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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 10, 1926

No. 11

The Cult of the Sardonic

EDITORIAL

The Catholic Ideal of the Church

BY THE REV. WILLIAM PITT McCUNE, PH.D.

The Third Anglo-Catholic Pilgrimage

BY THE REV. HUGH NOËL NOWELL

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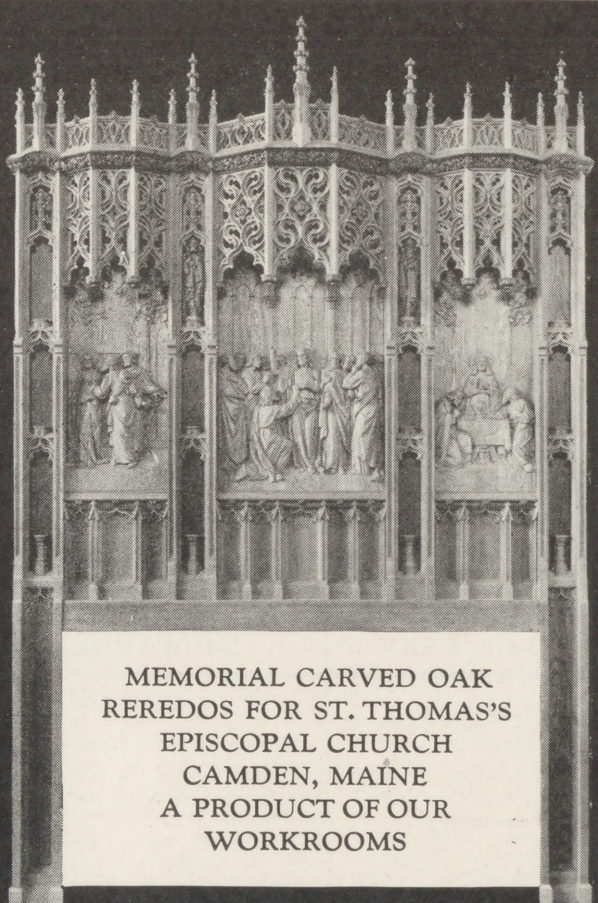
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THE LIVING CHURCH

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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COULD WE but get the right angle, regarding all work as co-operation with God in the guidance and control of what are really divine forces in the development of the world, there is no work or calling that would not then be holy, and the place whereon the worker was standing holy ground. In the degree in which man subdues the earth and secures dominion over the creatures, grows his measure of responsibility to the inanimate and animate alike. There is a conduct towards the earth itself, not merely in relation to the fellowman of today in our own and other lands, but to posterity, that is only less important than conduct towards the lower animate creation. Dominion here does not mean irresponsible ownership to do therewith as one likes, in all recklessness and wastefulness. The Lord God "took the man, and put him into the garden of Eden, to dress it and to keep it," not to tear it up so as to leave great mounds of ugly waste, like the slag-heaps that disfigure so many landscapes. Some day a public conscience will be developed upon these matters.—J. Y. SIMPSON in *Landmarks in the Struggle Between Science and Religion.*

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VOL. LXXV

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EDITORIALS & COMMENTS

The Cult of the Sardonic

THE power of the reiterated word is a great thing in group psychology. Many a campaign has been lost for want of a slogan: a first-class slogan is a valuable asset. The civilizations through the ages have had their favorite rallying-cries, their canonized words which served to symbolize and summarize their ideas of what they liked and wanted. "Magnanimity" was one such; in the days of the Caesars it was used to suggest that greatness of soul, greatness of perspective, and of ambition, or simple greatness which was produced in quantity in response to a big demand. The expression "true of heart" recurs again and again in the Psalter, and may indeed be taken as its key-note. "Moderation" was the pet word for the pet idea of the dominant Eighteenth Century spirit. Strange as it may seem to us, "respectable," "elegant," "genteel," were favorites not long ago. "Service" is a word that has lately been blazoned on every sort of banner, until right now we can feel it to be a little over-mature, a little stale and flat, rather boring if not irritating to the sophisticated of the day. So "stark"—stark realism, stark naturalism, stark frankness, and so on—has had its vogue. "Outstanding" is so obvious and so over-worked that we hope it will have a speedy decline.

A more colorful notion than many of these is being used as standard coinage of present-day criticism; the petted word of the current writing is "sardonic." In the weekly reviews of literature it crops up constantly. Mr. Scott Fitzgerald is finely sardonic; M. Anatole France was an apostle of the sardonic; a multitude of writers of all grades are appearing with the label sardonic; and sometimes if a reviewer cannot honestly call the book sardonic, he talks about what a "sardonic reader" may think of it. Once in so often, you simply have to say "sardonic," or you are no critic at all.

It seems (at least such is a very ancient explanation) that the word comes from Sardinia, where there grew a bitter herb which distorted the face of the eater. In ancient usage, as ancient as Homer, it always means a kind of laughter, the laughter of an angry man, or of one who jeers at an enemy. Hence, more generally, "sardonic" means "apparently but not really proceeding from gaiety; bitterly ironical; sarcastic; derisive and malignant; sneering"; and this is now the usual meaning. In pathology, the sardonic smile is another name for the canine laugh, a facial expression resulting from the spasm of the canine muscle, which draws

up the corners of the mouth and shows the side teeth, as is done by a dog in snarling.

Thus speak the more sober of our dictionaries. The sardonic laugh then takes its place along with the horse-laugh, the sheepish grin, the inextinguishable laughter of the Homeric gods, Rabelaisian laughter, "dark laughter," Caruso's Paggiacci-laughter; it is, however, quite different from most of these, and should not be confused with the smile with which we pack up our troubles in our old kit-bag, or "the smiles that you gave to me." It is a wry smile over some incongruity, thus similar to the comic, but an incongruity in which, while the surface-appearance is pleasant enough, the underlying fact is rather grim.

We Americans are now cultivating that Sardinian herb with amateur enthusiasm. Our current literature leads us, or leads our expression, but our people at large have followed the style. Great hosts of us make the sardonic reply systematically to everything, as the habitual thing to say on all occasions; and the ironical smile becomes the regular matter-of-course smile to use for every situation unless it is proved that some other attitude is required. Folks who know nothing of the revolt of the angels, and have not come upon this side of Paradise, are yet largely given to the use of banana oil. We must forego any etymological dissertation on this last product, but we believe it to have much the same properties as the ancient plant from Sardinia.

NOW doubtless this is a matter of self-protection. It is a dreadful thing to be caught unsuspecting. Very nice young persons would rather be convicted of almost anything than of being innocent and naïve. Just believing things as told in good faith, without seeing that there is a catch in it somewhere, is great cause for shame. No one wants to be a gullible freshman any longer than he can help; sophomore sophistication has much more social prestige. Our present civilization, on the whole, has the air of a sophomore society, and likes itself for having it.

There is a charming old legend of disillusionment, which most of us in this part of the country have often heard. A near-sighted professor, walking past the home of his beloved, thought he saw her, dressed all in white, on the lawn, and saluted her with great deference as he passed by. It was not really she, however, but an

old white cow. The greeting was witnessed by gleeful mockers, and the professor was told of his mistake. Returning a little later, he saw again the white figure on the lawn, and called out, "Oh no, you old cow! You can't fool me a second time!" And this time it was the young lady.

It might be worse if we never had anything of the sardonic. And many of our experiences might be much more profitable if at times we had more of it. Great dinners, get-together meetings, anniversaries, commencements, and all such expansive occasions, in which speech after speech rolls its gracious way along through endless interchanges of compliment and congratulation, and the "vision" is "caught" and mauled and manhandled and carried home at long last—verily there are moods, not simply dyspeptic, in which these things surfeit us sorely. In the thick of it, we occasionally begin to feel that we are being served a little too much apple-sauce for the health of our constitution, and crave, morbidly it may be, a bit of that same herb of Sardinia.

Kipling's story, *The Flag of their Country*, in *Stalky & Co.*, of the politician who "with a large and healthy hand" tore down the veils of the boys' reserve and "trampled them under the well-intentioned feet of eloquence," who "pointed them to shining goals, with fingers which smudged out all radiance on all horizons," seems drawn in lines big and black enough to make the politicians themselves see. It has been exceedingly difficult since the World War for even the most genuine statesman to voice even the most genuine ideals, without receiving a sardonic reply from all sides. We must be sardonic, no doubt, even if we overdo it sometimes: it is our only effective protection against magniloquence, unreasoned optimism, and uncritical idealism. It is as the grain of salt which should be taken with every large helping of sentiment.

BUT for all that, we do think the sardonic laugh is too much with us, and the cult of it is rather deadly. Indispensable as a corrective and a defense, it cannot be the last work in our philosophy of life. Here we touch on what absolutely distinguishes religion from irreligion. All mixed up in the world as the religious and irreligious are, here is essential difference. If we see the universe as a gigantic joke on us, a thing that puts into us hope, intelligence, love, trust, and the will to share eternal life with God and God's true children, only to dissolve into sardonic laughter in the end, to melt away like the cat in *Alice in Wonderland*, leaving nothing but the grin; if the curtain goes down with Pagliacci shouting "*La commedia è finita!*"—then we may have a clean-cut and arguable philosophy of life, but assuredly we have no religion.

For religion trusts the universe to have, at heart and fundamentally, a sane and sound positive unity, so that it will not ultimately play the cruel trick on us that the sardonic mind is always expecting. Belief in God means belief that life has a certain simplicity and straightforwardness in its basic meaning, like the simplicity and straightforwardness of God.

Wearied of the sardonic pose, we feel that we should like to hark back to the more juvenile simplicity and straightforwardness that could be seen in the rugged types of men who spoke truth, meant what they said, and expected others to mean what they said; who could roar over jokes all the more boisterously because they were so sure that the universe itself was no joke, and so needed none of the crooked laughter of those who think they have played the game and found themselves cheated. Frank, genuine, honest men and women, they were superficially at a hopeless disad-

vantage in dealing with sophisticated cynics. They believed in things: in civilization, progress, Our Country, the Little Red Schoolhouse, Anglo-Saxon family morality—most of them even believed in the oratory of pulpit and platform. Their chief reaction to the younger generation's sprightly irony was a somewhat stupid, slow, contemptuous anger—"I won't have any of that kind of talk around my house!" The generations always misunderstand each other; but the misunderstanding is at its worst when the one generation is sturdy in its old-fashioned faith and the next is sardonic over its disillusionment. And the misunderstanding is greater on the part of the implicit believers than on the part of the sardonic, at least on the surface.

There is no use supposing that we can really hark back to the old naïve simplicity of belief and feeling. The hope is rather that we may see more of those who have gone through disillusionment and come out on the other side. Job had all the experience anybody could need to show him how much of life was futile, paradoxical, sardonic; but—"Though he slay me, yet will I trust in Him." Our Lord Jesus Christ felt the mockery of being hated by men He loved, crucified by men He had created; He could become sardonic on occasion; yet His human hold on the rightness of God and His universe triumphed over the mockery, and He was not yea and nay, but in Him is yea, and amen.

And the genuine man of religious faith may laugh at the upsets that come upon us all, and mock at the incongruity of large assumptions with little facts, and ridicule shams, and thus far be as sardonic as the best of them; but when it comes to the final answer that he makes to the riddle of the universe, he will stake his life upon the yea and amen.

THE death of Bishop Osborne comes as a blessed release to one whose strong mental vigor had slowly given way in his advanced age. In his day he had been a great power for righteousness, and it may perhaps be said that he had no equal as a mission preacher to children. God give him rest and abundant blessing, and may everlasting light shine upon him!

THAT the office force of our publishers might have a good rest over the week-end holidays, they were all granted leave of absence from Friday night (the 2d) until Tuesday morning, thus extending the celebration of the "glorious Fourth" for them over three days. As THE LIVING CHURCH goes to press on Tuesday, this made it impossible for much of the customary news matter of the week to be set in type in time for this issue; but all the Tuesday morning mail has been scanned and the more important items of news have been gleaned and are here printed. The more routine matters will be printed next week. As late June and early July are not commonly chosen for important Church activities, the delay of one week is not seriously retarding the news to our readers.

ANSWERS TO CORRESPONDENTS

S. D.—The seven sacraments are: (a) the greater, or sacraments of the gospel, Baptism and Holy Communion; (b) the minor sacraments, or sacramental rites, Confirmation, Matrimony, Orders, Penance, and Unction.

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BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT extraordinary people some of our English cousins are! Who could have imagined a man so ignorant and so prejudiced as Sir William Hicks, the British Home Secretary? A dispatch of June 3d represents him as attacking the Archbishop of Canterbury at a meeting of the World Evangelical Alliance, made up for the most part of dissenters. Sir William brings out the old bugaboo of "Romanizing," but instead of attacking nameless priests as guilty of that heinous offense, is audacious enough to accuse the Primate of All England of grievous offenses in that direction. Surely, times have changed!

The head and front of the Archbishop's offending, it appears, is that he has furthered the Malines Conferences, which have for their end the removal of occasions of difference between the Church of Rome and the Church of England. I should have supposed that in place of being a crime, this would have been counted a virtue; but the gravamen of Sir William's accusations implies that the Church of Rome is anti-Christian, and that any talk of reunion with Rome must mean the loss of a Christian character on the part of other religious bodies.

I wonder what the Protestant dissenting bodies have to do with the Church of England so far as their interference with any action on the part of that Church is concerned. It might be counted an impertinence to advise the authorities of the Church with regard to Prayer Book revision, for example. But evidently an "alliance" which puts in place of the Gospel the Protestant Reformation, and exalts a mere negative into the place of the Christian Faith, is not evangelical, and does not represent the world. Sir William may be a very good Home Secretary (though there is a good deal of evidence to the contrary); but when he presumes to "speak for the laity of the Church of England," he is only foaming out his own shame.

It is entirely possible that there will be no results from the Malines Conference in our generation. It is certain that the sainted Laud expressed the attitude of the Church of England admirably when he said, in answer to proposals which came direct from the Roman Curia: "There is something in my breast which will not suffer submission to Rome, till Rome be other than she is." But nothing more futile can be imagined than to consider the problem of the reunion of Christendom with the largest part of Christendom ignored. And anyone who is fearful of conversations with Romans or with Unitarians, has very little confidence in the strength of his own cause.

I READ over again for the third or fourth time an admirable article by Dean Sperry, published in the *Atlantic Monthly* some time ago, under the title A Parish Minister's Declaration of Independence. It is certainly wholesome doctrine in these times. Why it should be supposed that Churches exist only to be means of raising money for various benevolences, entirely outside Church management and Church responsibility, it is difficult to see; but the ordinary clergyman's mail would distinctly give that impression. I do not wonder, therefore, that Dr. Sperry, speaking for many, avows his intention of throwing all such appeals into the waste-basket. I saw the advertisement of a steam laundry, recently, which read as follows: "Don't kill your wife, let us do your dirty work." Well, it is necessary to remind all these different sorts of committees and commissions and "drives" and other nuisances, that they must do their own dirty work, and not try to unload it on the shoulders of poor parsons. As a matter of fact, there is a good deal to be said in favor of the proposition that the clergy, as such, ought to have no responsibility whatever for money-raising. As private individuals they are bound to do their own full duty in giving as well as in praying. But the burden of raising money even for parish purposes ought not to be put upon their shoulders, much less the load of providing means for every benevolence or quasi-benevolence which uplifts its head. To appeal to

the clergy as money raisers, to unload upon them the responsibility for a thousand causes, is sheer selfish laziness, and it is time that the clergy struck.

Add to that the multitude of strangers coming to one and begging "to be introduced to some wealthy man who would be delighted to help a person in need." I know one priest who has a little printed form saying that it is entirely contrary to his principles to take any responsibility whatever for asking wealthy people even to hear the cases of persons making such appeals. Let it be distinctly understood that the clergy have to do with things spiritual primarily; that they are in no sense whatever financial agents; and the sphere of their legitimate influence will be very much widened. Two laymen were discussing the approaching election of a bishop recently, and one said to the other, as if it were conclusive: "That man can raise more money for our diocese than any other." Fancy that as a qualification for the apostolate!

How tragically absurd are the blunders into which unfamiliarity with the text of the English Bible betrays people! I have just been reading, in a reputable magazine of wide circulation, an account of the Tombs, New York's old prison, from which I copy this choice bit:

"In the fields by the pottery the city then buried Indians, Negroes, and paupers, with the result that all over the United States 'Potter's Field' is a name still applied to graveyards for the disinherited and abandoned."

JUST A WORD in praise of a little tract by the Rev. Henry K. Pierce, entitled *The Message of Modernism*. I have rarely seen a polemic so admirably phrased, so unquestionably fair in its representation of the position attacked, so condensed. I wonder what ultra-modernists will say, if anything, by way of rebuttal. They can, of course, say much which is irrelevant or indisputable; but I doubt if the best of them can enter a wholehearted denial of the facts pleaded against them here.

THERE IS more than appears at first glance in this parody of John Masefield's well-known poem, which I clip from *G. K.'s Weekly*:

"EMPTY VESSELS"

"By GREGORY MACDONALD

"Palanquin and Ethiop, the train of Abyssinia;
Balkis pearl-spangled, and the ostrich fans swing,
Shuttles for her problems,
Proverbs and conundrums,
To test the wit, to seize the heart of Solomon the King.

"Alchemy and Aristotle, rags of the Renaissance;
Swords drawn to conquer El Dorado and the Main,
With dreams of an Elixir,
Youth in a fountain,
Of Prester John, and India, and all men's gain.

"Nasty modern Thinker with a salt-caked Ego
Butting through the Cosmos like a mad March Hare,
With programs of birth-control
Psycho-analysis,
Couéism, brain tests, and sterilized air."

NEW YORK COUNTRY

BISHOP LLOYD, who visits the remote country missions in the Diocese of New York—and there *are* such missions, however surprising that appears to those whose "New York" is confined to Manhattan Island—says that he finds clergymen as lonely as missionaries in Alaska, so completely are they out of the rush of life. But their work is absolutely essential. To mention one phase of it alone, what could be said for us as a Church if we left the children of these country places uncared for and without religious teaching? A striking fact about the rural districts in New York diocese is that each one of them, to the remotest corner, is filling up with people.

BISHOP OSBORNE DIES

[BY TELEGRAPH]

San Diego, Calif., July 6, 1926.

Bishop Osborne passed away most peacefully on the evening of July 5th, after a long illness.

THE Rt. Rev. Edward William Osborne, D.D., sometime Bishop of Springfield, but retired since 1916, was a prominent figure in the Catholic revival in America.

Born in Calcutta, India, January 5, 1845, the son of John Francis and Louisa (White) Osborne, the late Bishop was educated in England and ordained deacon in 1869 and priest in 1870, both by the Bishop of Gloucester and Bristol. After pastoral work in Wiltshire and in Devonshire, he entered the Society of St. John the Evangelist, and in 1877 was sent to the Church of St. John the Evangelist, Boston, as one of the clergy on its staff. From 1890 till 1896 he was at Capetown, South Africa, in charge during most of this time of St. Philip's Church, and chaplain of St. George's Home. He again came to America in 1898 as Superior of the Society of St. John the Evangelist in this country, and rector of the church bearing that name in Boston. He was elected Bishop Coadjutor of Springfield August 3, 1904, and was consecrated on October 23d of the same year. On the death of Bishop Seymour, in 1906, he became Bishop of the diocese.

Bishop Osborne was particularly effective as a mission preacher, especially to children, and was in great demand from all parts of the country for such ministrations. Advancing age and ill health led to his resignation of his diocese in 1916. In recent years his mind had suffered some eclipse, and he had been able to take no part in the activities of the Church.

Bishop Osborne was the author of several books of religious teachings, especially for children and young people, prominent among which are *The Children's Saviour*, *The Saviour King*, *The Children's Faith*, and *Chapters on Church Going*.

LA SCALA SANTA

Humbly in faith I kneel
Where Thou hast trod:
Following Thy holy steps,
Blest Son of God.

Where'er life's way may lead,
Smooth paths or rough,
Treading where Thou hast trod—
That is enough.

Throughout my earthly life,
Following still,
My one desire shall be
Thy Holy Will.

And when, life's pathway trod,
Earth's trials cease,
Grant me for evermore
Eternal peace.

Rome, Lent, 1926.

ETHEL MILLER.

IT IS ONE of my favorite thoughts that God manifests himself to men in all the wise, good, humble, generous, great, and magnanimous men.—*Lavater*.

ON THE NEWFOUNDLAND SHORE

BY THE REV. ROLAND F. PALMER, S.S.J.E.

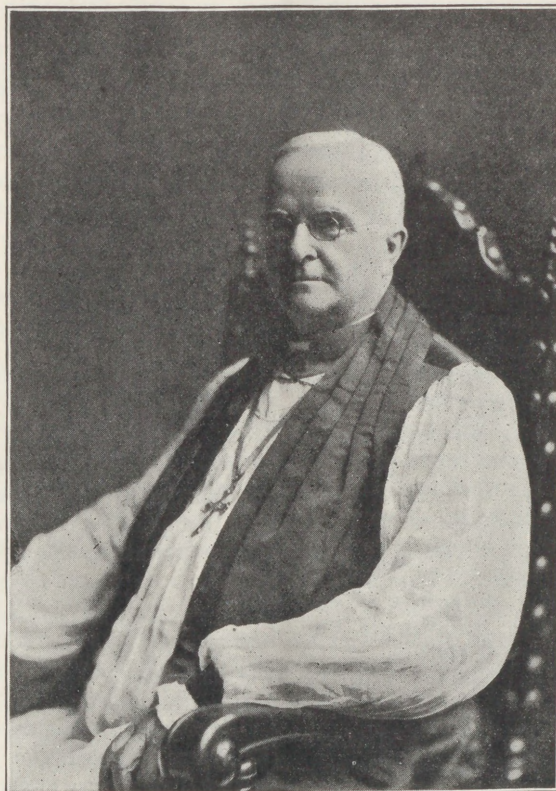
IT IS a dark, stormy night on the harborless "Straightshore" of the West Coast of Newfoundland. The pounding of the little log school chapel. Coal oil is short, so only one lamp, turned low, burns in a bracket on the wall. One can dimly discern the upturned faces of men and women sitting on backless benches. On the steps of the tiny altar, sit the children. The mission preacher has been talking a long time. The subject is Sin and How to Get Rid of It. These people have not been to Communion since Confirmation. They have too high a regard for that Holy Sacrament to come with grievous sins on their souls. The service comes to an end. They shuffle out and disappear in the darkness. The lamp flickers out. All the oil is gone. The priest lights one of the altar candles, and goes with it into the little closet, where the school teacher keeps the books. The lay Brother waits outside in the damp wind to welcome any Nicodemus, who returns for Confession.

One by one they come, shuffle in, and kneel down in the closet. "Say after me," says the priest, "I confess to God," "And to you, Father," "That I have sinned," "by my own fault," "in thought, word, and deed," "and this is what I've done." "Now answer these questions." Then follow a dozen plain questions that draw out the confession of those plain, straightforward sins of these plain, straightforward people. "O Father, that does feel better." "Don't go away Father till I fetch my old woman." "I want my Sally to come, she had a misfortune." "My Bob needs it, too, I fear he's been into mischief." "Yes, I'll be to Communion tomorrow, Father." "No, I'll never, never do it again. I'll keep clean now, Father."

It's going to be a hard fight for them. The settlements are small. There are times when there is slackness of work, and idle days. The Church is so poor, and the priests so few, that each priest has dozens of little settlements to care for.

