



The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, MAY 25, 1929

No. 4

What Can We Believe?

EDITORIAL

Individual Responsibility

THE BISHOP OF MASSACHUSETTS

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Virginia's Missionary Centennial

AND OF

Dr. Abbott's Consecration

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EDITORIALS & COMMENTS

What Can We Believe?

WE moderns are privileged to live in a great age in the history of mankind. The process of evolution, intent on its own business even before Charles Darwin dragged it into the limelight, has brought the human race out of its infancy of childish impression, through its four-year-old age of faith, on through its six-year old agnosticism, into the full-grown glory of its ten-year-old manhood of skepticism and sophistication. Content once to accept the world as he found it, or to be satisfied with the infallible answer of a paternal Church to his childish queries, man has now reached the estate where he knows everything and believes nothing. He is, so to speak, wearing his first pair of long trousers, and has put away childish things.

But, grown up as he is, modern man cannot quite rid himself of his childish curiosity as to the *why* of things. Freed from his mother's apron strings he no longer pesters her with eternal questionings, but he is not entirely satisfied with his newly found freedom, and he wants to know more than ever what life is all about, anyway.

To desert the realm of the allegorical for the practical, men and women of today are intensely interested in the answer to the question: What can we believe? The Reformation destroyed for them the answer of an infallible Church, and substituted an infallible Book. Biblical research has destroyed for them the infallible Book and, casting about for a substitute, they have invested science with the mantle of infallibility. Now the more observing of them have discovered that science is no more infallible than the Bible or the Church, while the rest have learned that there is slight spiritual comfort to be derived from the worship of an abstract and disinterested science-god.

There is little or nothing to kindle the fire of spiritual zeal in faith in such a God as Einstein, following the trail blazed by Spinoza, sets forth—a deity “who reveals Himself in the orderly harmony of what exists, not in a God who concerns Himself with the fates and actions of men.” If this be a true picture of God, then we can well afford to ignore Him even as He ignores us, so long as we are careful not to transgress such of His natural laws as will bring physical discomfort upon ourselves. If God is not interested in us nor in our neighbor, we had best look out for ourselves and let our

neighbor get along as best he can. This way anarchy lies.

But few are satisfied with the God of Einstein and the school of pragmatic deists of whom he may be considered a type. Released from the blind religion of their forefathers (as many like to express it), the more thoughtful have found that in ridding life's furnace of the ashes and clinkers that have covered up the live coals of truth, they have sifted much of the life-giving fire as well into the ash pit of discarded shibboleths and formularies, and the coldness of spiritual death has begun to sink into their souls. And so there have appeared of recent years attempts by thinkers of every school to reinforce the foundations of faith or to build new ones; in short, to formulate in modern terms an answer to the ever-recurring question, What can we believe? Suppose we consider some of the latest of these answers.

THERE is first the answer of the moralists, who have found a forceful and convincing exponent in Walter Lippmann, whose philosophy has just been released to the waiting American public with all the prestige of the Book of the Month Club.¹ His book, he tells us in the opening paragraph, “is not intended to disturb the serenity of those who are unshaken in the faith they hold, and it is not concerned with those who are still exhilarated by their escape from some stale orthodoxy. It is concerned with those who are perplexed by the consequences of their own irreligion. It deals with the problem of unbelief, not as believers are accustomed to deal with it in the spirit of men confidently calling the lost sheep back into the fold, but as unbelievers themselves must, I think, face the problem if they face it candidly and without presumption.”

Mr. Lippmann thus frankly lays his cards on the table, and for this he is to be commended. He writes not as one basking in the light of a revelation to those still in the outer darkness of unbelief, but rather as himself an unbeliever, striving to find something enduring in an apparently ephemeral existence, and sharing what he discovers with his fellow agnostics. He does not rejoice in the “liberty” which he has won in throwing off the fetters of orthodox religion; rather he makes him-

¹ A *Preface to Morals*, by Walter Lippmann. New York: The Macmillan Co., 1929.

self the champion and guide of "the brave and brilliant atheists who have defied the Methodist God, and have become very nervous" and of "the millions, at last free to think without fear of priest or policeman, who have made the moving pictures and the popular newspapers what they are."

And if Mr. Lippmann does indeed bring any comfort to these unfortunates, if he shall infuse a new *raison d'être* into the life of "the young men and women who are world-weary at twenty-two," then his labor will not be in vain, nor will it go unrewarded by an omniscient God who, fortunately, is not bound by the thirteenth Article of Religion.

But we wonder whether, in point of fact, the philosophy propounded by Mr. Lippmann, following to a large extent in the footsteps of James, Santayana, and Graham Wallas, will be found of much value to those for whom it is intended. So far as any philosophy may be summarized in a few words, we believe that Lippmann's "religion of the spirit" may be described in the phrase he quotes from Confucius, that "the goal of human effort is to be able . . . to follow what the heart desires without transgressing what is right" (page 327). And further:

"The philosophy of the spirit is an almost exact reversal of the worldling's philosophy. The ordinary man believes that he will be blessed if he is virtuous, and therefore virtue seems to him a price he pays now for a blessedness he will some day enjoy. While he is waiting for his reward, therefore, virtue seems to him drab, arbitrary, and meaningless. For the reward is deferred, and there is really no instant proof that virtue really leads to the happiness he has been promised. Because the reward is deferred, it too becomes vague and dubious, for that which we never experience we cannot truly understand. In the realm of the spirit, blessedness is not deferred: there is no future which is more auspicious than the present; there are no compensations later for evils now. Evil is to be overcome now and happiness is to be achieved now, for the kingdom of God is within you. The life of the spirit is not a commercial transaction in which the profit has to be anticipated; it is a kind of experience which is inherently profitable.

"And so the mature man would take the world as it comes, and within himself remain quite unperturbed. When he acted, he would know that he was only testing an hypothesis, and if he failed, he would know that he had made a mistake. He would be quite prepared for the discovery that he might make mistakes, for his intelligence would be disentangled from his hopes. The failure of his experiment could not, therefore, involve the failure of his life. For the aspect of life which implicated his soul would be his understanding of life, and, to the understanding, defeat is no less interesting than victory. It would be no effort, therefore, for him to be tolerant, and no annoyance to be skeptical. He would face pain with fortitude, for he would have put it away from the inner chambers of his soul. Fear would not haunt him, for he would be without compulsion to seize anything and without anxiety as to its fate. He would be strong, not with the strength of hard resolves, but because he was free of that tension which vain expectations beget. Would his life be uninteresting because he was disinterested? He would have the whole universe, rather than the prison of his own hopes and fears, for his habitation, and in imagination all possible forms of being. How could that be dull unless he brought the dullness with him? He might dwell with all beauty and all knowledge, and they are inexhaustible. Would he, then, dream idle dreams? Only if he chose to. For he might go quite simply about the business of the world, a good deal more effectively perhaps than the worldling, in that he did not place an absolute value upon it, and deceive himself. Would he be hopeful? Not if to be hopeful was to expect the world to submit rather soon to his vanity. Would he be hopeless? Hope is an expectation of favors to come, and he would take his delights here and now. Since nothing gnawed at his vitals, neither doubt nor ambition, nor frustration, nor fear, he would move easily through life. And so whether he saw the thing as comedy, or high tragedy, or plain farce, he would affirm that it is what it is, and that the wise man can enjoy it."²

Well enough, as far as it goes, but how pitifully inadequate it seems when viewed in the light of the fullness of the Catholic faith!

² *Ibid.*, pp. 328-330.

MORE satisfying than the answer of the deist or the moralist to the question What can we believe? is that of the Christian agnostic, if we may be permitted a paradoxical expression. Nor will we at once clarify our coined term, we fear, when we select as types of this group, men of such widely differing temperament and outlook as Dean Inge and Dr. Bernard Iddings Bell. Yet the North and South Poles have much in common, though they be a world apart, and so, perhaps, have the Gloomy Dean and the warden of St. Stephen's College. We choose these two men because each has recently published a book in which the question we are considering receives at least a partial answer, and each approaches it by way of agnosticism. But the trouble with finding an answer to any sort of question in Dean Inge's works is that he skips so rapidly from subject to subject, and raises so many questions, that one is likely to lose track of the answer he is seeking. In his latest volume,³ for example, he settles the future of the Prayer Book, Catholicism, Protestantism, Socialism, education, the Great Powers, marriage, democracy, scientific morality (whatever that may be), and sundry other affairs and institutions, all in 250-odd pages of entertaining and witty monologue. The Dean proclaims without qualification "a Modernist victory at the expense of both the old parties in the Church" (page 66), though he does not explain just what he means by this or what it involves. But he does say that in future "the seat of authority will not be the Bible but the mind of Christ," and that the religion of the future will be Christian, but not Latin Catholicism nor Protestantism as we have known it (page 123).

Dr. Bell in his new book,⁴ which he sub-titles "A Book for Tired Mechanists," undertakes to do for college graduates what a few years ago he did for undergraduates at St. Stephen's College and elsewhere.⁵ *Beyond Agnosticism* is in a sense a spiritual autobiography, since the author uses his own experience as a basis for the faith he so ably defends. No impersonal God has he found to satisfy his spiritual needs; rather he declares:

"Religion always has been, and still is, a way of living based upon an act of faith that Ultimate Reality is also a Person—to be loved first with the heart, and then with the will and the strength, and *finally* with all the mind that one has. On the assumption that there is a God, like all other persons—only perfect where they are imperfect, mature where they are undeveloped, unlimited where they are constrained—who may be apprehended through love, there is some hope of getting at a little of the Truth; more hope than there is by the way of science. As a scientist I and all other men are next to impotent. As scientists we can get at secondary truths with relative ease, but at primary truths not at all. As lovers there is open to us a more adequate technique.

"But I cannot love, in any sense that means anything, a Being beyond the power of my imagination to envisage. There is no use in my pretending that I can. When I cannot even make a picture of matter, time, or space—all of which are quite beyond the ability of the human mind—I must certainly not be dishonest enough to say that I can picture the Eternal Being to whom time, space, and matter have the same relationship that my handwork has to me. I am, always must be, an humble agnostic."⁶

But agnostic though he may term himself, Dr. Bell confesses that "no man may with searching find out God," and is willing to make an act of faith: "That for us men and for our salvation the Eternal has assumed, of His own volition and because of His own compassion, our human limitations. I believe in Jesus Christ. I believe that He is God-made-man—not was once, but is now."

³ *Labels and Libels*, by W. R. Inge. New York: Harper & Bros., 1929.

⁴ *Beyond Agnosticism*, by Bernard I. Bell. New York: Harper & Bros., 1929.

⁵ *Postmodernism*. Milwaukee: Morehouse Publishing Co., 1926.

⁶ *Beyond Agnosticism*, pp. 166-167.

CURSORY as is this brief survey of some current answers to our topical question, we cannot leave it without some consideration of the effect that the new popular view of the Bible has on the old faith. Biblical scholars have long realized that, so far from making the Bible obsolete, modern critical research has thrown a new light upon the Scriptures, ranking them as unique among the world's literature. But the "man in the street" is less fortunate. He has seen the Bible dethroned from its old position as the infallible backbone of Protestantism, and does not realize that what the Old and New Testaments have lost as revealed history and science they have more than gained as devotional and inspiring literature. Bishop Gore and his associates have rendered an incalculable service to English-speaking Christians by their scholarly *New Commentary*,⁷ while such men as Bishop Talbot of Pretoria have done a like service in making the results of Biblical scholarship easily available to the average layman.⁸

In this country Bishop Fiske, through his books and magazine articles, is doing much to interpret Biblical scholarship to the public, as also to lead them from that miserable "slavery of freedom" which Mr. Lippmann describes into the greater freedom of belief in Jesus Christ as Master, Lord, and Saviour. "The Creeds," Bishop Fiske writes in a current magazine,⁹ "were not circles to keep men out, or fences to defend them from attack; they were endeavors to express the faith that was already held and to give a reason for the hope that was in Christian hearts, in such a way as to strengthen the faithful and overcome the doubts of those who were departing from the fellowship." So he would have each age express the old faith in its own terms, not falling into the Reformation error of meticulous over-definition, but making an effort to state Christian Truth in a reasonable and practical way; for, as he wrote in an earlier work, "the Christian character is really the outcome of the Christian Creed."¹⁰

Bishop Fiske criticizes severely those who would attempt to reconstruct Christianity in any other way than about the Person of Jesus Christ.

"Now we need the Christ whose life is the unveiling of deity," he writes,¹¹ "who shows us what God is; who tells us that God can be known through Him; whose translation of the thought of God into terms of human living makes it possible to think of God as a personality, to feel more confident of His love and to be sure of His presence. Many of us believe that this is the only sure access to faith in God. *We want the God whom Jesus revealed, and we cannot be satisfied with any other.* There seems to us no stopping place between this fullness of faith in Christ and blank agnosticism."

HERE is the crux of the whole matter—there is no stopping place between faith in Christ and blank agnosticism. Such attempts as that of Mr. Lippmann to build a new moral code on the grave of the old religion are admirable in themselves, but they fall to the ground because their underlying premise is false: Christianity is not dead. Jesus Christ is not dead; He is, if we may say it with reverence, more alive today in the hearts and minds of men than ever before. As Bishop Fiske well says, criticism, literary or scientific, "does not destroy faith in Him; it brings new elements into that faith."

No, the Truth that God was made man for us, lived, suffered, died, and rose again for us men and for our salvation, has nothing to fear from the truths of sci-

ence, or the truths of history, or the truths of literary research. For each of these truths is but as a facet of the priceless jewel of divine and eternal Truth, which has more manifestations than we have yet perceived; more, perhaps, than we can ever know. We must not mistake the part for the whole, we must not be misled by half-truths. We must not be blinded by the fallacious belief that the eternal can be fully comprehended by the temporal.

What can we believe? Today, as ever, we can believe—nay, we can *know*, not through the formularies of an age gone by, but through our own every-day experience, that Jesus Christ is God incarnate; and we can love and worship Him as Master, Lord, and Saviour.

NEW YORK is frequently good enough to act as purveyor of thrills in the world ecclesiastical. The enterprising daily papers of the city are always generous in making them known, while the national press associations can be depended upon to make the thrill extend to the farthest limits of the country. It is the old story. If the chancel of a church becomes the setting of a graceful dance or the music of tomtoms vies with the strains of an organ, it is "news"; if a priest faithfully celebrates the holy mysteries at the altar it is not.

It is always reassuring, therefore, to us who dwell in the benighted provinces beyond the Alleghenies, to discover again that there is still a goodly supply of common sense among Churchmen in the metropolis. Most of the representatives of the Church therein are engaged rather in the humdrum task of curing souls than in that of making news. The bizarre is not the normal expression of the Churchmanship of New York.

All this has tended to place Bishop Manning in a rather difficult position. When, in one incident or another, circumstances have compelled him to stand up for the Church's faith rather oftener than other bishops are called upon to do it, the public have sometimes wondered whether the Churchmen of New York were all off in some wilderness worshipping the bizarre, or whether they were backing up their bishop in his attempts to *keep Churchmanship normal* as they ought to do. It is a pleasure, therefore, to learn of the unanimous passage of the following resolution by the convention of the diocese last week:

"Resolved, That as an expression of our thanksgiving to Almighty God for having in His mercy spared our beloved diocesan to live and continue his great work in the building of the Cathedral, this convention desires to go on record as assuring the Bishop and the trustees of the Cathedral that any steps they may see fit to take with a view to the speedy securing of the money necessary for the completion of that noble sanctuary will meet with the hearty approval and concurrence of every clerical and lay member of this convention."

To those who voted for it, it seemed like an endorsement of their bishop—and it was. But to the public at large it was also a needed testimonial to the good sense of New York Churchmen. They are as unaffected by the pressure to make their religion a negative form of batty Churchmanship as are the rest of us. Their bishop really represents them.

It is not easy to stand up for the historic faith and raise twelve million dollars at the same time. Some can do the one, some the other.

But Bishop Manning has had the unique experience of doing both, and not failing in either task by the demands of the other.

ACKNOWLEDGMENTS

(See page 118)

⁷ *A New Commentary on Holy Scripture*. New York: The Macmillan Co., 1928.

⁸ *A Biblical Thoroughfare*. By Neville S. Talbot. Milwaukee: Morehouse Publishing Co., 1928.

⁹ "The Every-day Man's Approach to Religion," by Charles Fiske, in *Scribner's Magazine* for June, 1929.

¹⁰ *The Faith By Which We Live*, page 10. Milwaukee: Morehouse Publishing Co., 1919.

¹¹ *Scribner's Magazine*, June 1929, page 618.

DAILY BIBLE STUDIES

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

I BELIEVE

Sunday, May 26: Trinity Sunday

READ St. John 3: 1-15.

HOW can these things be?" And many have followed Nicodemus in their questioning. But belief does not ask "how." It simply worships, and in that worship it finds comfort. We need to accept that which is greater than ourselves in our ordinary life. The mystery of the sky and the sea is something more than poetry—it is something more than a call to investigation. The mystery of God is the most glorious fact of Christianity; it calls for adoration and trust and quiet confidence. We hide ourselves in the Infinite and so find freedom from that foolish conceit to which we are so prone. To say from heart as well as lips "I believe" is to enter the sacred place where mind, body, and spirit can find rest.

Hymn 253

Monday, May 27

READ Romans 11: 33-36.

THE childlike character of the Christian does not imply ignorance concerning the duties and truths of life, but it certainly calls for humility in that it does not concern itself with questions which God Himself has not answered because we are incapable of understanding the answer. Some day and in another sphere of life we will be able to understand, but not here and now. This very fact exalts us, because we live in anticipation of the perfect knowledge. A man of faith is always a strong man. "I believe" is the declaration not of a weakling, but of a man of courage. Hence our Creed is a noble battle-cry, an announcement of action, a loyal assurance of service sacred to the Most High. The knights of old drew their swords when they recited the Creed, not so much to declare their readiness to defend it, but as a recognition of the greatness of Him whom they served.

Hymn 525

Tuesday, May 28

READ St. Mark 6: 1-6.

FAITH and its expression bring blessings from God. Christ could do no mighty work in His own country because of their unbelief, and how great was that country's loss! And how great is the loss today of any man who has lost the "believing heart"! Doubt closes the door of heaven, not because God is angry but because He is sorrowful. He longs to bless, and the hard human heart bars the door because it is unwilling to submit to the holy power of a Being whose nature is beyond man's understanding. Often it is so, even with us who are Christians, when we recite our Creed with formal coldness rather than with glowing and loving adoration. When the way seems hard and the burdens heavy, if we would stand reverently and repeat aloud the Creed, we would receive a new comfort and courage from Him who is only waiting for us to accept Him as our Father and Saviour and Guide.

Hymn 239

Wednesday, May 29

READ St. Matthew 9: 20-22.

FABER has a beautiful hymn on "True Love," and in my edition of his poems this hymn has a little picture of the troubled woman kissing the hem of the Master's robe, and the poet laments the loss of those who do not have faith and love:

They love not; for they have not kissed
The Saviour's outer hem;
They fear not; for the Living God
Is yet unknown to them.

A simple act of devotion will often bring such joyous healing

for troubled souls that words cannot express it. We need not stop to question our faith, whether it is great enough and true enough. "The Shepherd does not ask faith in thy faith, but only faith in Him." Obedience to His call will bring both faith and love. We can come with our need to the Holy Communion, and He will answer with all the fulness of His love.

Hymn 239

Thursday, May 30

READ Hebrews 11: 25-28.

O BEDIENCE is the organ of spiritual knowledge," writes Frederick W. Robertson. "If any man will do His will, he shall know of the doctrine," said Christ. "This one thing I do," cried St. Paul, and from his service his faith increased. "I believe" is the blossom from the plant of kindness. Often when our faith seems feeble, an unselfish deed inspired by love will bring the Creed throbbing its message to the doubting heart. Faith and action are one; in their harmony there is a mutual reaction. So the use of the means of grace will warm the soul and bring a hymn of faith in spite of Satan's scorn. Pray, even when the words seem lifeless. Read the Bible even when you doubt its inspiration. Come to church even when worship seems a formality. Come to the Holy Communion even against the taunt of insincerity. Give Christ His opportunity, and note the assured result.

Hymn 323

Friday, May 31

READ St. John 12: 27-33.

THERE must be a desire to have our faith grow strong. It is a poor thing to seek a minimum of faith when the glories of divine riches are waiting for our acceptance. Any belief which turns from the Cross and Christ crucified for our sins must inevitably grow weak. Modern tendencies to look to the life of Christ and slight His death and resurrection as the means of salvation must surely fail. It is the fulness of belief and not its eliminations that constitutes the blessed power of Christianity and of the personal Christian life. And this increasing richness is given by Christ Himself as we submit ourselves unreservedly to His loving will. Faith grows as we live with Him and for Him and by Him. "For me to live is Christ," cried St. Paul. It is not thinking about Christ but communing with Him that places our feet upon the Rock.

Hymn 231

Saturday, June 1

READ Revelation 14: 12, 13.

WILL we have faith when we reach the heavenly home prepared for us? "Faith will vanish into sight," sings Wordsworth. And yet the faith which has become a very part of our being may well be one of the joys of the hereafter, not only as having been kept during our earthly career, but as being in itself a part of our adoration of the Divine. How the old trust, tried in the fire, will glow when we see His face! How the Creed itself, the battle song of the ages, will become a part of the triumphant song of the redeemed! How wonderful will be that worship when the multitude who have kept the Faith shall circle about the Throne and speak the blessed words, sanctified by a thousand human experiences—each from his own life with its memories—"I believe." Let us hold it and speak it and live it now, that it may be a blessed part of our adoration in heaven.

Hymn 542

Lord, I believe. Help Thou mine unbelief! Thy greatness and Thy perfection call me to adore, but also, unworthy though I am, they comfort me. I glory in Thine infinite Being, O my God! Help me to believe unto the end. Amen.

Individual Responsibility*

By the Rt. Rev. Charles Lewis Slattery, D.D.

Bishop of Massachusetts

SEVERAL weeks ago, I wrote to a layman asking him what subject seemed to him most important for the Church at this moment. I give you his reply:

"The topic which seems to me most significant today is the lack of personal responsibility. There is an utter disregard for law among both high and low, and I don't refer here particularly to the attitude toward the Eighteenth Amendment. It is general, and might almost be described as a national attitude. Take, for instance, the divorce problem. No man or woman in this generation suffers any loss of prestige by reason of the fact that he or she takes advantage of easy laws for the severing of the marriage tie, even though it involves participation in nauseous scandal. People contract other alliances, and are received on the same basis as before.

"Similarly, in the case of those who engage in sharp business practices, the offender suffers no personal setback. Editors and publishers of the most disreputable newspapers, magazines, and books continue to be received socially as before. Over and over again I see and hear men shrug their shoulders and say: 'He hasn't done anything to me; why should I worry?'

"There is the same attitude toward public affairs. Comparatively few people in the United States were horrified by the oil scandal; and you will observe that there have been no convictions by the courts for undoubtedly criminal acts, though this may be due in part to the fact that the senate investigation, not being bound by the rules of evidence, filled the public prints with a mass of sensational charges which could not be substantiated when the offenders were put on trial in a court of justice.

"We seem to have lost all sense of proportion. In the world of sport, the old sporting spirit, under which the victorious contestant was satisfied with the laurel wreath of victory, has given way to a spirit of gross commercialism, under which sport, supposed to be an incentive to clean living, has become a box office game, with million dollar gates, fifty, sixty, and seventy thousand dollars as annual salaries to base ball players. We see a champion prize fighter receive the freedom of the City of New York on the same basis as Lindbergh received. Not so long ago a bishop of the Church complained to me bitterly about the amount of space which a daily newspaper gave to the details of a revolting crime. When I questioned him, I found that he was perfectly familiar with all that the offending paper had printed that morning, indicating that he had read the story in full; and I don't think he was at all convinced when I said to him that the remedy lies with the better class of citizens who can clean up the newspaper by the simple expedient of making it clear that decent Americans don't want and will not buy newspapers which run to that sort of thing; for the newspaper is a practical business proposition, and will cater to the indicated tastes of its clientele."

WE CANNOT soothe ourselves with explaining that our age is not worse than ages that are past. Nor can we lay all the blame on the undoubted tragic aftermath which follows every great war. Before the late war all these tendencies were evident. President Hyde of Bowdoin College long ago warned us of the impending paganism of New England. It is useless to hide our heads in the sand and to say that the Church has nothing to do with these secular problems; for they are not secular, they are moral and religious problems. So I ask you to think what we can do about it.

You all know, I doubt not, the story of Daniel Webster, at a dinner of loyal friends in the old Astor House in New York. He was moved by the kindness of his companions; and, when one of them asked him what was the greatest thought that ever occupied his mind, he suddenly grew very serious, saying, simply, "The greatest thought that ever occupied my mind is the thought of my individual responsibility to God." After a few words of explanation, he went from the dining room, and did not return that night.

Before every man, sooner or later, that same responsibility looms. Youth, self-reliant, gay, reckless, may forget God. But the inevitable time of failure or sorrow brings a man up short, and he thinks,

"There is no God," the wicked saith,
"And truly it's a blessing,
For what He might have done with us
It's better only 'guessing."

* From Bishop Slattery's seventh annual address to the Convention of the diocese of Massachusetts on April 17, 1929.

But country folk who live beneath
The shadow of the steeple;
The parson and the parson's wife,
And mostly married people;

And almost every one when age,
Disease, or sorrows strike him,
Inclines to think there is a God,
Or something very like Him.

I can never forget a conversation which I had with a woman of the world in her last illness. She had always been as respectable as she was worldly; but she had ignored God and His Church. At last she saw that He was her Father, cared for her, and longed to have her allegiance. At last she was wide awake to her responsibility to Him. But with the joy of her discovery came bitter remorse. "To think," she moaned, "that I have forgotten Him all these years; now I have only the dregs of life to offer Him." And in her shame she covered her face with her hands. God receives our loyalty at any time we give it to Him, however late it may be; but our self-interest is wounded that we have only a mere trifle to offer Him.

In passing I confess quite frankly that there are people outside the allegiance of the Church who are by their fruits showing themselves true disciples of Christ. I know many a man who apparently never goes to church, yet who puts those of us who are regularly there quite to the blush. I am sure that Christ will say to them in the Great Day, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." There are many men and women who are naturally and unconsciously Christian. The Church needs them. We ought in some bold way to show them that we must have their coöperation.

More than this, we may tell them, if we make opportunity. Perhaps they are living on the surplus laid up by their devout ancestors. That reservoir of piety and goodness may be exhausted unless they and their children replenish it. Already widespread paganism prevails among the more fortunate of the world as well as among the ignorant. Conformity to sanctions persists outwardly long after personal responsibility to God ceases to be felt. There is no sudden breaking down of the standards of Christian civilization. But, as my friend has pointed out in his philippic against our time, the breaking point seems to have been reached. The time has come when the Church should, without letting go its efforts for the people who have never had a chance, turn its chief effort to the inheritors of the finer traditions of our country, lest the oncoming generations be shorn of the leadership of men filled with the Spirit of Christ. Paganism is a menace always; but especially so when veneered with refinement and culture.

