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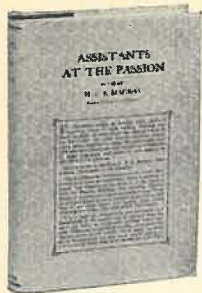
What Are The Clergy Thinking About?

EDITORIAL

REPORTS OF
The Church Congress
AND OF
Dr. Wilson's Consecration

Anti-Semitism

B. A. M. SCHAPIRO



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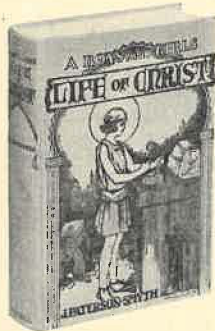
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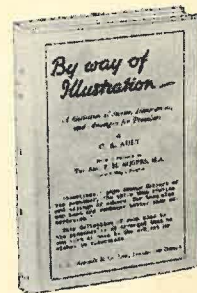


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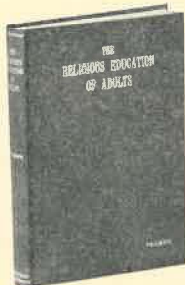
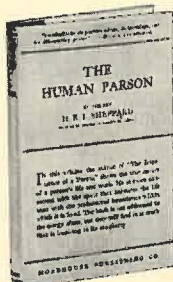
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VOL. LXXXI

MILWAUKEE, WISCONSIN, MAY 11, 1929

No. 2

EDITORIALS & COMMENTS

What Are the Clergy Thinking About?

THE Church Congress provides an excellent opportunity to take a mental inventory of the Church. It is sometimes quite as significant for the subjects omitted from its program as for those assigned a place thereon, but generally the subjects in which the clergy are most greatly interested come to the surface some time during the sessions, even though they may not appear in the printed agenda.

We say "the clergy" advisedly, for this year's Church Congress was essentially a parsons' gathering. When this lay writer entered the assembly hall for the opening session, he was delighted to see so many delegates in lay attire, innocently assuming them to be the guileless laymen they appeared at first glance to be. But as the evening wore on he came to realize that many a black or red or even striped tie fell upon a really reverend bosom, and that few real laymen were present. None had a part on the program, and the only one who ventured to enter into the open discussions was Mr. Dibble, who pleaded for the establishment of a new form of ecclesiastical court.

In a way it is unfortunate that more of an effort is not made to attract interested lay Churchmen to such gatherings, but the primary value of the Church Congress is to provide a common meeting ground for clergymen of different schools, to provide an opportunity for scattered parish priests to learn at first hand the best thought of the scholars of the Church, and to broaden their outlook by giving them a glimpse of the way common problems are being met by their brother clerics.

OF THE seven topics scheduled for discussion, four aroused more than passing interest and provoked animated discussion. The first of these was the relegating of the Creed to a back seat—even farther back, one gathered, than the Thirty-nine Articles—among the outworn formulas of a bygone age. This great forward step was ably urged upon the Church by Canon Prichard, who appeared to see nothing in the battle cry of hundreds of thousands of Christian martyrs and millions of saints and sinners throughout the ages except the outworn relic of "the Christian faith of a Ptolemaic century," to insist on which is to drive men away from the Church. In contrast with Canon Prichard's impassioned eloquence was Dean Grant's quiet

but scholarly defense of the Church's cardinal formulary. He presented the Apostles' Creed as the simplest summary of the Christian Faith, having behind it the authority of the undivided Catholic Church, and pointed out the dangers to be encountered if one small portion of a divided Christendom should venture to scrap or rewrite it. One might as well, he said, attempt to revise the Declaration of Independence. Well, when the "broadest" of Churchmen at the last two General Conventions "viewed with alarm" the modest proposal to drop the Articles from the Prayer Book, without disestablishing them, one wonders just what is the intellectual condition of men who deem it important to conserve the thought of four centuries ago on the philosophical distinction between substance and accidents, but not worth while to preserve the age-long witness to the Incarnation.

That the question of doing away with the Creed, though admittedly an academic speculation at the present time, had a live appeal for many of those present, seemed to be indicated by the general attitude of those present. Even Dr. Nichols and Dr. Batten partially backed up Canon Prichard's plea; but the defenses of the Creed set forth by Fr. Dunphy of Nashotah and others did undoubtedly reflect the best thought of the assembly.

The question of the relation between Church and State brought out very plainly the fact that those present were dissatisfied with several phases of this relationship, though naturally all were not agreed as to the difficulties of the matter. There seemed to be a general agreement that the Church is unwisely letting too many of its functions pass into the hands of the State. Dr. Osgood warned the Congress of the dangers of State control of education and the laxity of the Church's attitude toward marriage and divorce. Dr. Tomkins commended the influence of the Church in affairs of the State as exemplified by the work of the Anti-Saloon League and of Bishop Brent—an unfortunate juxtaposition, in the view of some of his auditors. Mr. Dibble thought the Church was wrong in relinquishing to the State its function of enforcing its own laws and disciplining its members.

Naturally the question of prohibition came up in this connection, as well as under the topic of social problems. It was evident that the clergy are intensely

interested in this question, as well as divided in their views, though this interest never came to the surface for discussion except incidentally. The Rev. Charles T. Hull pleaded with the clergy to support the law, whether they liked it or not, instead of constantly criticizing the government; while Bishop Ward at the session Friday morning went further and urged support of the eighteenth amendment, "not only because it is the law, but because it is a good law." This last statement drew vociferous applause from a section of the assembly, but it is noteworthy that those who did not applaud were at least as numerous as those who did. Had the question of prohibition come clearly into the open, there can be little doubt that real verbal fireworks would have ensued.

THE subject Thursday night, "Are there any unchanging standards for moral behavior?" did not prove to be the sensation that many seemed to expect. The Rev. C. Leslie Glenn, himself scarcely out of his twenties, read a paper dealing primarily with the sex problems of young people in which he set forth the idea that monogamous marriage is a spiritual ideal to be sought and attained, rather than a natural state of life. One wondered vaguely whether he meant that if a man carelessly accumulated two or three wives, perhaps in a moment of thoughtlessness, he should straightway make it his ideal to do away with all but one of them at his early convenience! On the whole, however, Mr. Glenn acquitted himself well in his Church Congress debut, though he might profitably have admitted some angle of the moral problem not directly connected with sex. There are young people who think on other subjects.

It is unfortunate that Dean Chalmers was not present to fill his scheduled place in the discussion of this subject, for one feels instinctively that his paper would have been a valuable contribution. That of Dr. Osgood was carefully thought out and well presented, but the writer is inclined to admit that the Rev. T. L. Harris was justified in his challenge of the essayist's primary thesis that "when you are right, you know it." Unfortunately moral questions are not quite so easily settled as that, for most of us.

Messrs. Mencken and Russell, the Behaviorists, and other "neologians and theologians," as Dr. Stewart had characterized them in his sparkling paper of Tuesday night, found a champion in the Rev. Henry Lewis, whose thoughtfulness as host to the Congress was exceeded only by his perpetual good humor. Who knows, Mr. Lewis asked, but that these might not be true prophets of the future? What a prospect! Bertrand Russell would eliminate private ownership and capitalism, reduce labor to four hours a day (paying opera singers and scene-shifters at the same rate), and eliminate marriage (in its present sense) by "priests who give the name of sacrament to an institution which pretends to find something sanctifiable in the brutal lusts or drunken cruelties of a legal husband" (*Proposed Roads to Freedom*, p. 205). Four hours for work and, say, eight hours of sleep, would leave twelve hours a day to devote to the *American Mercury* and the attempt to Behave Like Human Beings!

Seriously, however, we believe Mr. Lewis *did* hit the nail squarely on the head when he urged that practical courses in human relations be added to theological seminaries. In our lay ignorance of the workings of "divinity schools," we do not know what, if anything, is at present being done along these lines, but we believe that a thorough course of this nature, perhaps with "outside lecturers" chosen from the ranks of experienced physicians, psychiatrists, lawyers, and social

welfare workers, would prove of inestimable value to future priests who are soon to face practical problems the very existence of which may be vague to them. If a layman wants spiritual assistance from his pastor in connection with the actual problems of life, he likes to feel that his spiritual adviser knows something about the subject.

The fourth topic which aroused general interest was that of the relation of the pulpit to social and economic problems. Of the three excellent papers on this subject, that of Bishop Ward seemed most nearly to approach the heart of the problem. Even those who had not undergone "the spiritual experience of Chicago," to borrow another phrase from Dr. Stewart, could appreciate the Bishop's statement that "the danger of lawlessness is a real threat to the existence of the United States." Whatever may be his personal views on the merits or demerits of prohibition, the Churchman's duty to support the maintenance of law and order, in this as in other matters, cannot well be gainsaid.

Dr. Foakes-Jackson's deliciously humorous contrast of the selfish Catholic and the unselfish Protestant, with his plea that "if we want to see the regeneration of society we must begin with ourselves and with individuals," seemed to put the entire subject in its proper perspective. The selfishness of St. Paul's fear that, while saving others, he himself might be a cast-away, is, of course, to be accounted for by the fact that St. Paul was only a Catholic and thus not capable of the superb unselfishness of the modern Protestant, who has no such fear. Dr. Marquis' advice that "the duty of the pulpit is inspiration," not instruction in business management, was well taken.

ON THE whole, the 1929 Church Congress seems to have been a remarkably sane and helpful one. In the preceding paragraphs we have not attempted to discuss it exhaustively, and have indeed not even mentioned some of the most valuable papers on less controversial subjects. Rather we have simply tried to give a few passing impressions and reactions as they occurred to a layman "sitting in" on the sessions day after day.

But this somewhat rambling editorial (if indeed it can be dignified by that name) would be incomplete if it failed to acknowledge the clarity and intellectual acumen with which the talented speakers on the difficult subjects of the nature of God and the relation of the spiritual and natural worlds presented their cases, or to express gratitude for the deep spirituality of Fr. Huntington's treatment of the subject of prayer.

It rained or snowed all the time the Congress was in session, but we are glad we went, nevertheless. May the Church Congress always maintain the high standards reached by it in 1929!

THE consecration of Dr. Frank E. Wilson last week to be Bishop of Eau Claire is the partial consummation of hopes for the Church in Wisconsin that go back a full generation or more. It was in 1868 that the then undivided diocese of Wisconsin

Dr. Wilson's
Consecration

memorialized General Convention to make division of dioceses, with the establishment of the see system in each, easier, and outlined plans for ultimately carving out four dioceses from the territory of the state. Milwaukee and Fond du Lac have long shown the wisdom of the division first made, but more than half a century had to elapse before the next step in the statesmanlike

plans of Bishop Kemper and his far-seeing associates could be carried into effect.

Northwestern Wisconsin, comprising the new diocese of Eau Claire, is still missionary territory throughout. It is too much to anticipate that self-supporting parishes, beyond those already in existence, can spring quickly into life. The new Bishop must lay foundations slowly and build very largely from the beginning. He must revive the itinerant episcopate of Kemper, which was impossible to Bishop Kemper's earlier successors on a large scale because of the multiplicity of other duties that crowded upon them. Bishop Wilson will have the unique opportunity, for our day, of having *time* to lay foundations, not only of brick and stone but also of living souls.

We shall confidently anticipate real and substantial progress in the diocese of Eau Claire.

IT was a great pleasure, in this forward step, to have the Presiding Bishop act in person as consecrator. It is the first time in Wisconsin that such has been the case. Indeed, the last three preceding episcopal consecrations in Wisconsin having been of bishops coadjutor, not since the consecration of Bishop Nicholson, in 1891, has there been a bishop consecrated within this state directly as Bishop of one of its dioceses. The precedent of personal service in consecrating a bishop, set by Bishop White, and resumed to some extent by Bishop Smith, largely lapsed under their successors until it was revived by Bishop Tuttle, who, however, invariably surrendered his right to the Bishop of the diocese when a coadjutor was to be consecrated. Indeed, though Bishop Wilson is the eleventh prelate to exercise jurisdiction in a Wisconsin diocese, he is only the fourth to be consecrated within its territory directly as Bishop of one of its sees, and thirty-eight years had elapsed since such an event had previously occurred, Bishop Weller, Bishop Webb, and Bishop Ivins having each begun their episcopates as bishops coadjutor.

The new diocese starts with much enthusiasm and with a determination to hold up the arms of their new Bishop and to work with him. Our most earnest wishes that the choicest blessings of Almighty God may rest upon them go to all their workers.

ACKNOWLEDGMENTS

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HAPPINESS

FOR HAPPINESS, both etymologically and in common speech, is the felicity we enjoy through what happens to us. A morning of spring, a day in the Indian summer, an unexpected gift, an hour of success—these things make us happy. But blessedness is something deeper, independent of what happens. In whatever state we are we may be blessed. The lives which have been most blessed have been those of the poor and the afflicted, the men and women who have been starved of the world's joys, and have borne the world's burdens, and been members of the order and company of Christ.

—W. M. Clow.

THE LATEST

DR. DRURY ELECTED IN PENNSYLVANIA

Philadelphia, May 6, 1929.

THE Rev. Samuel Smith Drury, D.D., rector of St. Paul's School, Concord, N. H., was elected Bishop Coadjutor of Pennsylvania today on the fourth ballot at the special convention of the diocese held in Holy Trinity Church, Philadelphia. Dr. Drury was nominated by the Rev. Malcolm E. Peabody and seconded by the Rev. Dr. Floyd W. Tomkins, the Rev. Edward M. Jefferys, and the Rev. Wallace E. Conkling. The Rev. John M. Groton, who led the parish vote the first three ballots and was the choice of the laity on the second and third, was nominated by the Rev. Lewellyn N. Caley and seconded by the Rev. Dr. Lucien M. Robinson and the Rev. Charles B. Dubell. The Rev. Dr. Robert Johnston of Washington, D. C., whose name was withdrawn after the first ballot, was nominated by the Rev. James M. Collins; and the Very Rev. G. P. T. Sargent of Garden City, L. I., was nominated by A. J. County and seconded by Louis Runk.

The question was asked whether there was any intimation that Dr. Drury would accept, but the Rev. Mr. Peabody said that would be asking assurance of acceptance when no assurance of election could be given. However, the Rev. Dr. Francis Taitt of Chester answered in another way, saying he would not vote for a man who said in advance that he would accept.

Dr. Drury led the clergy every ballot and was the choice of the clergy on the second. The committee appointed to notify Dr. Drury of his election included the Rev. Messrs. Jefferys, Peabody, Tomkins, Conkling, and Messrs. Edward H. Bonsall, Clinton Rogers Woodruff, Roland Morris, and William White.

The vote by ballots was as follows:

	1		2		3		4	
	C.	L.	C.	L.	C.	L.	C.	L.
Drury	92	44	114	54	115	55	115	60
Groton	71	52	85	61	78	58	80	51
Johnston	39	11	5	0	4	0	4	0
Sargent	2	3	0	1	0	1	0	0
Bedford							0	1

The new Bishop-elect was born at Bristol, R. I., October 19, 1878, the son of Samuel Smith Drury and Hannah Wheeler (Goodwin). He took his B.A. and D.D. degrees from Harvard, his L.H.D. from Trinity College, and his Litt.D. from Dartmouth and Williams. He was ordained deacon in 1905 by Bishop McVickar, and priest in 1908 by the late Bishop Brent. Dr. Drury was formerly rector of St. Paul's Church, at Concord, N. H., is president of the standing committee of his diocese, and is the author of *The Thoughts of Youth* and *Backbone*.

PRAYERS

HELP me, O Lord
 To see what I ought to see:
 To be what I ought to be:
 To pray as I ought to pray:
 Obey, as I should obey:

Help me, O Lord!

Help me, my Lord
 To know all I ought to know:
 To go where I ought to go:
 To stay where I ought to stay:
 To say what I ought to say:

Help me, my Lord!

Help me, dear Lord
 To do what I ought to do:
 Pursue what I should pursue:
 Forbear what I should forbear:
 Declare what I should declare:

Help me, dear Lord!

Help me, O Lord!
 To live as I ought to live:
 Forgive as I should forgive:
 To try as I ought to try:
 To die as I ought to die:

Help me, O Lord!

HARRIET OLDS HENDERSON.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

ENDURANCE

Sunday, May 12: Sunday after Ascension Day

READ St. Mark 13:1-13.

THE Greek word for "endure" is very strong in its meaning. It implies "holding fast," as when a fierce wind is blowing and we are standing up against it, or as when a vessel is facing a hurricane and anchors are thrown out to hold it steady. Christ has been warning His disciples against trying times to come, when faith and life would be threatened, and He assures them that salvation will come to those who endure to the end, who hold fast to the faith, who keep their minds and hearts steady in the turmoil of doubt and fear. There are many things which perplex us today. Unbelief is very bold. Sin and crime seem to defy righteousness. But we need not be afraid. God is near, and He will bring peace at the last.

Hymn 390

Monday, May 13

READ Acts 27:27-36.

THIS story of St. Paul's journey to Rome as a prisoner gives a marvelous description of a shipwreck, said by seafaring men to be very accurate. Fearing lest they would be driven upon the rocks "they cast four anchors out of the stern." It is not wrong to interpret these four anchors spiritually and name them Faith, Hope, Love, and Service. When we are threatened we must trust God who cares and rules. We must catch a vision of the final victory and be patient. We must love God even as He loves us, and our love will make us strong. And then, forgetting ourselves, we must try to help others, and by our unselfish efforts we will be endowed with power from on high. "Be still, and know that I am God" sings David. "Be not afraid" calls the Master.

Hymn 212

Tuesday, May 14

READ St. Matthew 14:22-33.

WHILE we "wait for the promise of the Father," and the time seems long and the trials many, let us hear the Master's voice and see Him standing upon the very waves which threaten us. That divine call is for God's children in all ages: "Be of good cheer; it is I; be not afraid." Browning's lines are not a poor expression of optimism, but a declaration of living faith:

God's in His Heaven—
All's right with the world!

Nay, and Christ gives yet greater assurance. Like Peter, we aspire to mastery, but the boisterous waves cause fear. And then the divine hands are stretched out, and with Him by our side we tread the threatening waves, "more than conquerors through Him who loves us." That is endurance indeed, when we make of the trials of life stepping-stones to greater achievement.

Hymn 416

Wednesday, May 15

READ II Peter 3:8-14.

THESE ten "expectation days" between Ascension Day and Whitsunday symbolize for us the human life of faith and anticipation. We are "looking for and hasting unto the coming of the day of God—for new heavens and a new earth wherein dwelleth righteousness." Endurance is not negative only; at times it calls for action. Men and women and even little children are crying today in loneliness and suffering. Mrs. Browning's call in 1843 in behalf of the little children working in the mines appeals to us today:

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?

Blessed indeed is he who in his trust and love interprets his own fears and trials as a call to service, and taking others' needs as his own finds that, like St. Christopher, he is carrying the Christ-child on his shoulders and receiving a new name.

Hymn 500

Thursday, May 16

READ Psalm 89:46-52.

YEARS ago David "waited for the Lord," and in his soul-hunger he cried for God to come and deliver man: "How long, O Lord, wilt Thou hide Thyself? Forever?" The world had been calling for the Messiah, and when He came the people did not know Him! Still today, though He walks in our midst and by the side of each loved child, our eyes are holden. Let us pray for spiritual sight and a love which shall perceive His presence, for He is near. While we cry "How long" He echoes the cry: "How long, O My children, will ye go on your own lonely way when I am seeking you, calling you, loving you?" We are not waiting in a desolate world, a world without God. He is here, an ever-present help. Our endurance is a mingling of worship and service. We know He is with us always—He has so declared. And with Him we are working for the world's salvation. O blessed delay, since He, too, is waiting for the world to know Him, and we can cry from our Christian experience: "Behold Him!"

Hymn 483

Friday, May 17

READ St. John 15:26, 27, and 16:1-4.

THE collect for this week is an expansion of the ancient antiphon to the *Magnificat* on Ascension Day, and has a special interest from the fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. The "Venerable Bede" was the great Church historian, A. D. 673-735. That he was waiting, in all his knowledge of God's dealings with His people, like the aged Simeon (St. Luke 2:25), "for the consolation of Israel," must make the message of our endurance very precious. The dear Master bids us "remember." We recall His promises, we count His words and His works as the holy jewels of our faith. And then we ask for that comfort which shall exalt us in spirit to the place whither He has gone before.

Hymn 314

Saturday, May 18

READ Psalm 37.

WE MUST not think that endurance is to be a gloomy emotion. Even as it has an active phase, so it has a phase of cheer. "Fret not," cries David: "Delight thyself also in the Lord." While the pain and helplessness of body may seem to make patience difficult, yet the knowledge of God's love and the blessing of prayer make for gladness.

"They also serve who only stand and wait." And if the blind Milton could thus comfort himself while we know how his writings have blessed the world, surely the sufferer and the shut-in can "glorify God in the fires" (or the valleys) and find "a song as in the night." Indeed, the joy of patient waiting is precious because it has especial expectations. It knows that its prayers will have a sure answer. It hesitates not to ask for great blessings for self and for the world. It finds even in the minor key of its hymns the rich cadence of a soul in communion with Christ.

Hymn 512

Dear Master, help me to endure. And while I see not as yet all things put under Thy loving power, yet I can see Thee, and that is best of all! In quietness and confidence may I wait, and sing a hymn of trust and adoration. And as I expect the final triumph, may I by service and loyal faith have a share in its coming. Amen.

The Church Congress

(Special Correspondence)

Ann Arbor, Mich., May 4, 1929.

THE purpose of the Church Congress is to provide an open forum for the free and frank discussion of the differences of opinion within the Church, and to heal the wounds arising from mutual misunderstanding." So declared the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts and general chairman of the Church Congress, in opening the fifty-fifth annual session of that body in the University of Michigan Union, Tuesday night, April 30th.

The Church Congress met this year for the first time in a comparatively small university center, and the general tenor of the addresses and papers seemed in a measure to reflect the scientific atmosphere of the academic surroundings. Yet the spirit of the meetings was by no means academic; rather one felt that these men, many of them among the foremost scholars of the Church in America, were closely in touch with modern life as well as modern thought, and visioned a future in which, as Bishop Rogers trenchantly expressed it in his magnificent sermon, creative science and the religion of creative love should prove helpmeets to raise man above the materialistic philosophy that has grown out of the abuse of both religion and science.

WHAT CAN WE BELIEVE?

AFTER a brief and felicitous address of welcome to the diocese of Michigan by the diocesan, the Rt. Rev. Herman Page, D.D., the Congress opened with two scholarly papers on the difficult subject, "What can we believe about God?"

"The difficulty about this subject," declared the Rev. Dr. ANGUS DUN, professor of Systematic Divinity at the Episcopal Theological School, Cambridge, Mass., "lies in its definition. Do I mean by 'God' the same thing as you mean?" He pointed out that men originally and naturally take over their concept of God from their elders, but as they grow older they rightly become dissatisfied with this first stage of faith, and feel the need of investigating the subject for themselves.

But where, then, are we to look for God? Science has investigated the heavens and the earth, and has seemed to leave no empty space which we may surmise to be the dwelling place of God. We must turn, then, to the lives of godly men, and find God as reflected in their lives. "God is that in the environment of man that holy men reflect," Professor Dun defined, and again: "God is that in the environment of man which is reflected and found in the saints and sacraments." These do not reflect a distant Being, the speaker concluded, but rather they reveal the underlying truths of life, so that the finding of God is the finding of Truth. God, then, is the essential Truth underlying all truths, and He is to be sought and found in the beauty of the Face of Christ.

The Rev. GEORGE CRAIG STEWART, D.D., rector of St. Luke's Church, Evanston, Ill., approached the subject from a different angle. The word "we" in the question, he pointed out, must be so defined as to include "moderns, post-Darwinians, contemporaries of Einstein and Bertrand Russell and John Watson, Dr. Dorsey and H. G. Wells and Bernard Shaw, not to add Sinclair Lewis, H. L. Mencken, James Branch Cabell, Bruce Barton, and other popular neologians and theologians."

Dr. Stewart quoted Professor Einstein's recent confession of faith:

"I believe in Spinoza's God, who reveals Himself in the orderly harmony of what exists, not in a God who concerns Himself with the fates and actions of men"; in other words, Einstein "would seem to be a deist who conceives God as a kind of enormous celestial Einstein, who has his hands full of big problems and is not to be bothered by the petty affairs of . . . little humans who, like electrons, might be defined as 'particles of nothing moving very swiftly.'"

Such a view, Dr. Stewart pointed out, is as anthropomorphic as the doctrine of a personal God which Einstein rejects. The reply of the theologian to the scientist is an obvious *tu quoque*, for "our concept of God is no more anthropo-

morphic than your concept of nature," which is measured in the human terms of inches, feet, and light years. Men cannot, by the very nature of things, define divine truths in other than human terms.

Dr. Stewart's conclusion was fivefold: (1) We can still believe that God exists. (2) We can believe in a God at once immanent and transcendent. (3) We can believe in a personal God. (4) We can believe in an adventurous God. (5) We can believe in the Christian doctrine of an incarnate God—not because of the Creed but because of human experience. And "if He be God incarnate, then I can not only believe in God but like Him, find Him friendly, love Him, and follow Him."