Next day the altar is crowded. After breakfast the priest goes to see the widow of a Crimean War veteran. She lives on a pension of \$36.00 a year. "O Father, I'm glad you've come. I always knew I ought to kneel to the minister, but I couldn't come back last night. I can't navigate around in the dark. Could I kneel to you now?" Then the humble confession of sin is made, and absolution is given. This old lady spends her days gathering wood on the shore, tilling her plot of potatoes, spinning a little wool for a neighbor, saying daily Morning and Evening Prayer, and three times a week Fr. Couran's chaplet. The \$36.00 buys a barrel of flour, a demijohn of molasses, and a little bacon and tea. These, with her potatoes—she may sell a few of them—and the fish that is given her, supply all her needs. "Except clothes, Father, clothes is my difficulty." Snow is never far away. You can see it on the hills in September and its is there until June. But what these people want most of all is more frequent visits of the priest, their pastor, friend, advisor, arbitrator,

In St. John's, Newfoundland, is a little college. It is overcrowded with men preparing for the priesthood. A long waiting list of hardy native sons wait to enter, but there is no room. A new wing is needed. A simple two-story structure of wood. If you are touched by this true story of Newfoundland and Labrador, send a donation for the new wing to the Rev. N. S. Facey, Queen's College, St. John's Newfoundland. Then you will share in the prayers of the old widow, and hundreds like her, and the noble deeds of self denial of the future priests of Newfoundland.



RT. REV. EDWARD WILLIAM OSBORNE, D.D.

The above photograph of Bishop Osborne, who died last Monday night, was taken at the time of his consecration as Bishop Coadjutor of Springfield, in 1904.

The Catholic Ideal of the Church*

By the Rev. William Pitt McCune, Ph.D.

BUT it's not just chasubles and incense. You must realize that it's a matter of religious faith." The remark was overheard not long ago in a city where Churchmen were gathered for purposes clearer to themselves than to the community into which they had come. It was certain members of the community who were discussing the event, in which none of them had any part. Most of them found it merely flamboyant. One man ventured to correct that impression in the words just quoted, and when a friend remonstrated at hearing such talk from him, added, "I'm not one of them, but I must say that much, in the interest of fairness and accuracy."

There is consolation in the thought that even one observer found it so. What he had seen and heard had convinced him of one fact about those who call themselves and their Church Catholic. "It's a matter," as he remarked, "of religious faith." It not only is that now, but has been for the many years, nearing a hundred now, since the Catholic revival began in the Anglican Communion. Historians of the movement in England, from Dean Church to Miss Sheila Kaye-Smith, make that abundantly clear, and if anyone doubts their story let him look for himself into *Tracts for the Times* or other documents in the case, and he will find in them much of doctrine and little, if anything, of ceremonial. The same is true of the Catholic revival in this country, and when its history is written, as I hope it may be some day soon, the story, if it is well told, will make that clear. It began with faith, and it is still concerned with faith. It may not be so in some places where there are chasubles and incense and things stranger still, for pageantry is invading the Church in these days from all sides and one can never be quite sure what he may find anywhere, but such places are exceptional. As a rule, certainly, churches marked by ceremonial are not indifferent to the faith. The two go hand in hand, but faith leads the way.

And if anyone asks what I mean by that I resist the temptation to answer, "The faith which was once delivered unto the saints," realizing that the phrase, like any other excellent in itself, may become a substitute rather than a stimulus for thought, and say rather, "The belief of Christians throughout the ages about God and man and God revealed in man." That means the religion of the Incarnation as recorded in the Scriptures and defined in the creeds. It means not mere intellectual assent to a series of propositions about God, but a living faith in a living God, in Jesus Christ, true God and true man, my Lord and Saviour, whom I know and trust and love as a friend, yet acknowledge and adore as Almighty God. And so to arrive at last at my topic, The Catholic Ideal of the Church, I have no hesitation whatever in saying first of all that that ideal is a believing Church, one that holds the faith.

But why then, someone may ask, all this pother, which makes many men think that you are concerned chiefly with chasubles and incense? And the answer to that question is not so easy. Several things must enter into it, even in this brief paper. First of all, something which I put first because, as I see it, it goes pretty deep—something which is not only a part of our faith, but underlies all our philosophy and theology. And they, after all, are just the thinking our faith through, using for God's glory what wits He has given us. That something is the sacramental principle, which sees in all things perceived by the senses manifestations of spiritual reality—outward and visible signs of an inward and spiritual grace, to use language familiar but nevertheless excellent. Matter, to one who holds by this principle, as to all thinking men, remains a mystery, but a mystery revealing spirit. It is so in all things, but especially in the Incarnation, in which God used human nature to reveal Himself, living the life of a man in this world that men might understand the truth about God, expressing in human terms what man could comprehend in no others. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard, declare we unto you." The apostolic witness to the

Incarnation is in this sense sacramental, and one who accepts that witness is not surprised to find the same principle in the religion of the Incarnation. If God used human nature as the medium for revealing Himself to man, it is not strange or incredible that He should use material things to carry on that revelation—water to impart to man's soul His incarnate life, bread and wine to nourish the life born in baptism. The belief which is sacramental not only expects but demands some outward expression. Without it faith finds itself thwarted and incomplete. The Catholic ideal is not only of a Church that believes, but of a Church that shows forth that belief in worship.

Perhaps the best illustration of this is the way in which a Catholic regards the actual building in which he worships. It is not only the architect who finds something sacramental in the structure which stands as the vesture of his thought. For others, too, the church makes visible things that are unseen, and is indeed a house of prayer. We do not consider it a place in which to meet our friends, although it is, of course, the center of our fellowship with each other and with God. Nor is it a place in which to listen to music, although music, like all the arts, is the handmaid of the Church and still welcome in her service. Nor is it a forum for the discussion of questions political, social, or even religious, although we have not the slightest intention or desire to restrain, much less to stifle, such discussion. Nor is it primarily a place for preaching, although our people need both instruction and exhortation—two or three parts of instruction to one of exhortation, I should suggest, for the average congregation. But none of these things is the prime purpose of a church. It is built for the glory of God. That is not merely a pious sentiment, to be inscribed on the cornerstone and forgotten, but a practical program, to be carried out day by day, and month by month, and year by year. And so we believe in having our churches open all day, and in having all seats in them free, and in holding many services, even if not many people come, although they will come in the end if we keep on with the services. And among them we place first our Lord's own service, not only on His day, as the chief service of that day, but on other days—His Body and Blood our daily bread. And we believe, too, in having Him always in our churches, in His sacramental presence, in our tabernacles, not only that no soul may be without Holy Communion at any hour of the day or night, but that men and women may come at all times to adore our Lord, finding Him there not only in His divinity, as elsewhere and everywhere in creation, but in His humanity, as Comrade and Friend.

I DWELL, even at the risk of weariness, on the place of worship in the Catholic ideal, because my own experience has made me realize its preëminence. And I trust I shall not be considered unduly personal and egotistic, as well as wearisome, if I mention that experience. It is, at any rate, first-hand—a poor, ill-favored thing, sirs, but mine own, as Touchstone would say. My witness is simply this: that until I stumbled upon a parish where there was such worship I took neither thought nor care for the Christian religion. Although raised in the Church, I had no understanding of her faith and life, much less affection and devotion for her. I had first taken it all for granted, and then decided that it was not worth serious consideration, falling into what I heard described the other day as the commonest heresy of this age—the belief that whether God exists or not does not much matter, since even if He does exist He does not really count, like money, and power, and pleasure, and the other things for which men live. It was not an uncommon experience, almost as universal as it was sophomoric, but I cannot but be grateful for my awakening. And the realization that the Church is not a second-rate combination of lecture-room, concert-hall, and settlement-house, but something unique and supreme, claiming all a man has to give, came to me, under God, from a congre-

* A paper read before the Clerical Association of the Diocese of Massachusetts at All Saints' Church, Dorchester, Boston, Monday, May 3, 1926.

gation of people who gathered together for no other purpose than to worship God.

The mention of that congregation and of their corporate worship brings me to another feature of the Catholic ideal. The Church is not only believing and worshipping. She is corporate, too, in her very being. Miss Sheila Kaye-Smith, in her recent book on Anglo-Catholicism—a racy and readable book, by the way—puts this first of the two distinguishing marks of Catholicism, considering it even more salient than the sacramental system, and describing it as “the subordination of the part to the whole, so that the individual cannot exist without the fellowship, and must combine his separate experience with the corporate experience of the fellowship, and consider the fellowship in all his thoughts, words, and works.” The description is accurate and admirable. Catholicism is corporate and social in its worship and in its very life. It believes that the Church is indeed the body of Christ, and that all the members of that one body, being many, are one body. So it is that Catholics, along with all other Christians, are becoming more and more sensible of the sinfulness, not to say the folly and waste, of disunion, and there is today among them a great desire and determination to do all they can to restore the broken unity of the Church. That has been the history of the revival. It has lasted long enough now to get things into perspective, and it becomes increasingly clear that the progress has been from doctrine to devotion—let us call it that rather than ritual or ceremonial—and from devotion to unity.

Here of course, we come upon the source of certain perturbations among us. Not seldom these days do I hear expressed the fear lest Catholics do what is vividly, if somewhat vulgarly, described as “selling out to the Pope.” The accusation, and the fear from which it springs, are not new. The Pope has been the bugaboo of the revival from the beginning. The day was when the wearing of surplice and stole was supposed to be at his dictation; nowadays it is the use of the rosary. There is no denying, of course, that Catholics wish for reunion with Rome, but that does not mean that they are prepared to accept the papal claims and deny their own orders and sacraments. They wish for the reunion of Christendom, and realize that reunion which leaves out the millions of Christians under the papal obedience is not worthy of the name, but the one Church which is their ideal is not merely an alliance between Romans and Anglicans, much less between Romans and Anglicans-become-Romans. On this question let me quote a paragraph from Dr. Darwell Stone's admirable little book, *The Faith of an English Catholic*:

“During the last fifty years the desire for the reunion of Christendom, which had never become quite extinct in the English Church, has grown steadily stronger. It is felt by all Anglo-Catholics; and most of them agree that, whatever possibilities there may be with Protestant Dissenters, union with Rome and the East is of chief importance, and is the most likely to lead eventually to the reunion of all Christians. Some—probably the considerable majority—regard the prospects of reunion with Rome as more hopeful than the prospects of reunion with the East, and attach most value to such reconciliation as will make Western Catholics one united Church under the primacy of the Pope. Others hold the contrary view that for the present our hopes should be extended rather to the Churches of the East. All these alike would wish that the first partial reunion—whether with Rome or with the East—should be a step towards a union which may include all Catholics of the West and Orthodox of the East, and finally gather into itself all Christian societies.”

This desire for reunion, noted by Dr. Stone and by all thoughtful and sympathetic observers of the present situation among us, accounts, I am sure, for a certain change in the tone of Anglican apologetic in recent years. Is it not true, or is it only that the wish is father to the thought, that our cause is no longer defended so violently as it was, with alternate onslaughts against the Church of Rome and against all Protestants? If it be so, it is not that our confidence in the cause is any the less sturdy but that we are seeking to commend it to others by methods wiser and more winsome.

And the Catholic must always be seeking to do this very thing. You may call it propaganda, or missionary spirit, or zeal for souls. The fact is that true Catholicism is evangelical through and through. It was this element in the movement, more than the defection of Newman, or academic indifference, or episcopal persecution, which drove it out from Oxford into the cities and slums of England, to preach the Gospel to the poor and to give them the spiritual riches which were theirs by right and by inheritance. A notable and hopeful feature of the situation today in England is the increasing interest shown by Catholics in social and industrial problems, and an evident determination among them to bring their religion to bear upon every part of

life. Let me mention one proof among many of this fact. Some of you are doubtless familiar with the Congress Books put forth by the Anglo-Catholic Congress Committee. The first series covered, briefly but far more adequately than most tracts, the whole body of the Church's doctrine and devotion. It has been followed by a second series, dealing entirely with the social teaching of the Church. Among these later books, I may say in passing, one of the very best was written by Professor Scudder of Wellesley. Nor is this interest in social questions confined to books. A sincere and earnest effort is being made to make the Christian religion the practical solution of the multitudinous problems of the time. In this, as in other respects, the movement in America is behind that in England, but there are signs here, too, that Catholics are beginning to look out from their parishes into the world, and to share with the world the good things that God has given them. In that endeavor, in social and missionary work, lies the way to the realization of our ideal.

For that ideal is not only Catholic, but evangelical. There is no conflict between the two. And what the Church needs—I am more and more convinced of this day by day—is a combination of the two, of Catholic belief and evangelical fervor. Our hope is in such faith and love. If ever the Church is to be what God wills her to be, His Kingdom in this world, it must be through showing forth, in her lives and the lives of her members, the spirit of sacrifice which brought God to live in the world and to die for it. When there is in the Church such love, she will at last be one in knowledge and in praise of God.

WARNING

To the Editor of The Living Church:

MAY I ask you to give prominent notice in your next issue to the fact that there are at present operating throughout the South two Assyrians of the Jilu tribe, stating that they represent the Assyrian National Committee, authorized to plead for the colonization of the Assyrians in Mesopotamia. They have managed in some way to obtain letters from important persons. These men are well known, both at home and abroad, and have recently been imposing upon the people of Philadelphia.

There is no Assyrian National Committee authorized to collect money for this purpose, other than the interdenominational committee under whose auspices Lady Surma de Bait Mar Shimun is speaking. This is the only committee which is in any way connected with the program of colonization of the Assyrians in Mesopotamia.

There are also busy in the South several so-called prelates of various Churches, seeking recognition by our clergy as an opportunity for approaching their congregations. It would seem to be desirable that none of these itinerant clergy be encouraged without reference to the National Council. We endeavor in this office to keep a record of all authentic resident clergy of the Eastern Churches and the Old Catholics, also of visitors who come with proper credentials.

With best wishes, I am,

Faithfully yours,

WILLIAM CHAUNCEY EMHARDT,
Secretary, Committee on Ecclesiastical Relations.

GOD BE THANKED for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race, no matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.—*Channing.*

The Third Anglo-Catholic Pilgrimage

By the Rev. Hugh Noël Nowell, M.A.

Vicar of Northwich, Cheshire, England

LIKE each of its predecessors, the Third Anglo-Catholic Pilgrimage from April 6 to May 7, 1926, was essentially a *pilgrimage*. It set out as a small body of some 120 souls, keen on visiting the Holy Land in order to follow, so far as possible, in the earthly footsteps of our Blessed Lord. This could not be done, of course, without considerable sightseeing, all of which had been excellently organized through the machinery of Sir Henry Lunn, Ltd.; nor could the social side be ignored, hence the mixed assembly, which thus undertook the Pilgrimage, did so more as a large family party than as a mere collection of sightseeing tourists. Throughout, the spiritual side was ever avowedly uppermost and definitely supreme. Indeed, our first gathering was in the church of St. Matthew's, Westminster, where the Bishop of Willesden, representing the Bishop of London, addressed the pilgrims and blessed the little tokens of their mission—the small sea-shells from Jaffa—one of which was presented to every pilgrim to be worn on coat or dress. The Bishop of Plymouth accompanied us as our president; but the Rev. Fr. Corniberr, rector of St. Matthew's, was in general charge of the spiritual arrangements and saw to the adequate provision of celebrations and other daily services.

We left England in fine April weather and Marseilles under a June sky, until, at Alexandria, we came suddenly into what seemed a hot climate. The Mediterranean Sea, like the English Channel, had been something of a delightful mill-pond throughout the whole voyage out, and almost the same may be said of their behavior during our homeward journey. It was at this port that we divided for the three days of our stay; the one part spending the time in general sightseeing and receptions, the other at once making for Cairo and so entirely missing what Alexandria had to offer.

At the quayside and on the railway journey to Cairo, we caught our first glimpse of really colorful Eastern life, and the four hours in the train were full of interest from start to finish. Of course, the Eastern element became more and more pronounced as we saw farther up the Nile, and Cairo has always been a thoroughly cosmopolitan city, even before the West made itself felt in those parts; thus the orientals one meets in city streets and suburban lanes seem from all parts of the East, and to represent every imaginable tribe. From Cairo station we were motored to the various hotels, at which all arrangements had been made for our comfort. The following morning we were taken to within easy distance and then proceeded, some on camels and others on asses—as preference decided and the means were available—to visit the Great Pyramid and the Sphinx. The latter was hardly visible until we were on the very rim of the huge sand basin in which it lies. Last year it was buried up to the shoulders in the drifted sand; but recent excavations have laid it bare as far as the paws. Thus we saw it in all its wonderful and really majestic proportions. The powerful face has still the suggestion of possessing much knowledge, whilst the far-away look in the great eyes adds considerably to the idea of its secretive accumulations of vast wisdom. Certainly the double uræus on the high forehead gives a royal look to this kingly ruler of Upper and Lower Egypt, in spite of the Napoleonic vandalism which damaged the nose and chipped the face in various places. The Great Pyramid of Cheops was impressive, but we had no time either to go inside or attempt a climb.

Jaffa has its own picturesque appearance from the sea, with special landing difficulties in small boats on account of numerous shallows and sunken reefs. The former will ever remain in the mind as our first view of the Holy Land. Directly we reached the shore and had passed from the quay, we followed the example of the Crusaders and at once knelt down to say the Lord's Prayer and thank God for our ideal journey in perfect weather throughout. Then followed a short service in the Greek church on the sea-front, with a personal welcome by a Bishop of the Orthodox Church. From Jaffa station the train takes a continuously uphill course on through Lydda and

Ramleh, until, within a few miles of the capital, the line passes along one wild gorge after another, as it rises through still steeper gradients to climb the hills which surround Jerusalem. The Holy City is built on the highest ridge and is some 2,500 feet above sea level. Most capitals are large cities full of little things, but Jerusalem is a small city crammed with great things.

Of course our visits to Bethlehem, Calvary, and the Holy Sepulchre have been the most momentous occasions in our sojourn at Jerusalem—especially the last named, because of its immediate influence through the celebrations of the Holy Communion, in which we have been directly associated. We were most kindly and graciously received—even welcomed—by His Beatitude, Mgr. Damianos, in his official capacity as Patriarch of Jerusalem, and he saw that everything was done for our spiritual refreshment. We were privileged to have the beautiful little Chapel of Abraham on the terrace above the Holy Sepulchre put at our disposal for our morning Eucharists; whilst for the first time in history portions of our own Liturgy were recited in the great sung Eucharist on Mount Calvary, as it was being taken by the Archbishop of the Jordan. His Grace preached in English for our benefit and spoke in the happiest terms of the *rapprochement* which is growing up between the Orthodox and the Anglican Churches, as each knows the other better. Thus year by year increasingly happy relations are uniting our own branch of the Catholic Church with that of her elder sister, the Greek Orthodox. The personal relations between individual members of each are becoming more friendly and pronounced; whilst the knowledge gained and the confidence shared are all the richer for the annual reunions which these Anglo-Catholic Pilgrimages make so pleasantly possible. At St. George's Cathedral, too, our Anglican Bishop, Dr. MacInnes, welcomed us both officially and privately, doing everything possible to make our stay rich in holy memories and happy associations. Toward the end of our stay, their Excellencies, the Governor General and Lady Plumer, graciously welcomed us to an At Home at Government House.

Perhaps the most weirdly exhilarating of our numerous outings to places of interest was that from Jerusalem to Jericho, via Bethany, the Dead Sea, and the River Jordan. The road drops very quickly after the first few miles, and numerous hairpin corners mark the change from the sharply descending contour of one hill to that of another. Many caves in the limestone rocks, with a steep declivity on the other side of the road, offer a series of ideal spots for robbery and murder, with easy hiding of the corpse and facile escape of the criminal. No wonder it has been known since before the Christian era as "The Bloody Way." In the twenty-seven miles' drive to the Dead Sea, we had descended nearly 3,800 feet, and the heat of the surrounding desert had become somewhat oppressive. However, a most enjoyable bath relieved the situation, and the writer found it quite easy to float, with a parasol held up in one hand and a book in the other, whilst both head and feet were well out of the saturated water. Between this part of the Dead Sea and a lonely Greek camp well up the Jordan, we traversed miles of dried mud flats across which the river had recently overflowed its banks. Here a swim in the swift and muddy stream was far less enjoyable, but much more difficult and even dangerous. Several pilgrims secured water during a row on the Jordan and brought it away in all kinds of bottles of awkward shape and heavy, but fragile, make—in some instances with disastrous results. The writer alone brought a couple of large Indian rubber hot water bottles for the purpose and reached home with enough Jordan water for many a baptism after royal fashion. It is obvious that such vessels occupy little space and are easy to carry, whilst their yielding nature, when not quite full, made them an ideally successful packing material for some very delicate blue Hebron glassware, which likewise arrived home in safety.

It was only a few miles from the Jordan to the ruins of one of the ancient Jerichos—there were at least three of them—

and the straggling streets of the present village. Happily the Archbishop of the Jordan had accompanied us as our guest, so we had luncheon at Jericho, climbed some of the ancient ruins, and had all the interesting features pointed out to us by an expert and most delightful *cicerone*.

Undoubtedly the most solemn and affecting stage of the Pilgrimage was when, by moonlight, we "went forth over the brook Kidron, where was a garden, into the which we entered." We started from the Caenaculum (place of the Last Supper) within the city, passed out onto the steep and rugged path which leads to the bottom of the Valley of Jehoshaphat, crossed the Kidron, and then climbed to the appropriate spot. We all walked in silence, full of chastened thoughts too high for words, too deep for tears, and knelt amidst the deep shadows cast in the clear moonlight by just such ancient olive trees as He must have seen so often and known so well. We returned through St. Stephen's gate and so to our abodes. Not even the Via Dolorosa (Way of Sorrows) and all the "Stations of the Cross" moved us so deeply and completely as this memorable visit to the Garden of Gethsemane by moonlight.

The early arranged visit to Damascus having to be cancelled, owing to the disturbed condition of Syria and Transjordan, some of us went to little Hebron instead. It is the oldest city in Palestine and is now inhabited almost entirely by Moslems of a fanatical type. Both they and the Jews consider Hebron as one of the four most sacred cities in the world. A great mosque has been built over the cave of Machpelah and covers the reputed graves of Abraham and Sarah, Isaac and Rebecca, and of Jacob and Leah. Today it is well known for the manufacture of a special kind of blue glass and of water skins.

During our ten days in Jerusalem we had often "walked about Zion and gone round about her, told the towers thereof and marked well her bulwarks," traversed her streets and gone upon her walls, until every reputed "site" had been visited. Then, early in the morning of our last day, we started for Nazareth, travelling through beautiful country, full of biblical interest. Passing Gibeah of Benjamin, Ramah, Beeroth, and Bethel, we came to Jacob's well and drank of the water, then on through Sychar to Nablous (Shechen), where we had luncheon, past Ebal and Gerizim, through Samaria, Dothan, and Engannim, across the great plain of Esdraelon, in sight of Mts. Gilboa, Tabor, Little Hermon, and Carmel—with snow-capped Hermon visible in the far distance—on through Jezreel and past Shunem, Nain, Endor, and Megiddo, until, nestling well up in the hills, Nazareth itself was reached. We were received by Mgr. Cleopas, Metropolitan of Nazareth, and welcomed by him personally to the use of his own private chapel for our early Eucharists. On Palm Sunday, April 25th, our President, Bishop Masterman, shared with the Metropolitan and the other Greek bishops present in their great sung service of the Holy Communion, into which parts of our English Liturgy were inserted, out of courteous consideration for us. We also attended the services of the English church and our President preached at night. The Metropolitan even came down with us to Tiberias in order to see for himself that every spiritual privilege was granted to us there also. His Grace arranged for a booth to be erected within the area of a Greek convent and close to the waters of the lake. There, morning by morning during our stay, we met for Holy Communion. We had called at Cana of Galilee on our way down, and the sites of Bethsaida, Magdala, and Capernaum were taken in turn; the ruined synagogue in the last named being particularly interesting. Skirting the west side of the Sea of Galilee, we reached Semakh and there entrained for Haifa. On arrival we at once visited the Carmelite church on the top of Mt. Carmel, examined the prophet's cave, and had a fine view of Haifa at our feet and of Acre in the distance. Embarking on the *S. S. Sphinx*, we reached Alexandria the following day, Marseilles in due course, and then home.