FROM time to time the Nation pleads for the help of the Church. Almost frantic cries for help came to the clergy of the Church during the war. The authorities at Washington pleaded with the Church to stir up the spirit of the people for the sale of the Liberty Bonds, that the sinews of war might be provided. Still more, the Nation asked the Church to interpret the spiritual meaning of the war in such a way that devout women would urge their husbands and their sons to offer themselves for the perilous adventure. Personally I do not believe that a righteous victory could have been won had not the Church been willing to urge the sacrifice of money and of men. The exalted mood in which my own parish sent out more than 400 men was in the spirit of the Cross of Christ. The cause for that wicked war was far beyond them. With that they had nothing to do. They offered themselves to stop its wickedness as quickly as possible; with their own lives, if need be.

Now what happened in a time of great stress and danger may happen also in a time of peace, when the danger is even greater. If our civilization, grown fat and vulgar, should show itself rotten, if the ideals of the Nation should be near death, then the Nation may again cry out to the Church for help.

Wisely might the Nation utter that cry today. Christ has made all that is best in our civilization; only Christ can revive it. Surely it is serious when men feel no responsibility for keeping laws which they do not like; surely it is serious if the sacredness of the family is on the brink of destruction; surely it is serious if public opinion is callous to wrong. These are the charges which my friend flings against our time. Will the Church help to bring back the high standard of Christian character?

I SEE two ways of approaching the problem. The first is the appeal from Christians to other people, particularly to their intimates, in the hope that they too will become Christians; the second is the appeal to Christians themselves, that they will be more real in their Christianity.

How shall Christian people make their appeal to those who have misunderstood Christ or who have deliberately forgotten Him? I exult in every effort which any group of people may make to win men to Christ, from the appeal made in the Roman Catholic mission to the appeal of the Salvation lassie on the street corner. I exult in the appeal of Gypsy Smith to the thousands in Boston who came to hear him in Lent. Some are of Paul, some of Cephas, and some of Apollos; but Christ is all in all. If a man is truly brought to Christ, Christ will care for him and teach him face to face. He shall know the truth, and the truth shall make him free.

All this is good, but in our communion we have our own particular method. In each parish once a year there is the call to Confirmation. Long before the time set for the Confirmation service, the rector announces that Confirmation is coming. That is a battle cry for every loyal member of the parish. Every man and woman who is in earnest ought to be going in and out among his or her friends saying in substance, "Choose you this day whom you will serve." Most of all the rector, as the successor of the Good Shepherd, should be leaving the ninety and nine who are safe, and going out for the stray sheep which is lost. That is his commission. I am discouraged when I see only one or two adults in a confirmation class. I am more discouraged when the rector tells me that no one has asked anyone that year to be confirmed: the whole class has invited itself. Christ began His Church by going to man after man and saying, "Follow me." Shall not we in our time continue His Church by saying, "Through me, hear Christ say to you, 'Follow me' "? Make your appeal as gracious as you think He made it. Make it a great opportunity for joy. Let no threat or hint of gloom tinge the sound of your voice.

I wish that vestries and guilds and clubs could make it their chief business each year to bring living souls to Christ, to spend most of their time in learning methods how best to do this most vital work, and then, in daily prayer, to ask God to give them grace and skill to perform this highest task.

Of course, it is more important to have a small class of earnest people confirmed, than to have a large class of flippant, ill-instructed people. But my observation is that the large classes seem to me the most earnest, and when I see what seems to me lack of earnestness, which, I am grateful to say, is not often, it is almost always in classes small for the size of their parishes. There is no reason why many people, dead in earnest, thoroughly prepared, should not come forward in all parishes of any considerable size. I lay upon your consciences today, my dear friends of the clergy and laity, the responsibility to take the time of Confirmation as the most serious period in the parochial year, to be worked over and prayed over, and then with daring and with confidence to make an aggressive appeal for disciples of the King of Kings.

SECTION II

THERE is a still more eloquent way to bring men to Christ, and that is by more ardent Christianity in Christians themselves. This is witness borne not by words but by life. The man is silent, but Christ speaks through His servant.

It was wisely said, when men accused Christianity of failure because it did not prevent the war, that Christianity had not yet been tried. Here and there it has been tried. Men have died for love of men, in Christ, sternly refusing to employ force. They have taken up the cross indeed, and have followed the Saviour, not in their own way, but in His. Without saying a word, they have made converts for Christ.

The same method lies open to the Church in our day. If a group of Southern Christians believes that lynching is sin, all they need to do is to go out on the night of a lynching and throw themselves between the angry mob and their victim. They will perish with the Negro, but the world will be so shocked that lynching will cease. When a man dies on a cross, all men are drawn to him, even as Christ, being lifted up, draws all men to Himself. Only supreme love, shown by willingness to die, can tell the depth of Christianity.

I knew a saintly old bishop during the war who said that if he were dictator of the country, and if the German fleet were to enter the harbor of New York, he would give them welcome. He believed that the Spirit of the loving Christ in that daring act would conquer the Germans, and they would sail for home. This bishop was a great Christian, who met his own death with courage, his life shortened by sorrow for the war. Whether you think his vision only quixotic, or completely Christian, you must grant that it assumed a terrible risk. He was willing to see his Nation die for the love it might show to a perishing world. He believed with all his heart that America might, in its superb strength, the strength as of the Son of God, teach the world the sacrifice and the love of Christ. I confess that I have not such faith in humanity, and I have not such courage; but I bow my head in reverence before the man who was willing to put his country to the final test of the cross of the living Christ.

WHILE we are waiting for some great corporate surrender to the love of the cross of Christ, we may try Christianity in our own lives. When General Gorgas was fighting yellow fever in Havana, physicians offered themselves for the fatal experiment which guided him at last to a discovery of the source of this scourge of humanity. Later, Christian soldiers in the trenches in France offered themselves as victims of trench fever, if perchance modern science could discover its cause and its cure. These doctors and these soldiers really tested Christianity. They died, and the Cross of Christ was lifted high. Men saw and believed.

A great citizen once said that there is not enough Christianity in Boston to hurt the weakest sort of devil. That may sound harsh. But we need to ponder it. What have we done that has endangered our life or our safety for the love of Christ? Have we in anything more than a picturesque fashion carried the cross after the majestic Christ? If you have contended that any law or custom is wrong, have you, in breaking that law, insisted that you be sent to prison for ten years, and so have you shown that you deemed the cause sacred enough to be worth a cross? If you do that, you will gain both attention and respect. But mere talk will leave men cold. Only the Cross can draw men to any cause.

An apostate bishop in France was once asked by a young atheist how he could found a new religion. "There is only one way," answered the old bishop; "you must get yourself crucified; you must rise again on the third day; then you may succeed." I go a step farther and say that there is no other way to keep Christianity alive in our Nation and in the world. Those who follow Christ, must risk, and, if need be, endure, crucifixion. Whereupon Christ's religion will rise again. And, if love to the death becomes contagious, the whole world will rise to new life, and the Kingdom of God will come.

MASTERS OF FATE

FEAR GOD, and take your own part. There's Bible in that, young man: see how Moses feared God, and how he took his own part against everybody who meddled with him. And see how David feared God, and took his own part against all the bloody enemies which surrounded him—so fear God, young man, and never give in! The world can bully, and is fond, provided it sees a man in a kind of difficulty, of getting about him, calling him coarse names, and even going so far as to hustle him: but the world, like all bullies, carries a white feather in its tail, and no sooner sees the man taking off his coat, and offering to fight its best, than it scatters here and there, and is always civil to him afterwards. So when folks are disposed to ill-treat you, young man, say, "Lord have mercy upon me!" and then tip them Long Melford, to which, as the saying goes, there is nothing comparable for shortness all the world over. . . .

—George Borrow.

Virginia's Missionary Centennial

By Vera Palmer

Richmond, Va., May 18, 1929.

IN ANCIENT St. John's Church, Richmond, surrounded by swaying branches of giant trees, beneath which lie all that is mortal of those who helped to establish not only the capital of Virginia, but the great republic itself, there assembled recently more than a hundred and fifty ministers, gathered to commemorate the centennial anniversary of the Diocesan Missionary Society. The event brought together the clergy of the daughter dioceses of West Virginia, Southern Virginia, and Southwestern Virginia, between whom and the mother diocese of Virginia the spirit of kinship is ever cherished.

The centennial opened on Tuesday morning, May 14th, with a celebration of the Holy Communion in the church, known throughout the world as the scene of Patrick Henry's challenge to liberty or death, which the clergy and bishops in vestments entered in imposing procession. Not the least interesting part of this long line was the inclusion of the Negro clergy, among whom was the head of St. Paul's Normal and Industrial School at Lawrenceville, one of the most notable institutions for Negroes in all America.

That beloved father in God of the whole Virginia Church—the Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia—was fittingly chosen to make the address at this time, while the service was taken by the Rt. Rev. Arthur C. Thomson, D.D., his Coadjutor, and the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia. Taking his text from Psalm 146: 4, Bishop Tucker gave a brief but comprehensive review of the Church as a whole in this commonwealth during the century just closed, saying that he himself had lived through all but eighteen years of it. The venerable diocesan noted that he was one of the three clergy now living who sat in the council of 1878 at which it was voted to make West Virginia, created a separate state less than a decade before, an individual diocese. He recounted the troubles of the Church during the trying days of reconstruction when the question of division was under discussion, and noted the necessarily

elected in 1829, the year of the founding of the missionary society and whose salary of \$150 a year was augmented by an expense account of fifteen dollars, down to Bishop Randolph, whose immediate successor he is, and whom he described as "a lover of God, a lover of men, and a lover of books." The beloved prelate seemed never more alert, for throughout his scholarly and deeply spiritual address there were flashes of his characteristic wit and humor, as he commented on the days that have gone.



ANOTHER SECTION OF THE PROCESSION

THE afternoon session was held in the Monumental Church, so named because it was erected in 1813 on the site of the Richmond Theater, destroyed by fire in 1811, thus bringing death to 146 people, including the Governor of Virginia. The two historical papers were devoted to the earliest years of the Church in the commonwealth, brought to these shores from old England. The speakers were the Rev. H. H. Covington, D.D., of St. Paul's Church, Norfolk, whose subject was The Colonial Church, and the Rev. G. MacLaren Brydon, D.D., historiographer of the diocese of Virginia, who wrote of Diocesan Beginnings.

They both commented on the time when the English settlers built many churches which are now standing, but noted the period during and immediately after the Revolutionary War when, with all other things of English origin, the Church fell into dire disrepute, suspected of being a Tory institution. They referred, too, to that period when there was no bishop in Virginia and many of the leading Churchmen had not been confirmed. In 1791 there were ninety-seven parishes in existence, although most of them had been abandoned and their churches closed. But by the year in which the Diocesan Missionary Society came into existence there had been efforts at revival in fifty-five, leaving forty-two still untouched by the awakening life of the Church.

St. Paul's, the church of the Southern Confederacy, where President Jefferson Davis and General Robert E. Lee both worshipped and whose pews are yet in use, was chosen for the remainder of the celebration. At the evening service two illuminating papers were read, each bearing directly on the hundred years of the society's life. The first was termed The Undivided Diocese, by the Rev. Churchill G. Chamberlayne, Ph.D., LL.D., who reviewed its history from 1829 down to 1878, when West Virginia was taken from the original territory.

Dr. Chamberlayne told in erudite manner of the steady forward movement of the Church and the leading events of its life, commenting on the early interest in the religious education of the Negroes, which was conducted orally, both in the cities and on the great plantations. It is important to note that this work did not suffer as a result of the War Between the



ENTERING OLD ST. JOHN'S

A part of the procession of bishops and clergy. Left to right: Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia; Rt. Rev. H. St. G. Tucker, D.D., Bishop of Virginia; Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia.

feeble efforts of the diocese to carry on the work of missions within its own borders. But Bishop Tucker, as long as he has watched the development of the Church in the Old Dominion, went further into the past than the span of his own life, and commented on the great achievements of the men who fostered it during years of infancy and weakness. He referred to each of his predecessors in the episcopate from Bishop Meade,

States and the abolition of slavery, but kept on with the same interest shown on the part of both teacher and pupil.

It was during this period, said Dr. Chamberlayne, that the Oxford Movement wracked the nerves of the Church in America, and Virginia shared in the disturbance, although, having been low from the beginning, small progress was made in this section by Pusey and his colleagues. The Broad Church Movement, too, raised its head at this time, and, according to the paper, it is not yet dead; while just at the close of the period under discussion the Reformed Episcopal Church appeared on the ecclesiastical horizon.

This also gained little impetus in Virginia for the same reason, although from the opposite point of view, from that which caused the failure of the Oxford Movement: The Church was already too low in form to be influenced by any effort to make it more so. The result was that only one minister and two churches were affected, and a single church was established by the reform element.

Dr. Chamberlayne, like his predecessors on the program, paid high tribute to the great shepherds who had led the Church forward from its early beginnings, down through two great military struggles and through political and social upheavals. He was followed by the Rev. Frederick D. Goodwin, D.D., the Church's recognized expert on rural work, who took up the story at the time of the creation of the West Virginia diocese and carried it on until the present. He, too, noted how the religious education of the Negro continued to be an outstanding interest with Church people in the Old Dominion.

Stress was laid by Dr. Goodwin on the founding by the Diocesan Missionary Society of the work in the mountains, now known far and wide as the archdeaconry of the Blue Ridge, the central point of which is the Blue Ridge Industrial School where mountain children are given vocational and academic training through high school grades. With that characteristic fervor with which Dr. Goodwin always tells of the progress of the Church in rural communities, he spoke of how the society made possible the sending of suitable men and women into the country, augmenting their meager salaries, and he touched on the way in which the Church has benefitted by improved roads, citing instances of distress in former days.

It was during this period, in 1892, that the old diocese voted that the counties south of the James River be set aside as the diocese of Southern Virginia, with the Rt. Rev. Alfred Magill Randolph, D.D., then Bishop Coadjutor, as its first diocesan. These divisions, it was clearly emphasized, were not the result of any lack of harmony, but purely owing to physical conditions, which, as the work grew, rendered it impossible for even two bishops to care for so vast a territory. Dr. Goodwin dwelt on the great benefits of the Nation-wide Campaign of 1919, when this diocese set a standard for the country. He pointed out that the rural and mountain work have been much aided by the stabilization of salaries.

THE final session of the celebration of the centennial took place the following morning in St. Paul's Church, when it merged into the regular annual meeting of the diocesan council. The first speaker on the program was the Rt. Rev. William Loyall Gravatt, D.D., Bishop of West Virginia, who told of the important happenings in his diocese since it was set apart in 1878, with the Rt. Rev. George W. Peterkin, D.D., as its Bishop. Bishop Gravatt spoke of the growth of the work within his jurisdiction and of the educational developments and missionary enterprises among the mountain people and the large mining population. He, too, expressed deep affection for the mother diocese and to the great fathers of the Church who, though often discouraged, never even hesitated, much less turned back.

The West Virginian diocesan was followed by the Rev. W. A. R. Goodwin, D.D., rector of old Bruton Parish Church, Williamsburg, in the diocese of Southern Virginia, the oldest non-Roman church in the United States in continuous use, and who is the representative of John D. Rockefeller, Jr., in the restoration of historic Williamsburg. Dr. Goodwin declared that the history of his diocese was the history of the Church in Virginia. He cited the fact that King Charles II made the little church at Jamestown the pro-cathedral in America for loyalty during the period of the commonwealth. He suggested that the shrine at Jamestown commemorating the celebration by the Rev. Robert Hunt of the first Anglican

communion service in the New World should become the joint property of the four dioceses—that Robert Hunt who spread a sail between two trees, beneath which was the altar. He declared that he could tell of the baptism, and later of the marriage of Pocahontas to John Rolfe, the colonist, and of the effort to establish a university in 1617 at Henricropolis, which was frustrated by the Indian massacre of 1622.

He could tell, said Dr. Goodwin, of the founding of the royal college of William and Mary and of its first president, Dr. James Blair. All four dioceses, he declared, are a continuous heritage from the days when the life of the Church centered in that little corner of eastern Virginia. The speaker referred to the Virginia Theological Seminary at Alexandria as being the constant inspiration of these four groups and largely responsible for the success of the Diocesan Missionary Society, and for the extension of the Church throughout the world. The speaker dwelt on the history of his own diocese since its birth in 1892, citing the educational institutions now under its care and stressing especially the value of St. Paul's Normal and Industrial School at Lawrenceville. In referring to the achievements of the Bishop Payne Divinity School in Petersburg, the only theological seminary in this country solely for the education of colored men for the ministry, of which the Bishop of Southern Virginia is chairman of the board of trustees, loving tribute again was paid that distinguished prelate.

So weak was the Church in Virginia following the Revolutionary War, that Chief Justice John Marshall believed it to be too far gone to be revived, according to Judge Don P. Halsay, of Lynchburg, historiographer of the diocese of Southwestern Virginia, who told of the few parishes and scattered congregations in his section of the commonwealth during the nineteenth century. Practically all of this diocese is in the mountains, and until recently the rural districts have been menaced by isolation, poor roads, and swollen streams. But the work has gone forward, said Judge Halsay, under the fine leadership of the Rt. Rev. Robert C. Jett, D.D., and in every undertaking, either diocesan or for the general Church, the diocese has gone "over the top."

THE centennial program closed with an address by that great missionary who came out from England forty years ago—fresh from Oxford—to take charge of a tiny parish in the mountains of Virginia—the Ven. Frederick W. Neve, D.D., Archdeacon of the Blue Ridge, who has given the full years of his ministry to the temporal and spiritual advancement of the purest Anglo-Saxons in America. Archdeacon Neve pleaded for a greater reality in religion, which he believes is best expressed in missionary work, where the thin veil between this and the unseen world seems almost to be lifted. He recalled the fact that what is now the great archdeaconry of the Blue Ridge had its genesis in 1890 when the first missionary went into those mountains with no money and no equipment except an abiding faith. He told of the steady growth of the work and of how in the following summer a boy, just seventeen, was sent there to help and that the people at first failed to understand why a youth should come to work among them. But that boy remained, except for a brief period, and is now one of the leading men in the whole archdeaconry. High praise was given the women missionaries who in all capacities have gone into those lonely mountains giving comfort and help to young and old, and the archdeacon closed his address by expressing his deep gratitude for the unfailing cooperation always accorded him by the bishops of Virginia, each of whom in succession, he asserted, had never hesitated to endure fatigue and discomforts, and to give him encouragement and inspiration throughout their administrations.

A most comprehensive missionary exhibit was held in the parish house of St. Paul's, comprising maps, models of chapels and settlement houses, schools and hospitals, and also a fine display of handicraft made by pupils in these institutions. Each station was in charge of one of the workers who was eager to tell of the achievements and the needs of her own group.

And so the one hundredth birthday of the Diocesan Missionary Society has passed into history and those who celebrated it have gone to their homes, yet all must feel that they are now in closer touch with the long and thrilling story of the progress of the Church in Virginia, which for so many years was the history of its life in America.

What Happens at Calvary, New York

By Amelia S. Reynolds

A Member of the Staff

WHAT do you do at Calvary?" Somewhere along the line, in a conversation with a visitor to Calvary House, comes that question. "You have such a large staff. What do you all *do*?" The one possible answer "We talk and we listen" cannot be given. It would sound ridiculous, and yet it is true.

One generous but uncomprehending lady gives largely "to the work," but she has never really grasped what the work is, for she still asks that question.

Interested visitors who have been at a service or two often ask to be given a job. "We should like to do something" they say. There are of course church lunches and suppers where volunteers are needed, and there is sewing and knitting to be done, but when the inquirer finds that she is working at these things with other people like herself, and not with the staff, she asks the original question with the rider that whatever it is the staff is doing, that is what she wants to do!

It was a little staggering to be told, as I was two years ago, that the main job at Calvary is winning people for Christ and that in order to do that one must first be surrendered oneself. I had taken courses at the New York School of Social Work one summer in order to qualify for a social work job, but Calvary didn't offer any courses. "But what do I *do*?" I asked Mr. Shoemaker. He seemed to me a most impractical young man.

"Oh, come to Thursday night meetings and stay around."

Then, as though it were a brand new idea that he had just invented, "Come and live with us for three or four days."

"Come and see" was said nearly two thousand years ago.

THERE really is no other way. Watching the crowd in action is an informative and stimulating business. Any one may be a prospect. I have seen a boy tackle a bishop, a school girl lay siege to her rector, and a woman of 50 one of 80. Nobody is too young or too old or too uninteresting to be important, if they truly want a religious experience which will go down into the roots of their lives. A woman of 60 took French lessons all one winter in order to win a young Russian girl who gave them; and the girl was won.

There is no stagnant water at Calvary: everywhere there is a ripple or a current as new life infuses and transforms the old. I know of no more thrilling sight than that of a man or woman who speaks for the first time in a Thursday night meeting, as a seeker, and then again later after being changed. The first time he is apt to be vaguely sentimental about God, or actively sentimental about himself or somebody else. Sometimes he is approvingly condescending toward the group. Then suddenly there will come a night when he will say something like this: "Since I was here last, a lot has happened to me." Then in definite practical words he will tell exactly what Christ has done for him that week. Sometimes he has been delivered from drunkenness, from business dishonesty, from a sense of inferiority, or from jealousy; but always there is a glad recognition of a change. An old sin has gone, a new freedom and power has been found.

Then presently this child of the second birth will tell the group the story of someone that he has won for Christ; or perhaps this "grandchild" will be there and testify and give thanks himself. In the last few weeks there has been a most interesting chain. A young clergyman from the middle west was changed through Mr. Shoemaker. After each interview during the process, he went back to the church where he was supplying during his vacation, and told a parish worker there

what he was finding at Calvary. After he was won he brought her to a Thursday meeting, and an interview was arranged for her with a woman on the staff. She had gone through a period of great depression. Her work did not seem to be getting anywhere. She knew how to run organizations but she didn't know how to reach the soul of a girl and turn her toward Christ. Her new found friend talked very frankly. There was full and spontaneous "sharing," which means honest mutual exchange of experience and needs, and a complete surrender of her will to God's will. The next week she radiantly introduced a girl that she had been working with, and a week later that girl surrendered and told the crowd about it. So because one man was honest with another about sin and Christ the cure, three lives were changed. And this is only the beginning. The second link, the young clergyman, went home to his parish and in a letter just received he tells of winning a boy, and that he was taking the lad to live with him for a few weeks so that he might be trained also to be a fisher of men.

AT CALVARY CHURCH

The unusual work among the physically, mentally, and spiritually destitute being done at Calvary Church, New York, by the Rev. S. M. Shoemaker, Jr., and his co-workers is well known in a general way to the Church at large. Those who have never seen the "Shoemaker system" at work, however, are likely to have a very hazy idea of the methods employed. The present article, by a member of the Calvary staff, reveals a glimpse of the routine plan of work in this unique down-town parish.

THIS is what the staff "does" at Calvary. It is very expensive in time, for often there are many interviews before a person is won, and sometimes an interview lasts for several hours, but it is the most profitable and rewarding work in the world.

Each member of the staff has, of course, some routine work to do—housekeeping, working on card catalogs, handling a huge mail, writing

material for the press, answering the telephone; but all of this is secondary to the main job. We use these jobs whenever we can as wedges into people's lives, openings to human friendliness, through which sometimes divine love can flow.

"To this end was I born, for this cause came I into the world," said Christ, "that I should bear witness unto the truth." His commission has become ours. "As the Father hath sent Me, even so send I you."

"But this is a practical world," you reply. "Factories have to be managed, railroads have to be built and run. Schools must be taught and hospitals manned. Everybody can't work full time in churches." I think it's a question of emphasis rather than of hours or place. No matter what the work is that must fill my days, if I am open to the voice of the Holy Spirit, work for Him will be shot through that "practical" work. Until industry and the arts and the professions are leavened by the desire of the men who control them, to make them serve God's will in the bringing of the Kingdom, there will be injustice and vice and poverty and disease. The whole world is to be won for Him, and everywhere we need men to carry that first job into the secondary ones.

The thing we "do" at Calvary may be done anywhere. The man in the corner store, the newsboy in front of it, the doctors, lawyers, merchants, thieves, whom they both serve, all have the same commission, whether they know it or not, to "bear witness unto the truth."

ESCAPE FROM ROUTINE

DOUBTLESS the idea of religion as a means of escape from the intolerable routine of a work-a-day world has not often occurred even to conscientious pilgrims. As an escape from sin or from the bondage of fear—these ideas are familiar enough; but just as wholesome and blessed escape from the intolerable routine of life, this is seldom realized. And yet it is one of the distinct values of the Kingdom of God.

—REV. LATTI GRISWOLD in *Values of Catholic Faith*.

The Consecration of Dr. Abbott

(Special Correspondence)

Lexington, Ky., May 15, 1929.

ON WEDNESDAY morning, May 15th, the Rev. H. P. Almon Abbott, D.D., former rector of St. Chrysostom's Church, Chicago, was consecrated second Bishop of Lexington, to succeed the Rt. Rev. Lewis W. Burton, D.D., retired. The consecration took place in historic old Christ Church Cathedral, Lexington, which edifice, built in the 1840s, is now the home of the first parish established west of the Alleghenies.

The day of the consecration was begun with a celebration of the Holy Communion in Christ Church Cathedral at 8 o'clock, the Rev. Charles S. Hale, acting dean of the Cathedral, being the celebrant.

Before 9 o'clock, men and women were gathered at the main doors of the Cathedral for the service of consecration. The doors were opened at 9:45, and within a few minutes the Cathedral was packed, the overflow being seated in the balcony and behind the choir stalls.

The outdoor procession which formed in the parish house was broken into three parts, each preceded by a crucifer. The choir, the diocesan officers, the visiting and diocesan clergy, the Bishop-elect with his attending presbyters, the nine visiting bishops, and finally the beloved Primate of the Church, accompanied by his chaplain, the Rev. G. Warfield Hobbs, proceeded through the streets to the main doors of the Cathedral.

The Presiding Bishop was celebrant at the Holy Communion. The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, read the Epistle; the Rt. Rev. Derwyn T. Owen, D.D., Bishop of Niagara, read the Gospel. The certificate of election was read by the Rev. Charles S. Hale, the canonical testimonial by W. W. Pettis, the evidence of ordination by the Rev. Robert J. Murphy, the consent of the standing committees by C. M. Harbison, chancellor of the diocese, and the consent of the bishops by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

The Presiding Bishop was the consecrator, with the Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, and the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, as co-consecrators. The Bishop-elect was presented by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor of Maryland, and the Rt. Rev. Frank DuMoulin, D.D. The Rt. Rev. William T. Capers, D.D., Bishop of West Texas, read the Litany, while the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, was the preacher. The Rev. William B. Dern acted as master of ceremonies and the Rev. James D. Gibson and the Rev. Theodore S. Will were the attending presbyters.

The Cathedral choir, augmented by voices from the Church of the Good Shepherd, under the direction of Prof. Carl Lampert, head of the department of music at the University of Kentucky, sang Semper's setting of the Holy Communion and, as an offertory, the anthem, *Lord Who Dwelleth On High*, to the music of Handel's *Largo*.

The preacher, Bishop Cook, had for his text, "Let a man so account of us, as ministers of Christ, stewards of the mysteries of God" (I Cor. 4:1).

After noting the place of the ministry in the early Church, Bishop Cook outlined some of the objections that were being urged against an apostolic ministry in our own day. These ob-

jections, he held, are evidences of a failure to grasp or to sympathize with the nature of our communion on the part of the so-called Protestant bodies—that nature which Bishop Gore has described so well in these words: "If there is anything in the special position of the Anglican communion we are justified in believing to be the work of God's providence, it is the combination of Catholic principles of doctrine and order with certain fundamental features of the Reformation movement, especially its appeal to scripture."