There was little discussion at the conclusion of these papers, probably because the subject, though important, was lacking in the controversial element of some of those scheduled later. The Rev. LEONARD HODGSON of the General Theological Seminary and the Rev. HENRY LEWIS of Ann Arbor each spoke briefly, touching upon other aspects of the subject, after which the meeting adjourned for what one delegate termed "the real Church Congress," the reunion and informal discussion of little groups of clerics from the same college or seminary, or of similar or contrasting outlooks, in adult versions of the college "bull sessions" in which the future of the world is settled to the satisfaction of all concerned.

THE CONGRESS SERMON

THE rain that began Tuesday night continued Wednesday morning and led to a small attendance at the early Eucharist. But the rambling gray stone building of St. Andrew's Church was fairly well filled for the corporate Communion at 11 o'clock, and the delegates who attended were rewarded by hearing as scholarly and masterful a sermon on the relation between science and religion as probably has ever been preached in the shadow of this great state university. One could not help but wish that it might have been delivered to the young men and young women hurrying to and from their classes in the drizzling rain, many of them gaining only that little knowledge that truly is a dangerous thing—dangerous especially to the spiritual life—unless properly assimilated and correlated in some such manner as indicated in this sermon.

The Congress preacher, the Rt. Rev. WARREN L. ROGERS, D.D., Bishop Coadjutor of Ohio, took as his text the Old Testament story of Jacob wrestling with an angel, and drew from it a closely reasoned parallel with the modern struggle with truth as reflected in the apparent strife between science and religion. Bishop Rogers' thesis was too closely woven to bear adequate summarizing or quotation, but the gist of it was that science, the slave of man, has broken from the control of its master and usurped even the throne of God. But this condition cannot last long, and it is left to religion to promulgate the doctrine of creative love, a thing as real though as invisible as an electron, guiding emergent evolution to man's evolutionary spiritual goal; proclaiming the beauty of a new heaven and a new earth, in which God is the Father, men are brethren, and love is the link that unites man with man and with God.

Following the corporate Communion, delegates and their friends were guests at a luncheon in Harris Hall, the club house for Church students, given by the guild of St. Andrew's Church. After luncheon they returned to the Union to hear two papers on the explosive topic, "To what extent are the articles of the Christian Faith as contained in the Apostles' Creed subject to change or revision?"

THE CREED

THE Rev. HAROLD A. PRICHARD, D.D., rector of St. Mark's Church, Mt. Kisco, N. Y., and canon of the Cathedral of St. John the Divine, New York City, opened the discussion of this subject with a paper which early promised to provide the fireworks without which no Church Congress in recent years seems to be complete. "The Apostles' Creed,"

said Canon Prichard, "is not subject to change or revision. It represents adequately the Christian faith of a Ptolemaic century and was satisfying then, but it does not represent the essentials of the Christian faith today." He advocated, therefore, the supervision and restriction of its use in present-day worship.

Canon Prichard compared the Creed with the *Te Deum*, pointing out the differences that in his opinion made the latter still acceptable for modern use, while branding the former as an outgrown anachronism in the same category as the Thirty-nine Articles. In the first place the *Te Deum* uses the word "we" instead of the more limiting pronoun "I"; secondly, it substitutes "acknowledge" for the more definitive "believe"; and finally, it is usually sung rather than said.

"There is no place for the Creed in the modern Church," the speaker declared, insisting that it is too academic and insincere, and that "to insist on it is to drive men away from the Church." Canon Prichard quoted the declaration of the 1908 Lambeth Conference as stating that the historic facts of the Creed are essential, but cited this as an instance of the teaching in Article 21 that councils may err and have erred. Quoting Bishop Gore as stating that some of the statements in the Creed are to be understood metaphorically, he declared that the Virgin Birth and the Ascension were in the same category, and that the strong evidence needed to prove either one was not forthcoming. If the one is symbolic, he stated, so is the other, and drew from this the conclusion that the historic Creed is not necessary. "My Creed," he said, "is all that Jesus did and said and was," and he advocated new doctrinal statements along these lines.

The conservative view of the Creed was presented in a carefully reasoned paper by the Very Rev. FREDERICK C. GRANT, D.D., dean of the Western Theological Seminary, Evanston, Ill. Dean Grant's paper naturally was prepared without reference to that of Canon Prichard, and so was not a rebuttal of the former's argument. He grouped his observations under three primary theses: (1) The Apostles' Creed is the simplest summary of the Christian Faith. (2) The Creeds had the authority of the General Councils of the Church. (3) The division of Christendom brought to an end the normal process of credal revision.

Dr. Grant traced the growth of creeds, showing that the Apostles' Creed picks up the thread of doctrinal growth where the New Testament leaves off. He showed the need for a doctrinal formulary to avoid heresy, and indicated that this formulary underwent frequent revision until the fifth century split between Eastern and Western Christendom made conciliar agreement impossible. Since the Creed could be revised only by the whole Church assembled in ecumenical council, he concluded, and since such a council at the present time is a practical impossibility, therefore the Creed is not practically subject to change or revision. Instead of attempting to change the Creed, Dr. Grant recommended leaving it as it is and giving it a fresh historic interpretation.

Following an interlude during which the enthusiasts for burying the Creed joined with their more conservative brethren in lustily singing Faith of our Fathers, the Rev. Dr. HARRY P. NICHOLS, rector of Holy Trinity Church, New York, took the floor. He was, he said, to borrow the language of Buchmanism, a living exhibit. He began seventy-eight years ago in the position of the second paper, and had landed in the position of the first. He was by temperament a conservative, but by conviction a liberal. The Creed has for him become a formal liturgical act, and he for one would rather sing it than say it.

The Rev. Dr. LORING W. BATTEN rose to contest Dean Grant's view that the Creed could be changed only by an ecumenical council. He gave it as his opinion that this branch of the Church is free to do as it pleases in the matter, but that in fact it is impossible to formulate a new Creed to satisfy everyone. Under the circumstances, the worst possible thing to do is to insist upon the exactness of the Apostles' Creed.

Several others spoke briefly on one side or the other. The Rev. WILLIAM C. WHITE of Hastings, Mich., said that God is immutable; why, then, is it not possible to have a permanent Creed? The Rev. WILLIAM H. DUNPHY of Nashotah, Wis., distinguished between interpretation and denial, and took issue with Canon Prichard's statement that the doctrines of the

Ascension and the Virgin Birth stand on the same footing. All of the discussion was notably good-humored and irenic, as was the attitude of the large and interested audience.

CHURCH AND STATE

QUITE as interesting as the afternoon session and perhaps of greater general interest was that of Wednesday evening, when a number of prominent Churchmen in addition to the scheduled essayists rose to the discussion of the question, "What should be the relation between Church and State in the United States?"

The first scheduled speaker on this topic was the Very Rev. PERCY C. KAMMERER, dean of Trinity Cathedral, Pittsburgh, who declared that in America this question had taken a new form, different from the two historical examples of the relationship of the Roman Catholic and Anglican Churches to the several governments of medieval and pre-war modern history. Modern Christianity, he said, must act in terms of personality and brotherhood. The real question is not whether the Church is divine in its origin and purpose, but whether it is fulfilling its divine purpose. "The Church is holy," he said, "when in any instance its attainment is holy, and only then." The re-alignment of forces since the war means, he declared, that future questions will be between such groups as capital and labor, rather than between nations, and in these crises "the essential business of the Church is the championship of personality."

Owing to the unavoidable absence of the Rev. Robert Johnston, D.D., rector of St. John's Church, Washington, D. C., his place on the program was taken by the former rector of that parish, the Rev. Dr. ROLAND COTTON SMITH. Dr. Smith defined the State as "a human society organized for its own preservation, perpetuation, and development," and the Church as "the life of God in the soul of man, similarly organized for its own preservation, perpetuation, and development." Church and State, he said, are related as soul and body. "It is the duty of the Church to make individual souls go down into the kingdom of Heaven and find the dignity of human nature."

A new element was injected into the discussion by the first volunteer speaker, CHARLES L. DIBBLE, D.C.L., chancellor of the province of the Midwest, who made an earnest plea for the establishment of ecclesiastical courts to deal with non-criminal ecclesiastical cases. These should have jurisdiction, Mr. Dibble claimed, over questions involving the powers of the General Convention and of the dioceses, cases between a rector and his vestry, and matters of marriage and divorce in their religious aspects. Not only would these be possible under present laws, he contended, but they would indeed be welcomed by civil jurists.

"The principle of separation of Church and State is out of gear in two details," declared the Rev. Dr. PHILLIPS E. OSGOOD, rector of St. Mark's Church, Minneapolis. "The first is that mentioned by the previous speaker; the second is the matter of education." He declared that the founders of the State and of our educational institutions did not intend the separation of religion from education which has come to pass. He called also for a clearer recognition of the fact that in the matter of marriage it is the function of the State to define the legal minimum and of the Church the sacramental maximum requirements.

There followed a brief tilt between the Rev. CHARLES E. HUTCHINSON of East Orange, N. J., who denounced the attempt by the Church to interfere in organized politics, especially as exemplified by the activities at Washington of the Methodist Board of Temperance, and the Rev. Dr. FLOYD W. TOMKINS of Philadelphia. "The Church has more important work to do than to tinker with canons," Dr. Tomkins declared. He commended such efforts on the part of the Church to influence the State as exemplified by the work of the Anti-Saloon League and by Bishop Brent's work in outlawing the opium traffic.

A vigorous objection to the Church's attitude of criticizing the government was voiced by the Rev. CHARLES T. HULL, rector of St. Paul's-by-the-Lake, Rogers Park, Ill. "The Church," Fr. Hull declared, "should be a mother to the State. . . . As long as the Constitution stands, the clergy ought to back it up, and boldly declare that it is a sin to violate it or any of its amendments. . . . If the Church

is not behind the government, she is not doing the will of her Master, the Prince of Peace."

"What can a man know of international peace," asked BISHOP PAGE, "if there is no peace in his own home? . . . Education is more important than law, and the public conscience is greater than all the laws. And this great force we as ministers of God have the power and duty of molding."

So concluded one of the most spirited and interesting sessions of the 1929 Church Congress.

THE SPIRITUAL WORLD

THE usual steady drizzle of rain ushered in the third day of the Congress, and the morning session took the form of two carefully prepared philosophical papers by two theologians whose work in their chosen field has rightly won them a high place in the respect and affection of the Church. The Rev. FREDERICK J. FOAKES-JACKSON, D.D., professor of Christian Institutions at Union Theological Seminary, New York, opened the discussion of the question: "What do we mean by the spiritual world as distinguished from the natural world?"

"Modern science," Dr. Foakes-Jackson pointed out, "has done much to change our conception of the material world. . . . Nature has on the one hand become infinite in its dimensions, and on the other, infinitesimal in the minuteness of its composition. The result is the supposition that nothing can be great enough to transcend nature, and nothing so subtle as to escape from it. But, after all, this supposition is incapable of proof and is merely an inference which may prove unjustifiable. But accept it, and one is forced to doubt the Personality of God and the responsibility of man."

"Frankly," he said in conclusion, "I do not know what you mean by the *spiritual* as distinguished from the *natural* world. . . . We have been placed in a natural world, which is becoming every day more and more wonderful. . . . And yet there is a world which cannot, and, one may boldly say, will never be physically explained. . . . But this world exists and is extremely important to humanity, for without it the world of nature would be also one of aimless confusion, at least so far as mankind is concerned."

The Rev. LEONARD HODGSON, professor of Christian Apologetics at the General Seminary, New York, continued the discussion. Professor Hodgson began by defining the technical term "emergence," so widely used today: "When two or more known factors combine to form an emergent, the result is a novelty whose behavior as a whole is unpredictable from what has been known of the factors in isolation."

"As a result of accepting this position," Professor Hodgson explained, "the fundamental nature of the spatio-temporal universe is coming to be thought of as energy rather than as things. For the old picture of a vast area containing a number of things moving hither and thither within the area . . . we are substituting the picture of a single stream of energy moving ever onward in one direction only, from past to future, and ever devising in the course of its progression fresh varieties of creature through which to manifest its activities."

The distinction between the spiritual and the natural world, Fr. Hodgson accordingly defined as follows: "I suggest that what we should mean by spiritual is 'intelligently purposive,' and that what we should mean by natural is 'passively functioning without awareness of the purposive meaning of the activity.'"

Thursday afternoon was spent in relaxation and social activities. There was a tour of the University of Michigan, arranged by the Rev. Henry Lewis, genial and efficient host-rector, followed by a tea given by President and Mrs. Clarence C. Little. The evening meeting was preceded by a dinner to the delegates given by Bishop Page.

MORAL STANDARDS

THE Thursday evening of the Church Congress, May 2d, was devoted to consideration of the question, "Are there any unchanging standards for moral behavior?" But if anyone looked forward to a repetition of the sensational discussion on this subject which took place at the Congress in San Francisco two years ago he was doomed to disappointment. The papers were serious and restrained, and the impromptu speeches following them were of the same order.

The discussion was opened by the Rev. C. LESLIE GLENN, youthful secretary for college work in the national Department of Religious Education, whose paper dealt almost entirely with the question of sex relations. We have, he said, no hard and fast standard by which to test the changing standards of the world. Rather we must test them by Christ Himself, yet He is not a standard but a life. His genius seized upon the relevant things in the old standard while it destroyed the secondary accretions that had grown up about these. There were three crosses on Calvary, Mr. Glenn reminded his hearers, two of them those of malefactors and the third that of the Son of God. It must have been difficult for even well-meaning observers, watching the Crucifixion, to know which were being justly crucified and which unjustly. The same danger of crucifying the innocent along with the guilty exists today.

"Christian marriage fulfills the law but destroys the old accretions," declared Mr. Glenn. "Three of these artificial props to conformity, falsification of history, the theory of the inferiority of women, and the pressure of fear of consequences, have collapsed. Other traditions, such as that there is anything inherently wrong in sex relations, and the false romance fostered by current fiction, must also go. It must be realized that monogamy is not a natural state of life but a spiritual ideal."

The Very Rev. ROBERT S. CHALMERS, D.D., dean of St. Matthew's Cathedral, Dallas, Tex., who was to have been the second speaker on this subject, was unable to be present at the Congress. The Rev. PHILLIPS E. OSGOOD, D.D., rector of St. Mark's Church, Minneapolis, Minn., was accordingly the only other scheduled speaker.

"Let us take it for granted that codes of conduct change," Dr. Osgood began. "They should, if life is to be continually more abundant. The only problem about codes is whether they are changing in a continuous direction. Are we getting forward with our changes? Yes, the ideal of mental and spiritual reality grows more drastic, soundness of conviction grows more imperative, the social conscience grows more dominant. For those who sympathetically cultivate the confidence of young people there is little question of the advance they are making in earnest honesty and in high resolve to better the world. . . ."

"The abiding standards of morality are of inner satisfaction. The outreaching self touches reality as truly as a stretched-out hand touches solidity and knows it as definitely when the contact sends back the electric thrill of attainment. Deduction touches truth. Imagination touches vision. Idealism touches beauty. Conscience touches duty. Faith touches the Living God. The knowledge of this contact with actuality is the standard of morality. When you have it, you know it. Character action rings the bell of certitude. Honesty has always *felt* the same; goodwill has always brought the same glow; loyalty has always been the same experience: love to the uttermost has always brought the same comfort, unselfishness has always felt the same.

"Goodness is the winning of this inner approval. 'When things are right, we know it.' 'God hath not left Himself without witness.' That witness is the unchanging standard of all moral behavior."

Several speakers took advantage of the informal discussion following the papers to express their views on this subject but space does not permit a detailed report of them. The Rev. Prof. Hodgson opened the discussion, pointing out the need of each individual to be a diagnostician of the moral problems of life. The Rev. T. L. HARRIS of Ann Arbor challenged Dr. Osgood's statement that when we are right we know it, characterizing this as a dangerous half-truth, and declaring that sin was harmful in the same way as disease, having the same consequences whether we know it or not. The Rev. WILLIAM H. DUNPHY of Nashotah, Wis., declared that the theory of relativity held in this case as in any other, and that lust by any other name, whether described as companionate marriage or by any other high-sounding term, was equally objectionable. The Church, he said, insists on our Lord's hard sayings and we must keep the ideal and the law together.

The Rev. LUTHER B. MOORE, rector of St. Luke and St. Stephen's Church, Detroit, divided the world into people of three classes: (1) Those with no moral standard; (2) those with the moral standard of the group to which they belong, this

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The Consecration of Dr. Wilson

(Special Correspondence)

Eau Claire, Wis., May 1, 1929.

THE climax of a long series of events relating to the organization of the new diocese of Eau Claire was reached on the first day of May when the Bishop-elect, Dr. Frank E. Wilson, was consecrated a bishop in the Church of God at Christ Church, now to be the cathedral, in this city.

The day was inclement, beginning with rain and, some said, earlier with snow. A well attended service of Holy Communion was celebrated by the Rev. R. D. Vinter, rector of Christ Church, La Crosse, and president of the standing committee, at 7:30. The attendance represented all parts of the new diocese and a considerable number of Dr. Wilson's parishioners at Christ Church, Eau Claire, gathered quietly for the offering of the Holy Sacrifice.

The consecration service began at 10:30, the spacious church being completely filled. The long line of the procession was broken into three parts, each headed by a crucifer. These consisted first, of the choir, second, of the visiting and diocesan clergy, and third, of the official party with the bishops. The Rev. Robert D. Vinter was master of ceremonies and the Rev. Harry S. Ruth, assistant, while the Rev. Albert H. Head, secretary of the diocese, acted as deputy registrar. There were nine bishops in the line, concluding with the beloved Presiding Bishop of the Church, who acted as consecrator. He was assisted by the Bishop of Milwaukee and the Bishop of Fond du Lac as co-consecrators; the Bishop of Chicago and the Bishop Coadjutor of Milwaukee as bishops presenting; the Bishop of Tennessee as preacher; while the Bishop of Minnesota read the Litany; and there were also present the Bishop of Springfield and the Suffragan Bishop of Chicago. The Presiding Bishop, the co-consecrators, and the presenting bishops were vested in copes and mitres, the other bishops in rochets and chimeres. At the Introit the Presiding Bishop changed his cope for a chasuble. Two warm personal friends of the Bishop-elect, the Rev. George H. Thomas, D.D., rector of St. Paul's Church, Chicago, and the Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, N. Y., were the attending presbyters.

The Bishop of Springfield read the Epistle, the Bishop of Fond du Lac the Gospel. The music for the Holy Eucharist had been written especially for the service by Ernest H. Miles, choirmaster of Christ Church. The certificate of election was read by the Rev. Francis P. Keicher of Hudson; the canonical testimonial by the Very Rev. Dean Averill of Fond du Lac; the certificate of ordination by Sumner G. Moon of Eau Claire; the consents of the standing committees by the Rev. Holmes Whitmore, president of the standing committee of the diocese of Milwaukee; and the consents of the bishops by the Suffragan Bishop of Chicago. The choir rendered as the Offertory anthem Mozart's *Glorious is Thy Name*.

THE sermon, preached by the Rt. Rev. Thomas F. Gailor, D.D., LL.D., Bishop of Tennessee, had for its text, "Ye shall be witnesses unto Me . . . even unto the uttermost part of the earth" (Acts 1:8). This saying of our Lord, he said, looks far into the future and includes long ages of history. The uttermost part of the earth is to be reached and all nations are to have the Gospel preached unto them, and His Presence is assured even unto the end of the world. This vision implies organization. We are all more or less familiar with the long history of the Church, its various ages, its times of reformation and renewal in the sixth century, the twelfth century, and the fifteenth and sixteenth centuries. Through it all there had been gloomy prophecies of failure by the enemies of the Church. We are today, in this service, asserting the historical continuity of the witness of the Church to the spiritual and eternal values of human life, and to the unfading glory and power of the message of love and redemption coming from the cross of Jesus Christ. Among the movements, the ideas, the judgments that appear to operate today most definitely and to represent the attitude of thoughtful men we discern the following:

(1) First of all we were never before so conscious of the

solidarity of the human race as we are today. The old individualism, with its crude experiments and disruptive results, is going. In religion it split Christianity into a multitude of sects and weakened its missionary power; but Christendom is discovering the mistake and, more and more, thoughtful men are deploring our division and are demanding the recognition of the corporateness, the solidarity, the organization of Christianity in the Church and Kingdom of Jesus Christ.

(2) But besides this conception of the unity and corporateness of human life, there is another tendency, equally interesting and important, which corrects, while it verifies, the other, and that is the scientific and critical trend of thought.

I believe that in one phrase we may say that "scientific" means "historical," as distinguished from all that is conjectural, fictional, or ideal. The scientific method is the study of facts, of realities, as contrasted with speculations and superstitions. The doctrine of organic evolution is history and prophecy: history of the development of life, and prophecy of its further development on a higher plane.

The service we are holding here today, with jealous regard for the ancient traditions of the historical institution, the Church, is certainly not inconsistent with the best thought of our time. Scientific historical criticism has given us a real Bible, a real Word of God—more real than it ever was to us, because more consistent with the spiritual facts of human nature and human life. And it has brought into clearer light the Person of our Lord Jesus Christ, as the moral and intellectual and spiritual center and source of Christianity.

Our Lord has passed into the invisible and eternal order. He wrote no line Himself for us to read and cherish. He left no relic of His Person; but He gave Himself to those whom He trained and prepared to receive and hand on the Gospel—the Good News—and He sent them forth, not singly, one by one, but all together, as a Kingdom and Society, to be a living and growing witness to Him and His Truth through all time.

This is the miracle of the Church's life. Beliefs, theories, philosophies have been exploited, have flourished, and have been discredited; but the Church has maintained its life and kept its identity. For the Church is a sacrament. It is a trustee of the Spirit of Christ; and, as a thoughtful writer has said: "That sacramental function of the Church will be displayed outwardly by some ordering or articulation, representative of its perpetual witness; and therefore Order and Succession are not ecclesiastical inventions, but the unavoidable clothing of the Church's sacramental meaning." "You cannot break up and re-start a Divine Sacrament. Therefore we want continuity of organization, although continuity is a possession of no great value in itself; but, as a guarantee and servant of the sacramental vocation of the Church, it is vital" (Cf. Eric Milner White, *Essays Cath. and Crit.*, p. 340). As Dean Inge said in his Bampton Lectures on *Mysticism*: "The Church claims an absolute prerogative for its duly ordained ministers in the case of the Sacrament, because it is the symbol of the organic unity of Christ and the Church; for a man cannot be his own prophet, his own savior, his own priest. The individual is not independent of the Church, nor the Church of the Historical Christ."

My Brother: You are about to be consecrated and set apart as another witness in the long line of those who have received the Great Commission, to make disciples of all nations, teaching them to observe whatsoever Christ has commanded, and to be guardians and keepers of the faith. You will realize that, first of all, you are a Bishop and Steward of the Catholic Church; and it is required of stewards primarily, not that they should be learned nor eloquent nor popular, but that they should be faithful to their trust. It is not our business to seek from the "man in the street" or the public generally their advice as to how we may adapt the teaching of the Church so as to please them; but we are servants and messengers of Christ, to testify, as St. Paul said, repentance toward God and faith toward the Lord Jesus Christ.

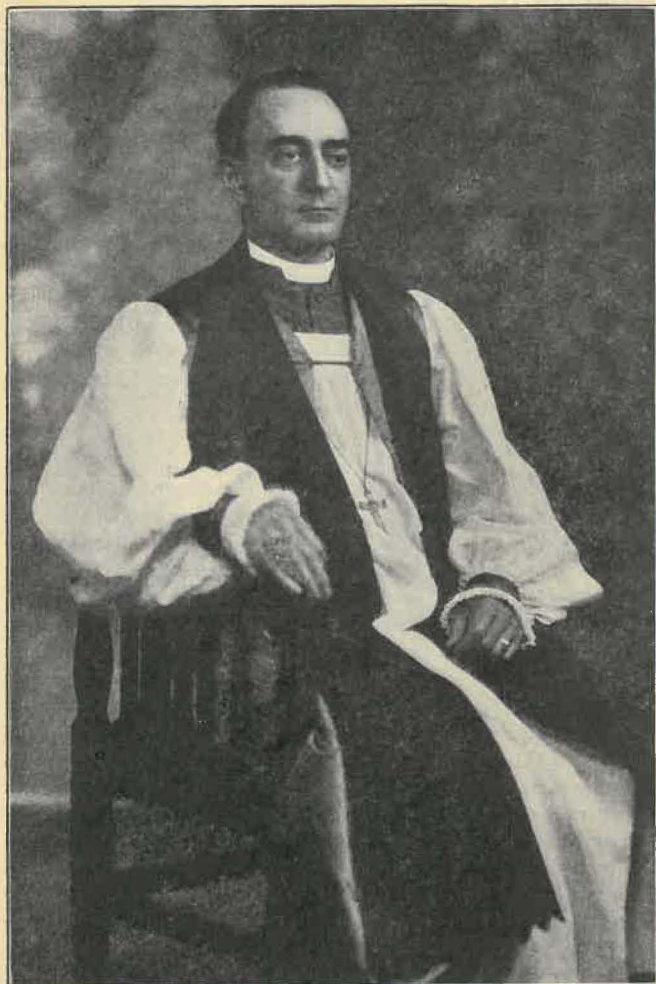
(2) As Bishop of this diocese you will find happiness and blessing in the love and confidence of your clergy and people, which will help to sustain you in all the loneliness and trials of your high office.

(3) Above all you will have the consciousness of your Lord's Presence, who is always saying to His faithful servants: "Ye have not chosen Me; but I have chosen you"; "Be not afraid, only believe"; "My strength is sufficient for thee"; And, "Behold, I come quickly; and my reward is with Me, to give every man as his work shall be."