DEPENDENT ON GOD

ALL MEN, whether they know it or not, are unconsciously dependent upon God, else no man could live out a day. The religious man is one who is aware of that truth, and who seeks by active choice and will to know and do the will of Him in whose great hand he stands.—*Joseph Fort Newton*.

UNHAPPINESS

BY MRS. NORMAN LEE

THERE are probably very few grown-up people in the world who are really happy. Some of them have definite reasons for unhappiness, but numbers are just vaguely unhappy, though they might not be able to state why. As has been said by a very great man, we are all entitled to "life, liberty, and the pursuit of happiness." But happiness is such an elusive thing, as a rule the more you pursue it, the more it evades you. It is like some phantom will-o'-the-wisp deluding those who rush to grasp it. Happiness cannot be run after.

I suppose one great reason for unhappiness is that we all expect too much of life, and we all think a great deal too much of ourselves. Many people are miserable on account of their high estimate of self, and the fact that no one treats them as they think they ought to be treated, for in their own imaginations people are generally cast for the leading parts in life.

The thing that is certainly forgotten is that a great deal of unhappiness is partly physical. It is true enough that the mind very much affects the body, but it is also true that the body holds great sway over the mind. An attack of indigestion, a foggy day, a northern aspect, a liver that is not acting properly, all these trifles, prosaic and materialistic as they may seem, do very much affect happiness, especially in sensitive and highly-strung people. A saint will, of course, rise above the ills of the body, but then most of us are not saints, but very ordinary human beings.

I have often thought that if anyone were to advertise a recipe for happiness, he would make his fortune. The world would run after him. All nations, all creeds, all sorts and conditions of men from every quarter of the globe would be at his feet, ready to offer him priceless treasures in exchange for the gift of happiness. We are all seeking for it, clutching, striving, grasping after it, often going far afield to get it, when sometimes it is lying quite close to us, only we do not see it.

I have no recipe for happiness, yet I should like to mention a few commonplace ingredients which, when mixed together, might make some of us a good deal happier.

First and foremost is congenial employment—not merely employment, but *congenial* employment, work that we can throw ourselves into heart and soul. Lack of suitable occupation is a great source of discontent, and it is folly to try to fit a square peg into a round hole.

The second and very important ingredient of my happiness mixture is to compare our lot with those who are worse off, but never, never with those who are better off. A very contented woman of my acquaintance (albeit she had many troubles and much anxiety) once told me that if ever inclined to feel depressed or discontented, she took a walk through the poorer districts of her town in order to realize her own blessings.

Then, thirdly, forget for the time that you are seeking to be happy, and try to make someone else happy instead. You may find before you know it that the phantom and elusive brilliancy you have sought so long, is at last shedding its warm beams upon you.

Lastly, don't forget that if everything does not come to those who wait, a great, great many things do. The past and the present may be gloomy beyond description, leaden-hued and dreary, but perhaps the clouds are slowly but surely breaking, and a future of most radiant happiness awaits you.

After all, we can't expect nothing but sunshine, there must be dismal days. As the poet so justly remarks:

"Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary."

WHEN THE ARMY GOES TO CHURCH

SERVICES of worship held on military reservations during the past year were attended by army officers, enlisted men, and their families to the total number of 1,880,027, which is half a million more than in the year preceding, and does not include church attendance in regular congregations apart from military posts. This is equal to an average of thirteen services a year attended by everyone in the military establishment.—*Christ Church, Eau Claire, Wis.*, from the Chief of Chaplains' Report.

The Armenian Apostolic Church in Extraordinary Convention

By Bedros Hagopian

ON the 20th of June the National Council of the Armenian Apostolic Church in America met in convention for the second time in nine months, in Boston, the seat of the Prelacy. At its regular annual convocation last September, it had begun the serious and delicate task of creating a new Constitution and Canons, applicable, of course, only to the Church here. It had ended its business meetings by appointing a constitutional committee to study the matter with the care and devotion the subject deserved, and had instructed it to report the result of its labors to the extraordinary session of the Council to be convened on February 22, 1926. The committee was composed of seven members, only one of whom was a cleric. It was fully instructed as to general principles and the main changes to be embodied in the document. The one that has been in force in the past was drawn up in the nineties, when the Armenian Church was just beginning its existence on this continent; the first Armenian church was built at Worcester, Mass., in 1891.

Most of the delegates were in the hall of the Holy Trinity Church by nine o'clock Sunday morning. Soon after, the Archbishop arrived, so the delegation moved into the church for the celebration of Mass for the occasion by His Grace. He was assisted by the rector of the church, Senior Archimandrite Casbarian, and the attending clerics. At the conclusion the convention was called to order under the general presidency of the Primate, Archbishop Tirayre, and the chairmanship of Mr. A. Selian, the chairman of the Central Executive Committee of the National Council. (This term may sound strangely familiar to Episcopalians, but it is not my fault; it has been in use for ages in the Armenian Church.) This meeting may well be called the "Constitutional Convention," for it was convened in extraordinary session solely to consider that subject. It should have met in February, but for weighty reasons it was postponed to June.

Out of fifty-two accredited delegates from twenty parishes, thirty-five were present, besides the members of the Central Executive Committee. The far West with its several parishes is not included in this account. After the routine preliminaries, the convention passed to the consideration of the newly drawn Constitution and Canons, which, although based on those of the National Council of the Patriarchate of Constantinople, yet in many respects are different instruments. They will accomplish these several main objectives:

1. A greater decentralization in the administration of the Church: by giving to each parish more independence, by relieving the Prelacy of some of its powers and giving them to the Central Executive Committee, and by creating a second province in America—the far West.

2. The creation of a permanent National Council, to be made the supreme and responsible body. Heretofore the delegates to the annual convention, which, with its commissions and committees, constitutes the National Council, were elected for that purpose for one year by the vestry of each parish. It is proposed that the parish itself should elect the delegates, and for a term of four years, with a revolving membership like that of the United States Senate. Each parish is to have a minimum of two delegates or representatives, the priest as one by virtue of his office, and another elected by the people. For each additional one hundred members a parish is entitled to one more delegate, but no parish is to have more than seven.

3. The creation of a Central Executive Committee, elected by the convention for a term of four years instead of one, as at present. It is to have a revolving membership and is to be given more power through the modification of the prerogatives of the Commissions on Religion and Finance. It is further empowered to appoint subordinate commissions, while the Commission on Religious Education is put entirely under its supervision.

4. The creation of a Commission on Social Service and Family Welfare.

5. The introduction of Sunday schools with standardized text-books and the appointment of a national director; the introduction of Women's Auxiliaries, Young People's Fellowships, etc.

6. The shortening of the offices of the Church, the changing, except in the Liturgy, of the classical to the modern spoken

language, and the securing of an approved translation of the Bible in the same.

7. The doing away with the canonical requirements of the celibacy of the higher ecclesiastics (thus incidentally opening the way for advancement to the married parish priest), and the modification of the vestments.

8. The cultivation of cordial relations with all Churches and denominations, more especially with the Episcopal Church.

There are many other important changes and modifications contemplated, but the ones mentioned may suffice to give an idea of what is taking place. Contrary to expectation, however, there is no question of Fundamentalism or Modernism of any brand or description; all seem to be of one mind along the lines indicated.

The Constitution and Canons comprise one hundred articles, as compared with some three hundred of the old, but unfortunately their adoption was postponed because the convention had time to consider and ratify only forty of them. However, as the time of the annual sessions is less than three months away, the short delay is not so regrettable.

A pertinent question may be raised here. How can the Armenian Apostolic Church in America undertake such radical changes? This is by the full consent of the Supreme Catholicate of the Church of Armenia. While the Church has an hierarchical organization as complex and rigid as that of the Roman Catholic, yet its administrative policy is democratic to the core. The Catholicos himself is elected by the Supreme National Council, which is composed of an equal number of laymen and clerics, similarly elected by popular vote from each diocese. For years it has been apparent that if the Church in America is to remain a living organism and to be the guide and channel of salvation to her faithful children, she must adapt herself to this radically new environment and outlook upon life. The hierarchy rules by the consent of and for the people. The people are the Church. Even the Primate in America is subject to election every four years. Hence "The Armenian Apostolic Church in America" can declare herself in the preamble of the new document to be "an indivisible part of the Church of Armenia" and yet ratify canons, which do away with the celibacy required of certain classes of the clergy, modify the offices and ministrations of the Church, etc., and still remain "indivisible."

The following points may be of interest especially. Of the delegates present, only six were ecclesiastics. Of the seven members composing the Central Executive Committee of the National Council, four are laymen. Of the seven members of the Constitutional Committee only one is a cleric. The other commissions have also much the same constituency. Thus, as is apparent, a profound and an active interest in Church and religion is not limited to those in Holy Orders. In no other Church or denomination perhaps is there a greater democracy, and yet the Church of Armenia has as great an ecclesiastical hierarchy as any. It has been so throughout the ages, hence the hold the Church has upon the people.

The National Council is to meet for its regular annual convention on the 6th and 7th of September, when it will set for itself, as one of its tasks, the completion and ratification of the proposed Constitution and Canons. The matter must then be submitted to the Supreme Catholicos and his Council for final approval, after which it becomes operative.

THE CHRISTIAN YEAR is another of those priceless heritages which have come to us through the ages. To live by the Kalendar is to keep before us the specially significant days and seasons in the life of our Blessed Lord and thus to assist our hearts and minds to a higher consciousness of Immanuel—God With Us. To commemorate the saints' days is to honor these heroes of the Church's history and, through their lives and examples, to promote spiritual growth.—*North Texas Adventure.*

DAILY COMMUNION *

BY THE REV. FRANK L. VERNON, D.D., LITT.D.

"He that eateth my flesh and drinketh my blood dwelleth in Me, and I in him." St. John VI: 56.

WHEN we receive the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ we enter into a state of communion, in which we are expected to continue. The act of receiving the Blessed Sacrament is not a mere momentary contact, taking place during the short time that we kneel at the altar. We enter into a state of communion. It is the intention of each act of communion that we shall continue in that holy fellowship. Our Lord comes to be our permanent Guest, that He may dwell in us, and we in Him. After we have left the church, after we have gone back into the world, wherever we are, waking or sleeping, unless our state of communion has been broken by mortal sin, we are living in a state of communion. Each new communion only revivifies the state. We are meant to live in continuous communion with our Lord. We go out from church, our bodies are the tabernacle, our souls are the ciborium, our hearts are the monstrance, for He dwells in us, and we in Him. We are made by our communions Christ-bearers, not for the moment but forever.

Now, then, what is our reaction to Christ dwelling in the soul? Why, that reaction is two-fold. It is, first, that we die daily with Him, and the second reaction is that we live with Him. To die daily with Him, to live forever with Him. And what do we mean by dying with Him? We hold Him here in our soul, and we are to react by dying. Ah! we know. Our experience in penitence has taught us of the existence of passions within our natural self, which are at war with our Guest. Whatever the accumulation of warring passions may be, there is always one central dominant passion which holds the key position. That passion is the storm center. For one it is one thing, for another it is another, but wherever it is, the area of that dominant passion will either be the field of iniquity or the mount of crucifixion. God does not expect us to come passionless to communion. God bids us present our passion, a reasonable, living, and holy sacrifice. The stronger the passion, the more costly the sacrifice.

That, with all that it implies, of life-long agony and sacraments and supplication, that is the dying which is our first reaction to Christ in the soul. It is the first supreme Eucharistic devotion. Just in so far as we die daily, just so far do we release the life of Christ in the soul to animate our affection, our will, and our understanding. Just in so far as we interiorly die daily do we release the life, the energy of which is love. Just in so far as the energy of the love of the Sacred Heart is released, just in so far as it is Christ who liveth in us. We remember the crucifixion of the dominant passion. We sense the release of the life of our Lord and the energy of the love of the Sacred Heart. We feel it thrilling us, fulfilling the law through us, casting out all fear, and impelling us resistlessly to lay down our lives for our friends. This is the triumphant Eucharistic devotion. This is the thing for which our Lord came.

Now, it is this interior Eucharistic devotion upon which I lay the emphasis, upon which I put the stress. This is devotion to the Eucharist, and without devotion to the Eucharist, Eucharistic devotions will be futile. It is not impossible to become more devoted to Eucharistic devotions than to the Eucharist itself. Let there be the consuming, passionate devotion to the Eucharist, and Eucharistic devotions will take care of themselves. Devotion to the Eucharist may be inculcated in any parish, in every human heart, just because the human heart is human.

The Gospel, the Good News—think of what it means! "Unto you is born a Saviour,"—yes, you—"which is Christ the Lord." Your Master is come. He calleth for whom, do you think? Why, He calleth for you. He wants to be with you. He knows about your temptation. He wants to be with you till it is over. He knows about your sin. He wants to be with you in the agonies of your purgation. He knows about your sorrow. He wants to be with you in your loneliness. He knows you. He has known you ever since you were born. He would be your Friend, your Companion, your Protector, your Ad-

*Sermon at the solemn pontifical High Mass in St. Clement's Church, Philadelphia, June 10, 1926, for the annual meeting of the American Branch of the Confraternity of the Blessed Sacrament.

vocate, your Mediator, your Saviour, your King. Who would not stretch out weary hands, and who would not turn wistful eyes to a Gospel like this? Let the fire of that love kindle with ever so tiny a flame within the heart, and a week without Him in the heart would be unendurable. Let that flame kindle and burn increasingly, as it will, and the daily communion will become desirable. It is all a matter of living with Jesus.

This is the Eucharistic devotion which we need. Never may we be satisfied until there are more people at the Low Masses, attracted by communion, than there are at the great ceremonies of the altar. The test is not, Do you like High Mass? Do you like Benediction? The test is, Do you like to make your communions? How often do you make them?

And so, Right Reverend Father, with your sanction and your approval, I would give to our Confraternity our ideal: *Daily Communion*.

AN ORDINATION IN BORNEO

From the *Australian Church Standard*

THE Bishop of Labuan and Sarawak, who is at present on tour round his vast diocese, arrived in Kudat, North Borneo, on March 16th. The chief object of his visit was the ordination of the first three students of the College of the Holy Way, the divinity college of the diocese. This college was inaugurated on the 1st of January, 1923, with a principal (the Rev. E. Parry), and one student, but during the course of the year, three more students joined the roll, and instruction in theology has been going on ever since.

The need for a divinity college for the diocese has been only too evident for years; it happens that the majority of Chinese Christians who come to Borneo are of the tribe called Hakka. These people come from a district of the Province of Kwantung in the south of China, where the Anglican Church is not working. As regards religion, they are in the hands of the Basel Lutheran Mission. Thus it has ever been a great difficulty to get hold of catechists who know the Hakka dialect and also have a knowledge of Church doctrine. Before 1923 we had to be content with catechists who were at heart Basel Mission men and who had only a veneer of Catholicism. The College of the Holy Way, Kudat, was at length erected, largely by the efforts of the Christians of Kudat, aided by the rest of the diocese. The course lasts for four years, but as it is evident that a deacon is really of very little use in a mission station where there is no priest to give the sacraments, it was decided that the first three students should be ordained deacons at the end of their third year, and should remain as "deacon students" for the last year of their course.

The date appointed for the ordination was Passion Sunday, March 21st, and the Bishop conducted a retreat in the chapel of the divinity college from March 17th to 20th. The subject of his address was Isaiah VI, The Vision of God. The ordination took place at ten-thirty on Passion Sunday in the Church of St. James, Kudat, in the presence of a large congregation of Chinese. The sermon was preached by the Rev. E. Parry, principal of the college, and the gospeller was the Rev. Chong En Siong, the senior of the three ordinands. The Bishop was vested in cope and mitre, and the three candidates in amice, alb, and girdle, each carrying a red stole over his arm. The service was conducted in Chinese, and the New Testaments presented to the candidates were Chinese copies. We regard this ordination as a definite step in the progress of this missionary diocese, where so many of the Christians are Chinese. The three new deacons, the Revs. Chong En Siong, Vun Nen Vun, and Lim Siong Teck, are for the present licensed to Kudat, but after their promotion to the priesthood they will be sent to various stations in North Borneo.

The Bishop hopes to hold another ordination in September. In this case the candidates will both be Dyaks of Sarawak, who live in the interior of that country. Thus does the extension of an Asiatic ministry, the only hope of a diocese of this kind, grow.

THE ABSURDITY of carrying denominational divisions to the East is now generally recognized, yet it is said that there still exists a body calling itself "The Dutch Reformed Church of America in China."—*Church of Ireland Gazette*.

AROUND THE CLOCK

By Evelyn A. Cummins

AN unusual contest was recently conducted in England between seven golfers of Royston and seven archers of Cambridge University. The archers won. The archers shoot from the tee and continue toward the hole. They lose a point if they shoot into a bunker or into the rough. The archer's hole is a ball of hemp, which he must pierce with his arrow in order to hole out. It is said that an archer can generally shoot farther than a golfer can send the ball.

THE Presbyterian Church has issued a call for students for the ministry. They have now more than 2,000 vacant pulpits in that denomination. The Presbyterian Church invests about \$100,000 a year in the education of men for the ministry, through their Board of Christian Education.

DR. NICHOLAS MURRAY BUTLER sees two obstacles to world peace—the unrest in the Balkans, and the lapse of some of the nations from the democratic ideal to what is substantially a despotic form of government.

Dr. Butler says that the League of Nations has established itself in the confidence of European opinion, and that it has dealt wisely with many problems and has revealed itself to be a trustworthy defender of international peace. He says it may well be that the solution of the Balkan problem will be found by the League of Nations. "The successful limitation of armaments," says Dr. Butler, "must rest on something far deeper than an arithmetical formula. It must rest on the conviction that armaments make not for security, but for war. When that point is reached, there will be quick and effective limitation of armaments."

He says that the causes of the Mohammedan unrest are not clear, and that there is an ancient conflict between Oriental and Occidental ideals of life and of civilization. Of this Dr. Butler says, "Insofar as the Oriental unrest is due to mistakes of policy and of judgment on the part of Western nations in their dealings with the East, it may be sympathized with, and the hope expressed that those mistakes of policy and judgment will be brought to a quick end."

"Insofar as this unrest and misunderstanding are due to lack of knowledge, it is hoped that no effort will be spared to increase the intellectual and moral interpenetration of East and West, to the end that each may more fully understand, and therefore better appreciate, the significance of the other and the part which its thought and its culture play in the complete history of mankind."

All this is from Dr. Butler's report as director of one of the divisions of the Carnegie Endowment for International Peace.

TO obvious remarks add this by Thomas W. Woodlock, of the Interstate Commerce Commission, as reported in an address to some 4,000 members of the Holy Name Society in New York: "Call it what you will, the trouble with the world today is what it has been from the beginning of man—original sin."

AVOLUME has recently been published on the life and letters of Sir William Robertson Nicoll, humanist, politician, journalist, for many years editor of the *British Weekly*, publisher, and theologian. Dr. Nicoll once visited the United States with Sir J. M. Barrie. In one of his letters home he says, writing on October 28th, "New Orleans is a fine old French city, but the damp, steaming heat is awful and destroys one's nerves and fibres. I can scarcely hold a pen just now."

The two visitors were given a dinner in New York by about 120 publishers and authors. Barrie was called on for a speech, of course, and concluded it with the following story: "What impresses me especially about this gathering is to see so many publishers and authors gathered here, all quite friendly. Times

have changed since a certain author was executed for murdering his publisher. They say that when the author was on the scaffold he said good-bye to the minister and to the reporters, and then he saw some publishers sitting in the front row below, and to them he did not say good-bye. He said, instead, 'I'll see you later.'"

IAN MACLAREN, the Rev. John Watson, D.D., once wrote in a humorous vein to Dr. Nicoll, while he was Moderator of the Synod of the Presbyterian Church of England:

"Let me entreat and implore you as a friend and a fellow-creature never, in any circumstances, to become a Moderator. It will reduce your intellect to the fertility of a paving-stone, will tear your temper to pieces, and change your character to that of a savage. You say you never take advice, and I know that you are hankering to be a Moderator, but before you decide, consider your poor friend and his blasted life. You are thinking of the honor; let me tell you it is a heavy crown to carry, and although you will not believe me, as you look up to me from your low and humble place, I long for the day I can lift off the crown and place it on the head of the Rev. James Christie, B.A., of Carlisle. You are at liberty to use this passage when I am gone in an article on the sorrows of high rank. Yours condescendingly, Athanasius MacWhammel, Moderator."

Would-be presidents of the House of Deputies, kindly note.

THE future," says Mr. Winston Churchill, "is not black, it is piebald."

A BIOGRAPHY of Mr. J. D. Bouchier has been published in England. Bouchier was for thirty years the London *Times* correspondent in the Balkans. He made great efforts to prevent Bulgaria joining in the war on the side of the Central Powers. After the Peace Conference in Paris he returned to Sofia a very disappointed and ill man. He died there in 1920. A street in Sofia was named for him, Bulgarian stamps were printed, one with his portrait on, and another with his last resting-place on it—the mountain monastery of Rilo. The Bulgarians loved him.

Bouchier was once an assistant master at Eton and was renowned for his unpunctuality, there as elsewhere. It is said that once, having arrived very late at a dinner, he gave, to the great amusement of other guests, the strange excuse that he "had fallen over a sheep," but did not explain how or where.

Once to a friend, who asked him how he was able, in spite of his deafness, to act as the *Times* correspondent, he replied that, as everything you hear in the Balkan countries is a lie, his infirmity had been a help rather than a hindrance to his work, and had saved him from transmitting false reports.

OUR reputation is now vindicated. The famous Don Marquis has said in the Bromley lecture course on journalism at Yale, that the "column" of the newspapers of today is as fully a feature as was the brilliant editorial of the newspaper of the time of Isaac Bromley. Also he referred to King Solomon as the original columnist, and to his column of Boaz as the first publicity column of history. Solomon's bits of wisdom, warning the unwary against pitfalls of immorality, and extolling the wisdom of moral living, were compared by Marquis with the poems of the modern newspaper column.

Now, we have gone a bit slow on poetry for this column, but after the above, be prepared, for we may break forth most any time.

MR. ST. JOHN ADCOCK, well-known English man of letters and editor of the *Bookman*, has recently said that he does not know which is the worse kind of beggary, that of the hungry outcast in rags, or that of the prosperous man who gives his soul nothing to wear and nothing to save it from starvation. "We ask," he said, "'What are you doing?' but the first question a civilized being should ask is, 'What are you thinking?' All great thinkers, most great men of action, and most successful business men have been great readers."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE CONFUSION OF THE CHURCHES. By K. D. Mackenzie. New York: E. S. Gorham. \$3.50.