This position is, substantially, what we are often called upon to surrender by those outside our communion. Perhaps we ought to surrender this position. We must be ready to surrender anything which stops the work of bringing the world to Christ. But in the present state of Christendom, if this position were abandoned by us, the Protestant world would lose a last remaining opportunity for contact with Catholic principles and so, for Protestantism itself, such a move would be more than unwise; it would take on the ugly color of betrayal. . . .

No ministry, however apostolic in form, however historic in succession, or valid in outward appearance, can claim to be complete, or even useful, without the Spirit of God through Christ. This is a platitude, but like many platitudes, the heart of the matter. We face a paradox here as in so many issues. On one side is the need of Church and ministry: on the other, its menace. . . .

There is a real danger lest we put too much reliance on a ministry which is apostolic and valid, and may become chiefly mechanical and formal. Christ faced these conditions with His apostles and freely gave into their hands the keeping of His Church and the future of His Kingdom. He did it with this assurance, which must be our sufficiency, "Lo I am with you always, even unto the end of the world." He does not demand success; He demands faithfulness and His highest words of commendation are found here: "Well done, thou good and faithful servant."

Speaking directly to the Bishop-elect, Bishop Cook continued:

"It has been my aim to review, however briefly, the apostolic character, the long history, and the validity of the ministry to whose highest order you are now called and to remind you of how great importance it has been in the development of Christianity. But all these, valuable as they are, will not suffice. The vital gift is that which Christ the Master alone can give through the channels of His Ministry—the gift of His Spirit, and with that the courage and the power to do His work in His own way and so interpret Him to the life of today. You have been faithful in the work of the ministry, therefore you have been called to this responsible office. . . .

"Above all, be a steward of the mystery—a guardian of the faith, a shepherd of souls, a bishop in the Church of the Living God.

"For 'it is required of stewards that a man be found faithful.'"

After the consecration, a luncheon was served at the Lexington Country Club, at which time Bishop Murray, Bishop Burton, and Bishop Abbott made brief addresses. Later in the afternoon, a reception was given in the parish house of the Church of the Good Shepherd in honor of Bishop and Mrs. Abbott.

It was most interesting to note that representatives from every parish which Bishop Abbott had ever served as rector were present at his consecration. His episcopal vestments, the pectoral cross, and episcopal ring were presented to him by these same parishes.

Bishop Abbott, immediately following his consecration, performed his first official act as Bishop of Lexington by confirming a class composed of a friend who had come from Chicago to be the first confirmed by the new Bishop, and several candidates from the Cathedral parish.



AT DR. ABBOTT'S CONSECRATION

The procession to the cathedral, showing Dr. Abbott with his attending presbyters and master of ceremonies. Left to right—Crucifer, the Rev. James D. Gibson, the Rev. Dr. Abbott, the Rev. Theodore S. Will, the Rev. William B. Dern.

Pageantry

By Clinton Rogers Woodruff

BEFORE the days of the printed page the pageant was a favorite method of instruction and inspiration, and in these days of the multiplied printing press and its unceasing product, we find a reversion to the pictorial to achieve the same ends. The truly marvelous development of the motion picture and the encouraging development of the pageant represent a sincere desire and effort to increase the means of amusement and instruction, both for religious and secular purposes.

The Church never intended, as a writer in the *Holy Cross Magazine* has said, to eradicate the dramatic instinct, but sought to use it for the furtherance of the Faith. The people were taught the facts of their faith and were shown how to act it out in charming little dramas, pageants, and pantomimes produced in the church yards and parish buildings and often in the churches themselves. The same dramatic instincts were appealed to in the Church services. The processions on the great festivals, and especially the Palm Sunday procession, the veneration of the cross on Good Friday, the crib at Christmas time, were and are the Church's way of teaching great facts and truths through appeals to the inherent dramatic instinct in human nature.

England was behind continental Europe in utilizing this instinct. After the Norman invasion, however, there was an immediate adoption of the idea, which flourished and developed until the end of the Tudor epoch. Then there was a decline, almost a default, through the period of Puritan control. The Puritan revolted against every ceremonial device, just as he abandoned as a sacerdotal trick or delusion every ritualistic means of grace, but with the restoration and the decline of Puritanism as a political force there was a revival of the pageant, and it has continued until the present day as a great factor in the lives of the people in rural and more remote parts of the island.

Now there is an encouraging movement to utilize the pageant as a civic factor. The *Local Government News* (London) recently declared that "Nothing is more clear than that the great need of the present time is for the re-creation of that civic sense, shorn of its narrow egoism, which vanished with the Tudor epoch, and for the reconstruction of that corporate spirit which, notwithstanding all its abuses and defects, lends a peculiar glory to English city life in centuries gone by. We have the drains now, it is true, which then we had not; we have the schools, the libraries, the hospitals, the trams, the police, the gas works, the electrical generating station, all owned, constructed, and maintained by the municipality. But we have not, save in rare instances, the civic spirit which alone can give those material achievements a true significance and transform them from mere utilitarian devices to the outward expressions of a corporate unity conscious of its own high endeavor and seeking self-realization through symbols high and low."

In our own country there has been a growing recognition of the need for just such a community or civic sense and of the value of pageantry as an instrument to create it. In many places pageantry has found a prominent place in park playground activities. It offers an avenue of expression for large groups of children. It catches and holds the interest of both young and old. It is a great factor in developing community spirit. Parents, teachers, and other interested adults lend their services to making a success of the performance, the children acting as an intermediary between the playground directors and their parents and guardians.

For eleven years an annual pageant has been presented by children of the Minneapolis park playgrounds. This outdoor spectacle attracts about 50,000 people each year. It is presented at the Rose Gardens near Lake Harriet, located in a natural amphitheater, where extensive seating capacity is offered.

ARTS and crafts learned by children in their playground classes find practical application in pageantry. Dancing and song dominate the entire production. Knowledge of designing, art work, and sewing is used by the youthful actors in making their costumes. The pageant in Minneapolis commenced with a cast of about 500, and now as many as 1,500 children participate. Productions staged by the recreation department of the Park Board include *Mother Goose*, *The Pied Piper of Hamelin*, *The Magic Wand*, *Weaver of Dreams*, *Wedding of the Fairies*, *Lost in Toyland*, and *Once Upon a Time*. These pageants are most helpful in developing a spirit of community coöperation.

Dwight F. Davis, Secretary of War in President Coolidge's cabinet, was a pioneer in this great work when he was commissioner of parks in St. Louis, some of the pageants which he staged requiring the coöperation of tens of thousands of children.

An important activity of the year-round recreation department is that of arranging celebrations of holidays and special days. Among the most popular civic festivals are the municipal Christmas with its organized caroling, dramatics, and tree festivities; the municipal Fourth of July, with its historical pageants, athletic meets, welcoming of new Americans, and other citizenship activities; and the municipal Hallowe'en, which has shown its efficiency in preventing property destruction. This is the kind of thing which, though it does not necessarily suit the taste of everyone, may come to have as real a significance in the city life of the future as it had in the past.

A. S. Barnes & Co., who specialize in publishing pageants, are quite right in asserting that the production of pageants has become a part of the life and instructive entertainment of the people of our country. New forms of pageantry are in constant demand, and to meet it they are publishing a series known as Pageants with a Purpose under the editorship of Dr. Linwood Taft, chairman of the Department of Pageants and Festivals of the Drama League and author of *The Technique of Pageantry*. Among the latest that have appeared are *Springtime*, a May Day pageant; *Galahad*, a pageant of the Holy Grail; *Tree of Memory*, Armistice Day pageant; *Persephone*, an illustrated pageant of the seasons; and *Swimming Pageants* for outdoor and indoor productions.

One of the more elaborate is entitled *The Brotherhood of Man*. It is a pageant of international peace worked out by Alice C. D. Riley for the pageantry class institute of 1921 of the Drama League of America. It is a description of a pageant designed to show contributions of various nations to civilization. The European section is somewhat limited, there being, for example, no representation for Germany, Austria, Russia, Norway, or Sweden. Still another provides "Special Day Pageants" beginning with New Year's and ending with Christmas.

In this connection it is interesting to note that the American Child Health Association has issued a year round program entitled *The Goal of May Day*. It is an illustrated, readable book showing how the stimulus of May Day, Child Health Day, becomes a driving force for the entire year. The material is based on actual results achieved and permanent programs organized in many communities of the United States. It is distinctive in outlining a plan for coördinating, with the division of child hygiene program, the health work of all community groups, home, school, church, public health department, and national organizations.

The Indian Farm Bureau is utilizing the same idea to further which it has just issued a three act playlet entitled *Arming the Farm*, or the religion of life designed to present the part which the bureau's Social and Educational Department is playing in the building of a greater national life.

It is interesting, indeed, to record these evidences of a revival in the dramatic expression of life and to note how the deep underlying forces of human nature are being developed for the welfare of mankind.

REMINISCENCES OF FATHER STANTON

BY THE REV. A. MANBY LLOYD

IT WAS before the War and I was a layman preparing for college. Someone had persuaded me to go and hear the preacher at St. Alban's. He assured me he was "wonderful."

It was all wonderful—the church crammed; men sitting in the choir, on the altar steps, crowding up almost to the very altar; women glad to get a seat on the pulpit steps. It was a Monday evening in Advent, or Lent perhaps. Fr. Hogg would say Evensong. Then out of the gloom a tall figure appeared, in cassock and cape; the face reminded me of Irving as he appeared in *Becket*. The ladies made way as he ascended the pulpit. He gave out a hymn, led a few prayers, read a short lesson. Another hymn, the speaker searched for a text, gave it out—often remarkable for its brevity; one favorite of his was "Nevertheless"—threw his head back and we settled down to listen to a voice and a message the like of which we shall never hear again.

This is fact, not hero-worship. I have many "favorite preachers," if one may use a word that savors of Protestantism. But we are all human and some help more than others. Prebendary Denison as an interpreter of the Old Testament is second to none; Fr. Mackay uses pictorial art to emphasize the sternest aspects of moral theology; Fr. Rosenthal is eloquent, and homely. But Stanton will stand for all time in a class by himself. Art, eloquence, exegesis, all were perfect. And there was the saving grace of humor. We never saw any sin in a laugh at St. Alban's.

Some of his sermons were specially reported toward the end of his life. But I was taking no chances and took copious notes from which I am now able to quote.

Here is an instance. He was preaching on the miracle of the Feeding of the Five Thousand. "He took the seven loaves." Just what Paul did, when he preached to the Athenians; he says, "your own poet has told you some truths about God: I am going to tell you some more. . . ." Paul took the loaves as he found them.

Some people say that our ceremonies are borrowed from the heathen . . . that our saints are nothing but the gods and goddesses of heathen mythology, and holy water a survival of heathen lustrations. Well! What if they are? So much the better!

Some people say we must go back to the Early Church, or to Medievalism, or to the Caroline idea. Why? The Holy Spirit in the Church never goes back, but forward. We hold on to the old Faith and we keep the seven loaves.

ONE Sunday in August a Wesleyan minister came up to him after the usual Sunday Mass and handed him a five pound note. He added that he always came to St. Alban's when he was in London, as he was always sure of hearing the Gospel. "Of course," said Fr. Stanton, an audible titter running round the church, "that pleased me almost more than the five pound note."

Another time the woman's question would come up. The Suffragettes were very busy; some of them doing things that verged on madness.

The Feast of the Assumption brought the Virgin Mother before us. Here was the pattern of what woman should be. "We look to her and ask: Is this the pattern of the mothers of England? Is she the pattern of the Women's Rights and Suffrage clan? This new claim isn't Christian; it is as old as the centuries B.C. Women have ever been the same. Two hundred years B.C., Aristophanes wrote a play in which he satirized the women of *his* day, who did their best to get into the *ecclesia* of Athens. . . . Chivalry, they say, is dead. If so, it is the women who have killed it."

And the mystery of pain and suffering. How he loved to suggest the solution! "Look here," he said once, "twenty yards from this church there's a little garret and a poor lad lies there, choking to death; he has a wife and children; he can't swallow, he can scarcely speak. How do you account for that if God is omnipotent? If you had to climb up those stairs what kind of Gospel would you preach to that poor fellow? I said to him, 'My dear fellow, I'm quite certain of this; all this coming on so suddenly means that the dear Saviour is taking you very close to Himself and He wouldn't allow it to be at all if there

was no Eternity.' He could only smile and say 'God bless you, Father. . . .'"

"Wounded men must have a wounded Saviour and dying men must have a dying Saviour."

Scarcely a sermon without some touching or interesting personal reminiscence. It was October, 1908, and his text was "Luke, the beloved Physician." He dealt with this on the lines made familiar by Dr. Parker, formerly of the City Temple. (They would go and listen to one another's sermons.) So he brought out analogies, "Matthew, the Publican," "Simon, the Leper," "Rahab, the Harlot."

Suddenly he paused and we wondered what was coming next. "Ignatius, the Monk!" "Ah," he went on, "he was an old friend of mine. Some people say he was a failure! Well, if you like to have it so, so far as earthly judgment goes. "In the arrogance of Infallibility, Rome dubbed him a heretic and he was turned out of the Established Church; but no man ever more sweetly preached the glorious Gospel of the Grace of God. He touched thousands of men, and his work is beyond the praise of men and his life is hidden with his God."

"A year ago," went on the preacher, "he said to me, 'Brother, you begin to look a bit old'; and I said, 'So do you.' 'Dear brother,' he replied, 'it won't be long before both of us see the Master face to face.'"

They have met now. I am thankful to have known and heard both of them. One died in obscurity. The other went to his rest in a blaze of glory, the most popular priest in England. May they both rest in peace.

ACKNOWLEDGMENTS

CHINA FAMINE RELIEF

A few friends in St. John's Parish, Brownwood, Texas	\$ 57.25
R. H.	5.00
A friend	10.10
G. T. L.	2.50
C. F. L.	2.50
Three sisters in Lenoir, N. C.	3.00
St. Mary's Church, Franklin, La.	6.25
St. John's Church, Dubuque, Ia.	17.70
N. F. L.	10.00
Glens Falls, N. Y.	1.00
Ascension Day collection, St. Stephen's Church, Culpeper, Va.	12.15
St. Stephen's Church, Columbus, Ohio	2.00

\$129.45

JERUSALEM AND THE EAST MISSION FUND

R. H.	\$ 3.00
Good Friday offering from Miss C. E. Erdmann, Louisville, Ky.	2.00
	\$ 5.00

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO

From "My beloved father," San Diego, Calif.	\$ 5.00
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COSMOS

HOW can I grasp this cosmic globe
With my feeble tentacles?
Or tell its epic history
With my slender ca tacles?

The earth is a giant pachyderm
And I am only a flea;

Why should it rumple its wrinkled skin
For a tiny thing like me?

Still, I am bigger than the world;

It has no soul like mine.
When it returns to dust again,
I yet will be divine.

E. GUY TALBOTT.

ETERNAL LOVE

THE PURPOSE of God is eternal love; for that we are made. To love God and one another is not a mere episode confined to this world: it lasts on forever, and possesses that character of eternity which alone can satisfy our souls. It is more lovely than the loveliest thing on earth; sweeter than the world's sweetest music, greater than the most majestic mountain, wider than the widest sea, as ceaseless as the rippling brook, and deeper than the deepest thoughts of men. Do you wonder that the heart and will and mind of God, as seen in the invincible love of Jesus, has never ceased to haunt the hearts of men and women?

—Fr. Vernon, S.D.C.

AROUND THE CLOCK

By Evelyn A. Cummins

THE Church in Mexico seems to be nearer to reconciliation with the State. The temporary president, Portes Gil, has been exchanging views—at least partially, through the medium of the public press—with Archbishop Ruiz, the leading Mexican prelate, regarding the conditions of a solution of this problem. It now looks as though personal interviews between the two leaders will ensue, much to the surprise of Mexican politicians. Mgr. Ruiz has inquired of his colleagues in Mexico whether they approve such a discussion; and a favorable response is expected. Prayers are being urged by the priests for an early settlement; and the Bishop of Chihuahua has arrived in Rome to confer with the Vatican regarding a rapprochement in Mexico.

Further evidence of the good sense of President Portes Gil is found in his insistence that complete freedom of speech be allowed in the forthcoming political campaign, even including attacks upon himself. The order came as a protest from him against the arrest of some politicians for criticizing the present government.

CHURCH and State have become involved in dispute in the British possession of Malta, the Mediterranean island known to St. Paul as Melita. This is the first time such a problem has arisen since 1914, when diplomatic relations with the holy see were established.

Disciplinary action against a monk by his Franciscan Superior is the cause of the imbroglio. It seems that the Italian Superior of the Maltese Franciscans ordered the monk to a Sicilian monastery. The monk appealed to the British Governor against the order, charging political persecution. Now, the Maltese constitution forbids not only the expulsion of residents from the island for political reasons, but also restricts ecclesiastical discipline to spiritual means: monitions, censures, and excommunications. The deadlock between the Superior and the Governor led to an appeal to the British Foreign Office for submission of the case to the Vatican. Somewhat to the chagrin of the Italian members of the Maltese Parliament, the Foreign Office requested the Vatican to "dispatch to Malta . . . an Apostolic delegate to investigate the whole affair"; and the Vatican has appointed an English Franciscan to serve. Whatever comes of the dispute, we shall have to admire the cooperative spirit displayed toward each other in a delicate situation by the London government and the Vatican.

SUCH problems are not always as simply handled. The question of custody of the Jerusalem shrines is a case in point. The World War removed from power the temporal supporters of the three former rivals: Turkish backing for the Moslems went with the collapse of Turkey; the disruption of Austria deprived Roman Catholicism of its support; and Soviet Russia laughed at the Greek Orthodox enthusiasm for the holy places. At the same time, the British mandate for Palestine gave significance to the Anglican claims; but a further complication entered with the establishment of Zionist colonies in Palestine.

So now we see the spectacle of three branches of Christianity and two other religions seeking control of the shrines. The attempt of the British to have a commission "study, define, and determine the rights and claims" of the various groups led only to a report which was rejected by both the League of Nations and the Vatican. What will be the effect of the reestablishment of the Papacy as a temporal power upon the whole situation?

NOT far away, at the borders of Transjordan, fanaticism is violently active in the raids by Wahabis, whose leader Ibn Saud is King of Hedjaz. The Wahabis are the Puritans of Islam who are prepared to fight for the old custom against such modernizers as Amanullah, late King of Afghanistan, Mustapha Kemal Pasha of Turkey, and King Fuad of Persia.

ON the other hand, the forces of peace are active all around the clock. Rabindra Nath Tagore, the Indian mystic and reformer, is expected to visit Europe and America this summer. Tagore is a leader in the Brahmo Samaj, one of the modernist movements of Hinduism, but he is really a movement in himself. One of the planks of the Samaj's platform is peace among men of goodwill; and the great Tagore never ceases his prayers and activities in behalf of peace and international understanding. For the author of *Gitanjali* also wrote *Sadhana*, a penetrating statement of India's social needs.

WHAT appears to be a new organization, the World Peace Postage Association, has followed up recent protests against the stamping of private letters with the training camp mark, with the proposal that peace stamps be issued by the government for mailing.

President Nicholas Murray Butler of Columbia University has been reelected President of the Carnegie Endowment for International Peace.

WORLD peace will be one of the outstanding problems, also, before the decennial Lambeth Conference of the Anglican Churches of the World, when it meets in London, July 5-August 9, 1930. The invitations to American bishops have been received, and it is expected that about sixty bishops from the United States will attend.

A JEWISH award for "the most distinguished service to Jewry" during the preceding twelve months has just been awarded by the Zeta Beta Tau fraternity to Julius Rosenwald of Chicago. The reason for the award is striking and worth reflection: because he extended his philanthropies outside the Jewish faith. Here is a new basis for competition. Suppose national awards were made on the same basis!

RABBI STEPHEN S. WISE has launched an attack upon the Freiburg Passion Play, recently presented in the Middle West and now at the Hippodrome in New York. The play, he charges, is doing more damage to the Jewish people than a thousand years of goodwill can undo. The Rev. John Haynes Holmes, however, reassures Rabbi Wise that no danger of anti-Semitism is to be feared because the play "stirs no emotion at all. . . . The audience is much too bored to care. It knows this . . . silly, gaudy, melodramatic stuff . . . never happened." "It is the Christians, not the Jews," he says, "who should object to this play."

As a matter of fact, the play, which is beautifully staged and presented, has been highly commended by most of the religious and secular papers. Seats for the opening night sold for as high as \$100 each, box office price.

But religious drama need not be libelous or boring, if we are to believe M. Paul Claudel, the French Ambassador to this country. Speaking before the Catholic Actors' Guild he insisted that a good drama must have a conclusion "which exhausts all the possibilities of the action and of the actors. If you believe that every human act has an import, that it is to be considered as an element in the opinion of an unseen witness, expert and judge, actions take on a very different character than if they are the empty gestures of irresponsible puppets."

THE death of Horace L. Hotchkiss at the ripe old age of 87 years takes not only a distinguished member of the Episcopal Church, but also the last survivor of the group that inaugurated the stock ticker on Wall Street in 1867. He was a founder of the Exchange Telegraph Company in 1872. His seat on the New York Stock Exchange was bought for \$5,200 in 1874, and sold for \$300,000 in 1927.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHRISTIAN PUBLIC WORSHIP. By Thomas L. Harris. New York: Doubleday, Doran & Co. Price \$2.00.

MR. HARRIS, a young man in his later twenties, was scholar of Jesus College, Cambridge, then English (British) Fellow at Union Theological Seminary, and is now assistant chaplain to the Church students at the University of Michigan. His book combines a variety of *genres*: one section is a history of Christian worship beginning with the Hebrew and Greek "sources" and concluding with Modern Developments; a second, A Rationale of Common Prayer and Public Worship, covers the familiar ground of Anglicans from Hooker on, answering the objections of the Puritans and their descendants who object to liturgical services and demand a maximum of spontaneity; a third is a collection of services of Mr. Harris' own composition or compilation, such as A Preaching Service, A Service of Meditation, The Service of Compline, and Service of Silence. Under Services of Action are included four liturgies for the Holy Eucharist, called Scriptural Order, The Lord's Supper, "Western" Order, and Archaic Order. The book concludes with a brief bibliography of books on public worship which includes the *Offices of Mystical Religion* according to the Use of St. Mark's-in-the-Bouwerie.

It is a little difficult to know for whom this book was intended. Mr. Harris is an Anglican priest, and speaks once or twice of "we Episcopalians." Yet "Episcopalians," even peripheral Episcopalians, have no need for alternative texts for the Mass, nor indeed any allowance to make use of them. And, to the best of our knowledge, though the evening service at St. Ignatius' is Benediction and at St. Mark's the ceremony of the Holy Water, the "Order for the Administration of the Lord's Supper, or Holy Communion"—"commonly called the Mass," says the first Prayer Book of King Edward the Sixth—is from the same text in both churches. The alternative version of the Deposited Book may be recalled by way of analogy, but the diversity between Mr. Harris' liturgies is much greater. Presumably—to come back to the proposed audience—the book was mainly intended not for "Protestant Episcopalians" but for unadulterated, unhyphenated Protestants, whose services have in the past been as formal and stereotyped as those of the Prayer Book without having their dignity and beauty. Many of the younger Protestant clergymen (like Ritchie Low, who contributes now and then to THE LIVING CHURCH) find much to admire in the Church's way of doing things, especially her way of worshipping. Mr. Harris' book, like Van Ogden Vogt's *Art and Religion*, will prove helpful.

Mr. Harris' tolerance and general broadmindedness are deserving of praise. He is, one ventures to think, representative of the younger generation of Americans who care at all for the things of the spirit in caring little for parties and schools of thought, in prizing the Christian spirit and the Christian life above theologies and ceremonial uses. This younger generation is not disturbed by the antithesis of *Catholic* and *Protestant*, shies neither at High Mass nor an Evangelical prayer meeting. Mr. Harris is obviously not of the Catholic school of thought, nor of the Catholic party, but he appears to have not the slightest objection to Catholic practices on the part of those who find them helpful. He wishes he might use the word "Mass," he urges the use of eucharistic vestments, he mentions not unfavorably the use of the Hail Mary and the rosary, and speaks with approval of children's Masses.

A united Christendom—in other words, a truly Catholic Church—will have to make allowance for a wide variety of tastes and temperaments, and, as Mr. Harris correctly remarks, our Anglican communion, in its ceremonial latitude, prefigures such a Catholic Church of the future, in which the practitioner of the rosary and the practitioner of extempore prayer shall both find a spiritual home.

AUSTIN WARREN.

BISHOP OLDHAM has provided a really useful little manual of instruction under the title of *The Catechism Today* (Longmans, \$1.00). In his introduction he tells a story about Bishop Paret of Maryland to illustrate his conviction that the Church Catechism, so far from being an outworn formula, is an educational instrument which fails to be appreciated only because men fail to think out its implications for present-day faith and practice. This book should do much to help men and women of today to understand the claims of the Church's way of life on our allegiance. There are one or two minor blemishes—occasional overlapping and repetitions in different chapters; and I wonder what Bishop Oldham thinks the air is when he says of ghosts that, if they exist, "they are mere spirit, like the air about us, and without some physical instrument they are utterly powerless." But ninety-nine times out of a hundred his knack of producing a felicitous phrase or happy illustration gives the reader just the insight he needs into the meaning of the faith.

Much in current literature testifies to a widespread sense of bewilderment with life, of a hunger for some way of life which will redeem it from meaningless futility. It is no use trying to drag on such wanderers into acceptance of Christianity, but they may be helped if those who have found a meaning in life will present their discovery with humility and winning sincerity. This is what Bishop Oldham has done, and many will be grateful to him for having done it.

L. H.

It is extremely difficult to estimate the value of Canon T. A. Lacey's *Authority in the Church: A Study of Principles* (Mowbray, Morehouse, \$1.40). As he says in his preface, he has "not dealt with a multitude of controversial details, but with a small number of general principles," and he has "avoided loading the page with marginal notes." The result is that on many disputed problems of Church history we have simply the author's *ipse dixit*—useless to the scholar without the marginal notes and dangerous for the layman without indication of where controversy obtains. On the other hand, the *ipse dixit* is the *ipse dixit* of Canon Lacey, and his judgment on such problems as those discussed in this book is always valuable, and always expressed in such a way as to illuminate the subject and give new insight into it to his readers. Anyone interested in the study of Church Order and Discipline will certainly be foolish if he neglects this bird's-eye survey of the subject down the course of Christian history.

L. H.

IN *The Literary Background of the New Testament* (Macmillan, \$1.50) the Rev. George L. Hurst attempts to enumerate and describe the books which our Lord and the authors of the various New Testament writings must or may have read. Some of the literary forms found in the New Testament are illustrated and a slight introduction to the non-canonical and pseudepigraphic works is given which may be of interest and value to those who have not time for such larger studies as Archdeacon Charles'. There is a useful list of passages from the apocryphal literature which are quoted or echoed in the New Testament.

J. LOWE.

THE RE-ISSUE as a separate volume of Canon Streeter's Essay on *Moral Adventure: A Discussion of the Principles of Morality from the Standpoint of the Modern World* (Macmillan, \$1.25) should meet with a warm welcome. This essay was welcomed in this column in March of last year, when it appeared as part of a larger volume. It is doubly welcome now that it appears set free from the encumbrance of its inferior associates in that other book. It should be read and discussed in every circle where men and women and boys and girls are asking whether there still are any principles of morality; and if so, what.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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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

- 26. Trinity Sunday.
- 31. Friday.

