENTIAL SECRETARY in Institution for Girls. Must be good typist and able to keep records. Stenography not essential. Address SISTER SUPERIOR, Box 392, Valhalla, N. Y.

POSITIONS WANTED

CLERICAL

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

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

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

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

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

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.

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

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

MISCELLANEOUS

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

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

ORGANIST AND CHOIRMASTER AT liberty to take position with live church. English college education. Experienced tutor of male or mixed choirs. Specially trained for all round duties of Episcopal Church, school and business. Address Box 612, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

UNLEAVENED BREAD AND INCENSE

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

HEALTH RESORTS

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

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

BOARDING

Atlantic City

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

Cragsmoor, New York

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

Los Angeles

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

New York City

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

TRAVEL

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

FOR SALE

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

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

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

FOR RENT

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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

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

CHURCH SERVICES

District of Columbia

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

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

Newark, N. J.

St. Anthony's (Italian) Church,
Hackensack, N. J.

Patronal Festival, Sunday, June 13th. Low Mass, 5:30 A.M. Solemn High Mass, 10:30 A.M.
Solemn Vespers and Open Air Procession of Clergy and Acolytes, 3 P.M.

New York City

Cathedral of St. John the Divine,
New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10 and 11 A.M., 4 P.M.

RADIO BROADCASTS

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

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

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

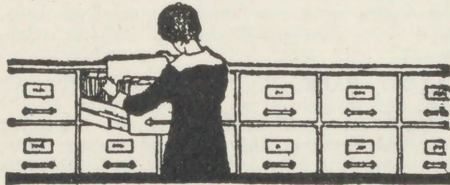
WRR, DALLAS, TEX., 246 METERS. SERVICES from St. Matthew's Cathedral, Dallas, second and fourth Sundays in the month, 10:45 A.M., and 7:45 P.M., C. S. Time.

CONFERENCE

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

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

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.]

Oxford University Press. American Branch. 29-35 W. 32d St., New York, N. Y.

The Apocrypha in the Revised Version. Price 80 cts.

PAPER-COVERED BOOKS

Brotherhood of St. Andrew. 202 So. 19th St., Philadelphia, Pa.

Handbook of the Brotherhood of St. Andrew in the United States. Senior Division. Seventeenth Edition, 1926. 25 cts., post-paid.

IN THE COUNTRY around the Uintah Indian Reservation in Utah there are members of the Greek Church. A Greek priest from a Utah town visited them recently, and our missionary at White-rocks loaned the mission for a service, taking part in it himself at the Greek's request, and also using Indian boys he had trained as acolytes. Almost all the Greeks in the whole section were present and the church was filled.

Premier of Ontario is Speaker at Synod of Diocese of Huron

Bishop Williams Discusses British Strike—Pleasure Filled Sundays Condemned

The Living Church News Bureau
Toronto, May 27, 1926

THE DEAN OF ONTARIO, THE VERY Rev. W. W. Craig, D.D., and the Premier of Ontario, the Hon. Howard Ferguson, were special preacher and chief speaker at the opening service and customary banquet being held in London in connection with the synod of Huron.

The synod approved increases in the minimum stipend for clergy. Instead of a minimum for three separate classes of parishes, at \$1,300, \$1,350, and \$1,400, there will be but two, paying \$1,400 and \$1,600. The first applies to missions with but one church; the larger amount is where two or more charges necessitate the clergyman keeping a horse or motor. The maximum diocesan grant was increased from \$400 to \$450.

In the course of his charge to the synod Bishop Williams said:

"The general strike in Britain is the most serious thing that has happened in Britain for many generations. It is a challenge to representative government; an attempt by one class to make life impossible for the rest of the people except on its terms. Much as we sympathize with the miners in their efforts to maintain the higher wage, the method adopted by the trades unions is subversive of representative government which has been hitherto the hallmark and bulwark of advancing civilization."

The Bishop also discussed the movement of population. The rural population of the diocese had been steadily diminishing during the last 30 or 40 years. Between 1901 and 1921 it had decreased by nearly 80,000. Farms were drifting to fewer hands. On the other hand rural wealth had greatly increased. In 1910 the agricultural revenue of Ontario was \$250,000,000, last year it was \$465,000,000. Had it not been for this the support of the rural Church would have been impossible. The people in the country had shown great loyalty and self-sacrifice for their Church.

PLEASURE-FILLED SUNDAYS CONDEMNED

Pleasure-filled Sundays were condemned in the presidential address by Dr. Cartwright at the fortieth annual meeting of the Toronto diocesan Woman's Auxiliary. Society leaders should use their influence to establish the idea of Sunday as a day of rest, otherwise there would soon be a nation of neurotics, said the speaker. Both health and character were undermined by doubtful Sunday diversions. Dancing, card-playing, and other Sunday pastimes which interfered with attendance at church should not be encouraged. Society leaders could set an example in this respect in order to safe-guard the youth of the country. The tendency today among the young people was to pretend to be worse than they are while, in the past, the favorite form of hypocrisy had been to simulate a goodness not actually possessed.

In welcoming the many delegates assembled from all sections of the diocese, taxing the accommodation of St. Anne's Parish House, Dr. Cartwright pointed out the wonderful missionary opportunities

open to the women of the Auxiliary both in home and foreign fields. In enumerating outstanding events of the year, the president alluded to the holding for the first time of a Dominion W. A. annual meeting at the coast, to the emergency relief sent to the missionaries who were on the ill-fated *Bay Eskimo* which was wrecked in northern waters; to the autumn course of lectures given by the Rev. Dr. Taylor, the Lenten lectures by Professor Cosgrave, and the missionary exhibition held so successfully in St. Aidan's Church.

CARILLON AND ORGAN DEDICATED AT GUELPH

In the presence of a congregation that filled St. George's Church, Guelph, Ont., to overflowing, Bishop Owen of Niagara dedicated the \$65,000 carillon and organ, the gift of A. W. Cutten of Chicago, and a marble chancel balustrade, the gift of A. V. H. Cutten of Guelph. At the conclusion of the service Thomas J. Crawford, F. R. C. O., organist of St. Paul's Church, Toronto, gave a recital on the organ which served to display to the fullest advantage the wonderful possibilities of the instrument.

CONVOCATION OF ANGLICAN THEOLOGICAL COLLEGE OF BRITISH COLUMBIA

The annual convocation of the Anglican Theological College of British Columbia was held in St. Paul's Hall, Vancouver.

The Rt. Rev. C. D. Schofield, D.D., Bishop of Columbia, and vice-president of the board, preached in the absence of Archbishop de Pencier in England.

Diplomas of Licentiate in Theology were presented to the Rev. M. J. C. Levason and Messrs. G. F. Pratt, G. Stevenson, and L. J. Thompson.

The principal, Dr. Vance, reviewed the work of the year, calling attention to numerous gifts, the progress of the building fund, and the fact that the maintenance fund showed an improvement of \$1,300 over last year.

Interesting addresses were given by the Rt. Rev. W. R. Adams, D.D., Bishop of Cariboo, and the Very Rev. C. S. Quainton, D.D., Dean of Columbia.

AT THE DEACONESS HOME, TORONTO

The graduating exercises of the Church of England Deaconess and Missionary Training House, Toronto, combined with the first meeting of the general board for 1926-27 were held in the Mildmay Institute. Dr. O'Meara, president, occupied the chair. The meeting was opened with prayer, after which the president deplored the great loss the institution had suffered in the death of one of its most interested and valued members, the Rev. E. A. McIntyre, M.A., D.D.

The principal, Miss T. A. Connell, reported that one of the students, Miss Olive Ashton, had been asked to proceed to the heart of Africa as a pioneer missionary. She had accepted the invitation and would leave shortly for her new field of work.

Miss Thelma Bamford, a special student, had left April 3d. She expects to be married shortly to Dr. H. Gilbert, graduate of the Western University. Together they hope to proceed to China in the autumn.

MISCELLANEOUS NEWS

The ordination of nine priests and ten deacons was held on Trinity Sunday at

the Cathedral of St. Alban the Martyr by the Bishop of Toronto. The following men were raised to the priesthood: the Rev. Edwin Ralph George Adye, L.Th., the Rev. Douglas Robert Dewdney, the Rev. Thomas Henry Floyd, the Rev. Albert James Goldring, the Rev. Robert Howard Holmes, the Rev. Joseph Nipe Howe (for Diocese of Nova Scotia), the Rev. Reginald Wilfred Lane, the Rev. Godfrey Shelly Scovel, and the Rev. Henry Norman Taylor.

Those ordained deacons included: Harold Alexander (for Diocese of Moosonee), John Bertram Bonathan, Henry Coleman (for the Diocese of Nova Scotia), John Furlong, John Lowe, James Alexander Newman, Liddon Max Muller Pepperdene, William John Province, Archibald George Wakelin, Charles Robert Heber Wilkinson (for the M.S.C.C.).

A stone from Canterbury Cathedral has been offered to the Bishop of Columbia for incorporation in the new Christ Church Cathedral to be erected in Victoria. The donors have asked that an inscription should record the historical fact that the stone "formed part of the Church of St. Augustine, Canterbury, and later formed part of the screen behind the altar in the Cathedral at Canterbury."

The Rev. Percival Mayes, rector of All Saints' Church, Niagara Falls, was inducted into his new charge by Bishop Owen of Niagara. The induction sermon was preached by the Ven. Archdeacon Ingles, of Toronto.

The program of the summer school to be held at Ridley College, July 2d to 9th, has many interesting features. The dean of the school will be the Rev. R. A. Armstrong, of the Church of the Redeemer, Toronto, and the house mother, Mrs. Edwin Raniels, so well known in all Toronto W. A. circles. Other names that appear are the Rev. Canon Howitt, the Rev. T. H. Stewart, the Rev. C. E. Riley, the Rev. W. M. Loucks, the Rev. Canon Vernon, Mrs. Payne, and Dr. Hiltz. The missionary addresses will be given by the Rev. Messrs. T. G. Simmons, W. M. Trivett, R. M. Millman, and R. F. Widdows. The Bishops of Niagara and Toronto will also be present to address the conference.

The clergy of the Diocese of Ontario presented Bishop Bidwell with a fitted club bag and a sum of money. The occasion was made a very informal one and Archdeacon Dobbs and Archdeacon Beamish expressed the regret of the clergy that Bishop Bidwell was no longer to be actively associated with them.

The Rev. R. MacNamara, rector of St. John's Church, West Toronto, left with Mrs. MacNamara for a three months holiday abroad. The Rev. Minto Swan will be in charge of the church during the absence of the rector.

Announcement has been made by the Bishop of Niagara of the appointment of the Rev. T. F. W. De Pencier, of St. John's Church, Port Hammond, B. C., to succeed the Rev. G. N. Luxton as rector of St. Patrick's Church, Guelph. The new rector is a graduate of University of Toronto and Trinity College. Mr. Luxton, the present rector, has left to assume his new work at the Cathedral in Hamilton.

One member of All Saints' Church, Peterborough, has promised \$1,000 towards reducing the church debt, if the congregation succeeds in raising \$10,000.

THE HOLY COMMUNION is administered in England weekly in 11,722 churches and daily in 1,400 churches.—Parish paper, quoting Church of England *Official Year Book*.