I CONFESS that, when I have read through most books on Reunion, I am inclined to ask myself whether the statement of the facts and the suggestions of the writer do not make the prospect more hopeless than ever. Yet it is undeniable that the very fact that it is so widely talked about, preached, and discussed, is a sign that there is a growing desire to see Christians living in harmony, instead of in rival camps displaying mutual animosity to one another. At any rate, we have advanced far beyond the position taken by the Rev. Mr. Thwackum in Fielding's *Tom Jones* when he says, "When I say religion, I mean the Protestant religion, and when I say the Protestant religion, I mean the Church of England." Yet that is what some of us really mean, namely, that we should like to see the whole world united under our own banner. This is certainly not Mr. Mackenzie's attitude. As, obviously, an Anglo-Catholic, he desires Catholic reunion of a strongly Anglican type, yet he is evidently ready to make great concessions to secure it. The real value of his book, however, is the wonderfully fair and dispassionate tone with which he discusses the subject, and the account he gives of previous attempts. In the opening chapters he attempts the almost impossible task of describing the disunion of Christendom, and notably the split between East and West, in a few words; but as he goes on, the interest increases and culminates in the long chapter on The Possibilities of Reunion, with the account of the efforts made in that direction by advances to such Romans as the late Cardinal Mercier, and to Protestants of the type of Dr. Garvie. The author evidently would prefer a papal form of government to unite Christendom, but under a pope who had obtained recognition, and perhaps election, from the rest of Christendom, and was prepared to rule in a constitutional manner. But all history, at any rate since the Council of Constance, proves that Rome, so far from seeking reunion on such a basis, is prepared to lose vast numbers of subjects rather than consent to such terms of accommodation. And naturally so; for the papacy rests on the assumption that the divine commission to Peter extends to all his successors in the see of Rome. It is true that Mr. Mackenzie admits that Rome may change as she has done in the past, but it is almost inconceivable that she should ever abandon this position. The attitude towards Protestant bodies is charitable and conciliatory, but such a reunion as is implied by an interchange of pulpits and occasional joint communions is rejected, and rightly so, as being no reunion at all. On the whole, the advice to us is practically this: "Stand fast, and behave to other Christians as all true Christians should." As a history of the movement towards reunion this book cannot be too highly commended.

F. J. FOAKES JACKSON.

Τὸ Ζήτημα περὶ τοῦ κύρους τῶν Ἀγγλικανικῶν Χειροτονιῶν (THE QUESTION OF THE VALIDITY OF ANGLICAN ORDERS). By the Most Rev. Chrysostom Papadopoulos, Archbishop of Athens, and of all Greece. Jerusalem.

THIS is the latest essay of one of the foremost scholars in the Orthodox Church on a question which is of very lively interest to all Anglicans. The monograph is reprinted from the *Nea Sion*. It shows no signs of partisanship. In common with all other writings of the Metropolitan of Greece, it is distinctly a scholarly and scientific production. The essay comprises two parts: (a) the first has to do with the question in the Latin Church (pp. 1-24), and (b) the second section (pp. 25-73) in the Orthodox Church. The first section is quite simply devoted to the record of the historic facts: the consecration of Parker, the "Nag's Head Fable," the cause of the Anglican and Roman investigations, culminating in the bull of Leo XIII (*Apostolicae curae*) together with an examination of the content of that

bull. The second section presents the record of the relations between Anglican and Orthodox with regard to the question in view, from the Seventeenth Century on: Damalas' study of the Thirty-nine Articles; the growing friendship between Anglicans and Orthodox; Old Catholics; the investigations of the Russians; Androustos' investigations; Dr. Douglas' writings, the conference held at the General Seminary in October, 1918, and at Oxford the next month together with the memorandum of *credenda* there developed, the pronouncements of Constantinople, Jerusalem, and Cyprus, and of the Old Catholic Archbishop of Utrecht.

The point of the Archbishop's studies develops in the very last few lines: the validity of Anglican Orders has been recognized by Old Catholics and "certain of the Orthodox autocephalous Churches. But the settlement of this famous question really pertains to the whole Orthodox Church" (p. 73). His Grace of Athens has given an admirable summary of the whole course of events and in his narrative has preserved the most scrupulous objectivity. From various hints and inferences one can gauge his own point of view about the whole matter. His own conviction is that the question should finally be settled by the only competent authority to deal with such matters—the synodical council of all Orthodox. Two things are manifest: all the small actions of friendship, courtesy, and affection, done by Anglicans to the Orthodox, have their place in the settlement of the problem; the final answer and definite pronouncement on the whole subject may not be very far in the future, and the consequences of a favorable decision will be momentous.

F. G.

REALITY IN WORSHIP. By Willard L. Sperry, Dean of the Theological School in Harvard University. Macmillan. \$2.50.

THE author of this book is one of the most stimulating leaders of religious thought of the Liberal school. His own intellectual interests have never obscured the true horizon of the panorama of the religious outlook. God has not become a useful adjunct to the job of living. He is not the supreme convenience of a comfortable universe. The eminently *religious* character of some advanced Liberal thought is a fact which may easily be left out of consideration by more Conservative Christians. With this combination of intellectual hard-headedness and spiritual insight our author comes to the consideration of the problem of worship.

There is a refreshing new apologia for church-going on pages 55 ff. To an extent mystifying to the Catholic mind, "worship" is regarded as impressive rather than expressive. Pratt, in his *Religious Consciousness*, treats fairly and adequately the contrast between Protestant and Catholic worship. To Dr. Sperry there is no mere adherence to the aspect of worship as impressive—that is, calculated with reference ultimately to the worshippers—for his religious conviction allows large room for mysticism (pp. 119 ff.). The phrase is so well put and so extraordinarily true that it must be transcribed: "Mysticism is the parent of the most pitiless and revolutionary practicality" (p. 158). Chapter IX develops his thesis that "no single order of worship in present usage" fulfils the ideal that "the experience of the Church as a whole would match and confirm the experience of the individual" (p. 175). Another passage more briefly summarizes his definition: "every religious service should be the formal statement and practice of our love of God" (p. 303). Provoking, thoughtful, helpful, and luminous—this book should make an appeal to all Christians today who are feeling the pressure of irritation with things as they are, and have not yet come to the point of restating their ideals in terms of the concrete.

RELIGION is the basis of civil society, and the source of all good and of all comfort.—*Burke*.

Church Kalendar



JULY

SOMETHING to do; Something to love; Something to hope for.—*Dr. Chalmers.*

- 11. Sixth Sunday after Trinity.
- 18. Seventh Sunday after Trinity.
- 25. Eighth Sunday after Trinity. St. James Apostle.
- 31. Saturday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SEVENTH TRINITY

St. Andrew's Church, Kent, Conn.
St. Margaret's Sisters, Great River, N. Y.
Grace Church, Cedar Rapids, Ia.
Sisters of St. Anne, Temple St., Boston, Mass.

APPOINTMENTS ACCEPTED

ALLINGTON, Rev. CHARLES R., recently ordained deacon; to be minister-in-charge of North Utica, Holland Patent, and Trenton, N. Y. New address, Utica, N. Y.

BROWN, Rev. GEORGE L., formerly assistant of St. Thomas' Church, Sioux City, Iowa; to be priest-in-charge of St. Andrew's Church, Chariton, Iowa, Grace Church, Albia, Iowa, St. John's Church, Garden Grove, Iowa, and the missions at Centerville and Mystic, Iowa, September 1st.

COOPER, Rev. JOHN V., JR.; priest-in-charge of Emmanuel Mission, Brooklyn, N. Y.

DAVIS, Rev. REGINALD, formerly rector of Cumberland Parish, Lunenburg Co., Va.; assistant of Grace and Holy Trinity Churches, Richmond, Va.

DOWIE, Rev. ALEXANDER J. G., formerly rector of Christ Church, Tamaugua, Pa.; rector of St. Paul's Church, White Haven, and St. David's, Sandy Valley, Pa.

DUBRANT, Rev. HENRY L., formerly rector of Grace Parish, Georgetown, D. C.; rector of St. Matthew's Parish, Diocese of Washington. New address, The Rectory, 42 Wine St., Hyattsville, Md.

EDWARDS, Rev. PETER, rector of Holy Trinity Church, Lisbon, N. D.; to be in charge of Malta mission field, Montana. New address, Malta, Montana, September 1st.

ELWELL, Rev. WILLIAM, ordained deacon May 30, 1926; to be temporary vicar of Carrollton, Jerseyville, and Waverly, Ill. Temporary address, 733 North Main St., Carrollton, Ill.; Permanent address, Box 28, Peoria, Ill.

EVANS, Rev. RAY, just ordained; to be curate of Trinity Church, Toledo, Ohio.

FRANCIS, Rev. RUSSELL E., just ordained; to be curate of St. John's Church, Youngstown, Ohio.

GRIFFITH, Rev. G. BERKELEY, rector of St. Peter's Parish, Poolsville, Md.; to be associate minister of St. Matthew's Parish, Diocese of Washington, in charge of St. Luke's, Bladenburg, and St. John's, Mt. Ranier, Md., August 15th.

GUTHRIE, Rev. EARL G., just ordained; to be rector of Holy Trinity Church, Bellefontaine, Ohio.

HAUPT, Rev. WILLIAM H., formerly priest-in-charge of St. Andrew's Church, Chariton, Iowa, and adjacent missions; to be priest-in-charge of Grace Church, Charles City, Iowa, September 1st.

JOHNSON, Rev. DAVIS, newly ordained deacon; to be minister-in-charge of St. Elizabeth's Mission, Allentown, Pa., August 1st.

LOPS, Rev. LOUIS, formerly rector of Church of SS. Peter and Paul and Italian missions, Utica, N. Y.; missionary to Italians in Diocese of Newark. New address, 252 Howe Ave., Pasaic, N. J.

MOODY, Rev. WILLIAM; to be minister-in-charge of Grammer and St. Andrew's Parishes, Brunswick Co., Va. New address, Lawrenceville, Va.

SAPP, Rev. FREDERICK; to be missionary in Pittsylvania Co., Va. New address, Chatham, Va.

SHIRLEY, Ven. J. A., of Whitehorse, Yukon, Canada; to be assistant of All Saints' Church, Pasadena, Calif., August 1st.

ZEISS, Rev. HAROLD, just ordained; to be curate of Grace Church, Sandusky, Ohio.

RESIGNATIONS

DAINTON, Rev. A. STANLEY, as assistant of St. Paul's Cathedral, Detroit, Mich., August 15th.

DRANE, Ven. FREDERICK B., as Archdeacon of the Yukon. New address, St. Joseph's Sanatorium, Asheville, N. C.

WILLIAMS, Rev. LOUIS LLEWELLYN, as rector of All Saints' Church, Delmar, Dela.; to retire. New address, Potomac City, Md.

NEW ADDRESSES

BURRELL, Rev. F. H. (*Chic.*); Box 861, Okuchobee, Fla.

DE NANCREDE, Rev. HARRY W., honorary assistant of All Saints' Church, Rome, Italy; 1 Via Michele Mercati, Rome, Italy.

NOBLE, Rev. JAMES, formerly of Wymore, Neb.; Falls City, Nebr.

SUMMER ADDRESSES

BURTON, Rt. Rev. LEWIS W., D.D., Bishop of Lexington; Carvel Hotel, Annapolis, Md., July and August.

SLATTERY, Rt. Rev. CHARLES L., D.D., Bishop Coadjutor of Massachusetts; 57 Megunticook St., Camden, Me., until October 1st.

TYLER, Rt. Rev. J. POYNTEZ, D.D., Bishop of North Dakota; Kennebunkport, Me.

ADAMS, Rev. RAYMOND M. D., rector of St. James' Church, Port Deposit, Md.; 8 Abbott St., Nashua, N. H., July.

CABOT, Rev. JOHN H., Ph.D., of Church of the Advent, Boston, Mass.; Vineyard Haven, Mass., July and August.

COMPSON, Rev. FREDERICK, of Delray, Fla.; St. John's Parish House, Waterbury, Conn., July and August.

DUNHAM, Rev. C. M., rector of All Saints' Church, Orange, N. J.; Saltaire, Fire Island, N. Y., July and August.

DUNSTAN, Rev. ARTHUR M., executive secretary of Diocese of New Hampshire; Jefferson, N. H., until September 3d.

GOODALL, Ven. MILO B., Archdeacon of La Crosse, Wis.; to be post chaplain at Fort Brady, Sault Ste. Marie, Mich., July 22d-October 1st.

HARRIMAN, Rev. CHARLES JARVIS, rector of Church of St. James the Less, Philadelphia, Pa.; Wickford, R. I., July and August.

JACKSON, Very Rev. CHAS. E., dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; care Rev. Albert R. Parker, St. Michael's Rectory, Marblehead, Mass., July and August.

JUNG, Rev. G. PHILIP, rector of Emmanuel Church, Elmira, N. Y.; The Seneca, Rock Stream, N. Y.

KIRKLUND, Rev. R. MACD., of Sewanee, Tenn.; to be in charge of St. Paul's Church, Greensboro, Ala., July and August.

LANG, Rev. IRA DAY, rector of St. John's Church, Fort Worth, Tex.; to be in charge of Grace Chapel, 415 E. 13th St., New York City, until August 15th.

PEMBER, Rev. GILBERT, rector of St. Michael's Church, Germantown, Philadelphia, Pa.; Orrs Island, Casco Bay, Me., July and August.

PETTUS, Rev. WILLIAM H., rector of St. Mark's Parish, Washington, D. C.; new address, Nantucket Island, Mass.

PHILLIPS, Rev. ROBERT, rector of St. James' Church and chaplain of U. S. Veterans' Hospital, Lake City, Fla.; Coldwater Lake, Coldwater, Mich., July and August.

ROBINSON, Rev. CHARLES W., D.D., rector of Christ Church, Bronxville, N. Y.; Jamestown, R. I.

SMITH, Ven. LEONIDAS W., Archdeacon of Kansas; Allens Park (via Lyons), Colo., until September 1st.

SUTER, Rev. JOHN W., D.D., of Boston, Mass.; Andover, Me.

DEGREES CONFERRED

ST. STEPHEN'S COLLEGE—Doctor of Laws, upon FREDERICK HUDSON ECKERT, vice president of the Metropolitan Life Insurance Co., and president of the New York Chamber of Commerce. Doctor of Divinity, upon the Rev. JAMES OGBERS MCLHENNY, rector of the Church of the Ascen-

sion, Philadelphia, Pa., and the Rev. Canon H. AYDE PRICHARD, rector of St. Mark's Church, Mt. Kisco, N. Y.

TABOR COLLEGE, Tabor, Iowa—Doctor of Divinity upon the Rev. FREDERICK W. CLAYTON, president of the college, and upon the Rev. WILFORD E. MANN, rector of St. Paul's Church, Council Bluffs, Iowa.

ORDINATIONS

DEACONS

BETHLEHEM—On Sunday, June 20th, in Trinity Church, Pottsville, Pa., Mr. DAVIS JOHNSON, of Orwicksburg, Pa., was made a deacon by Bishop Talbot at the eleven o'clock service. Dean Diller, rector of the church, presented the candidate and preached the sermon. Other clergy present were the Rev. Herbert E. Knies, Faith Church, Mahanoy; J. H. Benner, St. Paul's, Minersville; and William Guion, St. James', Schuylkill-Haven. Mr. Johnson has been in business for many years and was ordained under the new canon, as he is not a college or seminary graduate, but has shown exceptional fitness for Church work under the direction of his rector, the Rev. Mr. Diller.

SOUTHERN VIRGINIA—Ordained on Sunday, June 20th, the fourth Sunday after Trinity, in Emmanuel Church, Franklin, FREDERICK AUGUSTUS SAPP as deacon. The Bishop of Southern Virginia ordained the candidate and preached the sermon. The Rev. J. E. Darling, rector of the Church, acted as presenter.

Mr. Sapp is to take charge of the mission field in Pittsylvania, built up by Dr. Pruden and Mr. Dabney.

WEST TEXAS—Messrs. WILLIAM THEODOTUS CAPERS, JR., and SAMUEL CAPERS were ordained to the diaconate in Christ Church, San Antonio, Tex., by the Rt. Rev. William Theodotus Capers, D.D., Bishop of the diocese and father of the ordinands, June 27th. The candidates were presented by the Rev. L. B. Richards, rector of the church. The Ven. B. S. McKenzie preached the sermon, and the Rev. J. S. Budlong read the Litany.

DEACONS AND PRIESTS

CENTRAL NEW YORK—On June 11th, in Emmanuel Church, Elmira, N. Y., CHARLES RAYMOND ALLINGTON was ordained deacon by Bishop Coley.

On June 24th, in Trinity Church, Bonnville, the Rev. FREDERICK KEMPSTER was advanced to the priesthood by Bishop Fiske. The candidate was presented by the Rev. T. Raymond Jones, of Oswego, and the sermon was preached by the Rev. F. C. Smith, secretary of the diocese.

OHIO—Mr. RUSSELL E. FRANCIS was ordained deacon by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio at St. John's Church, Youngstown, Sunday, June 13th.

The Rev. L. M. HIRSHSON was ordained priest in St. Paul's Church, Maumee, June 16th, by the Rev. Warren L. Rogers, D.D., Bishop Coadjutor. The candidate was presented by Archdeacon Patterson, and the sermon was preached by the Rev. Donald Wonders, of Grace Church, Sandusky. All the Toledo clergy were present.

PRIEST

IOWA—The Rev. GEORGE L. BROWN, asistant at St. Thomas' Church, Sioux City, Iowa, was ordained to the priesthood Sunday, June 20th, at St. Thomas' Church, Sioux City, by the Rt. Rev. T. N. Morrison, D.D. Bishop of Iowa. The candidate was presented by the rector of the parish, the Rev. Robert Flockhart, and the Rev. W. E. Mann, D.D., rector of St. Paul's Church, Council Bluffs, preached the sermon. Mr. Brown will remain at St. Thomas', Sioux City, until September 1st, when he will take charge of St. Andrew's Church, Chariton, St. John's Church, Garden Grove, Grace Church, Albia, and the new missions at Centerville and Mystic, Iowa.

DIED

MORRIS—Entered into rest, Sunday, June 26, 1926, at his home, "Elm Hill," near Paces, Halifax County, Va., OSCAR BAKER MORRIS, husband of the late Bettie P. Morris, in his eighty-seventh year. Buried Tuesday, June 22d, in Grace Church cemetery, New's Ferry, Va.

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

ROBINSON—On Monday, June 21st, ANNIE EMILY ROBINSON, widow of the Rev. Herbert WILLIAM ROBINSON, died at her home in Macon, Ga.; in the fifty-seventh year of her age. Mrs. Robinson survived her husband by only ten days, he having entered into life eternal on June 11, 1926.

"Blessed are the pure in heart for they shall see God."

ROSS—Entered into rest at his home in Rutland, Vt., at the age of eighty-five, CHARLES E. ROSS, a life long communicant of Trinity Church, and father of Adeline R. Ross and Mrs. Conrad Bell.
"May he rest in peace."

WEBER—On Tuesday, June 1, 1926, MARTIN JEROME WEBER, beloved husband of Helen Wrattan, and faithful superintendent of the Church school of St. Paul's, Flatbush, N. Y. Burial office at St. Paul's Church on June 5th, the rector, the Rev. Wallace John Gardner, S.T.D., officiating.

"He was a good man."
"Jesu Mercy."

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

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

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

DELIGHTFUL SUMMER IN COUNTRY AND moderate remuneration to church woman willing to cook in small family. Address Box 629, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

ACCURATE WISHES TO GET IN TOUCH with rector who may require a temporary substitute for summer vacation. Actual expense is the only reimbursement required. Address Box 632, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

RECTOR, CATHOLIC CHURCHMAN, TEN years in present diocese, with experience in business and work with young people, desires new location by fall. Excellent references from clergy and laity. Prefers middle-west. House and reasonable stipend. Address Box 630, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED CLERGYMAN, SEMINARY and university graduate, desires city or rural work or chaplaincy in school about September 1st. Highly recommended. Address Box 628, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS matron or housemother in an institution; have had previous experience. References furnished upon request. Address N. N.-626, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER—CHURCHMAN, wide experience, energetic worker, seeks appointment, small city in U. S. or Canada. Large salary not essential, must be good teaching field. Immediate correspondence solicited. Address Box 631, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

S. 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.

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.

VESTMENTS

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

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

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

FOR SALE OR RENT

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

FOR SALE

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.

MAGAZINE

THE HENRY STREET CHURCHMAN, published monthly at All Saints' Church, 292 Henry Street, New York. Features: Contributed Article, Instruction, "Sacristy Talks," News Items, "Personal Religion," Missions, The Novena, Correspondence and Editorial. Subscriptions, \$1.00.

HEALTH RESORT

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

BOARDING

Atlantic City

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 VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

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

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.

VISIT PHILADELPHIA THROUGH YOUR CHURCH

MEMBERS OF THE EPISCOPAL CHURCH coming to the Sesqui-Centennial can secure beautiful rooms with modern conveniences in the homes of refined Church people at from \$1 to \$5 per day. No profiteering allowed. No charge to guest or host for the services of the Housing Bureau. It is a courtesy extended to Church people by the Diocese of Pennsylvania. Let us know when you are coming, how many in the party and what you want to pay per day. So far every visitor has been accommodated on his own terms and we have heard no complaints. C. HERBERT REESE, Rector, St. Matthew's, Chairman, Diocesan Housing Bureau, 1731 W. Girard Ave., Philadelphia, Pa.

HOUSE OF REST

TWENTY ACRES IN LITCHFIELD HILLS, Daily Eucharist. Address, Deaconess in charge, ST. PHOEBE'S HOUSE, Lakeside, Conn.

SUMMER SCHOOLS AND CONFERENCES

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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

CHURCH SERVICES

District of Columbia

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

Minnesota

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

New York City

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

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

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.*

AMONG the most pleasant inquiries Church Missions House has recently had to answer is one from a Churchwoman about to travel extensively in this country for her own pleasure and profit, who wrote to ask where there were interesting missions and schools for her to visit.

BOOKS RECEIVED

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

Alfred A. Knopf, New York City, N. Y.
The History and Prospects of the Social Sciences. By Harry Elmer Baines, and others. Price \$5.00.

The Century Co., 353 4th Ave., New York City:
Laws Relating to Sex Morality in New York City. By Arthur B. Spingbarn, revised by W. Bruce Cobb, New York.

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

American Villagers. By C. Luther Fry. For the Institute of Social and Religious Research. Price \$2.50.

The Springfield Church Survey. By H. Paul Douglass. For the Institute of Social and Religious Research. Price \$4.00.

Henry Altemus Co., 1326-36 Vine St., Philadelphia, Pa.

Caleb Pleaslee. By Frank K. Rich. Price \$2.00 net.

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

Asia: A Short History. By Herbert Henry Gowen, Professor of Oriental Languages and Literature at the University of Washington.

The Page Co., 53 Beacon St., Boston, Mass.

You're Young But Once. By Louise Breitenbach Clancy, author of *Alma at Hadley Hall, Eleanor of the Houseboat*, etc. Price \$2.00.

The Uncertain Glory. By Harriet Lummis Smith, author of *Pollyanna of the Orange Blossoms, Pollyanna's Jewels, The Girls of Friendly Terrace, Peggy Raymond's Way*, etc. Price \$2.00.

Richard G. Badger, Boston, Mass.

Sonnets of North and South. By Frederick Edwards.

Society of SS. Peter and Paul, 1 Great Smith St., S.W., London, Eng.

The Practice of the Christian Religion. The Christian Religion, Prayer Conscience, Sunday, The Blessed Sacrament, Catholicism. By Catholics of the English Obedience. Price \$1.40.

PAPER-COVERED BOOKS

Society of SS. Peter and Paul, Ltd., 1 Great Smith St., S.W., London, Eng.

