

The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, JULY 3, 1926

No. 10

COLLECT FOR INDEPENDENCE DAY



ALMIGHTY GOD, who hast in all ages showed forth Thy power and mercy in the wonderful preservation of Thy Church, and in the protection of every nation and people professing Thy holy and eternal truth, and putting their sure trust in Thee; we yield Thee our unfeigned thanks and praise for all Thy public mercies, and more especially for that signal and wonderful manifestation of Thy providence which we commemorate this day; wherefore not unto us, O Lord, not unto us, but unto Thy Name be ascribed all honor and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

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

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THE FACT IS, that till we see God, there is no real and intelligible meaning in life. One thing is to be said about the theory of the love of God—even if it be only a theory—it is the only credible and intelligible explanation of the world. But it only becomes convincing when we really find that love working through everything. Life for many people is a thing which is good only in shreds and patches; and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find Him there, the world becomes the Father's house. It is heaven begun: we have entered, even here on earth, the spiritual country.—JAMES REID in *The Key to the Kingdom*.

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No. 10

EDITORIALS & COMMENTS

Evangelical Churchmanship

WE HAVE more than once written of the Church Congress as an instrument for promoting a synthesis of thought rather than the occasion for a clash between opposing views.

We have thought of that especially as we have read the series of papers gathered within the covers of the volume for 1925*, wherein speakers of various views were able to contribute their thoughts on such subjects as Heresy, Miracles, the Holy Communion, etc., in such wise as, in general, to contribute something to an agreement in essentials rather than to an attack on the position of one another.

The same thought comes to us as we read in the Church papers the accounts of the more recent Congress at Richmond. According to the excellent report in the *Southern Churchman*, the Bishop of Southern Virginia, Dr. Tucker, speaking on The Message of Evangelical Theology, abandoned the time-honored policy of attacking things Catholic—those who know him would have been sure that he would—in giving that Message, but treated it in a constructive manner as wholly compatible with the teaching of the Holy Catholic Church. We could wish that one or more avowed Catholic Churchmen might have contributed to the same synthesis on this subject, for Bishop Tucker gave expression to one or two thoughts that seem to us to demand further explanation; possibly only because the abstract of his paper which we find in the *Southern Churchman* is very condensed, and the Congress correspondent for THE LIVING CHURCH scarcely reported it at all. If, when the entire paper is published in the Congress volume, it shall appear that Bishop Tucker himself proceeded to amplify his subject in such wise as to make this review of it unnecessary, our apology will be simply that he suggested a line of thought so luminous that we were impelled to follow it out in our own mind, without prejudice to the fuller expression of it that will some time lie before us.

According to the *Southern Churchman*, Bishop Tucker said:

"If Evangelical theology means a return to the evangelists and the apostles as our guides not only in life, but in worship, it would give us the Lord's Table as we have it in the Prayer Book, not an Altar on which the Christ is sacrificed again and again. Our Breaking of Bread would not be the

repetition of the supreme offering of Christ upon the Cross, but a perpetual memory of the one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world until His coming again."

TWO apparent couplets of contrasts there seem to us to involve no essential contrasts at all. These are the suggested contrasts between (a) the Lord's Table and the Altar, and (b) the "repetition of the supreme offering" and "the perpetual memory of the one, full, perfect, and sufficient sacrifice, oblation, and satisfaction."

To take the second of these first, does anybody teach that in the Breaking of the Bread there is a "repetition of the supreme offering of Christ upon the Cross"? In making the repudiation of that position a distinctive tenet of "Evangelical theology," Bishop Tucker seems to suggest that others in the Church teach such a "repetition." But we know of none who is guilty. Certainly Catholic Churchmen do not. In teaching what is termed the Eucharistic Sacrifice, every careful Catholic theologian affirms that on the Cross our Lord offered once for all a full, perfect, and sufficient Sacrifice for the sins of the whole world. That Sacrifice never was and never can be repeated; and so the proposition laid down by Bishop Tucker, both on the negative and on the positive side, is a statement of Catholic theology such as would be accepted, we believe, by the Catholic theologians of any age and every communion in the Church. Evangelical theology is then but a reiteration of the Catholic Faith.

But the proposition requires expansion. Though the Sacrifice of the Cross cannot be repeated on the Altar at the Holy Eucharist, the offering of that Sacrifice to Almighty God may be and is. The Sacrifice itself may be said to be timeless; an act done in time but whose essential value pertains to eternity. Our pleading of the Sacrifice need not take into account the element of time. The "perpetual memory" becomes a Sacrifice, not in an absolute sense as repeating the one Sacrifice on the Cross, but as the offering of that Sacrifice, and thus itself a Sacrifice in which the one Victim is perpetually offered. And because the place of that offering is the Lord's Table, the Lord's Table becomes itself an Altar of sacrifice.

Why may not "Evangelical theology" accept this truly evangelical doctrine of the Eucharistic Sacrifice

**Problems of Faith and Worship*. With an Introduction by Bishop Charles L. Slattery. Macmillan, \$2.00.

as its own, since it but expresses completely both the negative and the positive side of that theology as Bishop Tucker states it?

And accepting it, we have then the ascending series of offerings in the Holy Eucharist reaching their pinnacle and their reason for being: the offering of the alms, the offering of the bread and wine which are to become more than bread and wine, the central offering of the great Sacrifice of the Cross—"the memorial thy Son hath commanded us to make"—and then, only, the offering of "ourselves, our souls and bodies," as being united with the Person of Him who is the Sacrifice, though we are "unworthy through our manifold sins to offer any sacrifice." If we leave out the climax of this series of offerings, what an anti-climax does its final stage become! According to the one doctrine, the supreme offering is our Lord upon the Cross; according to the other it is our sinful selves.

ENOUGH years have gone by since Evangelicals and Tractarians fought their battles royal, to make it right that a synthesis of their eucharistic teaching should now be reached. Bishop Tucker no more stands in the position of the Nineteenth Century Low Churchman who attacked everything that the Tractarians held than we do.

Evangelicals no longer assail the surplice nor the cross nor the altar, nor do they refuse to adorn the latter with flowers and lights. They no longer hurl stones and cry No Popery when a monk or a sister passes their way. They provide for weekly Communion. Many of them—perhaps most of their scholars—grant that the Holy Eucharist should be the principal service of the Lord's Day, though in actual practice they have generally not put this belief into operation. No doubt there still remain those who confuse Evangelical Churchmanship with bad manners; with violent denunciations of other Churchmen and bitter charges of disloyalty; but these are now but anachronisms in a better and more spiritual environment.

Let us try to reach the needed synthesis. None of us holds that the Eucharistic Sacrifice is a repetition of the Sacrifice on the Cross. Let Evangelical Churchmen, if they will, abandon that fear. What we do in the Holy Eucharist is to plead and offer to the Father the one Sacrifice of our Lord that never can be repeated, and thus offering, we are justified in terming our Eucharist a Sacrifice, the Victim being sacramentally present and sacramentally offered; the whole being a continued memorial before the Father of the Sacrifice of the Cross.

This is the true Evangelical theology, because it is the Catholic Faith. The day has gone by when any of us were justified in distinguishing between the two. "In speaking of the Message of Evangelical Theology," were Bishop Tucker's opening words, "I do not use the word as descriptive of a party in the Church. I have never belonged to a party."

We take him at his word. And we trust him to work out this synthesis so fully that every attempt at treating Evangelicals as anti-Catholics may be forever made impossible.

The time has come for Evangelicals and Catholic Churchmen to realize their common ground.

"Obedience to the letter or the spirit of the rubrics," said Dr. Floyd W. Tomkins at the Congress of 1925, "can mean little unless we are so held, devotionally, by the Sacrament itself that our thoughts are carried away from the merely mechanical, while we are doing what Christ asked us to do in Memory of Him and as a Memorial to God the Father" (*Problems of Faith and Practice*, page 198).

WE find on the editorial page of a recent issue of *Life* a brief defense of that curious article relating to Bishop Manning that was recently printed in *Harper's*, the defense bearing the signature of E. S. Martin, who is, we think, one of the editors of *Harper's Magazine*. "A good many worthy people seem to be extremely scandalized by Elmer Davis' piece in *Harper's* about Bishop Manning," he says. "They take it very hard as an assault on the Church, and as irreverent."

A Breach
of Manners

Not at all; not at all. Neither the Church nor Bishop Manning has suffered in the least. But *Harper's* has. The article simply reveals atrociously bad manners on the part, first, of the writer, and, second, of the editor of the magazine. That's what jars on so many of us.

Harper's has had a long and very honorable literary history. And now comes an issue that indicates simply the grave lowering of the standard that has prevailed in the editorial office during these many years. The effect is as though one were visiting in the home, we will say, of the president of a college of the highest type, and the president briefly turned away and spat on the carpet. It wouldn't be the carpet we should be sorry for, it would be the president; and our mind would run back over the names of cultured men and women who had occupied the same position in that and in other like institutions in years gone by, and we should lament the downfall of the standard of culture that was apparent in a present-day college president. And if the gentleman were criticised for his act, no doubt he would be quite as surprised as is Mr. Martin at this criticism of *Harper's*. The pathetic thing about bad breaches of manners where good manners are expected is that the victim doesn't even know what he has done amiss.

If *Harper's* wishes the standard of its present editorial force to be judged by that article, well and good. That concerns nobody but itself. But the readers of *Harper's* have not generally subscribed because of an expectation that its contents would be of the *Saucy Stories Magazine* class.

ANNUAL AUDIT OF RELIEF FUNDS

JUNE 4, 1926.

MR. FREDERIC COOK MOREHOUSE, EDITOR,
THE LIVING CHURCH,
MILWAUKEE, WIS.

DEAR SIR:

We have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1925 to May 31, 1926, as published in THE LIVING CHURCH, amounting to \$2,490.43, were duly accounted for.

No charge has been made for any expense in connection with the handling of the funds. The total amount collected and distributed for relief purposes as from November 1, 1914 is as under:

Total to May 31, 1925, as previously certified to ..	\$ 349,100.65
Amount certified to above	2,490.43
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Yours very truly,

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BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I WONDER whether people will ever learn that in matters of debate the merely assertive method does not avail for conviction. For instance, I have been reading in the *Commonweal* a long article reiterating allegations concerning the Church of England every one of which is highly controversial, yet without a shred of evidence or argument to support it. So, a fugitive sheet from one of our own parishes declares that there is only one proper place for the ablutions, which is after the communion of the people, and that the rubric at the end of the Liturgy has absolutely nothing to do with the case. Conceivably this may be true—though I doubt it!—but there must be some way of proving its truth other than the method of *ipse dixit*. Yet there is still a vast number of excellent persons who make their guiding principle in debate that laid down in *Alice in Wonderland*,

"If I say it three times, it is so!"

Of course, there are times when that method is legitimately used; but certainly those times are never when the intention is to convince one who holds a contrary opinion. This is especially true when it is a question of matters of fact, not of opinion, or interpretation, or theory. It ought to be possible to refer to evidence which shall prove or disprove any contention as to such matters. Thus, when one wishes to know what was the intention of the English Reformers in the matter of continuity, the plain statement in the Preface to the Ordinal is sufficient:

"To the intent that these orders (i.e., bishops, priests, and deacons) may be continued," etc.

So, I frankly own that if there were a question raised for the first time about the disposition of the ablutions, I find it impossible to imagine a clearer covering of the whole matter than that which is now found at the end of the Communion service—whatever may have been its original motive or occasion. And the undoubted increase in the dignity of the service's ending by making the *Gloria* an act of adoration in the presence of the Blessed Sacrament is too great to be explained away as an afterthought. It is not a matter of cardinal importance, surely; but one of the principal signs of loyal obedience in all things, small and great, is to follow the plain words of our Mother's directions painstakingly, nor substitute for them theories of our own about what is really more appropriate, or rulings of other authorities manifestly with no binding force as against explicit directions. "I never feel that rubrics have any particular meaning for me," a priest said the other day. But that is nothing else than the Protestant self-will which he would be the first to repudiate in other fields.

FEW PICTURES are better known than that by Guido Reni, popularly supposed to be a portrait of Beatrice Cenci, of unhappy memory. One has seen copies of it in every medium and method, adorning the walls of homes without number, from pallid lithographs to gaudy chromos, from wood-engravings to clever reproductions in oil, gorgeously framed, and brought back to commemorate a visit (perhaps the only one) to Rome. They tell us nowadays that the picture, though undoubtedly by Reni, has nothing to do with Beatrice, but represents the Samian Sibyl. Who knows? Questions of attribution or title do not interest me much when it has to do with an object of beauty.

But the piteous victim of a great tragedy will always be the object of eager enquiry, and unflagging zeal. And poor Beatrice is such a one, whose name is undying, surrounded though it be with clouds of calumny or glory—or guilt!

I have just finished the latest book on that theme: Corrado Ricci's *Beatrice Cenci*, in two volumes. Photographs of almost every place of importance in the story, reprints of legal processes, examinations and cross-examinations, annotations biographical, historical, antiquarian, facsimiles of documents, some from the very hand of Beatrice, enrich its pages. And

one wonders at the limitless patience which could go so minutely into the details of a crime now more than three centuries old. The Old Yellow Book afforded nothing like so full a treatment of a similar case to Browning's *The Ring and the Book*. What is the result of this painstaking and exhaustive enquiry?

Lay aside Shelley's tragedy, and all the romances written upon this subject; turn from the frantic exaggerations of anti-clericals and the determined justifications of every papal deed, however repugnant to justice. What stands out? When Rome was set free from the tyranny of Pio Nono, Guerrazzi began a movement to "canonize" poor Beatrice as a blameless victim of a greedy pontiff, and wrote this inscription for a monument to be erected in the Capital:

"BEATRICE CENCI:

"Not cruel death, not the ravished flower of youth, not the denial of love's bliss, not that my wealth, my only guilt, was reft away, not the violation of my tomb: these wrongs did not so grieve me as that my honorable name was for long years defiled.

"Roman Sisters, now that you are free to do so, give again a sepulchre to my ashes, and honor to my memory. So will you do service to eternal justice, to the Fatherland, and to yourselves likewise."

And a writer of that time calls her "a maiden whom all Rome still weeps and adores, who was bled to death by the Aldobrandine Pope to filch away her wealth from the poor of Rome whom she had made her heirs."

Perhaps Clement VIII was unduly severe, as ecclesiastical judges going out of their own fields were apt to be. But it is unfair to accuse him of evil motives, or to blink facts out of natural compassion.

I suppose that there was never, even in Rome, a viler monster than Francesco Cenci, the murdered father. One shudders even in reading the sworn testimony of his crimes, and is almost ready to say that whoever slew him was doing God service. The whole brood of male Cencis, with everyone associated with them, was altogether despicable and abominable; and it is a wonder that out from such slime one could have grown up comparatively untouched. Comparatively, I say advisedly, since there is unmistakable evidence that Beatrice was not altogether free from human infirmities. But one can well imagine what must have been the effect upon her character of the infernal cruelties inflicted upon her by her father. Still, the ultimate injury, which is supposed to have made her cup run over, is quite disproved, as a mere advocate's trick in desperation.

Unquestionably, she plotted her father's murder, with her step-mother and one of her brothers, and engaged her lover, a steward of her father's estate, with another ruffian, to do the deed. All that was proved in the trial; and everyone must have thought (if not said) that the old man received the due reward of his deeds. What is significant of "the style of the Roman Curia"—then at least—is this: that her father had compounded for many crimes as bad or worse by money payments to the Pope, who nevertheless inflicted capital punishment upon Beatrice and her associates. Perhaps it was that he resented the terminating of a life so profitable to his own coffers!

It was a long time ago, those sad, bad, mad days. Peace to their ashes, rest to unhappy Beatrice's soul. Meanwhile, multitudes will look upon the sweet face that Guido Reni limned, and pity the victim whose name has been so long associated with its features.

WE MUST daily strive to rise above the petty things which annoy and distract, and which hinder; and, if we would gracefully bear the name "Christian," we must up and smite them, counting all gain but loss; if it be not gain made in the new and better Way in which the Lord Jesus bids us follow Him.—*Rev. Henry Lowndes Drew.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE CHURCH

July 4: Fifth Sunday after Trinity

MANY MEMBERS IN ONE BODY

READ Romans 12.

ST. PAUL returns again and again to the thought of the Church as the visible Body of Christ. As the Son of God came to earth tenanted in human flesh, so He also dwells again within the Church, manifesting Himself through it, and making it the visible agent of His saving grace. The members of the Church are not formally related to Christ who is its Head, but organically. They are bound to Him in an essential union, and through Him with each other. There can be no possibility, then, of the faithful member of the Church standing in isolation from others, or of insisting upon the value of his own office or work to the disparagement of the work of others. Such individualism or self-assertion springs from faithlessness to the ideal of the Church as a divine society, which, under Christ, is carrying out God's saving purposes, a society in which every member has his allotted place and work.

July 5

THE SPIRIT AND THE CHURCH

READ I Corinthians 12:1-14.

IT IS St. Paul's great belief that every member of the Church has not only a work and an office, but a special gift of the Holy Spirit for their exercise. When we look at the work which has been given to us, it may seem small and insignificant in comparison with other people's; we may recognize within ourselves little ability to perform even that small task. The result may be that through pique or diffidence we stand apart from the Church's work, pleading that we are neither necessary nor capable. St. Paul points out that in an organism there are no real differences of values. Each part that we neglect or despise is necessary to the good of the whole. Without its coöperation the organism will fail of its true purpose. It is, says the Apostle, as real a manifestation of the Spirit's presence and power that a small task should be done willingly and well, as that something seemingly greater should be accomplished. It is particularly the evidence of the Spirit's work that the member of the Church should be able to lay his work at God's feet, claiming no reward or honor, but asking simply that by it God's Name should be glorified, and His Church strengthened.

July 6

THE SPIRIT AND THE INDIVIDUAL

READ I Corinthians 12:15-31.

WHAT if we could recover something of the primitive Christian's belief in the work of the Spirit? What would it mean for our present-day Church? How many of us there are who look upon the Church as an organization which ministers to us, but to which we have little to offer. We come to the Church empty-handed. Yet every one of us has a gift, and an ability. With one it is the power of words, with another the gift of music. With still others it is the power to teach, to influence, to help by a ready and quick sympathy, or to direct affairs. We regard our gifts as secular, our talents as having nothing to do with religion, and to be exercised outside of its peculiar sphere. These talents may be spiritualized, made channels and means to the Spirit's working, and placed at least partly at the disposal of the Church. If that were done how soon the Church would recover from its reproach of inefficiency! Why should it not be done? It surely is not too much to ask of the follower of Christ, some keen man of business, it may be, that he take seriously his debt to his Lord, and give Him, not a little of his money, but of the talent which makes him what he is.

July 7

WORKERS TOGETHER WITH GOD

READ 2 Corinthians 6.

LEAVE aside God's purpose of man's ultimate salvation, and define His purpose for the moment as building the Kingdom of God upon earth, as creating a condition of peaceful, sane, and righteous living such as would revolutionize our troubled society, and diminish its evils of lawlessness, sickness, and despair. For that God is working, and to that end He has created His Church. Is that not a purpose which might well enlist every earnest minded man and woman? If the Church is not succeeding in that purpose, and we are often enough told that it is not, it is surely in part because the Church's wealth of intelligence, character, and energy is not mobilized. We are not workers together with God. We hear men say that they will work for the principles of Christ, but not for the Church. The Church is too imperfect, behind the times, ineffective, dull. Granted. The Church is still the Body of Christ. Its members are at fault. It is all the things its critics say of it, if they are wholly right, because the Church member fails to realize that HE is the Church as well as the vestryman, warden, priest, or bishop.

July 8

GLORY TO GOD IN THE CHURCH

READ Ephesians 3.

ONTO Him be glory in the Church by Christ Jesus." In that phrase you catch the spirit which has made the Church great. When a Church can take as its motto "For the greater glory of God," and bend its energies to making Him great in the hearts and minds of men, when it sets God's honor and worship first, then it has found the secret of right and effective living. What a test to place before ourselves! What is my motive in my Church life? Am I seeking to comfort myself, to keep alive a revered institution? Am I really concerned about God at all? The great ages of Church life have always been primarily concerned with God's glory. The Church can reflect in its living only its chief interests and its great passions. Perhaps we need to think less about the problems of the Church, and to think more about God.

July 9

A SPIRITUAL HOUSE

READ 1 St. Peter 2:1-12.

TO think more of God, and then more of what God asks us to be, that is the key to our present difficulty. At the last resort character will always tell. A Church will convince men by its sheer spirituality. Men will respect goodness. That is what our life in the Church requires of us—goodness. Not the goodness that will merely "get by," or the dull, unimaginative devotion to little duties, but the eager, generous love of the goodness of Christ. One is not sure that the Church is more conspicuous than the world at large for its generosity or its love, and therefore the world is little impressed by the Church. We need a reconsecration to the Christian life. When we are so reconsecrated we shall win the world.

July 10

THE CHURCH OF THE LIVING GOD

READ 1 Timothy 3.

THE Church is the Church of the Living God. That means that it must be of the present, not holding a dead tradition, but adapting and applying the immutable truth of God to new conditions. It must march with progress, fearlessly and hopefully. Its task is to present a living God to living men and women. The Church is the pillar of the Truth, but the Truth is always disclosing new depths, opening up new possibilities, finding new applications. The Church with the Truth is a Church with its face set toward the future.

Anglican Ordination of Armenian Clergy

BY BEDROS HAGOPIAN

IT was a dark and troubled period, the nineties, in the life of the Armenian Church on the American continent. A Church which had maintained herself against the Roman Empire in the first decade of her existence (See Eusebius *Eccles. Hist.*, Bk. IV, Ch. 3.), against the Persian Empire, notably in the war of 451 and those succeeding it till the rise of Islam, against the Arab invasions and the Seljouks and the Ottoman Turks, was not able to take care of her few thousand members in the peaceful environment of the New World.

The first Armenian church in the United States was built in Worcester and was consecrated on the feast of the Epiphany in 1891, when there were only four to five thousand Armenians in the whole of the States, but toward the end of that decade the number had suddenly jumped to thirty thousand, due to the massacres and the political persecutions of 1895-96 in Turkey. And here they were in a land altogether friendly, yet in a land totally foreign in its mode of life and work, and among a people with whom they could not talk nor in talking could they convey the right motive and meaning. The Armenians, a hand full of them, accustomed to Oriental ways, were confronting a Western people *en masse* in their own habitat, naturally in a terrific majority, and prejudiced already toward the foreigner.

The Armenians, accustomed to church-going morning and evening, seven days a week, had not been inside of a church for years in a violently demoralizing and destructive environment. A people, each of whom had a trade or business of his own, had become wage earners in a complex industrial system, had become aliens and illiterate.

These destructive factors in the new environment, both in the social and in the industrial spheres, were so potent—far more destructive because of their novelty than for any inherent or apparent immorality—that few characters were strong enough to remain in their original integrity. This was all the more difficult when they were looked upon as outlandish illiterates, and were treated as cattle in the factory and outlawed on the streets, mostly because of their ignorance of the language spoken and the social conventions than for any real criteria of culture.

Thus the social and the economic barrier added to that of language in a wholly novel environment, was too great to be overcome even in the field of religious activities, especially in the Episcopal churches, which evinced generous sympathies, local and sporadic though they were. The religious life of the immigrant Armenians went to pieces in the further absence of the compulsion of tradition and family ties, because the majority of them were without homes. The clergy that were sent over to shepherd this scattered flock were as ill-adapted for their work in the new environment as their charges, and generally made a mess of things, so much so that a church like St. Paul's in Boston (to mention but one instance) had to deny them the privilege of holding their services there any longer.

It was under such sad and hopeless circumstances that the Supreme Catholicos of the Church of Armenia, one of the most beloved and capable of all those who have occupied the apostolic chair at Etchmiadzin, wrote his Pastoral Letter No. 968, dated September 25, 1897, in answer to an appeal from the Armenians at Worcester. It reads in part: “. . . . And as to your asking of us a list of eligible bishops and archimandrites for the Prelacy (of the Province of America) we have it continually in mind, but be it said that it is indeed difficult to find one worthy and well-qualified and at the same time willing to be sent over to carry out the duties of such an office in that new world where so many adverse winds continually do blow” (see Year Book for 1913, p. 118).

The need of capable clergy was imperative and immediate. There were not many, especially among the bishops, who had the necessary administrative ability and the knowledge of English combined, who would be, withal, willing to leave their own dioceses and friends in the home land and come to these

parts among a strange people for the shepherding of a few thousand scattered members of the Mother Church, after the massacres of 1895-96 and exile had reduced their ranks in Armenia.

Fortunately for these sheep without shepherds, even in those dark days the Episcopal Church had taken the place of a nurse, unpleasant local incidents notwithstanding. Not only had she opened her doors for Armenian services but also had encouraged them materially to have their own churches and promised help in the preparation of new clergy in the seminaries.