Over Ten Millions Pledged for Cathedral of St. John the Divine

Commencement at General Theological Seminary—Dr. Carlile in New York

The Living Church News Bureau
New York, May 27, 1926

THE BISHOP OF NEW YORK ANNOUNCED at a dinner at the Hotel Astor on Wednesday evening that the Committee for the Completion of the Cathedral of St. John the Divine has now in cash and in signed pledges \$8,000,000, and more than \$2,000,000 pledged by various groups who are holding themselves responsible for erecting certain portions of the Cathedral. Among the larger gifts received recently are pledges of \$10,000 from Mrs. Caroline F. Hogg for the Women's Division; \$5,000 from Mr. John A. Winbam of Brooklyn, and \$10,000 from Mr. William Fox of the Fox Film Corporation. Dr. Burlingame, reporting for the medical group, stated that they are considering reserving the medical bay as a memorial to any physician who shall discover a true remedy for cancer.

Besides Bishop Manning the chief speakers at the dinner were Major General Charles P. Summerall and Rear Admiral Bradley A. Fiske.

CATHEDRAL SERVICES

Last Saturday afternoon more than 3,000 children filled the Cathedral of St. John the Divine to present their annual missionary offering. The total amount contributed by the children during the year was reported to be approximately \$42,000, which is \$500 more than a year ago. The largest offering in the diocese was \$2,865 from Christ Church at Rye. The children were welcomed to the Cathedral in an address by the Bishop. The recessional was through the nave that the visitors might see the Children's Arch, which is being built entirely by their offerings.

On Sunday afternoon Bishop Manning preached before delegates to the convention of the National Association of Credit Men. He described theirs as the largest single business association in the country with more than 28,000 members, and remarked upon the appropriateness of opening a convention built upon trust and faith among men with a religious service in the Cathedral.

COMMENCEMENT IN CHELSEA SQUARE

Yesterday the General Theological Seminary brought to a close another scholastic year with its annual Commencement exercises. The weather was perfect and the historic old square presented a most attractive appearance to the many visitors, relatives, and friends of the graduating class. Twenty-four men received the diploma of the Seminary. Of them an official of the institution stated that the grades obtained had been unusually high. The only honorary degree conferred this year was that of Doctor of Sacred Theology upon the Rev. Dr. Murray A. Bartlett, president of Hobart College, who was the preacher at the Commencement services. The degree of Bachelor of Sacred Theology was conferred on seven alumni in recognition of post-graduate theological studies, namely, on the Rev. Culver B. Alford, the Rev. James Bullington, the Rev. MacKinley Helm, the Rev. Harold N. Renfrew, the Rev. George Allen Taylor,

the Rev. Harold H. R. Thompson, and the Rev. Clarence R. Wagner.

On Monday evening, in the Seminary chapel, was preached the annual baccalaureate sermon by the Very Rev. Dr. Howard C. Robbins, Dean of the Cathedral. Dr. Robbins emphasized the attitude of simplicity toward Christ as a characteristic of the great leaders in the history of the Church, from Pentecost till now. But the Christ to whom we should take such attitude is not the Christ of Social Service nor the One of the Sermon on the Mount, but, especially, the Christ of the Fourth Gospel and of the Nicene Creed.

PREBENDARY CARLILE VISITS NEW YORK

New York Churchmen have had several opportunities during the week to hear Prebendary Carlile, the veteran founder of the Church Army of England. On Sunday morning he preached at the Cathedral. Monday noon he was the guest of the Church Club of New York at which time both he and Captain Mountford spoke. Another opportunity was provided for both speakers on Tuesday evening at Calvary Church where, under the direction of the present rector, considerable stress is being laid on evangelistic work. Prebendary Carlile preached also on Wednesday noon in Trinity Church. The purpose of his visit was made clear on each occasion, namely, the hope to establish in the States an American Church Army. It would be, at it is in England, an organization in which the evangelists are laymen, working not to stimulate the flagging interest of communicants but to reach those outside of and estranged from the Church. The plan is not unlike the work of the Salvation Army plus the sacramental contribution of the Church. They maintain that the true conversion takes place at the altar rail.

WHITSUNDAY AT ST. LUKE'S CHAPEL

At St. Luke's Chapel, Trinity Parish, Whitsunday always has an added significance because it is, each year, the time set for the first communions of the recently confirmed. Last Sunday was so observed and, in addition, the people of St. Luke's made it a day of commemoration of their vicar's service of twenty-five years in the priesthood of the Church. While the actual anniversary comes in July, it was decided to utilize Whitsunday as a time when the greatest number could be present. The vicar, the Rev. Edward H. Schlueter, was the celebrant of the Choral Eucharist at 8 A.M., and present in the sanctuary was the rector of the parish, the Rev. Dr. Caleb R. Stetson. At the vicar's requests no gifts were made, but after the service the congregation assembled on the church lawn, where a linden tree was planted to commemorate a notable anniversary. Father Schlueter is widely known as a parish priest and spiritual guide, as a confessor and conductor of retreats and the like, and under his direction the influence of St. Luke's has spread far beyond its parochial limits.

REV. MR. CLINGMAN DECLINES CALL TO ST. THOMAS'

The clerk of the vestry of St. Thomas' Church announces that the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., who was on

May 3d elected rector of St. Thomas', has sent him a telegram declining the call.

ANNIVERSARY AT ALL SAINTS'

All Saints' Church, Henry and Scammel Streets, observed its 102d anniversary today. On May 27, 1824, the first service was held, and in that year the present church was built. To-night Solemn Evensong was

sung and the preacher was the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York.

PERSONAL

The Rev. Winthrop Peabody, assistant priest at the Church of St. Mary the Virgin, sails on Wednesday, June 2d, to spend his vacation in France.

HARRISON ROCKWELL.

Evangelism is Supreme Need of the Hour, says Bp. Darst in Chicago

Foremost Roman Catholic Orators of World to Address Eucharistic Congress—Chicago News Notes

The Living Church News Bureau
Chicago, May 29, 1926

BISHOP DARST HAD A VERY BUSY VISIT to Chicago and the neighborhood at the beginning of this week. The Bishop is on his way back from a coast to coast visit in the interests of the Bishops' Crusade. He preached at St. Luke's, Evanston, on the afternoon of Whitsunday. On Monday morning, he met the clergy of the Round Table at St. James' Church parish house, and gave a careful and inspiring talk on the work of the Committee on Evangelism, of which he is the chairman. Later the Bishop met more than one hundred of the clergy and laity who had been invited for luncheon at the new Union League Club by the Church Club of the diocese, and the members of the diocesan assembly of the Brotherhood of St. Andrew. The Bishop of the Diocese and the Suffragan were present, and Mr. Courtney Barber presided. Mr. Barber is a member of the national Committee on Evangelism appointed at the time of the last General Convention. Bishop Darst spoke of the origin of the Bishops' Crusade, and of the plans to send out teams next Epiphany to 250 centers where great evangelistic mass meetings will be held. He asked in Chicago, as he is asking everywhere he goes, for the organization and coöperation of local committees which shall prepare for the Crusade and follow up the results afterwards.

"As a Church we have been too satisfied with our condition," said the Bishop. "We have felt in many ways that we were good enough and, therefore, have been content to sit back and to expect the future to take care of itself. We have failed to see the vision of unconquered millions for Christ; we have been guilty of complacency and lethargy which threaten to lose the battle of Christianity, we have stayed in one place too long. Christianity today faces the greatest challenge of all history. It is in an effort to meet this challenge that a national Crusade of the Church has been planned. The fact that this post-war period has witnessed abrogation of wholesome conventions and practices, and the breakdown of old restraints, with disregard for law, lays a burden upon the Church that it cannot lightly regard. The Church has become too much involved in mechanisms and institutions and her clergy too much occupied with administrative details. Instead of a united front against sin and wickedness, Christianity is today divided into 250 sections or communions. On the other hand it is fighting a united enemy.

"It is growing increasingly clear that these conditions cannot longer continue, and that, if the Church is to be restored to its place of commanding influ-

ence, it must place a fresh emphasis on the evangelistic note.

"Evangelism in the Church, freshened and intensified, evangelism through the efforts of the clergy and laity, is the supreme need of the hour. More and more it has been realized that the one thing that can save the world in its present critical situation is the recognition and practice of those great principles of life given to mankind by Jesus Christ."

FOREMOST ORATORS TO ADDRESS CONGRESS

Twenty-eight of the foremost orators of the Roman Catholic Church are named as speakers at the general assemblies and meetings of the English section of the International Eucharistic Congress in an announcement which has been made by the officials of the great religious meeting which is to convene here June 20th.

Fifteen of the speakers are Americans, and the remaining thirteen represent practically every section of the world. Africa, Australia, Italy, France, and England are among the half score regions from which will come one or more delegates who will address the general or international meetings and the English section of the Congress. In addition to these great assemblies to be held in the huge stadium on the lake front and in the famous Coliseum, sixteen national groups will hold sessions in various halls about Chicago.

The Rt. Rev. Thomas Louis Heylen, D.D., Bishop of Namur, Belgium, and president of the Permanent Committee of the International Eucharistic Congresses, will preside at the opening session in the stadium on Monday, June 21st, and will make the address. He will be followed by the Most Rev. Daniel Mannix, D.D., Archbishop of Melbourne. The sermon of the morning will be preached by the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore. Many famous bishops and priests will speak at the afternoon sessions at the Coliseum, including Archbishop Leynaud of Algiers, Africa.

On the evening of the second day, famous prelates and laymen will speak to more than 200,000 men under the auspices of the Chicago Holy Name Society.

The opening address on Higher Education Day, June 23d, will be given by the Most Rev. George Gauthier, Archbishop of Montreal, and Archbishop Dowling of St. Paul will preach the sermon at the pontifical High Mass to be celebrated by Bishop Hoban. At the final meeting in the Coliseum the speakers will be the Rt. Rev. Maurice Landrieux, Bishop of Dijon, France; Bishop Kelly of Oklahoma; and Bishop McGavick of La Crosse, Wis., the Rev. James J. Mertz, S.J., professor of Classics at Loyola University and one of the greatest orators of the West, will also speak at the closing session of the Congress.

U.T.O. MEETING AT EVANSTON

Nearly 500 women representing more than 100 branches of the Woman's Aux-

iliary in this diocese attended the service at St. Luke's Church, Evanston, on Thursday morning, May 27th. It was the United Thank Offering service and meeting, and the Chicago women gave the first portion of their offering and began a campaign to raise their share of the great million dollar U.T.O. for the work of the Church throughout the world.

Bishop Griswold was the celebrant at the Holy Eucharist, and the rector, Dr. Stewart, preached on the program of the Woman's Auxiliary. Mrs. George H. Mason, of Highland Park, president of the diocesan branch, presided at the business meeting.

NEWS NOTES

At the annual election of the officers of The Round Table at St. James' Parish House on Monday, May 23d, the Rev. H. R. Brinker, rector of S. Bartholomew's, was reelected president, and the Rev. Neil Anable, priest-in-charge of Holy Trinity, was reelected secretary-treasurer. The Round Table has had a most successful year, meeting every two weeks at St. James', a convenient center, and enjoying splendid programs.

At the laying of the corner-stones of the new buildings of the Northwestern University at the McKinlock Campus in Chicago, on June 11th, the orators of the day are Dr. Charles Mayo, who will speak on The University and Science, and the Rev. Dr. George Craig Stewart, who will speak on The University and Culture.

On Sunday morning, June 30th, the Provincial Conference of Church Students which has been meeting this week at the University of Chicago, attended St. Luke's, Evanston, where the rector, Dr. Stewart was the special preacher.

The old parish house of the Church of the Mediator, Morgan Park, the Rev. F. R. Meyers, rector, has been sold and the proceeds are being used towards building a new house. A meeting of the congregation is being held on June 1st to plan for the new house, and it is expected that the building will be finished and ready for use before the end of the year.