Some First Things. By Mark, Bishop of Colombo. Published for the Catholic Literature Association of the Anglo-Catholic Congress. Price 40 cts.

Towards a Catholic Standard of Life. A Short Report of the First Summer School of Sociology under the Auspices of the Anglo-Catholic Congress held at Keble College, Oxford, in July, 1925.

PAMPHLETS

University of Illinois, Urbana, Ill.

The Constitutionality of Zoning Regulations. By Helen Margaret Werner.

YEAR BOOKS

Church of the Advent, Cape May, N. J.

Year Book, Summer, 1926.

Trinity Church, New York City, N. Y.

Year Book and Register of the Parish.

MAGAZINES

THE EDITORIAL COMMENT of the *American Church Monthly* continues to abound in discerning common sense. In the May number the editor longs for a time, which, however, he thinks will not come this side Heaven, when "three or four magazines of different principles might all be published under one cover, with separate editorial staffs, but one business management, and . . . a hundred thousand readers." In discussing the Protestant demand for a simple gospel he well remarks "a simple theology, a simple gospel, a simple religion, is bound to be false,

for the reason that reality is complex." In an able article on Professor Lake and the Christian Religion the writer shows up the incurable romanticism of the author of *The Religion of Yesterday and To-morrow*. The June number discusses the papal encyclical which proposes that the Sunday next before All Saints' should be observed as the Festival of Christ the King, and which was recently criticized by the National Lutheran Council. "That the Roman see claims *jure divino* the obedience of all Christians should not be news to Lutherans. That thought falls away from the feast, of course, if it is to be celebrated outside the Roman obedience. The encyclical plainly means the submission of the wills of men to Christ and His Gospel. There is no reason why non-Romanists cannot celebrate the day in this sense." Dr. Barry gives his Impressions of the Church Congress. "The ideal of conference and discussion was consistently carried out. The gathering was not partisan . . . I should even say the Catholic element in the Church was numerically over-represented. And throughout the most friendly tone prevailed. The papers were uniformly of a very high character. One felt the Church need not fear a declining intellect in its priesthood." But "the two most effective addresses were by laymen, and were extemporaneous." Dr. F. J. Hall continues his debate with the Rev. E. B. Holmes under the title *Dangerous Views Concerning Sickness*. Dr. George L. Richardson writes helpfully *On Dejection*, and Dr. W. S. Bishop contributes an article on *Jesus and the God of the Old Testament*.

HARMONY PROGRAM FOR PEACE ORGANIZATIONS

CHICAGO, ILL.—The great difference in opinions and policies between the different peace organizations of the country, having almost reached the extent that their respective efforts nullify the efforts of each other, has led the World Alliance for International Friendship Through the Churches to promote a meeting of representatives of these societies for the purpose of trying to work out more nearly a unified policy. Meetings were held at the Chicago Beach Hotel on June 10th and 11th, and after going very carefully into the diverse views expressed, a program was adopted by general consent which urges the "outlawry of war"—making war a crime under international law—as the unifying purpose and dominating motive of all peace groups. It favors membership of the United States in the Permanent Court of International Justice "under satisfactory conditions," but recommends that America "be prepared through education and organization" to take a larger part in international cooperation. It urges the government of the United States to participate in the extension of arbitration agreements and allied forms of peaceful settlements among European countries. It recognizes the League of Nations as the only existing world organization furnishing "a pacific substitute for the war system," and expresses the opinion that the United States should study ways and means by which it can cooperate more effectively in the activities of the League. It advocates taking "practical steps" to reduce armaments. It opposes "any tendencies which put undue emphasis on militarism in education," particularly compulsory military training in public schools and colleges, except in those institutions established specifically for military education.

English House of Bishops Attempts to Agree on Prayer Book Revision

Ex-Ambassador Gerard Gives Memorial Window to Westminster Abbey—London Students

The Living Church News Bureau
London, June 18, 1926

THE BISHOPS HAVE BEEN MEETING EACH day this week at Lambeth Palace, under the presidency of the Archbishop of Canterbury, to consider the Revised Prayer Book Measure. The present session of the House of Bishops is expected to last until the end of next week. As was the case last January, the sittings are entirely private, neither the press nor the general public being admitted to the debates.

It is believed that the bishops have now reached the crucial stage in their discussions, and the result of the deliberations will be eagerly awaited. A great effort will doubtless be made to secure a unanimous report, but it is realized that there are divergent views among the bishops, and keen debates are expected. There is a strong desire for agreement, if this is at all possible. If a unanimous report cannot be secured by the House of Bishops, it is probable that the most important and vital proposals will have to be voted upon, and the decisions of the majority taken. According to general expectation, the bishops will complete their discussions of the subject at the present session. Meetings will be held in the autumn for the purpose of putting the proposals into proper shape, and it is possible that the Convocations may be consulted. It is hoped that the complete scheme of revision, as agreed to by the House of Bishops, will be presented to the Church Assembly at the spring session next year for its approval or rejection.

E. C. U. ANNIVERSARY

The English Church Union observed its sixty-seventh anniversary last Tuesday, and two meetings were held, in the afternoon and evening, at the Church House, Westminster. Lord Shaftsbury, in his presidential address, said that it was hoped that shortly a consultative council of Catholic societies would be in being for the coördination of the active forces of Anglo-Catholicism in the Church, to help in her normal progress as well as to meet emergencies in these troublous times. The action taken by the Union in support of clergy in the Diocese of Birmingham in their brave stand on the doctrine and discipline of the Church showed that the Union had adopted a definite attitude on certain matters of doctrine and discipline, and they were prepared by legitimate and honorable methods to stand by the position they had deliberately taken up. The day on which the Union should fail to stand fast for the doctrine of the Real Presence of our Blessed Lord and Master in the Holy Sacrament of His Body and Blood, would be a day that would mark the decline of the Union in dishonor and decay.

Referring to the reunion of Christendom, the speaker said that the divisions in the Church of Christ would always prove a source of weakness. The movement towards reunion had received a serious interruption by the untimely death of Cardinal Mercier, but they had to continue their efforts in the great work.

The business of the evening meeting was to deal faithfully with the Bishop of Birmingham, and to Fr. Waggett was entrusted the moving of the resolution (the text of which I quoted in my last letter). He was in excellent form, and delighted the audience with a speech as outspoken as it was brilliant. He moved the meeting to laughter by his careful explanation of the little he knew about the members of the Modern Churchmen's Union. He had found it extremely difficult to analyze and define their language about the fundamental doctrines of the Faith. "But, at any rate," he said, "I recognize them as a body of Churchmen on whom Fr. Woodlock, S.J., confers a badge of respectability by going to their meetings." Fr. Woodlock, who was sitting in the front row, seemed to enjoy the joke as well as anybody else.

Fr. Waggett went on to say that we must repeat and stand by the Creed always. "We must repeat it with thankfulness as a gift of God; with pride, but not as though we thought ourselves cleverer than other people; with humility, yet not as though we were more stupid than others." He bade his hearers recognize the work of Divine love in the making of the revelation enshrined in the Creed. He pointed to the proved safety of the Church and the inviolability of the Faith.

Fr. Kirtland, a Birmingham priest, spoke most admirably on the situation generally and on the acute and critical state of affairs in the Diocese of Birmingham. He insisted that the "battle of Birmingham" was not an affair of domestic diocesan politics, but the battle of the whole Church, and that failure in the Birmingham salient would react disastrously on the whole Catholic movement in the Church.

MEMORIAL TO BRITISH WAR CAPTIVES

The beautiful window, which has been placed in the north side of the nave of Westminster Abbey in memory of the British prisoners who died in Germany during the war, was dedicated last Monday afternoon by the Dean of Westminster, Dr. Foxley Norris, at a special service. The American Ambassador, Mr. A. B. Houghton, was present as the representative of the donor of the memorial, Mr. Gerard, who was the American Ambassador in Berlin during 1914-17, and had charge of the British interests in Germany during that time. Many American residents in London were present, and there was a large congregation.

The first part of the service was held in the choir, and consisted of Evensong, the anthem, Grant Us Thy Peace, being sung. The choir and clergy, followed by the American Ambassador, the invited guests, and others, then proceeded to the nave and assembled under the window.

The American Ambassador, before asking the Dean to accept the memorial, read the following message from Mr. Gerard:

"This window is dedicated to those of my wards who made a sacrifice as great as did those who fell fighting on the field of battle and who in captivity showed themselves to be Christian gentlemen as well as patriots. We must never forget them or any who died in the Great War, whether on the field of battle or in prison camp. But let us forget the bitterness of those war days and work together—British, German, and American—for a saner, better, and more kindly world."

Mr. Houghton said that from the beginning of the war until America herself en-

tered the conflict, Mr. Gerard was in charge of British interests in Germany. "Thus," he continued, "it became his duty to visit and inspect the prison camps where British soldiers were interned; thus it was that he was brought into personal contact with those men, came to know them in all their humanity, their courage, their patient endurance, their moral cleanliness, their humor, their tenderness, their faith, and, above all, to honor the white and shining spirit of patriotism which animated them, and burned like a flame amid conditions and surroundings at best necessarily difficult and hard to bear. Many of those men returned; many did not, and to the memory of those who did not return Mr. Gerard has wished to erect in this great shrine of the English-speaking peoples a memorial window. Such a memorial, it seems to me, takes its place here by right, and perhaps this window, commemorating in all honor the brave and gallant men to whom it is dedicated, may serve appropriately also to hold in remembrance the women and children who surrendered them, and who, in the words of Abraham Lincoln, 'laid so costly a sacrifice upon the altar of Freedom.'"

Mr. Houghton then asked the Dean of Westminster to accept the memorial. The Dean, in the name of the Collegiate Church of St. Peter, accepted the window and gave assurance of its safe custody. The ceremony of dedication was then performed by the Dean, and the service ended with the singing of the hymn, Thou, Whose Almighty Word.

The window, which was designed by Mr. J. M. Comper, bears the following words:

"In memory of British prisoners who died in Germany, 1914-1918. A tribute from the American Ambassador in Berlin, 1914-1917."

STUDENTS IN LONDON

The Bishop of Kensington's statement at last week's London diocesan conference, that one-third of the student population of this country is concentrated in London, will no doubt surprise many people. It is, however, the fact that no city in the world, with the exception of New York and Shanghai, has so many students in its midst. To a very large extent these young people of both sexes are outside the orbit of the usual religious ministrations. They live in lodgings, they spend much time travelling by train and omnibus, and they spend much more time in the lecture room and in private reading than undergraduates of Oxford and Cambridge. The bringing to bear of the influence of religion represents a difficult problem for the Church, which is heightened by the fact that a large proportion of the students come from non-Christian lands. The Bishop of Kensington, who is chairman of the Council of Youth recently established in the diocese, made a moving plea for the assistance of Church people, particularly by extending to students, whenever the opportunity occurs, the simple hospitality of the home. Many undesirable societies, he said, are very active among students, and offer them the fellowship which they desire. The result has been that many have forsaken the Christian faith, and taken up strange cults. In February next a special effort, named the London Campaign, is to be made in some forty colleges and hospitals, and in this several of the leading clergy of the diocese are to cooperate with the Student Christian Movement.

FIRST NICEAN LECTURE

On St. Peter's Day, June 29th, the inaugural Nicene Lecture will be delivered

by the Dean of Salisbury, Dr. A. E. Burn, at King's College, Strand. This, the latest and not the least interesting of the various annual lectures or courses in connection with religious studies, has been founded to continue year by year the memory and the lesson of the great gathering at Westminster Abbey on St. Peter's Day last year—the sixteenth centenary of the first Council of Nicea. The terms of the foundation require "the delivery and printing of an annual lecture on the faith or practice of the Church Catholic as established in the symbol and decrees of the General Council held at Nicea in the year of our Lord 325." Dr. Burn will take as his subject *An Exile for the Faith—the Part Played in the Defense of the Faith by the Beloved Bishop, Saint Eustathius of Antioch.*

A DIAMOND JUBILEE

The East London parish of St. Augustine, Haggerston, has just celebrated the diamond jubilee of the present church. The recently appointed vicar is the Rev. H. A. Wilson, so well known in connection with the Anglo-Catholic Congresses in London, of which he was the secretary. Four months ago, Fr. Wilson launched an appeal for £10,000 to repair the church and build a parish hall and club rooms. At the thanksgiving service, at which the Bishop of London preached, the vicar announced that the 10,000th pound had been received with twenty-four hours to spare. The money came from all over the country and from many parts of the world, and was contributed by no fewer than 8,201 donors.

PILGRIMAGE TO ASSISI

Arrangements are being made for English Church people to take part in the celebrations of the seventh centenary of the death of St. Francis of Assisi.

The culminating point of these celebrations will be on October 4th, in the Church of Assisi, where the body of the saint lies. Throughout September there will be in Assisi celebrations arranged by an influential committee, calculated to bring vividly before the minds of the visitors the scenes of the last two years of the life of St. Francis, from the time when he received on Mount Alverna the marks of the Passion in hands and feet and side until the hour of his death.

The occasion is regarded as so important that the Italian Government has proclaimed October 4, 1926, as a national holiday. For all those who have felt the unique attraction of the life and message of St. Francis it will be in the nature of a pilgrimage to visit the places especially associated with him.

About thirty places have been reserved by the Anglo-Catholic Pilgrimage Association for English Catholics, for the two weeks, August 31st to September 15th.

PORTRAIT OF ST. FRANCIS?

The *Times* correspondent at Milan, quoting from an Italian newspaper, says that a picture, supposed to be a portrait of St. Francis, has been discovered in Cuneo. The picture is undoubtedly a work of the first half of the Sixteenth Century, probably by the Piedmonte painter, Arbasia of Saluzza. If it is really a portrait of St. Francis, this would be the third known to be in existence.

GEORGE PARSONS.

The Very Rev. Dr. James Wiseman, formerly dean of Aberdeen and Orkney, died recently, aged eighty-four. He was one of the best known Churchmen in Aberdeen and the northeast of Scotland.

Diocese of Massachusetts Plans to Enlarge Quarters on Joy Street

Church Home Society Moves—Prize Day at St. Mark's School—The Grigorieff Chorus

The Living Church News Bureau
Boston, July 2, 1926

THE DIOCESAN COUNCIL IS CONTEMPLATING considerable improvements to the present building which houses the center of Massachusetts Church activities. No. 1 Joy Street has, for some time now, been very much overcrowded, and it is the definite hope of the council that by the time Church activities begin to open up again in the coming autumn, it will be in a position to announce specific plans for enlargement. To mention some of the advantages which it is contemplated will accrue from this work when it has become an accomplished fact, it is earnestly hoped that means may be found for housing the Supply Bureau of the Church Service League, which has heretofore always been lodged elsewhere, an arrangement which cannot but be inconvenient. It is also hoped to provide suitable quarters for the valuable diocesan library now accommodated by the Episcopal Theological School, and a satisfactory hall, seating two or three hundred people, which may be found useful from time to time for various meetings of greater or less importance. Besides these, a smaller committee room is contemplated for more compact gatherings, and a rest room for the general use of the Church public. Last, though far from being the least of the projected improvements, is a small chapel for daily prayers and smaller services, as occasion may arise, and it is also possible that provision may be made for a kitchenette.

CHURCH HOME SOCIETY MOVES INTO NEW QUARTERS

The Church Home Society moved during the latter part of June from 24 Mt. Vernon Street to better and more commodious quarters at No. 41 on the same street. In this new home they occupy the greater part of the sixth floor of the Christian Endeavor Building, and expect to have greater facilities for carrying on their work in caring for these little ones of the Church whom circumstances have placed in a position in which the assistance of the Church comes to them as a great boon. This Society makes no pretence at keeping a Home of its own in which to shelter those for whom it cares, having abandoned such a practice in 1913, but it operates among the many Church families throughout the diocese, undertaking to place children needing homes with families needing children, and thus insures that Church children are given Church homes. The society further undertakes the constant supervision of these children through frequent visits at these homes from its personal representatives in order to be certain constantly that its charges are being trained in church-going and Sunday school attendance, that they receive such medical attention as they may need from time to time, and that all their other material needs are being provided for.

ANNUAL PRIZE DAY AT ST. MARK'S SCHOOL, SOUTHBOROUGH

The sixty-first annual Prize Day of St. Mark's School, Southborough, took place on June 25th, being the thirty-second un-

der the régime of the present headmaster, the Rev. Dr. W. G. Thayer. The exercises opened with service in the school chapel, after which the speechmaking and prize-giving took place in the gymnasium. The speaker of the day was the Hon. Dwight F. Davis, Secretary of War, father of one of those graduated at this time. The Rt. Rev. William Lawrence, D.D., Bishop of the diocese, and president of the trustees, also addressed the school. Dr. Thayer pointed out that the school has lately received as gifts two portraits, now hanging on the walls of the dining room. They are both the work of Charles Hopkinson, of Boston, and show Bishop Lawrence and George P. Gardner, trustee for forty years. No other officer of the school has served in any capacity for so long a period. The headmaster also referred to the new building now under construction to contain recitation rooms, some of which are to be memorials to former graduates. Constituting the third side of a new quadrangle, it will have a cloister along its front in memory of Homer Gage, Jr., of Worcester, built by his parents. Announcement was made of the gift of a scholarship in memory of another graduate, John H. Prentice, who was also a trustee. The valedictory was given by William Thomas Wetmore, of New York, and graduation diplomas were awarded to twenty-eight boys.

THE GRIGORIEFF CHORUS

The Grigorieff Chorus has recently brought a very successful season to a close with a Sunday afternoon broadcast. This chorus was founded in the autumn of 1924 by the Rev. Kenneth Ripley Forbes, rector of St. James' Church, Roxbury, and the Rev. Jacob E. Grigorieff, priest of the Russian Orthodox Church, rector of the (Russian) Church of the Holy Trinity, Boston, and a distinguished musician. The entire personnel of the chorus is American, the greater part being members of the Episcopal Church and principally communicants at St. James' Church, Roxbury, but they have been trained by Fr. Grigorieff exclusively in Russian music, both liturgical and secular. Though but two years old, this chorus has already gained for itself a high reputation among the music lovers of Boston, and its popularity grows from day to day. During the season just closed, it has sung in three of our parish churches, given one concert in collaboration with two Russian members of the Boston Symphony Orchestra and a Russian operatic prima donna, given a recital of its own in Cambridge for the benefit of a settlement house, and has twice broadcast its music through the Edison Studio (WEEI). These concerts have demonstrated most conclusively the remarkable possibilities of unaccompanied liturgical music, even with very ordinary voices, under capable direction. But they have done even more of a more important and still more worthy nature—they have revealed to many of our own people the profound religious quality of the Eastern Orthodox Church and brought them into sympathetic touch with some of its priests and laity.

ARMENIAN-EPISCOPAL CHURCHES ASSOCIATION

At times, in the absence of resident Armenian priests or bishops of their own in this neighborhood, our churches have been

regularly placed at the disposal of Armenian groups, when visited by their clergy, and several of their candidates for the sacred priesthood have attended our seminaries for training. But Boston now has a large, well-organized Armenian church, drawing its parishioners from many miles around, with a resident priest in the person of the Rev. S. V. Kasparian, a graduate of the Episcopal Theological Seminary. Lately steps in a still further forward direction have been taken in the formation, under the auspices of the National Council, of the Armenian-Episcopal Churches Association with two honorary presidents—the Armenian Archbishop Tirayre and Bishop Slattery. Our Church is further represented on the executive committee of the association by the Rev. Thomas Burgess, D.D., of the National Council, the Rev. K. R. Forbes, and Mr. Philip Coyle, of the Church of Our Saviour, Brookline. In the constitution of this as-

cel, designed by Mr. Wilbur Herbert Burnham, of Boston. The one, given by St. Mary's Guild, shows Mary of Bethany with the ointment; the other represents Mary, Queen of Heaven, vested naturally in blue, with the Holy Child in her arms, within a canopy of the silvery white of purity, with a ruby background symbolic of divine love and the Holy Spirit, and comes from the contributions of the parish as a permanent tribute to fathers and mothers, both living and departed, and is to be known as the Parents Window.

FOND DU LAC YOUNG PEOPLE'S CONFERENCE

PORT EDWARDS, WIS.—Miss Ida Fox, of St. Katherine's Church, Owen, Wis., was chosen president of the Episcopal Young People's Association of the Diocese of Fond du Lac by the delegates assembled at the Young People's Camp Conference,



FOND DU LAC YOUNG PEOPLE

sociation we are told its purpose is "To promote fellowship and mutual understanding between the Armenian Apostolic and the American Episcopal Churches in this country, to strengthen the Armenian Church in America, to develop a more adequate educational system for Armenians in the Near East and in the United States, with especial emphasis on spiritual leadership."

NEWS NOTES

Monday, June 28th, saw the opening of the Church conferences in Concord, N. H., and at Wellesley College. Both appear to have got away to a good start, the accommodations at Concord having been exhausted long before the date set for opening, and we understand that at Wellesley also the registration has proved so heavy that, beyond the fact that every available room at college has been taken up, many of the members have had to seek lodging in the village hotels. Furthermore, boys and girls form a very large proportion of this year's attendance.

Bishop Lawrence was elected president of the Harvard Chapter of Phi Beta Kappa at its annual business meeting last week.

The Rev. William Appleton Lawrence has recently received a call to become rector of Grace Church, Providence, R. I., in succession to the Rev. Philemon F. Sturges, D.D., vicar-designate of the Cathedral Church of St. Paul in this city. As yet no word has been received as to this priest's reply.

St. Mary's Church, Dorchester, the Rev. Henry E. Edenborg, rector, on Wlitsunday dedicated two new windows in the chan-

cel, designed by Mr. Wilbur Herbert Burnham, of Boston. The one, given by St. Mary's Guild, shows Mary of Bethany with the ointment; the other represents Mary, Queen of Heaven, vested naturally in blue, with the Holy Child in her arms, within a canopy of the silvery white of purity, with a ruby background symbolic of divine love and the Holy Spirit, and comes from the contributions of the parish as a permanent tribute to fathers and mothers, both living and departed, and is to be known as the Parents Window.

Due to his great interest in the Young People's movement, Mr. L. M. Alexander, president of the Nekoosa-Edwards Paper Company, granted the use of the excellent camping facilities and equipment maintained by his company at the new lake recently made to provide clear water for the mill. Mr. Alexander's generous action was splendidly furthered by Mr. Ed P. Gleason, chief engineer, who found opportunity to work out all the details and to have the camp in complete readiness for his guests.

The group from Owen, numbering sixteen, showed the largest registration, while Oconto, with eight delegates, took second place. Representatives came from Wisconsin Rapids, Rhinelander, Fond du Lac, Big Suamico, Stevens Point, Wausau, Neenah-Menasha, and from the Church of the Blessed Sacrament, Green Bay, and made the total of seventy-two delegates present at the conference.

Fr. Johnson conducted the affairs of the camp in an able manner. Together with Bishop Weller, chaplain, Archdeacon Way, general chairman, Fr. Bothe, dean of men, Mrs. Deis, dean of women, and Miss Cheatle, registrar, Fr. Johnson is to be heartily congratulated upon the successful camp.

Mr. L. H. Morehouse, of Milwaukee, until lately president of the provincial Young People's societies of the Fifth Province, conducted a series of well planned con-

ferences, in which he sustained and intensified the interest of his hearers. Beginning with the thought of the importance of the Young People's movement and the necessity for national, provincial, diocesan, and parochial organization, Mr. Morehouse brought his hearers to the point where action on their part became the obvious and needed procedure. The result is seen in the formation of the diocesan association, under a temporary constitution patterned after that of the Chicago association, and the election of a promising board of officers.