At this time a certain young Armenian, Mr. Selian, a well-known figure in the Episcopal circles in Boston, was by their help already studying at Cambridge for the priesthood. He had written to the Catholicos about his ordination and had received an answer. The publication of a certain part of that letter has furnished the motive for this brief paper. It reads:

“. . . .To my mind even ten shepherds more still with difficulty would take care of the flock and guard the suckling lambs of the Church of Armenia, but is it possible to add to the clergy there? Are there any in that land trained and worthy for the priesthood? If there be any educated men and of approved conduct, who definitely have the calling for such a spiritual office, of course I would like to see them in Holy Orders, especially if their wives are also well-educated and pious. . . . An Anglican (Episcopal) priest of Boston has proposed to the Bishop of Washington* whether it would be possible to ordain (Episcopally) worthy members of the Church of Armenia for the priesthood of that Church. Taking this for an occasion, the Bishop has sent us a letter for an opinion on this and on the further condition, namely; that the priest (ordained by him) be officially recognized, should he ever return to the homeland, by the head of the Church of Armenia, because, he says, 'We recognize the Armenian Church as a sister Church.' It seems to us that the good Bishop is not well acquainted with the liberalism of the Church of Armenia. When the Roman Catholic Armenian clergy return to the National Church, Ormanian† for example, and other archimandrites, we receive all such converts according to their ranks, without reordination. Similarly with converts from the Greek Church”

The letter ends with this most important sentence: “I permit you full liberty in receiving ordination at the hands of the Anglican Bishop.” It is dated June 19, 1897.

It may be assumed that the Catholicos wrote to the Bishop of Washington giving his views on the subject. I wrote to the present Bishop of the same diocese (providentially my Bishop as well, who has generously transferred me to the jurisdiction of the Armenian Church, after my graduation from the General Theological Seminary this May) for a search of the papers of former Bishop Satterlee, but nothing has come to light, although all the files have not been examined yet. But be that as it may, what I have given in my quotation above is the most authoritative and final opinion as to the acceptability of Anglican ordinations, and that even when the ordinee is an Armenian and for the Armenian Church. Taking this as a basis, would not the Episcopal Church in America take some official action in Convention assembled, for an understanding with the Church of Armenia in America?

The Armenian Church and people in America need able clergymen trained in this country, otherwise there is grave danger of extinction. While the last fifteen years have seen a marked improvement, it is only apparent and due to temporary causes. Adjustment is not easy in any field, least of all in the national religious field. Most of the clergy being trained on the other side, and many being too old for aggressive pastoral work, the period of realignment has perhaps been longer and more disruptive than necessary. The social, economic, and other environmental changes in this country are so different and have so vitally affected the people, that unless a new order of clergy is supplied, the Armenian Church may fall into complete ruin in another generation. The depleted ranks of the Church people are no longer replenished by fresh immigration, and the people already here gradually are falling out of the Church. On the other hand, the young who are growing up here are not growing under the influence of the Church

*Rt. Rev. Henry Yates Satterlee, Bishop of Washington, 1896-1908.

†Vartabed Ormanian was a graduate of the Propaganda, who returned to the Armenian Church and later on became Patriarch of Constantinople.

either, because no one seems to be much interested in them, and there are no Sunday schools or Church societies to speak of. The Church in Armenia was a militant organization fighting for her very life in a hostile environment as well as for the life of its nationals; the Church in America is an institution, touching the life of its members only at certain points, and the environment is at least nominally Christian. These are telling factors.

The Armenian Church in America must not disintegrate, nor must it remain in its present sickly condition. At least a hundred thousand people, with wonderful capacities for religion and spiritual life, must not perish for lack of competent priests and bishops—and this in a Christian country and under the shadow of the Episcopal Church and within reach of her avowed friendship. These people must not be left a prey for the many evils of the new environment that eat out the life of a community. They must have efficient religious ministrations and guidance. The Armenian Church has an immense store house of spiritual wealth compared to which the oil reservoirs of Mesopotamia are but a rain pool; it can give much toward the spirit of true worship; its offices are varied and wonderful, its services for festal days are the creation of an unsurpassing religious genius, where the best of the East and of the West has found its fullest expression. These are big words, but they are not lightly spoken.

May the day come soon when the Church of Armenia, manned by a learned and sanctified clergy, will once more touch the life of her children at all points and minister to all their spiritual needs! *Maranatha!*

A. G. F. S. STAFF STUDY CONFERENCE

By FLORENCE L. NEWBOLD,

EXTENSION SECRETARY, G.F.S.

THERE is a sense of adventure, a certain thrill which comes to one engaged in field work, as in any vocation, but there is also at times the sense of thinking and living alone, though in the midst of many people. There are dark days when one feels that there is no reserve within, upon which to draw for inspiration and information. And always in the late spring has been that drive which comes from finishing winter schedules and, at the same time, endeavoring to prepare physically, mentally, spiritually for the arduous work of two, three, and sometimes four summer conferences.

This year, in answer to a long-felt need, the week of May 17th to 24th was set apart for staff study in New York, and to it from various parts of the compass came the field secretaries—Elizabeth Fitch from New Orleans, Dorothy Hedley from Western New York, Kathryn Merritt from her home where she has been resting, Florence Newbold from Mexico, and Henrietta Jones, field secretary for the Diocese of New York from New York. Winifred Dunkle of the Fifth Province, and Aileen Renison of the Eighth, could not come because of the distances involved. There came also officers and associates who are representing G. F. S. A. at summer schools and conferences.

Mrs. Alfred L. Aiken, head of the Field Division, chaired the meetings, assisted by Mrs. Arthur D. Story, acting executive, Field Division. Etha Buchanan, program adviser, directed the thinking of the group concerning program principles and program content. Harriett Dunn, secretary for work among foreign-born girls, led an interesting and helpful discussion along the lines of her special subject. Miss McGuire, general secretary, talked about organization and answered questions pertaining to that subject. Mrs. J. W. Pfau, diocesan president of New York, talked on the group method and told of the experiment concerning it in her diocese.

The first three days the staff met at the restful home of Mrs. Aiken, where, far above the noise and traffic of city streets, one found it easy to think and discuss. On Thursday the group proceeded to Interlochen, the New York Holiday House. Situated on a hill between two lakes, it proved an ideal place for that rest and peace of mind which must precede concentrated study. The days were beautifully clear, the sun warm but the air sufficiently cool to be exhilarating—another incentive to work.

The theme Houses and Roads was chosen for the entire conference, because it is a general and inclusive one that is being suggested for the program planning next winter. It

seems sufficiently broad to include any specific theme which individual branches or dioceses may choose. The possibilities of it were not only thoroughly discussed, but actually tried out. To the informal service of worship led by a different staff member each day, the theme lent itself most beautifully. The first day many and diverse roads led to a House of Friendship; the second, this House of Friendship became a House of Prayer for all Nations, when the group thought of it as a house set on a high hill, the arched roof of which and wide windows gave view of many roads leading into the "high-ways and by-ways"; next, the aspects of the House were thought of—the Door, which offered sanctuary to all who came and went; then, the people in this House who face obstacles, which can only be removed by quietness and a new inflowing force. A real deepening of the spiritual life came from these informal services in the quietness of that high room in New York, or gathered about the open fire at Interlochen, which was reinforced by the three Corporate Communion at the Church of the Transfiguration, in the living-room at Interlochen converted into a chapel, and at Grace Church, Monroe, on Whitsunday.

The staff gathered to find valuable equipment in the form of a kit full of suggestions for program planning (both for a whole year's work and for specific meetings), and a reference library which made one long for a week in which to do nothing but read. One hour a day was set apart at Interlochen for reading, an hour after lunch for rest; the balance of the time was given over to study, discussion, and planning for the future, both immediate and distant. Special records of the group's thinking will be made available to vice-presidents of the Girls' Friendly in the eight provinces and to chairmen of the several departments of the Field Division; thus the results of such a study may be incorporated in plans for the program year—September, 1926 to September, 1927.

It was a time of inspiration and of preparation for the work which lies ahead—a time of mental alertness when one became increasingly aware of needs and problems other than one's own and sought after the solution with "faces toward the light"—a time of renewed vigor through knowing afresh the beauty and loveliness of God's world—a time of strengthening relationships and finding hearts that understand—and it is sending each one to the task ahead with a glad heart.

"God—let me be aware.

Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share,
God let me be aware.

"God—let me be aware.

Stab my soul fiercely with another's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded to fight,
Flood me with knowledge, drench me in light,
Please keep me eager just to do my share,
God let me be aware.

"MIRIAM TEICHNER"

CHICAGO GREEKS GRATEFUL

EARLY on Monday morning, April 26th, the large and beautiful Greek Orthodox Cathedral of St. Constantine, 6105 Michigan Ave., was destroyed by fire which had started from some unknown cause. This has caused much grief to the Greeks of Chicago and the question arose where the parishioners of St. Constantine would hold their services on the Holy Week. They thought probably that the big Roman Catholic church which stands at the opposite side of the ruins of St. Constantine would play the part of the good Samaritan, and would accommodate them in one of their halls for the Holy Week. But the part of the good Samaritan has been played on this occasion by Bishop Anderson of the Episcopal Church, and the rector of St. Paul's Church, Kenwood. On hearing of the calamity which had befallen us, they immediately expressed their sympathy and offered the use of St. Paul's to the Greek Bishop. The offer was gratefully accepted, and the Episcopal Church of St. Paul was transformed for a week into the Pro-Cathedral of the Greek Orthodox Church in Chicago.—*Voice of Orthodoxy.*

The City of London and the American Revolution

Reprinted from the *Landmark*

THE support given by the Corporation and Livery of the City of London to the American colonists in the War of the Revolution is comparatively little known on either side of the Atlantic.

In the Records Office at the Guildhall is the original letter of Congress sent to the Lord Mayor from Philadelphia, and signed by John Hancock, whose name is familiar to every American as the first on the list of those who signed the Declaration of Independence. At a meeting of Common Hall on September 29, 1775, the Lord Mayor acquainted the Livery with the receipt of this letter, which was in the following terms:

"My Lord,—Permit the delegates of the People of twelve antient Colonies to pay your Lordship and the very respectable body of which you are head, the just tribute of gratitude and thanks for the virtuous and unsolicited Resentment you have shown to the violated Rights of a free people. The City of London, my Lord, having in all ages approved itself the Patron of liberty and the support of just government against lawless tyranny and oppression; cannot fail to make us deeply sensible of the Powerful aid our cause must receive from such advocates. A cause, my Lord, worthy the support of the first City in the world, as it involves the fate of a great Continent, and threatens to shake the foundations of a flourishing and, until lately, a happy Empire.

"North America, my Lord, wishes most ardently for a lasting connection with Great Britain on terms of just and equal liberty; less than which generous Minds will not offer nor brave and free ones be willing to receive.

"A cruel war has at length been opened against us, and, whilst we prepare to defend ourselves like the Descendants of Britons, we still hope that the Mediation of wise and good Citizens will at length prevail over despotism, and Restore harmony and peace on permanent principles to an oppressed and divided Empire.

"We have the honour to be, my Lord, with great esteem, your Lordship's faithful friends and fellow-Subjects.

"By order of the Congress,
"JOHN HANCOCK, President."

The letter was ordered to be entered on the records of the city.

At the same meeting of Common Hall, the following address to the electors of Great Britain was passed:

"Gentlemen,—The mischiefs which have already arisen and the greater calamities which are threatened from the unnatural war excited in America by the arbitrary and inexorable spirit of His Majesty's Ministers and Advisers, have impressed our minds with alarms and apprehensions, which occasion this address to you.

"As electors, we are more particularly called upon to take into consideration these dangerous proceedings against our fellow-subjects in America because the representatives of the people are unhappily made the instruments of those measures.

"It is impossible we can see, without the utmost alarm preparations making for the prosecution of an expensive and ruinous war with our own Colonies, from which so much of our commerce, and therefore the sources of our wealth, are derived. The inevitable consequence of this must be an increase of taxes, already too heavy; and an addition to the National Debt, which presses us at this time with intolerable weight. We beg you to consider what must be the situation of this Kingdom under an augmentation of taxes and a diminution of commerce—an increase of National Debt and an equal decrease of national resources.

"These are the immediate and unavoidable consequences of this war—the probable ones are still more fatal. If our natural and inveterate enemies should fall on us when we are exhausted of men and money, when our most valuable commerce is ruined, and our bravest and veteran troops sacrificed, what is it that can shield us from immediate ruin? If we involve ourselves then in this obstinate and expensive civil war, we must owe our safety to the forbearance of our enemies. Neither do we think it improbable, from the desperate valour with which the Americans defend their dearest liberties, that all our efforts will be unsuccessful, and that we shall be obliged at last to sit down under a grievous addition of debt, the shame of defeated armaments, and the total loss of our useful and affectionate Colonies.

"The provision that is making for the introduction of Hanoverian and Hessian troops, instead of removing, confirms our apprehensions, because we cannot have any confidence in the protection of foreign mercenaries, and feel at once the shame and folly of that policy which is to burden us with taxes for the payment of foreign protectors while our own brave troops are slaughtered in an unnatural, unnecessary, inglorious contest.

"For the certain expenses of this war we see no reparation even in conquest. Desolated fields and depopulated provinces are little likely to contribute to our necessities either by revenue or commerce. No complaint from the merchants and manufacturers in Great Britain of illicit trade and acts of navigation infringed, has called for these coercive measures; on the contrary, they have repeatedly petitioned against the principles upon which the war is founded. To secure our commerce therefore can neither be the aim nor issue of this war.

"Neither can it be to settle a due subordination of the Colonies

upon the parent state, since they have repeatedly and solemnly acknowledged their subordination and submitted to our control.

"We cannot, therefore, discover any real object or possible event of this dispute (should we be successful) but that of establishing the arbitrary power of the Crown over fellow-subjects in America, which must greatly endanger the constitution here and increase the number of placemen and pensioners, already so enormous as to threaten the utter destruction of freedom and independence among us.

"The people of the Colonies have appealed to their fellow-subjects in Great Britain for the justice and necessity of their conduct. We are convinced of their having been injured and oppressed. We sympathize in their griefs and revere their fortitude. Every motive of humanity, of justice, and of interest, calls upon us to condemn the measures of which they complain, and to declare that we will never willingly contribute to urge their oppressions or abridge their liberties. . . ."

In an address to the King passed in Common Hall, the following passage occurs: "We have seen with equal dread and concern, a civil war commenced in America, by your Majesty's Commander-in-Chief. Will your Majesty be pleased to consider what must be the situation of your people here, who have nothing now to expect from America but gazettes of blood and mutual lists of their slaughtered fellow-subjects? Every moment's prosecution of this fatal war may loosen irreparably the bonds of that connection on which the glory and safety of the British Empire depend."

To the address, in Common Hall on April 5, 1775, King George replied: "It is with the utmost astonishment that I find any of my subjects capable of encouraging the rebellious disposition which unhappily exists in some of my colonies in North America. Having entire confidence in the wisdom of my Parliament, the great Council of the nation, I will steadily pursue those measures which they have recommended for the support of the constitutional rights of Great Britain and the protection of the commercial interests of my kingdoms."

At a meeting of the Livery on June 24, 1775, the Lord Mayor (John Wilkes) reported that he had received a letter from His Majesty's Chamberlain (the Earl of Hertford), stating: "The King has directed me to give notice, that for the future His Majesty will not receive on the Throne any address, remonstrance, and petition, but from the Body Corporate of the City." The Lord Mayor also communicated his reply from the Mansion House, dated April 11th, in which he quoted legal opinion to show that "the Livery of London, legally assembled in Common Hall, either on Midsummer, Michaelmas, or any other day, have an undoubted right to take into consideration any matter of public grievance they may think proper. It is beyond dispute that the right is inherent in them."

Wilkes, continuing, said:

"Your Lordship, I am sure, will now no longer suffer a doubt to remain in your mind as to the legality of Common Halls, or of their extensive powers, and therefore, I presume to lay claim on behalf of the Livery of London, to the ancient privilege of presenting to the King on the throne, any address, petition, or remonstrance. In this manner have the addresses of the Livery constantly been received, both by his present majesty and all his royal predecessors, the kings of England. On the most exact research I do not find a single instance to the contrary. This immemorial usage, in the opinion of the ablest lawyers, gives an absolute right, and is as little subject to controversy as any fair or just prerogative of the Crown. Other rights and privileges of the city have been invaded by despotic monarchs, by several of the accursed race of Stuarts, but this in no period of our history. It has not even been brought into question till the present inauspicious era. I have an entire confidence, my Lord, that a right left uninjured by every tyrant of the Tarquin race, will be sacredly preserved under the government of our present sovereign, because His Majesty is perfectly informed, that in consequence of their expulsion, his family was chosen to protect and defend the rights of a free people, whom they endeavored to enslave."

BE THOROUGH in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. Quit you like men, be strong, and the exercise of your strength today will give you more strength tomorrow. Work onwards and work upwards; and may the Most High soothe your cares, clear your vision, and crown your labors with success.—*W. E. Gladstone.*

MISSIONARY WORK IN HOKKAIDO

THIS Japanese volcano, which has been occupying the front page of the newspapers, is in a district where the work of the Church is in a critical state. Hokkaido, the northernmost island of Japan, forms an English diocese which has been without a bishop for eight years and is in charge of Bishop Heaslett of South Tokyo. For fifty years the Church Missionary Society (English) has supplied workers and funds. It has been decided that in six years all C. M. S. contributions to the work must cease. The Missionary Society is compelled to take this action and does so with great regret. The present grants are to decrease gradually until they cease in 1931.

This means that all the evangelistic work in Hokkaido diocese must cease, that the churches which are partly self-supporting must be reduced in number, and that the burden of all the work done in this great region must fall on seven congregations which are barely self-supporting, unless some new means of support is found. Bishop Heaslett, who is to be in England this year, is appealing for a capital sum of £10,000 to save the situation if possible. The workers and the properties and opportunities are already there; only the money is lacking.

The gateway to Hokkaido is Hakodate, twenty-four hours' journey by train and steamer from Tokyo. The diocese includes the Japanese half of the Island of Saghalien. One could put all Ireland into the diocese and still have room for two or three English counties. The climate varies from ninety-five degrees for short periods in July and August to forty-five degrees below in winter. There are three cities with over 100,000 people, but for the most part it is agricultural country. There are wide tracts of virgin forest inhabited chiefly by the Hokkaido bear.

Only within the past generation has there been progress and development in this great northern region, which is a sort of Canada to Japan. The government has a scheme of development for the next twenty years, including new railways, roads, harbors, irrigation.

Thirty years ago there were a few houses on partly cleared forest land where now is a town of 60,000, with wide streets a mile long, a four-story department store, and radio! This is Asahigawa, mentioned in the papers as thronged with pathetic refugees from the region endangered by the volcano.

With towns and villages growing everywhere, the church buildings are for the most part just what they were twenty-five or thirty years ago, rather shabby-looking wooden structures hardly surviving Hokkaido winters. The Church is at work in only twenty-two of the 300 towns and villages. There are only fifty-five in which any form of Christian work exists. With a large general increase in population, the population of the Church has not increased at all. The Rev. Gordon J. Walsh writes about this in *Missions in Japan*, which is the paper of the English Guild of St. Paul. He says:

"We do not usually put things of this sort into magazines that are to be read at home lest people should be discouraged and think the work was not worth while, but this is a magazine for working and praying people, I take it, and to pray aright we must know facts."

There are not enough foreign missionaries, and there is a great need of Japanese workers. A hopeful feature is that there are half a dozen keen young men in the Central Divinity School, who will be a source of strength if the Church of the future can support them. The financial problem has been stated above.

THE DOVES OF OLD ST. PAUL'S

"O my dove that art in the cleft of the rock."

A momentary flash of gleaming wings

Above the city streets,

Lifting our hearts from all unlovely things,

Thrilling and fleet.

So near the altar fastness, unawares,

With baffled wing and eye,

Seeking, desiring, a half shelter theirs,

Lonely they cry.

But to His chosen doves He opens wide

A sanctuary blest,

His very Self, their haven His pierced side,

The Rock their nest.

M. E. H.

A PRAYER FOR THOSE ON HOLIDAY

FROM THE LONDON DIOCESAN MAGAZINE

HEAVENLY Father, the source of all refreshment, be with all who are enjoying rest and holiday at this time. May the enjoyment draw us closer to Thee and deepen our sympathy with those who are denied these thy gifts by the injustice of the social order. Help us to see Thee in the beauty and majesty of nature, and grant us on our return renewed strength in body and mind to carry on our work; through Jesus Christ our Lord. Amen.

THUMBS UP OR DOWN, WHICH?

IN a luminous editorial speaking of the difficulties confronting the religious press at the present time and explaining the conditions which make it impossible for any of these to pay their way on the sparse advertising support given to them, the *Southern Churchman* says:

"Having now stated some of the difficulties that threaten the life of the general Church papers, we offer our reason for believing that it is the duty to every bishop and clergyman, and for that matter, every layman, whose vision reaches beyond the bounds of his own parish, to lend their immediate assistance in preserving what we believe to be a vital organ of the Church's life. First, the general Church paper is far and away the most valuable medium of publicity for the National Council. Neither the *Spirit of Missions*, the *Church at Work*, nor the whole body of diocesan papers, taken singly or together, are to be compared with the general Church papers in this respect.

"In the general Church papers the message of the National Council finds its place amid the records of the organized parish work of every diocese in the union. The message is delivered in the midst of the family circle. If the general Church paper ceases to exist, it would mean the necessity of larger emphasis upon diocesan journalism; and the National Council would find itself confronted by a parochial diocesanism, more subversive of the idea of a Church than the congregational parochialism, which is gradually disappearing.

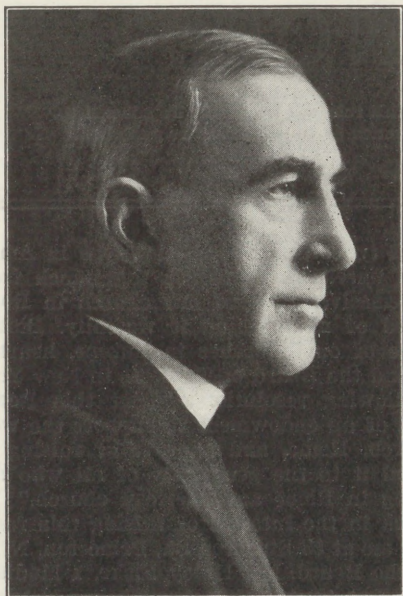
"Again, in the effort to increase efficiency, the executive branch of the Church's organization, both in the nation and in the diocese, has been endowed with larger powers. This means the increase of prerogative everywhere. The temptation is always present in the Church, as in the state, to abuse prerogative. The abuse of prerogative is tyranny. The only check on tyranny is criticism. All that stands between the Church today and the drift to absolutism, national and diocesan, is the general Church paper. It affords the only forum for a discussion of constitutional rights. The general Church paper is the only place where it is recognized that the abuse of prerogative in one diocese is not a local affair, but a matter of vital interest to the whole Church.

"The diocesan papers everywhere are rightly the organs of the executive branch of the Church in the Diocese, and, perforce, can provide no needful check of criticism within their own bounds or outside of them. If there were no other justification for the existence of the general Church papers, they would remain, so far as we can see, the sole guardians of the liberty of the laity and the constitutional rights of the clergy.

"It is our purpose to continue the discussion of this theme until all the facts in the case are laid before the Church."

BACK TO THE BIBLE

WHAT THE famishing religious world of today needs is contact with God. It is silently pleading with the minister to lead it back to God. Unless the "yod" and the "horn" are neglected and the religious value of the Bible is seized, there will come failure. Only the religion of the spirit can solve the religious problems of the new time. Man, religious in his construction, must respond to the religious experience deposited in the Bible. And when the perplexed man of today asks for bread, for food that will sustain him in his struggle against fear, suspicion, doubt, selfishness, that will enrich him with God, he should be directed to this excellent record of religious experience which we call the Bible.—CONRAD HENRY MOEHLMAN, in *The Unknown Bible*.



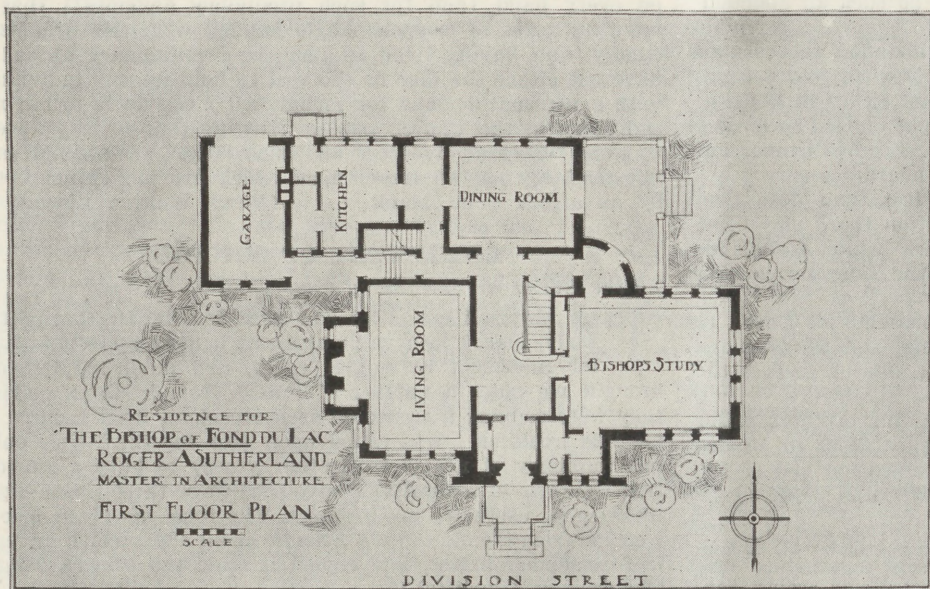
REV. C. A. SEAGER, D.D.
Bishop-elect of Ontario
Photo by Milne Studios, Ltd.