JUNE

- 1. Saturday.
- 2. First Sunday after Trinity.
- 9. Second Sunday after Trinity.
- 11. Tuesday. St. Barnabas.
- 16. Third Sunday after Trinity.
- 23. Fourth Sunday after Trinity.
- 24. Monday. Nativity of St. John Baptist.
- 29. Saturday. St. Peter.
- 30. Fifth Sunday after Trinity.

KALENDAR OF COMING EVENTS

MAY

- 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

FORD, Rev. WILLISTON M., formerly of Carmel, Calif; has become rector of Holy Innocents' Church, San Francisco. Address, 1521 Castro St., San Francisco.

FULWEILER, Rev. HOWARD W., rector of St. Mary's Church, Northfield, Vt.; to be rector of Christ Church, Media, Pa. July 1st.

LESLIE, Rev. WILLIAM O., JR., formerly canon missionary of Foreign-Born Work, diocese of Newark; to be canon missionary for missions, and Archdeacon of Newark. Address, 99 Main St., Orange, N. J.

MATTHEWS, Rev. SIDNEY E., formerly assistant at St. Paul's Church, Wilmington, N. C. (E.C.); to be on the clergy staff of Valle Crucis School, Valle Crucis, N. C. (W.N.C.) Address, Valle Crucis School, Valle Crucis, N. C.

SASSÉ, Rev. LEWIS, 2d, formerly vicar of Church of the Redeemer, Los Angeles; has become rector of St. John's Free Church, Philadelphia. Temporary address, 5339 Greene St., Germantown, Philadelphia.

SMITH, Rev. CLAUDIUS F., formerly rector of Christ Church, Big Stone Gap, Va. (Sw.V.); to be rector of St. Mary's Church, Middlesboro, Ky. (Lex.) Effective June 1st.

WHITE, Rev. S. HENRY, formerly priest-in-charge of St. Cyril's Mission, Coatesville, and Ascension Mission, West Chester, Pa.; to be priest-in-charge of St. Monica's and St. Philip's Missions, Washington, D. C. Address, 111 Heckman St., Washington, D. C. June 1st.

WHITE, Rev. HOWARD D., formerly rector of St. Paul's Church, Spring Valley, N. Y.; to be rector of St. Mark's Church, Tarrytown-on-Hudson, N. Y. Address, St. Mark's Rectory, Tarrytown-on-Hudson, N. Y. June 1st.

RESIGNATIONS

ACKERMAN, Rev. HOWARD C., as rector of St. Paul's Church, Troy, N. Y. (A.), July 1st. Plans to take family to Europe for some months for rest and study.

EMPRINGHAM, Rev. JAMES, D.D., as general superintendent of the Church Temperance Society, New York City.

MCKECHNIE, Rev. ALEXANDER R., as assistant at Holy Trinity Church, Tokyo, and member of the faculty of St. Paul's University, Tokyo. New address, General Theological Seminary, New York City.

SUMMER APPOINTMENT

WORTHINGTON, Rev. WILLIAM, of Providence, R. I., is in charge of St. Thomas' Church, Brandon, Vt., during the absence of the rector, the Rev. A. J. Holley, who is visiting in England.

NEW ADDRESSES

NEAL, Rev. GEORGE DECATUR, rector of St. John's Church, Lawrence, Mass., formerly 5 Kenwood Place; 264 Broadway, Methuen, Mass.

VANNIX, Rev. ST. CLAIR L., formerly of Barrytown, N. Y.; Camp Remington, Custer, S. D.

SUMMER ADDRESSES

DODSHON, Ven. JOSEPH H., of New York City, sailed for Europe May 22d. All mail should be addressed to the Savoy Hotel, London.

HYATT, Rev. HARRY MIDDLETON, rector of Christ Church, Yonkers, N. Y., Hotel Ritz, London, until June 15th; Deutsche Bank, Munich, Germany, until September 1st.

NUTTER, Rev. E. J. M., D.D., dean of Nashotah House, Nashotah, Wis., Bere Alston, Devon, England, June and July.

REINHARDT, Rev. PAUL R. R., rector of St. Paul's Church, Kankakee, Ill., will sail June 1st on the S.S. *Statendam* for a two months' stay in Europe. Address, care of J. P. Morgan Company, Paris.

ORDINATIONS

DEACON

MASSACHUSETTS—On May 18th the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained LEONARD BEBLEY RASMUSSEN to the diaconate in St. Mark's Church, Fall River. The candidate was presented by the Rev. Paul Micou, rector of St. Mark's, and the sermon was preached by the Rev. Charles W. Findlay of Albany, N. Y.

Mr. Rasmusson is a graduate of Harvard, and is now a member of the senior class of the Episcopal Theological School in Cambridge, from which he will graduate on June 13th, after which he will become curate of All Saints' Church, Worcester.

PRIESTS

EAST CAROLINA—On May 14th the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. SIDNEY EURE MATTHEWS to the priesthood in St. John's Church, Fayetteville.

The candidate was presented by the Rev. William O. Cone of Goldsboro, and the sermon was preached by the Rev. Stephen Gardner of Washington.

The Rev. Mr. Matthews is to be on the mission staff of the Valle Crucis School, Valle Crucis, N. C.

IOWA—On the Sunday after Ascension, May 12th, the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, advanced the Rev. Dr. GEORGE F. WEIDA to the priesthood in Trinity Cathedral, Davenport. The Rev. James P.

DeWolfe of St. Andrew's Church, Kansas City, Mo., preached the sermon and also presented the candidate. The Rev. C. Dexter Weedon, chaplain of St. Katherine's Hall, Davenport, read the litany.

Dr. Weida expects to spend the summer at his residence in Iowa Falls, and to move to Liberty, Mo., for his college work there in the autumn.

MINNESOTA—On May 14th the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. JOHN ELIPHALET ROWELL to the priesthood in St. Mark's Church, Minneapolis.

The candidate was presented by the Rev. Dr. P. E. Osgood, rector of St. Mark's, who also preached the sermon. The Rev. Mr. Rowell is to be priest-in-charge of Gethsemane Church, Appleton, and Grace Church, Montevideo, with address at Appleton, Minn.

SOUTHERN OHIO—On Ascension Day in the Church of the Resurrection, Fern Bank, Cincinnati, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, advanced to the priesthood the Rev. ROGER ALLING. The candidate was presented by his father, the Rev. Stephen H. Alling, rector of the parish. The Rev. Robert Williams, rector of Trinity Church, Princeton, N. J., preached the sermon, and the Rev. Allan Cooke joined in the laying on of hands.

Mr. Alling returns to Princeton where he has been assistant for the past year.

DIED

BURROUGHS—In Somerville, Mass., May 12th, ALMEDA FRANCES BURROUGHS, widow of Capt. Edwin Burroughs, in the 87th year of her age. Services in Somerville, May 14th, at which the Rev. William H. Pettus officiated. Interment at Mt. Auburn, Cambridge, Mass., later in Maine.

"Blessed are the dead who die in the Lord."

CHESHIRE—Entered into rest, at Ravenscroft, Raleigh, N. C., in the 72d year of her age, Mrs. ELIZABETH LANSDALE MITCHELL CHESHIRE, daughter of the late Rev. Walter A. Mitchell, of the diocese of Washington, and wife of the Bishop of North Carolina.

"They rest from their labors, and their works do follow them."

MEMORIALS

Harry Herkimer Cowan

In ever loving memory of HARRY HERKIMER COWAN, devoted layman of the Church, who entered life eternal on May 30, 1928.

"In Thy presence is the fullness of joy."

Peyton H. Skipwith, Jr.

Entered into rest May 25, 1926, PEYTON H. SKIPWITH, JR.

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

RESOLUTION

Henry Ritchie Neely

WHEREAS Almighty God hath taken to Himself the soul of His priest and servant, HENRY RITCHIE NEELY;

And whereas, by the death of Father Neely, the Catholic Club of Chicago has lost one of its most faithful friends and supporters, be it hereby resolved:

That the Catholic Club of Chicago expresses its deep sense of loss and bereavement at his death;

And that a copy of this resolution be spread upon the records of the club, and that a copy of this resolution be sent to the widow of the deceased, and to the wardens and vestry of Calvary Church.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him. Amen."

THE REV. A. E. JOHNSTONE,
J. P. CRAMPTON,
G. G. TRAYER,
F. D. WOOD,
L. H. VON KAMPFELDT.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]

OKLAHOMA—Omit, Rev. Joseph P. Carden, Ardmore.

OKLAHOMA—Add, Rev. Charles L. Widney, 14 E. Highland, Shawnee, Okla.

SPOKANE—Add, Rev. Thomas E. Jessett, Colfax, Wash.

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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

CLERICAL

CLERGYMAN TO SUPPLY SMALL CHURCH in Pittsburgh, July 28th to August 25th. Address, **REDEEMER PARISH HOUSE**, 5701 Darlington Rd., Pittsburgh, Pa.

MISCELLANEOUS

AN EXPERIENCED ORGAN-CHOIRMASTER for boy choir is wanted in an attractive New England city. Address: Mr. W. H. UNDERDOWN, 43 7th St., New Bedford, Mass.

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 **SECRETARY AND PARISH** worker familiar with office and Church school work. Apply, Box 315, HUDSON, N. Y.

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

POSITIONS WANTED

CLERICAL

DEAN MCGANN OF CHRIST CHURCH Cathedral, Springfield, Mass., is available for parochial missions with the objective of Personal Evangelism, after October 7th. Also special preaching.

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.

WANTED—**PARISH, BY PRIEST**—FORMER Congregational clergyman. Priest in the Episcopal Church five years. University and seminary man, in present parish five years. Fifty-two years of age, single, good health, sociable, organizer, recognized as preacher, good Churchman. References from bishop, archdeacon, clergy, present vestry and parish. Only such parishes as can give assurance of substantiability, and willingness to assume a reasonable program will be considered. Stipend to be decided by conference. All correspondence in confidence. Rector X-380, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

DETICIAN-HOUSEKEEPER IN SCHOOL. Small hospital or convalescent home. Address, F. RUDKIN, Gettysburg, Pa.

EXPERIENCED NEW YORK ORGANIST and choirmaster would accept summer engagement at seaside or mountains. Box H-395, **LIVING CHURCH**, Milwaukee, Wis.

PARISH SECRETARY READY FOR POSITION September 1st. Best of references. Address, **PARISH SECRETARY**, Christ Church Parish House, Savannah, Ga.

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

ORGANIST-CHOIRMASTER AVAILABLE. European trained, highly qualified. Expert trainer and director, fine accompanist, recitalist. Enthusiastic worker, good disciplinarian, Churchman. Large organ, good salary, and teaching opportunities desired. **ARTHUR JONES**, 6617 Ogontz Ave., Philadelphia, Pa.

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, **BROTHER SUPERIOR**, St. Barnabas' Home, North East, Pa.

VESTMENTS

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.

EMBROIDERED VESTMENTS—ALTAR Hangings, Burses, Vells, Stoles, Markers, Surplices. Embroidered Linens, Altar Laces, Damasks, Fringes, Embroidery supplies. Materials stamped for embroidering. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTA R AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. **MARY FAWCETT Co.**, 350 Broadway, New York.

MISCELLANEOUS

MATERIAL IS SOLICITED FOR A BIOGRAPHY of the Rev. Dr. George Hendric Houghton, founder and first rector of the Church of the Transfiguration, New York; American pioneer in the Oxford Movement. Rev. **HARRISON ROCKWELL**, 143 E. 39th St.

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THE ABOVE-NAMED CORPORATION, organized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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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.

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.

SUMMER RESORT

New York

HERRNHUT HOUSE, CRAGSMOOR, NEW York, offers a restful and homelike vacation resort in the Shawangunk Mountains. An Episcopal church is within a five minute walk. This property is for sale. **THE MISSES SMEDLEY**, Frankford, Philadelphia, Pa.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE—Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

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**.

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors is permanently located at 1912 G St., Northwest, just three squares west of the White House. It is only five squares from the heart of the amusement and shopping district. Within a half block are excellent dining places at reasonable rates. Mrs. Kern has as fine rooms as are in the best hotels, and caters to guests of refinement, who appreciate comfort, cleanliness, and quiet. Many rooms for couples and for families have elegant private baths. Some rooms have double beds and running water, with detached baths near. Mrs. Kern's service is very superior as well as unusual, her employees of many years being intelligent, trustworthy and efficient. Her place is famous for helpfulness to women alone, and to strangers visiting the Capital for the first time. When inquiring for arrangements, state probable time of visit, length of stay, and number in party. Rates vary according to accommodations desired.

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 SPOSKOPF, Rector
REV. J. K. 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, 7:00 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.
REV. SPENCE BURTON, Superior, S.S.J.E.
Priest-in-charge
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
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.

WEER, 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

A DELYNROOD, SOUTH BYFIELD, MASS.— A retreat for women will be held at Adelynrood, South Byfield, Mass., the headquarters of the Society of the Companions of the Holy Cross, June 22-24th. Conductor, Rev. I. F. C. Lauderburn. Charge \$5.50. Apply to H. G. DUDLEY, 45 Leighton Rd., Wellesley, Mass.

WEST PARK, ULSTER CO., N. Y. A Retreat 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.

WEST PARK, ULSTER CO., N. Y. A Retreat 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.

BOOKS RECEIVED

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

S. P. C. K.
The Macmillan Co. 60 Fifth Ave., New York City.

A *Heroine of the North*. Memoirs of Charlotte Selina Bompas (1830-1917), wife of the first Bishop of Selkirk (Yukon). With Extracts from her Journal and Letters. Compiled by S. A. Archer.

BULLETIN

Department of Religious Education, 281 Fourth Ave., New York City.

Descriptive List of Religious Plays and Pageants. Prepared by the Commission on Religious Drama. 10 cts.

PAMPHLETS

American Church Building Fund Commission, 281 Fourth Ave., New York City.

The American Church Building Fund Commission. Established by the General Convention 1880.

The American Church Building Fund Commission. Statement and Report, 1918.

Vital Christianity Publishers. Branch P. O. Box 409, Lima, Ohio.

Science of Creation. Explaining Primal Causes; Electricity and Gravitation; How God Made Nature; How Man Was Created. Excerpts from Teaching by Newton N. Riddell, author, lecturer. 25 cts.

PLAY

University of Washington Press. Seattle, Wash.

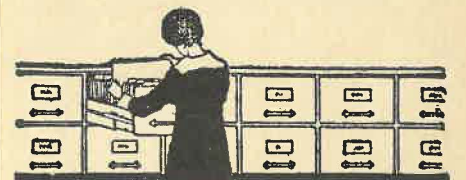
Adam. A Religious Play of the Twelfth Century. Translated from the Norman French and Latin into English verse by Edward Noble Stone. Second printing.

YEAR BOOK

Church of the Holy Trinity Parish House, 217 South 20th St., Philadelphia, Pa.

Year Book of Holy Trinity Parish, Philadelphia, 1929.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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Conventions and Convocations

BETHLEHEM

HAZLETON, PA.—That the Church should take care of the old people of the Church, and that a fund be raised for this purpose, was the substance of a resolution passed at the fifty-eighth annual convention of Bethlehem, which met in St. Peter's Church, Hazleton, May 13th and 14th.

The committee appointed last year to investigate the need for making some provision to take care of the old folks reported that the Church had a real responsibility in the matter, and that there were a number of men and women in dire need of care who were members of the Church for at least ten years, and were 65 or more years of age. A committee was appointed to begin the solicitation of funds for this purpose and to study the question as to the best way in which the diocese can discharge its responsibility.

Practically all the old officers were re-elected. To the synod were elected the Rev. Messrs. W. Frank Allen, George McKinley, J. P. Briggs, J. H. Dickinson, and Messrs. C. A. Mills, Paul A. Gardner, H. W. Kingsbury, and T. Archer Morgan.

HARRISBURG

WILLIAMSPORT, PA.—The most important feature of the twenty-fifth annual convention of the diocese of Harrisburg, held Tuesday and Wednesday, May 14th and 15th, in Trinity Church, Williamsport, the Ven. Charles E. McCoy, rector, was the balloting for the election of a suffragan bishop for the diocese. After five ballots, all resulting in a deadlock, the convention was adjourned. It was announced that a third attempt will be made to elect a suffragan at the twenty-sixth annual convention, to be held in St. James', Lancaster, in May, 1930. [Full report of balloting elsewhere in this issue.]

On Tuesday afternoon a pre-convention conference for laymen was held. The convention opened with choral Evensong, the officiant being the rector of the parish. The first lesson was read by the Rev. Clifford L. Stanley, the second by the Rev. Robert T. McCutchen. Bishop Darlington followed with his convention address.

The annual Churchmen's banquet was held in Trinity House. Archibald M. Hoagland, of Williamsport, was toastmaster, the speakers of the evening being the Bishop of Erie, Bishop Darlington, and General Charles M. Clement, chancellor of the diocese.

A canon was adopted fixing the minimum salaries of missionaries in the diocese at \$2,100 and residence. It was also decided to increase the membership of the executive council. The next annual convention will meet at St. James' Church, Lancaster, the Rev. Clifford G. Twombly, D.D., rector.

Elections to diocesan offices resulted as follows: Secretary, the Rev. Samuel H. Sayre; treasurer, Richard M. H. Wharton, Harrisburg; chancellor, General Charles M. Clement, Sunbury; registrar, the Rev. A. A. Hughes.

Standing committee: The Ven. Paul S. Atkins, the Rev. Oscar F. R. Treder, D.D., the Rev. Lewis Nichols, the Ven. Charles E. McCoy, the Rev. Clifford G. Twombly, D.D., Thomas H. Hammond, F. K. Lukenbach, the Hon. F. W. Culbertson, Abram Bosler, and Dr. W. S. Hamaker.

Executive council: The Rev. Messrs. Clif-

ford G. Twombly, D.D., Frederick P. Houghton, Oscar F. R. Treder, D.D., Hollis W. Colwell, Anthony G. VanElden, Clifford L. Stanley; Messrs. Herbert W. Hartman, Ralph T. Smith, Col. W. Fred Reynolds, Gilbert W. Mattson, C. N. Tull, and Guy Brosius.

Delegates to the provincial synod: *Clerical:* The Rev. Messrs. Charles E. Berghaus, Oscar F. R. Treder, D.D., A. A. Hughes, Richard A. Hatch.

Lay: Messrs. Benjamin Brown, Edward P. Brinton, John J. Brandt, and P. E. Womelsdorf.

IDAHO

BOISE, IDAHO—Bishop Barnwell in his annual address to convocation of Idaho stressed the need of increased local support in order to meet the decreased appropriations received from the National Council. When the Bishop came to Idaho three years ago the amount received from the general Church was \$62,000. For the present year it is \$44,000, or a reduction of nearly thirty per cent. This reduction is being absorbed by a re-allocation of fields, giving to each man a larger territory and so making it possible for fewer men to do the work. The Bishop expressed his deep appreciation of the willingness of our missionaries to take on additional work in order that in the face of reduced appropriations the work shall not decline. The Bishop also stressed the need of proceeding with the building program of the Church at the University of Idaho, and it is hoped that the site will shortly be determined and that active developments will soon follow. This is a most important work, and a new church, rectory, and parish house are urgently needed.

Last year Idaho paid its quota to the general Church in full, and also raised half as much again for its district program. This year the general Church quota is given the priority and will be paid in full, the objective for the district program being the proposed new buildings at the state university.

The services in connection with convocation were unusually interesting. On Rogation Sunday at 7 A.M., Bishop Barnwell, assisted by Dean Rhea, dedicated the chapel at the new St. Luke's Hospital, Boise. Later in St. Michael's Cathedral, at 11 A.M., the Bishop celebrated the Holy Eucharist and the Rt. Rev. E. M. Cross, D.D., Bishop of Spokane, preached the sermon. In the evening a missionary service was held at which addresses were made by workers representing various phases of Church life in Idaho. On Monday evening, May 6th, a banquet was held, which was largely attended. Bishop Barnwell was toastmaster and speeches were made by Mrs. Wilson Johnston of Portland, Ore., and Bishop Cross.

Business of a routine nature occupied the sessions of convocation, the various officers were re-elected, and the usual committees appointed.

MONTANA

ANACONDA, MONT.—The celebration of the silver anniversary of the founding of the diocese, and the presentation of an offering amounting to nearly \$8,000 to be added to the Bishop Brewer missionary endowment fund, were the chief features of the twenty-sixth annual convention of

Montana, which met on Sunday, May 12th, in St. Mark's Church, Anaconda. The missionary fund now amounts to some \$74,000.

Dr. John Wilson Wood of the National Council gave an address on the life and work of Bishop Brewer. Dr. Wood also spoke at the largely attended banquet on Monday evening, and at the woman's meeting.

In his address on Sunday evening, Bishop Faber spoke of the revised Prayer Book, urging all to use it faithfully and with conscientious loyalty to its rubrics. The Bishop also made a strong and earnest challenge to the Church and all Christians to make a decided and unceasing effort for the abolition of war.

The main point of Bishop Fox's address was to urge that monthly payments be made regularly and systematically for the general quota and for diocesan apportionments.

The business sessions of the Woman's Parochial and Missionary Society of the diocese were opened with prayers and a short talk on missions by the Rev. S. D. Hooker, formerly archdeacon of the diocese. Bishop Fox told of the splendid work being done for isolated communicants.

NEWARK

ORANGE, N. J.—Important matters acted upon by the fifty-fifth annual convention of the diocese of Newark, which met in Grace Church, Orange, on May 14th, included the decision to raise \$120,000 to endow a chair of Christian Apologetics at the General Theological Seminary; favorable action upon a slight change in the boundary between the dioceses of Newark and New Jersey; and the passing of a resolution offered by the finance and advisory board, providing for the payment to the National Council of \$160,500 of the 1930 parish quota total of \$295,500.

After commenting upon such subjects as the removal of the diocesan offices from Newark to Orange, and the needs of the two diocesan hospitals and the General Theological Seminary, Bishop Stearly in his address spoke of the relation of Christian citizens to political affairs. He showed the unfortunate state which politics have reached, and said that he wished to "urge upon the lay people their responsibility for political conditions in state and community."

In addition to reports and speeches by diocesan clergymen and delegates on various phases of work, there were addresses by the Rev. Dr. Frank Gavin of the General Theological Seminary, the Rev. Dr. Elmer N. Schmuck of the Field Department of the National Council, Mrs. A. D. Story, president of the Girls' Friendly Society, Mrs. Arthur J. Grymes, of the board of managers of the House of the Holy Comforter, West Orange, and the Rev. Canon Charles L. Cooder, D.D., of Newark.

The balloting resulted in the re-election of two members of the standing committee and a great many members of the diocesan boards. The Rev. John F. Hamblin of Newark has been appointed secretary in the place of the Ven. William O. Leslie, Jr., who has been appointed Archdeacon of Newark.

Deputies to the provincial synod: The Rev. W. Ovid Kinsolving, the Rev. Alfred R. McWilliams, and Messrs. Leigh K. Lydecker and Henry J. Russell. Alternates: The Rev. Edward

P. Hooper, the Rev. Marshall F. Montgomery, and Messrs. William A. Bal and Stewart A. Trench.

The convention was followed by a dinner of the Church Club of the diocese at the Orange Y. M. C. A.

NEW JERSEY

TRENTON, N. J.—The return of Bishop Matthews to the chair, after the critical illness of a year ago which necessitated the transfer of jurisdiction for a time to the coadjutor, made the opening of the 159th convention of New Jersey, in St. Michael's, Trenton, on May 14th, a notable occasion. The Bishop in his address stressed especially the cause of theological education, suggesting the appointment of an annual Sunday for a special offering for that purpose, and the appointment of a special committee to devise ways and means for obtaining the cooperation of all the parishes in the raising of the fund for the completion of Seabury Hall at the G.T.S. The Bishop referred to the convention the appropriateness of a message of congratulation to the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, on the fortieth anniversary of his consecration, and to the Rev. C. M. Perkins, senior priest of the diocese, upon the completion of sixty years of continuous service within its limits. Tribute was also paid to the long and efficient service rendered to the cause of religious education by the Rev. Canon Chas. S. Lewis, whose removal from the diocese to reënter parish work had left a vacancy which it has not yet been possible to fill.

A preliminary report was made looking to the exchange of two small tracts of land lying along the boundary line between the dioceses of New Jersey and Newark, to the end that the property of St. Bernard's School, Gladstone, which is now crossed by the boundary line, might be transferred entirely to the southern diocese to which it belongs, and that of Bonnie Brae Farm, an institution for boys belonging to the diocese of Newark, but now lying south of the line, might be transferred in exchange. The transfer was approved by the convention, subject to the discretion of Bishop Matthews.

The committee in charge of the sesquicentennial celebration in 1935 reported the printing of an historical sketch of the diocese in preparation for that event, and that a preliminary invitation had been extended to General Convention, looking to the possible holding of the convention of 1934 at Atlantic City. This undertaking was reported to be practicable, so far as concerns the financial responsibility for it, and the committee was continued.

Deputies to the provincial synod were elected as follows: *Clerical*: The Rev. Messrs. Thomas A. Conover, Samuel G. Welles, Ralph E. Urban, R. Bowden Shepherd, William R. Cross, and Clarence S. Wood.

Lay: Messrs. William F. Stroud, William S. Pierce, C. M. Duncan, Charles H. DeVoe, Ross O. Fowler, and J. C. Beatty.

NEW YORK

NEW YORK—The annual convention, the 146th of the diocese of New York, held Tuesday and Wednesday, May 14th and 15th, at the cathedral and synod hall, was a manifestation of pronounced loyalty to the Bishop and his work and of that diocesan fellowship which, happily, is in this large area more and more a characteristic of us.

Bishop Manning, Bishop Lloyd, and Bishop Shipman assisted the celebrant at the Eucharist with which the convention opened.

The high points of the convention include the following: the annual address of Bishop Manning, the elections of cathedral trustees and of members of the standing committee, Dr. Teusler's address, the resolutions expressing loyalty to the diocesan and approving support of his work, the City Mission Society's movie, Bishop Shipman's address, and the concluding recital of the Creed.

The seriousness of the diocesan's recent illness was apparent to those who had not recently seen Bishop Manning. His annual address was, however, entirely what we are accustomed to expect from him, namely a briefly-stated mention of the outstanding work of the past year, and a fair and stirring challenge to continued constructive effort on the part of all of us. The delegates expressed their approval frequently, at the Bishop's grateful mention of episcopal assistance rendered by the Rt. Rev. Paul Jones; and at the description of the new fund known as the St. Peter and St. Paul Foundation, wherein \$200,000 was given last winter, an additional \$100,000 recently, and a further contribution promised, all by the same anonymous donor, for Church aid and extension in this diocese. The cathedral project was dealt with at some length. Emphatic approval greeted the appeal for a revival in preaching and for our revival of faith in Christ which better preaching demands. A sentence that deserves repeating here stated that "men are tired of hearing about our doubts and uncertainties; they are hungering for the preaching that will help them to believe."