SEWANEE TRAINING SCHOOL

SEWANEE, TENN.—The Sewanee Summer Training School for Workers will be held this summer in three divisions as follows: Young People's Division, July 27th to August 10th; Adult Division, August 11th to 25th; School of the Prophets, August 11th to 25th.

The school will have a large and distinguished faculty, including Bishops Gailor of Tennessee; Green, Coadjutor of Mississippi; McDowell, Coadjutor of Alabama; Moreland of Sacramento; Quin, Coadjutor of Texas; the Rev. Drs. Paul M. Block, W. J. Loaring Clark, Burton Scott Easton, William B. Hall, Mercer P. Logan, Homer W. Starr, and Gardiner L. Tucker. Mr. Lewis B. Franklin, vice-president and treasurer of the National Council, and Dr. John W. Wood, executive secretary of the Department of Missions will also be on the staff, as will many other distinguished clergymen and lay workers.

Application for reservations should be made to Miss Emma Twigg, executive secretary, Christ Church, Savannah, Georgia.

CORNER-STONE LAID IN DETROIT SUBURB

DETROIT, MICH.—Bloomfield Hills, the beautiful residential district north of Birmingham and Detroit, was the scene on Monday, June 21st of the laying of the corner-stone of Christ Church by the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Forty of the clergy of the diocese were present, together with a large concourse of local residents and Detroiters who are interested in this great project. The church is the first unit in a great range of buildings comprising the Cranbrook School for Boys, the erection of which, to cost in the neighborhood of \$2,000,000, is made possible by the gift of Mr. and Mrs. George C. Booth. Work on the dormitories, halls, and administration units will be completed in time for the school to open in the fall of 1927. In the corner-stone in addition to the usual current documents, was included a statement of the gifts of forty-one bells by Mr. and Mrs. Harold L. Wallace; of the east window by Mr. and Mrs. Henry S. Booth; of the font by Mr. and Mrs. Warren S. Booth; of the pulpit by Mr. and Mrs. James Beresford, and of the organ front by Mr. and Mrs. James S. Booth. There was also a statement of the strength of the Christian Church throughout the world as to membership, Sunday Schools, property, and missions; of the wealth of the entire country; of current wages in various trades; on transportation, radio, motor cars, aviation. There was also placed in the corner-stone a copy of the last book of the late Rt. Rev. Chas. D. Williams, *The Gospel of Fellowship*, "with the prayer" said Dr. Maxon, of Christ Church, Detroit, "that this church may help in hastening the time of which this book is the prophecy."

APPEAL FOR BRITISH MINERS

NEW YORK—The following appeal, signed by Bishop Gore, the Bishop of Manchester, and several leaders of the English Free Churches, has been received in this country, addressed "To the Christians of America":

"Whatever your opinion as to the justice of the strike of the coal miners of Great Britain, you are not going to stand idly by while millions of British workers and their families are facing starvation. For that is the truth of the situation in the coal fields of Britain today. Four million miners, their women and children are in the most desperate straits. Last year they averaged the pitiful weekly earnings of from \$15 to \$11. This year 300,000 men have been averaging only \$7.30 per week. No chance to save on such earnings. Strike relief has been given only in a few areas.

"And on top of this—the lockout and the threat of starvation. Lady Astor, the Prince of Wales, men and women in all walks of life, have been giving to the miners' relief irrespective of their opinions. This is your opportunity to demonstrate the true spirit of brotherhood. Whatever funds you give will be distributed in the form of food to the women and children of the British miners, the innocent victims of a cruel industrial disaster.

"Show the world that the Church people of America are not deaf to the bitter cry of the women and children. Give generously and give now. Your prompt action will save countless lives. Send your check or money order today to Miss Evelyn Preston, treasurer, British Miners' Relief Committee, 799 Broadway, New York City."

A DISTINGUISHED FAMILY

SAN ANTONIO, TEX.—The Rt. Rev. William Theodotus Capers, D.D., Bishop of West Texas, ordained to the diaconate, at Christ Church, San Antonio, Sunday, June 27th, his two younger sons, William Theodotus, Jr., and Samuel Capers.

In the ordination of these sons the Capers family now enter into the fourth generation of an unbroken ministry. The great-grandfather of these two young men was William Capers, who was ordained in the Methodist ministry in 1811 and subsequently became one of the five bishops of the Methodist Episcopal Church, South, at the time of its separation from the northern branch of that Church in 1846. One of Bishop William Capers' sons was Ellison Capers, who became Bishop of South Carolina, and who in 1894 ordained his son William Theodotus Capers to the diaconate, and in 1895 to the priesthood. In 1914 the Rev. Mr. Capers was ordained and consecrated to the episcopate, and he, in turn, ordained his two sons to the diaconate. In addition to the immediate family of the Bishop of West Texas and his two sons who are now in the ministry, Bishop William Capers of the Methodist Church has as his lineal descendants his grandson, the Rev. Walter B. Capers, D.D., rector of St. Andrew's Church, Jackson, Miss., and his great-grandson, the Rev. Charles Capers Satterlee, student pastor of Clemson College, the agricultural and mechanical college of South Carolina.

At the ordination service of Bishop Capers' sons, the Rev. L. B. Richards, rector of Christ Church, presented the candidates, Archdeacon B. S. McKenzie preached the sermon, and the Rev. J. S. Budlong, rector of St. John's Church, San Antonio, acted as chaplain and read the Litany.

The Rev. William T. Capers, Jr., and the Rev. Samuel Capers are students at the Theological Seminary of Virginia, where they graduate in June, 1927. The

Diocese of West Texas is growing so rapidly in population, and so many new fields are opening up in the Bishop's work, as to make it of practical benefit to the missionary interest of the diocese to have these young men advanced to the priesthood immediately upon their graduation. In the meantime they are doing helpful missionary work under the supervision of the Dean of the Seminary at one of the mission stations connected with the Seminary.

GAMBIER SUMMER CONFERENCE

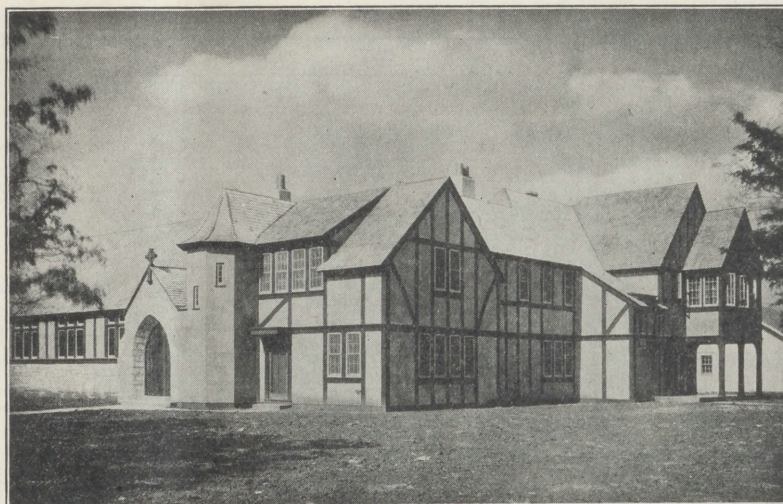
GAMBIER, OHIO—The Gambier Summer Conference for Church Workers in the Fifth Province has begun this year with an elaborate program. Added or parallel to it is, again, the School of Pageantry, which presents this year a more complete program, under the direction of the Rev.

house, an active worker among young people's organizations, whose messages will be of the highest worth.

Besides Bishop Reese, who gives a conference course on Personal Religion, and Bishop Rogers, for members of young people's organizations, and Dr. Peirce's Personal Impressions of Spain and France—all most interesting—we have the extremely high privilege of the presence of the Rt. Rev. T. C. Darst, D.D. Bishop of East Carolina, who speaks during the second week on Evangelism, and preached twice on Sunday, July 4th.

OF FAMILY INTEREST

THE LIVING CHURCH takes great pleasure in reprinting from the London *Church Times* of June 18th the following account of the wedding of Miss Mabel Nock and Mr. Christopher H. Palmer. Mr. Palmer is well known to readers of THE LIVING



ST. ANDREW'S CHURCH, STILLWATER, OKLA.
Showing parish house and rectory, all memorials to the late Bishop Francis Key Brooke

Morton Stone. The weather, so far, has been delightful, so that the students are able to enjoy to the full the charming spots in and around the famous old village of Gambier. All the buildings of Kenyon, with that of Bexley Hall, have been laid open to students and lecturers, both for hospitality and for the educational courses.

The courses of study are excellent and varied, there being nine two-week lectures on subjects relating to Church schools; one on Social Service; two missionary speakers, and from two colleges, Western Reserve and Berkeley Divinity School, have come two eminent scholars, the first discussing Personality, Human and Divine, and the second, The Character and Teaching of the Fourth Gospel—for the Clergy. The Rev. Gilbert Pennock, student pastor of Oxford, Ohio, will speak on College Student Problems.

It is worthy to note that five of our younger clergy from Ohio and Southern Ohio, the Rev. Messrs. K. B. O'Ferrall, Stephen E. Keeler, Charles C. Jatho, and Eric Tasman, are distinguished among the lecturers, and the Rev. Canon Daniels takes the subject The Ideal and Practical in Church Music. Six ladies of the dioceses are also among the important speakers. Deaconess E. G. Newbold, of Christ Church, Rye, N. Y., will treat the subject The Liberty of Law.

Among the laymen on the staff are Mr. Lewis B. Franklin, vice-president of the National Council, and Mr. Linden More-

CHURCH as our European correspondent, whose interesting and valuable letters have been a feature of this journal for several years. Says the *Church Times*, under the heading, A Family Affair:

"The marriage of Miss Mabel Nock to Mr. Christopher H. Palmer, which took place at Christ Church, Brondesbury, on Saturday last, and is announced elsewhere in our columns this week, has an interest beyond those of the immediate families concerned, for the bridegroom represents the third generation of the family which has owned and been largely responsible for the conduct of this journal since its foundation in 1863. His father is Mr. F. B. Palmer, who for upwards of forty years has been connected with the *Church Times*, and his grandfather, the late Mr. G. J. Palmer, was its founder and first editor. An unusual demonstration of all those concerned with the production of the paper was witnessed at the service. The editorial staff was represented by Mr. Sidney Dark and several of his colleagues, while the short address to the newly-wedded pair was given by Canon J. A. Douglas, a frequent contributor to our columns, with whom Mr. C. H. Palmer has travelled in the Near East. The publishing department was represented by Mr. W. J. Thompson and the whole of the clerical staff, and the printers by Mr. A. Sargent (overseer), Mr. Price (father of the chapel), and the members of the companionship, some of whom formed the choir on this interesting occasion. Additional expressions of affection were manifested by the numerous gifts, given jointly and severally, from all three departments."

NOTES FROM THE PHILIPPINES

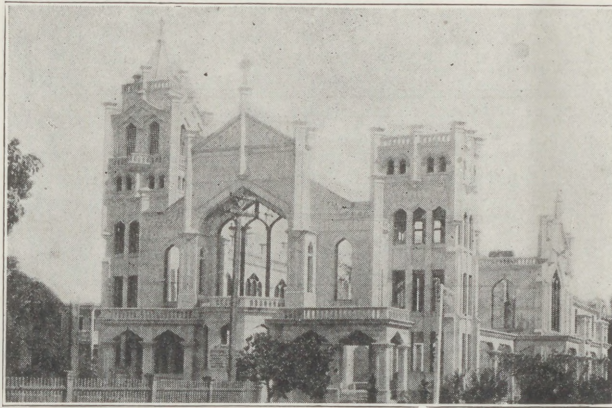
MANILA, P. I.—The Rev. John Williamson, who has been acting as rector of the Cathedral of St. Mary and St. John, Manila, returned to Cincinnati upon the closing of the Seamen's Church Institute of the Philippines, on April 30th, by the National Council. In the absence of Bishop Mosher, who was making his annual visitation to the mountain stations in Northern Luzon, the Cathedral was taken over temporarily by Major William Reese Scott, chaplain of the U. S. A., attached to Sternberg Army Hospital in Manila.

Governor John Early, of the Mountain Province in Luzon, recently visited Mabaca, in the sub-province of Abra, an exceedingly remote *barrio*, reached only by mountain trail so difficult that the town is almost inaccessible. Mr. Early's appearance created a great sensation, as he was the first white man ever seen in that vicinity. The native people kept crowding in to see and talk with him far into the night, and even during the night he was

sang have paid in full, and St. Stephen's Mission to Chinese, Manila, reports all but about 50 pesos on its quota; while the Cathedral of St. Mary and St. John, where the duplex envelope system is in use, has in hand nearly half of the sum pledged.

Although the Seamen's Church Institute at Manila was closed as a Church organization by action of the National Council on May 1st, it was felt that the work was too important and necessary to the large number of seamen carried on vessels making Manila a port of call, to be entirely discontinued. The vestry of the Cathedral of St. Mary and St. John therefore decided to carry on the work as a local institution for seamen, and it has been temporarily placed in charge of Mr. A. J. Cooper, treasurer of the parish.

The House of the Holy Child, a home maintained by the Church for *mestiza* children, some of whom are under the care of the American Guardian Association, together with two other groups of such children, is taken each year to Ba-



NEW ST. PAUL'S CHURCH, KEY WEST, FLA.
Recently dedicated by Bishop Mann, of South Florida

conscious of the presence of an occasional curious observer. One of the boys of Mabaca has been a student in Salicseg, and as such took part in a declamation contest held in connection with Garden Day festivities—such as are held annually by all the schools in the district—at Balbalasang, one of the outstations of our mission at Bontoc. There Fr. Sibley became interested in the boy, and when school opens this year he will be enrolled in our mission school at Bontoc. To reach Bontoc he must hike for twelve hours over most difficult trails. No doubt this lad is destined to play considerable of a part in the opening up of this remote section of the mountain country to civilization and modern life.

In accordance with a resolution of the General Synod of the *Chung Hua Sheng Kung Hui*, held at Canton, in March, 1924, a delegation consisting of the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, China, and a Chinese priest will visit the Dioceses of Singapore, Labuan and Sarawak, and the Philippines, arriving in Manila late in August.

The following returns for the first five months of 1926 for the apportionment assigned to the Missionary District of the Philippine Islands are almost overwhelming: At Sagada, under the Rev. Paul Hartzell, the amount apportioned was 100 pesos; there has already been paid 612.34 pesos. St. James' Church, Baguio, assigned 50 pesos, paid 75 pesos. St. Luke's, Manila, apportioned 100 pesos, paid 130 pesos. Both Brent School in Baguio and Balbala-

guio, in the Mountain Province, where they occupy barracks No. 41 at Camp John Hay, as guests of the United States Army, during the vacation season. This year Mrs. Leonard Wood extended an invitation to all the girls in the barracks, about eighty in all, to go to Bauang, on the coast, for a day's outing and picnic. The trip was made by motor bus, and after two hours' ride the youngsters were ready for a swim and luncheon, at the conclusion of which each child was served a fresh cocoanut—an especial treat, as the children are particularly fond of the cocoanut milk. They were all delighted with the day and very proud of having been guests of the wife of the Governor General of the Philippine Islands.

JOINS STAFF OF ST. STEPHEN'S

ANNANDALE, N. Y.—Alfred R. deJonge, Ph.D., formerly assistant editor of the *New York World*, who has just taken his doctor's degree at Columbia University in Germanic Languages and who has been a member of the faculty of Columbia University, has been called to be associate professor and head of the department of Germanic Languages at St. Stephen's College. Dr. deJonge, who is a graduate of the University of Berlin and who has been an American citizen for a number of years, is the author of an authoritative monograph on *The Political and Social Opinions of Adolph Kinkel*. He will come into residence at Annandale on the first of September.

VIRGINIA SUMMER SCHOOL

SWEET BRIAR, VA.—The eleventh annual session of the Virginia Summer School of Religious Education was held at Sweet Briar College, June 14th to 26th. The school was opened with an address of welcome by the Rev. J. F. Ribble, D.D., after which Miss Glass, president of Sweet Briar College, gave both faculty and students a hearty welcome in a most charming way.

There were a few new members on the faculty who make up for the great losses of last year, the Rev. Drs. Goodwin, Milton, and Schmuck.

The attendance at the school during the full period fell off considerably. Last year it grew to more than 400, and this year there were perhaps only 350. But in spite of that, it was spoken of as the best session ever held. The reason given for this was that the students assembled were there with a serious purpose and for work.

That they worked, anyone who was there will know. The day began with a devotional service at 7:30 A.M., and ended with a mass meeting at 10 P.M., at which time some interesting program was arranged. The lectures of the Rev. Dr. Caley, with slides on the early Church, were most helpful and enjoyable.

Lectures were well attended by the students, and more credit courses were taken than usual. As an example, in one class where there were seventy-five members, fifty-seven took credit in the National Association. The success of the school was due to the wise planning and the earnest and devoted work of the Dean, the Rev. Edwin Carter, D.D., and the Rev. J. F. Ribble, D.D.

The school closed with "Commencement Night," when certificates were given to all who completed their courses. This was a new thing and added much in inspiration to those who worked for credit.

CARILLON CONCERTS

ALBANY, N. Y.—American travelers abroad this summer may be interested in the following carillon concerts:

In Holland: Alkmaar (Cheese Market), Friday, 12-1; Amsterdam (Palace), Monday, 12-1; 's Hertogenbosch, Thursday evening, 8:30-9:30; Middelburg (Butter Market), Friday, 12-1; Nykerk, Thursday evening, 8-9, in July and August.

In England: Loughborough, Leics., frequent recitals, see local newspapers, W. E. Jordan, carillonneur; Cattistock, Dorset, last Thursday in July; J. Denyn, carillonneur.

In France: Saint Amand-les-eaux, Nord, every day, 11:30-12; René and Maurice Lannoy, carillonneurs.

In Belgium: Malines, Monday evening, 9-10 (except in July), the finest recital anywhere in the world, J. Denyn and G. Nees, carillonneurs; also every Saturday, Sunday, and Monday, 10-12 by J. Denyn and pupils; Antwerp, Tuesday and Friday evening, 9-10, G. Brees and J. Denyn, carillonneurs; Ghent, Saturday evening, 9-10, R. Dierick, carillonneur; Bruges, Thursday evening, 9-10, A. Nauwelaerts, carillonneur.

The traveler in Europe, even though not able to arrange to be present at a recital by a carillonneur, by listening for the little automatic tunes which float down just before the striking of the hour, and at the half and quarter hours, can get at least some slight conception of the beauty of carillon music.

There are now about twenty-five fine carillons in the United States and about 200 in the whole world. The carillon is not a chime. Much less is it a ring or peal. It is a complete musical instrument having three or four or more chromatic octaves of notes of perfect pitch. The carillon surpasses the chime much as a cathedral

organ surpasses the child's one finger toy piano.

Above all the traveller should not fail sometime to hear a recital Monday evening, 9-10, at Malines, which is midway between Antwerp and Brussels, Belgium.

In this country frequent carillon recitals will be held by the Park Avenue Baptist Church, New York, the Episcopal churches in Morristown, N. J., and Cohasset, Mass., at Phillips Academy, Andover, Mass., and in Gloucester, Mass.

DR. BYRER TO BE BEXLEY DEAN

GAMBIER, OHIO—The Rev. Charles E. Byrer, D.D., popular and influential professor at Bexley Hall, has been unanimously elected dean of the divinity school at Kenyon College, where he has served as professor of Ecclesiastical History, Polity, and Canon Law for the past four years.

Dr. Byrer was graduated from Otterbein College in 1897 with a degree of B. A., received his A. M. degree in 1901, and his D.D. from Kenyon College in 1922. He was graduated from Bexley Hall in the class of 1900, was ordained deacon the same year, and advanced to the priesthood the following year by Bishop Vincent.

He was in parish work for about twenty years, during which time he served his Diocese of southern Ohio as examining Chaplain, was a member of the Standing Committee for ten years; a member of the Cathedral Chapter; a member of several religious education organizations of the diocese; deputy to the General Conventions of 1913, 1916, 1919, 1922, and 1925.

Dr. Byrer has accepted his appointment and is this week assuming charge of affairs of the seminary. The appointment comes following the recent resignation of the Very Rev. F. C. Grant.

OJIBWAY INDIAN CONVOCATION

CASS LAKE, MINN.—On Saturday afternoon and evening, June 5th, all the roads leading to the mission property at Cass Lake, presented a striking appearance by reason of the many wagons and automobiles loaded with Ojibway families, tents, and camping equipment. The day was cold and stormy, but true to their ancestral training, the Indians were secure in their tents and in the care and favor of their Heavenly Father.

The Convocation began on Sunday morning, with a celebration of the Holy Communion, the celebrant being the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth. The Bishop also administered the rite of Confirmation at this time. The mission chapel was crowded with a congregation of three hundred people, including many of the leading members of the Ojibway nation. Five reservations of northern Minnesota were represented.

At Evening Prayer the Rev. Fred Smith, an aged Indian priest, ordained by Bishop Whipple in 1876, exhorted the younger clergy to emulate the spirit of the Good Shepherd.

On Monday Bishop Bennett held a conference with the Indian clergy; the Ojibway Woman's Auxiliary held a conference under the leadership of Mrs. Fitzsimmons, diocesan president; and the Ojibway Brotherhood held a meeting at which reports were presented, and the following officers elected:

President, Joseph Whitebird, Cass Lake; vice-president, Thomas Smith, White Earth; secretary-treasurer, John Bonga, Onigum.

A rule of the Brotherhood is daily prayer for the advancement of the King-

dom of God. Its purposes are the promotion of Church attendance, brotherliness, and friendship among Ojibway men. Every member pledges himself to bring at least one heathen into the Church each year.

On Monday, at Evening Prayer, Bishop Bennett delivered a farewell message and the Rev. Julius H. Brown preached the sermon.

The Convocation ended with a celebration of the Holy Communion on Tuesday morning. The Indians' profound appreciation of the Blessed Sacrament was reflected in their faithful attendance and genuine devotion. A deep spiritual atmosphere prevailed at all the services, and many Ojibways returned to their homes strengthened, and feeling the nearness of the Master, who said, "Lo, I am with you alway."

HISTORIC BELL GIVEN TO SACRAMENTO PRO-CATHEDRAL

SACRAMENTO, CALIF.—The historic bell from old St. Augustine's Military Academy, Benicia, Calif., has been purchased and presented to Trinity Pro-Cathedral, Sacramento, by Mr. W. Nion Tucker of San Francisco in memory of his grandmother, Mrs. Nion Robert Tucker, a devoted Churchwoman of the early days of the Church in California.

This 500 lb. Meneely Bell cast in Troy, N. Y., in 1850 forms a unique link between the old Missionary District of Northern California, with its varied and hallowed associations and the new Diocese of Sacramento with its unbounded and hopeful prospects. Owing largely to the efforts of Bishop Moreland, the bell was secured for the diocese instead of its passing to the Presbyterians for the seminary at San Anselmo or their camp grounds at Lake Tahoe. The bell was the property of the first Protestant Church organization in California (Presbyterian), located at Benicia, April, 1849.

After a silence of thirty-six years, the bell was used again in its new location on Sunday, June 13th, Bishop Moreland dedicating it at a special afternoon service.