TABLET
Recently dedicated at St. John's Church, Brooklyn, in memory of the late Bishop Burgess.



REV. R. ROCKSBOROUGH SMITH, D.D.
Bishop Coadjutor-elect of Algoma

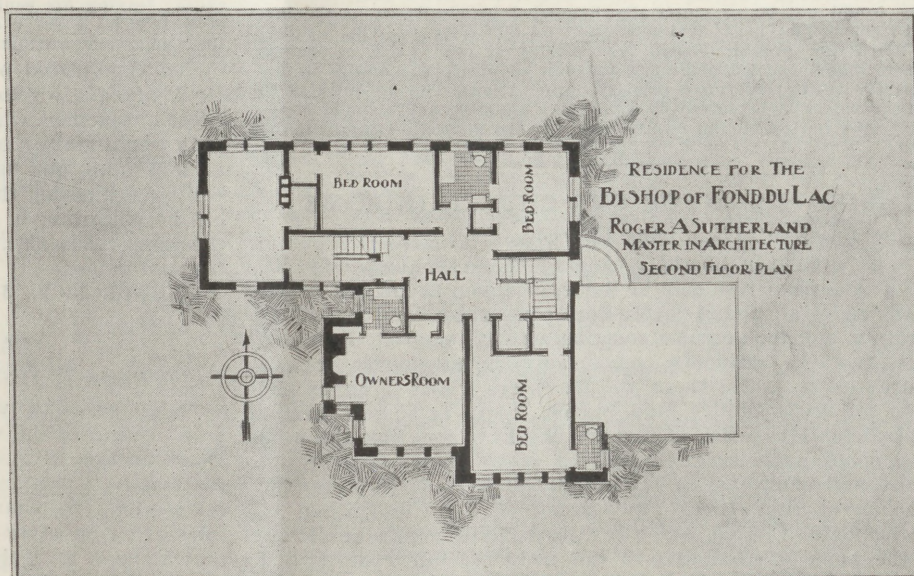


LEFT—First floor plan of proposed new episcopal residence in Fond du Lac, Wis.

BELOW—Second floor plan.

NEW EPISCOPAL RESIDENCE

The diocese of Fond du Lac is at present busily engaged in raising funds to build a new episcopal residence, the plans for which are illustrated herewith. Funds to the amount of \$75,000 are being raised in connection with the Jubilee celebration of the Rt. Rev. Reginald Heber Weller, D.D., Bishop of the diocese. Contributions may be sent to The Jubilee Fund, 917 Church St., Marinette, Wis.



CORRESPONDENCE

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

MORE PROVINCIAL JOURNALS WANTED

To the Editor of *The Living Church*:

MAY I EXPRESS my gratitude for the response to my appeal for back numbers of the Journals of the Synod of the Province of the Mid-West, which has enabled me to complete the file of the president's office. I am also anxious that the secretary may have a complete file, and am in need of 1915, 1917, 1918, 1919, 1920, and 1921. Further help in this matter will be greatly appreciated.

Mishawaka, Ind., June 22d.

✠CAMPBELL GRAY,
President of the Synod,
Province of the Mid-West.

THE CHURCH IN MEXICO

To the Editor of *The Living Church*:

IN YOUR EDITORIAL in the current issue on Mexican Problems you advise that "our clergy are bound to conform to the law if the government requires it of them," and later that "it is wholly impossible for us to abandon them (the Mexican people) in this time of their distress."

But would not conformity to the law be such an abandonment?

I do not believe the Apostles would abandon the task of proclaiming the Gospel, if they were in Mexico, just because they were not wanted. At least they did not either in Rome or Jerusalem. "Whether it is right in the sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Surely Mexico needs the Gospel no less than Jerusalem did. And the solution to the vexed condition there may come only by the deliberate defiance of the law which forbids us to do our Christian duty of preaching the Gospel that sets men free.

It would be nothing new for the ambassador of Christ to bear his witness from behind barred doors, and the Mexican prohibition may be God's challenge to the Church to face the issue.

Of course no Churchman wants to see his brothers suffer unnecessary insult and pain, and I am sure those in Mexico would not shrink from it, but is not persecution one of the marks of the Lord Jesus? (Rev.) THOMAS JENKINS.

McMinnville, Ore., June 18th.

[If Mexican law forbade religious ministrations under all circumstances it would manifestly be our duty to defy the law and take the consequences. When the prohibition is directed only against ministrations by foreigners, it does not appear to us to be of such nature as to justify our disobedience to it, especially if a *modus vivendi* can be worked out whereby provision is made for such ministrations among foreign residents. Moreover since, out of eighteen clergy in our mission, only four are foreigners, it would seem that our own work would not be so materially hampered by obedience to the law as to justify us in assuming that it is our duty to rebel against it. When the present bishop was elected it was quite recognized that it might become necessary for him to direct the affairs of his district without performing priestly ministrations. The difficulty as to confirmations can be solved by appointing a native suffragan bishop—if a proper person should be available for the purpose.—EDITOR L. C.]

ENDOWMENT FOR OUR CHURCH IN ROME

To the Editor of *The Living Church*:

ON THE MORE liberal reckoning there are now only 190 American residents in Rome, of whom about half would claim allegiance to St. Paul's American Church, though hardly a quarter actually contribute to its support. It is evident that the residents cannot support adequately such a Church as is needed there, the travellers whom it serves feel often no responsibility, and tourist travel is subject to the unpredictable vagaries of fashion. We have long felt the need of a small endowment, enough to cover the expense of organist and choir, which is only \$1,500 a year. Now, on the occasion of the fiftieth anniversary of the consecration of the beautiful Church which my predecessor erected in Rome to the glory of God and to the honor of our country and communion, we have been bold enough to undertake the raising of such a fund, to which thirty-seven persons in Rome have contributed seven thousand dollars. We shall not be

sufficiently helped unless twice that amount is given in America, and it cannot seem unreasonable to ask that much from the many who have themselves enjoyed our church in Rome or who realize the need of maintaining it worthily. Bishop Brent, who is in charge of our churches in Europe, heartily commends the project, and the Board of Trustees in New York recently passed the following resolution: "That this Board are sensible of the need of an endowment to support the worship of St. Paul's Church, Rome, and approve of raising it, and cordially recommend it to the generosity of all who are interested in maintaining in Rome an American church."

I am here in America in the interest of raising this fund, and gifts may be sent to me at 83 Stockton St., Princeton, N. J., or to the Treasurer of the Board, Mr. Haley Fiske, 1 Madison Avenue, New York City. But, though this seems to me as needful an appeal as any I see pressed on any side, I feel doubtful of receiving in America as much as one single gift. For nobody is more definitely responsible for this than another. What is everybody's business is nobody's business. I feel this doubt in spite of the amazing generosity which has become a habit in America. I might almost say *because* of it. For I am so much impressed by the "drives" which are being launched on every hand (and for such prodigious amounts!) that I have no heart to compete single handed with this organized energy, and having lived so long as a missionary abroad I have not either the face or the will to hold up any individual with a personal demand for money. All I can do is to tell my sad story in the Church papers, trusting that it may appeal to some "cheerful giver," if any such is left, who is not case hardened against all impressions which are not thrust home by an attack point blank. (Rev.) WALTER LOWRIE.

COMMITTAL OF SUICIDES

To the Editor of *The Living Church*:

THE PRAYER I composed and used for the Resting of the Body, placed in a vault to await a more opportune time for interment in mother earth, and published by you, brought me quite a number of letters from brethren, saying they were copying it to use on such occasions. So it occurred to me this week, as I was called upon (for the third time only, in a ministry of nearly thirty-four years) to bury a suicide, that the form of committal I have used these three times might likewise be useful to my brethren. The form, as given below, I copied from the old *Church Eclectic* about 1891, which in turn, if I remember aright, had copied it from the *Church Times*. The form of committal is:

"Forasmuch as it hath pleased Almighty God, who in His inscrutable wisdom, permitteth evil to exist, to permit this our brother to cast off the gift of life entrusted to him, we now therefore commit his body to the ground, earth to earth, dust to dust, ashes to ashes; leaving his soul with confidence to the uncovenanted mercies of a faithful Creator and most merciful Redeemer, in the name of the same, our Saviour, Jesus Christ. Amen."

An experienced pastor would know that the *Miserere* and *De Profundis*, together with similar devotions, like a selected Lesson, together with the Creed, the Our Father, and collects would make a suitable service for the house. The Church, in forbidding our use of the appointed office over a suicide, while emphasizing the seriousness of the sin, yet does not forbid us officiating in some humane and Christian manner. By the same token also, it seems to me, the Church does not say the soul is lost. (Rev.) A. L. BYRON-CURTISS.

Willard, N. Y., June 19th.

LATE CELEBRATIONS

To the Editor of *The Living Church*:

CAN SOMEONE, versed in ecclesiastical lore, tell me the origin of the wide-spread custom of having a late celebration of the Holy Communion on the first Sunday in the month? I presume that the purpose of the monthly second celebration, (the churches I have in mind are those having one celebration on other Sundays), is to provide opportunity for parishioners to make their communions occasionally, even though they are prevented from being present at an early hour. But, if my surmise be correct, why should the first Sunday in the month be chosen as an especially suitable time? To a mere

layman it would seem that the Church year rather than the secular calendar might well be used by the clergy in providing additional services. Examples from the usage of the parish in which I live will show what I have particularly in mind:

The First Sunday in Advent, 1925, was the first Sunday in the Church year; but it was the last Sunday in November; consequently the eleven o'clock service was Morning Prayer. Similarly there was but one celebration on Whitsunday and but one on Trinity Sunday, although for this parish Trinity Sunday is the feast of the title. Unfortunately, Trinity Sunday was the last Sunday in the month instead of the first. Do our reverend fathers feel that with the exception of Easter Day the flocks committed to their charge can be given two opportunities to receive Holy Communion only on the first Sunday of the calendar month? Or am I wrong in feeling that Advent and Lent are more important than December and February and that so great a festival as Pentecost should not be relegated to the category of ordinary Sundays simply because it falls late in the month?

I think that I am right in saying that before the day of frequent celebrations, when Holy Communion was administered some half-dozen times a year—as in the Eighteenth Century—those times were the greater feasts. In parishes where Morning Prayer is the "chief service" now, and a late celebration is relatively rare, the same custom might be employed and the great festivals marked by a late celebration. That the ten-thirty or eleven o'clock service ought to be the Holy Communion instead of Morning Prayer is not in my mind at all just now; but I would like to know why priests who give us the privilege of a late Mass only occasionally, place such great store by the First Sunday. Mayhap some of your clerical readers will enlighten me.

(Prof.) ALFRED H. SWEET.

Washington and Jefferson College,
Washington, Pa., June 15th.

A RECORD?

To the Editor of The Living Church:

I HAVE NOTICED of late in the columns of THE LIVING CHURCH items about large confirmation classes and record baptisms. I am wondering whether we cannot give these records quite a jolt.

Since Christmas Eve we have had thirty-nine baptisms, over one-half of these have been adults or young people of confirmation age. Forty-one have been presented for confirmation. Of this number I have baptized twenty-one. Deadwood is a city of about 2,400 inhabitants. When the size of the community is considered, this record, I think, meets, and even surpasses, many of the records reported this year.

Deadwood, S. D., (Rev.) JOHN G. LARSEN.
June 14, 1926.

"NOTHING IS SAFE"

To the Editor of The Living Church:

PERMIT ME to answer the communication of Col. R. E. Raymond, U. S. A. retired, re National Defense, by the following quotation from Lord Salisbury: "If you believe the doctors, nothing is wholesome; if you believe the theologians, nothing is innocent; if you believe the soldiers, nothing is safe." (page 12, Dickinson's *International Anarchy*).

Willard, N. Y., (Rev.) A. L. BYRON-CURTISS.
Nativity St. John Baptist.

WITHIN HIS HOUSE

Dear House of God, here do I kneel in prayer
At early morn, and ask for strength and grace;
In simple faith commit to Him my care,
And in communion meet Him face to face.

The manhood of His dear beloved Son
Abideth here, and of thee seems a part.
To yield Him worship I may come, alone,
And when I go, His peace dwells in my heart.

The blessed Host is glimmering in the light
Of candles flickering, above, below.
Adoring Him I kneel, and at the sight
Of His dear Self I pray my grace may grow.

I pray for thee, and thy continuance
Through years that come and years that pass along;
That in thy walls we'll guard with vigilance
His own true faith—with praise, and prayer, and song.

DELPHINE SCHMITT.

AROUND THE CLOCK

By Evelyn A. Cummins

A VOLUME purporting to contain communications from Oscar Wilde through automatic writing, has just been published. Among other things Wilde is supposed to have sent forth the typical statement that "being dead is the most boring experience of life."

When one of his plays was first produced Oscar Wilde appeared on the stage, smoking a cigarette, to answer to the call of "Author." "Thank you very much," he said, "you've given me a very pleasant evening."

ST. ANDREW'S, the English church at Compiègne, is making an appeal for funds for restoration. It was almost destroyed by German bombs during the War.

HERE is one of Chesterton's latest choice bits. Absolutely true; and how he can roll out the phrases!

"The ascetic, the martyr, and the soldier are each the center of a controversy at cross-purposes. This is because the man ignorant of the motive goes on piling up the horror, without realizing that to the man sympathetic with the motive he is simply piling up the heroism. The pacifist is forever saying to us, 'How can you regard war as heroic when it is really hideous; think of the revolting wounds, the abominable butchery,' and so on. To which the patriot naturally answers, 'I call it heroic because it is hideous; because men endure revolting wounds and abominable butchery;' and the row goes on without result for ever. It is as if a man said, 'How can you think St. Lawrence glorious for being grilled on a gridiron; the experience of being grilled, so far from being happy and beautiful, is decidedly unpleasant and unattractive,' and, of course, the other man replies (in the same helpless rage of rationality) that it is precisely for that reason that he thinks St. Lawrence glorious."

MR. WINSTON CHURCHILL, Chancellor of the Exchequer, has recently said in the House of Commons, during the debate on international debts:

"There has been from the very beginning of these controversies a very marked difference of view in Great Britain and the United States in regard to War debts.

"We have never taken the view that the cost of shot and shell fired in the common cause can be considered morally and sentimentally, whatever it may be legally, as on exactly the same footing as ordinary commercial debts. That has always been our position.

"It was the British position more than 100 years ago, after the Battle of Waterloo, and it is certainly the standpoint from which we first approached this subject. We said we were willing to cancel all debts owing to this country by our Allies, provided we were treated in a similar manner by those who were our creditors.

"We have undertaken to pay what the United States so insistently and incessantly demanded. That involves upon us a charge of £33,000,000 at the present time, rising in, I think, seven years to £38,000,000. That is to say, putting it broadly, we have to pay, the British Chancellor of the Exchequer and his successors in a long line, have to pay, about £100,000 a day every day for more than three generations to the United States."

SIDNEY DARK tells the following story of George Grossmith. Grossmith is one of the most famous of English actors and he occasionally visits this country.

"Grossmith is a Roman Catholic, and he tells a most excellent story of a visit that he paid to the late Cardinal Gibbons in Baltimore when touring in America in a musical comedy. The Cardinal received him graciously and recalled the fact that while he was staying in London with the Duke of Norfolk he had met several famous English actors. 'I remember,' said his Eminence, 'Henry Irving, who was then, I think, playing in *Hamlet*, and Beerbohm Tree, who, I think, was then acting in Shakespeare's *Richard III*, and what, my son,' he continued, 'are you acting in now?' And Grossmith says that he had to swallow hard and that he blushed all over as he replied in a hoarse whisper, '*Fluffy Wuffles*, your Eminence.'

George Grossmith is said to be alone among English actors in having played in French with the great Réjane in Paris.

IN one of his dispatches from Washington, Frederic W. Wile makes some amusing comments on speakers in the Senate and in the House of Representatives.

"At fortnightly intervals installments of the index to the Congressional Record are issued. They provide detailed evidence of the ebb and flow of talk in both houses.

"The latest index discloses, under the heading 'William M. Butler, senator from Massachusetts' and opposite the caption 'Remarks,' the word: 'None.' The president's chief political lieutenant has yet to make a speech in the senate at this session, though few members are more irregular in their attendance.

"Representative Blanton, of Texas, ever-spouting geyser of the house, held forth 150 times on fifty-three separate topics during the first thirteen days of March. The bleating lamb of the Alamo plays no favorites when he takes the hot air line.

"His outpourings in the period above-mentioned ranged from George Washington's beer recipe to the woes of the Chippewa Indians."

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

UNDER the title of *These Twelve* (The Century Co. \$2.00) Dr. Charles Reynolds Brown, the dean of Yale Divinity School, gives us a series of twelve sermons, each of which is a character sketch. The first eleven deal with eleven apostles; the last is entitled Jesus, the Son of Man: the Perfect Type. The title reminds me of a remark I once heard made by Fr. Kelly, the founder of the Society of the Sacred Mission at Kelham in England: "Jesus alone among men has made a universal appeal. Other heroes in history made a limited appeal, some to the Eastern mind, others to the Western, some to the men of this race and some to those of that. But in Jesus Christ all men of all races find their own ideal selves; He has burst the bounds of self." Dr. Brown's treatment of our Lord is fully in keeping with the reverent worship of this catholic leader, and it may be well to quote the words in which he explains the inclusion of his study of our Lord with those of the other eleven: "Holding strongly as I do to the higher view of Christ's person, standing ready to bow before Him in adoration and to hail Him as 'Saviour, Redeemer, and Lord,' I shall . . . limit my attention to those aspects of His life and service which stand altogether within the human categories."

Dr. Brown writes in short, pithy sentences, and the mark of the spoken utterance is written large over his chapters. Sometimes this results in phrases which, as read, jar upon the sensitive taste. They need the reverence and culture of the preacher's personality to justify them, and it may be questioned whether he would not have done well to have pruned his manuscript before submitting it to the reader's eye. But he has certainly succeeded in his aim of making the apostles live in our imagination. He states his aim as being to encourage us to realize that there is room for all types in the Kingdom of God today as ever. But his book has a further value of which he makes no mention. What a gift it is to those of us who believe in the Communion of Saints! When we gather round the altar and feel our oneness in Christ with angels and archangels and all the company of Heaven, what a vividness it gives to our worship to remember the presence of these eleven, each vividly distinct in the individuality of his redeemed and glorified manhood!

THE WORST THING about *Be Merry*, by Arthur W. Hopkinson (Mowbray, Morehouse. \$1.00) is its title. There is nothing more annoying than the incorrigibly cheerful Christian who insists on bidding a man to be merry when the trouble is that he just can't be. Now Mr. Hopkinson knows this as well as anyone, and his little book sets out to emphasize two truths: (1) That the truth which moulds conduct, character, and life is not what we assert about ourselves but what we believe about God, and (2) that thankfulness is the source of joy which issues in mirth. The kernel of the book is a discriminating account of the mystic, Thomas Traherne, an introduction which whets the appetite for further study of the man who wrote, "You must want like a god, that you may be satisfied like a god." Bishop Walter Carey, of Bloemfontein, who contributes a preface to *Be Merry*, has also published a new little book of his own, *The Joy of Salvation* (Mowbray, Morehouse. \$1.00). Those who know and value his former writings may not feel that it adds very much to what he has said before; but it will have a real place as a book to lend to persons ignorant of the true position of the Episcopal Church. For, while it breathes the evangelical spirit of devotion to Christ, it shows the importance of historic continuity as a ground of faith in the God-given nature of the Church in and through which that devotion finds its expression. "Acting on this principle that God is the sole final reality and the sole originator, and that in His scheme of salvation He alone

initiates, we find the rightness and inevitability of Catholic theology." Very different, at first sight, is the position of the Rev. Philo W. Sprague in *The Influence of Christianity on Fundamental Institutions* (Revell. \$1.50). In dealing with the Church he seems to hold lightly much that Catholics hold dear, and in considering the family he says things about divorce that cause qualms. But in both cases they are qualms that it is good to feel and face, for what is the good of a Catholicism which shuts its eyes and runs away from its fears? Moreover, when Mr. Sprague goes on to speak of the state and of industry, he has much to say that needs to be said, and should be welcomed by all Christians. His essay on the state is particularly valuable. "The sacredness of the democratic state rests not simply on the fact that the state is of divine establishment. Nor does it rest simply on the fact that the offices of the state are themselves high and profoundly significant. It rests rather on the sacredness of those to whom the state ministers; as a necklace becomes precious because every stone in it is a jewel of price. It is because the state has to do with the children of God in vital concerns of their lives that the state becomes sacred." "We rightly consider it one of the requisites of the Christian ministry that a man should have the call of God to serve in the sacred ministry of the Church. Equally should men have a call of God to serve in the sacred ministry of the state."

DR. JOHN J. MULLOWNEY, the president of Meharry Medical College, has drawn on his experience as a public health official and as a teacher of students both in America and China, in order to produce *The Hygiene of the Home and Responsibility for Sex Education* (Boston: Christopher Publishing House. \$2.00). The two parts of the book are of curiously unequal merit. In the first, the arrangement of the material is confused, and Dr. Mullowney does not seem to have made up his mind whether he is writing for the simple parent, the family physician, or the local health authorities. But the second part, on sex education is admirable. The language is restrained, yet lucid, the advice sensible and helpful, the arrangement clear and straightforward. It looks as though here (in contrast to the first part) the author is following a scheme of instruction shaped and polished by long-continued use. Be that as it may, the book may be safely recommended to parents and should be welcomed by them.

MR. CLIFFORD SMYTH has published a fascinating tale in *The Yarn of a Yankee Privateer* (Funk and Wagnalls. \$2.00). First there is the fascination of the Introduction, in which he tells how he came upon this anonymous diary, how he discovered it to have been edited and in part published by Nathaniel Hawthorne, and how he conjectures the diarist to have been a certain great-uncle of Hawthorne himself. Then comes the fascination of the Privateer's own yarn. He is a landsman who took to the sea for want of anything better to do, and sailed in ships a-privateering against the British in the War of 1812. He tells of how he found the sea life, of the chances of war, of his capture, of his voyage as a prisoner via Barbados to England, of his confinement on Dartmoor, and of his release when peace was declared. It is a good yarn, well told.

MR. GEORGE L. HURST's method in *An Outline of the History of Christian Literature* (Macmillan. \$4.00), is to give a brief account of each author or document, and then to illustrate his description by brief quotations. These are well chosen, and the result is one of those delightful reference books which tempt one irresistibly to linger and browse.

Church Kalendar



JULY

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

- 4. Fifth Sunday after Trinity.
- 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 SIXTH TRINITY

- St. Uriel's Church, Sea Girt, N. J.
- St. Paul's Church, Fort Fairfield, Me.
- St. Mark's Church, Des Moines, Ia.
- St. Anne's Sisters, Arlington Heights, Mass.

APPOINTMENTS ACCEPTED

BARRY, Rev. FREDERICK L., formerly chaplain of St. Paul's School, Garden City, L. I.; assistant of St. Paul's Church, Flatbush, Brooklyn, N. Y. New address, 157 St. Paul's Place, Brooklyn, N. Y.

CHESTER, Rev. MORTIMER, priest-in-charge of St. Luke's, Auburn, Calif., and Placer County missions; to be rector of St. Luke's Church, Woodland, Calif., September 1st.

HUNTER, Rev. JOHN M., of Providence, R. I.; rector of St. John's Church, Delhi, N. Y.

JENKIN, Rev. HAROLD, formerly of Erie, Pa.; priest-in-charge of St. Andrew's Church, East Onandaga, N. Y., and the chapel on the Onandaga reservation.

KEMPSTER, Rev. FREDERICK, formerly of Johnson City, N. Y.; minister-in-charge of Trinity Church, Boonville, and Christ Church, Forestport, N. Y.

SCHUART, Rev. PAUL C., formerly student at General Theological Seminary; St. Michael's Church, Mount Pleasant, Ia.

WELLFORD, Rev. JOHN S.; to be rector of All Saints' Church, Lloyd Parish, Norton, Va.

NEW ADDRESSES

MITCHELL, Rt. Rev. WALTER, D.D., Bishop of Arizona; Prescott, Ariz.

BERKELEY, Rev. ALFRED R., rector of St. John's Church, Roanoke, Va.; Box 1057, Roanoke, Va.

BOSS, Rev. A. I. ERNEST; 248 Como Ave., Columbus, Ohio.