After the service there was a luncheon served at the Masonic Temple, when a number of speeches of felicitation were made.

An interesting episode was the presence at the service of Herbert Walker, a brother of the late Mrs. Wilson, together

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At Dr. Wilson's Consecration

LEFT: The Newly Consecrated Bishop

The Rt. Rev. Frank Elmer Wilson, S.T.D., first Bishop of Eau Claire, was born at Kittanning, Pa., March 21, 1885, the son of the Rev. William White Wilson and Irene Mayhew (Ladd) Wilson. Graduating at Hobart College, he received the degree of A.B. in 1907, and that of S.T.D. in 1923, while he also took the degree of B.D. from the General Theological Seminary in 1911. He was ordained deacon in 1910 by Bishop White of Michigan City, and priest in the same year by Bishop Anderson. He began his ministry as priest-in-charge of St. Andrew's Church, Chicago Heights, Ill., and was afterward successively rector of St. Andrew's, Chicago, and St. Augustine's Church, Wilmette, Ill. While in Chicago he was also secretary-treasurer of the diocesan board of religious education. He became rector of Christ Church, Eau Claire, in 1919, and has taken a large part in the life and work of the diocese of Milwaukee. He has served as associate secretary of the national field department of the Church, as director of diocesan publicity, and was a deputy to General Convention in 1922, 1925, and 1928. During the war he served as senior chaplain of the 86th Division and chaplain of the 332d Infantry. He is author of a widely circulated little volume, *What a Churchman Ought to Know*, and also of *Common Sense Religion* and *The Divine Commission*, and is an associate editor of the *Witness*.

BELOW: Bishops Participating in the Consecration



LEFT TO RIGHT: (1) Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago; (2) Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; (3) Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; (4) Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac; (5) Most Rev. John G. Murray, D.D., Presiding Bishop; (6) Rt. Rev. Thomas F. Gallor, D.D., Bishop of Tennessee; (7) Rt. Rev. Frank E. Wilson, D.D., newly consecrated Bishop of Eau Claire; (8) Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee; (9) Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota; (10) Rt. Rev. John C. White, D.D., Bishop of Springfield.

THE CHURCH CONGRESS

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class including seventy-five per cent of the population; and (3) those who have an ideal moral standard in the life and teaching of our Lord. The Rev. OTIS G. JACKSON gave it as his opinion that there are no divorces in families which practise family prayer.

There was a stir of excitement as the Rev. HENRY LEWIS arose to speak on this subject which brought him fame—or notoriety—at a previous Church Congress. There was nothing sensational, however, about Mr. Lewis' brief talk. He criticized the tendency which had been shown in earlier sessions of the Congress to depreciate modern writers and thinkers, pointing out that these might be prophets of a greater future. The papers of the present session, he said, started in history and did not deal with the problems of young people of today. He reminded his hearers that while modern youth might receive inspiration from the past they could not expect much help from that source in the formulation of codes of character. Thirdly, he advocated a course on human relations in theological seminaries to teach the clergy how to prepare boys and girls for marriage.

The discussion was brought to a close by the Rev. SAMUEL S. MARQUIS, D.D., rector of Christ Church, Cranbrook, Mich., who said: "There are unchanging laws of life and it is our problem to try to find out what they are. To do this we must experiment in the same way as scientists experiment to find out the laws of science."

SOCIAL AND ECONOMIC PROBLEMS

SOME of our clergy are not interested in the social gospel," declared the Rev. LOYAL Y. GRAHAM, rector of Christ Church, Stamford, Conn., opening the discussion Friday morning of the question, "What is the relation of the pulpit to social and economic problems?" "Too many of them," he continued, "do not wish to face the facts in considering social and economic problems. A great number have a sort of fear complex that their careers may be blasted if they speak out on dangerous subjects. . . . Or we are too busy building parish houses or raising the budget or roaring about the Thirty-nine Articles."

Mr. Graham quoted the principles set forth in the General Convention of 1922 for study and action by every parish priest, and also urged them to familiarize themselves with the literature of the national Department of Christian Social Service. "Studdert-Kennedy has said: 'The question of all questions is this—Do you believe that the way of reason, self-sacrifice, service, and love is the way of life, for you and for all mankind?' . . . That is a searching challenge. Are we prepared to meet it?"

"The pulpit must rouse people to the need of a solution to the pressing problem of unemployment," according to the second speaker, the Rev. SAMUEL TYLER, D.D., rector of St. Luke's Church, Rochester, N. Y. "One of the major duties of the minister is to declare in the name of Christ, and fearlessly, against conditions which hinder the coming in of the Kingdom of Heaven. No Christian should look on ignorance and unjust social conditions complacently."

"Obedience to law, regardless of its popularity, is a Christian and moral principle," said the Rt. Rev. JOHN C. WARD, D.D. Bishop of Erie, after touching briefly upon some of the historic and present-day social problems. "The danger of lawlessness is a real threat to the existence of the United States. We are in fact the most lawless of the so-called great civilized nations. . . . The spectacle of wealthy and prominent citizens who would roar to high heaven if the bandits robbed their banks or communists appropriated their Rolls Royces, and who nevertheless gleefully break the prohibition laws, would be distractingly amusing if it were not so ominous."

Bishop Ward made a determined plea for the enforcement of prohibition, "not only because it is the law, but because it is a good law." Concluding, he gave his answer to the topical question as follows:

"The preacher's work is first to change character. . . . The preacher's work is also to change conditions. . . . This is in truth a mighty responsibility and an opportunity as wonderful."

"Thank God I am a Protestant!" exclaimed Prof. FOAKES-JACKSON in an informal five-minute speech on this subject.

"The Catholic is selfish; he wants to save his own soul, to become a better man. Not so the Protestant. He wants to make other people good and this is a far easier and more attractive task. . . . If we want to see the regeneration of society we must begin with ourselves and with individuals."

"We must realize that the bulk of the Gospel has to do with the relation of man to man," declared the Rev. Dr. MARQUIS. "The duty of the pulpit is inspiration, not instruction on factory conditions that are better understood by employers and employees than by ministers who have perhaps never been in a factory. The clergy must realize that the business man is the victim of economic conditions in the same way that the clergy are the victims of ecclesiastical conditions beyond their control. The preacher would do well to preach the Gospel, not to raise the antagonism of the man in the pew by attempting to tell him how to run his own business."

PRAYER

THE final session of the Church Congress, Friday afternoon, was devoted to a brief discussion of the question, "Why should we pray?" The only formal speaker was the Rev. JAMES O. S. HUNTINGTON, D.D., Superior of the Order of the Holy Cross, since Bishop Reese, who was also assigned this subject, was unable to be present on account of illness. Bishop Slattery also spoke briefly on the subject, in place of Bishop Reese.

Fr. Huntington's paper was full of the broad understanding and high spiritual qualities for which his written and spoken utterances are always notable. Distinguishing between the primary and secondary wills of God, he declared that the latter was the will to which we refer when we say, "Thy will be done." God is infinite but He has voluntarily limited His own actions by the gift to man of the quality of free will. Thus we have the great mystery that although God is all-powerful He cannot fully accomplish His object without our co-operation. This co-operation is given by means of prayer through the medium of which we enable God to give us the blessings that He has in store for us, but which He does not confer upon us unless we surrender our wills to His.

THE CONSECRATION OF DR. WILSON

(Continued from page 42)

with his wife, who had come from England to be present at the ceremony. So also there was a representative of the Wisconsin chapter of Dr. Wilson's college fraternity and a delegation of five representing the diocese of Milwaukee.

The newly consecrated bishop carried as his crozier one presented to the new diocese by Bishop Webb, being one that had been personally presented to him by the diocese of Milwaukee on the occasion of the tenth anniversary of his consecration. The fact that the parent diocese had a crozier, which had been presented to Bishop Nicholson, led Bishop Webb appropriately to pass that which had been personal to him over to the possession of the daughter diocese. There were also a number of other gifts.

WAITING

A SHELF for some books
In this room of mine.
A window just placed
To catch the sunshine.
A fire on the hearth
When the days grow chill.
A friend to drop in
And clasp hands with a will.

Waiting, just waiting
In this little home
For the summons to go
On a journey alone.
And I shall be glad
If there waits a friend
To greet me
At the journey's end.

SUZANNE MCKELVY.

Anti-Semitism: Its Antidote, and the True Remedy

By B. A. M. Schapiro

Managing Director, Hebrew-Christian Publication Society

IN the beginning of human history, the digging of a well was regarded both as an important event and a work of beneficence. Abraham, the father of our people, dug wells and found pure, sweet water, but the Philistines stopped them up.

Isaac, Abraham's son, "had possessions of flocks and herds, and great store of servants, and the Philistines envied him." He dug wells again, but was not permitted to possess them in peace, but had to move to the valley of Gerar. Here his servants once more dug wells, but the herdsmen of Gerar strove with them, saying: "The water is ours."

The Philistines had no cause of complaint, for both Abraham and his son, Isaac, in their enterprises were the benefactors of their herdsmen. What, then, was the trouble? Abimelech tells the story in a few words. He said to Isaac: "Go from us, for thou art much mightier than we."

This simple Bible narrative gives the key to that branch of the great science of so-called anti-Semitism. Abimelech was indeed a true representative of certain hide-bound conservatives, cranky professors, hysterical politicians, and superficial journalists of modern times. These all, with one accord, cry to the Jews: "Go from us, for ye are much mightier than we."

The modern Philistines cannot satisfy their envy by stopping the wells and filling them with earth as did their predecessors; hence the vehemence of their fury, we might almost say their incurable madness. When the modern Israel saw the wells of knowledge and Christian civilization opened to them, they eagerly availed themselves of the opportunity to drink freely of the pure, sweet water.

The universities and academies of Germany numbered by several hundred per cent more Jews than Christians. The modern Philistines, the anti-Semites, raised a howl. The very persons who accused the Jewish people of being too exclusively given to trade were now engaged because in the City of Vienna, out of its three hundred and sixty lawyers, three hundred were Jews, and out of four hundred and fifty physicians, two hundred and fifty were from our people.

Modern Israel has also dug many financial wells, which the Philistines cannot stop, and they still say: "The water is ours." This the whole secret of the crankology of anti-Semitism. It is the strife of the Philistines, who are filled with bitter, unconquerable envy and race prejudice.

We do not deny that there are certain undesirable phases in the existing situation resulting from Jewish characteristics. Still, it is a strange spectacle to behold the greater portion of the European continent engaged in a fight against a mere handful of people in the presence of whose superiority that enormous majority stands helpless and impotent.

It is much more ridiculous, and certainly unscientific, to treat that which the anti-Semitic agitators regard as an evil and a menace, as something connected with Judaism, as such or as a racial characteristic. That the apparatus of modern civilization, commerce, and the press in many countries is largely in the hands of the Jews and dominated by them is undeniable. Whether these same countries would not be reduced below their present level without them, and whether this is not a result of modern civilization, are questions not easily answered. If answers have been found we have never discovered them in anti-Semitic literature.

The anti-Semites of Russian and Roumania have ever tried to be practical in their anti-Semitism. They have driven thousands upon thousands of Jews from their countries, yet, the millennium is still far from approaching their countries.

The attitude of the nations toward Israel for many centuries suppressed all its energy, vitality, and desire for knowledge as well as the many ambitions common to human nature

and which the ancient people possess in a high degree. When in modern times this restraint was removed, there came in view, on the part of the Jew, an abundance of life and energy, almost volcanic, which startled and astonished the Christian world. With it there also appeared certain tendencies of a somewhat unpleasant nature, purely the result of historical development and by no means characteristic of the Semitic race. Too impatient to wait until the new order of things had fairly adjusted itself, unmindful of the many wounds inflicted by themselves upon our people, the nations began a new Crusade, established a modern Inquisition, in which all the horrors of the old were revived not, indeed, through the medium of the former instruments, but no less painful. This anti-Semitic agitation brought untold misery upon thousands of Jewish homes.

We Jews were, perhaps, at this period in a better position for self-defense, and the struggle became more fierce and more open. Jews living in countries where perfect liberty was granted them became aroused to the alarming and frightful condition of their less favored brethren and sought to aid them in every possible way, the rich and powerful Jews coming to the rescue of their oppressed brethren. As an illustration, Baron de Hirsch and the Rothschilds alone gave millions for the amelioration of the poor, persecuted Jews. Yet, while the charitable institutions and other sources of relief went far in affording temporary aid, the more thoughtful among the Hebrew race felt themselves confronted with a problem demanding solution.

THE ANTIDOTE

DR. Theodore Hertzl and Dr. Max Nordau then appeared on the stage, offering an antidote to anti-Semitism in the movement known as Zionism. Under the leadership of these men, and other influential souls attracted by this startling scheme and gigantic task, the movement soon took shape, and organizations were formed the world over. In America, men like the Rev. Dr. Gottheil, his son, Professor Gottheil, Rabbi Wise, and others distinguished in the various walks of life, are at the head of this movement.

Zionism has for its ultimate object the making of Palestine once again the land of our people, thus enabling those who on account of persecution or other circumstances are compelled to look for a secure home, to settle in the Holy Land, and there, unmolested, to find opportunities for the cultivation of the soil and for other avenues of commerce and industry.

We are not now discussing this movement from a theological point of view. Its leaders openly declare their desire to divorce it from the Messianic or any other theological idea. True it is that the whole history of Israel is closely connected with and even centers in the Messianic idea. True it is also that certain functions pressed upon the Jewish race can be removed only by divine interposition. Yet the fact remains, Israel's condition in many countries still calls for some permanent relief, some radical solution of their problems. Thus far no other remedy has been suggested which will produce the same results as may be expected from the Zionistic movement if carried out successfully.

Meanwhile, the agitation is producing good results. It serves as a stimulus to awaken the Jews from indifference to Judaism, or at least to matters pertaining to Judaism. It arouses them to an interest in the Old Testament.

THE TRUE REMEDY

We will therefore grant that Zionism has done a great deal to unite the Jews of the world. Scattered as they are, it has been demonstrated that they are one spirit. But we seriously question as to whether Zionism meets the fundamental needs of Israel. It is altogether an economic and political movement

combined. Thus, instead of insisting that the Jew has a right to live where he lives, it tells him that he must leave. We furthermore question whether the Jew would gain by returning to Palestine. There is enough superstition there today, and it would be a crime to send the Jew back to live there. Has Palestine in the past been such a desirable place for the Jew? If we study the history very carefully, we see that the Jew had anything but peace. History has sufficiently proven that the peace of Israel can never be maintained, for any considerable length of time, by force of arms or skill of diplomacy.

Israel has seen her palmy days—she has had her Joshua, who, with the edge of the sword, made a home for his people; her Saul who found Israel in the most wretched condition, hiding in holes and caves from the Philistines. He gathered them and formed them into a standing army and hurled them with irresistible might upon their enemies; her David who built up an empire for his people; her Solomon and Herod, Israel's greatest builders; her Judas Maccabeus who, when facing his enemies, possessed the fierceness of a wolf, a tiger, and a lion combined—one who was as gentle as a lamb to his friends, to his God a humble servant, and who, by his very death, inspired Israel to win her independence. Yet, Israel was soon in bondage again.

The remedy lies in Him who called Abraham His friend. Israel's salvation does not depend upon propagandists. He who has been Israel's preserver must also be her Redeemer. In time of distress and woe, Jehovah was watching over His people like a mother over her babe. God alone is Israel's Redeemer, and when He arises to redeem His people, their deliverance will be sure. The Gentile hatred may be strong, but Jehovah's love is stronger.

The final solution, as we believe it, lies in their return unto God. Israel needs a spiritual awakening. Their condition is typified in Ezekiel's vision of the valley full of dry bones. The Spirit of God must put new life into them. We are well aware of the fact that many of our Jewish brethren will scoff at this idea, but let them faithfully study Israel's history and they will learn this: that when they had honest, God-fearing leaders, and the people did justice to one another and feared God, then they were safe—the moment they became vain, the enemy oppressed them.

We do not believe that we will ever be a strong political power, but we do believe that we will arise as a mighty spiritual power—a power working for righteousness, to bring the world to worship God in the spirit of the prophets, and in the spirit of Jesus Christ, and to teach the world the brotherhood of man. There will therefore be no need of Israel to leave the nations, but in every nation they will be the natural instructors in truth and justice.

Before that great day of complete reconciliation between Israel and God comes, the people who are endeavoring to follow the footsteps of the Nazarene are in duty bound to point out to Israel, by precept and example, the source of their redemption. Israel has been despised and neglected of men; a nation of sorrows, and acquainted with grief; and now Jehovah pleads with those who bear His name to comfort Israel and to bind up Israel's wounds. Let them learn that what the Spanish Inquisition, the bigotry and unchristian conduct of a so-called Christian church of Europe, and an indifferent Church in America could not do, the life of Christ exemplified in the lives of those who call themselves by His name will accomplish. Israel yearns for love, and to that will readily respond.

The redemption of Israel is sure to come—He that keepeth Israel has promised it. The redemption of Israel will mean the redemption of the world. As it is written: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15.)

UNBEARABLE SUFFERING

I HAVE suffered much, but I am now convinced that no man has any right to grumble if he can be ill without the torture of feeling that if his illness continues there will be poverty and inadequate education for those he loves. Be understanding with those who in their illness are haunted by fears for the future; understand what lies behind their complaining, and ask God to prevent you from being clumsy when you try to give them a message of hope.

—H. R. L. Sheppard.

AROUND THE CLOCK

By Evelyn A. Cummins

WHAT the clergy really believe is claimed to be revealed by a recent questionnaire from Professor Betts of Northwestern University. The results have occasioned more press discussion than they warrant. While there is unanimity among both present and prospective ministers on belief in God, we cannot help wondering if the God of some of them would recognize His namesake.

The *Christian Century* gives an editorial analysis of the results, which provides some interesting food for thought. Two distinct types of religious thought are revealed by the questionnaire, which all of us knew to exist before: the one type stressing the supernatural, the miraculous, and biblical authority; the other emphasizing natural processes and humanistic values, including religion as a phase continuous with natural experience. The new generation of preachers seems to lean more toward the second viewpoint. So far as denominations go, Episcopalians show 58% conservatism, among those investigated, as regards doctrine, but while liberal on matters of evolution and biblical scholarship, are "conservative on matters relating to the Church, the sacraments, the atonement, and the bodily resurrection and ascension." For uniformity of belief Lutherans showed the highest ratio and Methodists the lowest. Meanwhile who will devise a test of pastoral, spiritual power? This might be more productive.

A RECENT survey of college student religious ideas shows quite a discrepancy from the ministerial results. This is, of course, to be expected. It is estimated that probably one-half of American students believe in God, though even these are not believers, all of them, in the orthodox God. Prayer they largely discount, except as a childish reaction in crisis! Immortality has no particular significance to them, apart from the continuity of germ plasm or social influence. The Bible is for them pretty much "the Book nobody knows," and the Church is that outworn institution that persecuted Galileo and Scopes. In general, an ethical philosophy akin to the Golden Rule principle acts as substitute for a theological religion.

All this is the estimate of a recent writer in the college paper of Stanford University. We doubt its accuracy as too sweeping a claim for radicalism; but if it is any reflection of religious views of the American campus, as we believe it is, then some of the clergy must look again at their replies to Dr. Betts' questionnaire if they are to reach the next generation. Perhaps the answer lies in Catholicism. Protestantism seems to get nowhere.

EINSTEIN believes "in Spinoza's God who reveals Himself in the orderly harmony of what exists, not in a God who concerns Himself with fates and actions of human beings." These are his words in reply to a New York rabbi who sought to defend him against Cardinal O'Connell's charge of atheism. If the learned mathematician is following his illustrious fellow-Jew, then he is a pantheist. It is interesting to recall that Baruch Spinoza (1632-1677) was excommunicated by the synagogues for his heresies. What will twentieth century Judaism do to its celebrated scientist who is both pantheist and Zionist?

WHAT encouragement! Our poor, benighted land of esthetic crudity, cultureless and money-mad, has found a European champion! None other than Professor Venturi of the University of Turin, now visiting among us while researching into the old Italian masters, who has just declared, "I have been profoundly impressed, not only by the wealth of beauty I have found in American museums, but also by the almost universal appreciation of beauty that I have discovered among people of many classes. Behind American art collecting there is a profound purpose, a readiness to make sacrifices for art, a limitless enthusiasm, a feeling of the necessity of art in the cultivated life that is greater here than anywhere in the world."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

RECONCILIATION

To the Editor of *The Living Church*:

YOUR editorial of April 20th, upon A Pact of Reconciliation, is most interesting and suggestive. Probably more suggestive than you intended. For it reveals, at least between the lines, the unfavorable outlook for Church unity. That "iridescent dream" fades away into the impossible. And yet it is one of those impossibilities which our Blessed Lord brushes aside with the assurance: "With God all things are possible."

His picture of the Last Judgment furnishes us the key to the divine possibilities. It is practical love. "I was hungry and ye gave Me food." Today He is saying to Church and State: "I am dying of hunger in China. Millions of these My brethren are famishing. Individual gifts are utterly inadequate. The distress has grown to national proportions."

Even babes can see the proper answer to this appeal, while the wise and prudent Congressmen are talking themselves blind. A little child, undefiled by politics, would say: "Let the U. S. Congress use the millions of dollars at its disposal for the purchase of our farmers' over-supply of grain and send a fleet laden with this precious food to the hungry multitudes."

Thus three problems would be solved at once: Farm Distress, China's Famine, and International Distrust. Such a peace movement would thrill the world and mark a new epoch in human history.

The Church's opportunity in the premises is obvious. All pulpits, from ocean to ocean, can realize unity in one irresistible demand for such a humane, practicable procedure. United thus in good works, the various denominations would be prepared to find God's way to unity of doctrine. The Church is weak today because it spends too much time and effort trying to save itself. Let it begin to save this distressed world. Then Church unity will inevitably be realized.

Annapolis, Md.

(Rev.) JAMES L. SMILEY.

FATHER FIELD'S MEMORIAL

To the Editor of *The Living Church*:

WE BELIEVE that there are many friends and spiritual children of Father Field, S.S.J.E., who will wish to have a share in a memorial to him. His great work for souls was focussed in the two Boston churches of the Society of St. John the Evangelist—St. John's, Bowdoin street, and St. Augustine and St. Martin's, Lenox street.

The latter church he himself planned and began to build for the colored people when they migrated from the west end to the south end of Boston. At that time he was not able to secure enough money to carry out completely the plans of his good friend the distinguished architect, Mr. Silvester of Boston and Hanover. We now desire to complete the building plans. They include the completion of the side aisle and Chapel of the Blessed Sacrament, sacristies, a guild house, and parish hall. We are informed by Mr. Silvester that \$50,000 will be adequate for these purposes.

The work at St. Augustine's Church, begun by Father Field, has been admirably continued and developed during the last twenty years by our priest-associate, Father Frank Fitz. The church is often overcrowded at High Mass. The educational and social work is now cramped in the basement of the church and in a wholly inadequate frame building, formerly used as St. Martin's Chapel before the erection of the present church. This work, largely under the direction of the Sisters of St. Margaret, needs room for expansion if we are to help adequately the colored people of Boston.

The old Church of St. John the Evangelist, Bowdoin street, has really been the center of Father Field's pastoral work from 1891 until the day of his death, January 14, 1929. When he became Provincial Superior in 1904 his first official act was to reserve the Blessed Sacrament perpetually in the open church. He then began to make St. John's a real shrine of our Lord's sacramental Presence. He beautified the church as much as possible with the funds at his disposal. He greatly

desired to move the organ to the west end gallery of the church, where it had formerly been, and, in the place where the organ now stands to create a beautiful chapel. He repeated his enthusiastic approval of this plan in a conversation I had with him shortly before his death.

Dr. Ralph Adams Cram, our loyal parishioner and Father Field's devoted friend, has beautiful ideas for carrying out this scheme. It appears that the rebuilding of our organ in the west end gallery, the making and adorning of this chapel in Father Field's memory, will cost about \$50,000.

At a special chapter of the Society of St. John the Evangelist, held recently in Boston, it was unanimously decided to try to raise a fund to build memorials to Father Field at these two Boston churches. What we shall be able to do depends on the amount of money given. The chapter determined to divide contributions equally between the Church of St. John the Evangelist and the Church of St. Augustine and St. Martin. Any contributor to this fund would, however, be free to designate to which of the two churches his gift is to be allocated.

A committee is being formed, representative of Father Field's friends in Boston, New York, Philadelphia, Baltimore, and Washington. The members of it will be responsible for the raising, management, and expenditure of this fund. We have already received \$1,515. Checks should be made payable to the Society of St. John the Evangelist, and, until a special treasurer of the fund is appointed, they should be sent to the Father Superior, S.S.J.E., St. Francis House, 980 Memorial drive, Cambridge, Mass. May we not hope that through gifts, large and small, this fund of \$100,000 will be raised to build these memorials to our dear Father Field?

Boston, Mass.

(Rev.) SPENCE BURTON,
Superior, S.S.J.E.

SYNOD DELEGATES

To the Editor of *The Living Church*:

IT IS A dangerous matter to suggest to any diocesan convention how it ought to vote. On the whole our conventions do fairly well, but when it comes to choosing delegates to the provincial synods they seem to act with little thought. Most dioceses follow the custom of sending to the synod either the same men, or the same type of men, that they send to General Convention—rectors of large and influential parishes, members of the standing committee, etc. Yet the synod is not General Convention in miniature. Its main work, as defined by the canon, is to carry on the missionary, educational, and social work of the province. So the men sent as delegates to the synods should be men who are actively engaged in rural work, in the Church school, in college work, and in social service. If our synods were made up of such men, they would be of infinitely more value than they are at present. Is it too much to hope that the diocesan conventions will think a little when they come to elect delegates to the synods?