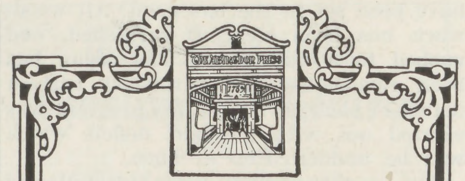
INDIANA CHURCH REBUILT

RICHMOND, IND.—When the rector of St. Paul's Church, Richmond, the Rev. George G. Burbanck, returned from his vacation last September, he learned that the church building had been condemned by the local building inspector the day before his arrival, owing to the collapse of the roof. Within a short time, the rector and vestry presented to the members of the parish three possibilities:

1. Build a new church on the present site.
2. Sell all the holdings and erect a modern, complete plant on a new site.
3. Repair and modernize the present church building.

After considerable discussion, the third proposition was adopted and on Sunday, June 13th, the completed program was marked with fitting ceremonies.

The original wooden roof trusses, which were concealed, were replaced by steel trusses; a new slate roof was laid and new gutters hung; a wooden panelled beamed ceiling has been substituted for the old plaster ceiling; the gallery and chancel arches have been rebuilt; new electric wiring, with modern switch cabinet, has been installed, and four electric chandeliers hang from the nave ceiling. A maple floor was laid in the nave and oak in the choir and sanctuary. New furnaces



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have been set in the basement. All wood-work has been cleaned, varnished, and rubbed to a dull finish. The organ has been remodelled and furnished with a detached console. The entire program was carried out with a slight deficit which will be underwritten at once.

The service of dedication was followed by a dinner in the parish house which was attended by practically all of the membership of the parish. The Bishop of the diocese, the rector of the parish, and the newly confirmed members of the parish, were the guests of honor at the dinner.

ANNIVERSARY SERVICE FOR ORGANIST

LOUISVILLE, KY.—On June 13th, Ernest Arthur Simon completed his twenty-fifth year as choirmaster and organist of Christ Church Cathedral, Louisville. A special anniversary program was given at Evensong by a choir of approximately 175 voices. In addition to the sixty men's and boys' voices, comprising the Cathedral choir and the auxiliary choir of thirty voices, the choirs of St. Paul's Church and the Second Presbyterian Church were there with many former choristers and leading musicians of Louisville.

Mr. Simon was the recipient of telegrams, letters of congratulation, and handsome gifts from former choristers and musical friends all over the United States. The auxiliary choir of the Cathedral presented him with a handsome gold watch, and the Cathedral choir with a large silver vase. A testimonial book, bound in purple leather, containing the autographs of hundreds of musical friends and various singers, expressions of appreciation from the Bishop of Kentucky and the Dean and Chapter of the Cathedral, was presented to him on this occasion.

EMMANUEL CHURCH, CLEVELAND, CONSECRATED

CLEVELAND, OHIO—Emmanuel Church, Cleveland, celebrated its fiftieth anniversary on June 6th and 7th. Having been under a burdensome debt for the past twenty-five years, the vestry sometime since decided to raise the \$66,000 necessary to clear the debt and to consecrate the church. Approximately \$75,000 was raised and the church was consecrated by Bishop Leonard on Sunday morning, June 6th, with an elaborate service.

A choir of sixty voices, under the direction of Henry F. Anderson, organist and choirmaster, was supplemented by four trumpeters. The jubilee anthem was the Hallelujah from Handel, and the solemn *Te Deum* by Stanford was sung. In the sanctuary were two former rectors, Bishop Stearly, Coadjutor of Newark, and the Rev. Mr. Woodroffe, rector of St. John's Church, Detroit, in addition to the clergy of the parish, the Rev. Kirk B. O'Ferrall and the Rev. David T. Eaton. The Rev. Dr. George F. Smythe, sometime Dean of Bexley Hall, Gambier, and now retired, was also in the sanctuary. Bishop Stearly preached the sermon.

In the afternoon a tablet was unveiled to the memory of Mr. and Mrs. Eugene F. Benedict, the gift of whose property, together with the pledges of the people, made possible the consecration of the church. Mr. Woodroffe preached the sermon.

On Monday, the actual anniversary, a celebration of the Holy Communion was held at ten-thirty o'clock, with Bishop

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In the evening a great banquet was held, attended by 600. The rector was toastmaster; and responding to toasts were Bishop Rogers, Bishop Stearly, the Rev. Mr. Woodroffe, the Rev. Virgil Boyer, rector of St. Paul's Church, Lansing, Mich., and at one time a curate of Emmanuel Church; the Rev. Phil Porter, rector of Christ Church, Dayton, former crucifer of Emmanuel Church; Mr. Charles P. Lynch, president of the Federated Churches of Cleveland; Archdeacon Patterson, and Dean White, of Trinity Cathedral.

A bequest of \$50,000 as a nucleus for a permanent endowment fund was announced. The donor's name was withheld by his request. The \$66,000 mortgage was burned, and a beautiful birthday cake, with fifty candles, was cut and distributed to those present.

EAST CAROLINA YOUNG PEOPLE

WASHINGTON, N. C.—The third annual conference of the Young People's Service League of the Diocese of East Carolina, which met at St. Peter's Church here on June 14th and 15th, was a great success. It opened with a banquet in honor of Bishop and Mrs. Darst. Speakers at a mass meeting following the banquet included Bishop Penick of North Carolina; the Rev. Charles McAllister, representative of the National Council; Bishop Darst, and the Rev. Frank D. Dean, conference leader and promoter of the convention. Bishop Penick conducted a service of preparation for the Holy Communion.

Wednesday was a crowded day, beginning with the Corporate Communion, attended by about 200 young people. At the morning's business meeting Mr. Aubrey Parsley was re-elected president. Other officers were Miss Isabel Handy, vice-president; Miss William Melick, secretary; Mr. Edward Legallis, treasurer. They were installed at a service in old St. Thomas', Bath, near Washington, by Bishop Darst. This was followed by a picnic supper, swimming, and games at Riverside Park. St. Paul's League, Wilmington, won the attendance prize; St. Paul's, Edenton, won the cup for the best stunt; and Holy Innocents, Seven Springs, for the best song.

BISHOP CAMPBELL ON VISITATION

MONROVIA, LIBERIA—While making his first official tour of the district, Bishop Campbell of Liberia recently experienced a curious Sunday at Blagyeke, on the Cavalla River. Morning Prayer and the Holy Eucharist were offered at an early hour. All Saints' Church is a corrugated iron building, which intensifies the heat of the sun indefinitely. Consequently, when nine o'clock arrived, the people brought with them the atmosphere of a bake-oven. With the aid of the Suffragan and three priests, the Bishop baptized seventy-two persons, confirmed fifty-two, and gave Holy Communion to about 150.

What if the babies did squall, and a half dozen dog fights interrupt the services? People crowded into every conceivable nook, with children arrayed on the pulpit steps, and men and women in the sacristy, and an indefinitely large crowd standing or kneeling in the broiling sun outside.

Then, after a bite of breakfast, the Bishop and his assistants set out in a

dug-out canoe for Cavalla, eight hours down the river, for further ministrations.

Another point visited was Manolu, far up in the Grebo country. Here a district meeting was held while the Bishop was present. About a dozen catechists and teachers attended together with a large group of converts. Our station here consists of a group of mud buildings—one for the school, and a number of others for the Christians, who cannot live in the heathen town close by.

The town chief presented the Bishop with a fine white goat and a "cup" (about a gallon) of rice. This made a splendid feast for those attending the conference.

This is but one more evidence of the strong, progressive leadership that our Church has always enjoyed in Liberia. If we are to hold this place, we must now specialize in our medical work. It is fine to have eighty-five schools, but somewhat discouraging when we remember our two little hospitals, and the one physician in active service.

TREW MEMORIAL FUND

LOS ANGELES, CALIF.—The Church Extension Society of the Diocese of Los Angeles, with the endorsement of the diocesan Executive Council, is about to launch a campaign to secure a fund of \$30,000 as the beginning of a larger sum for the purchase of church sites in the new communities rapidly coming into existence all over Southern California. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, feels that the work of the Church will be considerably handicapped if this fund is not raised at once, and accordingly has accepted the chairmanship of the campaign committee.

When created, this fund will be known as the Trew Memorial Fund, in memory of the late Rev. A. G. L. Trew, D.D. Dr. Trew was Archdeacon of Southern California in the years prior to the organization of the Diocese of Los Angeles, and thereafter served for many years as president of the Standing Committee and president of the Church Extension Society.

LEAVES \$70,000 TO ST. LUKE'S, SHANGHAI

NEW YORK—A writer from China had barely finished an article for the July *Spirit of Missions*, about the extremely difficult conditions under which St. Luke's Hospital does its work in that city, when word came of a bequest of \$70,000 toward the first unit of an almost despaired of new building. Mr. Henry Lester, whose death occurred recently and who was considered the wealthiest resident of Shanghai, included in his will an item of 100,000 taels for St. Luke's. Dr. A. W. Tucker, head of the hospital, now in this country on furlough, is greatly encouraged by the news.

St. Luke's is in two separate buildings on opposite street corners and in a series of ramshackle buildings on a third corner. The medical building was erected in 1911, the administration and surgical building in 1901, largely by a gift from Mr. C. P. B. Jefferys, the father of Dr. Will Jefferys, the Rev. Dr. Edward Jefferys, of Philadelphia, and Marie Jefferys Hobart, author of well-known mystery plays.

The total income for the hospital last year was just over \$93,000. The total expenditure, not including salaries of the ten foreign members of the staff, was \$88,500. The total income from the United States amounted to about \$7,500, obtained from the National Council and friends in

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America. In addition to this, hospital supplies were given by branches of the Woman's Auxiliary. Foreigners in Shanghai gave over \$9,000; Chinese friends, over \$5,000. The Shanghai Municipal Council made a grant of \$8,300. Fees of various kinds amounted to just under \$50,000.

There were 2,313 patients admitted in 1925, who stayed an average of twenty days each. There were 70,000 treatments in the daily clinic. There were nearly 17,000 out-patients, 4,217 accident cases, and 435 persons who tried to commit suicide by poison. The surgeons performed 3,612 operations in the year.

Only about ten per cent of the patients pay enough to pay the actual cost of service to them; twenty-three per cent are charity cases paying nothing. Some years ago, St. Luke's asked for \$500,000 gold with which to build. Property was bought with money partly raised in China and partly borrowed—three acres of ground which now lie waiting.

EFFICIENT FINANCING

MAPLEWOOD, N. J.—The successful carrying on of the financial plan for the erection of the new St. George's Church, Maplewood, up to date, is a matter of congratulation. August 1, 1926, \$25,000 of the bonds issued to secure the money for the erection of the present church building will be retired.

This whole financial scheme, which enabled the parish of St. George's to proceed immediately with the erection of its very beautiful edifice, has made possible the securing of funds for church erection in the same way that business men secure money for the erection of their office buildings. This plan has been in operation in the parish of St. George's for more than ten months, and now the retirement of \$25,000 worth of bonds (total issue, \$110,000) is considered by those competent to judge, a most noteworthy achievement on the part of the congregation.

The new church building, complete in every detail, will be dedicated not later than Sunday, October 3d. This entire building has been erected and completed in fifteen months' time.

ALLAKAKET SEES ITS FIRST AIRPLANE

NEW YORK—Wild excitement prevailed among the Eskimos and Indians of Allakaket, Alaska, ten miles north of the Arctic Circle, some weeks ago, when, for the first time in their lives they beheld an airplane circling in the sky, says a report to the Department of Missions. It belonged to the Detroit Arctic Expedition, and it dropped notes saying, "Which direction Fairbanks?" "What river is this? Please spell it on the snow."

The men tramped the letters in the snow and put ashes on to show more plainly. Then a big line of them formed an arrow pointing to Fairbanks. The airplane had continued circling about, but got the arrow message and was off without a further word.

"I couldn't begin to tell you the stir they created," writes Miss Amelia Hill from St. John's-in-the-Wilderness, "and the hopes that were realized, as these natives were always talking about and hoping to see a 'flying machine'. There were no names signed to the notes. We hoped they would land, but probably they did not feel safe in a strange place. Anyhow, we all wished them a safe trip to wherever they were going, and wondered if they knew how welcome they were here."

Miss Hill enclosed a draft for fifty dollars, the Easter offering from the people of that little mission. Of this, \$10 was brought in by a white man who said he had not made any offering for two years and wanted to do so.

They count their visitors at Allakaket, and this spring an unwonted number have gone through; the freighting party of the Detroit Expedition, eight men and five teams, including a wireless operator and moving picture man; then another moving picture outfit, and a dentist, the last especially welcome. Two revenue men went through, and thanks to all these and the kindness of the postmaster at Tanana, our missionaries have had six extra mails. Two dog teams came in while Miss Hill was writing, having travelled fifty-three miles that day.

TEXAS RECRUITING A NATIVE MINISTRY

HOUSTON, TEX.—The problem of the Diocese of Texas is largely the problem of securing men to fill the ever-recurring vacancies in the missions, a problem common to the dioceses of the Middle West. For years, the Diocese of Texas has imported priests and has thereby created vacancies for other bishops to worry over. The diocese has not been contributing men to the ministry.

There has come a change in the tide at last. During the past several years, Bishop Quin, the Bishop Coadjutor, has given himself earnestly to the problem of recruiting men for the ministry, and his work is beginning to bear fruit. This summer, two candidates will be ordained to the diaconate; six others have completed one year in the seminary; one has completed two years; four candidates enter the semi-

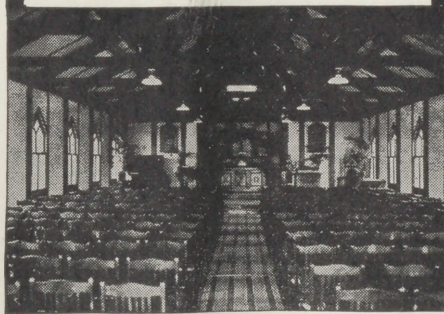
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nary this fall. There are five postulants completing their high school work or doing work in college, and some five or six other young men seriously consider Holy Orders.

Several of the candidates are taking work in the mission field of the diocese this summer.

From now on the diocese may expect to receive two or three men each year into active service from this growing list of splendid young men, and the missionary work of the diocese will be stressed as it never has been before. The advent of these young men ought to mark a revival throughout the diocese.

**SURVEY OF THE
DIOCESE OF IOWA**

DAVENPORT, IA.—Under the direction of the field department of the Diocese of Iowa, a survey of the diocese is being conducted. The Rev. John Flockhart, of Dubuque, is chairman of the department, and the Rev. Harry S. Longley, Jr., of Iowa City, is in charge of the survey. The following men were chosen by Bishop Morrison to conduct the survey: The Rev. Frs. C. W. Baxter, L. S. Burroughs, R. J. Campbell, R. F. Cobb, J. H. Dew-Brittain, J. E. Flockhart, R. S. Flockhart, W. S. D. Lamont, H. S. Longley, G. C. Williams, and W. N. Wyckoff. Every parish and mission of the diocese has been visited, or will be visited soon, by one of these men, and a questionnaire will be put to the rector and vestry, or priest, deacon, or lay reader in charge and the Bishop's committee. The purpose is to gain information about the parish or mission, and, more important still, to give information and help to the vestry, and to have the vestrymen consider the situation, progress, and needs of the local parish or mission.

The survey considers the local situation, the financial situation, religious education, and needs. Under the local situation the growth of the community and parish are tabulated, also the confirmations for the past eight years. Such subjects as Church Extension, the future of the church, church attendance, publicity, community activity, social service activity, parochial activity and organization, and representation in the diocesan convention are asked about. Under the financial situation questions are asked about the budget, the raising of money, the number of pledges, salaries, and insurance.

**DR. CORRELL'S VISIT TO
JAPANESE IN NEBRASKA**

NEW YORK—Almost the last thing written by the late Rev. Dr. Irvin H. Correll of Japan, whose death occurred in June, must have been an account of his recent visit to the Japanese in Nebraska, sent to the Department of Missions. Here, as the Church papers have told, there is a Japanese catechist, Mr. Kano, working with great effect under Bishop Beecher's direction, among 600 Japanese in the diocese.

"It would be difficult," Dr. Correll reported of Mr. Kano, "to find a busier man anywhere; it would also be difficult to find a man better fitted for the work devolving upon him. He is a graduate of the Imperial University of Japan, having taken a special course in agriculture, as well as some graduate work on the same subject in this country. He is also a practical farmer, with a large tract of land under cultivation in Nebraska. This he has given to the care of others so that he can devote his whole time to the one great work. Most of the Japanese in Nebraska are engaged in

sugar-beet cultivation, and Mr. Kano is a valuable adviser to them in their work. But he is a devoted Christian and his all-absorbing idea is to give his fellow countrymen a knowledge of Christian truth. His family in Japan occupies a very prominent place. His father was the honored governor of one of the most important prefectures of the Empire."

Dr. Correll and the Bishop were the guests of Japanese at North Platte, entertained in a first-class hotel owned by a Japanese. Dr. Correll preached in Japanese to a large congregation, who came long distances in a busy season. Later, in the western part of the state, he baptized six Japanese children and preached to another large gathering, some of whom came thirty miles to the service.

Wherever Dr. Correll went he found the kindest relations existing between Americans and Japanese, the Americans speaking in the highest terms of the Japanese, and the latter full of appreciation for the kindness they receive. Dr. Correll said these conditions have been brought about by the Bishop and his communicants interesting themselves in helping the strangers within their gates to make American homes, and, above all, giving them the one great requisite for a true home, a knowledge of God.

Contributions of several hundred dollars, wholly unsolicited, have been sent to the Bishop for his Cathedral in Hastings, by the Japanese in appreciation of the work done for them.

"How comparatively little interest has been taken by Christian people," wrote Dr. Correll, "in giving the non-Christian people who have come to their very doors the Gospel of the blessed Lord, and helping them to become desirable citizens. Here is the great panacea for practically all the ills connected with the immigration of unchristianized people. I think that in my fifty-three years of missionary life in Japan I have never seen or experienced anything that has thrilled me as this work in western Nebraska, and at the same time impressed me with the great need that similar work should be done in other fields in our country."

**GROUND BROKEN AT
BETHANY HOME**

GLENDALE, OHIO—On Wednesday, June 16th, at Bethany Home for Girls, Glendale, ground was broken for the new girls' dormitory. The ceremony came at the close of a retreat, held for the Sisters and Associates of the Order of the Transfiguration, conducted by the Rev. Granville Mercer Williams, S.S.J.E. The procession for the ceremony formed in the chapel and filed out of doors to the spot where the ground was staked off and where the first shovelful of earth was turned by Mother Eva Mary, superior of the Order.

Canon Charles G. Reade made the address, while Fr. Williams blessed the ground and pronounced the Benediction.

The Bethany Home for Girls is under the supervision of the Sisters of the Transfiguration and provides a home and school for girls from the ages of tender childhood to the close of their high school year. They are taught cooking, sewing, music, and housework, and given an education. On graduation, many of the girls enter college, while others enter a nurses' training school, and not a few enter the Sisterhood.

The building is the first unit of the new building program to be erected and is to cost \$75,000. The Associates of the Order have pledged themselves to raise the necessary amount, and to date report a total of \$55,000 pledged.

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LAST MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—St. Peter's Parish, Peekskill, the Rev. Arthur P. S. Hyde, rector, entertained the New York Catholic Club at the last meeting of the season. The rector was celebrant of the choral Mass. The Rev. William Pitt McCune, Ph.D., rector of St. Ignatius', gave a meditation on the Sacred Heart. The Rev. Robert F. Lau, S.T.D., of the Church Missions House, read a paper entitled *Episcopi Vagantes*, which was greatly enjoyed. Four priests were elected to membership, making the total membership 280. The Rev. W. M. Mitcham, treasurer, and the Rev. John Whiting Crowell, secretary, were elected delegates to the Catholic Congress at Milwaukee and will be the guests of the Club. The next meeting will be on September 28th at Grace Church, Jersey City, N. J.

NOTABLE CHURCH SCHOOL WORK

CENTRALIA, ILL.—The Church Schools from Mount Vernon and Nashville, Ill., motored to Centralia recently, where they joined with the school here in presenting a promotion program. This consisted of vocal and instrumental music by the pupils, a dialogue, and a play, *Lady Catechism and the Child*. Reports were then made and promotion certificates awarded.

In the croft of the church was an exhibit of the handiwork done in connection with the Christian Nurture courses. This was the first time that the new St. John's, Centralia, was full to its capacity.

The schools in Mount Vernon and Nashville have been begun since Fr. Barber came here last June. The one in Nashville was run on Monday, and was successful beyond the fondest dreams of anyone. A large part of its success was due to the leadership of Miss Nellie Smith, secretary to Fr. Barber, whose work covers four counties and five missions. Plans are on foot to begin a Church school in Carlyle next year, and to run it on Wednesdays.

KANSAS CLERGY CONFERENCE

MANHATTAN, KANS.—The second annual Clergy Conference of the Mid-West was held at St. Paul's Church, Manhattan, in connection with the School of Rural Community Leadership, conducted at the Kansas State Agricultural College, June 15th to 25th. Delegates to the conference were housed in the Alpha Rho Chi fraternity house.

The following diocese and missionary districts were represented: Kansas, Salina, Oklahoma, West Missouri, and Nebraska.

Each day began with the Holy Eucharist in St. Paul's Church at 6:45, followed by breakfast on the cloister porch of the rectory, served by the women of the Church Service League under the leadership of Mrs. Christian.

From eight o'clock until noon, delegates attended lectures at the Kansas State Agricultural College School of Rural Community Leadership, given by professors of the college and others of national repute.

In the afternoon clergy conferences were held in the fraternity house. The following subjects were introduced, followed by discussion: Trends in Rural Work, by the Rev. E. F. Wilcox, of Kansas City; The Church's Rural Policy, by the Ven. Leonidas W. Smith, of Topeka; A Rural Community Church Program, by the Rev. Fr. O'Hara, of Eugene, Ore.; Address by Pro-

fessor Walter Burr, Department of Sociology, Kansas State Agricultural College; Evangelism for Town and Country, by the Rev. R. W. Rhames, of Kansas City; The Training of Leaders in Rural Parishes, by the Rev. J. C. Boyce, of Clay Center; A Program of Rural Work in the Open Country, by Dr. M. A. Dawber.

The afternoon sessions were closed with a paper on the subject of Religious Education in the Day Schools, by the Rev. D. C. Beatty, of Minneapolis, Kans., and the report of the Findings Committee.

On each of three evenings the Ven. Guy D. Christian lectured on The Results of Latest Scholarship as to Christian Primitive Belief, Related to Liberalism and Modernism. The Very Rev. B. W. Bonell, D.D., Dean of St. John's College, Greeley, Colo., spoke of his experiences in rural work, and on a second evening took for his subject The Training of Clergy for Rural Work. Working Among Boys in Smaller Parishes was the subject of a paper by the Rev. A. W. Pannell, of Marysville and Blue Rapids, at the final evening session.

RAPID PUBLICATION OF DIOCESAN JOURNAL

UTICA, N. Y.—The executive secretary of the Diocese of Central New York has made what seems to be a "record" in the publication of the journal of the diocesan convention.

The convention met in Watertown, May 17th, 18th, and 19th; the bound copies of the journal were in the mails June 24th, just five weeks afterward.

The journal contains the triennial charge by Bishop Fiske on Christianity and the Church, the other episcopal addresses, and the usual diocesan statistics. The Bishop's report of ten years' work in the diocese shows an increase of 140 per cent in parochial receipts, and of 450 per cent in gifts to missions, with large increases in endowments and value of Church property. Communicants now number 28,635, an increase of nearly 4,000.

ARCHDEACON DRANE RESIGNS

ASHEVILLE, N. C.—The Ven. Frederick B. Drane, Archdeacon of the Yukon, and one of the best known missionaries of the American Church, has been compelled by ill health to resign his far northern charge, and has retired to St. Joseph's Sanatorium, Asheville.