H. B. GWYN.

LAY CORNER-STONE OF FLORIDA CHURCH

DELRAY, FLA.—The corner-stone of the new St. Matthew's Church, Delray, was laid with due ceremony by the Bishop Coadjutor, the Rt. Rev. J. Durham Wing, D.D., assisted by the Ven. Archdeacon A. D. Caslor, on Monday, May 17th.

The service began with the administration of the sacrament of Confirmation in the old church which has done duty for the past twelve years, and which has been enlarged three times in the past six years.

At the conclusion, a procession headed by the thurifer was formed, when the clergy and congregation proceeded to the site of the new church, singing We Love the Place O God. When all was in readiness the Bishop with silver trowel declared the stone well and truly laid in the faith of Jesus Christ in the name of the Blessed Trinity.

The Rev. Frs. Tracy, of Ft. Lauderdale, Johnson, of Holy Trinity, West Palm Beach, Beavin, of Stuart, and Jackson, of West Palm Beach, were present, besides a large congregation.

This church will provide much needed accommodation for the Episcopal colored people of Delray and is being built as funds are raised, there being sufficient on hand to provide for the concrete walls and window frames, when work will rest until sufficient funds are raised to place the roof and floor in position.

E. A. Harriman Elected President of National Church Club Federation

Church of the Incarnation, Washington, Sold to Free Methodists—
Church Home

The Living Church News Bureau
Washington, May 26, 1926

MR. E. A. HARRIMAN, OF WASHINGTON, D.C., was elected president of the National Federation of Church Clubs, at its business meeting at the Diocesan House, Washington, May 22d. Senator George Wharton Pepper, of Pennsylvania, was elected first vice-president, Mr. William Mather, of Cleveland, Ohio, second vice-president, and Mr. R. M. Everett, of Massachusetts, third vice-president. The newly elected secretary-treasurer is Mr. E. R. Hardy, 7 East 48th St., New York City.

Twenty-four delegates were present, from Massachusetts, New York, Springfield, Philadelphia, New Orleans, and the District of Columbia. Their first meeting was at the Bishop's House on Mt. St. Alban, at a reception tendered by Bishop Freeman on the 21st. The Bishop took occasion to speak of the need and the value of lay evangelism, and urges a close adherence to the faith of the Church.

At the business meeting a resolution was passed urging the establishment of Church clubs in every diocese of the American Church. The various discussions brought out that the main objective of the Federation was lay evangelism, although no action committing the Federation to this purpose was taken.

A luncheon was given the delegates at the boys' school on Mt. St. Alban Saturday, at which Henry Goddard Leach, editor of the *Forum*, was the principal speaker. At a banquet on the night of the 22d, Dean Bratenahl, Dr. W. C. Sturgis, of the National Council, and Capt. Fred Greenwood, of the English Church Army, were the principal speakers.

The next meeting of the Federation will be in New York City in the spring of 1927. The present meeting marks the resumption of activities on the part of the Federation after a lapse of several years.

A CHURCH SOLD

The Church of the Incarnation, 12th and N Sts., N.W., Washington, has recently been sold to the B. T. Roberts Memorial Free Methodist Church, and the problem of another "down-town" church has been solved.

This congregation was established in 1868 and the church was built in what was then a choice residential section of the city. Many prominent Washington families were in the habit of attending the services there, and the church had many memorials, all of which will, of course, be transferred.

Later years, however, have brought the edge of the commercial section almost to the doors of the Incarnation, and what were once fine residences have become boarding houses with basement shops. The greater portion of the membership has retreated to that residential section of northwest Washington known as Mt. Pleasant. A consolidation of the congregation of the Church of the Incarnation with St. Stephen's has taken place, with the name of the Church of St. Stephen and the Incarnation, and a new building is planned for the combined con-

gregations at a choice location in Mt. Pleasant.

EPISCOPAL CHURCH HOME

The gifts of Washington Churchmen on Mothers' Day, May 9th, have enabled diocesan authorities to purchase a house and lot adjoining the present Episcopal Church Home, on Wisconsin Ave., with the result that twelve more guests may be added to the five who are now in residence.

The first building was given to the diocese two years ago as a home for aged and infirm men and women, and more especially for those who are without families or friends. As soon as the home was established, a number of applications were received, and there will remain a waiting list after the new building has been filled. The home is supported by gifts and legacies, and by contributions made on Mothers' Day, the first Sunday in May.

A committee has been appointed to put the new building in readiness, and to construct a passage between the houses, which are completely detached. The consolidated property has a frontage of 135 feet on Wisconsin Ave., with a depth of 155 feet, in an excellent part of Washing-

ton "Northwest," about a block northwest from Washington Cathedral.

TO LEAVE FOR AFRICA

The Holy Eucharist to be celebrated by the Rev. Stephen Webster with the assistance of the Sunday school of St. Mark's Church, Washington, at 9:30 Trinity Sunday morning, will be in the nature of a farewell, as Fr. Webster is leaving a curacy at St. Mark's, and the superintendency of the Sunday school there, to go to Liberia where he will serve for seven years in the mission that the Order of the Holy Cross has established in that country.

Fr. Webster has been a student at the Virginia Theological Seminary and assistant at St. Mark's. He is the son of the Rev. Francis E. Webster, rector of Christ Church, Waltham, Mass., and was ordained to the priesthood by the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, on Ascension Day, May 18th.

BEQUESTS FOR MARYLAND

The Diocese of Maryland is a beneficiary of the will, recently probated in Washington, of the late Gen. James A. Buchanan, U. S. A., retired, who died May 19th. The Diocesan Convention is given \$3,000 for the use of St. Paul's Church, Sharpsburg, and a like sum is lodged with a trust company for the use of St. John's Church, Hagerstown.

H. W. T.

Georgia Bay of Washington Memorial Chapel, Philadelphia, is Dedicated

Captain Mountford to Begin Outdoor Preaching—Fifteenth Anniversary at Atonement

The Living Church News Bureau
Philadelphia, May 29, 1926

THE WASHINGTON MEMORIAL CHAPEL, under the active leadership of the rector, the Rev. Dr. W. H. Burk, is steadily approaching completion. The Georgia Bay, the last of the thirteen bays to be given by the original colonies, was recently dedicated by Bishop DuMoulin, acting for Bishop Garland. Addresses were made by Bishop Du Moulin, Dr. Burk, and Mrs. E. B. Coddington of Macon, Georgia, representing the D.A.R. of that state.

OUTDOOR PREACHING

The outdoor preaching services under the auspices of the Cathedral Foundation will be conducted as usual on the Parkway on Sunday afternoons during July and August. The preacher on the first Sunday will be Captain B. Frank Mountford, one the group of Church Army officials who are visiting this country with Prebendary Carlile. The other preachers through the summer will be Bishop Garland, Dean Hathaway, Dr. Joseph Fort Newton, Dr. F. M. Taitt, Dr. L. N. Gale, Dean Cox, and Mr. Stockman.

DR. CARLILE TO SPEAK

Prebendary Carlile is to address the clergy and a group of lay leaders as guests of the Church Club at a supper in the Church House, Monday night. Preparations are being made for a demonstration of the work of the Church Army in the Kensington District during the month of June and we are all looking forward with much interest to the results of that

experiment. If it goes well there is a feeling that we may have ample opportunity for such a work here in Philadelphia, and it may be that an effort will be made to get a Church Army under way.

A FIFTIETH ANNIVERSARY

The Church of the Atonement, Morton, the Rev. W. C. Kilpatrick, rector, is preparing to celebrate its semi-centennial. This parish was started fifty years ago this month by Miss Susan C. Pearce, a niece of John Morton, one of the signers of the Declaration of Independence. She gathered a dozen people in her own home for instruction and worship. Out of that gathering the parish has grown and has made its impression on that semi-rural community. The events of the fiftieth anniversary begin on June 11th with a reception to meet Bishop and Mrs. Garland, the dean of the Chester Convocation, former rectors of the parish, and neighboring clergy. On the following Sunday the Church school will dedicate a window as a memorial of the foundress, Miss Pearce. At the midday service a former rector, the Rev. Thomas L. Shoemith, will be the preacher; and in the evening the preacher will be another former rector, the Rev. E. H. Bonsall, Jr.

RETREAT FOR ORDINANDS

The Bishop of the Diocese conducted the annual retreat for the ordinands on May 29th. After the celebration of the Holy Communion in the chapel of the Church House, the ordinands spent the day with the Bishop at this residence. The ordinations were held at the Church of the Incarnation on Trinity Sunday. Five candidates were made deacons and four deacons were ordered priests, Bishop Garland officiating.

GILBERT PEMBER.

Celebrate "Canadian Night" at St. Paul's Cathedral, Detroit

Church Schools of City Present
Thank Offering—University Deputation Visits Cathedral

The Living Church News Bureau
Detroit, May 31, 1926

CANADIAN NIGHT" was celebrated at St. Paul's Cathedral, Detroit, with a great and inspiring service Sunday evening, May 23d. The preacher was Colonel the Rev. Canon John MacPherson Almond, C.M.G., etc., rector of Trinity Memorial Church, Montreal, which has been recently erected in memory of those who served in the Great War. In the procession were the one hundred adult choristers of the Cathedral, the 120 boy and girl choristers, Mr. F. H. Creed of Windsor, Ont., carrying the Canadian flag, the Rev. Harry B. Ashby and the Rev. M. C. Davies of Windsor, representing the Canadian clergy, the flags of the United States and of the Church, followed by the Dean and the preacher.

An auxiliary choir, consisting of the 150 members of the Union Trust Choral Union, assisted by a cornet soloist, occupied the gallery. The Cathedral was filled to capacity, several hundred sitting on extra chairs or standing, while other hundreds were turned away.

After an eloquent sermon on the subject Take Up Thy Cross, the climax of the service was reached by the thunderous singing of British and Canadian airs. Judging from the full-throated response of the mighty congregation, the Eagle and the Lion are on good terms at this part of the border at least. Among the National Airs which were sung were God Save the King, The Maple Leaf Forever, Rule Britannia, O Canada, and The Star Spangled Banner.

THANK OFFERING PRESENTED

On Whitsunday, May 23d, the annual Birthday Thank Offering rally of the Church schools of Detroit and vicinity was held in St. Paul's Cathedral. Nearly one thousand children were present in the nave, while the combined children's choirs of various churches to the number of two hundred crowded the chancel. An address was made by Bishop Page. The opening services, lesson, Creed, and prayers were read respectively by three older boys: Osgoode Hart of St. Joseph's, Robert Woodroffe of St. John's, and Norman Fitter of St. Paul's Cathedral. Reports of the Easter offering were made showing that nearly \$10,000 had been subscribed by the Church schools of the diocese during Lent, while the Birthday Thank Offering amounted to about \$500.

UNIVERSITY DEPUTATION VISITS CATHEDRAL

On a recent Sunday the deputation team from the University of Michigan visited St. Paul's Cathedral, Detroit, making a most favorable impression as they participated in the activities of the day. At the morning session of the Church school, the grammar and high school grades were grouped under the direction of the various members of the team, who conducted a special lesson. At the morning service in the Cathedral, two of the members of the team read the lessons while at the evening service they had entire charge. The addresses at this service were given by Messrs. Milton Green and Albert Sawyer. Both addresses dwelt on

the practical problems confronting the youth of today, and the subject was presented in such a manner as to enlist strongly the sympathy of the congregation with the problems of collegiate life. An attractive booklet describing the activities centering around Harris Hall, Ann Arbor, which is the headquarters of the Episcopal deputation team, has recently been issued. It contains descriptions and endorsements of the work by Bishop Page, Dr. Clarence C. Little, president of the University, and the Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, in charge of the work among Episcopal students.