The Rev. Dr. Frank W. Crowder, Edmund L. Baylies, and Frank L. Polk were reflected trustees of the cathedral. Requiring two ballots, the vacancies on the standing committee were filled by the election of the Rev. Dr. H. P. Silver and James A. Hamilton. The delegates had an opportunity to express their good-will toward the Rev. Dr. Robbins by electing him to membership on the social service commission. In his address Bishop Manning paid high tribute to the service Dr. Robbins rendered during his twelve years' incumbency in the deanship of the cathedral.

Following an address of the sort Dr. Teusler always makes, the convention registered its determination to see that this diocese does its part in raising the funds needed for St. Luke's International Hospital at Tokyo.

After luncheon on the second day a pleasant and very worthwhile diversion was provided in the showing of a moving picture film which brought to us a realization of the enormous amount of work that is being effectively done by our Episcopal City Mission Society.

Considerable time was taken on Wednesday afternoon when a resolution offered by the Rev. P. W. Fauntleroy of Lake Mahopac and referred to the proper committee was declared by the chairman of the committee as unnecessary. The resolution was worded as follows:

"RESOLVED, That as an expression of our thanksgiving to Almighty God for having in His mercy spared our beloved diocesan to live and continue his great work in the building of the cathedral, this convention desires to go on record as assuring the Bishop and the trustees of the cathedral that any steps they may see fit to take with a view to the speedy securing of money necessary for the completion of that noble sanctuary will meet with the hearty approval and concurrence of every clerical and lay member of the convention."

Because a previous resolution had af-

forded the delegates an opportunity of expressing their thanksgiving for the improved health of Bishop Manning it was thought unnecessary by the committee to recommend this resolution for adoption, but the convention saw in it a further opportunity to express the spirit which characterized the session, so the suggestion of the committee was overridden and the resolution passed with considerable enthusiasm. Bishop Lloyd later expressed his great satisfaction that that action was taken.

Another unique feature of the convention was the giving of certificates for notable service awarded to men who have served more than twenty years as vestrymen in one parish. Among those so honored were the Governor of New York State, the Hon. Franklin D. Roosevelt of St. James' Church, Hyde Park, and United States District Attorney Charles H. Tuttle of St. Luke's Church, New York.

For the first time a report on the state of the Church was presented. This, read by the Rev. Dr. W. H. Pott, described neighborhood changes and pointed out the increasing opportunities offered to suburban parishes by the extensive removal of homes from Manhattan.

Bishop Shipman made an excellent address at the close of the convention, as did also Bishop Lloyd.

As to reports: The finance committee recommended a plan which was adopted, providing for assessments on the parishes being based on parochial expenses minus the salaries of the clergy. The Rev. Dr. Bell, speaking for St. Stephen's College, emphasized that the affiliation of that institution with Columbia University has not brought any financial aid whatever from the latter and that the college stands urgently in need of loyal help from its friends. The Rev. Dr. Gilbert, for the social service commission, made a splendid and needed plea in behalf of the destitute aged within the diocese. The Rev. Dr. Mansfield was most cordially received, especially because of his recovery from a recent very serious illness. His story of the Seamen's Institute seemed more impressive than ever. The convention voted to raise at once the needed fund to complete the new chapel in the Institute annex.

With a vigorous recital of the Creed this convention came to its close late on Wednesday, ending a two-days' session of harmonious and constructive legislation and fellowship.

NORTH CAROLINA

HENDERSON, N. C.—The 113th annual convention of the diocese of North Carolina was held at the Church of the Holy Innocents, Henderson. Owing to the sickness of Mrs. Cheshire, the Bishop of the diocese was unable to be present, the first convention he has missed for fifty-four years. The Bishop Coadjutor, the Rt. Rev. Edwin A. Penick, D.D., presided.

On the night before the convention, a men's supper was held in the parish house, with the Rev. Lyman P. Powell as speaker. About two hundred and fifty men were present.

The bishops' addresses were read at the opening of the convention. They dealt mainly with the diocesan institutions and with the budget. A good part of the first day was taken up with the discussion of diocesan finances. It was finally decided to hold a special campaign to remove the diocesan debt incurred some years ago for Sewanee, and so relieve the budget of that amount. Reports from the Thompson

Episcopal Home, St. Mary's School, and the hospitals, showed all to be in a healthy condition.

Because of the action of the Conference of Southern Bishops last February, the matter of a colored suffragan bishop was indefinitely postponed, but provision was made for colored representation on the executive council.

Elections resulted as follows: New members on the executive council: The Rev. S. S. Bost, the Rev. J. L. Jackson; Messrs. H. H. Lewis, J. H. Cutter, and A. T. Clark. Clerical delegates to the provincial synod: The Rev. Messrs. M. A. Barber, E. L. Haines, I. W. Hughes, J. L. Jackson, A. S. Lawrence, T. Partrick. Lay delegates: Messrs. J. H. Cowles, J. S. Holmes, H. M. London, J. R. Wilkes, Mrs. F. N. Challen, Mrs. F. S. Spruill. Treasurer of the diocese, H. M. London. Treasurer of the Forward Movement, J. R. Wilkes.

The most interesting part of the convention was the report of the evaluation committee, containing many valuable suggestions as to the work of the diocese, most of which were adopted.

With this convention, Bishop Cheshire relinquished to Bishop Penick the whole general administration of the diocese.

SPRINGFIELD

CHAMPAIGN, ILL.—The drive for St. Luke's Hospital, Tokyo, was endorsed at the fifty-second annual synod of the diocese of Springfield, meeting in Emmanuel Church here May 15th and 16th. More than one-third of the diocesan quota for this purpose is already in, and a resolution urging every parish and mission to take immediate steps to raise the balance of the \$8,000 was passed.

The diocese was able to report a larger payment than ever before on its quota for the general Church, and the outlook for payment in full during the present year seemed hopeful. The synod received with pleasure the announcement by the Bishop of a \$30,000 gift for a new parish house and community center for St. Paul's Church, East St. Louis, pledging itself to raise the balance of the funds needed. Reports from diocesan institutions and on the state of the Church were generally encouraging, showing a healthy increase in the amount and quality of work being done.

Elections resulted as follows: Franklin H. Spencer, executive secretary, was reelected as secretary of the synod, and S. Raymond Tingley as treasurer of the diocese. The Rev. Henry F. Selcer was appointed by Mr. Spencer, with the approval of the synod, as the assistant secretary. In elections to the standing committee there were no changes in the lay members. The Rev. Herbert L. Miller, Champaign, was elected in the place of the late Rev. Joseph G. Wright, who died in February. Delegates to the provincial synod to meet in Indianapolis this fall were: the Rev. Messrs. Morton C. Stone, Henry F. Selcer, Herbert L. Miller, Charles K. Weller; Messrs. Dan G. Swannell, George L. Wilson, Oscar Ruediger, and Miles S. Gilbert.

The diocesan Woman's Auxiliary, meeting at the same time, heard an address by Miss Edna Beardsley, while the annual dinner of the Church Club was addressed by H. Lawrence Choate, president of the Brotherhood of St. Andrew; the Rev. Frederick G. Deis, national field worker; and Bishop Francis of Indianapolis. The club presented the Bishop with \$500 for the new building at Woodrider, Ill.

SOUTH CAROLINA

SUMTER, S. C.—With special prayers of thanksgiving for the manifest guidance of the Holy Spirit, the 139th annual convention of the diocese of South Carolina ended its sessions of May 14th and 15th which were held in the Church of the Holy

Comforter, Sumter, S. C., the Rev. J. B. Walker, rector.

Meeting for the first time under its new bishop, the Rt. Rev. Albert S. Thomas, the convention was also under the necessity of electing a new treasurer to take the place of William Godfrey who, because of ill health, had resigned after having held that office continuously for the past twenty years. The new treasurer is F. K. Myers, Charleston, S. C.

Concluding his reference to the peculiar difficulties through which the diocese has passed during the year, first, by the tragic loss of its bishop and afterwards by a series of bank failures, devastating storms, and agricultural losses "which have caused much suffering among our people and hardships for the Church," Bishop Thomas said in his address, "Easy times are not likely to be the noblest, and difficulty, when rightly faced, may become means of grace."

Courageously facing the still difficult situation, when it was announced that something more than \$2,000 of the diocesan funds had been lost through the closing of the bank in which they had been deposited, and that approximately this amount was still due upon the payment promised for the support of the diocesan orphanage at York, the members of the convention immediately started a movement to make up this sum on the floor of the convention, and within a few moments the entire amount was subscribed.

One of the most impressive reports made to the convention was that of the commission on rural work, presented by its chairman, the Rev. H. D. Bull, in which it was pointed out that while the proportion of communicants to population in the entire state of South Carolina is one in 116, it is one in 19 in the towns and cities, and only one in 583 in the distinctly rural districts. Announcement was made of a joint meeting of the two convocations to be held in Orangeburg in October for the purpose of giving intensive study to the problem of how best to extend and strengthen the church in our rural communities.

A special committee of five was appointed to take steps looking toward the erection or purchase of an episcopal residence; and another committee of three was given further time for the formulation of plans for providing a suitable memorial for the late Bishop Guerry.

Encouraging reports were made to the convention by representatives of the University of the South, St. Mary's School, Raleigh, the Porter Military Academy, Charleston, the Old Ladies' Home, Charleston, the Church Orphanage at York, and the Voorhees Industrial School for Colored Youth, at Bamberg. A resolution was adopted requesting the executive council to place the sum of \$1,000 for Voorhees School in the regular budget for 1930.

Visiting speakers at the convention included Dr. L. W. Glazebrook, of Washington, D. C., who gave an inspiring address to the diocesan Men's Club on Lay Evangelism, and the Ven. V. G. Lowery, of Alabama, who effectively used a series of charts to give a graphic account of the church's rural problem in America.

Members of the standing committee were re-elected. The following were elected members of the executive council:

Clerical: The Rev. Messrs. H. D. Bull, S. C. Beckwith, W. S. Poyner, H. W. Starr. Lay: Messrs. Walter Hazard, J. D. Lee, O. T. Waring, R. W. Sharkey. Appointed by the Bishop: Clerical: E. C. Burnz, William Way. Lay: H. L. Tilghman, E. E. Lengnick.

Delegates to the provincial synod: Clerical: The Rev. Messrs. Harold Thomas,

H. D. Bull, J. B. Walker, W. B. Sams, Carl S. Smith, H. W. Starr.

Lay: Messrs. O. T. Waring, R. W. Sharkey, T. G. Legare, J. D. Lee, F. K. Myers, J. S. Whaley.

The 104th annual convention will meet in St. Philip's Church, Charleston, on the second Tuesday in May, 1930. This will be the 250th anniversary of the founding of Charleston, and St. Philip's Church is the oldest parish in the diocese, its first church having been built in 1680.

VERMONT

WINDSOR, VT.—The 139th annual convention of the diocese of Vermont was held here on May 14th and 15th. The preacher at the opening service was the Rt. Rev. S. B. Booth, D.D., Bishop Coadjutor. The convention address was delivered by the Bishop of the diocese, the Rt. Rev. A. C. A. Hall, D.D., who celebrated his 82d birthday on April 12th. Bishop Hall counselled his clergy in waiting for the new Prayer Book not to make use of any of the proposed changes which were not adopted, such as the *Benedictus qui venit* or the administration of the Holy Communion by intinction.

The following deputies were elected to the provincial synod to be held at Hartford, Conn., in October:

Clerical: The Rev. Messrs. W. J. Brown, A. B. Crichton, M. W. Ross, and R. C. Wilson.

Lay: Messrs. Herbert Congdon, James Ross Roberts, John Spargo, and Guy Wilson.

The following were elected alternate deputies:

Clerical: The Rev. Messrs. Morgan Ashley, Harry Bruce, A. J. Holly, and Vedder Van Dyck.

Lay: Messrs. Samuel Blackmer, Harry L. Gale, Charles A. Matthews, and Benjamin E. Wilder.

VIRGINIA

RICHMOND, VA.—The celebration of the centennial anniversary of the establishment of the Diocesan Missionary Society of Virginia was the outstanding feature of the 104th annual council of the diocese held in St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., D.D., rector, May 14th to 16th. Addresses were made covering the 322 years of history of the Church in Virginia and the development from its original foundation to the four Virginia dioceses of today.

The Bishop in his annual address asked for the appointment of a Bishop Coadjutor on the ground of extent of diocesan work and resolutions were later adopted requesting consent of the general Church for such election.

The bulk of the time of the council was taken up in discussion of reports of the survey committees appointed at the last council to investigate the various forms of missionary work in the diocese—the mountain, the colored, and the rural, and in planning for further extension and development of the missionary work. The report of the treasurer of the Diocesan Missionary Society showed that the sum of \$66,419.86 had been expended during the past year in the actual carrying on of the diocesan missionary work.

A notable event was the discussion of a resolution presented by the Rev. B. D. Tucker, Jr., D.D., upon the subject of the pact of reconciliation. The resolution "that this council does hereby express its sympathy with this reconciliation pact among Christians and does hereby give its cordial approval to the spirit of the pact," was, after much discussion, adopted by a vote of 59 to 40.

The usual committees and boards were elected, the deputies to the provincial synod of 1929 being as follows:

Clerical deputies: The Rev. Messrs. R. Cary Montague, D.D., Richmond; W. Roy Mason, Charlottesville; G. MacLaren Brydon, D.D.

Richmond; Herbert S. Osburn, Tappahannock. Alternates: The Rev. Messrs. B. D. Chambers, Millwood; A. Campbell Tucker, Christchurch; Churchill J. Gibson, D.D., Richmond; Douglas W. Neff, Orange.

Lay deputies: Messrs. W. W. Chamberlain, Leesburg; Blake T. Newton, Hague; Murray M. McGuire, Richmond; John B. Minor, Alternates: Messrs. Thos. F. Lee, Braddock Heights, Alexandria; James M. Lewis, Tappahannock; E. W. Newman, Ashland; Dr. Ivey F. Lewis, University.

The council accepted the invitation of St. James' Church, Warrenton, for its meeting next year.

WESTERN MASSACHUSETTS

SPRINGFIELD, MASS.—The relation between religion and science was scored by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, in his address to the twenty-eighth annual convention of the diocese which met in Christ Church Cathedral, Springfield, on Wednesday, May 15th.

"Eminent writers tell us," said the Bishop, "that during the next generation Christianity will have to fight for its life. What of it? It has always had to do so. I for one am not worried by the inroads that science is threatening to make. I accept the benefits that science thrusts upon the world but I do not fear overmuch for religion. We do, however, sorely need a new philosophy that will give us a fresh, sympathetic interpretation and relate the facts, new and old, that we now have."

Bishop Davies mentioned the substantial addition to the endowment fund of the diocese, amounting to something over \$8,500, through the generosity of William A. Gallup of North Adams, and the legacy from the estate of Miss Anna M. Carter, which brings \$52,178.78 to the support of the cathedral, and stated that an endowment fund of \$300,000 was urgently needed. The Bishop also recommended that the stipends of the clergy should be generally increased, and asked each congregation to appoint a special committee to investigate the financial condition of their parish and see if it is not possible to increase clergymen's salaries somewhat.

Delegates to the provincial synod were elected as follows: *Clerical*: the Rev. Messrs. Henry W. Hobson, Arthur L. Kinsolving, Marshall E. Mott, archdeacon, and Arthur Murray. *Lay*: Messrs. George S. Barton, Charles W. Burt, George A. Gaskill, and Frank J. Pope. Alternates: *Clerical*: The Rev. Messrs. Frederick H. Danker, John U. Harris, Leigh R. Urban, Frank C. Wheelock. *Lay*: Dr. George A. Black, and Messrs. William C. Hill, Ernest T. Curtis, and Joseph K. Smith.

The Church of the Atonement, Westfield, and the Church of the Good Shepherd, West Fitchburg, were both admitted as parishes in union at the convention.

CHURCH ARMY BEGINS CRUSADE IN ALBANY

ALBANY, N. Y.—On Ascension Day, in All Saints' Cathedral, Albany, a group of Church Army crusaders received the blessing of Bishop Nelson and Bishop Oldham, and heard an address by the Bishop Coadjutor, as an inauguration of their evangelistic campaign in the diocese. Under Capt. Sydney Peters this work is to continue for six months. The opening mission is one of ten days' duration at the Church of the Messiah, Rensselaer. Capt. George Wiese and Cadet Irving Mallette, of the American Army, are co-workers with Captain Peters, a leader of the English Church Army supervising the organization in our country. The diocese of Albany has a special missionary van in which the crusaders travel on their countryside missions.

Presiding at Meeting of C. M. S. is First Public Function of Dr. Lang Since Illness

Church Army Welcomes Its Chief at Annual Meeting—Bishop of London Receives Open Letter

The Living Church News Bureau
London, May 10, 1929

THE FIRST PUBLIC FUNCTION TO BE fulfilled by Dr. Lang, Archbishop of Canterbury, since his four months' illness, was to preside at the annual meeting of the Church Missionary Society last week. As an act of thanksgiving for his recovery, the proceedings began with the singing of the Doxology. The Archbishop was obviously moved by the affectionate and cordial welcome given to him. In the course of his remarks, Dr. Lang said that two of the most remarkable gatherings of Christians, the World Conference on Faith and Order, and the International Missionary Conference, had both reached the conclusion that the real challenge to the Christian faith was not any other religion, but the material civilization which was antagonistic to all religion, because it had no place for God, nor even for the spiritual life of man. At home and overseas the same task lay before them. The powerful, and in many ways beneficent, pressure of material civilization had penetrated to almost remote people, and had stirred within them new discontent and new ambitions, transformed their outlook on life, and destroyed the influence of traditional religions and customs which had kept a way open between them and the Divine Spirit of God. We were learning that these old religions, with all their superstitions and ignorance, were after all an avenue, however dark, however choked, along which, and through which, the human spirit was seeking God. These avenues should not be forever closed by material civilization, but should be kept open so that we might enter upon them, cleanse them, clear them, and make them a way by which the human spirit could find God. Only a week ago he had stood at Athens, where St. Paul preached his memorable sermon, and he had been reminded how perfectly the Apostle had realized the truth, had recognized in superstition the capacity for religion, and instead of denouncing what he found, had declared "Him whom ye ignorantly worship, I set forth unto you." They realized afresh, therefore, the magnitude of the work that lay before them.

ANNUAL MEETING OF CHURCH ARMY

The annual meeting of the Church Army is always an occasion of much enthusiasm, and at last week's gathering a large audience was able once again to welcome Prebendary Carlile, its chief, who has, owing to serious illness, been absent from two previous meetings. The general report referred to the work accomplished during the past year, and outlined proposals for the future. Among other things, it was proposed to open a new hostel in Calgary, Western Canada, for the reception of boy settlers, and schemes were in hand for enlarged premises for labor and lodging homes in Derby, Bristol, Plymouth, and Norwich. It was also proposed to enlarge the Church Army premises in West Kensington, in order to provide more suitable accommodation for their disabled ex-servicemen's industries, and for more prolonged testing, by work, of destitute men

from the Embankment and the streets. It was further intended to enlarge the Queen Mary Hostel for Women, which was purchased and equipped to mark Prebendary Carlile's 81st birthday. It was hoped to raise £4,000 for this enlargement before Prebendary Carlile's 83d birthday next January.

In his speech, the Archbishop of Canterbury, who presided, said that forty-seven years ago Prebendary Carlile conceived a dream of the Church Army, and few men had lived to see a dream so marvelously fulfilled as he had done. The fact that Prebendary Carlile was 82 years of age was only another proof that age was a matter not of years but of temperament, and Prebendary Carlile at 82, and after a long and most severe illness, was at heart the youngest person in that great assembly. He rejoiced that he had been spared to them, and he hoped that for many years to come they would continue to have his cheering and inspiring presence in their midst. Prebendary Carlile had produced that afternoon his five sons, who, in one way or another, would carry on his example. To the whole of Prebendary Carlile's family—the Church Army and its supporters—he committed the duty and privilege of seeing that, whatever might happen to Prebendary Carlile, the great work of the founder might continue and abound.

Referring to the motto of the Church Army, "Faith, Hope, and Love," Dr. Lang said the Army always had a faith in human nature. It was always when they were dealing with those who in the world's eye were derelict that they revived their faith in human nature. The two places where he had learned his inexhaustible faith in human nature were in the slums of Leeds and in the prison where for five years he served as chaplain, and he always liked to think that he began his ministry at the very bottom with the lowest of the low. During the years he was a prison chaplain he was always refreshed by finding the signs that the human coin, though cast into the gutter, besmirched and trodden under foot, still in the most surprising way carried with it some token of the image of God in which man was made.

He thanked the Church Army for the witness which it had given, for the work it had done, and the direction it had set for the Church. He urged all to continue and to strengthen their support to its many activities.

ADDRESS OPEN LETTER TO BISHOP OF LONDON

An open letter has been addressed to the Bishop of London by twenty-one incumbents in the diocese, with reference to the directions issued by the Bishop last November to the 160 incumbents who then held his permission to reserve the Sacrament continuously. The Bishop, it will be remembered, at that time extended existing permissions for Reservation until further notice, but directed that Reservation was for the Communion of the sick only, that the consecrated Elements must be in both kinds, and that on and after Advent Sunday services directly connected with the Reserved Sacrament, such as Benediction, Exposition, and the service known as Devotions, must not be held.

The signatories to the open letter state that they cannot conscientiously comply with the Bishop's directions, in which,

they say, essential principles have been obscured and a departure is made from immemorial precedent. They claim that their teaching and practice in no way go beyond those which have authority in the Church in the east and in the west, and argue at length that "the offering of adoration to our Lord in the Sacrament Reserved is the upholding of Catholic doctrine, and therefore is a matter of principle." They add: "Ceremonies of some kind in connection with the Reserved Sacrament, expressive of adoration, are common to east and west, and are the necessary outcome of a common faith. It is therefore beyond the power of two provinces of the whole Church to say 'there shall be no service or ceremony in connection with the Sacrament Reserved,' without implying that they claim to hold a specific eucharistic doctrine independent of the rest of the Church, or even that they recognize no relation to the historic Church at all." The signatories further say that they cannot admit that the Church of England is an autonomous body; and they declare that authority in that Church cannot be relied on to give guidance which is binding on conscience, owing to the confusion caused by the method of appointing bishops. A failure to face the conditions and realize the full implications of the Catholic claim of the National Church is, in their view, "the underlying cause of what is called the chaos in the Church of England today." They declare that they have been driven into unwilling opposition to the Bishop's directions by fundamental principles of faith and order, but do not thereby abjure what they believe to be involved in their oath of canonical obedience.

Commenting on the foregoing, the *Church Times* says:

"We are not convinced by the new statement, interesting and important though it is, and worthy of the most careful consideration. We recognize in the fullest possible way the devotion of the twenty-one priests, and no one will doubt that they would not have taken their independent line except under the impulsion of what has seemed to them their duty to God and to His Church. But it must be remembered that a far larger number of Anglo-Catholic incumbents found it possible, though in nearly every case with hesitation and misgiving, to obey the Bishop's directions. The Catholic is compelled to submit to the exercise of legitimate diocesan authority. There is a limitation to the obligation of obedience, as there is a limitation to the authority of the individual bishop; but it did not seem to us that this limit was reached when Dr. Winnington-Ingram made what, in the circumstances, was a really courageous peace gesture."

DISESTABLISHMENT OF CHURCH AGAIN DISCUSSED

Now that the Disestablishment of the Church in England is again being discussed, with fears on the part of some, and hopes on the part of others, it is interesting to recall Newman's opinion of it, written a hundred years ago, in the year of Roman Catholic Emancipation.

In a letter dated March 13, 1829, Newman said:

"All parties seem to acknowledge that the stream of opinion is setting against the Church. I do believe it will ultimately be separated from the State; and at this prospect I look with apprehension: (1) because all revolutions are awful things, and the effect of this revolution is unknown; (2) because the upper classes will be left almost religionless; (3) because there will not be that security for sound doctrine without change, which is

given by Act of Parliament; (4) because the clergy will be thrown on their congregations for voluntary contributions.

"It is no reply to say that the majesty of truth will triumph, for man's nature is corrupt; also, even should it triumph, still this will only be ultimately, and the meanwhile may last for centuries. Yet I do still think there is a promise of preservation to the Church; and in its Sacraments, preceding and attending religious education, there are such means of heavenly grace, that I do not doubt it will live on in the most irreligious and atheistical times."

When those words were written the Oxford Movement was still unborn. And although Newman had already learned from Whateley, more than three years before, "the idea of the Christian Church as a Divine appointment, and as a substantive, visible body, independent of the State, and endowed with rights, prerogatives, and powers of its own," he had not faced the greatness of the change which already separated him from the Calvinistic theology and Evangelical opinions in which he had been trained.

GEORGE PARSONS.

New Era in Life of King's College, Halifax, Begins With Laying of Cornerstone

Coöperation of Clergy and Laity Urged at Synod Meeting—Church Army Crusaders in Brandon

The Living Church News Bureau
Toronto, May 17, 1929

A NEW ERA IN THE LIFE OF CANADA'S oldest English-speaking university—the University of King's College—began in Halifax when the Hon. Robert E. Harris, Chief Justice of the Supreme Court of Nova Scotia, laid the cornerstone of the stately new \$500,000 institution now under course of construction. The ceremony was carried out in conjunction with the annual Encaenia Day exercises of the university, proceedings of which were carried out with customary stately dignity that has characterized such occasions at the historic institution for over a century and a quarter.

The ceremony attending the laying of the cornerstone was very simple and very brief. Prayer was offered by the Bishop Coadjutor; the Chief Justice laid the cornerstone, and then followed by Doxology.

Dr. A. H. Moore, president of King's, who presided on the occasion, related a few of the many difficulties the university had encountered in its lengthy career before calling upon the Chief Justice and representatives of other provincial universities to address the gathering.

Archdeacon Vroom, president of the Alumni Association, delivered the alumni oration. The occasion yesterday, he said, was the realization of King's hopes and aspirations for over a century, and marked a new era in the university's history. He extended congratulations to President Moore on the successful completion of his task, and voiced thanks to the many Kingsmen and friends of the university whose sympathy and assistance had made for the realization of dreams.

SYNOD OF DIOCESE OF HURON

The diocese of Huron held a successful synod this week. The Bishop of Toronto was the preacher at the synod service and emphasized the need of a diocesan consciousness and congratulated the Archbishop of the diocese of Huron on the lead it had given in this and in other ways to the whole Canadian Church.

The Archbishop in his charge reported that the course in Bible readings prepared for use in the public schools, by an inter-denominational committee representing four-fifths of the public school supporters in Ontario, has been found acceptable by the Hon. G. Howard Ferguson in his capacity as minister of education, and the three books will accordingly be introduced into the schools.

Speaking of coöperation between clergy and laity, the Archbishop said:

"Now that laymen are awakening from the sleep of centuries and asserting their right to share in Church activities, there is bound to be some misapprehension among the clergy who have had centuries of monopoly. On the one hand the former are apt to claim more than their due, and the latter to resent any intrusion upon their monopoly.

"If some of the laymen were keen to show their newness of life in an eagerness to take Sunday services, there was nothing wrong in that," he continued. In some cases where clergy were inclined to resent the organization of their parishes by the laymen, he would say that it was not good to stand aloof. "Some clergymen, instead of welcoming the new enthusiasm, were inclined to withdraw their help, sit back and say, 'Since the laymen talk so much, I will sit back and see what they can do.'" Such an attitude is wholly wrong, but it was an attitude with which he had met more than once in past years but which he hoped never to meet again, said the Archbishop. It was well to remember, however, he added, that the rector was the one man responsible for the well-being of the parish. "The canons guarded very zealously the control of the rector in temporal as well as spiritual affairs. Two things are happening now. The clergy are discovering that their burdens are too heavy to carry alone, and the laity are discovering responsibilities which had always belonged to them but which they had never assumed.