Chapel Hill, N. C.

(Rev.) ALFRED S. LAWRENCE.

LATINIZING THE HEBREW LANGUAGE

To the Editor of *The Living Church*:

THE LIVING CHURCH of April 20th has a note [in *Around the Clock*] on the proposed use of the Latin alphabet for Hebrew. This indeed would be a queer thing since the alphabet was discovered by people who spoke the Hebrew language, namely the traders of Phenicia.

It would be a possible thing also because there are about eighteen ways of pronouncing Hebrew, so that the attempt of Ben Avi, although he is the son of the famous Ben Yehuda, who revived Hebrew in our days, is more curious than important.

Eglise du Saint Esprit,
New York City.

(Rev.) JOHN A. MAYNARD.

MESSAGES

MESSAGES from Him are not to be read through the envelope in which they are enclosed.
—Mark Rutherford.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE PILGRIMAGE OF BUDDHISM, AND A BUDDHIST PILGRIMAGE. By James Bissett Pratt, Ph.D., professor of Philosophy in Williams College, New York. The Macmillan Company. 1928. \$3.00.

IT is not merely the specialist in the study of Oriental religions who will feel himself indebted to Dr. Pratt for this massive treatment of the religion of Gautama as it exists today. Since our appreciation of Christianity must necessarily be conditioned by our understanding of its relation to other forms of religious belief and practice, a book which brings out, by way of relief, the potential comprehensiveness of his own faith is one to be welcomed.

The note of which the reader of *The Pilgrimage of Buddhism* immediately becomes conscious is that of "thoroughness." This is (we say) no merely academic treatment of a great, though well-worn, subject. The author has made the subject the field of his own personal pilgrimage, and no small charm of the volume is the running accompaniment of personal experience which lightens up what might otherwise have become a somewhat ponderous disquisition. As we pass from one Buddhist land to another, we have the impression of studying first hand materials with the author and sharing the fruit of his conscientious and sympathetic quest. There is only one gap which one feels, and that is one which is acknowledged by the author himself. It is the omission, by "deliberate intention" of any account of the Buddhism in Tibet, Nepal, and Mongolia. Dr. Pratt defends his omission by saying: "The form of religion which prevails in these lands is so mixed with non-Buddhist elements that I hesitate to call it Buddhism." While, of course, it is true that non-Buddhist elements enter into these particular national cults, yet the same thing may be said of the Buddhism of China and Japan. In this respect Dr. Hackmann, in his *Buddhism as a Religion*, gives a more historical version of the "Pilgrimage." Later on, Dr. Pratt himself commends the elasticity and adaptability of Buddhism, and this is but a mild account of a religion which includes such diverse theologies and soteriologies as those of India and Japan respectively.

One ought not, however, to quarrel seriously with the above omission in view of the more than seven hundred pages of lucid and learned exposition which have been given us. We have a systematic treatment of the life and teaching of Gautama, and this last is shown to be by no means merely negative. The story of the rise and fall of Indian Buddhism is then given, with perhaps too little reference to its social (as opposed to its philosophical) implications, and with perhaps too little stress on the place of Açoka, as the "Constantine of Indian Buddhism." Then the missionary work is described which carried the faith to Ceylon and Burmah. The account of Buddhism in these countries and in the remoter regions of Siam and Cambodia is finely given. Dr. Pratt's studies in southeastern Asia are among the best in the book. Chinese Buddhism next has its turn, and much that is interesting is told of the temples, monks, and laymen of China. However, the Buddhist revival of which Dr. Pratt speaks is not obvious to the recent visitor. Japanese Buddhism is less adequately depicted; at least there is nothing to supersede Reischauer's *Japanese Buddhism*, unless it be in the valuable section on present Buddhist activities in Japan.

The volume concludes with some general chapters on the present condition of Buddhism and on the fundamental beliefs which may be discerned beneath the many national and sectarian divergencies. These Dr. Pratt maintains to be the dominance of the universe by spiritual forces, reverence for the great figure of Cakya Muni, and a general spirit of tolerance. The last chapter on the relations between Buddhism and Christianity seems to express preference for an amicable existence of the two religions side by side. It is doubtful whether such a thing is possible. It appears to your reviewer that Dr. Rei-

schauer has a better appreciation of the possibilities when he shows in the faith of Christ all that Buddhism now possesses, plus the missing note of reality, and looks forward to the substitution of the historic Christ for the entirely mythical Amida. Even Dr. Pratt expresses his belief in "the steady approximation of the Buddhist and Christian moralities."

In a work of such dimensions small errors, mostly of the typographical sort, were bound to occur, and we mention the following merely in the hope that they may be corrected in future editions: "Kobi" (for "Kobe"); "Bhagaved" (for "Bhagavad"); "pogoda" (for "pagoda"); "Pala" (for "Pali"); "Himilaya" (for "Himalaya"); "Shiminoseki" (for "Shimono-seki"); "Mayayana" (for "Mahayana," twice); "Purushapuru" (for "Purushapura"); "treaties" (for "treatises"); "Avelokitesvara" (for "Avalokitesvara"); "Boon College" (for "Boone"); "ear mourned" (for "ear-mound"); "Inonye" (for "Inouye"). Also the Kin Dynasty is not the same as the Mongol (p. 271); it is hardly accurate to say that Gautama was born at Kapilavastu; nor is it likely that "he was thoroughly versed in the Vedas." It is also satisfactory to Churchmen to know that Bishop Roots is not "formerly of Hankow."

These are small (and easily removable) blemishes on what must remain for a long time a standard work and all students of religious history, as well as the general reader, ought to be profoundly grateful that one so well versed in Western as well as Eastern philosophy should have given us out of his own *The Pilgrimage of Buddhism*. HERBERT H. GOWEN.

THE AMERICAN PEOPLE should be the best informed on earth: questions and answers furnished in the daily press, from the public platforms, and through the microphone, deal with practically every subject known to human thought and life. One hundred and seventy-six such questions and answers are contained in *Straight Answers to Life Questions*, by the Rev. Copeland Smith, D.D. (Willet, Clark & Colby, \$1.50). Answers to questions which involve the doctrine and polity of various Christian bodies might well have been omitted, at least they should have been vouched for by "authority." Certain statements about "parties" in the Anglican communion will be emphatically denied. For the most part the "Straight Answers" are fair and seem to be correct. There is much of tolerance and common sense united with real Orthodoxy in the Christian verities. T. T. W.

Humanism and Christianity, by Bishop Francis J. McConnell (Macmillan, \$1.75), consists of a series of lectures given on the Stephen Green Foundation at Newton Theological Institution, Newton Center, Mass. The author is not only one of the great men of Methodism, but in American Christianity at large he is accorded high position as a scholar and a preacher. At the beginning of the book we are reminded that many of the present-day lines of thought converge at the point of human values, and with sympathetic insight Bishop McConnell briefly considers the tendencies of pragmatism, socialism, and mysticism, together with psychology, fictionalism, and personalism. All of these systems practically unite upon "the sacredness of the human being as an end-in-himself." But the conservation of all that was *humanly* worth while was the chief interest of the religion of Israel, and with Jesus, the greatest of humanists, at its head, Christianity is justifying the claim that "its beliefs, rituals, institutions, and practices work generation by generation to the higher good and advantage of its adherents," with an overflow of uplifting influence upon many who do not accept its tenets. It is a pleasure to read and review a book like this, and although its contents were first addressed to theological students, *Humanism and Christianity* could be read with much profit by any thoughtful layman.

T. T. W.

The Living Church

Established 1878

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

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 THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.
Special rates on both of the above in quantities to Church schools or others.
 THE BOOKSHELF. An occasional publication. Sent free on request.
 Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



MAY

- 12. Sunday after Ascension.
- 19. Whitsunday.
- 22, 24, 25. Ember Days.
- 26. Trinity Sunday.
- 31. Friday.

CALENDAR OF COMING EVENTS

MAY

- 12. Convention of Montana.
- 13. Conference on Mystical Element in Christian Faith, St. Paul's Cathedral, Boston.
- 14. Conventions of Bethlehem, Harrisburg [to elect Suffragan Bishop], New York, North Carolina, and South Carolina.
- 15. Consecration of the Rev. Dr. H. P. Almon Abbott as Bishop of Lexington, Christ Church Cathedral, Lexington, Ky. Conventions of East Carolina, Springfield, Virginia, Washington, Western Massachusetts, and West Virginia. Synod of province of Pacific, Santa Barbara, Calif.
- 20. Convention of Western New York.
- 21. Conventions of Erie, Long Island, Newark, Rhode Island, and Southwestern Virginia.
- 24. Mid-West Provincial Conference of Young People, Taylor Hall, Racine, Wis.
- 25. Conference of Y. P. F., First Province, Boston.
- 27. Summer school for clergy, Seabury Divinity School, Faribault, Minn.
- 27. Convocation of Honolulu.
- 28. Convention of New Hampshire.
- 29. Convention of Minnesota.
- Conventions of Connecticut, New Jersey, and Ohio. Convocation of North Dakota.

APPOINTMENTS ACCEPTED

CLARK, Rev. CHARLES G., formerly archdeacon of Brooklyn (L.I.); has become rector of Ascension Church, Brooklyn (L.I.). New address, 129 Kent St., Brooklyn. June 1st.
 EVANS, Rev. JOHN C., rector of St. Stephen's Church, Escanaba, Mich. (Mar.); to be locum tenens of St. Chrysostom's Church, Chicago, until a successor to Dr. H. P. Almon Abbott, Bishop-elect of Lexington, is named.

GARDNER, Rev. HERALD G., formerly assistant at St. Luke's Church, Evanston, Ill. (C.); has become rector of St. Paul's Church, Burlingame, Calif. Address, 966 Chula Vista Ave., Burlingame.

MARTIN, Rev. HUGH McDONALD, formerly dean of St. Luke's Cathedral, Ancon, Panama, C. Z.; has become rector of Slaughter parish, Culpeper Co., Va. Address, Rapidan, Va.

PREVOST, Rev. JULES L., formerly priest-in-charge of St. James' Mission, Langhorne, Pa.; to be priest-in-charge of St. Andrew's Mission, Panama City, Fla.

SHEEN, Rev. LOUIS B., formerly rector of St. Paul's Church, Berlin, Md. (E.); to be priest-in-charge of Holy Trinity Church, Hillsdale, N. J. (N'k.)

SMITH, Rev. J. HERBERT, formerly rector of St. Andrew's Church, Emporia, Kans.; to be assistant at Calvary Church, New York City. Address, 61 Gramercy North, New York City. June 1st.

RESIGNATION

BREWER, Rev. WILLIAM A., D.D., as rector of St. Paul's Church, Burlingame, Calif.; to be rector emeritus of that church.

NEW ADDRESSES

FISKE, Rt. Rev. CHARLES, S.T.D., LL.D., formerly 2218 Genesee St.; 1517 Genesee St., Utica, N. Y.

MANSON, Rev. GEORGE E., rector of Church of the Holy Spirit, North Providence, R. I.; formerly 142 Francis St.; 478 Fruit Hill Ave., North Providence, R. I.

SUMMER ADDRESS

PINE, Rev. GEORGE S., sailed on the steamer *Arabic*, to spend the summer in Europe. Address until September 10th, care of Mr. Franklin H. Stafford, *Quimperlé*, Finistere, France.

ORDINATIONS

PRIESTS

ALASKA—On Sunday, April 21st, in St. George's Church, Cordova, Alaska, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, advanced the Rev. MICHAEL JOSEPH KIPPENBROCK to the priesthood.

The candidate was presented by the Very Rev. Charles E. Rice, dean of Holy Trinity Cathedral, Juneau. Dean Rice read the litany and the Rev. Bert J. Bingle, pastor of the First Presbyterian Church, Cordova, read the epistle. Bishop Rowe preached the sermon.

Mr. Kippenbrock came to his present field, the Copper River and Prince William Sound Mission, last July, and will continue as priest-in-charge. This field includes Cordova, Valdez, Latouche, Chitina, McCarthy, Kennecott, and Katalla.

WESTERN NEW YORK—The Rev. JOHN COMPTON LEBFFLER, for the past year and a half a member of the clergy staff of St. Paul's Church, Rochester, was advanced to the priesthood by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of Western New York, in St. Paul's, at eleven o'clock, on Sunday, April 28th. The Rev. Dr. George E. Norton, rector, presented Mr. Leffler and preached the sermon. The Rev. Walter E. Cook, assistant, read the preface from the ordinal and the gospel. The Rev. Curtis Carlos Gove of Batavia read the epistle, and the Rev. Frank L. Brown of St. Simon's Colored Mission read the litany and suffrages. The Rev. Edward K. Caldwell and the Rev. John Ashworth were present in the chancel. Mr. Leffler assisted at the Holy Communion.

CAUTION

CAUTION is suggested to the clergy in connection with a man about thirty years of age operating in the Atlantic Coast states and claiming to be a relative of Rev. Dr. Bernard I. Bell, warden of St. Stephen's College. He tells a hard-luck story and asks financial assistance. Information concerning approaches made by this man would be appreciated. (Rev.) BERNARD I. BELL, Warden, St. Stephen's College, Annandale-on-Hudson, N. Y.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]
 SPOKANE—Omit, Rev. T. A. Daughters, Spokane, Wash.

BORN

SUTHERLAND—April 28, 1929, a son, DONALD KEATLEY, to Dr. and Mrs. ALLAN D. SUTHERLAND, Brattleboro, Vt., and grandson to the Rev. and Mrs. GEORGE J. SUTHERLAND of Black Mountain, N. C.

DIED

ALBINSON—Entered into the rest of Paradise, from Miami, Fla., on Friday, April 26th, DOROTHY MABEL ALBINSON, wife of the Rev. J. Warren Albinson, rector of Christ Church, Pompton Lakes, N. J., and daughter of William H. Cox of Orange, N. J. The Holy Sacrifice for the repose of her soul was offered at Christ Church on Tuesday, April 30th, by the Rev. Clarence M. Dunham, rector of All Saints' Church, Orange.

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

MEMORIALS

George W. Berry
 Annie M. Berry

In memory of my beloved parents, GEORGE W. and ANNIE M. BERRY.
 "Grant them rest eternal."

Jeanne La Touche Earle

In ever sacred memory of JEANNE LA TOUCHE EARLE, wife of Doctor Frederick William Earle, and descendant of Count Henri La Touche, Aide to General Lafayette during the war of the Revolution, who slept in Christ on the 14th day of May, 1886, at Dublin, Ireland.

"She opened her mouth with wisdom and in her tongue was the law of kindness."
 "Requiescat in pace." Amen.

A tribute from her son, Chaplain Edward Henry La Touche Earle.

Albert Larrieu Longley

The clergy of the diocese of Long Island present at the funeral of the Rev. ALBERT LARRIEU LONGLEY desire to place on record and express to the bereaved members of his family the sense of loss to the ministry of our diocese and of the whole Church, and to ourselves personally, that we feel in his passing from our midst.

We desire to record our appreciation of his upright, manly, courageous Christian character which won our respect, and his warm and kindly nature which won our affection.

We thank God for his life in our midst and for the hope and confidence that he has entered into eternal life and the blessed companionship of all faithful souls.

Albert Larrieu Longley was born in Troy, New York, September 24, 1873. His parents were John Thompson Longley and Maria Elizabeth Fulton Longley. He attended the public schools and St. Paul's parochial school in Troy, N. Y., and was graduated from St. Stephen's College at Annandale, N. Y., with the degree of B.A. in 1896, and M.A. in 1899. He studied theology at the General Theological Seminary where he received the degree of B.D. in 1912. He was ordained deacon in 1899 and priest in 1900 by Bishop Doane of Albany, and in the former year married Mae LeRoy Brown of Waterford, N. Y., who survives him. He was curate of St. Mary's Church, and chaplain of St. Mary Hall in Burlington, N. J., 1899-1901; rector of Trinity Church, Asbury Park, N. J., 1901-1905; Archdeacon, Jersey City, member of Board of Missions, member of Cathedral chapter, delegate to Provincial Synod, 1909, 1916, and 1917, delegate to Pan-Anglican Congress, 1909, author of *History of Trinity Church*.

His brother, the Rt. Rev. Harry Sherman Longley, Bishop of Iowa, conducted the services at his funeral. A nephew, the Rev. Sherman Longley, Jr., is rector of Trinity Church, Iowa City, and student pastor at Iowa State University.

He was a 33d degree Mason and Post Grand Chaplain of the Grand Lodge of New Jersey.

Signed:

CHARLES W. HINTON,
 JOSEPH R. ALTEN,
 JOHN W. GAMMACH,
 Committee.

William Robert Mowe
 Annie Mowe French

Entered into life eternal, May 16, 1924, WILLIAM ROBERT MOWE, ANNIE MOWE FRENCH.
 "Lord, all-pitying Jesu blest,
 Grant them Thine eternal rest."

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED FOR BOYS' BOARDING SCHOOL—A resident master who is capable of taking charge of the boy choir. Address Rev. **WILLIAM S. BARROWS**, Headmaster, DeVeaux School, Niagara Falls, New York.

WANTED — CHOIRMASTER, BARITONE or tenor (good Churchman). Salary \$1,500. Mixed choir. Must be good voice teacher and soloist. Write, stating experience and references. Fine position for right man. Address, **A-379**, care **LIVING CHURCH**, Milwaukee, Wis.

WANTED—SUPERINTENDENT FOR CHILDREN'S HOME. Must be Churchwoman, well educated, and experienced in intellectual work. References, **G-372**, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, COLLEGE AND SEMINARY graduate desires chaplaincy, or professorship of French, or combination of both, in Church school. Experienced teacher. Address, **V-375**, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, MARRIED; EXPERIENCED teacher; university and seminary graduate, desires parish or position as master-chaplain in Church school. Address, **K-359**, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST FREE FOR HOLIDAY SUPPLY, July, part August. Preacher, musical, Catholic. Highest references. South or west preferred, not essential. Box 955, City Hall Station, N. Y.

PRIEST, GOOD HEALTH, UNIVERSITY and seminary graduate, thirty-five, unmarried, musical, Catholic Churchman, pastor, preacher, and worker, desires change to work as archdeacon, or to city in the East. Present salary two thousand and rectory. References. Address, **B-371**, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, RECTOR FOR SEVEN YEARS in present charge in eastern city, desires change to a Catholic parish. Best of references. Address, **S-378**, **LIVING CHURCH**, Milwaukee, Wis.

RECTOR, EASTERN PARISH, DESIRES supply for month of August, possibly a part of July. **S-377**, **THE LIVING CHURCH**, Milwaukee, Wis.

RECTOR WHO HAS SUPPLIED NEW York pulpits several summers, would like one or two months' engagement in East, Central or Lakes section. Reply to Box **O-373**, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

LAYMAN, 42, DESIRES POSITION IN VERMONT or New Hampshire. Cashier twenty-four years in corporation doing extensive international business. **L-376**, **LIVING CHURCH**, Milwaukee, Wis.

LIBRARIAN DESIRES POSITION IN autumn. Canadian university graduate, experienced administrative and reference work. special and college libraries. **K-355**, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF EXCEPTIONAL training and experience will consider change. Good organ and demand for best in Church music essential. References. Communicant. Address, **P-344**, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER CHURCHMAN, thoroughly experienced with boy or mixed choirs—now organist at one of the largest churches in Ohio, wishes position. Best of references—including present position. **M-358**, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, RECITALIST and boy choir specialist. Desires live parish in city, large or small. Foreign study, but practical experience. **M. M. S-354**, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST desires change. Highest credentials. Address, **R. F-352**, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES ENGAGEMENT. European trained musician of exceptional ability. Experienced trainer and conductor, boy or mixed choirs; fine accompanist; recitalist and good Churchman. Address, **ARTHUR EDWARD JONES**, 6617 Ogontz Ave., Philadelphia, Pa.

SITUATION WANTED — SEPTEMBER, IN school, mission, or institution, as chaperon, house mother, or nurse. Best of references. Address **DEACONESS**, St. Michael's Mission, Ethete, Wyo.

UNLEAVENED BREAD

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

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

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AN OPPORTUNITY IS OFFERED TO SIX boys, age 11-13, for a summer outing from July 1st to August 15th, in a clergyman's family at Jamestown, R. I., combining a home environment with some features of camp life—swimming, boating, fishing, tennis, hiking. For particulars apply to Box 190, Rosemont, Pa.

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NOTICE

SCHOOL FOR CHURCH WORKERS, PROVINCE of New York and New Jersey. Stony Brook School, Stony Brook, L. I., July 1 to July 11, 1929. For information apply to the Rev. **CHARLES H. RICKER**, Manhasset, L. I., N. Y.

APPEAL

I AM WONDERING IF IT WOULD BE POSSIBLE for you to assist me in a certain branch of my work. Two of my Missions, St. Thomas in Three Forks, and the Church of the Ascension in Belgrade, are doing great work. Both of them have developed quite a little choir, but we find ourselves needing more vestments than we can afford to purchase. Sometimes one hears of larger Churches who are willing to help such mission work as this, with vestments which perhaps have quite a little more wear in them, but which they replace with new ones. If there be such existing at the present moment would they not consider this as an application for same?

REGINALD P. SKINNER, Townsend, Mont.

FOR SALE OR RENT

RESTHAVEN, ESTATE OF THE LATE Miss C. R. Seabury at Mendon, Massachusetts. Thirty miles from Boston. 130 acres farm and woodland. Stone chapel. Large stone house with three baths. Large barn. Farmers cottages. Good water supply on place. Electricity from Uxbridge. Suitable for church institution or small church school. Write to **REGINALD SEABURY PARKER**, Morristown School, Morristown, N. J.

FOR RENT

SUMMER COTTAGES, FOUR ROOMS FURNISHED, on shores of Loch Lomond. Quiet resort, ideal climate, boating and fishing, \$10 per week or \$35 per month. Address **A. MARGUERITE JORDAN**, Loch Lomond, Saint John Co., New Brunswick, Canada.

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

New York

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

TRAVEL

WONDER PATH THROUGH EUROPE—20th year. Private party sails June 29th. Particulars from Rev. **E. H. YOUNG**, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

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Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade.
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15.
Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30.
Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

Church of St. John the Evangelist, Boston

(The Cowley Fathers)
Bowdoin Street, Beacon Hill
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday), 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., and 4 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions, Saturdays 9-11 A.M.; 7-8:30 P.M.

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays 7:00.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8. (Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S
Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH TEXAS, 1370 KILO-
cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILO-
cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY. COURIER
Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-
cycles (270.1) St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

RETREATS

WEST PARK, ULSTER CO., N. Y. A RE-
treat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon C. Winfred Douglas. No charge. Address, GUESTMASTER.

WEST PARK, ULSTER CO., N. Y. A RE-
treat for laymen will be held at Holy Cross, God willing, beginning on Saturday evening, July 6th, and closing on Monday morning, July 8th. No charge. Address, GUESTMASTER.

SISTERS OF THE HOLY NATIVITY

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

BOOKS RECEIVED

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

American Tract Society. 7 West 45th St., New York City.

A Remarkable Biblical Discovery: or "The Name" of God According to the Scriptures. By William Phillips Hall. \$1.50.

A. S. Barnes & Co. New York City.

Play Days for Girls and Women. By Margaret M. Duncan. \$1.60.

Mother Goose May Day. By Kathleen Turner and Marguerite Wills. \$1.00.

The Century Co. 353 Fourth Ave., New York City.

The Day of Yahweh. A Study of Sacred Days and Ritual Forms in the Ancient Near East. By William Arthur Heidel, Ph.D., research professor of the Greek language and literature in Wesleyan University. Published for the American Historical Association. Limited edition, printed from type. \$5.00.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

A Critical and Exegetical Commentary On the Gospel According to St. John. By the Most Rev. and Rt. Hon. J. H. Bernard, D.D. Edited by the Rev. A. H. McNeile, D.D. In two volumes. \$9.00.

PAPER COVERED BOOKS

A. S. Barnes & Co. New York City.

An Exhibition Hand Book. By Randall D. Warren. \$1.00.

Recreative Athletics. Prepared by Playground and Recreation Association of America. \$1.00.

An English May Day Festival. By Linwood Taft, Ph.D. 50 cts.

A Pageant of the Season. By Ethel E. Holmes and Nina G. Carey. 75 cts.

PAMPHLETS

American Tract Society. 7 West 45th St., New York City.

John Bunyan and "The Holy War" Emmanuel and Diabolus. By Rev. F. B. Meyer, D.D. 50 cts.

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

The Call to the Religious Life. Treated in a Letter by Monialis.

Victims All. Some Thoughts On the Subject of Reparation to the Divine Victim. By R. D. Russell Cowan, vicar of Bushley, Worcestershire.

Both the above published for the Catholic Literature Association of the Anglo-Catholic Congress.

W. A. PLAN MEMORIAL FOR NATIONAL CATHEDRAL

NEW YORK—It is proposed and meets with the approval of the Bishop of Washington, to erect in the National Cathedral a tablet commemorating the fact that the first service ever held in the cathedral was the corporate Communion of the Woman's Auxiliary, when the great United Thank Offering was laid upon the altar at the opening of the convention of 1928.