NEWS NOTES

A colorful spectacle was witnessed at St. Alban's Church, Highland Park, on Sunday evening, May 16th. Combined with a short evening service there was held the investiture of thirteen esquires in the newly formed Order of Sir Galahad in that parish.

The preacher at St. Paul's Cathedral, Memorial Day, Sunday, May 30th, was the Rev. Frederick Edwards of New York, who was Dean of the Cathedral during the World War period.

ALLAN N. McEVoy.

CHURCH DELEGATES URGE FAITH AS FIRST TOPIC

BOSTON, MASS.—In the opinion of the men recently chosen to represent the American Episcopal Church at the World Conference on Faith and Order, the question of a united Faith should be the leading topic considered at the Lausanne meeting in August, 1927. This is the principal recommendation resulting from their first meeting, held on May 20th, in New York. The Episcopal representatives spent nearly the whole day discussing the Draft Agenda prepared for Lausanne by the Continuation Committee at Stockholm last August.

The draft, as submitted to the various Churches coöperating in the World Conference movement, states the propositions relating to The Nature of the Church with the following note: "This subject is placed first because an advance toward agreement concerning the nature of the Church is the first necessity in the movement toward unity." The Episcopal representatives now suggest that Faith is the fundamental subject and one containing the greatest interest for the majority of persons, and that, in point of order for consideration at Lausanne, it should precede subjects involving the nature of the Church and of a universally recognized ministry.

One of the subjects considered by the Episcopal representatives was whether the various delegations should act at the conference as individuals or as units, after caucussing on the different questions as they arise. No decision was reached on this point.

Another interesting suggestion, which the delegates agreed to lay before the Continuation Committee when it meets at Berne on August 27th, questions the statement in the note preceding the Draft Agenda which says, "The purpose of the propositions is that the Conference should start from results which other similar conferences have reached. If the conference does not agree with these results, this

will become obvious in the discussions." The New York meeting expressed doubts that former conferences have reached any results which may be useful as a start at Lausanne.

The next meeting of the Episcopal representatives, it was decided, will be held somewhere outside of New York City after the Continuation Committee meets at Berne.

Those who attended the New York meeting were:

The Rev. B. Talbot Rogers, Sunbury, Pa., acting chairman; the Very Rev. H. E. W. Fosbroke, D.D., dean of the General Theological Seminary, New York; Dr. William C. Sturgis, educational secretary of the National Council; Frederic C. Morehouse of Milwaukee; George Zabriskie, D.C.L., of New York, treasurer of the International Continuation Committee; and Ralph W. Brown, of Boston, corresponding secretary.

The Draft Agenda is printed in pamphlet form, and copies may be had free of charge, upon request, from the Secretariat, Box 226, Boston, Mass.

CLEVELAND SOCIAL SERVICE CONFERENCE

CLEVELAND, OHIO—In Cleveland, that city of magnificent distances, with its main thoroughfare, Euclid Avenue, stretching through it for twenty-five miles, there convened, on May 22d, the sixth National Conference on Social Service of the Protestant Episcopal Church. This little group of about one hundred and fifty persons who are leaders in their respective sections in social service have skipped about over the country from Milwaukee to Wickford, R. I., and from Washington to Toronto, meeting last in Manitou, Colo., as it follows the great National Conference on Social Work in its wanderings each year from place to place.

This time Trinity Cathedral was its host, and a very pleasant tea and reception was given on Saturday afternoon in the parish house at the close of its first session.

On the first day the only business transacted was the election of the following officers:

President: the Rev. Charles N. Lathrop, of New York; first vice president: the Rev. Samuel Tyler, D.D., of Rochester, N. Y.; second vice president: the Rev. C. B. K. Weed, of New Orleans; secretary: the Rev. Chas. K. Gilbert, of New York.

Dean White spoke to the conference that night in the Cathedral chapel, taking the sixteenth chapter of St. Luke's Gospel as the background for an excellent address on Stewardship. Sunday morning Dean Lathrop preached in the Cathedral and that night Bishop Rogers delivered a specially prepared sermon on the subjects under consideration by the conference.

It was very appropriate to have for the first subject on Monday morning Social Service Devotions, and the speaker to open this discussion was well chosen, too, being the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross. He stressed the importance of prayer as "coöperation with God, and not merely asking for things." His remarks were both enlightening and inspiring, and opened the way to a very interesting general discussion that took a large part of the morning.

The paper of Mrs. Bertha G. Hooper on Trends of Social Work brought out the tendency of thought along this line to drift up stream, so to speak, that is to move nearer to the source of trouble. In public health the important thing now is prevention rather than cure. In juvenile delinquency recreation is given special attention as a recognized preventive

measure to keep youth out of difficulties. The same drift is present in every line of welfare work.

The rest of Monday might well have been termed Family Day, for all the papers and discussions dealt with one or another phase of this general subject. The afternoon speakers were Miss Gordon Hamilton, and Miss Sarah Ivins, both on the faculty of the New York School of Social Work. The subject of the former was What We Learn From the Economic Problem in the Home. She, of course, dwelt on the ever present struggle of the average family to make a living for its members and to get the means to provide the things they want beyond the bare necessities of life, and the effect of this strain upon the home. The latter took up the mental attitude in the home. Both were a trifle too technical to be very interesting, except to a professional worker, although discussion brought out a striking answer to a question put to Miss Hamilton. Someone criticized her for not making a more definite reference to religion in her paper, and she replied, "I did not mention it by name, because it is there anyway. You cannot keep it out of social work."

That struck the key-note, for after all, it is a religious urge that is back of all of these welfare activities, no matter how scientific they may sound.

At a dinner Monday evening given under the auspices of the Church Mission of Help, this same subject was continued. Miss Gertrude Vaile, president of the National Conference of Social Work, was the speaker, on the topic, The Family in a Changing World. She sketched the evolution of the home circle, pointing out that industry, education, and recreation had all started in the household group, and suggested that it was time for the latter to be returned, and that recreational workers should begin to think of ways to keep the family together, and in the home if possible, rather than to provide outside attractions and distractions.

Mr. Walter Pettit from the New York School of Social Work, and the Rev. J. W. Suter, Jr., continued the discussion of these problems from other angles at the evening session. Dean Lathrop introduced the latter as a "brother secretary from a sister department." Mr. Suter spoke very helpfully on the contribution that the Church can make to home life.

Tuesday brought various group meetings, particularly that of the city missionaries, most of whom come into close contact with social work in all its branches. They use this larger conference as an opportunity to keep together their own organization, elect their officers and compare their work. This year the officials were reflected who had served in 1925.

On the suggestion of the Rev. L. E. Sunderland, of New York, a motion was adopted by this organization asking for the appointment of a national secretary to promote the city mission idea in large cities, where such work is not now being done, and requesting the Presiding Bishop and Executive Council to make an appropriation for this purpose. Mr. Sunderland was appointed chairman of the special committee to try to secure favorable action upon this resolution. Although this group has not many members they represent all sections, and are carrying on a very important part of the Church's work.

The luncheon on Tuesday was under the auspices of the Girls' Friendly Society. They had for the occasion an exceedingly interesting speaker on recreation, in the

person of Mr. Berg, of the Cleveland Recreation Association.

In the afternoon the conference took up that most tragic of all situations in our social life, The Local Jail. Mrs. Kate Byrd Johnson, of the State Board of Charities and Public Welfare of the State of North Carolina read the first paper, and gave most interesting information about the efforts being made in her state to alleviate the terrible conditions that exist in most jails. The most valuable contribution to the ensuing discussion was a plan presented by the Rev. Mr. Barber, of Georgia, for bringing about a coöperative system, whereby jails and penitentiaries can supply each others' needs in manufactured articles without meeting opposition with labor unions. Thus Massachusetts' criminals could make the shoes, those in southern states manufacture the cotton goods, and the northwest furnish the furniture. It is estimated that if such an interstate exchange could be arranged millions of dollars could be saved in criminal expenses every year.

The night session Tuesday on Problems of Industry in Relation to the Church, led by Professor John A. Fitch, of New York, developed such a lively argument along socialistic and capitalistic lines that it took all of Dean Lathrop's skill and tact as presiding officer to avoid a bitter controversy.

Perhaps the most profound impression made upon the conference occurred on Wednesday morning when the Rev. F. D. Goodwin, of the National Department, spoke on Rural Work. He was so earnest and enthusiastic, and, withal, showed so great a grasp and knowledge of his subject that he carried his hearers with him completely. It is unusual, and refreshing, to find a man who puts practice before theory. This energetic young rural rector, had been doing things in the countryside for several years before Dean Lathrop found him and persuaded him to come with his department and tell others of the joys and triumphs of awakening country people to their present day opportunities, as presented to them through religious, state, and social agencies. After two years of travel from one end of the country to the other, speaking in universities and seminaries Mr. Goodwin is about to surrender his office, against the urgent protest of Dean Lathrop, and return to his five little country churches, to continue rendering to them the kind of service that he was trying to inspire throughout the country during the past two years.

Another very inspiring incident of the Wednesday morning meeting was the report of Mr. Weston on the work of the Seaman's Church Institute, which is doing one of the largest and most splendid pieces of work that is carried on by the Church, and it is being done for a class that very particularly need it. This organization now has no less than seventeen branches, in seaports, stretching from Texas to New York.

Miss Bertha Richards told the conference of the Bishop Tuttle School for Training Negro Women in Social Work at Raleigh, N. C., and suggested that scholarships from diocesan auxiliaries might be given to promising young colored women, stating that \$175 would be sufficient. This is a valuable and much needed opportunity for promoting practical Negro welfare work, and deserves the attention of the whole Church.

The last formal paper was that of Miss Dorothea P. Coe, of the National Department of Social Service, on Possible Provision for the Aged. The discussion that

followed brought out the fact that this kind of work is following the trend of the orphanages in developing home care or placing out methods for the old people, as well as for the children, rather than institutional care. It was also shown that our old men have almost no attention paid them, a thought that should be brought to the consideration of some wealthy philanthropist.

BISHOP ROOTS TO HEAD CHINESE PRELATES

SHANGHAI, CHINA—On May 4th ten of the thirteen bishops of the *Chung Hua Sheng Kung Hui* met at St. John's University, Shanghai, to elect a chairman of the House of Bishops in place of the Rt. Rev. Frederick R. Graves, D.D., who had resigned that position. Though a majority of the house are Englishmen, an American was chosen—the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. This is both a tribute to his very great personal charm and probably, also, a general approval of his policy of coöperation with other Christian forces in China through the National Christian Council. Bishop Roots has actively supported the movement toward the federation of Protestant missions for many years, and, a few years ago, wished to resign his diocese in order to become a full-time secretary of the National Christian Council.

Other action taken by the House of Bishops included the recommendation that the Diocese of Western China (Szechuan) be not divided, that ministers of other denominations desiring episcopal ordination along the general lines of the "Concordat" be granted it provided that they get the approval of their Churches or missions, and that the Committee on Canons prepare a canon on the renunciation or abandonment of the ministry of the Church.

A nomination was also made to the Archbishop of Canterbury for the position of Bishop of Western China but the name of the nominee is not made public.