"But now, while laying the proper emphasis upon the supreme responsibility of the rector, it must be remembered that the Church is not an autocracy but a constitutional and voluntary society, wherein the members have banded together in common allegiance to Christ. The laity are awakening to this, and are claiming their share of the work in the extension of Christ's kingdom."

WOMEN GAMBLERS ON THE STOCK EXCHANGE

Gambling, especially gambling in stocks, as it is being taken up by many women at the present time, was scored in no uncertain terms by Dr. Mabel Cartwright, St. Hilda's College, as she delivered the presidential address at the annual meeting of the Woman's Auxiliary of the diocese of Toronto. She quoted the words of an eminent leader. "The spirit of gambling is more detrimental in its effects than drunkenness or impurity." She pointed out that even those who do not take part are affected in some degree by seeing others apparently making money without effort. Gambling was described as appealing directly to covetousness.

"The extravagance of women of today is one of the most serious things we have to face," Dr. Cartwright declared. "People are constantly spending for things that

they do not need, pulling down houses and building new ones because they are tired of the old, and wasting the national wealth at an appalling rate."

LECTURE ON CANTERBURY CATHEDRAL

All but the side seats of the topmost gallery of Massey Hall, Toronto, were filled when J. Burgon Bickersteth, warden of Hart House, talked of Canterbury Cathedral at the forty-third annual meeting of the Woman's Auxilliary to the M.S.C.C. and to Diocesan Missions. Mr. Bickersteth, who was introduced by the Lord Bishop of Toronto, was exceptionally well qualified to speak on the Cathedral of Canterbury, for he was brought up in the shadow of its close, and is well versed in the lore of this storied house of worship, being the son of a canon of the cathedral.

The large audience listened spellbound to Mr. Bickersteth's fascinating account of the history of Canterbury Cathedral through the centuries. Knights, bishops, queens, and martyrs were among those named in every history book, whose fate has in some way been interwoven with that of the old grey edifice.

Canada, too, has a present-day association with the cathedral, for the minister of the Huguenot Chapel is a French Canadian. This chapel, which was built by the Black Prince, was given by Elizabeth to the unhappy French Protestants who escaped from their country after the massacre of St. Bartholomew's Day. Interesting slides of the cathedral were shown.

MEMORIAL ORGAN IN HONOR OF
CANON PLUMMER

A magnificent tribute to the memory of the late Rev. Canon Frederick George Plummer, beloved clergyman, musician and composer, in the campaign which is being launched to raise \$25,000 to install and endow an organ in St. Bartholomew's Church, will be paid by ex-choir boys, friends, and former parishioners of the esteemed priest.

The installation of an organ in St. Bartholomew's Church as a memorial is deemed most fitting, as Canon Plummer had formulated plans for the erection of an organ in this church, which at the time of his death he was serving as organist.

CHURCH ARMY CRUSADE IN THE
DIOCESE OF BRANDON

The Church Army crusaders, who have entered upon their second month of work in the diocese of Brandon, have been making a profound impression in the parishes they have visited.

One team of four workers has completed campaigns in the parishes of Carberry, Macgregor, and Gladstone. The numbers attending the special services have increased from day to day and crowded churches were the rule at the close of each mission.

The other team has worked in Rivers, Hamiota, and Shoal Lake and tells a similar story. People unable to get into the church owing to crowds is reported from one point.

Team A, under Captain Banks, is now at Elkhorn and proceeds to Crower, Minnedosa, and Elgin, while Team B, under Captain Humphries, is at Birtle and then goes to Miniota, Russell, and Binscarth.

Over thirty-three parishes are participating in this campaign. The comment of the Bishop of the diocese represents the sentiment felt by many after the completion of a week's crusade, "the mission did not last long enough." The Bishop in a pastoral letter says, "I have referred in previous letters to what others have said

about the value of the work done by the C. A. crusaders. . . . I can now say the half was not told me."

MEMORIAL TO ARCHDEACON DOBBS

"To the glory of God and in affectionate memory of the Venerable O. G. Dobbs, M.A., D.D., well-loved rector of the parish from 1890 to 1913, and later Archdeacon of Kingston," a stained glass window, the gift of his friends irrespective of denominational affiliations, was unveiled in St. Paul's Church, Brockville, by His Honour Judge Reynolds and dedicated by the Rt. Rev. C. A. Seager, Bishop of Ontario, who also paid a warm tribute to Archdeacon Dobbs, as both man and clergyman.

THE BISHOP OF FREDERICTON
ON IMMIGRATION

In the course of his charge to his synod, meeting at St. John, New Brunswick, Bishop Richardson of Fredericton made the following reference to immigration:

"The material prosperity of the Church necessarily depends to no small extent upon the material prosperity of the province. It is very encouraging, therefore, to mark the improvement in the business life of New Brunswick. We have long labored under a severe economic depression. It has been said by not unfriendly critics that the province has been not altogether without responsibility for that state of affairs and there may be some truth in that. It is unquestionably true, however, that to no small extent our difficulties have been due to circumstances over which we had no control.

"There is another reason for encouragement, as we look forward to the future. It has come to be recognized that the Maritime Provinces have a just claim to be regarded as a field for settlement, and immigrants are now coming to our shores. The change of attitude upon the part of those responsible for the immigration policy of the Dominion did not come any too soon. As one looks back, one is reminded of the Belgian lad's essay on the Great War, in its beginnings, as it affected that battle-torn little country. 'The Kaiser,' wrote the boy, 'thought that Belgium was a road, but Belgium is not only a road; it is a country.'

"By dint of much hard work, and a good deal of agitation, it has come to be conceded that the Maritime Provinces are not roads only, but provinces, with all the rights of provinces to share in the prosperity, as well as in the adversity of the Dominion; and the new point of view has found welcome expression in a policy of immigration, that is bearing good fruit in both New Brunswick and Nova Scotia alike. . . .

"I need hardly remind you that the Church has a very definite part to play in this work of settlement in New Brunswick. We are bound to take the closest interest in the welfare of those who come to live among us, and in particular, of course, in the welfare of those who are members of our own communion. The duty of clergy and laity alike in that respect cannot be stressed too strongly.

"The new settler has much to discourage him at first and for at least some years to come. It is evident, therefore, that the responsibility of guiding and helping the new settler is not an easy one, and in that fact lies a great opportunity for the Church. At any cost in time and labor, the clergy of the parishes concerned must make these new families their special care. A warm welcome at the outset and friendship all the time may make just the difference between failure and success. . . . It is not easy, I know, for a busy clergyman to find time for all that he would like to do. It often happens that a new family is placed many miles from the center of a parish, and at certain seasons of the year the roads are not good. Yet, as I have said, at any cost in time and strength, we must look after these

people. I know that I need not urge the duty upon the clergy of the country parishes."

SOCIAL SERVICE AT TORONTO-NIAGARA
SUMMER SCHOOL

Social Service will be given a prominent place in this year's program at the Toronto and Niagara summer school. The course of lectures, to be known as Social Work with Children, has been arranged by the Canadian Council on Child Welfare at Ottawa and will be under the direction of Miss Charlotte Whitton, executive secretary of the council.

PRESENTATION TO THE BISHOP OF
MACKENZIE RIVER

Presentations were made to Bishop Geddes and Mrs. Geddes before leaving the city shortly to take up their duties in the Mackenzie River district, at the monthly meeting of the diocesan board in St. Paul's Hall, Halifax. Miss Bowman, president of the board, made the presentations, an episcopal ring to Bishop Geddes and a basket of spring flowers to Mrs. Geddes, on behalf of the Nova Scotia board of the Woman's Auxilliary of the Missionary Society.

The meeting was largely attended and during the evening, prior to the presentations, Bishop Geddes and Mrs. Geddes spoke of their work on behalf of the Church. A number of the city clergy were among those present for the occasion.

MADISON CHAPEL TO BE BUILT

MADISON, Wis.—The hopes and prayers of many years were fulfilled when, on May 17th, the University Commission of the Church in Wisconsin, in session at Madison, voted to accept bids for erecting the combined chapel and club house in connection with the work of the Church at the University of Wisconsin. Work will be commenced as soon as the preliminaries of awarding contracts can be accomplished.

The plans, drawn by Eschweiler & Eschweiler of Milwaukee, provide for a chapel and club house to be erected on the site already possessed by the University Commission on the corner of University avenue and Brooks street. The chapel, which will be a memorial to the late Rev. Stanley M. Cleveland, formerly student pastor at Madison, will accommodate something over 100 people and is so situated that it can be enlarged when necessity shall exist. Connecting with it to the east and forming a single structure is the club house, in which there will be appropriate conference rooms, where the student pastor may meet students singly or in classes, and where the work now carried on at St. Francis' House may be more effectually done. The second floor contains other like rooms and also a suite for a guest, the hope being that prominent clergymen and laymen may frequently be brought to the student center for lectures and instructions. In the basement of the combined structure there will be a large auditorium.

The cost of the combined edifice will be about \$70,000, in addition to which the mortgage on the real estate, \$27,000, has been paid. The necessary funds were raised by a combined drive throughout the diocese last autumn for the university work and for diocesan endowment. The result of that drive was about \$100,000 for the university work and \$50,000 for the endowment of the diocese of Milwaukee in addition to expenses. It is hoped that work will be commenced on the Madison structure about July 1st.

Last Piece of Iron Scaffolding Removed From Nave of New York Cathedral

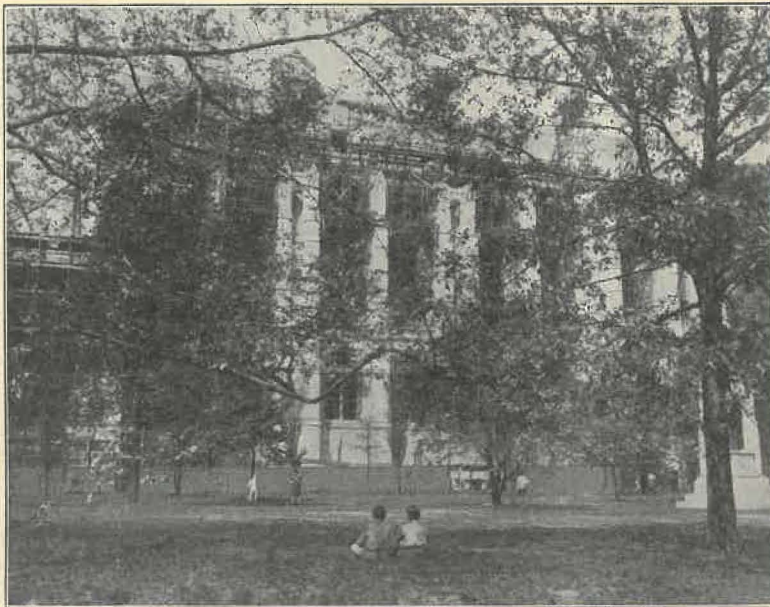
Commencement Time at General Seminary—Dr. John R. Oliver Preaches at Calvary Church

The Living Church News Bureau
New York, May 18, 1929

THE LAST PIECE OF IRON SCAFFOLDING in the nave of the cathedral was removed this week, and now for the first time it is possible to realize the beauty, dignity, and immensity of this portion of the edifice. Although the partition separating the crossing from the nave must remain in place until the windows

informal talk in the parish house afterward Dr. Oliver spoke of his work as priest and physician in mental cases. He said, "Tell the LIVING CHURCH readers I didn't say anything here that I didn't say in my book, *Fear*."

Because of his recent visit here it is the more interesting to read in the papers this week of the discussion arising from the annual award of the Pulitzer Prize for fiction of 1928. It appears that the fiction award jury recommended Dr. Oliver's book, *Victim and Victor*, but the final decision which is made by the Columbia School of Journalism Committee awarded



Wide World Photo.

A VISTA OF THE CATHEDRAL OF ST. JOHN THE DIVINE
New York's magnificent cathedral as it looks today from one perspective; a spring-time photo through the trees that surround it.

of the latter are in place and until the west front is enclosed, yet one may now stand at the extreme western end of the nave and, through the glass partition, have a thrilling view of the high altar, if my information be correct, an eighth of a mile away. It is impossible now for the Bishop to set any date whatever for the official opening of the nave.

GENERAL SEMINARY COMMENCEMENT

It is nearly commencement time again in Chelsea Square and another class is about to go forth from the venerable institution, first to bishops for ordination and then to service in the Church's ministry.

Bishop Rhinelander is to preach the baccalaureate sermon at Evensong at eight o'clock on Monday, the 27th. Tuesday is Alumni Day, with the Rev. Hamilton Schuyler of Trenton delivering the essay, his topic being *The Revival of the Religious Life in the Anglican Communion*. Wednesday, the 29th, is commencement day, the chief exercises being at eleven o'clock, with Edward Allen Whitney, assistant professor of History and Literature at Harvard, to give the address.

DR. OLIVER'S BOOK

As previously announced, the Rev. John Rathbone Oliver, M.D., assistant on the staff of Mt. Calvary Church, Baltimore, psychiatrist and author, was the preacher at Calvary Church, this city, last Sunday evening. In his sermon and in his

the prize to another book. The chairman of the jury now declines to serve further, although he points out that his group acts only in an advisory manner to the judges at Columbia. At any rate, Dr. Oliver has won special mention in the matter for his book, a story of an American priest of Anglo-Catholic Churchmanship.

SAID IN SERVICES

Rabbi Wise, speaking of the present production of the Passion Play at the Hippodrome: "One thousand years of good-will cannot undo the damage to the Jewish people done by this play. It conveys the impression that the Jew is the Christ-killer, a vindictive and bloodthirsty individual."

Dr. Holmes at the Community Church on the same topic: "The Passion Play stirs no anti-Semitism because it is a miserable perversion of the Bible play and stirs no emotion. It is the Christian and not the Jew who should object to this play."

Dr. Delany: "The week-end promises to have a very serious effect upon the future of the Church. A week-end given over wholly to pleasure means the end of worship, and the gathering together of Christians for the worship of God on Sunday has always been one of the fundamental institutions of our religion."

Dr. Fosdick: "One of the deepest differences between people lies in the question as to whether they have mirror minds or window minds."

ITEMS

In personal calls and by letters, telegrams, and cablegrams, Bishop Manning received a host of birthday greetings last Saturday on the 63d anniversary of his birth.

Intercession Chapel will observe tomorrow, Whitsunday, the fourteenth anniversary of the consecration of its church building.

At Trinity Church the noonday preacher this week has been the Rev. Dr. B. Talbot Rogers of the staff, and for the coming week the speaker will be the Rev. Henry B. Todd of Waterbury, Conn.

HARRISON ROCKWELL.

HARRISBURG FAILS TO ELECT SUFFRAGAN BISHOP

HARRISBURG, PA.—The attempt to elect a Suffragan Bishop for the diocese of Harrisburg on Wednesday, May 15th, at Trinity Church, Williamsport, resulted in a deadlock, after the fifth ballot, and it was decided to wait until next year before trying again.

The following were nominated from the floor of the convention: The Rev. Canon Harold N. Arrowsmith of Baltimore; the Rt. Rev. W. H. Overs, formerly Bishop of Liberia; the Rev. Dr. Edwin R. Carter, of Petersburg, Va.; the Rev. Malcolm DeP. Maynard of Ridgway, Pa.; the Rev. Hiram R. Bennett of Williamsport, Pa.; the Rev. Dr. Lewis G. Morris, of Philadelphia, and the Rev. Archibald M. Judd of Harrisburg. The latter declined nomination and withdrew his name.

Others whose names were written in on the ballot papers were the Rev. George Davidson, the Very Rev. Daniel W. Gateson, the Rev. N. B. Groton, the Rev. Arthur B. Kinsolving, the Rev. C. E. Knickle, Archdeacon Charles E. McCoy, the Rev. Lewis Nichols, the Rev. Dr. Walter Byron Stehl, and the Rev. Alan Van Meter.

The tabulated vote was as follows:

Ballot	1		2		3		4		5	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Votes Cast	44	110	42	107	41	105	40	101	33	98
Required for Election	22	56	22	72	21	70	21	68	17	66
Arrowsmith, Rev. Harold N.	15	44	15	46	15	43	13	50	13	51
Bennett, Rev. Hiram R.	6	32	5	33	6	36	5	25	4	24
Carter, Rev. Edwin Royal	1	6	3	3	2	3	2	1	2	1
Davidson, Rev. George	1	0	0	0	0	0	0	0	0	0
Gateson, Very Rev. D. W.	1	0	0	0	0	0	0	0	0	0
Groton, Rev. N. B.	1	2	2	2	0	0	2	0	2	0
Judd, Rev. Archibald M.	1	2	4	10	5	12	8	10	8	8
Kinsolving, Rev. Arthur B.	0	0	0	0	1	0	1	1	0	0
Knickle, Rev. C. E.	0	0	0	0	1	0	1	0	0	0
Maynard, Rev. Malcolm DePui	5	8	6	6	6	7	5	8	2	6
McCoy, Ven. Charles E.	0	0	0	0	0	0	0	0	0	2
Morris, Rev. Lewis C.	4	10	3	2	2	0	0	0	0	0
Nichols, Rev. Lewis	1	0	0	0	0	0	0	0	0	1
Overs, Rt. Rev. W. H.	5	6	2	5	2	4	2	5	0	5
Stehl, Rev. Walter Byron	0	0	0	0	0	0	1	0	0	0
Van Meter, Rev. Alan R.	0	0	1	0	0	0	0	0	0	0
Blank	1	0	0	0	1	0	0	0	0	0

Mystical Element in the Christian Life Defined at Conference in Boston

Emphasizes Twofold Duties of Prayer and Appropriation—Many Aspects of Mysticism Shown

The Living Church News Bureau
Boston, May 18, 1929

ELEVEN ADDRESSES ON AS MANY ASPECTS of mysticism was a long program and a strong program to offer in one day, yet the group gathered in St. Paul's Cathedral last Monday was of considerable size and, with slight fluctuation, consistent in attendance. The Confraternity of the Mystical Life has not been known to many, apparently, and the comment was, when announcement was made of the conference to be held under its auspices on the Mystical Element in the Christian Life, "We don't know what the organization is but if it is promoting something to deepen religious experience, we need to know."

After the service of Holy Communion at which Bishop Slattery was the celebrant, and which he followed with an address of welcome, the Rev. Elbert B. Holmes of Natick read a paper on Practical Mysticism as Regards the Interpretation and Use of Holy Scripture. Mr. Holmes said that he had changed his intention of using mysticism as an interpreter and, instead, would let Holy Scripture interpret mysticism and declare its use. The note was struck that the proof of any proposition means a demonstration on the plane where man now has his being. In this paper as in those following, our conference leaders shunned obscure terms and ecstatic utterances but tried with earnestness, humbleness, and sincerity to give counsel that could be understood and followed by their listeners.

Many illustrations were given of the twofold duties of prayer and appropriation. Praying and doing go together. We pray to the personal God; we appropriate the Kingdom of Heaven, Emphasizing that the Bible was too often read from a one-sided point of view, Mr. Holmes said that the thing which had made him read and reread the Holy Scripture with enthusiasm was seeing "how the heroes of Bible story combined prayer with work, the personal God with the impersonal Kingdom," for "there is never in human experience a plane where only one prays and there is nothing to do."

CANON PRICHARD'S PAPER

The Rev. H. Abye Prichard, D.D., of Mount Kisco, N. Y., gave the second paper after the customary interval for silence and prayer. His subject, Mysticism and Intellectualism, was the same as presented at the conference in Bethlehem, Pa., and reported at some length in THE LIVING CHURCH of February 23d. It was an outstanding paper of the day and one of which many people desired copies.

Mysticism and Social Service was the first paper after an interval for luncheon. In this paper the Rev. Thomas F. Marshall of Stoughton showed by numerous examples how intensely men of affairs mystics have been in contradiction to the general idea that such are dreamy, unpractical, and unfit for service to others. After consideration of the strides toward being socially minded that we have made

in this present age, he discussed briefly the incentives which may impel the social mind, such as pride, or a species of insurance or self-preservation on the part of the individual, group, or state, or self-discipline, hope for high character, or even a kind of purchase of divine favor.

Mysticism and Healing was presented by the Rev. Thom Williamson, Jr., of Pawtucket, R. I. Incorporated in the paper were ten points of Christian healing.

Mysticism and the Parish Priest was the paper given by the Rev. Laird W. Snell of Ayer. In it was told the story of a happening of 600 years ago that teaches two things: There is a higher level of Christian life and service than we are wont to recognize; that this higher plane of Christian living can be won by endeavor, pain, and suffering. The goal is to mediate God. Quoting Professor Leuba to the effect that the line of Christian saints and mystics is "one of the most amazing and profound variations of which the human race has yet been witness," Mr. Snell explained this variation as caused by contact with a unique Life Stream with which we can make contact and which will shape us to its specific life-type. The idea developed by the paper is that the way of the saints is the way every priest of the Church should seek. The speaker held that there is much to indicate that clergy are often conformed to the world instead of being transformed and made different from it.

MYSTICISM AND PRAYER

Mysticism and Prayer was defined by its presenter, the Rev. H. Robert Smith of Malden, as "the relation between intense personal religion and the sharing with God of the soul's sincere desire"; and the practice of mysticism was defined as being nothing more than practice in the progress of prayer. Steps along the mystic way marking progress in prayer were given, beginning with the simplest form of petition born of need, fear, desperation, or hope, when man is prompted to seek and ask, to another stage where "He must cease being a beggar and become a brooder."

The Rev. Lee W. Heaton of Lexington defined the purpose of his paper, Mysticism in the Cure of Souls, as being the setting forth of some of the difficulties and consolations encountered by the pastor who attempts to make mysticism intelligible to his flock. By virtue of the intimacies and contacts inseparable from real ministry, certain discoveries are inevitable—the first being that many within the fold are as yet untouched by a vital experience of God. Mr. Heaton developed the thought that a discerning priest soon learns that he cannot exert an authority on the strength of his ordination, for God is the one source of authority in religion. Two results may be expected by the man who perseveres and finds God and then seeks to make his own experience intelligible to others: The painful experience of being misunderstood; the fact that religious awakenings are disturbing and most people do not wish to be disturbed and are afraid of the Unknown. The last discovery remarked upon by the speaker is that discipline and experience of the mystical elements of the

Christian faith is effective in quickening the life of the parish. Prayer and worship in any form are infused with new and deeper meaning; instruction in the doctrine of the Church is expedited; and the lives of men and women are made whole, and all faculties of the mind and body are unified and directed.

The last paper of the afternoon on Mysticism and the Blessed Sacrament was read by the Rev. Grieg Taber of Ashmont.

A choral service at 7:45 p.m., in St. Paul's Cathedral, and sermons by two noted preachers closed the conference. The Rev. Joseph Fort Newton, D.D., of Philadelphia, gave an address on Mysticism and Preaching. It was an eulogy of preaching as expressed by whatever can ennoble, empower, and unify, by whatever can create or recreate a broken life.

The Rev. Herbert Parrish, D.D., of New Brunswick, N. J., the newly appointed chaplain-general of the Confraternity of the Mystical Life, then spoke on Three Foundation Principles. They may be listed as: (1) The line of progress is from the unknown to the known; (2) Spirit precedes form as idea goes before expression; (3) Ability to see the universal in the particular. In the course of his address, Dr. Parrish brought out the idea that the modern mind is not particularly interested in the unknown, for it wants a knowledge of laws which will act effectively for the practical purposes of our lives.

BLUE MOUNTAIN CONFERENCE ENTERS FOURTH YEAR

FREDERICK, MD.—With its motto, I am the Way, the Truth, and the Life, and with its keynote Personal Religion, the Blue Mountain Conference will enter its fourth year when it meets at Hood College, Frederick, July 8th to 19th. The president of the conference is the Rt. Rev. Walter H. Overs, S.T.D., retired Bishop of Liberia, and the chaplain, the Rev. John W. Suter, Jr., of the National Council.

Under General Subjects there are courses on The Discovery of God, led by the Rev. W. H. Jefferys of the Philadelphia City Mission; the Fundamentals of Christian Doctrine, by the Rev. Granville M. Williams, S.S.J.E., of Brooklyn; Our Common Life, by Dr. Lewis B. Franklin of the National Council; Studies in the Prayer Book, by the Rev. Frederic S. Fleming, D.D., of Providence; the World's Great Fraternity, by the Rev. C. Leslie Glenn of the National Council; and American Church History, by the Rev. Alexander C. Zabriskie of the Virginia Theological Seminary.

The Bishop Coadjutor of West Virginia, the Rt. Rev. Robert E. L. Strider, will conduct a course on The Life of Christ, and Deaconess Frances R. Edwards will conduct a course on Child Study. A School of Religious Drama will also be conducted during the conference, and will be under the direction of Miss Joy Higgins of Boston and New York.

A new departure this summer will be the children's conference, which will be under the direction of Deaconess Edwards of the National Council, and will aim to serve three different groups of people: children, parents, and Church school teachers and leaders of young children. The children, who will be from 4 to 12 years of age inclusive, will be housed in the Infirmary and divided into kindergarten, primary, and junior sections, each one in charge of a competent leader.

Hope to Begin Erection of Anderson Chapel at Western Seminary This Summer

Mediator Church Plans \$75,000 Improvement—Program Conference Held at St. James'

The Living Church News Bureau
Chicago, May 18, 1929

PROGRESS OF THE CAMPAIGN FOR FUNDS for the erection of the Western Theological Seminary Chapel in honor of Bishop Anderson is reported in a letter sent to clergy of the diocese yesterday by Bishop Griswold, chairman of the chapel committee. The letter states that approximately \$22,500 has been reported for the fund with slightly over 1,700 contributors. Fifty-nine parishes and missions had not been heard from at the time the report was made.

The campaign will be continued until late in June, under plans outlined by Bishop Griswold. It is hoped by the committee that strenuous efforts will be made in parishes and missions throughout the diocese to carry forward the movement during the next month.

In order to have the chapel completed and ready for consecration on Bishop Anderson's thirtieth consecration anniversary next February, it will be necessary to start construction of the chapel early this summer. The fund, therefore, must be in sight shortly if the plan is to be carried through.

Seven \$1,000 gifts to the fund have been reported to date, toward the group of thirty such gifts which the committee hopes to obtain. Each of these gifts will commemorate a year of the Bishop's episcopate.

CHURCH OF MEDIATOR PLANS \$75,000 IMPROVEMENT

The Church of the Mediator, Morgan Park, the Rev. G. Carleton Story, rector, is planning a \$75,000 improvement program to be launched in the near future. The announcement of plans follows a campaign which has just been concluded, resulting in the raising of more than \$50,000 for the project.

It is planned to extend the present building in length and to add a wing. The enlarged building will include a chapel opening to the nave of the church. The total seating capacity of the enlarged church will be more than 250, approximately twice the present capacity. Included in the plans are a large parish hall in the new wing, with stage, rest rooms, etc. The building will be thoroughly modern in every way.

PROGRAM CONFERENCE HELD AT ST. JAMES'

Definite and immediate parochial organization for the work of the Every Member Canvass in the fall was urged upon every parish and mission in the diocese at the annual conference on the program of the Church, held at St. James' Community House, Friday. More than fifty clergy and a number of laymen were in attendance.