BRADDOCK, Rev. WILLIAM L.; Mechanicsville, Md.

GAITHER, Rev. B. W., formerly of Stanardsville, Va.; Brandy, Va.

MORENO, Rev. R. C.; Calle San Fernando, 240, Cienfuegos, Cuba.

POOLEY, Rev. CLAUDE N. A.; 1015 Howard St., Peekskill, N. Y.

PRICE, Rev. ARTHUR R., formerly 1436 Josephine St.; 1427 St. Mary's St., New Orleans, La.

SIMMONS, Rev. JOHN S., formerly P. O. Box 307; St. Alban's School, 3504 Douglas St., Coconut Grove, Miami, Fla.

WILKINSON, Rev. JAMES E., formerly of Niles, Mich.; 415 Lake Ave., Grand Haven, Mich.

SUMMER ADDRESSES

MURRAY, Most Rev. JOHN G., D.D., Bishop of Maryland and Presiding Bishop; Chester, Nova Scotia.

BREWSTER, Rt. Rev. CHAUNCEY B., D.D., Bishop of Connecticut; Asticon Inn, Northeast Harbor, Me.

MAXON, Rt. Rev. JAMES M., D.D., Bishop Coadjutor of Tennessee; Richard's Landing, St. Joseph's Island, Ontario, Canada.

TUCKER, Rt. Rev. BEVERLEY D., D.D., Bishop of Southern Virginia; Virginia Beach, Va.

BENSON, Rev. L. R., rector of St. Augustine's Church, Hion, N. Y.; Clergy Lodge, St. Peter's-by-the-Lake, Fourth Lake, N. Y., until August 16th.

BERNARDIN, Rev. JOSEPH B., of Nevada, Mo.; Camp Wyanoke, Wolfesboro, N. H.

BOON, Rev. HAROLD O., rector of Old St. Peter's Church, New York City; to be in charge of St. Matthew's Church, Buffalo, N. Y., July.

CAMPBELL, Rev. BERNARD, of Franklin, Tenn.; to be in charge of All Angels' Church, 81st St., and West End Ave., New York City, July and August.

CHARD, Rev. LESLIE F., rector of St. Mary's Church, Gowanda, N. Y.; to be in charge of St. Matthew's Church, Buffalo, N. Y., August.

GATES, Rev. MILO H., D.D., vicar of Chapel of the Intercession, New York City; P. O. Box 496, Cohasset, Mass.

HILL, Rev. CHARLES E., rector of St. Andrew's Church, Buffalo, N. Y.; to be in charge of St. John's Chapel, Manchester, Vt., July and August.

KREITLER, Rev. R. P., of Scranton, Pa.; Saybrook, Conn.

MEREDITH, Very Rev. FREDERICK CHARLES, dean of Cathedral of St. Luke, Ancon, Canal Zone; 30 Sherman St., Hartford, Conn., to August 1st.

PEARCE, Rev. EUGENE S., rector of St. Mark's Church, Toledo, Ohio; Westport, Conn., until August 20th.

ROBBINS, Very Rev. HOWARD C., D.D., dean of Cathedral of St. John the Divine, New York City; Heath, Mass.

SHIPWAY, Rev. W. A. ARCHIBALD, locum tenens at Church of St. Matthew, Brooklyn, N. Y.; 180 Macon St., Brooklyn, N. Y., July and August.

TABER, Rev. GRIEG, formerly of Pawling, N. Y.; 195 Ashmont St., Boston, 24, Mass., until September.

VAN ZANDT, Rev. MALCOLM J., rector of St. Matthew's Church, Kenosha, Wis.; Leland, Lee-lanau Co., Mich., during July.

RESIGNATIONS

CRESSON, Rev. CALEB; as rector of Calvary Church, Utica, N. Y.

GRANT, Very Rev. F. C., D.D., as dean of Bexley Hall, Gambier, Ohio.

PIERCE, Rev. HALL; as priest-in-charge of Boonville and Forestport, N. Y.

DEGREES CONFERRED

AMHERST COLLEGE—Doctor of Divinity, upon the Rev. MILO H. GATES, vicar of the Chapel of the Intercession, Trinity Parish, New York City.

COLUMBIA UNIVERSITY—Doctor of Philosophy, in course, upon the Rev. CHARLES L. STREET.

HOBART COLLEGE—Doctor of Sacred Theology, upon the Rev. EDWIN JAMES RANDALL; executive secretary of the Diocese of Chicago.

MARIETTA COLLEGE—Marietta, Ohio—Doctor of Divinity, upon the Rev. WILSON WATERS, rector of All Saints' Church, Chelmsford, Mass.

MIDDLEBURY UNIVERSITY—Doctor of Divinity, upon the Rt. Rev. SAMUEL B. BOOTH, Bishop Coadjutor of Vermont.

UNIVERSITY OF THE SOUTH—Upon the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the degree of Doctor of Divinity *ad eundem*, on Tuesday, June 8th.

ORDINATIONS

DEACONS

ERIE—On Sunday, June 20th, at St. John's Church, Sharon, Pa., the Rt. Rev. John Chamberlain Ward, D.D., Bishop of Erie, ordained to the diaconate Mr. KENNETH RAMSEY WALDRON, of Grove City, and Mr. LELAND HYLE ROBERTS, of Sharon, both graduates this year of Bexley Hall Seminary, Kenyon College, Gambier, Ohio, and Mr. LESLIE ASHTON WILSON, of the Theological School of Sewanee, University of the South, Sewanee, Tenn.

All three were members of St. John's parish, and with the three previously ordained under the rectorship of the Rev. E. J. Owen, D.D., and three now preparing themselves for the ministry is a most unusual record, a high tribute to the parish and its rector.

The ordination sermon was by the Rev. William F. Bayle, rector of St. Paul's Church, Monogahela, Pa., the Rev. W. E. Van Dyke, of St. Luke's Church, Smithport and the Ven. M. S. Kanaga, Archdeacon of Erie, assisting in the service. The candidates were presented by the Rev. Dr. Owen.

The Rev. Mr. Waldron will become assistant at St. John's, Sharon; the Rev. Mr. Roberts

is assigned to Port Allegany, Eldred, and Mt. Jewett; the Rev. Mr. Wilson is assigned to Kinzua and Tidioute—all in the Diocese of Erie.

NEWARK—On June 13th, Bishop Lines ordained the Rev. ROWLAND FORREST NYE, formerly Unitarian minister, of Exeter, N. H., to the diaconate, in St. Andrew's, Newark, N. J. The rector, the Rev. Charles H. Wells, preached, and the Rev. H. W. Hopkins, rector of Trinity Church, Irvington, celebrated the Holy Communion, the new deacon assisting at the administration. Mr. Nye will continue his work at St. George's, Newark, where he has been lay reader since last September.

OHIO—In St. John's Church, Youngstown, June 13th, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the diocese, ordained RUSSELL E. FRANCES to the diaconate. Preacher, the Very Rev. C. F. Grant, dean of Bexley Hall; presenter, the Ven. G. F. Patterson, Archdeacon.

On Sunday, June 20, 1926, in the College Church of the Holy Spirit, Gambier, the Bishop of Ohio, the Rt. Rev. William A. Leonard, D.D., ordained to the diaconate these graduates of Bexley Hall, Gambier: EARL G. GUTHRIE, and HAROLD C. ZEIS. Presenter, the Very Rev. Dean Grant; preacher, the Rt. Rev. W. L. Rogers, D.D.

DEACONS AND PRIESTS

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor, in the Cathedral of All Saints', Albany, on St. John Baptist's Day, advanced to the priesthood the Rev. FRANK FENTON BLESSING, and ordered deacon Mr. BENIAH HUDSON CREWE. The Rev. C. B. Alford, rector of St. Barnabas' Church, Stottville, presented Mr. Crewe, and the Rev. Creighton R. Storey, rector of Trinity Church, Albany, presented Mr. Blessing. Bishop Oldham preached the sermon.

Mr. Blessing was formerly a minister of the Dutch Reformed Church, and Mr. Crewe of the Methodist Episcopal Church. Mr. Blessing is assistant at Trinity Church, Albany; and Mr. Crewe is in charge of St. Mark's Church, Philmont, and of several missions.

MISSISSIPPI—On Sunday, June 20th, in St. Paul's Church, Corinth, WILLIAM TATE YOUNG, of Corinth, was ordained deacon and the Rev. DUNCAN GRAY was advanced to the priesthood by the Rt. Rev. T. D. Bratton, D.D., Bishop of the diocese. Bishop Green preached the sermon, and also, with the Rev. John Chipman, priest-in-charge, joined in the laying on of hands.

In the evening the new rectory, first occupied when the two bishops were entertained, was blessed room by room by Bishop Bratton.

SOUTHERN BRAZIL—On the fourth Sunday in Lent, March 14th, in the Church of the Redeemer, Rio de Janeiro, Bishop Kinsolving ordained to the diaconate Mr. EUCLYDES DESLANDES, who was presented by the Rev. Ernesto Arnaldo Bohrer, rector of the church; at the same time Bishop Thomas ordained to the diaconate Mr. CLODOLDO RODRIGUES RAMOS, who was presented by the Rev. Salomao Ferras of the city of Sao Paulo, who also preached the sermon.

The Rev. Mr. Deslandes will take up work at the Church of St. Paul the Apostle, Rio de Janeiro, where a church is now being completed. The Rev. Mr. Ramos takes charge of Trinity Church, Rio de Janeiro, where there is already a church building and parish house.

On Palm Sunday, March 28th, in Trinity Church, Porto Alegre, Bishop Thomas ordained to the diaconate Mr. GAMALIEL VESPUCCIO CABRAL; the sermon was preached by the father of the ordinand, the Ven. Americo Vespuccio Cabral, missionary archdeacon. The Rev. Gamaliel Cabral has been sent to Pelotas to assist the Rev. José Severo da Silva, rector of the Church of the Redeemer, and editor of the diocesan paper.

On the Second Sunday after Easter, April 18th, Council Sunday, in the presence of most of the clergy of the district, Bishop Kinsolving ordained to the diaconate Mr. YASOJI ITO. The candidate was presented by the Rev. George Upton Kirschke, who read the Gospel in Portuguese after it had been read in Japanese by the ordinand. The Rev. Mr. Ito is working among the Japanese in the state of Sao Paulo. He is our first missionary and carries the gospel to those of his race who do not yet know it as well as to the numerous members of the Church who have come from our own missions in Japan.

On the same occasion Bishop Thomas advanced to the priesthood the Rev. ATHALICIO PITHAN, deacon, who was presented by the Rev. Dr. James W. Morris. The Rev. Mr. Pithan will continue his work at the Southern Cross School, from which he graduated in the year 1918. The sermon was preached by the Rev. José Severo da Silva of Pelotas.

SOUTHERN OHIO—The Rev. FRANK T. BARR was ordained deacon in St. James' Church, Zanesville, the Rev. Duncan Weeks, rector, by the Rt. Rev. Theodore I. Reese, D.D. The sermon was preached by the Rev. J. Sutton, D.D., vicar of Trinity Chapel, New York City. The candidate was presented by the rector of the parish who also read the Litany. The Bishop has appointed Mr. Barr to be deacon-in-charge of the Church of the Good Shepherd, Columbus, Ohio.

The Rev. E. P. ROE was advanced to the priesthood, June 23d, by the Rt. Rev. Theodore I. Reese, D.D., in St. James' Church, Piqua, the Rev. H. S. Ablewhite, rector. The sermon was preached by the Rev. E. F. Chauncey, and the candidate was presented by the rector of the parish. The Rev. W. V. Mueller was epistoler and the Rev. B. H. Reinheimer, gospeler. Mr. Roe is curate at Trinity Church, Columbus, and will continue in that position.

PRIESTS

COLORADO—On the Fourth Sunday after Trinity, June 27th, the Rev. CHARLES DANIEL EVANS was ordained priest in the Church of Our Saviour, Chicago, Ill., by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado. The candidate was presented by the Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, the sermon was preached by the Bishop of Colorado. The Rev. Paul Leslie Clark read the Litany and acted as Master of Ceremonies. Fr. Evans will take up the work as assistant to the rector of the Church of Our Saviour in September.

GEORGIA—On Thursday, June 24th, Nativity of St. John Baptist, the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, in the Church of the Good Shepherd, Augusta, advanced to the priesthood the Rev. CHARLES COLCOCK JONES CARPENTER, a graduate of Princeton University and the Alexandria Theological Seminary. The sermon was preached by Bishop Reese; the candidate was presented by the Rev. H. Hobart Barber, rector of the Good Shepherd; the Litany was read by the Rev. Julius A. Schaad, rector of St. Paul's Church, Augusta; the Epistle was read by the Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta; and the Gospel was read by the Rev. William Johnson, rector of St. Thaddeus' Church, Aiken, S. C. The Rev. James M. Wright, vicar of Christ Church, Augusta, was also in the chancel.

The newly ordained priest is the son of the late Rev. S. B. Carpenter, who for many years prior to his death in 1912, was a widely known and greatly beloved priest of the Church, his last charge being the Church of the Atonement, Augusta, where he was rector for nearly eighteen years. Mr. Carpenter has recently received and accepted a call to the rectorship of Grace Church, Waycross, Ga., and will assume charge on August 1st.

IOWA—At St. Thomas' Church, Sioux City, on the morning of the Third Sunday after Trinity, June 20th, the Rev. GEORGE LEWIS BROWN, deacon, was advanced to the order of the priesthood by the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa. The candidate was presented by the Rev. Robert Seaton Flockhart, rector of St. Thomas' Church. The sermon was preached by the Rev. Wilford Ernst Mann, rector of St. Paul's Church, Council Bluffs, Iowa. The Litany was read by Arnold W. Krone, a candidate for Orders. The Rev. John W. Norris, assistant rector of St. Peter's Church, Philadelphia, Pa., was master of ceremonies, and the visiting clergy united in the imposition of hands. The Rev. Mr. Brown will continue for the time being as the assistant at St. Thomas' Church.

LIBERIA—At St. Mark's Church, Cape Palmas, the Rt. Rev. Robert E. Campbell, Bishop of Liberia, advanced to the sacred order of priesthood, on Sunday, May 16th, the following deacons: the Rev. JOHN N. F. BROWNELL, the Rev. N. J. JACKSON, the Rev. JOHN H. BROOKS. Bishop Gardiner preached the sermon. The Litany was read by the Rev. Dr. W. C. Cummings, president of the Council of Advice. The deacons were presented by the Rev. Dr. S. B. Yudasie, dean of the Theological Department at Cuttington.

OHIO—On Friday, May 21st, in St. Mark's Church, Toledo, the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of the diocese, ordained as priest the Rev. PAUL R. SAVANACK, Presenter, the Rev. E. S. Pearce; preacher, the Ven. J. H. Dodshon, Archdeacon of Southern Ohio.

On Monday, May 24th, in St. Paul's Church, Akron, the Rt. Rev. W. L. Rogers ordained to the priesthood, the Rev. Messrs. C. G. LUND and MALCOLM R. WARD. Presenter, the Rev. Stephen E. Keeler; preacher, the Rev. John R. Stalker.

On Wednesday, June 16th, in St. Paul's Church, Maumee, the Rt. Rev. W. L. Rogers

ordained to the priesthood the Rev. L. M. HIRSHON. Presenter, the Archdeacon of the diocese, the Ven. G. F. Patterson; preacher, the Rev. Donald Wonders.

WESTERN MICHIGAN—The Rev. EDWARD L. ALDWORTH, deacon, whose whole religious life has been in the Pro-Cathedral parish, was ordained to the priesthood on Trinity Sunday in St. Mark's Pro-Cathedral. The Very Rev. C. E. Jackson presented the candidate, and with the Rev. Messrs. Christian, Farney, and Sargent joined in the laying on of hands. The Bishop of the Diocese was the preacher.

The Rev. Mr. Aldworth has become curate in the Church of the Messiah, Detroit, Diocese of Michigan.

BORN

CHARD—Born, at St. Mary's Rectory, Gowanda, N. Y., to the Rev. and Mrs. LESLIE F. CHARD, a daughter, MARY FRANCES, on Saturday, June 12, 1926.

KRAMER—The Rev. and Mrs. Paul S. Kramer announce the birth of a son, FREDERICK FERDINAND, at the Masonic Hospital, El Paso, Texas, Thursday, June 17th. Mr. Kramer is priest-in-charge of St. Alban's Mission, El Paso, and a son of Doctor Frederick F. Kramer, warden of Seabury Divinity School, Faribault, Minn.

MARRIAGE

LYMAN-PARTRIDGE—On the evening of Wednesday, the twenty-third of June, in St. Paul's Church, Kansas City, Missouri, by the Rt. Rev. Sidney Catlin Partridge, D.D., father of the bride, AMALIA ORTWED LUCY PARTRIDGE to FREDERIC POMEROY LYMAN, JR., both of Kansas City.

DIED

BAILEY—The Rev. GEORGE E. BAILEY was instantly killed when his automobile was struck by a fast passenger train in Cleveland, Ohio, June 5th.

A strong man has fallen in our midst—a man of godly teaching and life, whose place will not soon be filled.

"God's finger touched him and he slept."

JACOT—At her late residence, 33 West 130th St., New York, on Wednesday, June 16th, entered into rest, FRANCES, daughter of the late Edward Henry and Christina Isabella JACOT. Funeral private. Interment at Trinity Cemetery.

"Faithful unto death."

"Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared for them that love him."

NICHOLS—CHARLES STEWART NICHOLS, senior trustee of Howe School, departed this life, Monday, June 14th. The burial took place, Saturday, June 19th.

MEMORIALS

George E. Bailey, D.D.

The Church of St. Philip the Apostle, Denison Avenue at West Thirty-Third Street, Cleveland, Ohio.

We, the bishops and clergy of the Episcopal Church, resident in Cleveland and the Diocese of Ohio, meeting this ninth day of June, 1926, do here and now put on record our sense of grief and personal loss, in what seems to us the shocking and untimely death of our brother priest, GEORGE EDWARD BAILEY, D.D., and that of his esteemed and devoted wife, who met their deaths the night of June 5th, when the automobile in which they were driving home was struck in collision with a rapidly passing railroad train.

Dr. and Mrs. Bailey came to Cleveland in 1919 and took hold of a mission work of our Church, situated in the southern part of the city. Energetic, tactful, friendly, with a wide understanding of human nature and ecclesiastical procedure. Dr. Bailey soon attracted to the services of the Church a group of people who gladly followed his leadership; and the monument to his and their endeavors in this brief time, is this beautiful church in which we have just met for his obsequies, and that of his wife and their two loyal parishioners, Mr. and Miss Sheard, who met their deaths in the same accident, at the same time and place. May God grant all of them eternal rest; and give them those rewards which He has and holds for His faithful servants in the life of the waiting world.

Not only did Dr. Bailey erect the splendid Church of St. Philip the Apostle, and build up a strong and loyal congregation, but also as a weekly visitor at St. John's Orphanage, member of the Diocesan Council, Editor of Church Life, and Chairman of the Diocesan Department of Publicity, did he bring to these several duties and responsibilities all the forces

of his consecrated personality; and leave on each of them the impress of his foresight, his sane judgment, and his never-failing charity.

Other organizations of a benevolent and social character claimed and received Dr. Bailey's time and allegiance, but this Church of his choice and love ever and always came first; and in recognition of this fact we praise God; and ourselves resolve to profit by his good example; and we hope that we too may earn that most desirable of all divine commendations, "Faithful unto death."

To the families and to the congregation we extend our sympathies on the sudden and lamentable demise of these people; and we pray for them the ability to carry on those fine and high traditions of Christian character which were so well maintained and manifested in their individual lives.

WILLIAM A. LEONARD,
Bishop of Ohio.

WARREN L. ROGERS,
Bishop Coadjutor of Ohio
and all the Clergy.

Robert Mitchell

Entered into Life Eternal, after a long illness, at his summer home in Montrose, Pa., June 15, 1926, ROBERT MITCHELL of Philadelphia, the husband of Annie M. Mitchell and son of the late David and Louisa Dunott Mitchell. Born in Pittsburgh in 1855, he spent his early life in Lebanon, Pa., where in 1880 he married Annie M., the daughter of the late Senator George F. and Mary Bruner Meily, of Lebanon County. He was a member of the class of 1874 of Lehigh University, and of the Delta Phi fraternity. First a civil engineer, he later became interested in soft coal mining. Fifteen years ago he retired from active business on account of illness. From his youth a communicant of the Church, at the age of twenty-one he was a vestryman of St. Luke's Church, Lebanon, continuing to serve until his removal to Philadelphia in 1892. Soon afterward he became a vestryman of St. Martin's, Oak Lane, and served until his transfer to Calvary Church, Germantown, in 1909. He is survived by his wife, two daughters, Miss Mary B. Mitchell and Mrs. Walter MacFarland, and a sister, Miss Nancy Mitchell, all of Philadelphia. Burial took place in the churchyard of Huntingdon Valley Chapel, Montgomery County, Pa., Thursday afternoon, June 17th.

"I have fought the good fight, I have finished the course, I have kept the faith." "The strife is o'er, the victory won."

CORRECTION

An unintentional error was made in the Washington letter for June 19th, when it was stated that the Rev. C. E. Buck was chaplain of the House of Mercy. The Rev. George F. Dudley, D.D., rector of St. Stephen's Church, is chaplain of this institution, and has been such for the past six years.

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POSITIONS OFFERED

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

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

MISCELLANEOUS

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

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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.

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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.

DAUGHTER OF FRENCH CLERGYMAN desires position as teacher in school or family, or as travelling companion. Diploma supérieur d'enseignement. Successful teaching experience in Europe. References exchanged. MADemoiselle LILI DURLEMAN, Bennington, Vermont.

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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.

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

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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.

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

CHURCH SERVICES

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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.

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Cathedral of St. John the Divine,
New York

Amsterdam Avenue and 111th Street
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Sundays: 8 and 11 A.M.

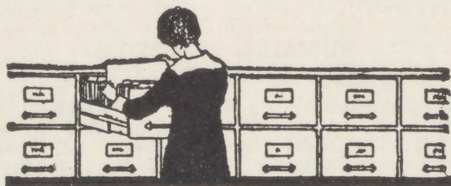
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KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

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.*

BOOKS RECEIVED

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

Houghton Mifflin Co. 4 Park St., Boston, Mass.
Whither Bound. By Franklin D. Roosevelt. Price \$2.00.

Thomas Y. Crowell Co. New York City.

A History of Ancient and Medieval Philosophy. By Horatio W. Dresser, Ph.D., author of *Psychology in Theory and Application, Ethics in Theory and Application,* etc. Price \$2.50 net. Postage extra.

PAPER-COVERED BOOKS

Manufacturers Record, Baltimore, Md.
Blue Book of Southern Progress. 1926. Price 50 cts.

The National Council, 281 Fourth Ave., New York City, N. Y.

Beyond City Limits. A Study of the Relation of the Church to Rural Life. By Rev. F. D. Goodwin, secretary for Rural Work in the Episcopal Church. Price 60 cts.

From the Author. 1920 John Ave., Superior, Wis.

The Only Way. By Thomas Hall Shastid, M.D., LL.B., etc., of Duluth-Superior. Price, in paper cover, 25 cts. per copy; in boards, 50 cts. Address: L. C. Ferguson, Sec'y., Conopus, 302 Columbia Bldg., Duluth, Minn.

PAMPHLETS

W. Heffer & Sons, Ltd. Cambridge, England.
A Simple Introduction to Holy Communion. By Edgar H. Vigers, M.A., rector of Abbots Ripton with Little Stukeley, Huntingdon.

BULLETINS

Hartford Seminary Press, Hartford, Conn.
Year Book, 1925-26. Hartford Seminary Foundation Bulletin. Announcements 1926-1927.

SYNOD OF THE MID-WEST

MISHAWAKA, IND.—The dates of the meeting of the Synod of the Province of the Mid-West and the provincial House of Church Women have been set for Wednesday, October 20th, and Thursday, October 21st, the departments and the President and Council meeting the day before. The place is Taylor Hall, Racine, Wis.

School and College Commencements

CATHEDRAL SCHOOL OF ST. MARY

GARDEN CITY, N. Y.—The awarding of prizes for work done during the school year opened the commencement exercises of the Cathedral School of St. Mary on June 8th, after which the whole school, headed by the senior class, marched to the Cathedral of the Incarnation, where an address was given by the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City. Dean Robbins awarded the diplomas to the members of the graduating class and the gold cross to Miss Annie Hare. After the service, luncheon was served at the school.

The alumnae dinner given by St. Mary's was held in the evening. On Saturday, June 5th, the commencement dance was held in the Casino, the junior class being in charge. Other festivities included the senior dinner, and the class day exercises.

At the exercises in the Cathedral on Sunday, the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, preached the baccalaureate sermon.

FOXCROFT SCHOOL

MIDDLEBURG, VA.—The commencement address at Foxcroft School near Middleburg, was given by the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore.