NASHOTAH COMMENCEMENT

NASHOTAH, WIS.—Five men were graduated from Nashotah House on Thursday, May 27th: E. H. Creviston, W. C. Downer, W. E. Hoffenbacher, R. R. Lamert, and G. F. White. The Rev. D. Corrigan, rector of St. John's Portage, Wis., and the Rev. A. L. Schrock, rector of St. James', Goshen, Ind., received the degree of Bachelor of Divinity "out of course," and the Rev. Frederick S. Fleming, rector of the Church of the Atonement, Chicago, received the honorary degree of Doctor of Divinity.

Following the graduation and conferring of degrees, there was a solemn High Mass, with the Very Rev. E. J. M. Nutter, D.D., as celebrant, the Rev. H. R. Bell, of Beaver Dam, Wis., as deacon, and the Rev. J. B. Coxe, rector of Trinity Church, St. Louis, Mo., as subdeacon. Dr. Fleming was the preacher. There was a large number of alumni and visiting clergy present, and the chapel was crowded to the doors, many having to stand during the entire service. Luncheon was served at one o'clock in Shelton Hall.

The annual meeting of the Board of Trustees was held on Wednesday afternoon. At the annual meeting of the alumni on Wednesday evening the following officers were chosen: warden, the Rev. F. D. Butler, '08, rector of St. John the Evangelist, St. Paul, Minn.; secretary, the Rev. D. F. Fenn, '15, rector of Gethsem-

ane, Minneapolis, Minn.; treasurer, the Rev. R. D. Vinter, '14, rector of Christ Church, La Crosse, Wis.; directors, the Rev. V. A. Peterson, '16, rector of St. James', Cleveland, Ohio, and the Rev. W. H. Stone, '04, priest-in-charge of St. Luke's, Milwaukee. The annual alumni banquet followed in Shelton Hall, at which addresses were made by the Bishop of Milwaukee, the Bishop of Fond du Lac, the Bishop Coadjutor of Milwaukee, Dean Nutter, the Rev. Canon H. B. St. George, the Rev. T. W. B. Magnan, and the Rev. George F. White, of the graduating class. The Bishop of Springfield gave the blessing. The Rev. J. B. Coxe acted as toastmaster.

The Rev. MacKinley Helm, Fellow of the General Theological Seminary, New York, was elected as instructor in New Testament Languages and Literature, in place of Prof. Van Vliet, resigned.

ARCHBISHOP TIRAYRE THANKS AMERICAN BISHOPS

NEW YORK, N. Y.—Bishop Manning has received the following letter from Archbishop Tirayre, Primate of the Armenian Church in America:

"My dear Bishop Manning:

"By your opposition to the Lausanne Treaty and your espousal of the cause of Armenia, you have captured the heart of the Armenian people.

"The Episcopal Church, through its bishops, has demonstrated convincingly that it has the will and the courage to translate into deeds the professions and principles of the Christian Church.

"The action of the Episcopal Church is unprecedented in the annals of the Christian Church. Armenia was in dire distress, and the bishops of the Episcopal Church, in knightly fashion, rode forth to her rescue.

"Permit me to say, with due deliberation, that you laid the firm foundation of the closest relations between the Episcopal Church and the Apostolic Church of Armenia.

"I will, after the treaty has been disposed of, write personal letters of appreciation to all the bishops.

"With warm personal regards, I am

"Faithfully and sincerely yours,

"ARCHBISHOP TIRAYRE.

"Primate of the Armenian Church in America."

CONFERENCE FOR LEADERS

RACINE, WIS.—A Conference for Leaders in Girls' Work will be held at the National Center for Devotion and Retreat, Taylor Hall, Racine, June 7th to 11th, with the following faculty:

The Rev. Harwood Sturtevant, St. Luke's Church, Racine, Wis., chaplain; the Rev. Phillips E. Osgood, D.D., St. Mark's Church, Minneapolis, Minn.; Miss Mabel E. Stone, principal of Chatham Episcopal Institute, Chatham, Va.; Miss Florence L. Newbold, National G. F. S.; Miss Clarice Lambright, organizing secretary of the Diocese of Western New York; Miss Mary A. McKinlay, St. Mark's Parish, Minneapolis, Minn.; Judge E. R. Burgess, Racine Juvenile Court, Racine, Wis.

MEMORIAL TO DR. A. W. LITTLE

PORTLAND, MAINE—As a memorial to the Rev. A. W. Little, author of the well-known *Reasons for Being a Churchman*, which has been described as "one of the few really great contributions to theology made by the Protestant Episcopal Church in the United States," St. Paul's Church, Portland, of which Dr. Little was once rector, is to be restored.

More than forty years ago, the substance of this popular book was delivered as a series of addresses in old St. Paul's. The church itself is very quaint and picturesque.

Here Dr. Little came as a deacon and fulfilled a ministry so brilliantly successful as to gain him a national reputation, and in its welfare he continued to maintain a deep and affectionate interest until

his tragic death. Today it is carrying on a brave struggle against many adverse circumstances in the poorest quarter of the city, and making steady and even remarkable advance in general attendance, in Church school growth, and in financial support. It is in sad need of repair and restoration. The roof must be reslated, the south wall is in danger of collapse owing to defective foundations, the interior is far from being decent or churchly. The estimated cost of any adequate scheme of restoration is at least \$10,000. Checks or money orders for this purpose may be made payable to St. Paul's Episcopal Church, Portland, Maine, and crossed for A. W. Little Memorial Fund.

ITALIAN CHURCH TO CELEBRATE PATRONAL FEAST

HACKENSACK, N. J.—The patronal feast of Italy's St. Anthony of Padua will be duly observed at the Church of St. Anthony of Padua, Hackensack, Sunday, June 13th.

Low Mass will be celebrated at 5:30 A.M. Solemn High Mass will be sung by the rector, the Rev. Joseph Anastasi, assisted by the Rev. Attilio Boccau as deacon, and Mr. Robert G. Lees as subdeacon.

Solemn Vespers will be sung at 3 P.M., followed by an open air procession of clergy and acolytes. The acolytes and clergy of the various parishes are specially invited to bring their vestments and take part in the procession.

Fr. Anastasi extends a special invitation to the acolytes and clergy to make the day one of festivity.

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**MILWAUKEE
ACOLYTES' FESTIVAL**

MILWAUKEE, WIS.—The thirteenth annual acolytes' service was held in All Saints' Cathedral, Milwaukee, on Tuesday, May 25th. Solemn Evensong was sung at 7:30 by the Very Rev. C. S. Hutchinson, D.D., Dean of the Cathedral, assisted by the Rev. Canon Harwood Sturtevant, rector of St. Luke's, Racine, and the Rev. William E. Berger, rector of St. Paul's, Watertown, as deacon and subdeacon, respectively. The Very Rev. E. J. M. Nutter, D.D., Dean of Nashotah House, was the preacher, taking Clean Hands as his subject. After referring briefly to the history and privilege of the "servants of the sanctuary," the Dean emphasized the importance of holiness in heart and life. In the solemn procession that followed, beside the Bishop and Bishop Coadjutor of Milwaukee, there were twenty-one priests and about 175 acolytes. Preceding the service a supper was served to the visiting clergy and acolytes by the ladies of the Cathedral.

IMAGE BLESSED

(Picture on page 199.)

DENVER, COLO.—A life-sized statue of the Virgin and Child has been given to St. Andrew's, Denver, by a parishioner, as a memorial to her brother. It is the work of a local sculptor, Marion Kerr Buchan, and is of an archaic type, richly decorated in polychrome. It was blessed on a recent Sunday, during the Church school session, at which time it was crowned with white roses by the children. An antique swinging Moorish lamp, given for the purpose by a parishioner who died a year ago, has been hung before the niche which contains the statue.

RURAL CHURCH CONSECRATED

BREMO BLUFF, VA.—On Sunday, May 16th, Grace Church, Brema Bluff, in the Diocese of Virginia, was consecrated by the Rt. Rev. Wm. Cabell Brown, D.D., Bishop of the diocese. The Rev. Nelson P. Dame, general missionary of the diocese, and the Rev. Wythe L. Kinsolving took part in the service.

The present church is a commodious and very attractive brick building in the Virginia Colonial style of architecture, recently erected to take the place of the former church destroyed in a wind storm about two years ago.

GUILD OF ASCENSION MEETS

NEW YORK, N. Y.—The Guild of the Ascension held its seventh annual Corporate Communion in May, at Trinity Chapel, New York, with the warden, the Rev. C. E. Hill, of St. Andrew's, Buffalo, N. Y., as celebrant. The service was followed by a breakfast and the annual meeting. A special offering was given for one of the Guild's missionary members. The Guild now has members doing missionary work in Alaska, Newfoundland, Montana, Virginia, Missouri, and North Dakota.

The aim of the Guild is to emphasize the importance of the cultivation of the devotional life. It was founded not only for those who live near their parish churches but also to reach more or less isolated Church men and women who might find the Guild helpful in aiding them to realize the unity of the whole Church.

**SOUTHERN VIRGINIA
G.F.S. MEET**

NEWPORT NEWS, VA.—The eighth annual council of the Girls' Friendly Society in Southern Virginia, held in St. Paul's Church, Newport News, May 7th, 8th, and 9th, was most successful in every way. Twenty-three of the twenty-six branches were represented, and there were ninety-two delegates, including officers, heads of departments, candidate leaders, and member delegates. The council opened with a banquet Friday night and the business session was held on Saturday. The reports showed increase in gifts and activities. Saturday night slides showing the history and work of the society all over the world were shown. On Sunday there was a pilgrimage to Jamestown Island, where the Corporate Communion was held at the shrine, Bishop Thomson celebrating. Later a lunch was served at the parish house in Williamsburg and a visit paid to Old Bruton Church. The only thing to mar the entire session was the absence of the beloved Bishop Tucker, who was ill. He was remembered in the prayers of all and a telegram sent him. The next Council will be held in Danville next May.

**COMMENCEMENT AT
ST. KATHARINE'S, BOLIVAR**

BOLIVAR, TENN.—On Tuesday night, May 18th, in St. James' Church, Bishop Gailor administered Confirmation, preached the sermon, and presented diplomas to nine graduates of St. Katharine's School. The class this year is one of the best ever graduated, both in numbers and scholarship. Three are graduated with four units in Latin and four in Mathematics. These girls are Susie Horton, Lucy Williams and Janet Morris, all of Tennessee. During this commencement two certificate recitals in music were given, one by Lucy Williams and one by Mary Creary.

An important feature of commencement every year is an operetta, presented by the students on the campus, which,

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"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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with its forest trees and natural beauty, makes an ideal setting. The operetta, *The Persian Princess*, cleverly chosen to fit the setting, was ably conducted and received favorable comment from the audience.

The following medals were awarded: scholarship, Susie Horton; music, Mary Creary; "best all round girl," Pearl Stockwell. An enthusiastic meeting of the board of trustees was held in the library of the school on the morning of May 19th, with Bishop Gailor presiding. Action was taken commending the policy of the school and a ways and means committee elected to try to gain financial aid for some of the vital problems, among which is a new furnace. The fifty-fourth session opens September first, 1926.

VIRGINIA MONUMENT UNVEILED

SPRINGFIELD, VA.—On Thursday afternoon, May 20th, immediately after the adjournment of the diocesan council, a most interesting service was held at Springwood, in Loudoun County, Virginia, about two miles from Leesburg, to unveil and dedicate a monument erected on the site of the first chapel of the Church of England in Loudoun County.

The service was conducted by the Rt. Rev. William Cabell Brown, D.D., assisted by the Rev. G. Peyton Craighill, the rector of St. James Church, Leesburg, in Shelburne Parish. Part was taken in the service by the Very Rev. Berryman Green, D.D., Dean of the Virginia Seminary, the Rev. W. H. Burkhardt, D.D., of Richmond, the Rev. Edwin S. Hinks, of Elk Ridge, Md., the Rev. Conrad H. Goodwin, of Charles Town, W. Va., all former rectors of St. James' Church. Attention was called to the fact that the only other living former rector of St. James' is the Rev. W. Morris, now one of our missionaries in Brazil.