Born in Edenton, N. C. August 1, 1890, the son of Robert Brent and Maria Louisa Drane, Frederick Blount Drane was educated at Trinity School, Chocowinity, N. C., St. Stephen's College, and the General Seminary. Upon his graduation from the Seminary in 1915, he was ordained deacon by Bishop Darst of East Carolina, and went as missionary to the Tanana Valley, Alaska. There he was advanced to the priesthood the following year by the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, whose faithful co-worker he has been throughout his ministry. He was appointed Archdeacon of the Yukon in 1921, since when he has travelled thousands of miles by dog sled about his vast territory and has endeared himself to whites and natives alike.

SAID a careful English observer and student, preaching recently at the General Seminary: "The American Episcopal Church has a vocation which has probably not been given to any part of the Anglican Communion at any time before, perhaps not to any part of Christendom. Your responsibility is enormous."

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MARY HOGAN McREYNOLDS

TUSCUMBIA, ALA.—Mrs. Mary McReynolds, pioneer citizen and Churchwoman of this section, died at her home in Tuscumbia on Ascension Day, May 13th. She had been in failing health for several months.

Born near Tuscumbia, March 25, 1836, her entire life, with the exception of a few years following her marriage to Robert McReynolds of New Orleans, was spent in this part of Alabama. Mrs. McReynolds was a life-long member of St. John's Church, Tuscumbia, and a devoted Church worker. She has been a constant reader of THE LIVING CHURCH from its beginning.

Funeral services were conducted from St. John's by the Ven. V. G. Lowery, Archdeacon of the Tennessee Valley, with interment in Oakwood cemetery.

ST. FRANCIS OF ASSISI STAMPS

OTHERS besides philatelists will be interested to learn that a new series of stamps—five in number, ranging in value from twenty centimes to five lire—have been issued by the Government Post Office in Italy, in commemoration of the seventh centenary of the death of St. Francis of Assisi. The designs are said to reflect great credit upon the artists responsible for them. The scenes represented are:—
 (1) The vision of Jerusalem. (2) The Convent of San. Damiano, near Assisi). (3) The Sacro Convento and the Basilica of St. Francis. (4) The death of the Saint. (5) A copy of the likeness of the saint according to Luca della Robbia, with the chapel of the Portiuncula as a background.—*Canadian Churchman.*

"A ROSE BY ANY OTHER NAME . . ."

THE REV. F. M. RATHBONE, who serves as one of the Hospital Chaplains under the Episcopal City Mission of Boston in addition to his parish duties, reported that he found a doctor in one of the hospitals who was most cordial and sympathetic with the work he was trying to do with the patients. The doctor asked Mr. Rathbone, "What shall I call you?" He replied: "I am Brother to all the Negroes; Father to all the Irish; Chaplain to all the men who went across; Doctor to upstate Methodists and Baptists; and Meester to all the Hebrews."

A MISSIONARY PLAY

AN AMUSING missionary play in which only one character appears is suggested by the Junior Department of the Canadian Woman's Auxiliary. The one character is a small boy or girl with a radio. He or she "tunes in" on any number of foreign and home mission centers and through a megaphone placed with its mouthpiece against an opening in a screen or curtain, so it can be talked through by unseen people behind the screen, come different voices telling what the children's offering accomplishes in their respective lands, or what needs there are, or whatever may be desired as the point to be made.

NEWS IN BRIEF

ALBANY—The Rev. Charles W. Findlay, of St. Andrew's Church, Albany, New York; preached the baccalaureate sermon at The Clarkson College of Technology at Potsdam, New York.

BETHLEHEM—The Bishop and Council met for reorganization and business on June 22d. The newly elected members by the annual convention were welcomed, and reports were made by the different departments. The following were elected for the ensuing year: Bishop Talbot, president; Bishop Sterrett, vice president; Mr. R. P. Hutchinson, treasurer; the Rev. Howard W. Diller, chairman Dept. of Religious Education; the Rev. R. P. Kreidler, chairman Social Service; the Rev. R. F. Kline, chairman Publicity Department; Bishop Sterrett, chairman, Department of Missions; the Ven. Harvey P. Walter, chairman, Field Department. The Lenten Offering, with one parish missing, amounts to \$11,663.30. This is the largest offering for this purpose in the history of the diocese.

COLORADO—A number of gifts were presented to Bishop Ingley, on the fifth anniversary of his consecration as Bishop Coadjutor of Colorado. Mrs. Irving P. Johnson had suggested a purple cassock, to be paid for by ten cent contributions from members of the Woman's Auxiliary throughout the diocese. The money contributed proved sufficient to buy not only the cassock, but also a chimere and scarf, and a travelling case for carrying them. In addition, the colored parish of the Holy Redeemer, Denver, presented the Bishop with a purple biretta.

CONNECTICUT—About ninety members and guests were present at the annual meeting and ladies' night of the Church Club on Tuesday evening, June 8th, at the Highland Country Club, Westfield, Conn. The following officers were elected for the coming year: President, Harry W. Reynolds, Hartford; vice presidents, Charles E. Pickett, New Haven, E. B. Moss, Meriden; secretary, Stanley Hunt, New Britain; treasurer, Abel Holbrook, New Haven. The speaker was the Rev. Dr. Samuel M. Crothers, of Cambridge, Mass., whose subject was Angling in the Pools of Oblivion.

DALLAS—On Sunday, June 20th, at the early service, a beautiful hammered silver, gold lined chalice was blessed to its use. This was the gift of Mrs. J. A. Skinner, and given in loving memory of her mother, Mrs. T. J. Carr, who entered into Life Eternal, on the 9th of January, 1926. It was executed in the shop of A. R. Mowbray & Co., Ltd., of London, England.

EAST CAROLINA—The vestry of old St. Thomas' Church, Bath, N. C., which has been made a diocesan church, recently met to organize and plan for its restoration and preservation. Mr. George C. Royall, of Goldsboro, is senior warden; and Mr. Wilson G. Lamb, of Williamston, junior warden.—Congress has recently appropriated \$2,500 to erect a memorial to Virginia Dare, the first white child of English parentage born on the North American continent. The Roanoke Colony Association plans for a great celebration on August 19th, when Sir Esmé Howard, British Ambassador, will make the principal address.—East Carolina clergy have been in great demand for the preaching of baccalaureate sermons to graduating classes this year. One clergyman, the Rev. James E. W. Cook, rector of St. Paul's, Edenton, has preached five such sermons, and refused other invitations. Another, the Rev. E. T. Jilson, rector of Holy Trinity, Hertford, preached two in one day, at Hertford and Edenton.—The foundation of the parish house of St. Peter's, Washington, has been laid, and work is progressing. The workers of the parish were recently much pleased to receive a gift of \$30,000 on the building fund from a communicant, Mrs. George H. Brown.

IOWA—St. John's Church, Ames, has a cosmopolitan congregation. One Canadian, three Chinese, three Greeks, four Armenians, three Russians, and one East Indian attend the services here beside the American students at the Iowa State College and the regular parishioners. The Rev. LeRoy S. Burroughs is rector and student chaplain. He is trying to erect a beautiful stone church near the campus.—St. John's, Dubuque, won the banner for the largest percentage attendance at the annual banquet of all the Dubuque Young People's Societies.—The next annual conference of social workers will be held in Des Moines next year sometime in May.—Christ Church, Davenport, has been given a corpus for the new rood, and is also having the chancel window repaired. The Rev. G. H. Sharpley is rector.—St. Paul's Church, Harlan, has been presented with a beautiful residence which will

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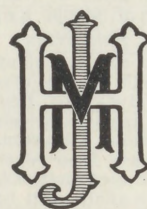


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be used as a parish house. The gift came from the Jack family, and the house was the former family home, and has been given in memory of departed members of the family.—The group organization of St. Mark's Church, Waterloo, the Rev. C. W. Baxter, rector, will function as a visitation committee this summer and early fall.—St. John's Church, Keokuk, has been the recipient of two brass and wood prayer desks, some beautiful candlesticks, and a new carpet. The Rev. W. S. D. Lamont is rector. This parish conducts a mission Church school in the south part of Keokuk, and also serves the nearby missions at Montrose and Moorar.—St. Thomas', Sioux City, the Rev. Robert Flockhart, rector, started an endowment foundation for the parish on Whitsunday.—The Rev. Edward H. Rudd, D.D., priest-in-charge of St. Matthew's, Church, Iowa Falls, and his son, Harold, have presented a new silver chalice and paten to St. Matthew's Church, in memory of Anna Frances Rudd, the late wife of Dr. Rudd. Dr. Rudd also has a new Marginal Reading Bible in which he has inscribe the names of all departed members of St. Matthew's. It is called the Memorial Bible.—Trinity Parish, Ottumwa, the Rev. L. H. Matheus, rector, has adopted the plan of the rector and council. The members of the graduating class of the Ottumway High School who belong to the church made a Corporate Communion on the morning of the day of their graduation. The former rector of the parish, the Very Rev. W. C. Hengen, now Dean of Faribault Cathedral, was the celebrant at this service. A Junior Daughters of the King has been organized at St. John's Church, Clinton, the Rev. Thomas Horton, rector.—St. Monica's Guild of St. Luke's Parish, Ft. Madison, the Rev. J. H. Dew-Brittain, rector, has presented the church with a new litany desk. St. Luke's Parish is making plans to erect a parish hall.—Prof. C. L. Griffith, head of the department of music in Penn College, Oskaloosa, and organist at St. James' Church, has accepted a similar position at Tabor College, Tabor, which is now under the control of the Episcopal Church.—The American Legion and other patriotic societies of Muscatine, attended Trinity Church, Muscatine, in a body, on Independence Day, Sunday, July 4th.

LEXINGTON—The Bishop of the diocese has visited every parish and mission and a number of preaching points in the diocese; holding services, preaching, baptizing and confirming.—The Bishop will spend the months of July and August in Annapolis, Md., taking a well-earned rest. He will be at Carvel Hall.—On Wednesday, June 16th, the Bishop held a supplementary Confirmation in the Church of the Ascension, Frankfort, Ky., confirming a class of three; father, mother, and daughter.—While the Dean of the Cathedral is away on his vacation the Rev. C. S. Hale, of Ashland, and the Rev. Paul Dué, of Paris, Ky., will conduct the services at the Cathedral.

LOS ANGELES—Bishop Johnson received many hearty congratulations on June 7th, his seventyninth birthday.—On January 1st, the Rev. Henry B. Moore became the first resident priest-in-charge of St. Andrew's Mission, Fullerton. Within these six months there have been twenty-five baptisms and twenty-four confirmations, and an additional class of twelve adults will be confirmed in July.—The Los Angeles Clericus held its June meeting at the Girls' Friendly Society Lodge in order to know better that diocesan institution. The Rev. Charles P. Deems, rector of Trinity Church, San Francisco, spoke on the subject How Large, in Communicants, Should a Parish Be?—Bishop Stevens and the Rev. Leslie E. Learned, D.D., will represent the Church on the Board of Trustees of the new Scripps College for Women at Claremont.—The June meeting of the Woman's Auxiliary of the diocese was addressed by Mrs. May Morrison, associate director of the Department of Immigration Aid, Ellis Island, New York. The third annual summer conference of the Woman's Auxiliary was held June 29th and 30th in connection with the diocesan summer school.—The Rev. Wallace N. Pierson, rector of St. Augustine's Church, Santa Monica, preached the commencement sermon for the Santa Monica High School in its open-air theater on June 20th.—The newest venture in the diocese is St. George's Mission, Hawthorne, recently organized by the Rev. Robert Renison, general missionary for the Convocation of Los Angeles.

MARQUETTE—The Ven. Milo B. Goodall, Archdeacon of La Crosse, has been appointed post chaplain at Fort Brady, Sault Ste. Marie, Mich., this summer for the C. M. T. C. and Reserve Officers Training Corps camp. He will be on duty there from July 22d until the end of camp in September.—Hupert E. Williams, of Kenyon College and Sault Ste. Marie, a postulant, has been appointed by the Bishop to assist the Rev. Geo. Walton at Manistique for the summer.—The Ven. William Poyseor,

Archdeacon, and the Rev. Arthur Heyes, of Detour, are attending the Rural Workers' Conference at Madison, Wis.

MICHIGAN—On the Fourth Sunday after Trinity, June 27th, two beautiful windows, the work of Messrs. Heaton, Butler, and Bayne, procured through Messrs. Spaulding & Co., were unveiled and dedicated in Grace Church, Port Huron, Mich. The chancel window is a copy of Raffaele's Transfiguration, and the gift of Mr. Thomas Edson Barnum, in memory of his father and mother, Hartson G. and Mary Hyde Barnum, and of two previous senior wardens of the parish, Messrs. John and Frederick L. Wells and their wives, Jane and Hattie Ives Wells. Mr. Hartson Barnum was for thirty years vestryman and for thirty-five years leading member of the choir. The two lights of the second window represent Dorcas and Judas Maccabaeus. It is the gift of the children of Major Nathan S. Boynton, for more than a generation head of the Knights of the Macabees, and his wife, Mrs. Anna Denelda Boynton, prominent for many years in the works of mercy of her parish. Messrs. Spaulding & Company are placing many other memorials in Grace Church during July, when the building will be closed for redecoration, most being the gifts of former boys and girls of the rector, the Rev. John Munday, who leaves in January, 1927, for permanent residence in California after a rectorship of thirty-three years.

MICHIGAN—Following the lead of the Cathedral Church of St. Paul, Boston, and downtown churches in some other cities, the Very Rev. Herbert L. Johnson, Dean of St. Paul's Cathedral, Detroit, has begun a series of summer out-door services commencing June 27th and to continue during July and August. A large platform in the Cathedral close supplies a vantage ground for the preacher, and a special choir of forty voices, led by a cornetist. The hymns and prayers are printed on large canvases. After a short service of prayer and praise, the choir and minister lead into the Cathedral the congregation which has assembled outside. The special summer preacher in charge of these services is the Rev. B. Z. Stambaugh, rector of Christ Church, Adrian.—A daily vacation Church school will be conducted in St. Paul's Cathedral, Detroit, under the leadership of Mr. John M. Garrison, from July 12th to August 6th. Its object is to serve children of the neighborhood from seven to twelve years of age.—The Rev. A. Stanley Dainton, who, for the past four years has been a junior assistant minister at St. Paul's Cathedral, Detroit, has resigned, the change to take effect August 15th.

NORTH CAROLINA—An extensive building program has been begun at the Thompson Orphanage, Charlotte. The campaign for funds conducted last year throughout the state, to replace old buildings, and construct several new cottages, resulted in subscriptions of approximately \$210,000. The most important unit of the buildings is now being erected, the administration building. It will take the place of a building that has become totally inadequate, and will contain offices, library, kindergarten, gymnasium, and assembly hall. It will be named the Bronson Building. It is hoped that it will be ready by fall.

NORTHERN INDIANA—On Sunday, June 13th, the baccalaureate sermon was preached at Ferry Hall, Lake Forest, Ill., by the Rt. Rev. Campbell Gray, D.D. The graduating class

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of the high school department numbered about forty and that of the junior college about fourteen.—Wednesday evening, June 23d, the Bishop addressed the diocesan Churchmen's Club at Indianapolis, speaking on Home and Family Life.

OHIO—On Sunday, June 13th, at Youngstown, the Rt. Rev. Warren L. Rogers, D.D., laid the corner-stone of St. Rocco's (Italian Mission) parish house. A large concourse of people was present.—The Rev. L. M. Hirshson was ordained priest in his church, St. Paul's, Maumee, on June 16th. The candidate was presented by Archdeacon Patterson; the sermon was preached by the Rev. Donald Wonders, of Grace Church, Sandusky. All the Toledo clergy were present. Following the ordination, ground was broken for the erection of a new parish house, Bishop Rogers turning the first spadeful. The building will cost \$25,000. After this is completed, they expect to remodel the church, which is the oldest in the west end of the diocese.—Members of the graduation class of Bexley Hall, who have just been ordained to the diaconate, will be placed as follows: The Rev. Russell E. Francis to be curate of St. John's, Youngstown; the Rev. Ray Evans, curate of Trinity, Toledo; the Rev. Harold Zeiss, curate of Grace Church, Sandusky; and the Rev. Earl G. Guthrie, rector at Holy Trinity, Bellefontaine.—The Rev. G. I. Foster celebrated the twenty-first year of his rectorship at the Church of the Good Shepherd, Cleveland, on Sunday, June 20th. The Archdeacon and Canon Abbott, D.D., spoke in the evening. The church was crowded at both services.—St. Alban's, Toledo, celebrated its fiftieth anniversary on June 22d. The name, St. Alban's, is of more recent birth, representing the merger of old St. John's and Calvary, which were among the oldest parishes in Toledo. Rev. Dr. Hart, rector, celebrated the Holy Eucharist at thirty, assisted by the Rev. Canon Daniels, former rector, and the Rev. Dominick A. Cassetts, president of the Toledo Clericus. Bishop Rogers, the Bishop Coadjutor, preached. In the course of his sermon he laid stress upon the fact that "the coming fifty years would be mastered by the same sort of spirit that mastered the last fifty years." A new hard-wood floor, recently laid in the chancel by the altar guild in memory of Miss Lillian Nunn, former president of the guild, was dedicated during the morning service by Canon Daniels. Under the able leadership of Dr. Hart, this parish is taking on new life.

OKLAHOMA—St. Thomas' Mission, Pawhuska, the Rev. John A. Gardiner, priest-in-charge, recently gave a carnival on the campus of the Osage Indians, and realized more than a thousand dollars, which was applied to the reduction of the debt on the parish house, leaving only another thousand to be raised. The carnival was arranged by Mrs. J. George Wright, wife of the superintendent of the Osage agency, and a communicant of St. Thomas', assisted by the members of the mission and many of the merchants of Pawhuska.—Work is progressing rapidly on the new church at McAlester, under the direction of the priest-in-charge, the Rev. Simeon H. Williams. The church is of Gothic design, and is being built of native sandstone. It is expected that it will be completed early in September. It will seat 200.—Subscriptions continue to be received for the new St. Philip's Church at Ardmore, the Rev. Joseph Carden, rector, a total of \$21,500 having been reached. Besides this amount, \$500 has been given for the altar, \$500 for the pulpit, \$250 for the lectern, \$250 for the font, \$250 for the Bishop's chair, \$50 for the credence, by one of the Sunday school classes, and \$25 for the hymn board by the kindergarten. A memorial window has also been promised, with others to follow.—The Rev. Joseph Carden, of St. Philip's, Ardmore, has been requested by the Rev. W. LaRue Witmer, priest-in-charge of St. Andrew's, Lawton, and the Congregational minister there, to give a mission of instruction in religion for two weeks, at the beginning of October, and has the matter under consideration. The Episcopal and Congregational Churches are to unite in the effort to make the mission a success.

PENNSYLVANIA—The Very Rev. H. St. Clair Hathaway, dean of St. Mary's, Philadelphia, Pa., has been made the elder general of the General Society of Mayflower Descendants, succeeding the Rev. William Otis Waters, deceased.

SACRAMENTO—Bishop Moreland has been in great demand this year as commencement speaker in high schools throughout the diocese. In addition, the Bishop gave the commencement address at Rowland Hall, Salt Lake City, Utah, on June 6th, and at the Bishop's School, La Jolla, Calif., on June 15th.—The Rev. Arthur J. Child, rector of St. Mary's Church, Napa, because of ill health, has been obliged to resign

as Rural Dean of the Sonoma Convocation, and also as a member of the executive council of the diocese and the departments thereof. Mr. Child has been suffering from a badly infected throat. He has just returned to his parish after a two months' leave of absence.—St. Luke's, Auburn, has just received a gift from one of its members, Mrs. J. M. Francis, of \$2,000 to start an endowment fund for the mission.—Holy Trinity Mission, Willows, the Rev. Otis L. Mason, priest-in-charge, has just received a number of rich gifts for the altar, among them being a beautiful brass cross of Calvary design given by Mr. and Mrs. J. E. Knight, a pair of handsome brass candlesticks given by Mr. and Mrs. Lucien Hoffmaster, a pair of cruets by Miss Catherine B. Allen of Chico, and altar linens given by members who have been confirmed at the mission. These gifts were blessed by Bishop Moreland when he visited the mission for confirmation on May 16th.—Lenten Mite Box Offerings to June 3d have reached the sum of \$1,536.98, already considerably exceeding the total in any one year before.

SOUTHERN VIRGINIA—The Rev. D. W. Howard, D.D., rector of St. Luke's, Norfolk, sailed for England June 26th, to be abroad about three months.—The diocesan camp, Robert Hunt, opened this year with a large enrolment. Several applications were refused for the first two periods. Through the generosity of friends, the camp is better equipped than formerly. Mr. F. P. Thornton, of the Virginia Seminary, and Mrs. Thornton are in charge.—The Rev. G. Wallace Ribble, D.D., is no longer in charge of the *Diocesan Record*. The *Record* has been suspended during July and August and, beginning with the September issue, will be published from the diocesan office. All correspondence relating to the *Record* should be addressed to the Executive Secretary, Diocesan Office, 519 Law Building, Norfolk, Va.

TENNESSEE—The Firemen's and Policemen's Outing Club of Chattanooga has recently elected the Rev. Clarence Parker a member.

TEXAS—A Church flag was presented to Camp Allen, diocesan camp, by Mr. Joe Earnest, one of the leaders of the boys' camp which closed June 18th after one of the most successful seasons. The flag was received by Bishop Quin and flown in its proper place during the early Eucharist the morning before camp closed. Mr. Earnest is a member of the Missionary District of North Texas, but makes an annual pilgrimage to Camp Allen, five hundred miles by automobile. A beautiful chalice was given by the members of last year's girls' camp. The early Eucharist on the weekdays during camp are increasingly valued by the members of camp; the usual schedule of the home parishes is carried out on Sunday.—Trinity Church, Galveston, is conducting a Daily Vacation Bible School for the second year. The attendance is slightly below that of last year, but the work done is more satisfactory.—The choir boys of Trinity Church, Houston, are enjoying a two weeks' camp under the direction of Mr. W. L. Taylor, lay assistant to the rector. They are sharing Camp Ross Sterling, the Y. M. C. A. camp for boys.—Bishop Quin is absent from the diocese, attending a conference on the ministry in Concord, N. H. He is to be director of the young people's section of the Sewanee Summer School.—The Daughters of the King, St. Mark's Parish, Beaumont, have presented a pair of cruets, which were received and blessed by the rector at a recent Corporate Communion of the chapter.

WEST TEXAS—St. Mark's Church, San Antonio, is to receive a set of chimes as soon as its tower is erected. Money for the tower was pledged in the recent campaign within the parish for a building program requiring \$160,000. Now Mr. Homer D. Ballard, Mrs. Sarah G. H. Ballard, and Mrs. Lucille Ballard Wurtzbach have offered the chimes in memory of Rollin Beecher Ballard, formerly a member of this parish, who was confirmed by the late Bishop Johnston. The donors have notified the rector, the Rev. R. P. Crum, that the chimes are to be bells of the best quality. As St. Mark's adjoins the new plaza created by the building of the municipal auditorium, and also Travis Park, the tower with the chimes will be a prominent feature of the city plan.

ACCORDING to the *Tribuna*, published in Rome, the Pope proposes to hold in 1928 an Ecumenical Vatican Council such as has not been held since 1870. This would involve the presence of 2,000 bishops. One of the chief subjects for discussion is to be "the union of the Churches in one Universal Church." to be developed on the lines of the Malines conversations.

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