At least \$1,500 will be required to cover the cost. Since the U. T. O. is the gift of the women of the Church, not all of whom are active members of the Auxiliary, and since in any case no Auxiliary gifts must be used for the purpose, it is believed that individuals from each diocese will be interested to contribute toward this memorial so that it may be inscribed as the gift of the women of the Church throughout the nation. Mrs. Thomas Swing, 45 East 65th street, New York, has been appointed treasurer of the committee in charge.

Outline Document Regarding Union of South Indian and Anglican Churches

Findings of Cheltenham Conference at Oxford—Seek Place for Church Congress in England

The Living Church News Bureau
London, April 26, 1929

AN IMPORTANT DOCUMENT, DEALING WITH the proposed union of the South Indian Church with the Anglican Church in that district, has just been issued. It is the report of a committee of Anglo-Catholic scholars and divines appointed to consider the decisions of the Bangalore Conference of last year, and it is signed, among others, by Bishop Gore, Fr. H. P. Bull, Prebendary Mackay, Dr. Sparrow-Simpson, and Dr. P. N. Waggett. The essential findings of the report are as follows:

(1) When once the union is formed it is proposed that all henceforth who are to be ordained to the ministry of the Church are to be ordained by bishops. After a time, therefore, all will have been so ordained. But during an interval, reckoned at thirty years, a large number of those who are to be fully recognized as ministers of the Word and Sacraments will have received no episcopal ordination, and during that period at least it will be possible for them to be admitted to the full pastoral charge of (hitherto) Anglican congregations—temporarily with the consent of the particular congregation and its minister, and permanently with the consent of the congregation and bishop.

(2) The point of view expressed throughout the report is that of "the full mutual recognition of the ministries of the United Church." We must ask that anyone, minister or layman, of a non-episcopal communion, should at least recognize that it has been the constant belief of Catholics that the threefold ministry is the only valid ministry of the Church, which has descended in orderly and legitimate succession from the Apostles, and that its recovery, where it has been lost, is the necessary condition of union. Thus we cannot be satisfied with the expression, "the full mutual recognition" of the different ministries "as ministers of the Word and of the Sacraments" as if it were agreed that there is no essential difference between one ministry and another. Nor can we be satisfied with the statement, "the historic episcopate in a constitutional form is the method of Church government, which is more likely than any other to promote and preserve the organic unity of the Church." This seems to us wholly inadequate, as making episcopacy a matter of utility and not of principle. These expressions, though they may well express the mind of those with whom we are coming into union, should be omitted from any document which is to express the joint mind of both parties. We believe, therefore, that it is necessary, if due respect is to be paid to the faith of the Anglican Church, to omit the word "mutual" in section 1 of the resolution concerning the ministry of the United Church, and to provide the security demanded by the general council referred to above, that the ministers of the hitherto Anglican congregations shall always be persons who have received episcopal ordination, while agreeing that existing ministers not so ordained shall be recognized within the United Church as ministering to the hitherto non-episcopal congregations, until the time comes when all shall have received the same ordination.

(3) We consider that the words, "intention and expectation," do not adequately express an agreement that eventually all the ministers of the Word and Sacraments in the United Church are to be episcopally

ordained. This agreement should be unequivocally expressed as the basis of union, and not as an "intention and expectation" only. Further, the clause, "After this period of thirty years, the Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry" seems to us inconsistent with such an agreement as to the future, and should be omitted.

We have been asked to supply an answer to the question, What is the minimum requirement, which, in this particular case, Catholic-minded persons ought, as we think, to make as a condition of assenting to the union? We have done what we can to answer this question by specifying what suggestions or expressions of the report appear to us impossible of acceptance. But we desire to state further that, if the obstacles we have named were removed by further negotiations and the proposals consequently amended, the Church of India, in our judgment, could rightly enter into such temporary relations of communion and coöperation with the United Church as are contemplated in the present proposals, with a view to the attainment of full and complete intercommunion at the close of the intermediate period.

Whatever relations the United Church may enter into with other organized bodies of Christians should, we believe, be regarded by the Church of India as temporary, and as entered upon with a view to the extension of union, and not as involving a position of full inter-communion, and this, we think, should be clearly stated.

But some of us are bold enough to wish to add a further suggestion. In their judgment, a different complexion would be put on the proposals if it was possible to bring into the union the neighboring Syrian Christians; to accept the principle that it was desirable, in view of the opportunity thus afforded, that the United Church should have, from the first, orders disputed by no Christian Church; and for Anglicans and non-Anglicans alike to accept at the time of the union conditional ordination at the hands of Syrian bishops or of bishops conditionally consecrated by these. This was not the opinion of the whole committee.

I have ventured to set forth the document at some length in view of its supreme importance. The policy of the Bangalore Conference appears to be the ignoring of differences and concentration on points of agreement, with the implication that the questions that separate Christian men are of merely secondary consideration. But it must be ever borne in mind that the Church of England is something more authoritative than a national Church. As part of the one Holy, Catholic, and Apostolic Church, it is bound by the Catholic Creeds and by Catholic tradition. As the foregoing document points out, this is a fact that should be borne in mind in all schemes for reunion.

"PROGRAM OF THE PROTESTANTS"

What may aptly be termed "the Program of the Protestants" has been outlined by the findings of the Cheltenham conference, held last week at St. Peter's Hall, Oxford, under the chairmanship of the Rev. C. M. Chavasse, principal of St. Peter's, Oxford. The findings are as follows:

(1) That the conference recognizes with thankfulness the growing desire among Christian people for closer fellowship and intercommunion, leading to reunion; and believing that this is in accordance with

the Will of God, earnestly prays that efforts to this end may be welcomed by the Lambeth Conference.

(2) That in all schemes for reunion, Holy Scripture should be accepted as the final authority in regard to faith and practice, and the Apostles' and Nicene Creeds as the summary of Catholic doctrine.

(3) On a review of the present condition of the Christian world the conference is convinced that approaches towards reunion between reformed and unreformed Churches are impracticable and undesirable, and that efforts should be concentrated on reunion between the Anglican Communion and other Reformed Churches.

(4) That it is the duty of English Churchmen to aim at developing the character of their Church with a view to including the recognized members of the Orthodox non-episcopal Churches.

(5) That the duly accredited ministers of these non-episcopal Churches should be recognized as exercising a full and valid ministry of the Word and Sacraments.

(6) Seeing that the principle of a constitutional episcopacy is generally accepted, it is essential that no dogma of apostolical succession should be associated with episcopacy, and that the constitutional episcopate should have its decisions endorsed by the clergy and laity before they are promulgated.

(7) That the conference heartily welcomes the principles adopted at the seventh Bangalore conference for reunion in South India.

(8) That the most effective means for promoting organic union between the Anglican Communion and the non-episcopal Churches is by inter-communion; expressed in reciprocal fellowship at the Lord's Table. The conference would urge on the Lambeth Conference the necessity of actively furthering this purpose.

(9) That the conference earnestly appeals to all clergymen in sympathy with these findings to interest and instruct their congregations in the need and urgency of reunion of the Churches at home and overseas.

The findings are to be taken as expressing the general sense of the conference, and not as representing in detail the views of individual members.

It can only be said that this ideal for Reunion leaves nothing to be desired in the clearness of its terms. We now know the full intention of the Protestant party in the Church, and should feel grateful for the straightforward honesty of the declaration. It should at the same time act as a grave warning that attempts will be made to impose this policy on the Lambeth Conference next year, and therefore every effort should be made by Catholics to frustrate such attempts.

SERVICE FOR SOCIETY OF ST. MICHAEL AND ST. GEORGE

On the afternoon of St. George's Day (Tuesday), the stately ceremony of the annual service of the Society of St. Michael and St. George filled St. Paul's Cathedral with color and pageantry. The procession was as imposing as ever, the Knights Grand Cross in their royal blue mantles, the officers in crimson mantles with gold chains and badges, and last of all the aged prelate of the order, Bishop Montgomery, in gold cope and mitre. The rest of the company, in court dress or full dress uniform, provided an impressive setting, while the musicians of the Irish Guards filled the cathedral with admirably selected music.

One of the principal features of the ceremony is the commemoration of departed members, and it was a long list which Sir Reginald Antrobus, Gentleman Usher of the Blue Rod, read in clear, precise tones. The thanksgiving at the end of the ser-

vice included a reference to the King's recovery from his long illness.

SEEK PLACE FOR CHURCH CONGRESS

Since the postponement of the Toronto meeting of the Church Congress, efforts have been made to fix a place for this year's meeting, but the difficulties have been such that at present no meeting place has been found.

A suggestion that the congress should be held at Tunbridge Wells failed to receive the approval of the Bishop of Rochester, and another proposal that Douglas, Isle of Man, would prove a suitable place of meeting has been abandoned because the Bishop feels that he has been too short a time in the diocese to extend an invitation to the congress. Efforts, however, are being made to find a meeting place with the least possible delay, and the congress authorities would welcome suggestions as to a suitable town where this year's congress might be held.

G. F. Emery, honorary secretary of the Church Congress standing committee, has suggested that the Crystal Palace at Sy-

denham, within easy reach of London and most places, might be found a fitting place for the congress. He believes that the meeting at the Crystal Palace under a lay president would be an ideal solution of the difficulty this year. It is permissible, by a rule which has never been put into operation, for a lay president to be nominated, and Mr. Emery suggests that the congress could have as its subject "What we ought to believe and what we ought to teach our children in view of historical research." Leaders of all sections, including Nonconformist bodies, could meet on a common platform and discuss the whole subject. Such a Congress, he feels, would be of enormous value in view of the matters that are to be discussed at the Lambeth Conference next year. The Crystal Palace technically is in the diocese of Canterbury, and the Archbishop's consent to hold the congress there would be needed.

It would perhaps be a pity that an important annual event which has continued almost without interruption (and that owing to the war) since 1861 should be allowed to disappear, even for a year.

GEORGE PARSONS.

Matters would not have reached their present point had not Serbia interfered in a hurry, just because she feared Greek interference.

A question connected with the Albanian one in fact (though not of necessity) is that of the *Dodekanese*. The "twelve islands" (*dodekanesē*) at the southwest corner of Asia Minor—a group that includes Rhodes and Patmos—have been annexed by Italy. Of old, these were no more than four bishoprics in the patriarchate of Constantinople, and would be quite content to remain so. Here, however, is another instance of the way that political problems affect ecclesiastical ones in the East.

It is true enough that neither people nor clergy wish to give up their ancient allegiance. They are Greek, and do not like being made Italian, willy-nilly, and the Patriarch of Constantinople is still, to every man of Greek descent, the embodiment of the race unity to which he clings, and the representative of that past greatness that means so much more to the modern Greek than anything classical—the medieval empire of Byzantium.

Italy, their present ruler, is on the other hand ready enough to give them religious freedom and all civil rights—so long as they accept the new political fact that they are Italian.

Italy is doing quite a lot for Rhodes, administratively, in the hope, say the Rhodians, of sugaring that bitter pill!

Thus Italy suggests an autocephalous Orthodox Church for the "twelve islands," to be ruled by a synod of five ecclesiastics, *viz.*, the Bishops of Rhodes, Scarpanto, Calymnos, and Cos, and the abbot of the great Monastery of St. John on the isle of Patmos.

TURKEY CONCERNED IN MATTER

Meantime Turkey, the ruler of which holds the Patriarch of Constantinople under his thumb, feels concerned in the matter. The Turk fears Italian political designs, and sees in the *Dodekanese* a base for some future action against Anatolia—and he has some excuse for the feeling! He therefore does not want those Christians in the islands, who have now ceased to be his subjects, to have anything to do with those on the mainland, who enjoy that very doubtful privilege still.

Thus when the Bishop of Rhodes, now an Italian subject, came to Constantinople to discuss the matter with his Patriarch there, the Turkish official feeling was "What has this runaway subject of mine to do with the headman of my Christian 'rayah'? What mischief are they hatching?" So the Rhodian Bishop was turned out of Turkey, and the poor Patriarch rapped over the knuckles, very sharply. "But it is so unreasonable of the Turk to be so suspicious," says the Western. So it is: it is also unreasonable in bulls to be so prejudiced against red rags. Try to explain that fact to him, when next one is charging you! So the business of the autocephalous Orthodox Church of the *Dodekanese* is hung up. Italy and Turkey both want it, for differing reasons, but the Rhodians and Constantinople Greeks do not.

This makes Italy suspicious, and she is at least credited, maybe unjustly, with pulling strings at the Phanar to prevent the grant of independence to the Albanian Church. It is this delay that has caused the trouble there!

"Why should the Patriarch grant this to the Albanians, when I cannot have the like thing in Rhodes?"

W. A. WIGRAM.

Patriarch Declares Five Bishops of Albanian Church Have Not Received Valid Orders

One True Bishop in Country Is Exiled—Political and Ecclesiastical Problems

L. C. European Correspondence
Venice, Italy

CHURCH LIFE IN THE EAST PROVIDES plenty of matter for the correspondent who writes for the West. Its problems are at least unusual, for those who only know the life ecclesiastical in the mild "milk and water" guise that it wears in countries where the worst of questions center round a new Prayer Book. The problems have one persistent vice—they are never simple: they have one ineradicable charm—they are never commonplace.

The Albanian problem, referred to in our last letter, continues to agitate the minds of men. The Ecumenical Patriarch has acted promptly, declaring that no one of the five bishops who claim to be the rulers of the autocephalous Albanian Church have received valid orders. Hence all of them, Bessarion, Victor, Agathangelus, Athanasius, and Euthymius, are declared to be laymen and no more, while the one true bishop in the country is Hierotheus of Korytza, who has recently been exiled for protesting against the "lawless" consecrations.

It is not a question whether the Orthodox and national Church of Albania is to be "autocephalous," or no. The "Phanar"—the Vatican of Orthodoxy—declares that it is perfectly ready to concede that. It does, however, demand that what is to be done shall be done in order! It is a concession that would not have been made once.

The fact is that, now that nations have crystallized all over the Balkans, in what was yesterday the Ottoman empire, the Orthodox Church has had to swallow its old dislike of national autocephalous Churches.

Not so long ago, as time is counted in the East, all the "Balkan peninsula" was under Ottoman rule, and the Turk was quite willing to allow the Greek to be his

instrument of government, and to set him to the work of keeping the Christian "rayahs" in order so all was one Greek Church. Gradually, the nations of the Balkans (Serb, Roumanian, and Bulgar) have wrestled out from under Turkish rule and, as soon as they won political freedom, claimed also the ecclesiastical independence that was theirs in medieval days, before their infant kingdoms went down before the advancing Turk.

Naturally, however, the Greek, whom the Turk had allowed to rule all others ecclesiastically, and who had come to think that the right of the Greek to rule the Eastern Church was a thing as indefeasible and natural as that of the Italian to rule the Western—why else is the Pope always an Italian and a clear majority of the cardinals always of that race?—disliked the change. It has taken the Greek of Constantinople a hundred years to learn that the Church of the East is not his heritage to rule: but he has learned the lesson, and may trust his inherited intellect to secure him an important place in the Federated Churches that make up the Orthodox Church of the East. When the Italian has learned a like lesson, there may be some hope for Western re-union.

Now that the Church of Constantinople has accepted the principle that an independent Orthodox nation has a right to an autocephalous, self-governing Church [the principle *ubi imperium, ibi patriarcha*], one can see an end to Balkan rivalries. If it be once understood that the Ecumenical Patriarch of Constantinople will allow the Church of Albania to be autocephalous, the question of how that Church is to be set up will soon settle itself.

METROPOLITAN HOPES TO SETTLE DISPUTE

The ablest diplomatist of the Orthodox world, Chrysanthus, titular Metropolitan of Trebizonde, has been despatched from Athens to Belgrade to try to settle the question. Athens to Belgrade, for Greece and Serbia are each bitterly jealous of any interference by the other in Albania, and if those two can agree on common action the whole question will be solved.

Men of St. Alban's Cathedral, Toronto, Form League to Restore Damaged Building

Describes Issues Before Lambeth Conference — Wycliffe College Honors Bishops

The Living Church News Bureau
Toronto, May 3, 1929

AT A MASS MEETING OF LAYMEN HELD AT the chapter house hall of St. Alban's Cathedral, Toronto, on Tuesday evening, the formation of a men's cathedral league for the diocese of Toronto was announced. Its purpose is not only to secure the restoration of the part damaged by fire but the completion of the building by November, 1930, when the Bishop celebrates the jubilee of his ordination to the priesthood. The Hon. G. Howard Ferguson, Premier of Ontario, has consented to be honorary president of the league. At the meeting many recruits were obtained for the league and a number of generous subscriptions promised.

BISHOP OF MONTREAL CELEBRATES ANNIVERSARY

At the synod of Montreal the twentieth anniversary of the consecration of Bishop Farthing was fittingly celebrated, the clergy presenting the Bishop with a gold wrist watch and Mrs. Farthing with roses. The gift from the laity was a deed of trust for \$50,000, the interest of which is to be available for the Bishop during his lifetime, and then for Mrs. Farthing should she survive him. The capital then returns for diocesan use.

ISSUES BEFORE THE LAMBETH CONFERENCE

At the close of his charge to synod, the Bishop of Montreal dealt briefly with some of the issues which will be before the Lambeth conference. The situation today is a most complex and critical one. "The whole Church must be roused, for it will be the most appalling calamity if the Church fails to meet the crisis that confronts the world.

"Many leaders in the Church say that we must have a united Church if we are to meet the needs of the world. That would depend on the character and spirit of the united Church. We need more than Church union to save the world; we need the power of divine righteousness. In these days of mergers in commercial life men look for, and trust in, mere bigness. It is not hard for us to conceive of a united Church that would be arrogant, autocratic, and worldly. Such a Church would never serve or save the world.

"If Church union be the solution of the world's needs, how long will it take to bring it about? We have all become more or less acclimatized to the atmosphere of our own communions, however unhealthy it may be. If the world must wait for a united Christendom before its soul's need is satisfied, then, indeed, is it hopeless; the world cannot afford to wait so long—modern civilization will be destroyed by devastating war long before Christendom, as it is today, could unite."

HOUSE OF BISHOPS ON MARRIAGE AND DIVORCE

The House of Bishops of the Church of England in Canada has sent a message on marriage and divorce, accompanied by an address by a member of the House of Bishops, to all the Anglican clergy in Canada. The message states that the general synod of the Church of England in Canada, which met at Kingston in 1927,

was called upon to consider a section of a report of the council for social service, which dealt with the very serious question of divorce and its alarming increase in Canada. The synod was so deeply impressed with the gravity of the situation that it referred the paragraphs to the House of Bishops for consideration and action, which in turn appointed a committee of its members to study the situation and report. In 1928 at Hamilton, the committee presented an interim report.

The bishops feel "that the pulpit is too often silent upon the subject of the Christian law of marriage and of the anti-Christian and anti-social nature of divorce, and we urge upon our brothers more frequent sermons upon these important topics. We further urge that it is a duty to impart to candidates for confirmation some simple and restrained teaching on marriage, which may so soon be a matter of practical concern to them."

The address by a member of the Anglican House of Bishops points out, in part, that one of the most distressing features of modern life is found in the rapid increase of divorce. That the sanctity and life-long permanence of the marriage tie is not regarded as it used to be, and that the number of divorces is increasing with alarming rapidity there can be no doubt at all, he says. No country is exempt. Canada is facing the same experience and the same moral peril.

"The breaking up of families by divorce and the increase of the grounds and of facilities for divorce, do constitute a moral peril. It must be looked upon as nothing short of a menace threatening the stability of our modern civilization," the Bishop declares.

"The Church of England stands opposed to divorce and therefore of necessity opposed to any extension of the grounds on which divorce may be permitted. The Church of England also claims the right to declare for her own people certain impediments to marriage—based on kinship in blood and on kinship through marriage.

"It is important that there should be no confusion in the terms we use. Distinction should be made between a decree of divorce which declares the marriage bond dissolved and re-marriage permitted, and a decree of separation—commonly called 'judicial separation' in which the marriage bond is not dissolved and the door of reconciliation is not closed. The Church of England is opposed to the first principle, but is not opposed to the second where unhappy need exists."

SPLENDID GIFT TO OTTAWA CHURCH

Assurance that construction of the new church of St. Matthew, Ottawa, would be undertaken without further delay was sealed by a gift of \$50,000 to the building committee by Controller and Mrs. Frank H. Plant. Some months ago Mrs. Plant donated a similar amount to the building fund.

Work on the structure, which will cost approximately \$250,000, will commence at once.

WYCLIFFE COLLEGE HONORS THREE MISSIONARY BISHOPS

An interesting feature marking the annual commencement of Wycliffe College, Toronto, was the recognition of the Churches of China and Japan by the conferring of the honorary degree of Doctor

of Divinity on two national Christian leaders recently consecrated as bishops of the Anglican communion in these countries.

The Japanese Bishop, Yonetaro Matsui, one of those to be honored, graduated from Wycliffe College, and has since been professor at St. Paul's Theological College, Tokyo. The Chinese Bishop, Lindel Tsen, similarly honored, is a graduate of St. John's University, Shanghai, and has taken post-graduate work in the United States. Bishop Tsen becomes the associate of Bishop White in the Canadian diocese in Honan, China.

The honorary degree of D.D. was also conferred upon the Rt. Rev. W. A. Geddes, recently elected and consecrated to the diocese of Mackenzie River.

FITTING TRIBUTE TO A GREAT MUSICIAN

A tribute worthy of a great figure in Toronto's musical history was paid to the memory of the late Dr. Augustus Stephen Vogt at St. Paul's Church.

The occasion was attended by a large and representative gathering filling the great church to capacity, and showing the permanent remembrance that the achievements of Dr. Vogt had gained in the remembrance of the population.

As a final and impressive expression of this memorial gathering, a beautiful stained glass window was unveiled in his memory by Lieutenant-Governor W. D. Ross.

ARMENIAN CHURCH FOR ST. CATHARINES

An ample site for the proposed \$25,000 Armenian Church and recreation hall in St. Catharines, Ont., has been purchased by Levon Babayan, Toronto rug merchant, and \$2,000 has been raised toward the cost of the construction. Mr. Babayan is president of the Armenian union of Canada and chairman of the board of trustees of the Armenian Apostolic Church in Canada.

The site is located in the Armenian section of St. Catharines, in which 400 of the Armenians reside. The church, school, and recreation hall project is part of the program mapped out by the Armenian Church of England in Canada, by the Armenian union and by individual Armenians such as Mr. Babayan.

There are only 150 Armenians in Toronto, but when this population has been increased Mr. Babayan contemplates starting a fund for the erection of a church here. At present the Rev. M. Manigian, priest of the Armenian Church congregation of Toronto, conducts services on Sunday mornings in the Armenian club on Bond street and occasionally in St. Stephen's Church on College street.

SOCIAL PROBLEMS TO BE DISCUSSED AT HURON SYNOD

A dozen perplexing social problems are scheduled for debate at the annual meeting of the synod of the diocese of Huron, which opens in London on May 13th.

The social service committee, under the chairmanship of the Rev. Quinton Warner of Cronyn Memorial Church and Judge of the Juvenile Court, London, will present a list of eleven suggestions for the alleviation of existing evils, but the committee has concluded not to recommend any of these plans, but merely to submit them for discussion.

The clergy will hold a special conference during the synod meeting at which to take up three moot topics—adult education of the laity in religious and Church matters; how to combat the evils of divorce; and the importance of reading and

the place of music in the services of the church.

MISCELLANEOUS NEWS

The parish house of the Church of the Messiah, Toronto, was the scene of a happy gathering when the congregation expressed their appreciation of their past vicar and newly appointed rector, the Rev. W. R. Ramsay Armitage, and Mrs. Armitage, by presenting them with a motor car.

The Rev. W. T. Savary, son of the late Judge Savary, of Annapolis Royal, N. S., and rector for twenty-one years of St. James' Church, Kingston, and rural dean,

received an honorary degree of D.D. from Queen's Theological College.

The Rev. Walter Burd, canon residentiary of St. Alban's Cathedral, Prince Albert, is to become, at the request of the Bishop, archdeacon of the diocese of Saskatchewan. The post to which Canon Burd will be promoted will give him charge of the white mission work of the diocese in the north and the supervision of the men in the mission fields.

Archbishop Worrell underwent an operation on April 10th in the Victoria General Hospital, Halifax. His condition is reported satisfactory, but he will be a patient in the hospital for some weeks.

Edward F. Albee Elected Cathedral Trustee in New York; Siamese King to Send Gift

Commemorate Washington Inauguration Service—Dr. Reiland On World Peace

The Living Church News Bureau
New York, May 4, 1929

AT THE MEETING OF THE TRUSTEES OF the Cathedral of St. John the Divine held on Tuesday, April 30th, the vacancy caused by the death of Haley Fiske was filled by the election of Edward F. Albee. Mr. Albee is a communicant of St. John's Church at Larchmont. He has been a generous contributor to the cathedral building fund and a devoted worker in its interest. The new trustee is widely known as the president of the Keith-Albee circuit.

The twelfth gift to be received by the cathedral from a foreign government was announced to the meeting by Bishop Manning who told of two finely-wrought book cabinets to be given by the King of Siam. This information came through William C. Redfield, formerly Secretary of Commerce, who was advised of the gift by Siamese Charge d'Affaires at Washington. About eight months will be required for the completion of the cabinets.