The conference was sponsored by the ways and means department of the diocesan council, with Dr. George Craig Stewart of St. Luke's, Evanston, as chairman. The Rev. Dr. Elmer N. Schmuck, field secretary of the National Council, led in several discussions.

In his opening statement, Dr. Stewart told of the deficit which the diocese faces in its program for the current year. He ex-

pressed favor toward the plan of placing parochial quotas within reach of each parish and mission instead of at points which have been found possible of attainment in the past.

The Rev. Dr. Edwin J. Randall, diocesan secretary, led a discussion on the idea of a men's thank offering to correspond with that taken each year for the women of the Church.

NEWS NOTES

More than three hundred acolytes of the diocese took part in the annual acolytes' festival, held at Grace Church, Oak Park, Thursday night. The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, delivered his farewell address to the acolytes, since he is retiring July 1st. Dr. Hopkins founded the festival nearly twenty years ago.

The annual presentation service of the United Thank Offering of the Woman's Auxiliary will be held at St. Mark's Church, Evanston, Thursday, May 23d. The annual corporate Communion for women throughout the diocese was held on Whitsunday.

The annual meeting of the Chicago assembly of the Brotherhood of St. Andrew will be held Monday evening, May 27th, at the Church of the Redeemer, 56th and Blackstone avenue. Dr. John Henry Hopkins and Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, will be the speakers.

The Church school directors' association of the diocese is scheduled to hold its final meeting of the spring at St. Paul's Church, Kankakee, Wednesday, May 22d. The meeting will be in the form of a recreational affair under direction of the Rev. Paul R. R. Reinhardt, rector of St. Paul's and president of the association.

The diocese of Chicago, the Western Theological Seminary, and the Church of the Epiphany will receive bequests from the estate of the late Mary L. Banks, for many years a communicant of Epiphany. Bishop Anderson has been appointed executor of the estate. The sum which ultimately will come to Church organizations is expected to approximate \$50,000.

Young people of the diocese will attend the young people's conference of the Midwest province at Taylor Hall, Racine, May 24th to 26th, which has been called by Bishop Gray of Northern Indiana, president of the synod.

FLORENCE NIGHTINGALE MEMORIAL SERVICE IN KANSAS

TOPEKA, KANS.—On May 12th, the Guild of St. Barnabas for Nurses in Topeka conducted its first Florence Nightingale memorial service in Grace Cathedral, Topeka. The dean spoke on the subject: The Character and Work of Florence Nightingale. Seventy-four nurses in uniform, representing the five hospitals in the city and the Public Health Nursing Staff, fell in behind the choir in procession singing Miss Nightingale's favorite hymn "The Son of God Goes Forth to War." We were particularly pleased to welcome eight nurses from our Roman Catholic Hospital. The Guild of St. Barnabas was organized in Topeka four months ago and has a membership of eighty-five associates and members.

BOOK CHATS

from Morehouse Publishing Co.

THE doctrine that any particular kind of book is especially suitable for vacation reading, or for gift purposes, is a modern heresy. Any book that is worth reading at all is worth reading on a vacation or giving to a friend. But Your Correspondent promised last week to make some suggestions for vacation reading, so here they are.

In the absence of any better hallmark, Your Correspondent will apply to his recommendations that infallible standard of American commercial orthodoxy, the Dollar Sign. Any of the books herein noted, therefore, may be obtained from Morehouse Publishing Co. at the popular price of \$1.00, plus postage.

Two books about our Lord may be mentioned first among the "Dollar Vacation Books." Both are of a handy size to slip into a grip easily; each will throw new light upon the earthly life of Christ. They are JESUS OF NAZARETH (\$1.00), Bishop Gore's recently published brief biography, and JESUS, OUR IDEAL (\$1.00), by the Rev. W. P. Whaley, twelve studies in the Master's life by a well-known Methodist minister.

Those who enjoyed THE IMPATIENCE OF A PARSON (which, by the way, is now available in a \$1.00 edition) should not fail to read THE HUMAN PARSON (\$1.00), in which "Dick" Shepard presents some valuable thoughts on the ideals and the practical problems of the ministry.

Perhaps the best brief discussion of a subject that is widely talked about and often misunderstood is Canon Woods' EMERGENT EVOLUTION AND THE INCARNATION (\$1.00), the second volume of the Washington Cathedral Series, just published.

Bishop Freeman's VOICES OF ASSURANCE (\$1.00) is a volume of sermons that is refreshing for its atmosphere of wholesome confidence in humanity. In THE GOSPEL OF MODERNISM (\$1.00), the Rev. A. E. Baker gives an Anglo-Catholic's view of the value and the shortcomings of Modernism.

Two valuable recent books on the Bible are OUTLINES OF BIBLICAL CRITICISM (\$1.00), in which the Rev. W. J. Foxell summarizes the findings of scholars employing the so-called "higher criticism," and THE GOSPEL OF DIVINE PERSONALITY (\$1.00), a new commentary on the Fourth Gospel by Dr. William S. Bishop.

For the convenience of our customers, we have laid in a stock of the Star Dollar Books, inexpensive reprints of recent popular non-fiction still in great demand. These books are unabridged, and are attractively printed and bound. We cannot enumerate all of the hundred or more titles here, but a complete list will be sent on request. A few typical ones are REVOLT IN THE DESERT, by T. E. Lawrence, THE CONQUEST OF FEAR, by Basil King, THE NEW DECALOGUE OF SCIENCE and THE FRUIT OF THE FAMILY TREE, by Albert E. Wiggam, and LAY THOUGHTS OF A DEAN, by Dean Inge (\$1.00 each). Shall we send you the full list?

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BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, May 17, 1929

THE ANNUAL FLORENCE NIGHTINGALE memorial service, under the joint auspices of the Guild of St. Barnabas for Nurses and of the Nurses' Association in the counties of Long Island, was held as last year in two places in this diocese. In St. Ann's Church, Brooklyn, about six hundred student nurses in uniform, representing most of the hospitals in Brooklyn and Queens, were gathered, with about two hundred graduate nurses and a hundred other persons. The rector of St. Ann's, the Rev. S. M. Dorrance, presided, and others assisting were the Rev. Dr. Peckham, assistant at St. Ann's, the Rev. C. O. Pedersen, superintendent of the Norwegian Lutheran Hospital in Brooklyn, and the Rev. C. H. Webb, director of St. John's Hospital and chaplain of the Brooklyn chapter of the Guild of St. Barnabas. The preacher was the Rev. Charles D. Trexler, a Brooklyn Lutheran minister of distinction. At the Cathedral of the Incarnation, Garden City, a company of several hundred nurses of Nassau and Suffolk counties, with delegations from many medical and civic related organizations, attended a special service of similar character. The preacher was the Very Rev. G. P. T. Sargent.

This is the third year that the annual nurses' service has been held in Brooklyn. Previous to that Long Island had part with Manhattan at the service in the Cathedral of St. John the Divine. When the capacity of that building was overtaxed, it was necessary to inaugurate a separate service in Brooklyn; and because there was a constituency further east that could not be gathered in Brooklyn, Dean Sargent last year added the service at the cathedral.

LITTLE HELPERS PRESENT OFFERING

One of the most picturesque of services is the annual service of the Little Helpers, when the mite-box offerings of these tots are presented by delegations of Little Helpers from each parish. At the recent service in St. Ann's, Brooklyn, about forty parishes were represented by tiny delegates, who came forward when their names were called, to deposit the offerings of their respective branches, presenting a total of \$450.

After the service the congregation was invited into the parish hall to view a most ingenious and interesting exhibit consisting of models of various churches, hospitals, and schools which the Little Helpers had assisted in successive years by their offerings. Missions in our own diocese, and in Alaska, Mexico, China, Japan, Liberia, and Hawaii were picturesquely shown in miniature, to the great interest not only of the childish contributors, but also of their elders. Miss Josephine B. Kroger has been diocesan director of the Little Helpers for twenty-one years.

MISCELLANEOUS

The Rev. George T. Gruman was instituted rector of Trinity Church (East New York), Brooklyn, on the evening of Ascension Day by Bishop Larned. He succeeds the Rev. Dr. Jacob Probst, who died last summer.

At St. Luke's, Brooklyn, provision has been made for administration of Holy Communion at stated times by intinction, a suitable vessel having been provided by gift of two parishioners. This method has for some time been in use for bedside communions at St. John's Hospital; the wafer

is dipped in the wine and placed in the patient's mouth. At the bedside this method is much easier than any other. Perhaps the gradual extension of this method in parish churches would meet the difficulty that some communicants feel, or are alleged to feel, with regard to the common cup.

St. Stephen's Church, Brooklyn, of which the Rev. Harry T. Morrell recently became rector, lately celebrated its sixtieth anniversary. A feature of the commemoration was the burning of a mortgage that had encumbered the property.

A probationary senior chapter of the Brotherhood of St. Andrew has been inaugurated at the Church of the Nativity, Mineola. A tentative organization of the Young People's Fellowship has also been effected in this mission, with the help of some young people from the cathedral parish, near by.

An unusual memorial has been inaugurated in Calvary Church, Brooklyn, to perpetuate the memory of the late Rev. John Williams. The memorial is a fund to be known as the John Williams Memorial Fund, as a permanent endowment toward the support of the parish.

CHAS. HENRY WEBB.

STORM DAMAGES GIRLS' SCHOOL IN ARKANSAS

WINSLOW, ARK.—A violent storm of hail, wind, and rain seriously damaged the buildings of the Helen Dunlap School for Girls on the mountains in Winslow. Nearly every window glass was broken, and the rooms seriously damaged.

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PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, May 19, 1929

THE SILVER ANNIVERSARY OF THE CONSECRATION OF St. Luke's Church, Kensington, and the sixty-sixth anniversary of the founding of the Episcopal Hospital Mission from whence the church sprung, began with a corporate Communion on April 28th, and will continue during the Sundays of May and June with special preachers at each morning and evening service. The rector, the Rev. William J. Hawthorne, has also planned week-day observances for each week of the period which opened May 8th with a minstrel show and dance and will close on June 29th with the annual lawn fete and band concert. The festival is to be observed in cycles, every Sunday constituting a cycle of three years, culminating with the last and ninth Sunday representing the twenty-fifth year. The rector will be assisted at various times by fourteen clergymen of the diocese and two from New Jersey.

OPEN NEW ST. PAUL'S CHURCH

The new half-million dollar church of St. Paul's, Chestnut Hill, was opened this morning with two parochial services, and in the evening the workmen of all trades concerned in its construction attended evening prayer in what is in many respects the leading parish in the diocese. The rector, the Rev. Malcolm E. Peabody, celebrated the Holy Communion at eight; and at eleven Bishop Garland celebrated, assisted by the former rector, the Rev. John H. Chapman, the Rev. Robert P. Frazier of the Hare Industrial School, South Dakota, as well as the rector, and his father, the Rev. Endicott Peabody, headmaster of Groton. Consecration will follow at some future date.

The new edifice was begun around the old, demolition and construction proceeding together. The architects are Zantlinger, Borie, and Medary of Philadelphia. The building, which seats 700, is described as of English gothic design, and is of stone and oak. The altar is of generous proportions, with pulpit and lectern well subordinated in scale and location, and the choir stalls have good canopies. The roof has hammer beams ending in figures of life size, and considerable color is used, although much less than was proposed, it is understood, in deference to an element conservative in this respect. The rector has led the enterprise, and has carried on the traditions of harmony, such as characterized the long rectorship of the late Rev. John Andrews Harris, who came there in 1863, seven years after its founding. During construction, the assembly room of the commodious and beautiful parish house has had all the appearance of a permanent church. At the same time a new wing has been added, making one of the best equipped buildings anywhere especially as regards religious education. Additional ground has been purchased to the east about an acre on Bethlehem Pike and East Chestnut avenue, enhancing still further the beautiful setting, and part of this will be made a park. The plant also includes separate houses for the rector, and the curate, the Rev. Malbone H. Birkhead, and the whole stands on high ground, well wooded, in the heart of one of the finest residence sections in America, inside city limits, but with suburban advantages.

MEMORIAL DAY SERVICES AT
ST. JAMES THE LESS

St. James the Less will hold in the churchyard a Christian observance of Memorial Day at 9 A.M., consisting of three parts, a religious service, an address, and a flag raising. The church is small, with pews for only 140; but the churchyard is loved by many outside the regular congregation, and there are four other cemeteries adjoining. The religious service will consist of the burial office and Eucharist at a temporary altar erected under the lych gate, and anyone may take part as if the body of one he loved lay beneath the pall. At the offertory, a book of remembrance, containing names of the faithful departed, will be presented on the altar. The choirs of the church, and members of the Falls male chorus will sing unaccompanied. After the service, an address will be made by the Rev. Alexander MacColl, D.D., of the second Presbyterian Church. Various fraternal and patriotic organizations will participate.

THE BURIAL SERVICE OF DR. HODGE

At the burial of the Rev. Dr. George Woolsey Hodge, whose obituary appeared recently, Dean Hathaway said the office at eleven, the Rev. John A. Goodfellow taking the lesson. The Rev. Richard J. Morris said the requiem, the Rev. S. Atmore Caine being crucifer, and the Rev. Charles L. Steel and the Rev. David C. Colony serving. Some thirty priests were vested. Vestrymen of his former charge and members of the cathedral chapter were honorary pall bearers, and there was a large and representative congregation. The dean took the committal, and also said a Low Mass early. The body lay in state, in purple eucharistic vestments, from ten to eleven o'clock.

CHILDREN PRESENT LENTEN OFFERING

The diocesan presentation services of the Lenten and missionary offerings of the Church schools was held in two services this year on Sunday, April 28th, at St. Simon's, 9th and Lehigh avenue, at 3:00 P.M., and at Holy Trinity at 4:00 P.M. The speakers at both services were Bishop Garland and the Rev. Charles E. Tuke, D.D., chairman of the diocesan department of religious education. Junior choirs, Boy Scouts, and other organizations took part in the processions and both services were largely attended. The amount presented was nearly \$74,000.

PRESENT MINISTRY AS A LIFE WORK

The Ministry as a Life Work was presented recently at the parish house of Holy Apostles Church, 21st and Christian streets, to a group of young men, mostly postulants and candidates for Holy Orders, studying in the various schools in and around Philadelphia, and to a number of students of the University of Pennsylvania. A dinner was first served, followed by a meeting and conference presided over by the Rev. George H. Toop, D.D., chairman of the Commission on Recruiting for the Ministry of the diocese. Other members of the commission and clergy of the diocese were present and participated in the conference.

SOCIETIES PLAN GARDEN PARTIES

The Woman's Aid for the convocations of North Philadelphia and Germantown will give their annual garden parties in June, on the 6th and 13th, respectively, at the spacious and beautiful grounds of Wyck, the residence of Caspar Wistar Haines in Germantown. The first named party will be for the benefit of St. Am-

**ANNUAL
CONFERENCE**
OF THE
NEW YORK and NEW JERSEY
CONFERENCE
OF THE
**CONFRATERNITY
of the BLESSED SACRAMENT**
FEAST OF
CORPUS CHRISTI,
May 30th, 1929—(Memorial Day)
AT
ALL SAINTS' CHURCH,
ORANGE, N. J.
Valley and Forest Streets.

Solemn High Mass, Procession and Benediction at 11 A.M. (Daylight.) Preacher, Rev. John S. Baldwin, O.H.C.

Luncheon (75c) at 1 P.M.

Conference at 2 P.M. Speakers: Rev. B. Talbot Rogers, S.T.D., of Trinity Parish, New York, and Rev. J. Gregory Mabry, Rector of Church of the Holy Cross, Kingston, N. Y.

To reach All Saints' Church, Orange, from New York take D. L. & W. train from Hoboken at 9:00 A.M. (Daylight) to Highland Ave. Station (Not Orange Station). Later trains are at 10:45, 11:52, and 12:28.

A de-luxe bus (Route No. 166) from 51st Street and Seventh Avenue (thence down Seventh Ave.) every half hour, comes (at the end of the route) to within a few minutes of the church.

The Hudson Tube from 33d Street to Newark; and Central Avenue car comes (at the end of the route) to within a few minutes walk of the church.

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brose Mission and the second for the Mission of the Resurrection. The Girls' Friendly Society will give its annual garden party at the Germantown Cricket Club on May 25th and the proceeds will go for the benefit of the White Williams Foundation scholarship fund and G.F.S. purposes.

VACATION CHURCH SCHOOL WORKERS MEET

A city-wide institute for vacation Church school workers on Friday evenings, beginning May 10th and ending June 7th, at the rooms of the American Baptist Publication Society, is managed by a number of Church boards and the Philadelphia Sunday School Association. Three forty-five minute periods will be held among five simultaneous groups and experienced workers in the various Church school fields will be in charge of the instruction.

FEDERATION OF CHURCHES HOLDS MEETING

The Philadelphia Federation of Churches held its spring meeting recently and reelected the Rev. J. S. Ladd Thomas as president. The new by-laws provide for two classes of membership, denominational and congregational. In place of two governing bodies, all powers are now vested in one board of directors. The house-to-house visitation which was carried out by designating geographical parishes of all churches has been nearly completed and the cards will be distributed according to denominations.

MISCELLANEOUS

In connection with the celebration of Boys' Week in the city, the churches took part on Sunday, April 28th. Mayor Mackey spoke that evening at the Church of the Mediator, 51st and Spruce streets, of which he and his family are communicants, and was assisted in the service by the lad who had been chosen boy mayor of the city for the week.

The Rev. George Calvert Carter, D.D., who resigned as rector of the Church of The Redeemer, Bryn Mawr, on February 1st, sailed Wednesday, May 15th, for an indefinite trip abroad. After the last service at which he officiated the members of the congregation presented him with an English antique loving cup.

The meetings of the Clerical Brotherhood will continue until June 10th and the speakers until then are as follows: May 13th, Howard Childs Carpenter, M.D.; May 20th, the Rev. John K. Shryock, Ph.D.; May 27th, the Rev. N. B. Groton, and others; June 3d, the Rev. W. C. Emhardt, Ph.D., the Rev. John R. Boris, and the Rev. Robert E. Hopkins; June 10th, Dr. Arthur Holmes.

The Rev. George Herbert Toop, D.D., rector of the Church of the Holy Apostles, recently celebrated the fifteenth anniversary of his rectorship and preached a special sermon commemorating the occasion.

CHARLES JARVIS HARRIMAN.

SOCIETY HONORS
KANSAS CLERGYMAN

WICHITA, KANS.—The Rev. O. J. P. Wetklo, assistant to the Rev. O. E. Gray at St. James', Wichita, has been made a member of the Oriental Society, one of the learned societies in the United States. The Rev. Mr. Wetklo is the only man in Kansas who is a member of this society. In addition to his duties at St. James' Church, the Rev. Mr. Wetklo is professor of Modern Languages at Friends University and also serves St. Augustine's Church.

SENDS CHECK TO COVER
DEFICIT FOR MEXICO

NEW YORK—Upon learning from Bishop Creighton the serious results of the reduction of 3 per cent, or \$1,711, in the budget for missionary work in Mexico, a generous Churchman has sent his personal check as a special gift to cover this full amount.

NEEDS OF BERKELEY
TOLD AT ALUMNI MEETING

NEW YORK—The New York alumni of the Berkeley Divinity School held their annual luncheon in the Fraternity Clubs Building on Tuesday, April 30th, some twenty-five men being present. The Rev. George K. MacNaught, president of the association, acted as toastmaster. The first speaker was Dean Ladd, who told of the advantages secured in moving the school from Middletown to New Haven.

The Rev. Prof. Thomas S. Cline, who in addition to his work in teaching Pastoral Theology is assisting the dean in the practical affairs of the school, spoke chiefly about the financial situation. He said that it was urgent that the newly acquired property in New Haven should be freed from encumbrances in order that the school should be ready to avail itself of opportunities to purchase adjacent land necessary to expansion. There is pressing need also for increased endowment for the strengthening of the teaching force. Dr. Cline emphasized the necessity of raising the academic standards of the school in order to meet the expectations created by its new relationship with Yale University. He said a theological school without a chair of systematic theology was like the play *Hamlet* without the Prince of Denmark.

The Rev. Dr. Karl Reiland spoke with great enthusiasm of the ideal situation now confronting Berkeley and of the high grade of work that it will be called upon to do.

ANNUAL MEETING OF
GUILD OF ALL SOULS

NEWARK, N. J.—The annual meeting of the Guild of All Souls was held in Grace Church, Newark, on Monday, May 13th, beginning with a sung Mass of thanksgiving at which a sermon was preached by the Rev. J. S. Baldwin, O.H.C.

A collation was served by the branch of the guild in this parish, after which the meeting assembled. The Superior, the Rev. Franklin Joiner of Philadelphia, presided. The secretary's report showed that there are now thirty-nine branches, with 1,420 living members, including nine bishops of the American Church.

Since the last meeting the guild has been incorporated under the laws of the state of New York so that now bequests may be made simply by designating in a will that the legacy is to go to the Guild of All Souls. The Superior in his address emphasized the importance of members of the guild leaving among their papers explicit directions so that they may obtain Catholic burial, and giving such a statement to their rector. Illustrations were given by some of the priests present showing the necessity of the above directions.

Officers were reelected as follows: Superior, the Rev. Franklin Joiner of Philadelphia; warden, the Rev. S. P. Delany, D.D., of New York; and general secretary and treasurer, T. E. Smith, Kingston, N. Y.

The Call of Spring

To all who value childhood's days
—to all who love children—to all
who believe in home life as the
rightful heritage of, and the true
environment for, children—to
those who love our Lord and His
Holy Church—to all those who
will open eyes wide enough to see
in the outcast child something of
the image of the Creator,

THE
HOLY FAMILY
HOMES

are calling for help

to provide for homeless children
and those rescued from bad homes,
a Christian family life, and

promote the training of children
in the Catholic Faith, and in the
use of the Christian Sacraments.

*It is the call of Spring—
of gladsome new life—
the call of the children
in this their month—*

THE MERRIE, MERRIE MONTH OF MAY

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AMERICAN CHURCH
MONTHLY

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June, 1929 Vol. XXV, No. 6

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- CORPUS CHRISTI AN UNSPOKEN SERMON
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TWO MORE CHINESE BISHOPS

NEW YORK—Two more Chinese bishops are to be consecrated in June, according to word received by the National Council: the Ven. Ku Hao-lin and the Rev. T. C. Soong, to be assistant bishop of that most interesting but unpronounceable diocese, Szechuan, or Western China. Szechuan, which is also the name of the province, means "Four Streams," which flow into the Yangtse. The English bishop is the Rt. Rev. H. W. Mowll. The province covers about 166,000 square miles, with a population variously estimated at forty to seventy million, an easy leeway. The American mission stations of Shasi and Ichang seem far inland to us, but this remote diocese begins far beyond them. It begins with the mountain range through which the Yangtse cuts its way in world-famous gorges, and extends westward through mountainous country to the borders of Tibet and Kokonor.

In 1922, the latest year for which figures are available, there were reported twenty-five mission stations and 120 out-stations, nearly 4,000 communicants, 2,500 catechumens, and about 10,000 more "hearers"; a foreign staff of forty men and fifty women, seven Chinese clergy, and many Chinese lay workers. A diocesan training school and a hostel for students at Chentu, the capital, were a part of the work.

PROVIDENCE CHURCH CELEBRATES CENTENNIAL

PROVIDENCE, R. I.—On Whitsunday, under the direction of its rector, the Rev. William Appleton Lawrence, D.D., Grace Church brought to a brilliant and fitting close a three-day celebration of its one-hundredth anniversary. On Friday morning at 11 o'clock Holy Communion was celebrated by the Rt. Rev. James De Wolf Perry, D.D., Bishop of the diocese. The Rev. Floyd W. Tomkins, D.D., a former rector and now rector of the Church of the Holy Trinity, Philadelphia, read the Epistle, and the Rt. Rev. Samuel Gavitt Babcock, D.D., Suffragan Bishop of Massachusetts, the Gospel.

Bishop Perry blessed a cross of gold set in a tablet, which was given in memory of David Hummell Greer, rector from 1872 to 1888 and Bishop of New York from 1904 to 1919. Bishop Perry also delivered the centenary sermon. In it he said:

"The men who were the founders of Grace Church had felt for thirty years the personal contact and the leadership of the first three bishops of Rhode Island—Seabury, Bass, and Griswold. For a century and more Rhode Island Churchmen had known the fostering care of the mother parish, St. John's Church, in the person of such men as Checkley, Graves, and Crocker.

"To the influence of such as these and to the pious purpose of its builders Grace Church might well have been regarded as a monument. Since then, decade after decade, personal associations have gathered here, shaping the thought and holding the affections of three whole generations.

"In every corner sacred memories have been enshrined. Every foot of space seems to suggest the motions of Henshaw and Clark, every stone to echo the voices of Rousmaniere and Greer. So easily do our Christian temples become pantheons."

At the luncheon for the clergy which followed the service, Bishop Babcock, who was born in Newport and spent his early

ministry in Rhode Island, devoted the major part of his speech to reminiscences.

The Rev. Edward Holyoke, D.D., pastor of Calvary Baptist Church for a generation, spoke of his friendship and admiration for bishops of the diocese and former rectors of the church, dwelling affectionately upon incidents in the lives of Bishops McVickar and Greer.

Dr. Tomkins referred to the problems of down-town churches. Grace Church has always found a way, he said, to turn them to some account. He complimented the present rector, Dr. Lawrence, upon his progressiveness. William A. Viall, senior warden, followed, highly praising the parish for calling splendid rectors.

On Friday evening the cathedral choir of St. Paul's, Boston, gave a choral service of exceptional power and impressiveness.

On Saturday morning the recently purchased farm and rural parish house in Cherry Valley, Gloucester, were dedicated. In the evening a reception was held in Infantry Hall. Speakers of the occasion were the Very Rev. Philemon F. Sturges, D.D., dean of St. Paul's Cathedral, Boston, and Dr. Lawrence's immediate predecessor; the Rev. Frank W. Crowder, D.D., of New York, also a former rector; Dr. Tomkins, and Prof. H. B. Huntington of Brown University, who delivered an historical address.

On Sunday Dean Sturges was the preacher at the morning service. President Faunce of Brown University and Dr. Arthur H. Bradford, pastor of the Central Congregational Church, in the evening addressed the Community Service.

NEW DEAN FOR CHRIST CATHEDRAL, SALINA

SALINA, KANS.—The Rev. Donnon E. Strong, rector of Christ Church, Warrensburg, diocese of West Missouri, has accepted the election to be dean of Christ Cathedral, Salina. He will begin his residence and work there on September 1st.

Fr. Strong is an alumnus of the General Theological Seminary and has been rector of Warrensburg and priest-in-charge of three adjacent missions since his ordination by Bishop Partridge on June 29, 1924.

Fr. Strong has been a member of the executive council of West Missouri and of its department of missions and Church extension. He has acted as summer supply in the Anglican church at Pointe-a-Pic, Murray Bay, Quebec.

JAPAN HONORS DR. H. H. GOWEN

SEATTLE, WASH.—In recognition of his work in promoting international good will and understanding between Japan and America, the imperial Japanese government has conferred the decoration of the Third Class of the Imperial Order of the Sacred Treasure upon the Rev. Dr. Herbert H. Gowen of the University of Washington.