HOWE SCHOOL

HOWE, IND.—Howe School completed its forty-second year most successfully. The commencement exercises brought back a large number of alumni. The annual baseball game between the old boys and the school team, always a source of much merriment, was won decisively by the cadets. The baccalaureate sermon was preached by Bishop Gray. Professor J. Paul Goode, of the University of Chicago, delivered the address on *The Use of Leisure.* On Monday afternoon the prizes and awards were presented to the successful cadets. At the closing Vespers the rector, following a long established tradition, presented to each member of the sixth form a copy of the Bible. A very interesting feature of the program was the presentation to the school of the pillar given by the graduating class. These class pillars are massive constructions of brick and Bedford stone, and mark the entrances to the campus.

In summing up the work of the past year, Fr. Young announced that the enrolment had taxed the capacity of the school. The thoroughness of the academic standard was shown by the increased number of boys who have successfully passed the College Entrance Board Examinations (which take the place of school examinations for the fourth, fifth, and sixth forms) and by the splendid records made by the graduates of Howe now in college.

During the past year the school has completed White Hall, a beautiful, fire-proof, modern building for the lower school, has completely rebuilt inside all the other buildings, and this summer will erect a new building for administration purposes. Several thousand shrubs and trees have been planted, giving a park-like appearance to the campus. During the

summer the chapel will be beautified by the addition of marble steps before the altar and a tile floor.

These improvements represent an outlay of some \$200,000. Plans have been drawn for the erection of a natatorium and for a new power house in which will be housed the central heating plant, the large centrifugal pumps, and the dynamos.

IOWA INSTITUTIONS

DAVENPORT, IA.—The Training School for Nurses of St. Luke's Hospital, Davenport, held its annual commencement at Trinity Cathedral, Davenport, Friday evening, June 4th. There was a procession of choir, clergy of the Cathedral, student nurses, graduate nurses, faculty, doctors, and trustees, with the Bishop of Iowa at the end. Bishop Morrison as president of the board of trustees of the hospital awarded the diplomas. The speaker was Dr. Allen Craig of Chicago, a member of the American College of Surgeons. In the morning there was a celebration of the Holy Communion in the Hospital Chapel and a baccalaureate sermon by the Rev. James Colletti.

Bishop Longley preached the baccalaureate sermon for the graduating class of St. Katharine's School, Davenport, in St. Mary's Chapel of the school Sunday, June 6th. The boat ride on the Mississippi River was held Tuesday, June 8th, and commencement was held in the chapel, Wednesday, June 9th, Bishop Morrison presiding, and awarding the diplomas and prizes.

Tabor College held its commencement on the same day, and Bishop Longley gave the address.

For the tenth consecutive time the baccalaureate service and sermon for the graduating class of the Davenport High School has been held in Trinity Cathedral, Davenport, the Very Rev. Marmaduke Hare, M.D., D.D., Dean. This year the service was held Sunday, June 13th, at eleven o'clock, with an attendance of over 700. Dean Hare has preached the sermon these ten years with but one exception, when he was abroad one summer. The Cathedral does not invite the classes, they invite themselves, as each year the senior class votes where its baccalaureate service will be held. Both last year and this year the Cathedral was the only church nominated, and the choice was unanimous. The graduating students wear cap and gown at the service and march in the procession. The Cathedral stands across from the high school and the students use the parish house for various meetings.

ST. MARK'S CHURCH SCHOOL, MT. KISCO, N. Y.

MT. KISCO, N. Y.—A large congregation of children and parents were present on Sunday morning, June 13th, at 9:45 at the commencement service of the Church school at St. Mark's, Mt. Kisco, N. Y., of which the Rev. Canon H. Adye Prichard is rector. Four papers, which summed up some of the general information given in the week-day classes in Religious Education during the year, were read by the children.

Week-day classes in Religious Education on released public school time have

been held for the past two years with great success, and will be continued in the autumn. The Church school is under the immediate direction and supervision of Deaconess Augusta W. Kawczynski.

ST. MARY'S, BURLINGTON

BURLINGTON, N. J.—St. Mary's Hall Burlington, the second oldest Church school for girls in the country, closed its eighty-ninth year with a three-day commencement program, June 6th to 8th. The baccalaureate service was held in the Chapel of the Holy Innocents on Sunday afternoon, with Bishop Matthews preaching the baccalaureate sermon. Monday afternoon the pageant *Hiawatha's Childhood* was presented, the entire school taking part. It was given out of doors, against a background of pine trees, made a very lovely picture. A recital, given by the music students of the school, was held on Monday evening.

The graduation exercises took place in the school room, Tuesday, June 8th, at 10:30. The girls, dressed in white, marched into the room to the Triumphal March from *Aida*. Judge Frank S. Katzenbach, Jr., gave the commencement address, emphasizing the many opportunities open to the members of the senior class which were closed to their sisters of seventy-five years ago. After the exercises in the school room, the girls marched into the chapel, where the ten members of the Class of 1926 were presented with their diplomas by Bishop Matthews.

ST. MARY'S, RALEIGH

RALEIGH, N. C.—The recent commencement at St. Mary's School, Raleigh, was noteworthy in several respects. The graduating class of thirty-seven girls was the largest in the history of the school and included representatives from seven states, from Cuba, and from the Philippines.

Certificates were given in Organ, Voice, Piano, Art, Home Economics, Stenography, Typewriting, and Bookkeeping. An impressive feature of class day was the long procession of alumnae marching to the exercises, held under the great oaks in the grove, in order of classes, headed by a member of the class of 1857-58.

Announcement was made that the new organ for the chapel—the special work this year of the alumnae—will be ready for use early in September. The registration list for the 1926-27 session is far ahead of the average year.

ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—The sixty-sixth annual commencement at St. Stephen's College was held on June 13th, 14th, and 15th. There was present the largest number of alumni for many years. Over 150 of them were present at some time or other during the exercises.

The alumni manifested the utmost enthusiasm for the authorities of the college and their hearty approval of the policies of the administration, a thing peculiarly gratifying in view of certain undergraduate tendencies during the past year, tendencies which it is apparent have not the approval of the alumni and will not therefore in the future be manifested. The alumni occupied for the first time their new quarters in Bard Hall, one of the older buildings which has been turned over to their use. In place of Dean Jessup, whose term of office as alumni trustee expired, the Rev. Pierre McDonald Bleeker

of Jewett, New York, a member of the class of 1876, was elected.

Five of the sixteen graduates are going into the ministry, five into college teaching, two into medicine, and four are uncertain as to their future occupations. Three of the class have already received appointment as teaching fellows, two at Northwestern University and one at Cornell. Three of them were graduated in the honors course: Messrs. Packard, Davey, and Moser.

The honorary degree of Doctor of Laws was conferred upon Frederick Hudson Eckert, vice-president of the Metropolitan Life Insurance Company and president of the New York Chamber of Commerce. The honorary degree of Doctor of Divinity was conferred upon the Rev. James Ogers McIlhenny, M.A., rector of the Church of the Resurrection, Philadelphia, and upon the Rev. Canon H. Adye Prichard, M.A., rector of St. Mark's Church, Mt. Kisco, New York, and sometime acting Dean of the Cathedral of St. John the Divine.

The chief address at commencement was delivered by President Harry A. Gar-

field, Litt.D., of Williams College, whose subject was *The Relation of the Small College to American Democracy*. The alumni address was made by the Rt. Rev. Dr. Charles Fiske of the class of 1893, Bishop of Central New York. Bishop Fiske also gave the blessing at the close of the year.

ST. PAUL'S PAROCHIAL SCHOOL, BALTIMORE

BALTIMORE, Md.—The commencement exercises of the Boys' School of St. Paul's parish were held on the school grounds on June 15th. Dr. Kinsolving, rector of St. Paul's parish, presided, and gave an interesting history of the school, which is now seventy-eight years old. During the year there have been fifty-two boys in the school, but already an enlargement of the building is under way, and next session there will be room for sixty-six. Mr. William Anderson, the headmaster, presented the prizes. A genial and helpful address on Wheels was made by the Rev. Dr. Wyatt Brown of Baltimore.

**Bishop Ingram Prepares to Leave
With Full Trust in Diocese of London**

Nearly 500 Attend Annual Conference of C. E. M. S.—Church Union to Celebrate Anniversary

The Living Church News Bureau
London, June 14, 1926

AT THE LONDON DIOCESAN CONFERENCE this week, the Bishop of London, in his presidential address, said that when he left at the end of next month for his tour in the United States, Canada, and the Far East, he would do so with absolute trust in the diocese, and with the confidence that the work would go on well during his absence. He was very much cheered indeed by the fact that the diocese had this year been able to pay its full quota to the Central Fund of the Church. He did not think people realized the immense amount of work the Church of England was doing in this country for the benefit of the nation. Their good old Church was at the root of the nation's life, and was doing a wonderful work. He thoroughly believed that there was a growing sense of unity in the Church of England. They could not all agree, and did not pretend that they agreed, but there was a spirit of charity in their discussions of controversial questions which would help them in trying to arrive at a common mind. A delightful spirit animated the bishops in their discussion of Prayer Book revision, and that had cheered him very much. There were many things which encouraged them to feel that today the Gospel of Jesus Christ had an extraordinary hold on the world at large.

CONFERENCE OF MEN'S SOCIETY

The annual conference of the Church of England Men's Society was held in Sheffield on Tuesday and Wednesday of this week. Over 450 members were present, and an inspiring fact was that a contingent of Welsh miners, starting from Monmouthshire, walked the whole distance to Sheffield to be present. They took three days over the journey of over 150 miles.

In all its history the Society has never before held its conference in Sheffield, and

yet there could be no more fitting place. For Sheffield is essentially a man's city, where C.E.M.S. can do much by bearing its witness to the faith for which it stands, and may well give a great impulse to the Church in this mighty industrial center at this difficult moment in our social conditions. Certainly the Society received a most hearty welcome.

At an intercession service in St. Paul's Church, on Tuesday, the Bishop of Lichfield said there was no real hope for a better order until men recognized that industry was not a matter of strife between class and class, but meant co-operation in service for the common good.

The conference met in the afternoon under the chairmanship of the Bishop of Swansea and Brecon. The chairman said there had been notable progress in their work during the year connected with the effort to secure a clean press and the recovery of Good Friday observance. With regard to a clean press, the bill for that purpose passed through Parliament with the largest majority that any measure had ever had. There was only an opposition of three votes. The work of Parliament had now become so congested that they could not tell what were its prospects of passing this session, but it was a tremendous triumph that the Commons should have accepted the bill by such an overwhelming majority. So far as Good Friday observance was concerned, the battle had been practically won. From all sorts of quarters there had come support for the movement. They had only to carry on a little longer, and a great deal that had distressed and shocked people in days gone by would be out of view.

The annual report, which was adopted, recorded a falling-off in the membership of the Society, but stated that, with reorganization, a great expansion of activities was expected.

In the evening a "procession of witness" passed through crowded streets to Sheffield Cathedral, where the annual service was held, and the Bishop of Swansea and Brecon preached on the need of more missionary effort.

At its concluding sessions on Wednes-

day, the Society discussed the call to the world of the Church overseas and the position of the C.E.M.S. at home.

TO CONSIDER PATRONAGE AND MODERNISM

Two important subjects occupy the program of the sixty-seventh anniversary of the English Church Union, which will be celebrated next Tuesday, June 15th, in the Church House, Westminster. At the afternoon meeting Patronage is the subject, and the following resolution will be moved on behalf of the Council: "That this Union, in annual meeting assembled, while demanding a measure of patronage that will remove abuses known to exist, recognizes that it is desirable to maintain certain well-known varieties of patronage, but not to increase the power of bishops in the appointment of whom the Church has no voice."

At the evening meeting, Modernism and the Sacraments will be dealt with by Fr. Waggett and the Rev. C. T. Kirtland, vicar of St. Margaret's, Birmingham. The following resolution will be moved:—"That this Union, on its sixty-seventh anniversary, reaffirms against all recent attacks its unswerving belief in the Catholic doctrines of the Holy Trinity, the Incarnation, and the Sacraments."

PRAYER BOOK REVISION

The House of Bishops meets again for a long session on Prayer Book revision from Monday next, June 14th, until the end of the following week, June 25th. In a letter to his diocese, the Bishop of Chichester says that they will be dealing with some of the most difficult parts of their task, and he makes an earnest request for the prayers of the faithful that they may be guided aright. His lordship adds: "In January we did not, of course, always agree, and it would not be wholesome if we did; but our discussions were always entirely friendly and conciliatory. May it continue to be so in June."

BISHOP OF RIPON ON INDUSTRIAL TROUBLE

In his presidential address to the Ripon diocesan conference at Leeds, the Bishop of Ripon made a statement on the present industrial troubles. His remarks on the Church's attitude toward trade unionism seem to represent to so large an extent what Churchmen in general are thinking, that I venture to quote him at some length.

Referring to the coal stoppage, the Bishop said nothing was more undesirable than to try to apportion the blame. So far as the trade unions went, the responsibility of the individual member for the policy of the whole seemed to be almost infinitesimal in practice, and that, to his mind, was the aspect of the movement which was most open to criticism from a Christian point of view. In this, and in such other ways as the artificial restriction of output, it invaded the rights of personality and undermined the individual sense of responsibility to an extent which no material benefits which might result for the workers generally could justify. If they were going to criticize the trade union movement, let them do so on the lines of Christian principles, and not those of the defense of property; and to trade unions, in so far as by defending the standard of living they were defending the personality of the worker, they were bound to give their sympathy. When it came to their attitude to the individual trade unionist, they had to remember that this very defect of lack of responsibility forbade them to condemn the men, or to say that those who withheld their labor deserved what

they got. He outlined the true program of the Christian Church as "to see the best in each side, and get the other side to see it; to make allowance for the circumstances of both sides, and help them to do the same for one another; and so to bring them into touch by exalting the neglected human factor and putting the merely economic in its rightful lower plane."

ANOTHER TRADITION PASSES

One of the links with old-time London is breaking; only the last strands are left. Before the end of June the foundlings of London will belong to London town no more. The two hundred boys and the two hundred girls of the Foundling Hospital in Bloomsbury will move from their ancient foundation never to return. Ever since the famous year of 1745, foundlings have lived in the Bloomsbury hospital, behind its quadrangle of drive and lawn, but now they are preparing to say good-bye.

The last public service in the historic chapel of the hospital will take place next Sunday. Here, once on a time, Handel was the organist.

All the children will go into summer camp, with their teachers, at Whitchurch Hill, near Pangbourne, and will live there under canvas for six weeks until their new home at Redhill, Surrey, is ready.

Nothing is to happen to the Foundling Hospital buildings, however, for more

than a year to come. The administrative headquarters will remain for at least another fifteen months. During the interval the treasurers of the hospital—the pictures by Hogarth and the relics of two centuries—will be transferred gradually to Redhill.

More than 140 persons are buried below the floor of the Hospital chapel, including the sea captain, Thomas Coram, who founded the institution, and the problem of what to do with these dead bones has to be solved by a Parliamentary bill.

DR. NORWOOD TO PROMOTE PEACE

Dr. F. W. Norwood announced at the City Temple last Sunday that, with the concurrence of the Council of the Church, he had accepted an invitation from the League of Nations Union to devote six months to a campaign for the promotion of world peace. He will, therefore, vacate the City Temple pulpit from next October to March, 1927, except for one Sunday in each month. During the rest of the time he will visit all parts of Great Britain and conduct meetings. The Archbishop of Canterbury has expressed his willingness that the Anglican Cathedrals and churches should be open to him. The campaign is being financed by the League of Nations Union. Before undertaking this mission, Dr. Norwood will spend three months in the United States and Canada, where he will be speaking on behalf of the same cause. GEORGE PARSONS.

Closing Exercises of Church Schools Feature Week in Canadian Church

Daughters of the Empire Meet in St. John—Baron Byng Visits Emmanuel

The Living Church News Bureau
Toronto, June 22, 1926

THE PAST WEEK HAS BEEN MARKED BY the usual closing exercises of the various Church schools.

Bishop Strachan School, Toronto, has concluded the year with its usual celebrations extending over two days.

On Monday afternoon the athletic and handicraft awards were distributed by the chaplain of the school, the Rev. Canon J. S. Broughall. The preacher was the Rev. F. H. Brewin. On Tuesday the Great Hall was filled to capacity when the prizes for class work were distributed by the Bishop of Toronto, president of the school. The principal reviewed the work of the year and adverted to the dedication of the new chapel, to the foundation by the Council of seven scholarships, and to two endowments designed to perpetuate the memory of two former principals of the school—the Helen Acres Prize for English and History, and the Frances and Amy Dupont Memorial Scholarship now being founded by pupils and friends of two leading and distinguished educationists.

Prebendary Carlile, who had recently come from the birthplace of Joan of Arc, called upon his girl hearers to carry the results of their privileged opportunities out to the unprivileged at home or abroad, inspiring them with the achievement of the Maid of Orleans at the age of eighteen.

The speaker of the afternoon was Principal Hutton who was received with loud applause. Principal Hutton's perennial fountain of penetrating wit played with

accustomed sparkle over the theme of Greek as a desirable language for girls.

The same day Havergal College held a successful closing. Dr. W. E. Taylor, M.A., chairman of the Board of Governors, was in the chair. After the hymn, Unto the Hills Around, the Rt. Rev. Bishop Lucas read a portion of Scripture, which was followed by prayers, read by the Rev. C. V. Pilcher, D.D. The Rev. Canon Plumptre gave a report of the Ellen M. Knox Memorial Library, telling how the Old Girls in the last two years had almost reached their objective of ten thousand dollars for the equipment of the library to be their memorial in the new school of the great first head mistress at Havergal, Miss Knox.

Bishop Bethune College, Oshawa, held its closing exercises on Wednesday afternoon, the prizes being presented by the Bishop of Toronto, the official visitor of the school. There was a large number of visitors. The Reverend Mother was unable to be present, as she is travelling in the West, but her place was taken by Sister Beatrice, the assistant superior of St. John's Convent.

At Trinity College School, Port Hope, the prizes were presented by the Bishop of Toronto and the head master, the Rev. Dr. Orchard, presented an exceedingly satisfactory report.

At Windsor, N. S., the King's College School closing commenced with service in the chapel with the Rev. R. A. Miller, a former master, as preacher. This was followed by the inspection of the cadet corps and physical drill, after which the prizes were presented by the Archbishop of Nova Scotia.

DAUGHTERS OF THE EMPIRE

The National Chapter, I.O.D.E., began its twenty-sixth annual meeting in St. John, N. B., with a service in Trinity

Church. With the approval of the Bishop of the diocese a special form of thanksgiving and intercession was prepared for the occasion and ministers representing the Baptists, the Presbyterians, and the United Church, wearing their gowns and University hoods, walked in the procession and participated in the ceremonies. Following the surpliced choir and the clergy were the standard-bearers. Representatives from every Canadian province and from Yukon were present. The sermon was by the Rev. C. Gordon Lawrence, M.A., rector of Trinity.

BARON BYNG VISITS EMMANUEL COLLEGE

During the farewell visit of the Governor-General to Saskatoon he was gracious enough to spare time to make his official visitation to Emmanuel College. Since 1883 the Governor-Generals of Canada have been the official visitors of the college. The Marquis of Lorne expressed great interest in the college in its opening days and a scholarship was founded by the citizens of Prince Albert in the name of the Princess Louise. In the absence of the chancellor, the principal read an address on behalf of the members of the synod to the Governor-General. In his reply he made warm reference to the work of the northland missionaries which he had observed. After signing the register the Governor-General and his party inspected the Alumni War Memorial in the chapel and the Girling Memorial.

MISCELLANEOUS NEWS

Prebendary Wilson Carlile, founder of the Church Army, has been visiting Ottawa from June 19th to 22d. He delivered several addresses and preached in Christ Church Cathedral and at Ottawa South Church on Sunday, June 20th.

A large audience was present in St. John's parish hall, Ottawa, for the annual meeting of the Woman's Auxiliary of Ottawa deanery, at which Mrs. F. W. Pooler was unanimously re-elected as deanery secretary. Mrs. W. H. Martin, the president of St. John's W. A., occupied the chair, and the devotional service was conducted by the Rev. Channell G. Hepburn. Miss Annie Low conducted an interesting discussion on branch work in the Woman's Auxiliary. The Rev. Cassillis Kennedy gave an excellent and interesting address dealing with his work among the Japanese in the Diocese of New Westminster.

The Rev. Canon Parrott, rector of Holy Trinity Church, Yorkton, Diocese of Qu'Appelle, for ten years, has accepted the charge of Swift Current and will take up his new work, June 27th. Canon Parrott's services to the community as a member of the public school board, as organizer of the Red Cross Society, as leader in patriotic movements, and his deep interest in the welfare of returned men, the inspiration of his addresses on occasions of Empire anniversaries and national thanksgivings, his work on behalf of the Boy Scouts and the boys' choir are but a few of the monuments to a life of unselfish community service.

Major the Rev. C. C. Owen, official host at the Vancouver General Hospital, was chosen as recipient for the Good Citizenship honors of the Native Sons of British Columbia. Major Owen was decorated on Appreciation Day, which fell on Vancouver Day, June 13th, anniversary of the discovery of Burrard Inlet and the great fire of 1886. The award is made annually by the Native Sons of British Columbia in appreciation of community service and as an inspiration to good citizenship. The Rev. W. E. Kidd, M.A.,

M.C., has decided to sever his connection with St. George's Cathedral, Kingston, Ont. He has accepted the rectorship of the parish of St. John's Church, Ancaster, in the Diocese of Niagara.

The Synod of Qu'Appelle met at St. Paul's Church, Regina, Bishop Harding presiding. A quiet day for the clergy was conducted by the Rev. C. Ensor Sharp, of St. Thomas' Church, Toronto.

McGill University has conferred the honorary degree of Doctor of Laws on Archdeacon Paterson-Smyth, rector of St. George's Church, Montreal, and on George

P. Woolcombe, M.A., headmaster of Ashbury College, Ottawa.

Appointment of four new canons of Christ Church Cathedral, Ottawa, in recognition of their services as examining chaplains was announced by Bishop Roper at the closing assembly of the Diocesan Synod. The four new canons are: the Rev. D'Arcy Clayton, rector of Smith's Falls; the Rev. R. B. Waterman, rector of Carp; the Rev. Robert Jefferson, of the Church of the Ascension, Ottawa, and the Rev. W. W. Netten, rector of Cornwall.

Trinity Parish, New York City, Publishes Report for Past Year

Rare Venetian Lace Given to Transfiguration—Brotherhood Camp Conferences

The Living Church News Bureau
New York, June 26, 1926

HERE HAS JUST BEEN ISSUED THE *Year Book and Register of the Parish of Trinity Church in the City of New York* for the year 1925. Attractively bound, its 309 pages give an admirable though condensed review of the year's work in this greatest of American parishes. Twelve pages of the book are devoted to a preface written by the rector, the Rev. Dr. Caleb R. Stetson, who sums up in most readable fashion prominent facts in the past year's work of the parish. Especially notable is his statement that the expenditures of the past year exceeded the income by \$204,438. The condition was caused by the extraordinary expense of the underpinning of Trinity Church which was done last summer and which has now made the building thoroughly secure.

Dr. Stetson's remarks on the uses of Trinity and St. Paul's churchyards are especially timely at this season of the year when those two open spaces in downtown New York are so much used.

"A great deal is constantly being said in various ways about the large amount of property which is owned by Trinity parish; but little is said about the use which is made of it. Here in New York the people know something of what Trinity does for them and for the city, and I believe are increasingly appreciative. Outside of the city, people are not so well-informed. They have vague and exaggerated ideas of the resources of Trinity parish. They think of the parish as the owner of real estate in the downtown section of New York, from which a vast income is derived, from Trinity churchyard at the head of Wall Street or from St. Paul's churchyard, Broadway and Fulton Street. This land is valuable; but these churchyards are really parks in the midst of the overcrowded financial district, and these sanctuaries are not a source of income but expense, for they are maintained at a very heavy cost. The maintenance of these green spots in lower New York is a public benefaction to the whole population about them. The churchyards are open to the public daily, and especially during the warm months of the year are used for rest and recreation by large numbers of office people who are glad to escape for a few minutes from the hurly-burly and grind of business life, to sit or walk about in a place where sunlight comes and where grass and flowers grow—even within a few feet of the roar of Broadway—and which are suggestive, even remotely, of the peace and joy of the country. It is well worth a visit to Trinity or St. Paul's at the noon hour in order to be convinced of the practical uses to which old graveyards can be put, and of how fortunate it is that Trinity parish can afford to keep this land free and open for our people. Lower New York would be a different looking place and life there would be less bearable if Trinity, moved by considerations of gain, had sold this property."

GIFT OF VENETIAN LACE FOR THE TRANSGURATION

A very beautiful set of ancient Venetian altar lace, consisting of super-frontal, lace for fair linen, and two palls, has been given to the Church of the Transfiguration by Mrs. Waldine Kopperl, of Galveston and New York, in memory of her son, George Matthews Kopperl. The lace depicts scenes from the Passion of our Lord and is, probably, three hundred years old. It is pronounced by lace experts to be one of the rarest and most beautiful examples of ancient Venetian ecclesiastical lace.