By the generosity of Mrs. Clinton Ogilvie who built the deanery as a memorial during the incumbency of Dean Grosvenor that residence is now to undergo extensive repairs.

No action was taken at the meeting to fill the now vacant deanship of the cathedral.

BRENT MEMORIAL SERVICE

Five leaders in international causes eulogized the life and work of the late Bishop Charles Henry Brent in a notable memorial service held last Sunday afternoon at the cathedral.

Bishop Manning spoke for the World Conference on Faith and Order. He termed the service a thanksgiving for Bishop Brent's extraordinary contributions to many phases of Christian work throughout the world. He reviewed his efforts to effect visible unity as the originator of the World Conference plan and its chief director. Bishop Manning said the Lausanne Conference did what was expected of it in bringing to the attention of the world a well-organized and ably-led movement, opening the way for further progress. He declared that whatever was accomplished there was due, primarily, to the faith, vision, and leadership of Bishop Brent. Bishop Manning stated that the movement is going forward. "The mists which for so long have kept Canterbury

and Rome and Constantinople and Geneva from seeing each other are less dense than they were. Prejudice and misunderstanding are giving way before the spirit of brotherly kindness and openminded desire to understand one another's positions."

Bishop McConnell of the Methodist Church speaking for the Federal Council of Churches, of which organization he is the president, described Bishop Brent as an authority, as one who obtained correct information where he was interested. Dr. McConnell told of Bishop Brent crossing in the steerage from Italy to America in order to get the immigrant's point of view.

Dr. Robert E. Speer spoke for the Church Peace Union; the Rev. William Adams Brown for the Universal Christian Conference on Life and Work of the Churches; and the Rev. Dr. Frederick Lynch for the Universal Religious Peace Conference.

The service was more than a memorial; it was of a nature which the deceased "statesman, seer, and saint" would have wished, namely a declaration of the great issues to which he gave his life, and a challenge to continue to work for them.

ST. PAUL'S CHAPEL COMMEMORATES
WASHINGTON INAUGURATION SERVICE

The 140th anniversary of the inauguration of President Washington was commemorated on Tuesday, April 30th, at St. Paul's Chapel, Broadway and Fulton street. In the same church to which the first chief executive repaired immediately after the induction ceremony, a noonday service in 1929 reminded one of the religious significance attaching to that first inauguration. President Washington went to his pew in St. Paul's not only to pray for himself but for the United States as well, said Dr. McComas, the present vicar, in his address last Tuesday. Certainly, the example of the first President in that voluntary act was worthy of adoption and a more fitting close to a great ceremony than the hurried ride back to the White House as is the prevailing custom. At Tuesday's service Dr. McComas and the Rev. Dr. Geer were attired in vestments of the eighteenth century. During the singing of the national anthem the congregation faced the Washington pew.

DR. LATHROP CALLS ATTENTION TO
LOCAL PENAL INSTITUTIONS

In a letter written to the *Times* and appearing in its issue of Sunday last, the Rev. Dr. Charles N. Lathrop, secretary of the Social Service Department of

the National Council, calls attention to the local jail as a hot-bed for crime. It is in the city or county jail every accused young man has his first imprisonment. There for the first time he loses his liberty. Dr. Lathrop points out the importance of that first experience, the first contact of the accused with other prisoners. He terms the local jail "the great criminal nursery," and declares that there the Church and every reformatory organization ought to exert its influence to re-establish the young man in his proper social life. He points out, however, the difficulties due to political control of the jails, terming them "patronage pockets for the political henchman of the State." Dr. Lathrop concludes his important letter with the wish that he "could draw the attention of all the people of good-will in this country to their county institutions, and particularly to their county jail, in order that there might be the beginning of the suggestion of a change in relation to county institutions to amalgamate them under the State, and taking them out from under the county system. This would be a reformation of enormous effect in lessening the whole volume of crime."

DR. REILAND ON WORLD PEACE

The last of four interdenominational meetings convened in the interest of the Universal Peace Conference to be held in 1930 in Geneva took place last Sunday evening at the Ethical Culture Society's building. Among the speakers was the rector of St. George's Church, Dr. Reiland declared that the peace of the world was in danger from religious leaders who denounce the pacifist and who believe that the Prince of Peace goes forth to war, and who would not know what to do or say in the presence of another war any more than they did in the process of the last one. He stated further that it is a significant and disgraceful fact that neither during the whole conduct of the war nor since has a Christian communion of any name called its constituency together expressly for the business of world peace.

ITEMS

Officers of the Church Army, under the direction of Captain Abrahams, are conducting a parochial mission at St. Mary's Church, Alexander avenue, the Rev. Frank R. Jones, rector.

Friends of the late Fr. Zorn, who was long on the staff at St. Andrew's Church, Yonkers, are soliciting contributions for a processional cross to be given to that parish in his memory.

Alanson B. Houghton, distinguished Churchman and for four years past American Ambassador to Great Britain, returned to New York yesterday. Mr. Houghton has announced his plan to write the memoirs of his official life during the post-war years when he represented our country at Berlin and London.

The Waldorf-Astoria, best-known of New York hotels, closed its doors last Wednesday to the great regret of most of us. The distinguished hostelry has been the scene of a host of Church functions throughout its notable service to the public.

The statement in the *Bulletin* of St. George's Church that "tickets for the Mass may be obtained," etc., was not indicative of change in parochial terminology but had reference to the rendition last Wednesday evening of the Bach Mass in B minor by the Bach Choir and the Oratorio Society.

Friends of Dr. Norwood have given a

portrait bust of their rector which has been executed by Elizabeth R. Gardner, to be placed in the cloister of St. Bartholomew's. A picture of the bust indicates that an excellent likeness has been obtained.

The commencement service and setting apart of deaconesses at St. Faith's School will take place at 11 o'clock on Thursday, the 16th of May, in St. Ansgarius' Chapel in the cathedral.

The Confraternity of the Mystical Life, with mail address at Box 144, Wall street station, announces that the Rev. Dr. Herbert Parrish, formerly rector at New Brunswick, will act as a chaplain and lecturer for the society, and that his ser-

vices are now available to a limited extent. The Confraternity also announces a conference to be held next October at the Church of the Heavenly Rest.

Local sponsors of the General Seminary campaign for funds report progress. The responses are in the spirit of one alumnus who wrote as follows: "I have no parish and I have little coming in besides my pension. But I have lugged up many a scuttle of coal in the old East building from cellar bin to tiny stove on the second floor in the old days of '74-'77, and trust that you will succeed in your effort to keep some future bishop warm."

HARRISON ROCKWELL.

Specialized Ministry for Rural America Advocated at Deanery Meeting in Chicago

Church Club Federation to Meet— Anderson Chapel Reports Begin to Arrive

The Living Church News Bureau
Chicago, May 6, 1929

A SPECIALIZED MINISTRY FOR RURAL America was advised by Dr. R. J. Colbert of the University of Wisconsin, speaking before clergy representing the three deaneries of the diocese of Chicago at St. Paul's Church, Kenwood, Monday and Tuesday, April 22d and 23d. The conference was called to study the relation between city and country parishes in an effort to bring about a better understanding between such.

"We need to look at the Church from a national standpoint, in much the same way as we look at the nation itself," said Dr. Colbert. "In so doing, we recognize that the Church is undergoing certain great and far reaching changes. As we look at this process, we see several changes in social life which have been recognized in the fields of science, education, and business but which have not yet been recognized by the Church. The first change is the development of specialization. Medicine, for instance, is represented today by a great many specializations, each seeing less of life but seeing it more intensively.

"This same demand for specialization now faces the Church. In the city and country alike, we are coming to realize that each of a number of great groups of society requires a special technique if they are to be reached and served effectively by the same Gospel."

Dr. Colbert advocated specialized theological training for the rural parson. He criticized the minister who looks upon the rural field as a stepping stone to some big city parish.

NEW GRACE CHURCH DEDICATED

The new Grace Church, connected with St. Luke's Hospital, was dedicated Sunday by Bishop Anderson in the presence of a congregation which included a large number of members of the old parish when it was located on Wabash avenue. In his sermon, Bishop Anderson urged cooperation of the church and the hospital in ministering to the welfare of man.

As part of the dedication ceremonies, Bishop Anderson blessed a number of memorials in the new church. These include: the Hibbard Gallery, given in memory of Mr. and Mrs. William Gold Hibbard by surviving members of the family; the altar, given by William Johnson in memory of his wife; the reredos, given by members of St. Luke's board and members

of the staff in memory of Dr. Clinton Lock and Fr. Wright; the pulpit and choir screen, given by William Otis Waters in memory of his late mother and father, Dr. Waters and Mrs. Waters; the altar rail and the choir stalls.

In introductory remarks, the Rev. Robert Holmes, present rector of Grace Church, paid tribute to the donors of the various memorials and to those who had assisted in making the new church possible, especially the late Edward L. Ryerson, David Evans, senior warden, and Charles H. Schweppe.

The new church has been pronounced one of the most beautiful church structures of its size in the middle west. Plans for it were drawn by Tallmadge and Watson, Chicago architects. The cost was approximately \$125,000.

CHURCH CLUB FEDERATION TO MEET

The twenty-eighth conference of the National Federation of Church Clubs opens at the Edgewater Beach Hotel Thursday evening, May 9th, continuing Friday and Saturday, May 10th and 11th, with the Church Club of Chicago acting as host. The reservations for the conference include representatives from New York, Boston, Philadelphia, New Orleans, Cleveland, Cincinnati, Kansas City, Milwaukee, and other cities throughout the country.

George W. Burleigh, New York, president of the National Federation, will preside at the sessions. The general theme selected for consideration is inspiring the manpower of the Church to a more active service.

ANDERSON CHAPEL REPORTS COME IN

In response to a request from Bishop Griswold, chairman of the Anderson Chapel committee, reports on the results of the parish campaigns are coming into diocesan headquarters. The reports indicate that the campaign is incomplete in most parishes and that enlarged effort will be required to bring the movement to a close.

The first tabulation of returns showed between \$15,000 and \$20,000 in sight for the fund. This amount, however, represents returns from only a small share of the parishes and incomplete results in every case.

It is the hope of the chapel committee that by Ascension Day a definite report may be available from all the parishes and missions in the diocese, giving the status of the campaign, the amount contributed or pledged, and what future effort is planned.

Bishop Griswold and Dr. Frederick C. Grant, dean of the Western Theological

Seminary, this week addressed an appeal to all alumni of the seminary outside of the diocese, asking their support and cooperation for the endeavor.

Mrs. Edward L. Ryerson of St. James' Cathedral is the latest to contribute \$1,000 to the chapel, in response to the offer of a Churchman to be one of thirty to contribute that amount.

NEWS NOTES

The broken home is the greatest cause of crime among boys and young men, according to testimony of 2,500 who have gone through the State Reformatory at Pontiac during the past three years, the Rev. Gardner A. MacWhorter, rector of Grace Church, Pontiac, and Church chaplain at the reformatory, told the clergy's Round Table on Monday.

Contrary to frequent claims, prohibition and liquor have caused the downfall of only a small percentage of the boys, Fr. MacWhorter stated. Less than twelve per cent testified to the influence of liquor. More than fifty per cent gave broken homes as one of the contributing causes and likewise more than fifty per cent listed bad company and pool rooms as causes.

The influence of the Church is shown clearly by the fact that most of the boys at the reformatory testified they left the Church at eighteen years of age and the largest number enter the reformatory at around nineteen years, Fr. MacWhorter declared. A larger interest on the part of the Church in inmates of such institutions was urged.

St. Stephen's Church, 3533 N. Albany avenue, was the scene of a memorial service to Chicago artists Sunday evening, under the direction of the Rev. Irwin St. John Tucker, pastor.

The Rev. J. H. Edwards had charge of services at St. Chrysostom's Church on Sunday, in the absence of Dr. H. P. Almon Abbott, who will be consecrated Bishop of Lexington on May 15th. Dr. Samuel Drury of St. Paul's School, Concord, N. H., will be the preacher next Sunday.

The Cathedral Shelter and the Church Home for Aged Persons are among the institutions which will be benefited by the annual tag day for Chicago charities, scheduled for May 13th.

The May Ball, conducted by the diocesan Young People's Association at the Stevens Hotel, Friday night, for the benefit of the cathedral fund, was a marked success. Approximately 1,500 persons attended. The proceeds have not yet been determined.

DR. OLIVER TO SPEAK AT CALVARY CHURCH, NEW YORK

NEW YORK—The Rev. Dr. John Rathbone Oliver, author of *Fear and Victim and Victor*, will make the address at the 8 o'clock service at Calvary Church, New York, on Sunday, May 12th. Dr. Oliver is both a clergyman and a psychologist. He has brought to the solution of the problem of fear in the lives of ordinary men and women, as well as those who are emotionally disturbed, the power of diagnosis and constructive planning.

The ordinary form of Evening Prayer at this service will be shortened in order to give Dr. Oliver three-quarters of an hour for his address. Following this address the rector of Calvary Church, the Rev. Samuel M. Shoemaker, Jr., and Dr. Oliver will lead a meeting in Calvary House, 61 Gramercy Park, at which questions may be asked.

Clergy Study Technique and Purpose of Missions at Washington Cathedral

Canadian Minister Addresses Cathedral Association — Dr. ZeBarney Phillips Convalescent

The Living Church News Bureau
Washington, April 27, 1929

A STUDY OF THE TECHNIQUE AND PURPOSE of parochial and preaching missions was made during the past week by a group of clergymen from eleven states who were assembled at Washington Cathedral for a five-day conference under the leadership of the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado.

The sessions which were sponsored by the College of Preachers began Monday and continued throughout the week, ending with a final service Saturday morning. Bishop Johnson was assisted in directing the studies by the Rev. Granville M. Williams, S.S.J.E., of Brooklyn, N. Y., and the Rev. Dr. Churchill J. Gibson of Richmond, Va.

One of the purposes of the College of Preachers, as the evangelistic agency of the Cathedral Foundation, is to give selected clergymen special training in preaching intended to reach the millions of people in America who are out of touch with any form of organized Christianity.

CANADIAN MINISTER ADDRESSES CATHEDRAL ASSOCIATION

The Canadian Minister to the United States, the Hon. Vincent Massey; Dr. William Holland Wilmer of Johns Hopkins University, and Dr. William C. Sturgis, former educational secretary of the National Department of Missions, will speak on Cathedral Building at the annual meeting of the National Cathedral Association to be held Thursday, May 9th, at Washington Cathedral.

An all-day program of events has been scheduled beginning with an early celebration of the Holy Communion and concluding with the laying of the cornerstone of the Lower School of St. Albans, the National Cathedral School for Boys. Prior to the annual meeting there will be a service in the cathedral at which the recently installed altar in the Chapel of St. Joseph of Arimathea will be dedicated.

In addition to the addresses by the Canadian Minister, Dr. Wilmer, and Dr. Sturgis, and the committee reports, the annual meeting will be concerned with reviews of the progress made in construction of the cathedral.

MEMORIAL SERVICE FOR MARSHAL FOCH

A memorial service for Marshal Foch, former commander-in-chief of the Allied and Associated Armies, was held at Washington Cathedral on Monday, April 29th. The service, which was one of great beauty and dignity, was the occasion for a notable gathering of officials of the government, high officers of the army, and representatives of foreign governments.

Monsieur Paul Clandel, Ambassador of the French Republic, made an address in English in which he emphasized the friendship and confidence that existed between Marshal Foch and General Pershing. M. Clandel spoke of the deep religious convictions of the Marshal, as exemplified in a quotation from a letter to a friend, "I have always feared God, and I have had no other fear."

Bishop Freeman spoke of the value of

great personalities in binding peoples in close affection. He drew a parallel between the great Lafayette and in these latter days the great Marshal of France. The Bishop called for a confederacy for peace between the two nations, as there was a confederacy for war.

The United States and French flags were carried in the procession.

DEDICATION IN RESURRECTION CHAPEL

April 30th was the occasion for another service of beauty and tenderness in the Chapel of the Resurrection, the Norman chapel which is a memorial to the Rt. Rev. Alfred Harding, D.D., second Bishop of Washington. At this service the tomb with its recumbent figure of Bishop Harding was dedicated by the Bishop of Wash-

Boy Choir at St. Luke's, Brooklyn, Celebrates Fiftieth Anniversary

St. Simon's Mission Seeks Incorporation—The Florence Nightingale Service

The Living Church News Bureau
Brooklyn, May 3, 1929

ST. LUKE'S CHURCH, BROOKLYN, CELEBRATED, on the evening of St. Philip and St. James' Day, the fiftieth anniversary of the organization of the boy choir. There was a congregation of about a thousand, and the service was a joyous and beautiful out-pouring of praise to God. Three choirs took part: those of St. Luke's, of Grace Church, Brooklyn Heights, and of Grace Church, Jamaica. The organist of St. Luke's was in charge, and he had the assistance of Frank Wright, organist of Grace Church, Brooklyn Heights, who conducted; and of Dr. John Hyatt Brewer, William Armour Thayer, Edward A. Hillmuth, Jr., and John Whitehead Turner at the organ. The combined choirs numbered 123. Sitting together in the church were a large body of former members of the choir of St. Luke's. The rector of St. Luke's, the Rev. Rush R. Sloane, made an interesting address on the purpose and history of the choir, beginning in 1879.

ST. SIMON'S SEEKS INCORPORATION

A meeting of the congregation of St. Simon's Mission, Brooklyn, was recently held to express an opinion on the question of incorporation as a parish. It was announced that the pledges recently sought for parish support were short of the amount determined upon as necessary, and additional pledges were asked. The sum of \$1,050 was at once subscribed, which was more than the announced deficiency. It was thereupon unanimously voted to ask Bishop Stires' official approval of their wish to incorporate and apply for admission to the convention.

St. Simon's was started in the fall of 1911, in a store on Avenue J, when the section known as Midwood, in the northern part of the old town of Gravesend, was developing as a residential district. Within a few months a fine plot on the corner of Avenue K and East 12th street was purchased, and a portable chapel erected.

ington. The Bishop of Kentucky delivered the address, and the Bishop of Harrisburg read the lesson.

DR. PHILLIPS CONVALESCENT

The Rev. ZeBarney Phillips, D.D., rector of the Church of the Epiphany, who has been ill since Holy Week, has recovered sufficiently to leave with his family for an extended visit abroad. Dr. Phillips has been granted by the vestry of Epiphany Church a leave of absence until October.

OUTLINES PLANS OF CAMPAIGN FOR G.E.S.

The Rev. Loring W. Batten, D.D., acting dean of the General Theological Seminary, visited Washington during the past week. Dr. Batten met a group of alumni at a luncheon at the Cosmos Club on Wednesday, and presented to them the needs of the seminary, and outlined the plan of the campaign for an increased endowment. A committee of which the Rt. Rev. Philip M. Rhinelander, D.D., is chairman, was formed to forward the campaign in Washington.

Growth was satisfactory for several years, but the neighborhood gradually became predominantly Jewish, and a new location was sought. When this was found at Avenue J and East 29th street, the first property was sold and a brick parish house was built on one end of the new property. If the proposed incorporation is successfully accomplished, it is proposed to begin at once to raise funds for the erection of the church, on the corner adjacent to the parish house. The Rev. Louis A. Parker is the recently appointed priest-in-charge. His predecessor, who labored seven years in this field, and successfully accomplished the removal to the new location, was the Rev. Herbert E. Covell, now of Denver, Colo.

NURSES GRADUATED

A class of sixteen nurses was recently graduated from the School of Nursing attached to St. John's Hospital. The graduation was held in the new St. John's Chapel (Walter Gibb Memorial) adjoining the hospital. In the absence of Bishop Stires, who was ill, the vice-president of the corporation, the Rev. Dr. St. Clair Hester, presided. The Rev. Lauriston Castleman, rector of the Church of the Epiphany, Brooklyn, made the address. The class was the largest yet graduated from St. John's.

COMMITTEE ON ST. LUKE'S, TOKYO

An interesting meeting of the diocesan committee in aid of St. Luke's Hospital, Tokyo, was held this week, at which reports were made showing \$6,500 raised among the churches of the diocese. This amount does not include certain gifts of good size, from some individual members of the diocese. The amount is not as large as it might be, but the committee is to be congratulated, nevertheless, upon its hearty effort, and upon a success, which in view of all the circumstances is certainly praiseworthy. Dr. Mabel E. Elliott of the staff of St. Luke's made a fine address upon the hospital's remarkable work.

PARISH HOUSE FOR FLUSHING ASSURED

At the conclusion of a campaign for funds to build a parish for St. George's, Flushing, it was announced that \$159-

783.26 had been pledged. This is somewhat short of the goal that was intended to be reached, but Lewis B. Franklin, chairman of the committee, announced that methods of continuing the effort had been agreed upon, and there was reason to believe they would be successful. There was much enthusiasm and very hearty support for the project throughout the parish.

FLORENCE NIGHTINGALE SERVICE

Florence Nightingale's birthday, May 12th, which this year falls on the Sunday after Ascension Day, will be celebrated as last year by two special services for nurses in this diocese. At St. Ann's, Brooklyn, the Guild of St. Barnabas and the Nurses Association will sponsor a service at which delegations of graduate and pupil nurses from almost all the hospitals of Brooklyn and Queens will be present; and at the Cathedral of the Incarnation, Garden City, there will be a similar service, in which many nursing organizations and allied bodies of Nassau and Suffolk counties have been invited to participate.

LONG ISLAND RECTOR TO LECTURE AT G.T.S.

The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, and chairman of the diocesan board of religious education, has been asked to give the course on pedagogy at the General Theological Seminary next year, in succession to the Rev. Prof. Boynton, retired.

OTHER NEWS

Cathedral Day for the Church schools of the diocese will be celebrated on Saturday in Whitsun-week, May 25th. This has become an annual event of importance, when the total missionary offerings and other advances of the work of the schools are reported and acknowledged, and banners and other awards given to the most successful.

At St. Lydia's, Brooklyn, the Rev. E. Warren Cromey, priest-in-charge, Bishop Larned recently dedicated a new organ, installed at a cost of \$1,200 by gifts of the congregation. CHAS. HENRY WEBB.

ALL SAINTS', PROVIDENCE, CELEBRATES ANNIVERSARY

PROVIDENCE, R. I.—All Saints' Memorial Church, Providence, recently celebrated seventy-five years of parish life under two rectors, the Rev. Dr. Daniel Henshaw, who served from 1844 to 1898, and his successor, the Dr. Arthur M. Aucock, the present rector.

All Saints' Memorial was one of the first churches in New England to install a boy choir. For many years now the parishioners have been widely scattered throughout the city and suburbs, and business has claimed the neighborhood. Nearly all other churches in the section have been forced to sell their property and move or merge with others, but because of the firm foundations laid by the two rectors and by the wise and gracious leadership of Dr. Aucock, All Saints' Memorial has not only held its own but steadily advanced in growth and usefulness.

On Thursday night Bishop Perry gave diocesan recognition to the celebration; Prof. Henry B. Huntington of Brown University reviewed the history of the parish, and the Rev. Dr. William Appleton Lawrence and the Rev. Francis J. M. Cotter gave addresses. Dr. Arthur H. Bradford, pastor of the Central Congregational Church, also gave an address.

On Sunday morning the Rev. Dr. Arthur Rogers of Evanston, Ill., occupied the pulpit, bringing the notable celebration to a close.

Every Member Canvass Subject of Much Consideration at National Council Meeting

Bishop Graves Outlines Plans for New Hospital—Liberia Seeks Self Support

National Council News Service)
New York, April 25, 1929}

AT THE DEPARTMENT MEETINGS OF THE National Council, held on April 23d, the Field Department gave much time to the consideration of the subject of the Every Member Canvass. Great concern was expressed that there seems to be growing up in the Church an effort to use easy substitutes in place of the annual Every Member Canvass. The department reported this to the National Council, and the Council adopted a resolution, asking that every parish and mission throughout the Church make a thorough-going annual Every Member Canvass, and that such canvass should be preceded by a thorough educational preparation.

Under the direction of the Field Department a number of surveys had been made of dioceses and missionary districts, and the value of these surveys has been apparent to both the diocesan authorities and to the National Council. The Council adopted a resolution endorsing the principle of diocesan survey, and recommending to each diocese and missionary district that such survey be made by some qualified person not a resident thereof.

As a result of action of the General Convention of 1928, a special committee of the General Convention was appointed to act with the National Council in analyzing the needs for new equipment, and to prepare a list of projects to be presented to the people of the Church for their special support, and that in this list emphasis should be placed upon strategic points in the domestic field.

The National Council at its last meeting appointed a committee from its own membership to cooperate with this committee of the General Convention, and at this meeting of the Council authority was given to its committee to approve in the name of the Council, in cooperation, of course, with the General Convention committee, the projects to be included in the advance work program for this triennium.

In connection with the advance work above mentioned, the executive board of the Woman's Auxiliary adopted a resolution, which was reported to the Council and referred to the Field Department, putting the executive board on record as convinced that the only way out of the present dilemma of the Church is through a consecrated and intelligent advance on the part of the whole Church, and offering their utmost endeavor to reach the girls and women of our Church.

The executive board of the Woman's Auxiliary also reported that they had made, subject to the approval of the National Council, two grants from the Emery legacy, one of \$500 for the living room in the rest house in Porto Rico, and one of \$100 to be used for the young people at the conference in June at Raleigh, N. C.

Mrs. Arthur Gammack, who has for several years been a field secretary of the Woman's Auxiliary, presented her resignation through the executive board.