The history of the Church in Shelburne Parish begins with the first coming of settlers into this section of Virginia about 1730. At the time Leesburg and Shelburne Parish were in the extreme outer limits of Truro Parish with its parish church at Pohick, near Mt. Vernon, Augustine Washington, the father of George Washington, was, at that time, the senior warden. It was under his care that a log chapel was erected "above Goose Creek in 1733," and it was this chapel whose site is now marked by the monument recently erected.

GENEROUS BEQUESTS TO MISSIONS

RICHMOND, VA.—The late Mrs. Rebecca W. Dodge of Alexandria, who died in December, 1925, made generous bequests to the missionary work of the Church. The sum of \$5,000 was given to the trustees of the Diocesan Missionary Society of Virginia for mountain work, and about \$33,000 more to the trustees of the Diocesan Missionary Society of Virginia for general missionary work in the diocese. A similar sum of \$33,000 was given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for domestic missions. The sum of \$5,000 each was given to St. Paul's Church and Grace Church in Alexandria, \$2,000 to St. Paul's Normal and Industrial School, Lawrenceville, and \$2,000 to St. Augustine's School, Raleigh, North Carolina. Another \$10,000 was given in trust for the Anson Dodge Home on St. Simon's Island, Georgia, and \$15,000 in cash and the residence of Mrs. Dodge, 116 South Patrick Street, Alexandria, were given to the Alexandria Hospital.

ST. PAUL'S KEY WEST, CONSECRATED

KEY WEST, FLA.—On Sunday, May 9th, the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, assisted by Mr. George D. Crittenton, lay reader-in-charge, consecrated the new St. Paul's Church, Key West. The instrument of donation was read by the senior warden, Judge Vinning Harris, and the instrument of consecration was read by Mr. George D. Crittenton. The service consisted of the reading of the instruments, Morning Prayer read by the lay reader, followed by the celebration of the Holy Eucharist by the Bishop. The church seats over 500 and was packed at the service. The walls were covered with palm branches and the altar banked with white lilies.

The debt of the building was \$8,000, and the last amount was paid off by the Woman's Guild and through a gift of the late W. E. D. Stokes of New York, through W. E. D. Stokes, Jr., and his fiancée, Miss Florence Crittenton, daughter of the late rector of the parish, the Rev. C. R. D. Crittenton. The building and property is conservatively estimated to be worth \$400,000. The late rector, Fr. Crittenton, accepted the call to St. Paul's Church eight years ago, when the parish was in a serious condition, having a \$12,000 debt and no church building, the old building having been destroyed by a hurricane in 1910. The results of his work are represented in the new, handsome building, one of the most beautiful in the South and a memorial to his work. The vestry has called the Rev. Arthur M. MacLaughlin, of Lancaster, Wis., to be their rector.

All the services of St. Paul's Church are being carried on by three lay readers, George D. Crittenton, Samuel M. Goldsmith, and Emil Sweeting. All three are to study for Holy Orders. St. Paul's Church will give the Church five men for the ministry who were influenced to study by the late Fr. Crittenton.

TO MAKE ST. AUGUSTINE'S A COLLEGE

RALEIGH, N. C.—The authorities of St. Augustine's School for Negro Youth, in Raleigh, have recently decided to launch an effort to provide there a full college course for Negroes under Church auspices, and with this aim in view are asking for \$500,000, of which sum \$200,000 is needed for additional buildings and equipment, and \$300,000 for additional endowment.

For many years Church work among the Negroes has been handicapped by the fact that this Church, alone among religious bodies doing any considerable work among them, has failed to provide any opportunity for college training, with the result that hundreds of Negro Church boys and girls have been obliged to seek such training elsewhere, with consequent loss to them and to the Church. To remedy this situation the American Church Institute for Negroes has selected St. Augustine's School, which is now an accredited junior college, as the proper place for inaugurating college work, and has pledged its hearty support in the project. Mr. N. C. Newbold, state director of Negro Education in North Carolina, has also given the plan his warm approval. From his office comes the statement that this year over one thousand pupils are graduating from the accredited Negro high schools of the state.

At present almost four thousand pupils are enrolled in schools affiliated with the American Church Institute for Negroes. St. Augustine's should be the capstone of

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St. Augustine's, with which are affiliated the St. Agnes' Training School for Nurses and the Bishop Tuttle Memorial School for training Church and social service workers, may rightfully aspire to a position in our Church educational system for the Negro in this country corresponding to that held in China by St. John's University, Shanghai, and in Japan, by St. Paul's University, Tokyo.

SEWANEE SUMMER SCHOOL

SEWANEE, TENN.—As fine as the program of the Sewanee Summer Training School always is, that for 1926, August 11th to 25th, surpasses all previous years. Among the notable features will be: Dr. Burton Scott Easton, professor of New Testament Interpretation, General Theological Seminary, New York, on The Life of Christ; the Rev. Bertram E. Brown, nationally known for his work at Tarboro, N. C., on The Church and The Rural Problem; Lewis B. Franklin, vice-president of the National Council, on Courses for Vestrymen and Secretaries; Dr. John W. Wood on Missions; Dean C. L. Wells on China, from which country he has just returned; J. H. Steuterman on Church Music; Mrs. Joseph R. Wheeler, on Woman's Work and Leadership; the Rev. R. Cary Montague of Richmond, Va., on Christian Social Service.

Other members of the faculty include: Miss Mabel Lee Cooper, national Department of Religious Education; Mr. Leon C. Palmer, secretary Brotherhood of St. Andrew; Dr. Gardiner L. Tucker, Dr. Homer W. Starr, and Miss Annie Morton Stout, of the Province of Sewanee educational staff; Mrs. F. N. Challen, Y.P.S.L. leader of North Carolina; Miss Christine Boylston, the Rev. G. Croft Williams, and the Rev. Lewis N. Taylor, authorities on social service.

A full line of credit courses for the National Accredited Teachers' Association will be given. The School of the Prophets will be under Dr. J. S. Bunting with a competent staff of assistants. A full program may be secured from the secretary, Miss Emma Twiggs, of Christ Church, Savannah, Ga.

RED AND WHITE ROSE COUNTIES PRESENT OFFERING

COLUMBIA, PA.—The annual service for the presentation of the Lenten offerings of the Church schools of York and Lancaster counties was held in St. Paul's Church, Columbia, on Sunday afternoon, May 9th.

All Saints' School, Paradise, the Rev. H. F. Auld, vicar, captured the banner for the largest per capita offering for schools with an enrolment of less than 100. With an enrolment of seventeen, the offering of All Saints' School was \$84.07, a per capita of \$4.95.

St. James' School, Lancaster, the Rev. Clifford G. Twombly, D.D., rector, was awarded the banner for schools with an enrolment of more than 100. With an enrolment of 246, St. James' School presented an offering of \$718.67, a per capita of \$2.92. Both of these schools have captured the banners for a number of years.

The address was delivered by the Rev. Paul S. Atkins, rector of St. John's Parish, York. His theme was The Responsibility of the Church for the Child. The banners were presented by Bishop Darlington. The weather was ideal and the service largely attended.

SPRINGFIELD YOUNG PEOPLE

ALTON, ILL.—The convention of the Episcopal Young People's Service League of the Diocese of Springfield was held at St. Paul's Church, Alton, May 15th and 16th. On the afternoon of May 15th there was an important business meeting. At this meeting the constitution was adopted and it was decided that the convention would meet semi-annually. A delightful dinner was served by the young people of St. Paul's at six o'clock. The Rev. Mr. Selcer, chairman of young people's work in the diocese, was toastmaster. Brief talks were made by Bishop White and the Rev. Jerry Wallace, chairman of the department of religious education. The principal speaker was the Rev. Dr. Karl Block, rector of St. Michael and All Angels', St. Louis. He was introduced as a pioneer in the young people's movement and held his audience spell-bound with his inspiring address. A social evening followed the dinner. The preparation for Holy Communion was given by the Rev. Mr. Wallace. Sunday morning, there was a corporate communion of the young people, Fr. Atchison of St. Paul's celebrating. After breakfast at the Stratford Hotel, the delegates visited Church school. The convention closed with a service at ten-thirty.

ORGANIZATION OF NEW ARCHDEACONRY

AMSTERDAM, N. Y.—A meeting of the clergy and lay delegates from the parishes in the new archdeaconry authorized by the Albany diocesan convention was held May 25th at St. Ann's Church, Amsterdam. All of the clergy except two were present, and also a fine representation of the laity. The Archdeaconry of the Mohawk was duly organized, being the western section of the old archdeaconry of Albany, most of which is remotely situated from the center of that division of the diocese, and the organization was enthusiastically welcomed by the more isolated parishes. Bishop Oldham and Archdeacon Brooks attended, and the Rev. Charles E. S. Rasay, rector of Emmanuel Church, Little Falls, was elected archdeacon, the Rev. L. R. Benson, rector of St. Augustine's, Ilion, secretary, and Mr. C. T. Gloor, of Christ Church, Herkimer, treasurer.

TACOMA PARISHES UNITED

TACOMA, WASH.—Only a few legal preliminaries now stand in the way of the formal merger of Trinity and St. Luke's parishes of this city. Their proposed consolidation has been approved by both the standing committee of the diocese and by the Rt. Rev. S. Arthur Huston, D.D. Both Tacoma parishes had previously voted by large majorities to unite their forces under the rectorship of the Rev. Sidney T. James.

Judge John D. Fletcher, representing Trinity parish, and Attorney Frank A. Latham, representing St. Luke's, are now arranging the legal formalities involving the transfer of property of both church corporations to a new parish corporation to be formed by the two. The name of this new parish is yet to be determined. By the agreement, it is stipulated that both Trinity and St. Luke's will disappear and some other name be chosen. It is expected that the legal formalities and the transfer of property will take a number of weeks, and it is doubtful if the actual physical consolidation of the parishes occurs before September 1st.

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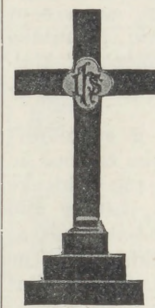
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Within a short time, it is announced, notice will be given of a joint meeting of the two congregations to elect a new vestry, stipulation being that membership of this new vestry shall be divided between the two congregations.

The new rector of the merged churches, the Rev. Sidney T. James, will be in charge of a parish with 850 to 900 active members, making it the second in size and influence in the Diocese of Olympia. Only St. Mark's parish in Seattle will exceed it in numbers.

The new church will be firmly established and adequately financed. It will have the extensive Trinity Church property at 3d and North K Street as well as St. Luke's Church at the corner of Broadway and 6th Avenue and the St. Luke's parish house at 6th Avenue and St. Helen's. At the start services will be held in the Trinity edifice and an early decision will be reached as to whether a new church will be built on the Trinity site or on some other location.

THE GAMBIER PAGEANTRY SCHOOL

GAMBIER, OHIO—It has always been the effort of the Gambier Summer Conference to provide courses and lectures that will have direct bearing on the needs of Church workers. In pursuance of this policy, and in answer to a definite need in the Church, the executive committee have added a Pageantry School to the conference program.

This school will be under the able and competent direction of the Rev. Morton C. Stone, rector of the Church of the Holy Nativity, Chicago. Mr. Stone has given full proof of his ability, and has endeared himself to the hearts of many by his work at various summer conferences in the Church.