The gift was blessed by the Rev. Dr. Ray, rector of the church at a memorial service after Evensong on St. John Baptist Day.

BROTHERHOOD CAMP CONFERENCES

Under the auspices of the Brotherhood of St. Andrew summer camps are maintained in various parts of the country. The camp for the Diocese of New York is Camp Wood, located at Eagle Nest Farm, Delaware, N. J. It begins on Monday, July 20th, and ends on Saturday, the 31st. The cost is \$17 for the period. Bishop Manning has commended to the attention of his clergy the opportunities offered by Camp Wood in the hope that many of our parishes may have representatives there. For twelve days a group of seventy or eighty boys live, work, play, and worship together under the direction of able and trusted leaders, and the results are considered to be unique and splendid.

CONFIRMATION AT REFORMATORY

One of the most interesting confirmation classes of the year was presented to Bishop Lloyd on Sunday evening, June 20th, by the Rev. Annesley T. Young, official chaplain of the New York City Mission Society, at St. Luke's Chapel, State Reformatory for Women, Bedford, N. Y.

"Only those who live and work among such women can realize all that this means," writes Miss A. B. Richmond, member of the teaching staff of Bedford; "all the earnest labor, fervent prayer and patient instruction which, under God, have brought this about."

Many of the girls at the reformatory have, in the words of the chaplain, "been more sinned against than sinning." To them the reformatory, under the present régime of Dr. Amos T. Baker, superintendent, and Mrs. Haley Fiske, president of the board of managers, represents often the first opportunity which the girls have had to know anything of academic or religious instruction. The confirmation represents, for them, the climax of the year's study.

The superintendent of St. Luke's Hos-

pital announces that ground will be broken at once for the convalescent home for patients from St. Luke's to be erected at Greenwich, Conn. The administration building, nurses' home, and the first of the medical buildings, which will cost about \$500,000, will be completed this year. The land on which the buildings are to stand and \$1,000,000 in cash for construction are the gifts of Mrs. Hicks Arnold. The present plans call for a total expenditure of eleven millions.

DUNNELL MEMORIAL CHAPEL AT
ALL SAINTS' CHURCH

It is planned to construct at All Saints' Church on Henry Street a chapel, capable of seating twenty or thirty people, for use for weekday services. The chapel will be a memorial to William Nicholls Dunnell, priest, rector of All Saints' Church for forty-four years, from 1871 to 1915, a most faithful pastor whose memory is cherished today by many former parishioners and friends. It is hoped that the chapel can be completed for dedication by next All Saints' Day.

NEW YORK NEWS NOTES

The summer schedule of preaching services at the Church of the Incarnation, Madison Avenue and 35th Street, the Rev. Dr. H. P. Silver, rector, has been published. From June 20th through August 1st the preacher will be the assistant priest of the parish, the Rev. Harold L. Gibbs; from August 8th through the 29th, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba; and on the first two Sundays of September, the Rev. Dr. Travers, rector of St. Peter's Church, St. Louis.

The Rev. Dr. Stetson, rector of Trinity Church, will begin his annual vacation next week. On Saturday, July 3d, he will sail for Europe to spend several weeks travelling in Holland, Belgium, France, and England.

The Rev. Samuel M. Dorrance, vicar of Holy Trinity Chapel (St. James' parish), East 88th Street, will officiate there tomorrow for the last time as the head of that work. Upon his return from vacation he will assume his new duties as rector of St. Ann's Church, Brooklyn, where he is to succeed the present Bishop of Mexico. The vicar-elect of Holy Trinity, the Rev. Dudley S. Stark, will begin his new work on September 15th; until then, the Rev. John A. Maynard, D.D., will be in charge of the chapel.

St. Peter's Church, West 20th Street, will observe its patronal festival tomorrow, the Sunday nearest St. Peter's Day. The rector emeritus, the Rev. Dr. Roche, is to preach at eleven. Dr. Cline, the rector, leaves next week to spend his vacation at Whitefield, N. H.

HARRISON ROCKWELL.

A NEGRO CHURCH SCHOOL

FORREST CITY, ARK.—A commendation signed by several commercial firms, the local newspaper, the bank president, county clerk, physician, city judge, and rector, calls attention to the excellent work and worthy needs of Christ Church Industrial School for Negroes in Forrest City.

This is a parochial school built up from nothing in the last two or three years by the Rev. J. H. King, the Negro rector. Bishop Demby, the Negro Suffragan Bishop for Arkansas and the Southwest Province, has been interested from the first; indeed, it was he who opened Church work in that field, which is one of many with a teeming Negro population largely unshepherded.

Commencements, Summer Conferences, Interest New England Church People

Dr. Drury Conducts Service at Harvard—Wellesley and Concord Conferences Open

The Living Church News Bureau
Boston, June 29, 1926

SO FULL HAVE THE PAPERS BEEN DURING the last several days with the reports of graduation exercises in all quarters that one cannot help being impressed with the thought that year by year sees new men and women growing up to take the places of those who, through force of old age or for other causes, are vacating them. Harvard University alone, to take one example, has just conferred degrees upon as many as 1,625 candidates at the conclusion of its 290th year, and, we are told, 868 of these degrees went to undergraduates of the college. Add to these a number likewise approaching one thousand graduated from the Massachusetts Institute of Technology some days previously and hundreds from various other colleges and universities throughout New England, and one is wont to feel that in the realm of material things, at least, the laborers are plentiful. Of the numerous honorary degrees usually conferred at these times, the two of particular Churchly interest are the degrees of Doctor of Divinity conferred on the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont, by the University of Middlebury, Vt., and on the Rev. Milo H. Gates, vicar of the chapel of the Intercession, New York, by the University of Amherst, of which he is already an alumnus. At Harvard's baccalaureate service this year, President Lowell, who preached the sermon as usual, was assisted by the Rev. Dr. Samuel S. Drury, who was graduated from Harvard in 1901, later becoming headmaster of St. Paul's School, Concord, N. H., and who conducted the service. After the baccalaureate service the Class of 1901 held a memorial service for the one hundred members of their class who have departed this life since graduating, and Dr. Drury delivered the memorial address. Among other and varied preachers of baccalaureate sermons at this time, we note that the Rev. W. E. Gardner, D.D., delivered the address to the graduating class of Northeastern University at their service which was held recently at the Church of the Messiah, of which he is rector.

The closing exercises at Groton School were held on Friday, June 18th, at which time the headmaster, the Rev. Dr. Endicott Peabody, presented diplomas to twenty-seven boys, one of whom, Melvin White Mansur, of Groton, won *summa cum laude*. The remaining prizes were presented by Mrs. Peabody, and the address to the students was delivered by Mr. Joseph C. Grew, Under Secretary of State and a graduate of the school.

SUMMER CONFERENCES OPEN

Monday, June 28th, has more than ordinary significance for the Church people of this diocese and the Province of New England. On this date the Church Conference of the Province of New England opened its sessions in St. Paul's School, Concord, N. H. On the same day the Conference for Church Work, held annually at Wellesley College, commenced its sessions under the direction of the Rt. Rev.

Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts. The Conference in Concord is due to close on July 7th, and that at Wellesley on July 8th.

BISHOP SLATTERY PREPARING TO GO ABROAD

In the meantime, Bishop Slattery is busily engaged with a round of visitations, bringing to a conclusion his duties until the autumn. On the afternoon of Sunday, June 20th, he visited the parish of Christ Church, Needham, and confirmed a class of twenty-four candidates, understood to be the largest in the history of this parish. This class was presented by the Rev. R. G. Preston, who succeeded to the rectorship early this year and who is now active in the direction of the building extensions connected with this church. The regular choir was increased for the Confirmation service by the new junior choir of the Church school. On Friday, June 25th, the Bishop went to Nantucket, proceeding to Falmouth on Saturday for the object of meeting a group of laymen in that county. His visitations then took him to Wareham, Sandwich, and New Bedford, after which he was due at Wellesley for the Conference. On Friday, July 9th, he contemplates sailing from Montreal with Mrs. Slattery on the S. S. *Montclare*, with the intention of spending the summer in England and the Continent, and returning to Boston the middle of September.

SUMMER SERVICES ON BOSTON COMMON

The summer schedule of open-air services on Boston Common, under the auspices of the Greater Boston Federation of Churches has commenced again for another season, the preachers last Sunday being the president of the Federation, the Rev. Dr. Ashley Day Leavitt, Harvard Church, Brookline, and the Rev. Kenneth L. Danskin, East Boston, both of whom are Congregationalists, and the Rev. Clyde W. Robbins, Baptist, of Roslindale.

NEWS NOTES

During July and for the first two Sundays in August, the Rev. Warren N. Bixby, rector of the Church of Our Saviour East Arlington, is conducting services in St. John's Church, Arlington, at 9:30 A.M. On June 12th, these two congregations held a union picnic in Thompson's Grove, Wilmington.

The Rev. Wilson Waters, rector of All Saints' Church, Chelmsford, delivered the ninety-first commencement oration at Marietta College, Ohio, of which he is an alumnus of 1876, and the occasion was further marked by the conferring of an honorary degree of Doctor of Divinity upon the reverend orator.

REGINALD H. H. BULTEEL.

VALLE CRUCIS SUMMER SCHOOL

VALLE CRUCIS, N. C.—A more widespread interest and realization of a broader understanding of training for leadership in the life of the Church will underlie the third session of the Summer School for Religious Education at Valle Crucis this year. A strong faculty has been provided, including Bishop Finlay, the Rev. R. E. Gribbin, the Rev. G. L. Tucker, D.D., Miss Annie Morton Stout, the Rev. H. W. Starr, Ph.D., the Rev. C.E. McAllister, Mrs. M. B. Hutchinson, Mrs. F. N. Challen, and Dr. Wade R. Brown.

Rain, Wind, Hail, Fail to Dampen Ardor of Chicago Congress Pilgrims

Fiftieth Anniversary of Dr. J. S. Stone—Epiphany Improvement Campaign

The Living Church News Bureau
Chicago, June 26, 1926

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

WITH A GLAMOR AND A PAGEANTRY not excelled by all the pomp of the Middle Ages, the Eucharistic Congress is over. It began on Sunday with solemn pontifical High Mass at the Holy Name Cathedral, Cardinal Bonzano being the celebrant. It was followed on Tuesday by a gorgeous Mass in the stadium of Soldiers' Field on the lake front, a choir of 60,000 children singing the *Missa de Angelis*, and over 200,000 gathered. Tuesday and Wednesday Masses were sung by choirs of nuns and mixed voices, also out of doors. The evening of Tuesday saw a great service of solemn Benediction in the stadium with a great gathering of Holy Name men renewing the oath of allegiance to state and to Church, each with a lighted taper in hand. The climax was on Thursday at St. Mary's-of-the-Lake Seminary at Mundelein, beginning with solemn pontifical Mass, again the Papal Legate celebrating, at an altar placed out of doors, before the colonial chapel nicknamed by some of Cardinal Mundelein's colleagues "the meeting house," because fashioned after the Lyme, Conn., Congregational church. In the afternoon occurred the wonderful procession of the Blessed Sacrament along the three-mile highway winding around the beautiful little lake, and through the 1,200 acres of the seminary park. Your correspondent had just been stationed at an advantageous point to see the procession over one of the gorgeously decorated bridges, when the heavens opened, the floods came, and the wind and the hail beat upon everyone, laymen and priests, monks and nuns of various orders, bishops and cardinals in all the wonderful vestments that have been the possession of the Church for centuries. Still the procession moved on—copes, chasubles, dalmatics, and surplices tossed in the wind, drenched and ruined, to a value of over \$200,000. Along the way the different choirs of the different nations were standing, joining with the clergy in the age-long hymns of adoration to the Eucharistic King. The *Lauda Sion* sounded clear over the waters of the lovely lake, as the sun burst forth again in glory.

DR. STONE'S FIFTIETH ANNIVERSARY IN THE PRIESTHOOD

Some forty clergy met on Tuesday, June 22d, at the University Club, Chicago, to honor the Rev. Dr. James S. Stone on the fiftieth anniversary of his ordination to the priesthood. The Bishop of the diocese presided at the luncheon. The Suffragan Bishop and the present rector of St. James', Dr. D. H. Browne, were also present, besides the wardens and the members of the vestry of St. James' Church. The Bishop, in referring to the fifty years of the ministry of Dr. Stone, recalled that thirty of these years had been spent in this diocese as his contemporary. He spoke particularly of Dr. Stone standing for the conservative and stable things, and of his

standing as a leading scholar in the Church. The Rev. Professor T. B. Foster, registrar of the diocese, emphasized, too, Dr. Stone's solid worth and scholarship, and on behalf of the clergy gave him a set of books. Dr. Stone, in his interesting and affecting reply, gave a brief sketch of his ministry, beginning with his ordination at Holy Trinity, Philadelphia, in the year 1876, when Bishop Paddock of Massachusetts was the preacher. He spoke of the year being the beginning of an age of battle against the living personal Christ, the same Christ who is now attracting thousands of devout souls to worship Him today at the Eucharistic Congress in Chicago. Fifty years ago was, said the speaker, but the twilight of a coming day, the climax of which we are now witnessing in Chicago. The past fifty years have seen progress not exceeded by any other period except that of apostolic days. Dr. Stone recalled the bitter party fights that were common in the Church at the beginning of his ministry.

He spent the first ten years of his ministry in Canada, chiefly in Montreal, and then returned to Philadelphia. Thirty years ago he was called to St. James', Chicago, from Philadelphia, where he spent a long and fruitful ministry, until his resignation in January, 1923. Speaking of the keynote of his ministry, Dr. Stone said, "I have loved the King. The secret of life is the surrender to the personality of Jesus Christ Himself. The great hope of Christianity is seen in men loving this and learning this. Men will never be won to a philosophy, but they will be won by a Person, Jesus Christ." Dr. Stone, since retiring, is rector emeritus of St. James', and now lives in Evanston.

IMPROVEMENT CAMPAIGN AT THE EPIPHANY

The Church of the Epiphany is situated amid the dust, the grime, the noise, and the tumult of the near West Side. The valued property and fabric of the parish has suffered considerably as a result, and a campaign was undertaken at the beginning of June, the Bishop as rector presiding, for the improvement and repairs of the church property. Among the improvements planned are those on the organ, the enlargement of the choir, illumination of the altar and the exquisite mosaics which make up the reredos, new lighting fixtures for the church, the improvement of floors and entrances to the church and parish house, and a general cleaning up of the whole property. The total cost is estimated at \$8,000, of which more than \$3,000 was pledged at the opening meeting.

NEWS NOTES

The united choirs of the West Side churches, including the Church of the Epiphany, St. Barnabas', Holy Apostles, and the Good Shepherd, held a sacred musical concert at the Church of the Epiphany on the evening of June 17th. It is proposed to make this concert an annual affair.

The degree of S.T.D., *honoris causa*, was conferred by Hobart College upon the Rev. Edwin James Randall, executive secretary of the Diocese of Chicago, on June 16th. Dr. Randall is a graduate of Hobart, was for many years rector of St. Barnabas', Chicago, and has done splendid service since as executive secretary of the diocese.

The degree of Doctor of Philosophy in course has been given, *in absentia*, to the Rev. Charles L. Street, by Columbia University. H. B. GWYN.

CONVOCATION OF AMERICAN CHURCHES IN EUROPE

GENEVA, SWITZERLAND—Plans for raising an endowment fund of at least \$100,000 for the support of a resident Bishop for Europe were laid at the convocation of the American Churches in Europe, held in Emmanuel Church, Geneva, May 26th. All of the nine parishes were represented, except Florence, which at the time of meeting was without a permanent rector.

Following the order of the day, the Holy Eucharist was celebrated at 7:30 A.M. by Bishop Brent, assisted by the rector, the Rev. Everett P. Smith. Morning Prayer was said at 9:30 A.M., when the Bishop read his convocation address. The address was most helpful and encouraging to the clergy and lay delegates, who appreciated the very earnest interest the Bishop showed in his suggestions to put the American Churches in Europe in closer touch with the National Church at home, both from a financial and missionary point of view.

After a brief discussion of the subject of a resident bishop, and after Bishop Brent had expressed himself as being anxious that the several parishes in Europe should show their willingness to share the financial responsibility, intimating that \$2,000 might be raised for that purpose, the following possible apportionments were suggested:

Holy Trinity, Paris	\$ 500
Nice	700
Florence	250
Geneva	200
Rome	250
Munich	50
Lucerne	20
Dresden	40

It was afterwards resolved that a committee of six, consisting of three clergymen and three laymen of the self-supporting churches, be appointed to cooperate with the Bishop to find ways and means of raising an endowment fund of \$100,000 at least, for the support of a resident bishop of the American Churches in Europe. It was resolved that the convocation pledge \$2,000 per year to the Diocesan Fund.

The Bishop appointed as a committee on the Endowment Fund, the Very Rev. Frederick W. Beekman, of Paris, the Rev. Everett P. Smith of Geneva, and the Rev. F. G. Burgess, of Nice.

The Rev. Killiam A. Stimpson, Canon of the Pro-Cathedral, Paris, secretary *pro tem*, was appointed by the Bishop to prepare a leaflet, on which would be listed the various churches in Europe, their addresses, the name and address of the clergyman in charge, and the hours of service, and five thousand of the leaflets should be printed and put in the various churches for distribution.

Bishop Brent suggested that the missionary apportionment should be paid through the treasury of the National Council, and also that a great advantage would be gained by the institution of parochial branches of the Woman's Auxiliary. The Bishop spoke feelingly of the necessity of holding an annual convocation, hoping that it might be of two days' duration, the first day being devoted to a retreat. At the close of the session a discussion as to ways and means for making known to the people at home the work which the American European churches were doing was entered into, and the Bishop appointed the

Rev. George H. Kaltenbach, of Christ Church, Lucerne, as the official recorder of Church news abroad, to be used by the Church papers in America, especially THE LIVING CHURCH, the *Southern Churchman*, and the *Churchman*.

There is a need of emphasizing the fact that very few of our people at home realize the important position the American Church occupies in Europe, and the opportunity it has as a working example of Christian unity. In this respect its work is unique. It is not only a religious home for all Americans who are residents or travelling abroad, but its aim is also to promote a friendly fellowship with all European Churches, to take away the "malice and hatred" which hinders us from "godly union and concord."

CHURCH BUILT IN 1757 TO BE REDEDICATED

WHITE PLAINS, N. Y.—Old St. Peter's Church, erected in 1767 at Van Cortlandtville, will be reopened and rededicated at a two days' celebration on July 4th and 5th. It is proposed to hold regular services and to organize a Sunday school there in the fall.

Chartered on August 18, 1770, by King George III, St. Peter's Church was a center of Anglican activity in the section near Peekskill many years, but after the building of the parish church in North Division Street, Peekskill, it was rarely used.

Rededication of the church will be at 11 A.M., July 4th. On Monday morning, July 5th, patriotic exercises will be held outside the church.

The rector is the Rev. Arthur P. S. Hyde. The committee in charge of the observance includes Elias S. Chapman, Dr. Alexander O. Snowden, H. Alban Anderson, Henry P. Dain, David W. Erskine, James W. Husted, Dr. E. D. Lyon, Thomas Nelson, and Everett T. Young.

PLANS FOR 1926 CATHOLIC CONGRESS

MILWAUKEE, WIS.—Plans are progressing rapidly for the second annual Catholic Congress, which will be held in Milwaukee, on October 12th, 13th, and 14th. One of the most interesting features of the Congress will be the pilgrimage on the final day to Nashotah, a real shrine of Anglo-Catholicism in America, where the Very Rev. E. J. M. Nutter, D.D., Dean of Nashotah House, has assured the Congress members of a hearty welcome.

"The Catholic Congress stands for the Nicene Faith in its fulness, as against every denial on the part of Protestantism and Rationalism," says an official pamphlet recently published by the Congress Committee. "Its purpose is to propagate and defend the religion of the Incarnation of God the Son, as that religion is made available for men through the seven Christ-ordained sacraments of the Holy Catholic Church. And as we believe that every phase and form of human life and activity are, through these sacraments, to be redeemed and consecrated to the service of God, the interests of the Congress are as wide as humanity itself.

"The Catholic Congress is not an organization which emerges annually in a convention, after which it subsides into innocuous desuetude for the rest of the year. It is a permanent agency, and, as such, functions actively every day in the year. It has a permanent membership roll, and everyone who loves the Catholic religion should be on it, whether they be men, women, or children.

"The dues are \$1.00 a year, and mem-

bers are entitled to all the privileges of the Congress, and to the literature which is distributed gratis by the various committees. Inability to attend the Congress does not in any way affect the standing of a member."

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, will be the honorary president of the Congress of 1926, and the sessions will be presided over by the Rev. George Craig Stewart, D.D. The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, will be the preacher at the solemn pontifical Mass which will be celebrated at All Saints' Cathedral on the morning of Wednesday, October 13th.

Among the distinguished speakers and essayists at the Congress will be Bishop Johnson of Colorado, Professor Chauncey Brewster Tinker of Yale University, Mr. Haley Fiske, president of the Metro-



REV. GEORGE CRAIG STEWART, D.D.
Chairman of the 1926 Catholic Congress

politan Life Insurance Company, and other notables from various sections of the country.

The Rev. S. Atmore Caine, 5720 Ridge Avenue, Philadelphia, Pa., is the secretary of the Congress Committee, and Mr. Clifford P. Morehouse, 1801 Fond du Lac Avenue, Milwaukee, assistant secretary. Information may be had from either of the secretaries. Applications for membership should be sent to Mr. Morehouse.

Accommodations at reasonable cost are being arranged for by the local committee. Visitors to the Congress may have rooms reserved for them by applying to Miss Frances S. Bussey, 264 Knapp Street, Milwaukee, Wisconsin.

SOCIAL SERVICE CONFERENCE

LAKESIDE, CONN.—A Campfire Symposium and Social Service Conference for clergy and laity was held recently at Camp Washington, Lakeside. The Conference extended over two days and discussed many phases of social service. Among the subjects treated was Provincial Work by the Rev. Malcolm Taylor, executive secretary of the province; Seaman's Church Institute, by the Rev. William T. Weston, secretary of the national work; Christianity, by the Rev. Horace Fort and the Rev. Frederick H. Sill, O.H.C.; City Institutions, by Mr. Edward L. Parker, secretary of charities, Bridgeport; Preaching Missions, by the Rev. Anson Phelps Stokes, Canon of Washington Cathedral. In addition to this the gather-

ing took up and considered various departmental matters.

Camp Washington is built to serve four purposes; as a conference center, camp for men and boys, and a vacation place for the clergy. It has fine conference rooms, and an Assembly Hall seating three hundred. Its location on high hills affords a wonderful view, and its property of over six hundred acres makes it a quiet and delightful place for conferences.

CHURCH LABOR ORGANIZATION DISBANDED

NEW YORK—The Church Association for the Advancement of the Interests of Labor, of which the Bishop of New York, the Rt. Rev. William T. Manning, D.D., was president, has commended its work to the Department of Christian Social Service of the National Council, and has ceased to exist. This action was taken at a meeting of the executive committee on May 25th.

At a meeting of the National Council, on May 13th, the executive secretary of the Department of Christian Social Service was authorized to appoint a special secretary for industrial relations. This, therefore, seemed the proper time for the C. A. A. I. L., the pioneer society in this field, and responsible for the creation of the Social Service Department, to turn over its work to that department.

CONFERENCE FOR GIRLS' LEADERS

RACINE, WIS.—The Committee of the National Department of Religious Education on the Study of Girlhood for nearly a year has had as its purpose the study of girl life in the Episcopal Church, between the ages of twelve and eighteen, with special reference to the Christian way of life. As an outcome of the work a conference of girls' advisers to study this question further has just been held at Taylor Hall, the National Center for Devotion and Conference, Racine.

On Monday afternoon, June 7th, between fifteen and twenty advisers of girls met together for the opening session of the conference. As so many different types of organizations were represented, it was decided that the conference would group its discussion around the problems of girls as girls, and not as organizational problems.

In order that the conference might be truly helpful and cover the needs of the girls whose advisers were at the conference, each adviser was asked to state her problems for which she wished help. Some of the typical questions asked were:

What is the relationship of the adviser to the group?

What shall we do about boy and girl relationship, present standards, and attitudes?

What part has worship in a girl's life?

What makes a program interesting to boys and girls?

Based upon these and other questions and problems, the mornings of the four following days were given over to discussions on the girl and her growth, and how to help her live a Christian life.

A high spot in the conference was the two-day visit of the Rev. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, who came to talk about The Place of Worship in Self-expression. In a very real way he stressed the need of preserving the family unit in public worship. At another hour he explained the place and use of drama in the Church, bringing out quite clearly the difference

in drama with a religious subject and religious drama that does more than interest and educate.

The Corporate Communion early in the morning, and the meditations at night around the fire in the library, with the Rev. Harwood Sturtevant of St. Luke's parish in charge, were a very real source of inspiration and practical personal help. Throughout the conference the fellowship spirit of a small, earnest, and eager group of advisers was ever present.

The conference, both leaders and members, felt that it had been truly valuable, and everyone was anxious for a gathering of a similar nature to be held for a longer period next year.