The executive board reported that the Corporate Gift up to April 27th amounts to \$31,443.13.

The committee on ecclesiastical rela-

tions asked for the appointment of Dean Robbins as a member of the committee, and he was so appointed by the Presiding Bishop.

The Rev. Dr. Abbott, a member of the National Council appointed by General Convention, presented his resignation from the Council due to his election as Bishop of Lexington. The Council adopted a resolution, expressing its appreciation of Dr. Abbott's services.

The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York, was elected to fill the unexpired term of Dr. Abbott.

DEPARTMENT OF MISSIONS

The Department of Missions gave consideration to requests from the missionary districts of Idaho, Oklahoma, Nevada, and North Dakota, and the dioceses of Northern Indiana, Sacramento, and Western North Carolina, for assistance in meeting obligations contracted for under the budget adopted by the General Convention prior to the reductions made by the National Council at its meeting on February 6th. In view of the exceptional circumstances, the department recommended that the relief asked for should be granted.

Aid to the Folk School in which a number of mission boards and other agencies unite in maintaining at Brastown, N. C., was continued for the year 1929.

The Rev. Dr. John W. Chapman of Anvik, Alaska, notified the department that upon the completion of forty-two years of service in the mission field this coming summer he will ask for retirement. His request was granted subject to the approval of Bishop Rowe, and the department recorded its high appreciation for the faithful and valuable service rendered by Mr. Chapman in Alaska.

In accordance with the request of Bishop Roots and the Rev. L. B. Ridgely, D.D., Dr. Ridgely's request for retirement was granted to take effect December 31, 1929, after a service of forty-one years in the ministry, thirty-six years of which have been spent in the domestic and foreign fields of the Church.

Bishop Graves called attention to the fact that the Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai, had reached the retiring age of 65 on February 22, 1929, but that he desired, and Dr. Pott had consented to continue as president of St. John's University for the present. The department gladly approved of the arrangement, extending its congratulations to Dr. Pott.

The department heard with interest the report of Bishop Graves with regard to plans for a new St. Luke's Hospital, Shanghai. The former property of the hospital, a legacy received from the estate of a British businessman in Shanghai, and other sources of income available to it, will make it possible for St. Luke's to erect a new building on a new site with probably no help from the United States.

The department re-affirmed and the Council later approved the action taken on February 6th, providing that the conclusions reached by a conference held in Washington on October 25th, attended by the Bishops of Shanghai and Hankow, with representatives of the department, should be made the procedure to be followed in any cases where registration of schools in China is contemplated, and pro-

viding also that all proposals to register schools and the regulations under which registration in such cases is to be effected, should be forwarded to the department for approval before final action is taken.

The accrued income of the John Marston Lenten Memorial Fund given through the Church school of St. John's Church, Cynwyd, Pa., for the preparation of native candidates for the ministry of this Church in foreign fields, was distributed among the missionary districts of Tohoku, Brazil, Mexico, and Haiti.

Appointments of missionaries to fill vacancies were made, and the following transfers were made at the request of the bishops and missionaries concerned:

Deaconess Margaret Peppers from the Philippine Islands to the diocese of Olympia.

Dr. McC Fellows from the district of Anking to the district of Shanghai.

Report was made upon action taken at the conference with Southern bishops on work among the Negroes and work among the mountaineers, in accordance with previous action taken by the department based upon the report of the evaluation committee.

The department approved of the recommendations of a special committee with regard to a request received from the China Famine Relief, for endorsement of its plans and cooperation therein. It continued its committee with instructions to bring to the attention of the department any change in conditions that might open the way for effective relief.

CONCERNING LIBERIA

Through the Department of Missions, the Council received an important statement made by the clergy of the Montserrat sub-district in Liberia and published in the *Liberia Churchman* for January and February, 1929.

The statement expressed gratitude to the American Church for the work done in Liberia, called attention to the trend of events in the missionary operations of the Church in the United States "as having a tendency to neutralize the work done in building up the Church in Liberia during the past ninety years, and called upon all clerical and lay members of the Church in Liberia to unite at once in an effort to assume the entire support of the Church in Liberia."

"Anything short of that," the statement continued, "would mean for us a loss of our self-respect and unworthy of a free people."

The Department of Missions expressed gratification at the desire for self-support expressed in the statement and its readiness to cooperate with the Church in Liberia in working out this purpose. It therefore recommended to the National Council that the appropriations to the English speaking parishes and schools, including the salaries for clergy, teachers, and other Liberian workers (but excluding all American missionaries and Liberian workers in distinctly native work), should be reduced by a total of twenty-five per cent in each of the years 1929, 1930, 1931, and 1932, so that by the year 1933 it may be possible for the Liberian Church to assume the entire support of the work among Liberians as distinct from the native work.

The Bishop of Liberia was requested to report the reduction to be made in 1929 and to provide for further reductions in preparing his estimates for the three succeeding years.

APPOINTMENTS MADE

The Department of Religious Education reported that it had appointed Dr. Ger-

trude Bussey as an additional member of the department, which appointment was confirmed by the Council.

Miss Mildred Hewitt, who has for the past ten months acted as secretary for Church School Administration, presented her resignation, which was received with regret. Miss Lily Cheston, of St. Paul's Church, Chestnut Hill, Philadelphia, was appointed by the Presiding Bishop in place of Miss Hewitt.

William E. Leidt, who for a number of years acted as secretary for missionary education in the Department of Religious Education, has been transferred to the

Publicity Department to assist in the editorial work connected with the *Spirit of Missions*. The Presiding Bishop appointed the Rev. Arthur C. Lichtenberger, rector of Grace Church, College Hill, Cincinnati, to fill the position of secretary for missionary education.

Scholarships in summer schools from the Edith M. Bradner Memorial Fund were awarded to Miss Dorothy Grossley, of the Philadelphia Training School, and Miss Anna Newson, Florida State University, with Miss Catherine Brown, Oberlin Kindergarten Training School, as alternate.

Hobart College Announces Building Program Totalling Over Million Dollars

Extensive Modernization Plans Include New Science Hall, Library, and Chapel

The Living Church News Bureau
Geneva, N. Y., May 6, 1929

FINAL PLANS FOR BUILDING ADDITIONS to Hobart College have been executed and approved by the committee on grounds and buildings, of which Henry Lawrence deZeng, of Geneva, is chairman. They involve the expenditure of \$1,000,000, in new buildings and remodeling work on present buildings, to complete and modernize Hobart College's plant, and care adequately for its enrollment under modern educational conditions.

The first and most acute need at Hobart is a new Science Hall. Present laboratories are serving twice as many students as they have room to accommodate; and physics and chemistry occupy buildings among the oldest on the campus, never designed for use as laboratories.

The new science building will cost a total of \$450,000, and will stand parallel to Coxe Hall, facing Trinity, Geneva, and Merritt Halls. It will fill in the west side of the Hobart quadrangle, and will conform handsomely with Coxe and Medbery Halls, being constructed of hard burned brick and Indiana limestone, in the Tudor style.

It will have an over-all length of 145 feet, a depth of 54 feet, and a height of 44 feet from grade to peak of roof. A tower will rise 65 feet from grade. It will be of reinforced concrete with steel pillars. Flooring, plumbing, fume-ducts, etc., will be of the best materials; and the most modern ventilating and heating systems will be installed.

The second most acute need in Hobart College is for a new library building. This will involve an expenditure of \$300,000. As planned, it will be erected also along Pulteney street, on the same parallel with Coxe Hall and the new Science Hall. This arrangement of new buildings will complete an ideal vista when viewed from the proposed new entrance to the campus, between Merritt and Trinity Halls on South Main street. A wide walk extending from South Main at this point, westward across the campus, will be laid and planted with shrubbery.

Hobart College now possesses one of the largest and most valuable book collections of any college of its size in the country today. Its shelving space, however, is totally inadequate; and the present library building contains less than one-half as

much seating space for student use as other colleges of its size possess.

GYMNASIUM FOR GIRLS' COLLEGE

The third new building under the building program is a new and modern gymnasium for William Smith College, Hobart College's coordinate institution for women. Though third in size, it is by no means third in order of importance; it is one of the college's most outstanding needs. This will cost a total of \$120,000. It will contain, besides the main gym—which will be provided with all proper equipment for basketball and other games, and a stage at the west end for commencement exercises and dramatics—a swimming pool, locker and shower rooms in the basement floor, and a heating plant sufficient not only for this building, but for Blackwell and Miller dormitories as well. It will be located between Blackwell and Miller House, on a parallel with the latter.

Some \$30,000 is provided for the reconstruction of the present library building into a new and larger chapel. The present chapel was built for a total of 225 worshippers. Hobart College's enrolment today totals 314. The average daily attendance at chapel services at Hobart is 250, besides members of the faculty. The present library building is of ecclesiastical design, and is said by architects to be ideal for conversion into a beautiful and adequate chapel.

GENEVA HALL TO BE MODERNIZED

Another \$60,000 is placed on the budget for the remodeling and modernizing of Geneva Hall, the oldest men's dormitory on the campus. It is the original building of all the Hobart College group, and dates back to the days when the college was known as Geneva College. Sentiment, as well as necessity, make it desirable to modernize the interior, so as to preserve for the future this historic old landmark.

According to the plan, \$15,000 is to be expended for renovating the Williams Memorial gymnasium, constructed in 1907. Expenditure of this amount of money will bring this building to the point of serving the Hobart of today, as the original building served the college in 1907.

An expenditure of \$25,000 is also needed to bring Medbery Hall, the largest men's dormitory on the campus, up to modern standards. The present basement lavatory and bathing facilities are insufficient; and it is now planned to install them on every floor.

FURTHER NEEDS ANTICIPATED

The above represent the college's immediate building needs. In addition to these, the following needs are foreseen, to round

out the college plant to the point of greatest usefulness:

A Field House, costing \$100,000. Hobart athletes are in need of an indoor cage for lacrosse, baseball, and football practice in bad weather; for field events; and for use in basketball.

Merritt Hall, with its location at the proposed new entrance to the Hobart campus, will be remodeled to house the executive offices of the college. A fund of \$20,000 will be necessary for this purpose.

Additions to Coxe Hall will cost \$20,000. The stage in the auditorium is cramped in size for its free use by the Medbery Mimmers; and a property room and dressing rooms are badly needed. It is planned to construct an addition to the west, on Pulteney street, one story and basement, supplying this necessary additional room. Funds will be needed, also, for the conversion of the space, now occupied by administration offices, into class rooms. A portion of this space, according to the plan, is also to be set aside for alumni and student headquarters.

Trinity Hall, now used for chemical laboratories, will be released, on the completion of the new Science Hall, for use as an additional dormitory.

TOTAL COST MORE THAN MILLION

These building plans total the round sum of \$1,200,000. They represent the expenditure of great care and much time. While many lesser needs have been excluded, these buildings, as planned, are being designed to care adequately for the needs of Hobart College for many years to come. It is being done, not to make a larger college of Hobart, but to make of Hobart a finer and more useful college, preserving throughout the idea Hobart has always had—that of the small cultural college, which Calvin Coolidge, as President of the United States, considered so necessary a part of America's educational scheme.

The Centennial Fund of \$850,000, raised by loyal alumni and friends of the college in 1922, cleared the college of all indebtedness incurred through the lean years of the war, when the campus was well-nigh deserted. Today the college stands with a clean slate, having neither debts nor deficits. It is operated on a program of strictest economy, which alone has made it possible for facilities never planned for more than 200 students to be stretched to accommodate a student body of 314.

JUNIOR BROTHERHOOD TO MEET IN CONFERENCE

GENEVA, N. Y.—A national junior convention of the Brotherhood of St. Andrew has been called by President H. Lawrence Choate to meet at Hobart College, Geneva, September 5th to 8th inclusive. The attendance at this convention will be limited to 200 accredited delegates, of whom it is estimated that 150 will be boys and fifty will be chapter directors and other leaders of boys.

The program will include educational addresses and conferences, devotional services, vocational guidance tests and interviews, recreational features, and inspirational addresses by prominent leaders in Church and national life.

LENOX SCHOOL PLANS SUMMER SESSION

LENOX, MASS.—In order to make fuller use of the school plant, the trustees of Lenox School, Lenox, have approved the recommendation of the headmaster, the Rev. Gardner Monks, that a summer school be held during the summer of 1929. The aim is to be of assistance to boys of any school. A distinctive feature will be the continued use of the self-help plan which normally prevails.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, May 4, 1929

AT THIS OPPORTUNE TIME WHEN ACTIVITIES in preparation for the summer camping period are beginning to have their place in diocesan life, the interesting project of a new Church camp for Church girls has taken definite form. The Order of the Fleur de Lis has arranged to buy a delightful piece of property comprising twenty-five acres of land, an old Colonial residence, fully furnished and in good repair, barns, fine old trees, and 800 feet of frontage on a large lake across which, six miles away, looms Mt. Monadnock. This property is in the lovely old town of Fitzwilliam, N. H., and it was recently used as a camp by the Brotherhood of St. Andrew.

The Order of the Fleur de Lis intends to bring together in this one camp the girls who have hitherto been accommodated at Camp O-At-Ka, Maine, through the courtesy of the Order of Sir Galahad, and at Lincoln-Hill Camp, Foxboro—thus releasing the Lincoln-Hill Camp, conducted by the Episcopal City Mission, for the use of boys during the entire summer. Funds must be raised at once for the purchase price of \$10,000, and, while the girls will give as generously as their means may permit, friends able to give more largely must be interested in order that plans of such promise may be realized.

Archdeacon Dennen, an expert in the matter of camps since he has been largely responsible for initiating and developing Camp O-At-Ka, the William Lawrence Camp, and the Lincoln-Hill Camp for boys, is enthusiastic and says, "A camp for girls can mean but one thing: character training through wholesome and happy recreation."

NEIGHBORHOOD CONFERENCE HELD

St. Andrew's parish, Hanover, follows the pleasant custom of holding an annual neighborhood conference to which the clergy and laity of the nearby parishes are invited. Such a conference was held on April 23d when the subject of adult education was presented for consideration. The Rev. William M. Bradner, educational secretary, in speaking of a minimum educational program for adults, mentioned six topics: Bible, Prayer Book, Hymnology, Social Service, Missions, Personal Religion and Christian Ethics. Each of these present a point of view from which temporarily we approach the Christian way of life.

MISCELLANEOUS

The annual national service of the Order of the Fleur de Lis will be held in Trinity Church tomorrow afternoon. The preacher will be the Rev. K. Brent Woodruff, superintending presbyter of Standing Rock Indian Reservation and warden of St. Elizabeth's School, Wapakala, S. D.

St. Dunstan's Guild for Religious Drama held its annual meeting last Tuesday in the crypt of St. Paul's Cathedral with an attendance of forty people. Miss Evelyn Cunningham of the Community Service gave some practical suggestions. A play, *The Terrible Meek* by Kennedy, was read by Mrs. Kidder, the Rev. F. W. Pitts, and the Rev. A. C. Peabody; and Miss Cunningham led the discussion of ways and means of producing it.

Character Education—A Community Responsibility was the general topic of the first annual conference of the Religious Education Association of New Eng-

BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent has just returned from the Church Congress at Ann Arbor, where he was interested in observing, among other things, what books were being read and discussed by the clergy. Judging from such observations as he was able to make, religious books run a poor second to crime stories.

It is not for us, however, to scorn the clerical taste for murderous thrillers; we have sat up past many a midnight fascinated by S. S. Van Dine's philoaneries. And if the clergy want to read Van Dine, why Morehouse Publishing Co. will gladly lay in a stock of Canaries and Bishops to accommodate them. So if that's your preference, say it with orders.

A book which Your Correspondent heard two reverend gentlemen discussing at length and apparently with some heat was UNRAVELLING THE BOOK OF BOOKS (\$2.75), by Ernest R. Trattner. As described by its publishers (for Your Correspondent must break down and confess that he hasn't yet read it himself, and so cannot give first-hand information about it), "it tells the amazing story of how the great scientific thinkers carried on a fearless investigation of both the Old and the New Testaments in the face of terrible opposition." This book was the Religious Book Club selection for April.

SAINTS AND LEADERS (\$2.40), Fr. Mackay's collection of delightful sketches in Christian biography, came in for its fair share of praise from Church Congressmen (or perhaps we should call them lobbyists, since that is where Your Correspondent gathered most of his data). And several parsons to whom Y. C. showed a copy of Fr. Mackay's newly published ASSISTANTS AT THE PASSION (\$2.40) were enthusiastic about this companion book as well.

One clergyman said a friend who had just sailed to Spain wrote that a large percentage of the travelers were carrying and eagerly reading SPANISH SUMMER, either in the popular \$2.50 Library Edition or in the \$5.00 Intaglio Edition containing Jean June Myall's delightful original etchings. Armchair travelers will get as much pleasure out of this book as will those who are fortunate enough to be able to visit the enchanting Iberian peninsula.

Among other books upon which Your Correspondent heard favorable comment at Ann Arbor were THE HUMAN PARSON (\$1.00), by "Dick" Sheppard, and THE ART OF THINKING (\$2.50), by Abbé Dimnet.

While the Church Congress was going on in Michigan, across the lake in Wisconsin Dr. Frank E. Wilson was being consecrated Bishop of Eau Claire. Bishop Wilson's little Confirmation souvenir, WHAT A CHURCHMAN OUGHT TO KNOW (paper 25 cts., cloth 75 cts.), is one of the best booklets of its kind.

Returns are beginning to come in from our contest to find the best religious book published since last fall. So far we have three votes: one each for SAINTS AND LEADERS (\$2.40), THE MOTIVES OF MEN (\$2.50), and Bishop Gore's NEW COMMENTARY (\$5.00). If you haven't voted, send us your ballot or write us a note giving your choice.

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land, held Wednesday and Thursday in Phillips Brooks House, Cambridge. Well-known psychologists, educators, and physicians were among the speakers.

A memorial sermon in honor of the Rev. Thomas Legate Fisher will be preached tomorrow morning in St. Luke's Church, Malden (Linden), by the Rev. W. W. Love, diocesan missionary. Mr. Fisher was largely responsible for the building of this church and he gave generously of his means for that purpose. In addition, he was rector of the parish for five years.

ETHEL M. ROBERTS.

**TWO CHURCHES MERGE
IN PITTSBURGH**

PITTSBURGH—The congregation of the Church of the Incarnation, Pittsburgh, unanimously voted to dissolve and merge with St. Mark's Church, Pittsburgh, at a meeting on April 22d.

This step marked the culmination of plans made by both congregations for many months, and is the realization of a vision of a united church in this portion of Pittsburgh.

St. Mark's Church was organized on the south side of Pittsburgh in 1852. In 1927 the property was sold and since the first of the year the congregation has worshipped with that of the Church of the Incarnation. The latter was organized twenty-five years ago as a mission, and has grown to be a self-supporting parish. The combined congregations will worship, for the present, in the Church of the Incarnation. The Rev. R. J. Harkins continues as priest-in-charge.

**PRESIDING BISHOP
VISITS MILWAUKEE**

MILWAUKEE—An evening service at St. Paul's Church, Milwaukee, in which all the parishes of the city participated, was the feature of the visit of the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, to this city.

Bishop Murray, accompanied by Mrs. Murray and the Rev. G. Warfield Hobbs of the National Council, came to Milwaukee from Eau Claire following the consecration of Bishop Wilson. Arriving in the city Thursday evening, May 2d, they became the guests of Bishop Webb. On Friday evening a dinner was given at the University Club in honor of Bishop Murray, at which all the clergy, wardens, and vestrymen of the Milwaukee parishes were present. On Saturday evening, Mr. and Mrs. Wheeler P. Bloodgood entertained the Bishop and Mrs. Murray at a dinner at the Athletic Club. Covers were laid for sixty. Bishop Murray preached at the 11 o'clock service at St. Paul's on Sunday and again at the mass meeting in the evening. The offering was presented to the Presiding Bishop to be used toward a fund of \$15,000 which he is raising to build a bishop's house for the missionary district of Haiti.

Accompanied by Bishop Webb and several of the diocesan clergy, the Presiding Bishop motored to Nashotah House on Friday. After lunch in the refectory, Bishop Murray spoke briefly to the student body. As the Bishop had expressed a desire to join in an act of worship, Evening song was sung at 2:30. After the service the Bishop and his party motored to Delafield where they were received at St. John's Military Academy.

Bishop Murray and his party left Milwaukee for the east on Monday, May 6th.

**CHURCH UNITY CONFERENCE
HELD IN PITTSBURGH**

HARRISBURG, PA.—Inspired by the continuation committee of the Lausanne Conference, the Pennsylvania State Conference on Church Unity, held at Grace Methodist Episcopal Church and Pine Street Presbyterian Church, Harrisburg, on April 29th and 30th, attracted the leaders and some of the keenest minds of the eighteen communions represented. The papers and discussions revealed a painstaking sifting of historical data, the frank statement of deep conviction, an earnest desire to understand, and a love of the truth. Throughout, from many different angles, the necessity for Church unity was expressed. The whole conference was marked by a beautiful Christ-like spirit. The program committee wisely arranged for several periods of intercession and devotion, which were an important factor in bringing this about.

The consideration of the first question, "What degree of unity in Faith is necessary in a United Church?" resulted in a fairly general acceptance of the Nicene Creed; preferably expressed in more modern language, with perhaps a clause on the social and missionary call of the Gospel added.

The address of the Rev. Dr. Peter Ainslie made clear the justice of the appraisal of his attitude editorially in recent numbers of THE LIVING CHURCH. His point of view received little support, but his statement of the need of Church unity was generally accepted.

Interesting and significant were the accounts of what is being done to effect inter-denominational unity in five different groups of churches in Pennsylvania.

The several dioceses of the Episcopal Church in the commonwealth were well represented by clerical and lay delegates. The Rev. Floyd W. Tomkins, Jr., of the state committee, ably and enthusiastically did his full part in making the conference a success. The Rev. Oscar F. R. Treder, D.D., rector of St. Stephen's Church, conducted the devotional service opening the discussions on the second day. The Bishop of Erie, an appointed speaker on the second topic, "What constitutes a valid ministry in a United Church?" stated the case for an apostolic ministry with entire frankness and in a most kindly and tactful manner. The very serious discussion which followed immediately made manifest the "hurt" in the hearts of many in other communions lest the validity of their past ministry should be questioned. The resources of our delegates were taxed to meet the situation, the following speaking: The Rev. Dr. C. G. Twombly, the Rev. Messrs. C. J. Harriman, E. M. Honaman, P. C. Pearson, and F. W. Tomkins, Jr. At the close, Bishop Ward summed up.

The last address of the final session was a very moving plea for Church unity as the need of "a God-hungry and starving people" by the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. Resolutions paying tribute to Bishop Brent were adopted by a unanimous rising vote.

The state continuation committee, the Rev. Floyd W. Tomkins, Jr., being our representative, was charged with the duty of calling another state conference, probably in two years; and of promoting a national conference on Church unity.

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COMMUNITY JOINS IN MEMORIAL SERVICE FOR BISHOP BRENT

SILVER CREEK, N. Y.—On Wednesday evening, April 24th, in the Presbyterian Church, Silver Creek, a community memorial service for the late Bishop Brent was held under the auspices of the Presbyterian, Methodist Episcopal, United Evangelical Lutheran, and St. Alban's Episcopal Churches; and Don Martin Post and Don Martin Auxiliary, American Legion. There was also a delegation present from St. Peter's Church, Forestville, N. Y.

The Rev. Charles J. Burton, rector of St. Alban's Church, was in charge of the service.

The Rev. Joseph Lindsay, pastor of the Presbyterian Church, made a short address on behalf of the community and cooperating agencies in which he stressed particularly Bishop Brent's work in behalf of Christian unity.

The memorial address was given by the Rev. Charles D. Broughton, rector of the Ascension Church, Buffalo.

The service closed with taps sounded by Bugler Daniel Van Vlack, and the benediction pronounced by the Rev. Mr. Burton.

OFFICERS OF DIOCESAN W. A. MEET AT RACINE

RACINE, WIS.—The conference for diocesan officers of the Woman's Auxiliary held at Taylor Hall, Racine, April 26th to 30th, attracted a notable group of Churchwomen. Sixty members were registered, representing eighteen dioceses in seven of the eight provinces.

The subject of the conference was The Women of the Parish in the Life of the Church, and discussions on the various phases were conducted by leaders who were authorities in their departments. The opening address was given by the Rev. D. A. McGregor of the Western Theological Seminary who defined the world mission of Christianity as fellowship, first with Christ, then with humanity. He made a thrilling plea for the Church to awake and seize the present opportunity to transmute contact into fellowship in world relations.

On Saturday the Rev. Harold Holt of the national Department of Christian Social Service conducted a very lively discussion on the Social Aspect of the World Mission. The Educational Aspects of the World Mission were presented by Dr. Adelaide Case and in a later discussion by Miss Margaret Marston. It was a rare privilege for the members of the Auxiliary to meet the two new secretaries of the national Education Department and to hear something of recent developments in adult education. The subject of Children and the World Mission was discussed with the Rev. John Suter, Jr., of the Department of Religious Education of the National Council. The interest with which the conduct and curriculum of the Church school was discussed by the members of the conference showed that the work of the Auxiliary is not by any means confined to one department.

On Monday Dr. Lewis B. Franklin conducted a conference on the Place of Gifts in the World Mission. He divided the subject into three topics, Trends in Giving, Education in Giving, and Specific Projects, and answered clearly and definitely the many questions that were put to him.