Mr. Stone has gathered a very able faculty; Miss Gloria Chandler is a graduate of, and instructor in the Grace Hickox Studios of Chicago, one of the best dramatic schools in the country, and trainer of one of the principals in *The Miracle*. She is thoroughly conversant with all phases of dramatic technique and diction, and is an exponent of Dalcroze Eurythmics as the basis of dramatic expression.

Mr. Benjamin Knotts is a stagecraft artist of note. Mr. Knotts was trained in the scenic department of the Chicago Grand Opera Co., and is a painter and designer who has had work exhibited at the Art Alliance, Philadelphia, and the fifth International Water Color Exhibit at the Chicago Art Institute.

Mr. William Nourse, also of the Grace Hickox Studios, is the instructor of Dramatic Technique. He is the director of Play Night of Broadcasting Station WAQ, the *Daily News* station, Chicago.

The courses are as follows:

ACTING—Miss Gloria Chandler, Mr. William Z. Nourse. Subjects: The Speaking Voice: correct placing, projections, resonance, and breathing. Dramatic technique: sitting, standing, walking, pantomime, psychology of gesture. Stage Direction: Value of line, walking lines; static lines; grouping ensemble. Method: Lectures, and individual and class practice. Rehearsal of and acting of a play and pageant.

EDUCATIONAL DRAMATICS—The Rev. Morton Stone. Subjects: Play in Education. Self-Activity and Expression, Dramatic Instinct, Regulation and Practical Direction. Adaptation to the grades of the Church School. Story Play, Group Creation. Selection of material production. Method—study of text book. Lectures, demonstration, individual, and class practice.

LITURGICAL PAGEANTRY—The Rev. Morton Stone. Subjects: Evolution of Liturgical Worship. The Art of Liturgical Pageantry. Psychol-

ogy of Liturgical Worship. Basic Symbolism. The Church as a Stage. Ornaments as Properties, Vestments as Costumes, Ritual as Text. Art of Light, Color. Mystical Pageantry. The Church Year. A New Liturgic. Method—Lectures: Study of liturgical texts. Reference reading. Practice—individual and class. Demonstration and Presentation of Liturgical Pageant.

STAGECRAFT—Mr. Benjamin Knotts. Subjects: Drama and Pageant: possibilities and difficulties of the setting. The Theatre: parish house, club room, out-door theater. Adapting the play to the stage. The setting: plastic, expressionistic, constructive, realistic; curtains, screens, etc.; the type suitable to the play, theater and finances. The Lighting: methods and results. Method: lectures and discussion. Drawing designs for settings, costumes. Plans for carpenter, electrician, costumer. Building model stage. Practical production of a play or pageant.

In order that students attending successive sessions of the school may study new material each year, it is proposed to develop a four session curriculum, adding new instructors and material in each department, thus allowing for progressive work leading to a certificate.

By a special arrangement with the summer Conference, those enrolling in the Pageantry School are permitted to take one course offered in the conference program.

It is hoped that this school will receive from the Church workers the enthusiastic support it deserves. Registration and fee may be sent to the Rev. Harold F. Hohly, executive secretary of the Gambier Summer Conference, 277 East Long Street, Columbus, Ohio.

MEMORIAL ALTAR AND REREDOS

GREAT BARRINGTON, MASS.—A new altar of unusual beauty of design has been erected in St. James' Church, Great Barrington, and was consecrated on Trinity Sunday, May 30th, by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts. The altar, as well as its reredos, is a memorial to the late rector of the parish, the Rev. Robert Bachman, Jr., and has been given by many friends, both among the parishioners and throughout the Church generally, for wherever known he was much esteemed.

The altar is made of Indiana Bedford Limestone, of a soft buff tone. The front is divided by four delicate pilasters with grape and rose patterns, while three shields carry the emblem of the Sacred Name, the scallop-shells of St. James Major and the wind-mill of St. James Minor, all beautifully chiseled. The mensa is of one splendid slab, into which has been set a stone from Jerusalem, taken from the wall of the Pool of Bethesda and cut with the five crosses. On either end of the altar appears a part of the inscription, the lettering incised after the Gothic manner.

Mr. Wilfrid Edwards Anthony is the architect; and the work has been executed in the studio of Ross and Company, of East Cambridge, Mass., and by the McGowan and Connolly Company of New York. The riddels, posts and altar ornaments were all imported.

ACCEPTS CALL TO ROANOKE

ROANOKE, VA.—The Rev. Alfred Rives Berkeley, now of St. Paul's, New Orleans, has advised the vestry of St. John's that he will assume his new charge as rector of this church on July 1st. Mr. Berkeley had previously wired his acceptance of the call and the people of St. John's are now gratified to know that he will take up the work here within six weeks. A warm welcome awaits him and his family.

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SUMMER CONFERENCES IN IOWA

TABOR, IOWA—Tabor College is sponsoring a summer conference for young people, those in high school and college, from June 20th to 27th, to be held at the college. Both the Episcopal and Congregational Churches are coöperating. The Rev. LeRoy S. Burroughs of Ames is to be the chaplain, and courses will be given by various Congregational and Episcopal clergymen.

The diocesan assembly of the Brotherhood of St. Andrew will sponsor its annual camp for boys, Camp Morrison, on the Cedar River near Waterloo and Cedar Falls, July 6th to 17th. The Rev. J. J. H. Wilcock will be chaplain, and Lawson Willard director. This will be the camp's fourth year.

The Girls' Friendly Society of Iowa will hold its third annual conference July 17th to 24th at the South Shore Country Club at Clear Lake, Iowa.

MISS COOPER VISITS ROANOKE

ROANOKE, VA.—A most valuable contribution to the work of the Church school teachers of Roanoke and vicinity was the series of addresses given on May 18th, 19th, and 20th, by Miss Mabel Lee Cooper, supervisor of Teacher Training in the Department of Religious Education of the National Council. The sessions were held in the parish house of St. John's Church and were attended by representative teachers in the Church schools of St. John's, Christ, and St. Peter's, Roanoke, and St. Paul's at Salem.

On each of the three days there were lectures from five-thirty to six-thirty and from seven-thirty to eight-thirty; supper being served from six-thirty to seven-thirty.

Miss Cooper discussed Church school work in its various phases and departments and her addresses were appreciated to the fullest extent by all who had the privilege of hearing her. As a result of her short visit, plans are now on foot with a view to holding a training school of a week's duration in Roanoke with Miss Cooper as the leader. If the plan can be carried out, the school will be conducted in the late summer or early fall.

CHURCH SERVES CHANGED COMMUNITY

ST. LOUIS, MO.—In all the world there are very few settlements under Church supervision or otherwise which have as much outdoor space as they need for the children under their care. Every one knows the great difficulty with which work in our kindergartens in Japan is carried on, for example, because their quarters are crowded indoors and they have little or no playground space outside. It is a satisfaction to hear of one place in the United States where these conditions do not obtain. This is at Grace Church, St. Louis, Mo., where the neighborhood around an old parish changed and left the church in the midst of a tenement and factory district. The old parish gave up its charter and the property was placed in the hands of a chartered corporation with the Bishop at its head. The services continue in a beautiful stone church erected within the last few years, and in addition to this the neighborhood is served by a dispensary, a club building, and an under-age kindergarten, all under trained workers, also a parish visitor and an office worker. Then there is a large playground, with nearly two acres of land, open all day and supervised by a part-time recreational worker.

NEWS IN BRIEF

COLORADO—Work has begun on the second unit of St. Michael and All Angels' mission, Denver. The first building was a residence for the vicar, the Rev. Harry Watts; the second is to be a parish house equipped for services. It is hoped to have it ready by the first anniversary, next September. The parish house is so planned that a second story may be added at any time, without inconvenience; it will be connected by a cloister with the vicar's study, and also in future with the church. The organ from St. John's Cathedral chapter house is being given, and at a future date will probably be rebuilt and enlarged for the church when it is built. The altar was formerly in St. Mark's chapel, where it was replaced by one given as a memorial to the late rector of St. Mark's, Dr. Houghton.—The Colorado Clericus has elected the Rev. Walter H. Stowe, rector of St. Mark's, Denver, president, and the Rev. Jonathan Watson, Canon of St. John's Cathedral, secretary, for the coming year.—Lady Surma recently visited Denver, where she spoke at several public gatherings. The Woman's Auxiliary held a reception in her honor in the chapter house; and she spoke on Sunday in Evergreen.

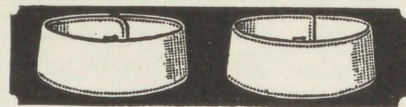
CONNECTICUT—The Rev. Henry S. Whitehead, who has been spending the winter in the Virgin Islands, where for seven months he has been assisting the rectors of the three parishes at Christiansted, Frederiksted, and St. Thomas, arrived in New York on the S. S. *Mayaro* on Whitsunday, May 22d, where he may be addressed at the Harvard Club, 27 W. 44th St. Fr. Whitehead has accepted a summer engagement which will occupy him until after September 1st.

EAST CAROLINA—Plans for the third annual convention of the young people of the Church in East Carolina have been perfected, according to an announcement by the Rev. F. D. Dean, chairman of the diocesan commission on young people's work. It will be held at St. Peter's Church, Washington, N. C., on June 14th and 15th. Leaders of the convention will include Bishop Darst, of East Carolina; the Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina; the Rev. A. R. McKinstry, of the National Council; Dr. Dean, and the Rev. Stephen Gardner, rector of the entertaining church.—The Rev. C. O. Pardo, rector of the Church of the Advent, Williamston, and chairman of the diocesan commission on Evangelism, has been active in arranging for an inter-diocesan conference on Evangelism at St. Mary's School, Raleigh, N. C., on June 8th and 9th, for the clergy of the dioceses of East Carolina and North Carolina. The conference leaders will include Bishop Darst, chairman of the national commission on Evangelism; the Rev. T. T. Walsh, of South Carolina; the Rev. B. E. Brown, of Tarboro; the Rev. Loaring Clark, D.D., the Rev. C. O. Pardo; and the Rev. Charles L. Goodell, of the Federal Council of Churches.—The women of the Diocese of East Carolina have recently held two very interesting and profitable get-together meetings. The Pitt County group met at Winterville on May 6th. Another group, representing churches at Columbia, Creswell, Plymouth, Roper, and Williamston, met at St. Andrew's, Columbia, on May 12th. Miss Ida Peacock, of Roper, was elected president of this group for the coming year.

EASTERN OREGON—On Ascension Day, the Church of the Ascension, Cove, the Rev. W. M. Bradner, priest in charge, celebrated its fiftieth anniversary. After a celebration in the morning, a pageant was presented by the Church school, followed, in the evening, by a service of Confirmation, when four candidates were confirmed by Bishop Remington, the service being sung by the visiting La Grande Choir of twenty-four voices.—The diocesan summer school will be held at the Ascension Camp, Cove, from June 15th to 24th.