G. F. S. PLANS FOR SESQUI-CENTENNIAL

PHILADELPHIA, PA.—The Sesqui-Centennial Committee of the Girls' Friendly Society in the Diocese of Pennsylvania has announced the opening of a headquarters for the registration of visiting associates and members, at the G.F.S. Lodge, 2052 Catherine Street, Philadelphia. A worker will be on duty all day, and a twenty-four hour telephone service will be maintained. There will also be a representative of the Society at the booth maintained by the Diocese of Pennsylvania in the Palace of Education on the Sesqui-Centennial grounds. Directions for reaching the Lodge will be in the hands of agents of the Travellers' Aid at the railroad stations and steamer docks, or can be obtained from the Committee in advance.

It is interesting to note that the Pennsylvania G.F.S. Holiday House is at Cape May, N. J., a two hours' journey from Philadelphia, and visitors to the Exposition may avail themselves of the privilege of a visit to this attractive home by the sea.

The Sesqui-Centennial Committee desires to be of real service to members of the Society coming to Philadelphia this summer and autumn, and will be glad to answer inquiries in advance, and to meet members at the railroad stations or docks, if notified in due time.

Please address all communications to the Sesqui-Centennial Committee, G.F.S., 2052 Catherine Street, Philadelphia, Pa.

MEMORIAL FLAG RAISED AT CHRIST CHURCH, INDIANAPOLIS

INDIANAPOLIS, IND.—The raising of an American flag on the lawn of Christ Church, Indianapolis, on the Sunday preceding the official Flag Day, was made the occasion of a very beautiful service within the church with an inspiring completion on the lawn.

The rector, the Rev. Floyd Van Keuren, made the entire service significant in each detail. On entering the church that day, one saw the handsome banner folded across the pulpit rail. The processional was the hymn For All The Saints who from their Labors Rest. The single lesson of the day, selected from Isaiah, was nobly martial. The Battle Hymn of the Republic and Kipling's Lest We Forget were used. During the patriotic sermon, The Personal Meaning of the Flag, the rector earnestly and glowingly interpreted its meaning to his large and receptive congregation.

After the offering had been taken, the choir, singing Onward, Christian Soldiers, advanced down the central aisle. They were followed by a detachment of eighteen men from Fort Benjamin Harrison. These comprised color bearer, color guard, and buglers. After them followed the congrega-

tion. On the lawn they gathered about the flag-staff in the center of the lawn. A large number of spectators were assembled on the steps of the Soldiers' Monument, opposite the church.

This flag was given by the Woman's Council of the parish as a memorial to the soldiers and workers of the parish.

ST. JOHN'S, NORTH SCRANTON, DEDICATED

NORTH SCRANTON, PA.—After years of unceasing efforts on the part of the rector, the Rev. Oliver Kingman, and parishioners to build up membership and influence and a fund for providing an attractive edifice, the new St. John's Church, North Scranton, was dedicated on June 12th by the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem.

The new church is of the California

Church of the Epiphany, Los Angeles. In 1923 he resigned that post to accept the rectorship of his present parish. For some time he has been secretary of the Executive Council of the Diocese of Los Angeles.

HALF A CENTURY IN THE PRIESTHOOD

RED CLOUD, NEB.—On May 30, 1926, the Rev. J. M. Bates celebrated the fiftieth anniversary of his ordination to the priesthood. At Grace Church, Red Cloud, a special service was conducted in the morning by Bishop Beecher assisted by the Rev. Dr. W. D. Morrow, of Hastings, Archdeacon Wells, and Mr. Bates. At the close of the service a purse of fifty dollars in gold from the clergy of Western Nebraska was presented to Mr. Bates. Later in the day another purse of gold was given to Mr. Bates by the members of



NEW ST. JOHN'S CHURCH, NORTH SCRANTON, PA.

mission type of architecture, which is very unusual in this part of the country. The church will comfortably seat 300 people.

Funds for the new building were raised by the congregation with the aid of St. Luke's, the Church of the Good Shepherd, and other parishes of the Diocese of Bethlehem, under the leadership of the Ven. Harvey P. Walter, Archdeacon, and Bishop Sterrett.

CHOSEN DEAN OF PHOENIX CATHEDRAL

LOS ANGELES, CALIF.—The Rev. Edwin Selden Lane, rector of Trinity Church, Redlands, Calif., has been elected Dean of Trinity Cathedral, Phoenix, Ariz. He has accepted the election and will go into residence September 1st.

Dean-elect Lane is a graduate of Yale University and the General Theological Seminary. Upon graduation from the latter institution, he was elected one of its fellows and spent two years in graduate study at Columbia University and the Universities of Berlin, Tübingen, and Oxford. On returning from abroad, he became assistant at St. Luke's Church, Germantown, Philadelphia, serving there from 1914 to 1916. In the latter year he was elected rector of St. John's Church, Northern Liberties, Philadelphia. During the World War he was a United States Army chaplain, being attached to Base Hospital No. 30 at Royat, France.

Dean-elect Lane removed to California in 1920, having been elected rector of the

Grace Church mission, augmented by many others in the community.

Since his coming to Nebraska, November 1, 1886, he has always had an unflinching faith and courage through all the discouragements of missionary work. Lack of attendance, removal of communicants, poor financial support never dismayed him. He has had an influence over many lives not in any way connected with the Church; the community has always recognized his scholarly and thoroughly consecrated life.

It is the prayer of his wide circle of friends that he may be spared many years to assist, when able, the work of the Church he so dearly loves.

NEW DEAN FOR LOS ANGELES CATHEDRAL

LOS ANGELES, CALIF.—The Very Rev. Harry Beal, Dean of Holy Trinity Cathedral, Havana, Cuba, has signified to Bishop Stevens the acceptance of his election as Dean of St. Paul's Cathedral, Los Angeles, to succeed the late Very Rev. William MacCormack.

Dean Beal is a graduate of Yale University and the Episcopal Theological School, Cambridge. He was ordained deacon in 1911 and priest in 1912, both by the Rt. Rev. Charles T. Olmsted, D.D. He began his ministry at St. Paul's Church, Constableville, N. Y., serving that parish until 1914. In the latter year he was elected rector of the Church of the Messiah, West Newton, Mass. In 1917 he became rector of Grace Church, New Bed-

ford, Mass. While there he was chairman of the board of examining chaplains of the Diocese of Massachusetts and served a term as the president of the New Bedford Council of Social Agencies. In 1923 he was elected Dean of the Cathedral at Havana, which post he has filled with conspicuous success.

A splendid opportunity will await Dean Beal in Los Angeles. The new St. Paul's Cathedral was completed in 1924 at a cost of \$300,000 and was consecrated shortly thereafter. It stands in the center of the new business district of Los Angeles and is our only downtown parish. It has a membership of some 1,200 communicants of proven loyalty.

Dean Beal will be installed about October 1st.

CONVOCATION OF IDAHO

BOISE, IDAHO—The eighteenth annual convocation of the district, which met in St. Michael's Cathedral, Boise, on June 4th, 5th, and 6th, was particularly interesting since it was the first convocation to be presided over by Bishop Barnwell. At the opening celebration of the Holy Communion the Bishop read his annual address, in which he laid particular stress on the need for the district to adopt a mission program of its own in addition to meeting its obligation to the general Church.

The treasurer's reports showed that last year Idaho paid its budget quota in full and also the amount requested toward the deficit. This year the budget quota has been pledged and it is felt that there will be little difficulty in meeting the advance quota also. The amount given for advance work is to be applied to the establishment of the summer school on the shores of Lake Coeur d'Alene. In addition it is hoped that the district will make a start by assuming and meeting a definite obligation for the work among the students at the University of Idaho, where the Episcopal Club has nearly 200 members and there is an exceptional opportunity for constructive and helpful work.

The usual routine business took up most of the time of convocation. There were, however, several joint sessions with the Woman's Auxiliary in which conferences were led by the Bishop and other clergy. These discussions were most helpful and the following subjects were dealt with: Christian Stewardship, Work Among University Students and Young People, Church School Lenten Offering, Deanery Problems and Summer Schools. The diocesan officers of last year were reelected.

CONFERENCE OF NEGRO WORKERS

RALEIGH, N. C.—Negro Church workers from many fields had their Fifth Annual Conference early in June. St. Augustine's School, Raleigh, was again the host for this valuable conference, which is made possible by the American Church Institute for Negroes and is keenly appreciated by many of our Negro workers.

Representatives from Negro schools and parishes came from North and South Carolina, Georgia, New Jersey, Pennsylvania, New York, Massachusetts, Alabama, Virginia, Florida, and the District of Columbia.

The conference is reported as the best one to date and "presents a rising standard for future progress." Resolutions were passed expressing gratitude to all the clergy and lay people white and colored, who gave much time and effort to make the conference worth while.

PRESIDENT BELL'S ESSAYS POSTMODERNISM AND OTHER ESSAYS

By the Rev. BERNARD IDDINGS BELL, DD., President of St. Stephen's College.

Paper, \$1.00. Cloth, \$1.50. Postage about 15 cts.

Dr. Bell's most recent book, a collection of essays, will be eagerly read. The series of chapters that comprise the title-essay is particularly suggestive. The chapter headings are: How Modernism Went Half Way and Stopped—How We Turned to Science for the Truth—How the Scientific Method Has Limitations—How Our Situation Is Not Without Precedent—How God Became Comprehensible—Possible Principles of Postmodernism.

OTHER ESSAYS are: The Moral Revolt of the Younger Generation—Religion in Colleges—The Church and the Young Man—Victorian Ethics and Religion Today—Religion and Civilization.

Other Publications

BISHOP ANDERSON'S

Holy Week Addresses at the Garrick Theater, Chicago, on

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Bishop Anderson's annually recurring Noonday Addresses delivered during Holy Week have become nation-wide events of interest. For a number of years he spoke from the theater platform to all Chicago, and the crowded condition of the theater, day by day, showed, each year, how representative a part of Chicago hung upon his words.

Today, from the same forum, he speaks to the nation, the printed book carrying the addresses far beyond the range of his local congregation.

THE RURAL PARISH

By THEODORE ST. CLAIR WILL, A.B., B.D., rector of St. John's Parish, Kingsville, Md., and Trinity Church, Long Green, Md.

With foreword by JOHN G. MURRAY, Bishop of Maryland and Presiding Bishop.

Paper, 75 cts. Cloth, \$1.25
Postage about 12 cts.

This book is one of the first fruits of the Madison Conferences of Rural Clergy and of the widespread movement to extend and improve our Rural Church Work. The author is himself a successful worker in a purely rural field, and the book is, in part, the result of his own experience. The book should be widely read and pondered.

By BISHOP W. J. CAREY

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"This book aims at being a book of Freedom; for it shows the processes by which God offers freedom to humanity. And it is a book of Service; for no man who has once found freedom will cease to strive to share it with the whole world. He must be a social and spiritual reformer or die. So the motto of this book is 'Salvation is freedom,' or 'Freedom is salvation,' it is all the same thing. And if it is a failure, it is the fault of the writer; it is not the fault of the inward eagerness which compels him to write.

"So this book is all about God; how His love has searched for us from the beginning, striving to set us free from self and to make us joyful and blessed."—From the Preface.

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Comparative Religion from the Christian Standpoint

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Dr. Gowen uses the teachings of Comparative Religion in a definitely Christian way for the establishment of the supremacy of Christianity as the necessary outcome of human evolution. Beginning with primitive naturism and spiritism, he brings out the emotional, rational, and ethical elements (not excluding that of the Cross) which cried out for their fulfillment in Christ. These Judaism received, together with the religious gains of Babylon, Egypt, Persia, Greece, and Rome, in order that she might lay them as gifts before the Christ Cradle.

By THE ARCHBISHOP OF CANTERBURY

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Sermons and addresses delivered on Days of Interest in the Life of Church or Nation.

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Addresses at: League of Nations, Geneva; Marriage of Princess Mary; Mission of Help to India; Quincentenary of Lincoln's Inn; Tercentenary of First Folio of Shakespeare; New Year's Eve, 1923-24; St. George's Day, 1924; Empire Day at Wembley; After Ten Years (August 3, 1924); Australia Day; Bishop Overall; The Council at Nicea; Eastbourne Church Congress (1925).

FICTION WITH A PURPOSE

THE STORY OF AN UNFAMED HERO

By N. ELEANOR DEMENT.

Price \$2.00. Postage about 15 cts.

This book is the story of a boy-prisoner, not innocent of the crime for which he finds himself in prison, but with great possibilities in his nature, which are developed better, perhaps, under adversity than they would have been by success. It takes time and experience and a good deal of suffering with them to give him a fellow-feeling for the other prisoners whom at first he despises. Faith in human nature, even in some of the poorest specimens of it, triumphs in the end.

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

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

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WAWASEE CONFERENCE

LAKE WAWASEE, IND.—The tenth annual Wawasee Conference was held at Lake Wawasee, Ind., June 13th to 19th, and was preceded by the third annual Young People's Convention, June 12th to 13th, the two Dioceses of Indianapolis and Northern Indiana being represented. More young people were present at this convention than in previous years, and a number of them stayed through the entire program.

A larger number of parishes had representation at the conference than previously, the number of people being about the same as last year. The program was pronounced by those attending one of the best Wawasee has ever presented. The faculty contained members of national reputation.

One period each afternoon was devoted to the following organizations: Woman's Auxiliary, Parish Guilds, Daughters of the King, and G. F. S.

The Daughters of the King were addressed by Mrs. W. W. Wilson. Mrs. E. J. Christman, Diocesan President, spoke of the work of the Bishop's Chapter in the Diocese of Northern Indiana.

Stereopticon slides of G. F. S. work concluded G. F. S. Day. These were shown in the evening and were accompanied by a most interesting talk by Miss Dunn.

A clergy conference was held daily under the direction of the Rt. Rev. Campbell Gray, D.D., who also served as chaplain. Holy Communion was celebrated at All Saints' Chapel, and Evening Prayer with sermon or address was said each evening at seven-thirty. All services were well attended.

The Thank Offering at the conclusion of the conference was voted by the committee to go to the work in Honolulu, the place to be named by Miss Matthews. The inspiration for this came from the very vivid account of the Church's work in Honolulu given by Miss Matthews, who had just returned from a trip there, and who spoke with much feeling of both the difficulties and the accomplishments of the Church among the many races gathered together under one flag. In designating the purpose for which the thank offering was to be used, Miss Matthews named St. Mark's Mission.

SUMMER SCHOOLS NEAR WASHINGTON

WASHINGTON, D. C.—Washington Churchmen are manifesting much interest in the summer schools that are being held under Church auspices in the vicinity of this city. A considerable party has gone to the Virginia Summer School of Religious Education, that meets at Sweet Briar, Va.

The Washington delegation to the Peninsular Summer School at Ocean City, Md., was headed by the Rev. C. S. Abbott, vicar of the Chapel of the Good Shepherd, and his sister, Miss Emma W. Abbott, who motored over with a group of seven young people from his cure. Five teachers of the Good Shepherd Sunday school, and three of the Transfiguration school are also enrolled in the Ocean City school.

Recent announcements indicate the addition to the Blue Ridge School, that is to meet at Hood College, Frederick, Md., of a course on Social Service by the Rev. J. Millard Nelson, Canon of Christ Cathedral, Louisville, Ky., and a course on Leadership by Mrs. A. Van Harlingen, of

Bryn Mawr, Pa. Fr. Huntington is to take the course on Prayer.

There will be a number of notable speakers at the Blue Ridge School, including representatives of the English Church Army, the Guild of Health, and the Commission on Faith and Order. Deaconess Mary West will speak on the Vocational Life, Mr. Philip Frohman, architect of Washington Cathedral, on Church Architecture, and the Rev. John S. Littell, D.D., on Church History.

CHANCELLOR FOR SACRAMENTO

SACRAMENTO, CALIF.—The Bishop of Sacramento has appointed the Hon. Raglan Tuttle, judge of the Superior Court of Nevada County, as chancellor of the diocese. His appointment fills a post long vacant. Judge Tuttle comes of a fine Church family who were among pioneer workers in St. Luke's Mission, Auburn. Judge Tuttle with his family removed to Nevada City, Calif., last fall when he was appointed judge of the Superior Court there by Governor Richardson.

A DOUBLE ANNIVERSARY

WILLIAMSPORT, PA.—On Saturday evening, May 29th, Trinity Church, Williamsport, began its two day celebration of the fiftieth anniversary of the consecration of the church and the sixtieth anniversary of the founding of the parish. After the service, which included confirmation of thirty candidates by Bishop Darlington, an informal reception was held at Trinity House. The Bishop was the celebrant of the choral Eucharist at 10:45 on the next morning, which was Trinity Sunday. The sermon was preached by the Rev. George C. Foley, D.D., professor of Systematic Divinity in the Philadelphia Divinity School, who was for twenty-six years rector of Trinity Church.

At choral evensong the Rev. Francis Bunnell Creamer, rector of St. John's Church, Huntington, preached. Mr. Creamer is the latest member of Trinity Church to be ordained to the priesthood.

Th present rector of Trinity Church is the Rev. Charles Everett McCoy.

CHINESE STUDENTS CELEBRATE CONSTRUCTIVELY

WUCHANG, CHINA—College students at Boone, Wuchang, asked for the anniversary of the presentation of the Thirty-Seven Demands by Japan as a holiday. They were granted permission to go out on a preaching mission both on that day and on the following Sunday, the national Humiliation Day.

They prepared for distribution leaflets against opium and the licensing of opium dens, against foot binding, and in favor of general education and other reforms.

Forbidden by the police to speak in the city, they went into the country distributing and explaining their leaflets. There was to be no political agitation or speaking on political subjects. This was the students' own idea, and the college authorities were pleased that they should have arranged such a constructive program.

It is a striking contrast to the anti-Christian and anti-foreign efforts of the government school students last year. The students realize that stirring up hatred is not the way to accomplish China's salvation and they are setting out to do their part in enlightening public sentiment as to the things which must be done before China can be made strong.—*Hankow News Letter.*

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"The book as a whole is very beautiful and will repay quiet study."—*The Churchman.*

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STUDENT ACTIVITY IN MADISON

MADISON, WIS.—The close of the University year was characterized at St. Francis' House, University of Wisconsin student chapel and clubhouse, by the several organizations holding their elections and making their provisions for the coming school year. At the annual parish meeting the following students were elected:

Senior warden, Clyde Kluchohn; junior warden, Harry Moorehouse; treasurer, Norman Kastler; clerk, Barbara Howell; secretary, Katherine Foster.

And the following vestry members:

Jackson Bruce, Jefferson Burrus, Gordon Dawson, Yoshinari Sajima, Parker Shafer, Margaret Alsop, Wilhelmina Bell, Evelyn Correll, Marguerite McCoy, Martha Thompson, Marion Zilley.

This is an extremely representative vestry, including as it does some of the most prominent students on the campus. In fact, three of the four officers of the Union Board, the chief organization of university students, are members of St. Francis' vestry. Miss Marguerite McCoy was elected president of the Girls' Council, Miss Florence Bailey of the altar guild, and Miss Martha Thompson, of the Daughters of St. Mary.

St. Francis' has been favored by the visit of Bishop Ivins to lead a discussion group on What Think Ye of Christ? This was very well attended and was followed by interesting discussion.

About thirty students of St. Francis' House undertook the task of making a religious census of the eastern district of Madison to ascertain the possible need of a mission in that quarter of the town. The survey was very completely done and the results will be submitted to the Executive Board of the Diocese for their consideration.

On May 27th the annual senior and alumni banquet was held, the guest of honor being the Rev. H. H. Lumpkin, who gave an address.

Now that the semester is closed, interest is being concentrated on the Summer School of Religion, which will be held jointly, as in past years, with the Hillel Foundation (Jewish) and with the Wesley Foundation (Methodist). It was hoped that permission might be granted to hold the classes in the main university buildings, but this was doomed to disappointment. Hence the lectures will be held in the headquarters of the several foundations interested. The calibre of the professors and the attractiveness of the classes is such that many students should be interested in attending.

MEMORIAL ALTAR

SOUTH PASADENA, CALIF.—On Whitsunday, the annual festival of the dedication of the church, the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, announced a gift of \$10,000 for a new altar and reredos in carved stone. The gift is being made by Mrs. Caroline W. Dobbins, for many years a generous benefactor of the parish, as a memorial to her children.

The design for the memorial has been prepared by Carleton Monroe Winslow, of Los Angeles, who for many years was the Western representative of the late Bertram Grosvenor Goodhue, architect of St. James' Church. Caenstone will be used throughout, except for the mensa, the retable, and the altar steps, where Botticino marble will be employed. When completed it will be one of the most beautiful altar pieces in California.



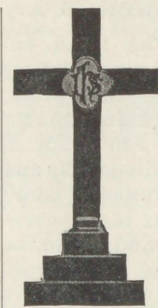
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is now ready in ample quantity for the autumn opening of Church Schools. It is very desirable that stock be secured sufficiently in advance of opening to have it carefully sorted and ready for use. Moreover, if six thousand schools all delay their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

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

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

MISSOURI CONFERENCE FOR RURAL CLERGY

COLUMBIA, Mo.—Another indication of the growing interest in the rural field is evidenced in the setting up of still another regional summer school offered by a university for rural clergy. The summer School for Town and Country Ministers, conducted by the University of Missouri, at Columbia, Mo., will be held from July 19th to 30th, in coöperation with various religious bodies, among them our own Church.

In addition to the courses on different phases of rural and community life problems, given by the university faculty, the Episcopalian group of clergy, under the leadership of Archdeacon Marsden, meets each day for an hour or so to discuss problems peculiar to their own fields. These group meetings are an important factor, not only in the opportunity offered for an interchange of ideas and methods, but also in creating in the clergy a much needed enthusiasm and stimulation which sends them back home with a new zeal to carry on their work. It encourages them, too, to realize that they are no longer attempting something about which the Church at large has evinced no interest. Incidentally, the school provides one with an inexpensive as well as profitable vacation and a desirable fellowship with men of kindred minds.

Further information about this school may be secured from the Ven. H. H. Marsden at 516 North Benton Avenue, Saint Charles, Mo., or the Department of Christian Social Service, 281 Fourth Avenue, New York.

MID-SUMMER RETREAT AT VIRGINIA SHRINE

ORKNEY SPRINGS, VA.—The summer services at the Shrine of the Transfiguration, Orkney Springs, were commenced in mid-June, to continue through to mid-September according to the following general schedule:

On Sundays: The early celebration of the Holy Communion, Morning Prayer and address, twilight Evensong.

On weekdays: Shortened Morning Prayer and Evensong, with early celebration of the Holy Communion on Thursday and saints' days.

At all times reverent visitors may frequent this beautiful, consecrated place of open-air worship for tranquil meditation and refreshment or for private devotions.

For the octave from Sunday, August 1st, to August 8th, which includes the feast of the Transfiguration on August 6th, a special retreat will be conducted by the Rev. Wm. E. Cox, rector of the Church of the Holy Comforter, Richmond, Va., assisted by the rector of the shrine and other clergy who may be in attendance. The services of the retreat will follow the usual course, with an early celebration each day, a quiet hour each weekday morning, following the general theme of Principles of Public Worship, and a twilight service each evening with addresses on the theme, God and God's Children.

This retreat is held under the auspices of the Valley Convocation of the Diocese of Virginia, though clergy and laity from other parts of the diocese and elsewhere are cordially invited, and all clergy are requested to bring vestments, if convenient.

In memory of the late Bishop Gibson, his summer cottage, which is on adjoining property, has for the entire summer been placed at the disposal of such Virginia clergy and their families as may wish to

spend part of their vacation at Orkney Springs. It is completely furnished, has sleeping quarters for twelve, arranged in several semi-detached groups, with a furnished out-door kitchen.

For the convenience of those not caring to arrange about their own meals, arrangements have been made with Mrs. W. W. Kimball, a Churchwoman, who conducts a select summer boarding cottage at a short distance. Here meals may be had at the special rate to the clergy and their families of \$8.00 per week, or of 75 cents per dinner, when other meals are self-prepared. The Orkney Springs Hotel, at slightly greater distance, may be expected to offer special rates also, if meals or other accommodations there are preferred.

Requests for advance reservation of sleeping quarters in the Gibson cottage should be sent to Mrs. Edmund L. Woodward, Orkney Springs, Va. (who occupies a cabin-bungalow nearby), although full welcome awaits those who arrive unannounced, so far as the rather elastic accommodations permit.

EASTERN OREGON SUMMER SCHOOL

COVE, ORE.—A very successful summer school was held at the Ascension School grounds, Cove, from June 14th to 24th. The attendance filled the camp to capacity, all registrations being closed two weeks before the school opened.