The conference began each day with a celebration of the Holy Communion and each evening was closed with a medita-

tion given by Mrs. Paul Barbour, Dr. Adelaide Case, and Miss Elizabeth Matthews. On Sunday evening Miss Lindley gave a most interesting account of her recent visit to Latin America. The closing session was devoted to Enlisting Others, under the leadership of Miss Matthews. In this conference was voiced more definitely the theme that had been running throughout the whole time, the desire for a deeper consecration and more real personal religion for ourselves and through us for others.

COUNCIL OF NORTHERN INDIANA

MISHAWAKA, IND.—A survey of the progress of the Church in Northern Indiana during the year of 1928 was given by the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, in his annual address to the thirty-first annual council of the diocese Wednesday, May 1st, in St. Paul's Pro-Cathedral, Mishawaka.

Certain definite steps of progress cited by Bishop Gray were the revival of work at Emmanuel Mission, Garrett, the acquisition by St. James' Church, Goshen, during the year of a parish house adjoining the present church building, the gift to Trinity Church, Michigan City, of \$200,000 for replacing the present Barker Hall with a new concrete and steel construction fire-proof parish house and community building, a \$200 payment on the mortgage of Trinity (Hungarian) Church, South Bend, made by the congregation itself, the acquisition by St. James', South Bend, of a new rectory, and the gift of approximately \$100,000 for the building of a new library at Howe Military School.

The triennial meeting of the General Convention was named by Bishop Gray as the chief event in the life of the Church during the past year. In conclusion Bishop Gray said, "Whatever we build, cathedrals, churches, parish houses, hospitals, or schools, all should be as sacramental symbols, outward and visible signs or expressions of that building of God, that house not made with hands, eternal in the Heavens."

At the afternoon session a brief address was made to the council by the Rev. F. G. Deis, general secretary of the Field Department of the National Council.

Diocesan officers were generally reflected. Clerical deputies to provincial synod: The Rev. Lawrence C. Ferguson, the Rev. Edward L. Roland, the Very Rev. Lewis C. Rogers, and the Rev. Forest B. B. Johnston. Clerical Alternates: The Rev. Albert L. Schrock, the Ven. Howard R. White, the Rev. William J. Cordick, and the Rev. James E. Foster. Lay Deputies: Dr. George F. Hitchcock, Dean L. Barnhart, Henry P. Conkey, and Clark M. Groninger. Alternates: Duncan J. Campbell, George U. Bingham, George Felker, and F. B. Lewis.

On the preceding day the thirtieth annual meeting of the Woman's Auxiliary was held in St. James', South Bend. Approval of a new constitution and by-laws for the Auxiliary was effected.

A Book of Remembrance compiled under the leadership of Miss Alice Goldthwaite of Marion was presented in commemoration of the thirtieth anniversary of the Woman's Auxiliary in this diocese. Written in this book are names of women who have been active in the missionary work of the Church in all the various parishes and missions throughout the diocese.

At the diocesan dinner Tuesday evening in the Oliver Hotel, South Bend, Bishop McCormick of Western Michigan addressed the assembly on the need for a broadened view of life by Church members.

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**CONVOCATION OF
WESTERN NEBRASKA**

HASTINGS, NEB.—The first district meetings ever held in the new pro-cathedral of Western Nebraska were the thirty-ninth annual convocation of the missionary district and the annual convention of the House of Churchwomen, which met at Hastings, April 23d to 25th.

The beautiful stone edifice, which was designed by Cram and Ferguson of Boston, was completed just a few weeks ago. "We are truly happy and grateful that we can meet beneath the main roof, and within the finished walls and windows which have been like vacant eyesockets for the past few years," said Bishop Beecher in his annual message to the district.

There were several distinguished guests who attended the convocation and their messages were full of valuable instruction and inspiration. These guests were the Rev. Dr. W. J. Loaring-Clark of New York, William F. Pelham of Chicago, and the Rev. Charles Tyner, rector of St. George's Church, Kansas City, Mo.

Dr. Clark addressed several gatherings on the subject of Personal Evangelism in the Church. Mr. Pelham spoke with weight and eloquence on the Laymen's Responsibility at a dinner for the clergy and laymen, and the Rev. Mr. Tyner gave an inspirational address at the fellowship dinner on Wednesday evening.

In his address at the opening session of the convocation Bishop Beecher spoke at some length on the need of prophetic leaders with the fire of real religion in their hearts and souls to carry out the work of evangelism.

**ST. LOUIS CHURCH PLANS
EXTENSIVE CHANGES**

ST. LOUIS—The Rev. Karl Morgan Block, D.D., rector of the Church of St. Michael and St. George, accompanied by Mrs. Block and their two children, will sail for England on the *Leviathan* May 25th. They plan to go at once to Oxford, where Dr. Block will study for six weeks at Merton College. Thence they will go into residence in Edinburgh and in London. During their two months' stay in England, through the invitation of the Committee on Exchange of Preachers between Great Britain and America, Dr. Block will fill preaching engagements in London, Wolverhampton, and other cities in England and Scotland. They plan to spend six weeks in and about Paris, sailing for America about the middle of September.

During the absence of Dr. Block, vast changes will be made to the church, parish house, and rectory. The nave is being doubled in size. A new tower is to be erected, providing a vestibule for the new church, the rector's study and offices, a commons room, and a four-room apartment for the associate minister, who comes into residence next fall. The east end of the church is being enlarged, the sanctuary moved fourteen feet, and an ambulatory is being constructed to relieve congestion at the communion rail.

Almost an entire new parish house is to be built. This will include a large recreation room with showers and lockers for boys and girls, scout rooms and play rooms, and approximately twenty-six classrooms. In addition there will be an adequate dining-room with modern kitchen, and an auditorium with a stage. On the west side of the rectory a new two-car garage and sleeping porch are being constructed.

The cost of construction is approximately \$320,000. It is hoped that the buildings will be ready for occupancy in November. The new buildings conform to the standard of the charming original construction. The architecture is Tudor gothic, built of pink Missouri granite with Indiana limestone trim. The new tower will be a memorial to J. Herndon Smith, former senior warden of the parish, the auditorium to Mr. and Mrs. Henry Haarstick, and the baptistry to Dr. Edward H. Higbee.

**LEADERSHIP REVEALED AT
Y.P.S.L. CONFERENCE**

COLUMBIA, S. C.—A growing sense of responsibility and the development of leadership were manifested in the sixth annual convention of the Young People's Service League of the diocese of Upper South Carolina, which was held in Trinity Church, Columbia, April 12th to 14th.

The convention opened with the presentation of a model program on Personal Evangelism by the league of St. Timothy's, Columbia. After the program the convention was led in a preparation service by the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville. There was an unusually fine attendance at the corporate Communion the next morning at 7:30. During the business sessions reports were presented from the parochial leagues of the diocese.

Arthur Dehon, a student at the University of South Carolina, Columbia, was elected president of the diocesan league for the coming year. He is a descendant of the second Bishop of South Carolina.

On Saturday night members of the convention, numbering more than a hundred, went to Adams Pond near Columbia for supper and a marshmallow roast around the campfire. After the feast they listened to three short and helpful talks on Life Work by F. F. Whilden, the Rev. S. Thorne Sparkman, and the Rev. L. N. Taylor.

On Sunday morning at the Church of the Good Shepherd four of the league boys conducted the service. The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, preached to the large gathering of young people and installed the new officers. Afterward a resolution of appreciation was adopted for the faithful and able work of Miss Daysie Lee Powell of Columbia, the retiring president.

The business of the Y.P.S.L. was suspended for a while on Saturday during the presentation service of the Lenten offering of the Church schools of the diocese, which was held in Trinity Church under the direction of the Rev. Capers Satterlee, chairman of the Department of Religious Education. The total offering was \$5,120.

DALLAS SUMMER CONFERENCE

DALLAS, TEX.—St. Mary's College, Dallas, is to be the scene of the summer school of the diocese of Dallas, to be conducted June 11th to 19th inclusive. The faculty list includes the Rev. Frederick Deis of the National Council, Miss E. Beecher, daughter of the Bishop of Western Nebraska, Dean Chalmers of St. Matthew's Cathedral, Dallas, the Rev. Goodrich R. Fenner of Dallas, the Rev. Bertram L. Smith of Forth Worth, the Rev. William Garner of Terrell, the Rev. William Bratton of Wichita Falls, Miss A. K. Fergusson of Christ Church, Dallas, and Mrs. A. Lucas of the Woman's Auxiliary of the diocese.

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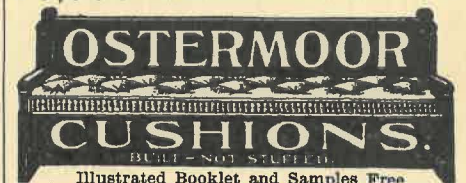
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WESTERN NEW YORK HONORS BISHOP BRENT

BUFFALO—"Entire and absolute surrender to God to do His will and to carry out His purposes at whatever cost, through whatever difficulties. That," said the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, preaching at the diocesan memorial services held for the late Bishop Brent in St. Paul's Cathedral, Buffalo, on Wednesday, April 24th, "was the dominant desire on the fixed determination of Bishop Brent."

Bishops, priests, laymen, and laywomen, not only from Western New York but from all parts of the country, gathered in Buffalo to do honor to Bishop Brent in this service. Bishop Ferris was assisted in making plans for the service by the Rev. Dr. Wyatt Brown, rector of St. Paul's Cathedral.

Among the bishops present were the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont; the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont; the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York; the Rt. Rev. John C. Ward, D.D., Bishop of Erie; the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem; the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio; the Rt. Rev. D. T. Owen, D.D., Bishop of Niagara; the Rt. Rev. James Sweeney, D.D., Bishop of Toronto; and the Rt. Rev. Walter H. Overs, D.D., formerly Bishop of Liberia.

The service began with a processional, the service being read by Bishop Owens and Bishop Ward. Dr. Samuel Drury, of St. Paul's School, Concord, N. H., read the lesson, and the Creed was led by Bishop Leonard. Bishop Sweeney of Toronto read the official resolution from his diocese and from the Church in Canada. The Bishop of Vermont preached the sermon.

The cathedral was filled to the doors before the opening of the service and during the service the side aisles and the entrances were filled with people of various walks of life who sought to do honor to the great Christian leader for whom the service was being held.

DR. PATTON RETURNS FROM LIBERIA

NEW YORK—The Rev. Dr. Robert W. Patton of the Field Department of the National Council returned to New York on April 24th from Liberia where he has been studying the possibilities of establishing a school similar to those in the United States operated by the American Church Institute for Negroes, of which he is the director. He visited the outstanding centers of work in Liberia, and while he has not yet made his formal report to the institute and to the Presiding Bishop, it may be said in advance that he is enthusiastic about the great opportunity presented.

KANUGA LAKE CONFERENCES

COLUMBIA, S. C.—The Kanuga conferences will be held again this summer at Kanuga Lake, near Hendersonville, N. C. The Rt. Rev. K. G. Finlay, president of the conferences, and his co-workers have secured an excellent group of leaders and have made other provisions for the various phases of the work.

The dioceses of Western North Carolina, East Carolina, South Carolina, and Upper South Carolina are taking part in every activity of this new center of the Church's life. The diocese of North Carolina is taking part in some of the conferences, and the diocese of Georgia is for the first time planning to send a group of young people to the first conference.

The diocese of Western North Carolina, in whose territory the grounds are located, is to open the season at Kanuga with her annual joint diocesan and Woman's Auxiliary convention on June 12th.

The first gathering of a general nature is a young people's conference for boys and girls from fourteen years up, which opens June 17th and closes on the 29th. Following this are two groups for boys and girls under fourteen years, meeting from June 29th to July 12th. The adult conferences open July 16th and close July 28th. They are for clergy, Church school workers, and Woman's Auxiliary.

After these conferences the property will be used as a hotel under the direction of the Church. The season at Kanuga will close with field department conferences. For the clergy the dates are September 5th, 6th; for the laymen, September 7th, 8th.

MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—Youth and Spiritual Leadership was the title of a paper read by the Rev. William A. Grier, rector of St. Alban's parish, New York, at the April meeting of the New York Catholic Club, held on St. George's Day in St. Ignatius' Church, New York, the Rev. Dr. William Pitt McCune, rector.

There was a solemn Mass, the Rev. Jerome Harris being celebrant, Dr. McCune, deacon, and Fr. Harold N. Renfrew, sub-deacon.

The new president, the Rev. Dr. Selden P. Delany, rector of the parish of St. Mary the Virgin, presided for the first time. A letter of congratulation upon his completion of fifty years as a dealer in Church books and other Church goods was ordered sent to Edwin S. Gorham.

PRESENT CROSSES TO CHILDREN ON LEAVING CHURCH

MANILA—A unique custom is followed at the Cathedral of St. Mary and St. John, Manila, where a small cross is given to each child who leaves the Church school. These crosses are three and a half by six inches and are made of nara, a native wood which is commonly known as Philippine mahogany.

Due to the transient nature of the cathedral congregation it is not unusual for several children to run eagerly to the rector on a Sunday morning and breathlessly say, "Will you please give us our crosses? We are going away on the transport on Friday." Crosses have already been carried to such widely scattered places as Changsha, Sydney, and London, as well as to many American cities.

Since a number of the children leave Manila for military and naval posts which seldom have the ministrations of a chaplain of the Church, it is hoped that these crosses may remind them of their former connection with the cathedral, and through that of their loyalty to the Church at large and to the Master which it serves.

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WILLIAM JAMES CUTHBERT, PRIEST

BROOKLYN, N. Y.—The Rev. William James Cuthbert, rector of St. Martin's Church, Brooklyn, died in St. John's Hospital on Sunday, April 21st, after having been in ill health for some months.

Fr. Cuthbert was graduated at Nashotah, and was ordained by Bishop Nicholson in 1902. He went as missionary to Japan that year, and continued there until 1916. He came to this diocese in 1920 to be assistant at St. Ann's during Bishop Oldham's rectorship there; and continued in the same position when Bishop Creighton was rector. He became rector of St. Martin's in 1925.

A requiem was offered in St. Paul's Church, Clinton street, on Tuesday, the 23d.

WILLIAM HOLMES, PRIEST

WAKPALA, S. D.—The Church in South Dakota lost its foremost Indian priest in active service in the sudden death of the Rev. William Holmes of Wakpala, superintending presbyter of the Standing Rock Mission, who died on April 10th. He was driving his car to White Horse where he had an appointment to meet Archdeacon Ashley, when he was suddenly stricken with heart disease and died immediately. Another Indian priest who was with him noticed his condition and managed to stop the car. The burial was at his old home in Santee, Neb. Archdeacon Ashley had charge of the services.

The Rev. Mr. Holmes was educated at the old St. Paul's School at Greenwood, and studied for orders under Bishop Hare. He was 67 years of age, and had given many years to the service of the Church, first as helper and catechist and afterward as deacon and priest.

He served for several years as superintending presbyter of the Santee Mission. Five years ago, when failing health forced the Rev. Philip Deloeia, superintending presbyter of the Standing Rock Mission, to give up his work, Mr. Holmes was appointed to succeed him. He was probably the best read man among our Indian clergy, and assisted Archdeacon Ashley in translating into the Dakota language the Niobrara series of Church school lessons prepared for the Indian field in South Dakota by the Rev. Dr. Lester Bradner. He was also a member of the board of examining chaplains.

F. G. PLUMMER, PRIEST

TORONTO, ONT.—Canon F. G. Plummer, who was taken severely ill while playing the organ at St. Bartholomew's Church, Toronto, died recently after a brief illness.

He was born in Ireland of English parentage, and came as a boy to Canada. As curate at St. Matthias', where he was also organist, as rector of St. Augustine's for twenty years, as a composer of Church music, and as a valued member of the committee which prepared the Canadian Book of Common Praise, he was widely known and beloved.

After a score of years of faithful service as rector of St. Augustine's Church,

Toronto, the late Canon Plummer was forced to give up his charge, owing to an ailment in his throat, and after some months spent in Australia and Honolulu returned to California to live. He returned to Toronto about three years ago and had lately been organist at St. Bartholomew's.

WILLIAM MERTON SHORE, PRIEST

LONDON, ONT.—Suddenly seized with a heart attack, the Rev. William Merton Shore died in the pulpit of the Church of the Epiphany, Manor Park, London, while delivering his Sunday evening sermon. Although 80 years of age, Mr. Shore had been apparently in the best of health. While conducting the services, he fell over the side of the pulpit rail, and members of the choir and congregation rushed to his assistance. He was beyond aid when medical aid arrived a few moments later.

One of the best known and beloved clerics in Huron diocese, Mr. Shore had ministered in London for many years.

He was born in Westminster Township near White Oak, and had been in charge of churches at Port Burwell, Ailsa Craig, Warwick and Ridgetown.

Besides his widow he is survived by two brothers, the Rev. Arthur Shore of Blyth and Charles Shore of Lambeth, and a sister, Mrs. W. S. Hawkshaw, British Columbia.

MRS. J. WARREN ALBINSON

POMPTON LAKES, N. J.—On April 26th Mrs. J. Warren Albinson, wife of the rector of Christ Church, Pompton Lakes, died at the home of her sister in Miami, Fla. She had been in poor health for some time.

Mrs. Albinson was Miss Dorothy Cox before her marriage.

The funeral service was conducted on April 30th at Christ Church by her former rector, the Rev. Clarence M. Dunham, of All Saints' Church, Orange, assisted by the Rev. William M. Mitcham and the Rev. Edward P. Hooper, rector of Holy Innocents' Church, Hoboken, and formerly of Christ Church, Pompton Lakes. Interment was at Bloomfield.

Mrs. Albinson is survived by her husband and one child, a daughter.

ROBERT BURNETT

SOUTHBOROUGH, MASS.—Robert Burnett, aged 76 years, died at his home in Southborough, Mass., on April 29th. He was a son of the late Joseph Burnett, founder of St. Mark's School, and his death is the fourth in the family within eighteen months. Mr. Burnett was a graduate of St. Mark's School and of Harvard.

Funeral services were conducted by the Rev. Robert F. Cheney, assisted by the Rev. Roy I. Murray, in St. Mark's Church, Southborough, on April 30th. Besides his widow, Mr. Burnett left in his immediate family two sons, George Hall Burnett and Harry Burnett, both of Southborough, and one daughter, Mrs. Lyman Delano. He is survived also by four sisters and one brother.

THE EDITORS of the *Encyclopedia Britannica* have asked Bishop Manning to write for their forthcoming new edition the article on the Episcopal Church. The amount of space they have assigned to the subject is about three times what was given to it in the last edition.

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NEWS IN BRIEF


ALASKA—Bishop Rowe left Seattle March 23d for the interior of Alaska, where he expects to remain four of five months. He called at Juneau and Wrangel, reaching Ketchikan in time to preach the sermon on Easter Day in the church there. From there he will go to Nenana, Tanana, St. John's in the Wilderness, Anvik, and return via Fort Yukon and the Yukon.—Large improvements are being made in the buildings at Tanana. The mission buildings at Stephen's Village have been removed to Tanana. Along with the buildings the members of the school were moved. Deaconess Bedell and Deaconess Stearns are still in charge. The new building is to be called Bishop Rowe Hall.

MILWAUKEE—Under the auspices of the Milwaukee Clericus and the dean of the Milwaukee convocation, a quiet day for diocesan clergy was held May 6th at St. Matthew's, Kenosha, the Rev. Fr. Dunphy of Nashotah House conducting.

OHIO—The Very Rev. Frances S. White, dean of Trinity Cathedral, Cleveland, with the Rev. Henry Roth of St. Paul's Church, Milwaukee, left on the steamship *Cristobal Colon*, May 2d, to be gone six weeks on a tour through Spain.

SOUTHERN VIRGINIA—The diocesan assembly of the Daughters of the King was held in the Church of the Ascension, Norfolk, April 25th, Bishop Thomas celebrating the Holy Communion. Among the speakers were Mrs. W. J. Loaring-Clark, the Rev. H. Dobson Peacock, of Christ Church, Norfolk, and the Rev. Frank A. Ridout, rector of the Church of the Ascension.—On April 26th was held at Cape Henry the annual pilgrimage in commemoration of the landing of the first permanent English colonists in America. The services were conducted by the Norfolk Clericus. Following the services, the program was sponsored by the Woman's Club of Norfolk. The speakers were the Bishop of Washington, Senator Gillett of Massachusetts, Governor Byrd of Virginia, and Governor Gardner of North Carolina. Both Bishops of Southern Virginia were present, and Bishop Tucker pronounced the benediction.—The Rev. Charles H. Holmead, rector of Trinity, Portsmouth, has recently sustained a severe and serious operation. Much anxiety was felt as to the outcome, but Mr. Holmead is now on the road to recovery.—The Rev. Dr.

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The New Prayer Book

AT last the publication of the New Prayer Book seems to be definitely in sight, though still no definite date can be set and those who expect books to be on sale before autumn are likely to be disappointed. It is generally understood that September 1st is the most probable approximate publication date.

Publishers are beginning to circulate their lists of bindings, styles, and prices, and naturally each publisher is confident that his own product is going to be the *ne plus ultra* of fine Prayer Books, superior to those of all other publishers.

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Frederick Diehl, D.D., rector of St. John's Memorial, Farmville, has just passed through a long sustained illness, and will soon return to his duties.

SPRINGFIELD—One of the most interesting accomplishments in the diocese within the past year has been the efforts which have resulted in the raising of the Corporate Gift asked of the Woman's Auxiliary of this diocese by Easter. Largely through the devoted leadership of Mrs. Charles S. Woods of Lincoln the report is made that all that has been asked of the diocese has been raised. A most inspiring and splendidly attended luncheon meeting was held in Lincoln on April 25th, at which representatives were present from all nearby parishes. Previous to the luncheon the Bishop instituted the Rev. John A. Betcher, Ph.D., as rector of Trinity Church.—Reports from over the diocese of the presentation services for the Church school Lenten offering, which were held on Sunday, April 21st, indicate that this year's offering is going to be well in advance of the total last year.—Great interest is being aroused over the diocese in this year's Church Club dinner meeting, to be held at the Champaign Country Club on Tuesday evening, May 14th. H. Lawrence Choate, the national president of the Brotherhood of St. Andrew, is to be one of the speakers, and the others are to be the Rev. Stephen E. Keller, rector of St. Paul's, Akron, Ohio; the Rev. Frederick G. Dies, a general secretary of the National Field Department; the Bishop of Indianapolis; and Bishop White.

WESTERN NEW YORK—On Wednesday, May 1st, Hobart College, William Smith College, Trinity parish, and St. Peter's Memorial parish in Geneva held a memorial Eucharist for the late Bishop Brent, in St. Peter's Memorial Church. The celebrant was the Rev. Samuel H. Edsall, rector of Trinity, and the preacher was the Rev. Murray Bartlett, D.D., president of Hobart and William Smith Colleges.

WESTERN NORTH CAROLINA—The second district of the Woman's Auxiliary of the diocese met at St. Philip's Church, Brevard, on Thursday, April 18th. A meditation, the topic of which was Christian Enthusiasm, was conducted by the Rev. J. Preston Burke, rector of St. James' Church, Hendersonville. Bishop Finlay of Upper South Carolina outlined the activities for the summer at Kanugo Lake.

Bishop Finlay acted in a similar capacity at a meeting of the first district of the Auxiliary at Trinity Church, Asheville, on St. Mark's Day. At this meeting the Rev. H. H. Chapman of Anvik, Alaska, delivered the address.

THE WORK AT AKITA

IN THE days when congested housing conditions in New York tenements were even worse than they are now, a school teacher, so it is said, was presenting pictures to her flock to take home and hang on the wall. One urchin burst out weeping and refused to take any picture. Pressed for an explanation, he said that there were four other families besides his, lodging in one room, and as his family lived in the middle he had no walls.

A similarly tragic situation, due to other causes, is revealed by Miss Dorothy Hittle of Japan, who moved from Hiro-saki to Akita last fall. The only foreign house available for her to live in was beyond repair, so she lives in a Japanese dwelling, the walls of which are all sliding doors—"so I have no place to hang a single picture. That may not sound tragic. It didn't to me until I came here, but I realize now how much pictures do help to take away loneliness. There is not even a large enough place to hang a few family photographs."

Her kindergarten, however, apparently has walls, for she wanted a copy of Margaret Tarrant's picture, "All Things Bright and Beautiful," which her home parish, St. Peter's, Chicago, promptly sent to her. The kindergarten has a little altar for the short daily service, and the picture will hang above it. The kindergarten is the chief aid to evangelistic work here; it is the Gaylord Hart Mitchell Memorial, the gift of the mother of the child for whom it is named.

Akita, with a population of 60,000, capital of the prefecture, is quite a city, with

paved roads in some places, and a city water system, the latter rendered partially ineffective by the fact that the houses are unheated save for an occasional wooden stove, so the pipes freeze about three times a week. Akita is on the west coast, unprotected by mountains, and subject to furious winds.

The Rev. Norman Howell is the foreign priest-in-charge here, but he has not yet finished his language school work. The Japanese worker is just graduated from the Theological School and is not yet ordained. There is a Japanese kindergartner, a graduate of the Church Training School in Sendai, and an assistant, a charming girl of 16 years, from one of the Christian families in Hirosaki.

The church and other mission property are in very poor condition. "We have money for our new church," Miss Hittle writes, "and now that we have a bishop (Bishop Binsted), we hope the church will be begun before long."

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