HARRISBURG—The rector and vestry of Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, are consulting with architects with a view to having the church completely redecorated, the expense to be defrayed from two bequests recently left to the parish. The Munson bequest is to take care of the enlargement of the chancel, with the new altar and reredos, and the Baird bequest is to take care of the beautifying of the nave. It is hoped to have a Lady Chapel included in the scheme.—Work is under way on the addition to the parish hall of St. Mark's Church, Lewistown, the Rev. Thomas Worrall, rector. The estimated cost of these improvements is \$45,000.—The Girls' Friendly Society of St. Stephen's Church, Mount Carmel, the Rev. William H. Bond, rector, has undertaken the task of raising the field work quota for the present year.—Under the leadership of Mrs. Walter Barr, Mrs. William Rote, Jr., and Mrs. William Leeds, the

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Order of the Fleur de Lis at St. John's Parish, Lancaster, the Rev. W. T. Sherwood, rector, is making great progress. At a meeting held on May 5th, the older girls of the parish unanimously voted to join the Order, and thus complete its full membership of Little Sisters, Maids, Maidens, and Ladies. The first initiation will be held in the near future. The name of the local branch is Mary Hooker Court, from the founder of the Hooker School in Mexico, herself a Lancaster county girl. Charlotte Barr is the Queen of the Court. A dance held under the auspices of the Court on May 18th was a great success.—The senior guild of St. Luke's Parish, Mount Joy, the Rev. C. E. Knickle, rector, is having a new electric motor installed in the church organ. Other organizations in the parish are coöperating with the guild in the work.—Bishop Darlington was elected organizing chairman of the executive committee in charge of the historical exhibits and building at the Sesqui-Centennial to be held in Philadelphia.—The women of Christ Church parish, who are members of the Woman's Club of Williamsport, joined together and purchased stock in the club, providing a membership for the wife of the rector of the parish. Mrs. Hiram R. Bennett thus becomes the first occupant of this unique and pleasant position. It is an example to be emulated in other parishes, for the parson's wife needs and appreciates community contacts.

INDIANAPOLIS—The Rev. and Mrs. Clarence W. Bishpam will sail from New York, June 14th on the S. S. *Brager* for Palestine. During the month of June the *locum tenens* at the Church of the Advent, Indianapolis, will be the Rev. Harry Hole, rector, of Bedford, Ind., in July and part of August, the Rev. A. Elliston Cole of Bloomington, Ind., will take charge of the services.

IOWA—St. Katharine's School, Davenport, will hold its commencement exercises in the chapel Wednesday, June 9th. The baccalaureate sermon will be preached by the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, on Sunday, June 6th. A May Fete was held on the grounds of the school on the Octave of the Ascension. Miss Mary B. Rodman, M.A., has been appointed director of studies for the coming year.—The Diocese of Iowa is thankful for its own sake that the Rev. LeRoy S. Burroughs, rector of St. John's Church, Ames, and chaplain to Episcopal students at the Iowa State College at Ames, turned down the invitation to become secretary for work among students under the department of religious education of the National Council, and has decided to remain at his post at Ames, and to build the much needed church there.—On Low Sunday the rector of St. Luke's Church, Ft. Madison, inaugurated monthly Communions for four Churchmen in the state penitentiary.—The Rev. William H. Haupt is endeavoring to raise money to build a church at Centerville. He holds services in a music studio. Centerville is the largest town in Iowa without an Episcopal church.—Grace Church, Decorah, recently observed its fiftieth anniversary of dedication.—The diocese is holding district picnics under the auspices of the Woman's Auxiliary. Nearby parishes and missions get together for a picnic at some convenient place. Miss Edna Beardsley is addressing these meetings.—Tabor College will have its commencement Wednesday, June 9th. Bishop Longley will make the address.

LOUISIANA—Mr. R. P. Mead, diocesan treasurer, reports that from the standpoint of missions, 1926 promises to be a banner year in this diocese. So far, the full diocesan quota for the first quarter has been paid.—The beautiful and impressive "Service of Lights" was held at Trinity Church, New Orleans, on Whitsunday at 5 P.M., in connection with the admission into the Girls' Friendly Society Girl Reserves of sixty young girls, representing four chapters in this city. Each chapter was admitted by its respective rector or chaplain in the following order: St. George's, the Rev. W. E. Phillips, rector; St. Andrew's, the Rev. Matthew Brewster, D.D., rector; The Church Home for Children, the Rev. Sidney L. Vail, chaplain; and Trinity Church, the Rev. Robt. S. Coupland, D.D., rector.—One of the direct outgrowths of the monthly meetings of the Assembly of the Brotherhood of St. Andrew in New Orleans has been the fostering by that organization of new missions in three of the city's suburbs. On Sunday last, the first of these missions was opened at Metairie, with an attendance of about seventy-five persons. The Brotherhood is now engaged in a survey of two other suburbs, Gentilly and Lakeview, with the result that as soon as adequate provision can be made for places of worship, missions will be started in those places also.—The Rev. Alfred Rives Berkeley, for the past ten years rector of St. Paul's Church, New Orleans, has ac-

cepted a call to St. John's, Roanoke, Va., effective July 1st. Under Mr. Berkeley's able leadership St. Paul's has grown, and has expanded its activities in many directions. He has also been foremost in all diocesan and general Church activities. It is regretted that he has decided to leave Louisiana where he is greatly beloved and where his work has been of inestimable value.

MONTANA—The first Young People's Conference of the Diocese of Montana met at St. Peter's Church, Helena, preceding the diocesan

convention, on Saturday and Sunday, May 8th and 9th, with a total attendance of over a hundred. The young people gathered from all over the whole state, two of them driving a car more than two hundred miles over bad roads in the rain and several over snowy mountain passes, to represent their parishes and missions.

NEBRASKA—The Rev. Robert B. H. Bell, of Denver, on Sunday, May 16th, closed a very successful healing mission of six days at Holy Trinity Church, Lincoln. Large crowds attended the services, and many definite cures

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were reported. About a dozen of the Protestant ministers of the city, were in attendance at most of the services. The missionary was assisted by the rector, the Rev. Dwight Harvard Dow.

NEVADA—Deaconess Carter, who for several years has been in charge of the Indian work at Nixon, has gone to undertake the care of the Indian work at Moapa.—An interesting feature of the mite box offering of St. Mark's Tonopah, was the fact that the vicar stressed the necessity of its being the offering of the children from the children. In order to carry this idea out, the vicar returned money to two of the children, who admitted that they had done nothing to earn it, or saved it out of spending allowance. The total offering was \$72.25, and the average was \$1.44 per pupil.—The Bishop's Banner goes to the Church school of St. Paul's Parish, Virginia City, where the offering was \$1.60 per pupil.—An interesting venture has been launched by the Cathedral in Reno to secure funds for the pipe organ for the new building. Interested friends throughout the state are asked to send in old gold and silver. These articles will be melted and the money therefrom used to purchase the organ. The plan has worked quite successfully.—On St. Mark's Day, St. Mark's Parish, Tonopah, celebrated the twentieth anniversary of the laying of the corner-stone. The preacher at the late Eucharist was the Ven. Percival S. Smith, Archdeacon of Nevada, who has been in charge of the mission longer than any settled vicar.—Plans are being made for the second annual Indian day to be held at Nixon on June 3d. The day begins with a celebration of the Holy Eucharist, Bishop Moulton, celebrant. This is followed by a barbecue, and the afternoon is spent in sports and other diversions.—Indian day is indeed a popular one with the Indians.—The editors of any diocesan papers who care to exchange with the *Prospector* are asked please to send their copies to the Rev. Charles O. Brown, Box 45, Tonopah, Nev.—The secretaries of dioceses and missionary districts are asked to send a copy of the diocesan journal to Box 45, Tonopah, Nev.

NEW MEXICO AND SOUTHWEST TEXAS—The Very Rev. R. H. A. O'Malley, Dean of the Cathedral at Albuquerque, has been called upon to preach the graduation sermon at the high school at Las Lunas, N. M. The Rev. E. A. Osborn has been asked to perform the same office for the high school at East Las Vegas, N. M. From all reports it would seem that the institutions of learning are looking more and more towards the Church for these functions.

SOUTHERN VIRGINIA—For some time it has been apparent that the Church school for girls at Chatham has reached its full capacity and is greatly in need of an enlarged building program and a general extension of all its facilities. To meet this situation a campaign for \$250,000 is now under way. Bishop Thomson has been working throughout the diocese and committees have been organized in Newport News, Hampton, Petersburg, Suffolk, Danville, Chatham, Portsmouth, Norfolk, and adjacent territories. The plan has met everywhere the enthusiastic interest and approval of the diocese.

WESTERN MICHIGAN—Communications for the secretary of the Diocese of Western Michigan should be sent to the Rev. James E. Wilkinson, Ph.D., 415 Lake Avenue, Grand Haven, Mich.

WESTERN NEW YORK—On the first Monday in May the Girls' Friendly Society of Trinity Church, Buffalo, entertained the members of the Buffalo Association for the Blind. A most interesting program of monologues, songs, and piano solos was given by the members of the Friendly under the able leadership of Mrs. Greene, who was assisted by Mr. Seth Clarke, the parish organist.—On Saturday, May 22d, the Church schools of the diocese held their annual meeting at Batavia. At 10:30 a service was held in the church with Bishop Ferris as the preacher. Each parish in the diocese was urged to send boys and girls, teachers and officers and the result was a large and enthusiastic gathering.—The Board of Managers of the Church Home at Rochester held their annual tea at the Church Home, 509 Mt. Hope Ave., on Ascension Day, May 13th. This is the time when an effort is made to interest people in the work which the Home is doing and the response this year was most gratifying to those in charge.—The Church Mission of Help in the diocese held a public meeting in the parish house of Christ Church, Rochester, in connection with the convention of the diocese. At that time Miss Christine Boylston of the national department of the C. N. H. was present and gave a most interesting address on the work which is being done. Miss Ann Prophet told of the work being done at Brent House in Buffalo, which is the headquarters in the Diocese of Western New York. The meeting

was in charge of the Rev. Samuel Tyler, D.D., who is the chairman of the Department of Christian Social Service in the Diocese and also of the Church Mission of Help.—The new church at Fredonia, which has just been completed, will be used and dedicated on June 6th. The work on the church is about finished and it is hoped that by this date the entire building will be completed and ready for use. The rector is the Rev. A. L. Proseus.—The Chautauqua County conference was held at St. Luke's Church, Jamestown, on Whitsunday. The conferences heretofore have been held in all parts of the diocese on a week day and this was a new venture which proved very successful from the fact that many laymen and laywomen were able to attend who could not possibly have been there on a week day. At the morning service Confirmation was administered by Bishop Overs and at the afternoon meetings the leaders were the Rev. R. N. Willcox, rector of the parish, Miss Clarice Lambright, the Rev. Edmund Sills, rector of Dunkirk, Mrs. Prescott Luntand, and Major Lenord Barton. At the vesper service the sermon was preached by the Rt. Rev. Walter Overs, Ph.D., former Bishop of Liberia.—The Rev. George H. Ottoway of Grace Church, Lyons, has been ordered by his physicians to take a rest and has given up his work for a few weeks. The services are being supplied by the Rev. Pomeroy H. Hartman, of North Dakota, a former Lyons boy, who has been granted a leave of absence by his Bishop. The many friends of Mr. Ottoway will be sorry to learn of his illness and hope that he may soon recover.—It has been decided by the rector and vestry of St. Mark's and St. John's, Rochester, to change the location of the church to one more centrally located in the rapidly growing district where this parish serves. The site has been decided upon and plans for the building of a fine new church adopted. It is planned to begin work on the new church as soon as the weather permits. The rector and vestry of East Aurora have also adopted plans for a new church and the building has already begun. It is planned that this church and parish house will be able to take care of many of the social activities of the community as well as the parish.—The Rev. Dennis Cooper, educational secretary of the diocese, has been forced to take a vacation for a few weeks from his parish and diocesan work by reason of illness.

A RUSSIAN girl not long in this country is marveling greatly at the fact that we have a holiday for Lincoln and Washington, but not on Good Friday. Only nine states proclaimed it last year.

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