The faculty was as follows:

Chaplain, the Rt. Rev. W. P. Remington, D.D.; Dean, the Rev. Schuyler Pratt; Bible teacher, the Rev. Oliver Riley; Religious Education, Miss M. L. Cooper, New York, Mrs. A. H. Brown, Boston, Mass.; Field Department, the Rev. J. A. Ten Broeck; Missions, Miss C. L. Brown; Young People, the Rev. Messrs. F. H. Ball, W. M. Bradner, S. J. Brown; Pageantry, the Rev. L. G. H. Williams

INDIANA YOUNG PEOPLE'S CONVENTION

LAKE WAWASEE, IND.—The Young People's Conference of the Dioceses of Indianapolis and Northern Indiana met at the South Shore Inn at Lake Wawasee on Saturday and Sunday, June 12th and 13th, 1926.

Summing It Up, the address by the Rev. C. E. Bigler, of Kokomo, registrar of the Conference, was the feature of the program. The main point stressed by Fr. Bigler was that the program of the young people's societies should present a definite objective, and should not be composed entirely of passing enthusiasm. If parishes have organizations for boys, such as acolyte guilds and Brotherhood of St. Andrew chapters, and girls' organizations, such as the Girls' Friendly Society, these can be banded together for more effective service into a young people's organization, still maintaining their separate identities. All these organizations are really members of the state Young People's League.

Mr. Humphrey Dixon, field secretary of the Brotherhood of St. Andrew, spoke relative to the Junior Brotherhood; Mrs. C. E. Bigler spoke on the Girls' Friendly Society, and Mr. Linden Morehouse, of Milwaukee, spoke on young people's organizations and his experience with them.

All the delegates assembled after lunch Saturday, when the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and chaplain of the Conference, made a short address of welcome. The business session with Miss Virginia Gray, vice-president, presiding, opened immediately after.

Saturday evening at 7:30 o'clock the preparation service was held. At 7:30

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Sunday morning about one hundred people attended the Corporate Communion at All Saints' Chapel. The Bishop celebrated, assisted by Fr. Bigler.

The final business session was held at two o'clock. The following officers were elected: Dexter Haven, Fort Wayne, president; Elizabeth M. Hubbard, Muncie, vice president; Mary A. Cushman, Terre Haute, secretary; and Vernon Archambeault, South Bend, treasurer. Bishop Gray and Fr. Bigler were retained as counsellors.

Mr. Morehouse in the final event of the Conference gave a truly instructive and rarely inspiring address on A Call to Service.

C. B. S. ANNUAL MEETING

PHILADELPHIA, PA.—The fifty-eighth annual meeting of the American Branch of the Confraternity of the Blessed Sacrament was held at St. Clement's Church, Philadelphia, on the octave of Corpus Christi, June 10th.

The meeting was opened at eleven-fifteen with a solemn Mass, at which the superior general, Bishop Weller, pontificated, the parish clergy were the ministers, and the preacher was the Rev. Frank L. Vernon, D.D., rector of St. Mark's, Philadelphia, and superior of the Washington province of the Confraternity. St. Clement's Church was crowded for this service and about two hundred sat down to luncheon in the parish house following the Mass.

Two meetings were begun simultaneously at two-thirty; the council meeting in Fr. Joiner's study and the other associates in one of the chapels, where an address on the use of the Mass was given by the Rev. Stratford C. Jones of the staff of Trinity Church, New York City.

The council authorized provincial superiors to appoint diocesan superiors to assist them in promoting the work of the Confraternity.

The following officers were elected:

Superior general, the Rt. Rev. Reginald H. Weller, D.D.; vice superior general, the Rev. William B. Stoskopf; secretary general, the Rev. Frank Damrosch, Jr.; treasurer general, the Rev. William A. Grier.

Council members in addition to superiors of permanent wards: the Rev. Messrs. P. H. Birdsall, H. H. Bogert, C. P. A. Burnett, F. M. Clendenin, J. W. Crowell, W. K. Damuth, G. H. Dennison, P. R. Fish, F. S. Griffin, C. J. Harriman, J. O. S. Huntington, O.H.C., R. R. MacKellar, W. M. Mitcham, F. E. Mortimer, B. T. Rogers, A. C. Stewart, W. S. Trowbridge, G. R. Underhill, R. R. Upjohn, Fr. Joseph, O.S.F.

The following bishops are ex-officio members of the council: R. H. Weller, S. C. Partridge, Charles H. Brent, Sheldon M. Griswold, E. W. Osborne, W. W. Webb, Benjamin Brewster, Paul Matthews, E. V. Shayler, G. F. Mosher, Campbell Gray, Benjamin F. P. Ivins.

The following were appointed provincial superiors:

New England, the Rev. F. S. Penfold, D.D.; New York and New Jersey, the Rev. W. M. Mitcham; Washington, the Rev. F. L. Vernon, D.D.; Sewanee, the Rev. R. B. T. Anderson, O.H.C.; Southwest, the Rev. J. Boyd Cox; Northwest, the Rev. C. W. Douglas, Mus.Doc.; Pacific, the Rev. Irving Spencer.

At three-thirty the council adjourned and the entire conference met in the parish house, where the Superior General gave his annual address, which was received with close attention and evident appreciation.

At four-thirty the program of the day was brought to a close in the church, where Bishop Weller delivered a sermon and gave Benediction of the most holy Sacrament.

LEXINGTON CATHEDRAL TO BE RENOVATED

LEXINGTON, KY.—Christ Church Cathedral, Lexington, the Very Rev. R. K. Massie, D.D., Dean, will, during the summer months, undergo some repairs and repainting in the interior.

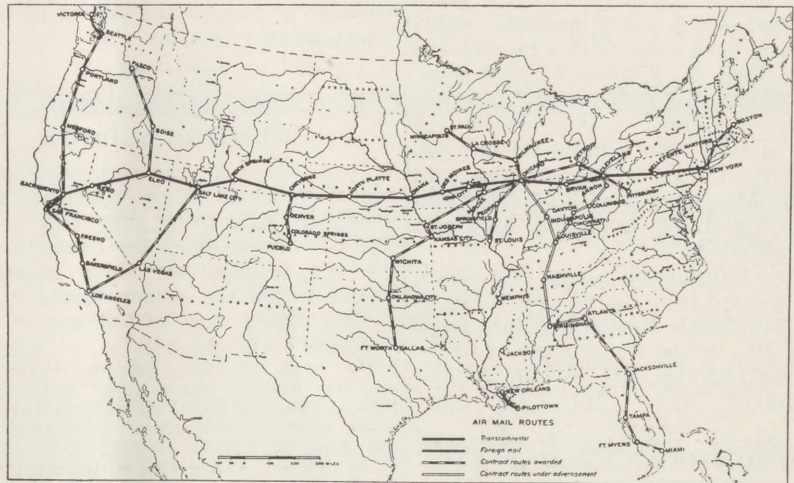
The firm of Henry Pilcher's Sons, Louisville, Ky., has received the contract for rebuilding the Cathedral organ. New

stops, new console, and electric action will be among some of the items of rebuilding.

Plans are on foot for the proposed addition to the present parish house to be undertaken at the earliest practicable date, is what a recent notice to the congregation says. The increase in the Sunday school and other organizations of the Cathedral parish necessitate the enlarging of the present parish house.

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GEORGE BAILEY, PRIEST

CLEVELAND, OHIO—The numerous friends and admirers of the Rev. George Bailey, D.D., rector of St. Philip's Church, Cleveland, Ohio, were severely shocked on receiving information of his sad and sudden death on the evening of June 5th.

While returning home from a young people's meeting, Dr. and Mrs. Bailey, his church warden and sister, all being in the same car, were killed instantly by a fast Pennsylvania train, on the most dangerous crossing in Cleveland. The dreadfulness of the tragedy appalled the whole city.

Dr. Bailey was a distinguished man in the diocese. Seven years ago he took charge of St. Philip's, which had previously, for twenty-five years, been a struggling mission. In a few years he raised it to a parish, and since built a large and beautiful brick church. His death comes as a great loss to his parish, the district of the city where he was much respected, and to the diocese as a whole. He was a valuable, wise member of the diocesan council, and edited the diocesan paper, *Church Life*, with uncommon ability.

Possessing a deep sense of humor and a keen, well-stored mind, the church clubs, and other organizations, sought him frequently as a speaker. The Cleveland Clericus, in which he was a faithful and important figure, being quite overcome with grief, sent to his vestry and his family a tender resolution.

The funeral was held in St. Philip's Church at two-thirty on Wednesday, June 9th. Bishops Leonard and Rogers, Dean White, Archdeacon Patterson, and the Rev. J. E. Carhartt took the service, and there were thirty clergymen present in vestments, and also the president and several members of the Federated Churches. A vast concourse of people crowded the church and the streets outside. All the stores in the vicinity were closed in his honor, and the police stopped all traffic from the time of the beginning of the service to the interment in the cemetery close by. During the service Dean White read a beautiful memorial address signed by all the clergy.

The delay in reporting the tragic death of Dr. Bailey is due to the fact that he was the Ohio correspondent of THE LIVING CHURCH, and so there was no one at first to report the news to this office.—EDITOR L. C.

JAMES KIRKPATRICK, PRIEST

WASHINGTON, D. C.—The Rev. James Kirkpatrick, rector of Norwood parish, Montgomery Co., Bethesda, Md., a suburb of Washington, died very suddenly at his home June 22d. His health had been excellent up to almost the minute of his death, when he suddenly collapsed.

The Rev. Mr. Kirkpatrick was born in 1866 in Ireland, where he received his general education. Coming to the United States, he took his theological training at the Princeton Seminary and the Philadelphia Divinity School. He was ordained to the diaconate by Bishop Whitaker in 1892 and to the priesthood by the same prelate two years later. After a number of years in Pennsylvania, he went to Epiphany

Church, Louisville, Ky., where he remained for seven years. He was rector of Holy Trinity Parish, Prince Georges Co., for two years, and took his late cure in 1905. One of his surviving brothers is the Rev. Dr. John Kirkpatrick, of Australia.

The funeral services were held at St. John's Church, Bethesda, June 25th, the Rev. H. H. D. Sterrett, assisted by a number of Washington clergymen, officiating.

MIDDLETON J. NELSON, PRIEST

KEELING, TENN.—Tennessee Churchmen were grieved to learn of the death at Dawson Springs, Ky., of the Rev. Middleton J. Nelson, head of St. Mary's High and Industrial School for Negroes at Keeling.

Mr. Nelson went to Dawson Springs some time ago in an effort to recover from a breakdown due to overwork, and it was thought that his return to health was certain.

Both as a priest and as an educator, he was held in high esteem by Bishop Gailor and those of the diocese who had had an opportunity to observe his work at St. Mary's. He was ordained to the priesthood three years ago, coming into the Church from the Presbyterian ministry.

Under his sympathetic and intelligent handling, St. Mary's school has accomplished much for the young Negroes of West Tennessee. Mr. Nelson stressed the importance of a high type of moral life and he was particularly interested in the upbuilding of character.

He will be buried in his native state, South Carolina.

SAMUEL BRECK ACKLEY

OCONOMOWOC, WIS.—Dr. Samuel Breck Ackley, well-known physician and prominent Churchman of Oconomowoc, passed away on Tuesday morning, June 22d, at Summit Hospital. Dr. Ackley was taken very ill here last Thursday, and all that medical science and care could do was done in the hope of restoring him to health, but without avail.

Dr. Ackley was born at Oconomowoc on July 18, 1866, and was a son of the late H. M. Ackley and wife, prominent residents in the city's earlier years. H. M. Ackley was for many years in business in Oconomowoc and held a prominent place in its civic life, also representing his district in 1882-83 and '84.

Dr. Ackley attended schools here, later studying at Faribault Military School, Minn., and afterward entered Rush Medical College, Chicago, graduating in 1892. He married Miss Emilita Williams, and they resided at Oshkosh where he was a practising physician for several years, later moving to Waukesha.

About twelve years ago Dr. Ackley opened a sanatorium and hospital on Lac La Belle, which he conducted successfully until a few months ago. During the war he served as examining surgeon of the county draft board, and was also a member of the medical corps of the national guard.

Funeral services were conducted at Zion Church by the rector, the Rev. J. G. Seacord, and interment was at the Nashotah Mission cemetery, with Masonic ceremonial.

Dr. Ackley is survived by his wife, his son, Prof. Henry Breck Ackley of New York City; his aged mother, Mrs. H. M. Ackley of New York, and by two sisters and a brother, Misses Gabriella and Elizabeth Ackley and the Rev. Charles B. Ackley, also of New York.

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GRACE E. ARENTS

RICHMOND, VA.—The Church in Richmond suffered the loss of one of its most generous benefactors in the death on June 19th of Miss Grace E. Arents, of Richmond. Her funeral was held at St. Andrew's Church on the 21st by the Bishop, the Rev. J. F. Ribble, D.D., the rector of the church, and the Rev. W. R. G. Irwin, assistant.

Miss Arents, during the course of a long life, has taken part in the establishment or upbuilding of almost every form of charity and benevolence in Richmond, and gave generously both to civic and Church philanthropies.

She built the present St. Andrew's Church and endowed it for work in a needy section of the city by the establishment of St. Andrew's Association, which conducts St. Andrew's parish school and the large institutional work of the parish.

She established the Church of the Holy Comforter in Richmond, giving the land and the first church building, and guaranteeing the salary of the rector until it was sufficiently established to pay its own operating expenses. She gave a large part of the cost of erecting St. Thomas' Church, also.

By her will, which has just been probated, the larger part of a fortune estimated at about \$1,500,000, is given to civic philanthropies, leaving her home place on the edge of Richmond to the city for a botanical garden, and the Grace Arents Free Library which she established under St. Andrew's Association she requested to be given to the city to become a branch of the Richmond City Library. She provided sufficient funds by special bequest for the endowment of both these gifts.

St. Andrew's Association was also made residuary legatee of one-fourth of the remainder of her estate. Special bequests of from \$2,000 to \$5,000 were made to a number of hospitals and homes in Richmond, a bequest of \$10,000 was made to the Rev. J. F. Ribble, D.D., the rector of St. Andrew's Church, \$5,000 was given to Summer Rest, a recreation house for the working girls of Richmond, owned and conducted by the churches of Henrico parish, \$2,000 was given to the Home for Homeless Boys at Covington, in the Diocese of Southwestern Virginia, and \$2,000 to St. Philip's Church, in Richmond.

ARCHIBALD BRITTON

WASHINGTON, D. C.—Archibald Britton, a prominent citizen of the capital, a member of the Washington bar, and a member of St. Margaret's Church, died just before midnight, June 24th, after a very short indisposition. Mr. Britton, a native Washingtonian, was especially prominent in the legal and club life of the city, and was a member of several learned societies as well. His only two children, the Princess Alfred Hohenlohe zu Schillingsorth, and Mrs. Rusk, the wife of Comdr. H. Welles Rusk, Jr., U.S.N., were unable to be present at his funeral, which took place from St. Margaret's Church, June 26th.

ARCHIBALD HOPKINS

WASHINGTON, D. C.—Col. Archibald Hopkins, a Civil War veteran of distinction, and prominent in Washington affairs for over fifty years, died at his home here, June 18th, and was buried in Arlington Cemetery, June 21st, from the Church of the Epiphany, the Rev. Z. B. T. Phillips, officiating.

Col. Hopkins was the son of Mark Hopkins, president of Williams College, and

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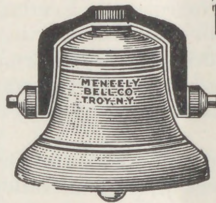
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grandson of Col. Mark Hopkins, a Revolutionary officer. On graduation in 1862 he volunteered his services to the government and was commissioned second lieutenant. He rapidly rose through the various grades, and became colonel of his regiment, the 37th Massachusetts, in 1865. After the war he served the government as a reconstruction officer.

After a law course at Columbia University he became chief clerk of the Court of Claims in Washington in 1873, which position he retained until his retirement in 1914. Along with this he was prominently associated with a number of patriotic, social, and educational organizations in the city. He was also the author of a work on the Apostles' Creed, and a writer of occasional verse and prose.

NEWS IN BRIEF

ALBANY—A laymen's dinner was held at the parish house of St. Augustine's Church, Iliou, N. Y., on Monday, June 7th, to celebrate the successful completion of a canvass for \$6,200 in regular pledges for church support. This amount will be sufficient to relieve the parish from the burden of debt which was assumed when it began its forward movement in 1916.

CHICAGO—The Rev. Edwin G. Hunter celebrated the fiftieth anniversary of his ordination on Sunday, June 20th, when he assisted the Rev. Dr. Hubert Carleton, at the morning services in St. Augustine's Church, Wilmette. He also delivered a short address on some of his experiences during his fifty years of Church work.

COLORADO—St. Barnabas' day was the fifth anniversary of Bishop Ingley's consecration, and the ninth anniversary of Dean Dagwell's ordination. A service was held in St. John's Cathedral in observance of the double anniversary, at which the Bishop was celebrant, and the Dean preached.—Twenty-five nurses were recently graduated from St. Luke's Hospital Training School in Denver. The baccalaureate service was held in St. Mark's Church, at which Bishop Ingley preached. The service, as arranged by the Rev. Walter H. Stowe, rector of St. Mark's, was appropriate to the occasion, the Lessons being the parable of the Good Samaritan, and the 38th Chapter of Ecclesiasticus: "Honor a physician with the honor due unto him . . . for of the Most High cometh healing." The St. Luke's hospital began its work in 1881, being housed at first in an old hotel. The present site was bought in 1891, when the administration building and one wing were erected. Two other wings have been added since then, with a nurses' home. The number of patients treated in 1925 was 5,728, an increase of 1,073 over 1924. The children's department has cared for 430 patients, and 541 babies have been born in the maternity department.—The third annual Western Colorado Conference was recently held in Paonia, and covered three days. Some of the topics studied were The Church and Her Program, The Church and Her Members, The Church and Her Future, The Church and Her Auxiliary, and there were round table discussions and group conferences which aimed to help each person to do his or her task better. The Vestry's Responsibility, Its Relationship to the Parish, The Teacher's Opportunity, Psychology of Approach to the Child, Consecration to the Job, Holding the High School Student, besides a group of addresses on Churchmanship, The Historic Church, What Does My Membership Mean? and How Should I Accept It? Bishop Ingley presided, and among the parishes represented were St. Michael's, Paonia, St. Matthew's, Grand Junction, Grace, Olathe, St. Paul's, Montrose, St. Luke's, Delta, and others of the Western Deanery. The conference closed with Sunday services in St. Matthew's Church, at which Bishop Ingley was celebrant and preacher.—The people of St. Thomas', Denver, recently celebrated the raising of the debt on the church building with a mortgage-burning festival. The evening began with a short service of praise, led by the rector, the Rev. Robert B. H. Bell. G. P. Goodier, in whose home the parish was organized, gave a short history of its work; after which Bishop Ingley gave the principal address of the evening. He congratulated the parish on getting out of debt, and then congratulated it on getting into debt again, for the building of a parish house. Following the Bishop's address, the parish treasurer burned a number of papers, symbolic of the mortgage; and the remainder of the evening was spent in dancing and other amusements.

CUBA—Archdeacon and Mrs. McCarthy, of Camagley have left for a three months' furlough, going first to New York and then visiting in South America. Mrs. McCarthy's home was in the Argentine, and the Archdeacon spent fifteen years in missionary work in South America before coming to Cuba.—Dean Beal, of Havana, will have a furlough this summer. After attending the Wellesley Conference, Dean and Mrs. Beal will spend a few weeks in England and France.—The Woman's Auxiliary of Holy Trinity Cathedral, Havana, composed almost entirely of American women, has celebrated the 150th anniversary of American independence by making an unusual form of Auxiliary gift. They have presented Calvario mission and school in the Jesus del Monte section of Havana with a large, new Cuban flag. The presentation took place just before the celebration of the 24th anniversary of Cuban independence on May 20th.

FOND DU LAC—For the first time in several years a resident vicar is now installed at Eagle River and regular Sunday services will be held. Eagle River is the resort center of northern Wisconsin, and is visited by thousands of people, including hundreds of clergymen, every year. The summer residents are ministered to by St. Ignatius' Church, Eagle River, and St. Augustine's, Rhinelander. The Rev. Joseph Gubbins will hold a Morning Prayer service at 10:45 A.M. each Sunday during the summer, and will appreciate having the visiting clergy arrange for Communion services. The Rev. Roy W. Mason, vicar of St. Augustine's, Rhinelander, will celebrate the Holy Communion at seven-thirty and ten o'clock on Sunday with Vespers at 4:30 at Camp Bryn Afon.

IOWA—It is proposed to hold a gathering of the clergy of the diocese at Ames, where the Iowa State College is located, in September to plan for the work of the year in the parishes and missions of the diocese.—A rood beam has recently been erected in Christ Church, Davenport, the Rev. G. H. Sharpley, rector.—The Rev. Harry Sherman Longley, Jr., was the chaplain at the commencement of the State University of Iowa at Iowa City, Monday, June 7th.

LOS ANGELES—The diocesan Men's Club has expanded its program to provide weekly luncheon meetings. Every Thursday noon now

finds a large group of laymen, with some occasional clergy, lunching together at the Windsor Tea Room, Los Angeles, and listening to some outstanding speaker on religious, community, or social matters.—The Church Home for the Aged, Alhambra, has been given funds for the erection of an attractive chapel. This will release two additional rooms for residents

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in the Home, which is already crowded to capacity.—The County and City Mission Society gave a publicity dinner at St. Paul's Cathedral House, Los Angeles, on May 19th, in order to make its work more widely known. The speakers included W. H. Holland, Superintendent of Charities of Los Angeles County, Dr. Elizabeth Saphro, of the Los Angeles County Board of Health, and the Rev. V. D. Ruggles, the Society's chaplain.—A new church building, costing 10,000 and seating about 200, will soon be erected for the Church of the Good Shepherd, Los Angeles. By fall this mission, under the leadership of the Rev. A. F. Randall, its new vicar, will be equipped to meet an exceptional opportunity.—Deaconess Mary T. Gadsden has come from South Carolina to fill temporarily the vacancy in the superintendency of the Church Home for Children, Pasadena, caused by the recent death of Deaconess Wile.—The removal of the scaffolding from the new \$200,000 edifice of St. James' Church, Los Angeles, revealed the striking beauty of this newest church building in the See city. It will be ready for use by the end of the summer.

LOUISIANA—The chancel window shortly to be placed in St. John's Church, Minden, was designed and built by the Jacoby Art Glass Company, St. Louis, Mo. It is executed in the European antique style, the entire window worked with the imported glass. The only point on the glass, which is a special atmospheric proof coloring, is used to bring out the highlights and shadows. The subject depicted in the window is that of Christ Praying in the Garden of Gethsemane as originally painted by the artist, Hofmann. It very distinctly carries out the message so beautifully written in Matthews 26:36-46. The window is of the Gothic Style and is placed to the memory of J. C. T. and Grace E. Chaffe by their loving daughter, Mrs. William J. R. Greenwood.

MASSACHUSETTS—For the seventh consecutive summer the Rev. H. P. Almon Abbott, D.D., has charge of St. Andrew's-by-the-Sea, Hyanisport, Cape Cod, Mass.

MICHIGAN—Three of the workers who were active in Trinity Cathedral, Phoenix, Ariz., have followed Dean Herbert L. Johnson to St. Paul's Cathedral, Detroit, and are now members of the staff of the latter institution. John M. Garrison comes as director of Religious Education and Young People's Work. Mrs. Grover C. Suggs is the new financial secretary in place of Mr. Raymond E. Flynn who recently resigned to join the staff of the Union Trust Co. Mr. Grover C. Suggs will become assistant to the treasurer, Mr. Frank Blair.—Flag Day was observed by a patriotic service at St. Paul's Cathedral, Detroit, Sunday evening, June 13th. The Cathedral troop of Boy Scouts carried national flags in the procession; a stirring address was made by Dean Johnson on the subject of Service, and patriotic airs were sung with enthusiasm.

NORTHERN INDIANA—A retreat for the clergy of the diocese is planned from Tuesday evening, September 14th to Thursday afternoon, September 16th, to be held at Howe, Ind.

OHIO—Last spring the Rev. F. S. Eastman, secretary of St. Philip's Society for Teaching Missions, conducted a mission in Grace parish, Willoughby, assisted by the rector, the Rev. W. Guy Raines, speaking in all the schools on the Great Club of Great Ideals. The rector carried on this work, organizing a chapter assisted by the educational authorities, and presented a silver cup for inscription of names of boys and girls who were the best representatives of the Ideals in their grades. He has had meetings with programs and also for parents. Recently the missionary returned to speak in every school and over 1,000 pictures of Christ were distributed.

WESTERN MICHIGAN—The Rev. W. S. A. Larter, St. Andrew's Church, Big Rapids, preached the sermon at the Memorial Day service; and was the commencement preacher at Ferris Institute, the great business school of Michigan.—Grace Church, Grand Rapids, the Rev. G. P. T. Sargent, rector, has for several years been planning for a new church and parish buildings in East Grand Rapids, and elaborate plans have been drawn by the architects, Williamson, Crow, and Proctor. Now the work has been interrupted by the action of the village council in refusing to grant a building permit. East Grand Rapids for all practical purposes is a part of Grand Rapids, but not corporately. After all the lots were sold a zoning ordinance was adopted, with which the proposed buildings conflict. The vestry is considering the matter and seeking a way out of the difficulty.

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