The decoration was conferred by the Japanese emperor and is one of the highest honors given by the Japanese ruler. Upon receipt of the decoration it will be presented in formal ceremony by Consul Suemasa Okamoto.

Dr. Gowen, head of the department of Oriental languages and literature at the university, was former head of the Japan Society and has for many years been a foremost promoter of good will between the two countries.

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ST. STEPHEN'S ADDS COURSE IN RELIGION

ANNANDALE, N. Y.—St. Stephen's College of Columbia University will include in its curriculum, beginning next fall, what is believed to be the first course in religion taught at any American university by leaders representing various faiths.

"A course scheduled as 'Religion in the Life of the Race,'" said Dr. Bernard I. Bell, warden, "will be presented under the general direction of the warden, who will have as coöperators in instruction the Rev. Father Clifford, S.J., of Columbia University, representing Roman Catholicism; the Rev. Dr. William P. Merrill of the Brick Presbyterian Church, representing Presbyterianism; and Rabbi Stephen S. Wise of the Free Synagogue Congregation, representing Judaism.

"This is a development of the orientation course in religion given at Annandale for the past five years as required work for freshmen. The course is objective and is intended to develop in the student a realization of the intellectual importance of religion in the past and in the present, and an appreciation of the various ideas and influences that work in present-day life. So far as is known, this is the first attempt in an American college to give a course in religion in which is officially represented every great type of religious teaching."

G.F.S. PLANS CONFERENCE FOR YOUNGER MEMBERS

NEW YORK—The Girls' Friendly Society is planning a national conference for younger members to be held June 28th to July 5th at the beautiful new holiday house at Delaware, N. J. This conference is a new venture for the society and is arousing interest all over the country. Last November a committee of girls of high school age, from fourteen dioceses, met at Monroe, N. Y., to decide what they would like to have included in a week's conference. The program which follows is based upon their suggestions.

There will be classes on Religion for Seven Days in the Week—this will be a discussion course which will attempt to answer such questions as: What is God? How can prayer help me? The Art of Living—this course will be led by a woman physician who will answer such questions as: How can we be our best and most charming selves? How are mental, spiritual, and physical health interrelated? The Girls' Friendly Society—this class will include history, organization, and definite program suggestions.

Although intended primarily for younger members of the G.F.S., this conference is open to all girls between the ages of 14 and 17, inclusive.

NURSES IN DETROIT ATTEND SPECIAL SERVICE IN CATHEDRAL

DETROIT—Nearly a thousand uniformed nurses and student nurses, from more than twenty of Detroit's hospitals, marched into St. Paul's Cathedral for the annual Florence Nightingale service under the auspices of the Guild of St. Barnabas for Nurses, Detroit branch. Only in the transepts, gallery, and aisles of the cathedral was there room for those who were not nurses. The sermon was preached by the Rev. Alvin E. Magary, minister of North Woodward Presbyterian Church. An interesting circumstance was that heading the procession of nurses at this celebration of the 107th anniversary of Florence Nightingale's birth was Miss Maicock, trained under Miss Hanan, herself one of Miss Nightingale's closest friends and disciples.

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CLEAR, cold water from an old-fashioned well looks mighty tempting on a hot day. One might naturally think that if the owner of the well drinks the water it must be pure. But the fact that he has drunk the water without apparent harm does not prove that the water is pure.

Science has discovered that a few individuals have been able to drink water more or less polluted with typhoid germs without contracting typhoid fever. But it is never safe for anyone to take immunity for granted.

Last year in the United States, approximately 65,000 persons were stricken needlessly with typhoid fever and 6,500 died.

Those who recover from typhoid fever are left in such physical condition that for about three years after an attack the deathrate of such persons is twice the normal rate for the same ages.

Why risk typhoid fever when it can be prevented?

The story of inoculation which prevents typhoid fever is a brilliant page in the history of the many triumphs of science over disease.

During the Spanish-American War, 281,000 of our men went into service. One out of every twelve contracted typhoid. In the World War there were 4,000,000 American soldiers, nearly all inoculated against typhoid. Although many of them were sent to typhoid-infected areas, only one out of every 3,700 had typhoid.

While typhoid fever frequently comes from drinking polluted water, it also comes from infected milk and various other contaminated foods, and from unsuspected "typhoid-carriers"—a few individuals who have recovered from the disease but who continue to carry the germs. When typhoid-carriers are employed as helpers in households, hotels or restaurants there is great danger that they will cause infection among those they serve.

Inoculations against typhoid fever are extremely simple and leave no scar. They protect from two to five years. Why take chances? Be prepared for your motor, camping and hiking trips this year. Go to your doctor for the protection he can give.

* * * *

Wherever cities protect their supply of drinking water from sewage or purify their water by chlorination the deathrate from typhoid drops. A marked reduction also takes place in communities where milk and food supplies are carefully protected and food handlers thoroughly inspected. But until this protection is general in cities, towns and villages and in country districts as well, typhoid inoculation is vitally necessary.

The Metropolitan will be glad to mail, without cost, its booklet, "The Conquest of Typhoid Fever," to anyone who requests it. Address Booklet Department, 69-K, Metropolitan Life Insurance Company, New York, N. Y.



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THREEFOLD PRESENTATION SERVICE IN ALBANY

ALBANY, N. Y.—The third in a series of presentation services of the Church school Lenten offering was held Saturday afternoon, May 11th, in All Saints' Cathedral, Albany. A children's choir of 300 formed a colorful procession on the cathedral lawn, and a congregation of 1,000 thronged the cathedral for the service. The preacher was the dean, the Very Rev. George L. Richardson, D.D.

Similar services had been held on the two previous Saturdays at St. James' Church, Oneonta, for the southern part of the diocese, and at Trinity Church, Potsdam, for the northern section. The total offering for the whole diocese is now somewhat over \$8,000, with additional schools to be included later. The work has been in charge of the new secretary of religious education, Deaconess Elizabeth Fracker.

"THE DESERT CHURCHMAN" MAKES APPEARANCE

RENO, NEV.—Bishop Jenkins, among his other new activities, has issued a very attractive paper, to appear, perhaps quarterly, with the title *The Desert Churchman*.

In the first issue a ten-day summer school is announced, to be held on the attractive shores of Lake Tahoe. An excellent faculty is in view, and the tentative dates are July 22d to August 2d. Another important item is the licensing of four men as lay readers in the district.

SUMMER CONFERENCE PLANNED AT STONY BROOK, L. I.

STONY BROOK, L. I.—A provincial summer school and a conference for Church workers are to be held at the Stony Brook School from July 1st to the 11th. The pastor is to be the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, and the Rev. Charles H. Ricker, chairman of the Long Island board of religious education, is to be dean.

MUSIC SCHOOL TO BE HELD AT WELLESLEY

WELLESLEY, MASS.—A music school will be held this year, as usual, in connection with the conference for Church work, meeting at Wellesley, from June 24th to July 5th.

The faculty consists of Frederick Johnson, dean, organist, and choirmaster of the Church of the Advent, Boston, the Rev. Walter Williams, rector of St. Dunstan's College, Providence, R. I., and Uselma Clark Smith, organist and choirmaster of the Church of the Redeemer, Philadelphia. The courses offered are History of Church Music, Improvization, Plainsong, Organ playing, and Choir training.

ALABAMA YOUNG PEOPLE TO SPONSOR CAMP

BATTLES WHARF, ALA.—Under the auspices of the Young People's Service League of Alabama, Camp McDowell will be conducted at Battles Wharf, on the eastern shore of Mobile Bay, June 11th to 18th.

The camp director is the Rev. R. A. Kirchhoffer, of Christ Church, Mobile, and the chaplain will be the Rev. V. C. McMaster, rector of St. Andrew's Church, Birmingham.

DR. OSGOOD DELIVERS ANNUAL FLOWER SERMON

ST. LOUIS—"Supposing He had been the gardener," St. John 20:15, was the unusual text chosen by the Rev. Dr. Phillips E. Osgood of Minneapolis, Minn., in preaching the annual flower sermon on Sunday, May 12th, at Christ Church Cathedral, St. Louis. This flower sermon is an annual event each spring and many noted preachers from every part of the country have filled the pulpit of the cathedral for this service, which is provided for by the will of the late Henry Shaw, founder of the Missouri Botanical Garden.

The Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, read the two scripture lessons and expressed his appreciation of the extraordinary floral display for this service, all of which was sent from the Missouri Botanical Garden.

Dr. Osgood's sermon was a parable telling of the imagined return of Adam and Eve to the Garden on the morning of the Resurrection, when the Tree of Life was made available to man instead of the Tree of Knowledge of Good and Evil.

CHURCH AT CAMERON, MO., CLOSES DOORS

CAMERON, MO.—St. John's Church, Cameron, after the death and removal of many members during the past twelve years, has decided to dissolve and turn its property over to the diocese. Materials from the church building will probably be used in connection with the transformation of a present business building in Excelsior Springs into a new church. Funds in the hands of St. John's have been appropriated to the Cameron Hospital and to improvements in the two Cameron cemeteries.

FIRE DESTROYS GYM OF CHURCH SCHOOL IN MARYLAND

LCHESTER, MD.—On Saturday morning, May 11th, a fire of unknown origin destroyed the gymnasium of the Donaldson School at Ilchester, and for a time some of the other buildings were threatened, but by the good work of the boys and masters they were saved. Plans are now being laid for the erection of a new gymnasium.

DR. KIRKUS TO RESIGN TRINITY CHURCH, WILMINGTON

WILMINGTON, DEL.—The Rev. Frederick M. Kirkus, D.D., for twenty-five years rector of Trinity Church, Wilmington, will resign that parish next March, it was announced at the annual diocesan convention of Delaware held in Middletown, May 7th. Upon resigning, Dr. Kirkus will have completed his forty-second year in the ministry.

AMERICANIZING BY CONFIRMATION

A NEW YORK CITY rector reports: "I rarely have a confirmation class without three or four at least who give some European country as their birthplace.

"Personally I cannot help but feel that although this way (treating them as an ordinary part of the regular parish work) is perhaps a slower method than that of having special separate congregations and special Sunday schools for foreign-speaking people, it is a very much sounder and more truly American method."

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

CLARENCE WYATT BISPHAM, PRIEST

PHILADELPHIA—The Rev. Clarence Wyatt Bispham, former rector of the Pro-Cathedral of St. Mary, died at the Episcopal Hospital, Philadelphia, on Saturday, May 4th, at the age of 63 years, following a stroke of paralysis that occurred on midnight of the prior Thursday. He is survived by his widow and two daughters. He and his wife had recently returned from Cuba and were arranging to go to Atlantic City for the summer. He had suffered a slight stroke several years ago, but had seemed in good health recently.

The Rev. Mr. Bispham was a graduate of Amherst and had filled a number of important parishes since his ordination in 1892, having been rector of St. Philip's and St. Mary's, Philadelphia; St. Michael and All Angels, and assistant at St. John's, Washington; Church of the Annunciation, New Orleans; the American Episcopal Church in Paris; and the Church of the Advent, Indianapolis. He retired from the active ministry five years ago.

JOSEPH HUTCHESON, PRIEST

WARREN, R. I.—The Rev. Joseph Hutcheson, rector emeritus of St. Mark's Church, which he served for twelve years, died on May 15th at his home on Water street. The funeral was held on Friday afternoon, the Rev. Charles H. Temple, who succeeded Mr. Hutcheson as rector of St. Mark's, officiating. A large number of parishioners and friends from all parts of the diocese attended. Interment took place in Columbus, Ohio, Mr. Hutcheson's birth-place.

Mr. Hutcheson spent his boyhood in Europe, attending school in France and Germany. Returning to this country, he entered Amherst, graduating in 1885. He then entered Yale Law School and upon graduation started practice in South Carolina. He soon, however, became interested in the ministry, entering the Episcopal Theological School at Cambridge, Mass. Graduating in 1890, he was ordained by Bishop Clarke of Rhode Island and began his ministry as assistant at St. John's Church, Providence. In 1895 he accepted a call to the rectorship of the Church of the Epiphany, New York, resigning in 1902 to become rector of St. Mark's, Warren. In 1913 he retired, only to continue an active ministry of social service in town and state.

HENRY RITCHIE NEELY, PRIEST

CHICAGO—The Rev. Henry Ritchie Neely, for sixteen years rector of Calvary Church, Chicago, died Sunday night, May 12th, at St. Francis Hospital, Evanston, following an illness of two weeks. Burial was at Shelby, Mich., following requiem high Mass at Calvary Church, with the Rev. William B. Stoskopf of the Church of the Ascension as celebrant, and the Rev. William Little, chaplain of St. Mary's Home, as deacon.

Father Neely had been in failing health all winter. It was not, however, until three days before his passing that he was taken to the hospital.

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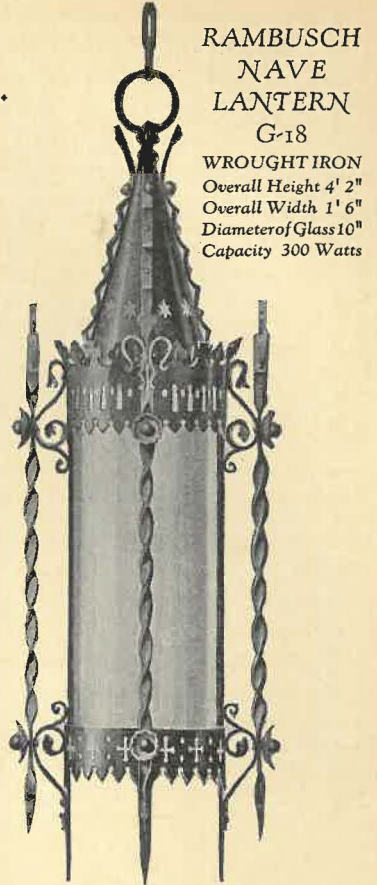
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priests in the diocese in point of service. He was ordained in 1891 by Bishop McLaren. Surviving him is his widow, Mrs. Laura C. Neely, and four sisters, Mrs. Anna Treadwell and Mrs. R. D. Littleton, Mrs. Ruth Fund of Los Angeles and Mrs. Grace Young, Berkeley, Calif.

Father Neely had held rectorships in several parishes in Chicago and Illinois, including Christ Church, Winnetka; St. Matthew's Church, Evanston; St. Paul's-by-the-Lake, Rogers Park; and parishes at Kokomo, Ind., Mattoon, and Jacksonville, Ill. He was a member of several committees and was a deputy to several General Conventions.

The clergy of the diocese on Monday adopted a minute regarding Father Neely's death.

ELIZABETH MITCHELL CHESHIRE

RALEIGH, N. C.—Elizabeth Mitchell Cheshire, wife of the Bishop of North Carolina, died at her home in Raleigh on May 15th. The funeral was held from the Church of the Good Shepherd, Raleigh, and the interment was in Calvary churchyard, Tarboro.

Mrs. Cheshire was a native of Maryland, and was the daughter of the Rev. Walter A. Mitchell. She was in her seventy-second year, and had been an invalid for the past year. Until recent years she took an active part in both Church and social welfare activities, and her unflinching kindness and hospitality will be much missed in the diocese.

FLORENCE B. ROBINSON

RACINE, WIS.—Mrs. Florence B. Robinson, widow of the Rt. Rev. Henry Douglas Robinson, D.D., Bishop of Nevada, died at Racine on Friday night, May 17th. She was about 61 years of age. At Racine, where she ably seconded the work of her husband, who was warden at Racine College, 1900-1908, and again in Nevada, where her husband was Bishop, Mrs. Robinson proved herself an active and affable factor in the work of the Church. Since Bishop Robinson's death she had lived quietly at Racine.

The requiem Mass was said at 9 o'clock Monday morning in St. Luke's Church, Racine, by the rector, the Rev. Harwood Sturtevant. The burial service was conducted at 2 by the rector, assisted by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, and the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis. Interment was at Mound Cemetery.

Mrs. Robinson is survived by a sister, Mrs. Boyd of Milwaukee.

MRS. CHARLES SCADDING

AGATE BEACH, ORE.—Mrs. Charles Scadding, widow of the Rt. Rev. Charles Scadding, D.D., late Bishop of Oregon, died on the Sunday after the Ascension, May 12th, at Agate Beach, where she had gone for a holiday. The funeral was held at the Cathedral of St. Stephen the Martyr, Portland, on Wednesday, May 15th, the officiant being the Very Rev. H. M. Ramsey, D.D., dean. Bishop Sumner was absent at the synod of the eighth province, meeting in Montecito, Calif., and was unable to return in time for the funeral. Interment was at Riverview Cemetery, Portland, by the side of Bishop Scadding.

Aside from a few minor personal bequests, all of Mrs. Scadding's property has been left to various Church projects within the diocese of Oregon.

NEWS IN BRIEF

ALABAMA—The young men's Bible class of St. John's Church, Montgomery, under the direction of Judge Walter B. Jones, on Mothers' Day presented to the church a handsome processional cross as a memorial to the mothers of the class. The cross was presented by the rector, the Rev. Richard Wilkinson, D.D., with a prayer specially sanctioned for the occasion.

ATLANTA—The Woman's Auxiliary of St. Philip's Cathedral, Atlanta, recently sponsored a baby show. The show was unique in that it was neither a clinic nor a contest. The object was for educational purposes along child welfare lines and to make available agencies in Atlanta devoted to this cause.

BETHLEHEM—A new rectory was bought for St. Paul's Mission, Troy, and the old one which was far out of the way and uncomfortable, sold. St. George's, Nanticoke, also bought a house for a rectory, for which they paid \$12,000.—St. Luke's, Reading, though a mission itself, is sponsoring another mission—one to the colored folks in the neighborhood.

INDIANAPOLIS—A memorial service for Bishop Brent was held at Trinity Church, Anderson, on April 21st. The Rev. Dr. Floyd Appleton, rector of the parish, gave the memorial address.

KANSAS—On Tuesday, May 14th, the cathedral branch of the Girls' Friendly Society held its eleventh annual birthday party in the Hotel Kansan, Topeka. In 1918 this branch had ten members and associates, in 1929 the number is 150.—Grace Cathedral has been selected again by the graduating classes as the place for the Topeka High School baccalaureate service with the dean as the preacher.

LOS ANGELES—Indicative of the increased emphasis on Mexican work at Neighborhood Settlement, Los Angeles, was the "Gran Celebracion Mexicana" held at Neighborhood House on May 4th, celebrating the "Cinco de Mayo," one of Mexico's national holidays.—The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, addressed a large conference on Christian education at St. Paul's Cathedral House, Los Angeles, on May 7th.—The annual inspirational luncheon of the Bishop's Guild was held at St. Paul's Cathedral House, Los Angeles, on May 13th, the principal address being given by the Rev. Theodore R. Ludlow, D.D., of New York City.—Walter Macpherson, field secretary of the Brotherhood of St. Andrew, addressed the junior assembly of the Brotherhood, held at the Church of the Holy Spirit, Wilmar, on May 17th. Plans were discussed for Camp Kirk, diocesan summer camp for boys.

LOS ANGELES—The annual statistics of the diocese, just released by the Rev. Robert L. Windsor, secretary, show a communicant list of 23,451, more than double the figure of 1919.—On Low Sunday St. John's Church, Los Angeles, celebrated the sixteenth anniversary of the rectorship of the Rev. George Davidson, D.D. During this period the communicant list has grown from 722 to 2,300, and the annual budget from \$13,000 to \$68,000.—The Japanese Association of Lompoc has requested the Rev. Julian Mockford, vicar of St. Mary's Church, Lompoc, to take over the Christian activities among their people.—A joint assembly of the seniors and juniors of the Brotherhood of St. Andrew was held at St. Athanasius' Church, Los Angeles, on April 24th. The speaker was H. C. Gardett, prominent engineer of the Los Angeles Bureau of Power and Light.—With 300 delegates present the spring meeting of the convocation of Los Angeles was held at Holy Trinity Church, Covina, on April 30th. The Rev. Edwin T. Lewis, rector of St. Matthias' Church, Whittier, was elected rural dean to fill the unexpired term of the Rev. J. Arthur Evans, deceased.—The new Mission of the Holy Apostles, in the Glassell Park Section of Los Angeles, is in the peculiar position of having been offered a church building but having no lot whereon to place it.—The Los Angeles clericus, meeting at Christ Church, Redondo Beach, on May 6th, was addressed by the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education.

MARYLAND—An encouraging amount of good work was reported at the thirty-sixth annual convention of the Daughters of the King in Maryland, which was held Saturday, April 27th, at the Church of the Advent, Baltimore. Bishop Murray was the celebrant of the Holy Communion at 11 o'clock, assisted by Bishop Helfenstein and the Rev. Percy C. Adams. Bishop Murray preached. After luncheon, the convention was greeted by the rector of the Church of the Advent, and by the president of the Maryland council. Following chapter reports and other business, the Rev. Dr. Arthur

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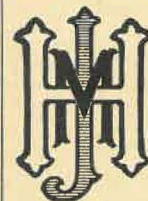
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M. Sherman, acting rector of Grace and St. Peter's Church, Baltimore, made an address.—The graduating class of the Nurses' Training School at the Church Home and Infirmary, Baltimore, held their commencement exercises on Friday evening, April 26th. Bishop Murray delivered the diplomas and awards to twenty-two graduate nurses.

MICHIGAN—The Church schools of Detroit and vicinity united in a colorful service of praise in St. Paul's Cathedral, Sunday, May 12th, on the occasion of the presentation of the Lenten offering. Nearly a thousand boys and girls, teachers and adult scholars were present, of whom over 300 were the vested choirs of twenty-five different schools. The service was arranged by the Rev. R. B. Kimber, rector of St. Peter's Church, Detroit, and chairman of the diocesan commission on Young People's Activities. Bishop Page gave the address.

NEBRASKA—The annual meeting of the Church Service League of the Omaha deanery was held in All Saints' Church, the Rev. Fred D. Clayton, D.D., rector, May 3d. Bishop Shaylor, assisted by Dean McGinley, celebrated the Holy Communion at the opening service. He also gave an address of welcome. Mrs. T. K. Wade, of the Church Missions House and supply secretary, gave an informing address on the work of her bureau and answered many questions. Miss Eleanor Sprague, diocesan director of religious education, spoke on Summer Conference Plans, and Mrs. M. N. Diers told of the welfare work of the Woman's Auxiliary to the American Legion.

NEBRASKA—For reporting their Lenten offering and receiving the customary awards, the Church schools of Nebraska held their rallies this year in three convenient centers instead of, as formerly, at one central point. Under the former plan, only one or two representatives, if any, from the more remote parishes could attend. Under the new plan, mobilizing of the Church schools from the districts contiguous to these centers has proven practical, with increased interest and enthusiasm. Two honor shields, one for the largest per capita offering and one for the largest percentage of increase, were awarded in each of the five deaneries.

NEWARK—At St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, a primary pupil, who had been saving for the Lenten offering since Easter of last year, had enough to fill a mite box at the beginning of Lent. A pupil in a higher class presented two boxes, one filled during the first two weeks of Lent, and the other, which she had taken with her when on a short trip to Europe, holding the results of her savings there—pennies, threepences, sixpences, and shillings.

NEWARK—At their annual dinner on April 25th the Men's Club of St. John's Church, Passaic, listened to addresses by the rector, the Rev. Albert J. M. Wilson, who acted as toastmaster, and the Rev. Wesley H. Des Jardins, vicar of St. George's Church, Passaic, and to more extended speeches by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and Circuit Court Judge Newton H. Porter. Eighty-five men were present.—In the course of a speaking tour in the diocese of Newark as a representative of the National Commission on Evangelism, Dr. Larkin W. Glazebrook addressed the Paterson archdeaconry on April 25th at St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector.—The second of the series of three services for the presentation of the diocese's Church school Lenten offering took place on April 27th at Christ Church, Bloomfield and Glen Ridge. Twenty-four parishes from this section of the diocese were represented by junior choirs and Church school pupils. Speakers were Bishop Stearly and the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*.—One of the colored churches of the diocese, the Church of the Incarnation, Jersey City, was host to the Jersey City archdeaconry at its meeting on April 23d. The Rev. Canon William J. White of Hackensack reviewed the movement to organize the lay readers of the diocese and the plans to give them systematic instruction. In addition to speaking of the presentation services for the Church school Lenten offering, the Rev. Canon A. S. Hogenauer, of the board of religious education, mentioned certain plans which the board has for teacher training next fall. After a luncheon served by the women of the parish, Dr. Larkin W. Glazebrook of the National Commission on Evangelism delivered a very helpful address.

NEW YORK—The Church of the Messiah, Rhinebeck, the Rev. Gabriel Farrell, Jr., rector, has recently dedicated the new choir and clergy stalls and the parapet surrounding them of the memorial chancel to the memory of Col. John Jacob Astor who was for many years

an active member of the parish. This memorial is the gift of his son, Vincent Astor, the present junior warden of the parish.

NEW YORK—Eleven ships of the United States Navy recently spent two weeks in the New York Harbor and on the Hudson. Representatives of the American Tract Society took this occasion as an opportunity to distribute Christian literature where it would be much appreciated and do a vast amount of good. Booklets and tracts to the number of 90,000 were given to the 11,250 men of the navy.

PITTSBURGH—The United Thank Offering was presented at a great diocesan general service in Trinity Cathedral on Sunday, May 12th.—Bishop Mann was the speaker at the meeting of the clericus in Christ Church, Greensburg.—What the Clergy of the Diocese Can Do to Strengthen the Work of the Woman's Auxiliary was one of the subjects considered at a conference of the diocesan clergy and the diocesan officers of the Woman's Auxiliary, which was held at the Church of the Ascension, Pittsburgh, on Wednesday, May 22d.

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QUINCY—The Woman's Auxiliary of Grace Church, Galesburg, observed the Feast of the Annunciation by a corporate Communion, and also presented the U.T.O. offering, which was the largest offering in the history of the parish.

RHODE ISLAND—The Rev. M. P. G. Leonard, who has been in this country since last fall promoting the interests of Toc H, and who has completed his tour of duty, delivered before the Clerical Club an infectious address on the origin and purpose of the movement.

SACRAMENTO—The old rectory of St. Luke's Church, Woodland, has been demolished, and a new rectory to conform in architecture with the church and parish house is being built on the site.—A new oak reredos, the gift of Mr. and Mrs. R. J. Ronchi, has been installed in Trinity Church, Folsom.—St. Stephen's Church, Colusa, has recently been repaired and painted, and the grounds beautified. It is now one of the most attractive country churches in the diocese.—A pair of branch altar lights has been given to St. Luke's Church, Woodland, in memory of Clarence W. Bush, former lay-reader and vestryman of the parish.

SOUTH FLORIDA—The Rev. Walter E. Bentley of Port Washington, L. I., has just completed eighteen missions in the diocese, and followed these with an eight-day mission at St. Ann's Church, Chicago, and at the Church of the Redeemer, Elgin, Ill. His final effort at St. Stephen's College on May 19th closed this season as missionary.

SPOKANE—How College Girls Can Serve the Church and St. Margaret's House, Berkeley, Calif., formed the subjects for a splendid talk by Deaconess Newell to a group of young women from the State College of Washington at Pullman, Wash. The meeting was held at the home of the Rev. and Mrs. E. C. Schmeiser whose guest the deaconess was during the time of her stay.—At the request of Bishop Cross, the Rev. F. R. Bartlett, field representative for the National Council in the eighth province, is making a survey of the Church's work in the district of Spokane.—Around the Rev. Harold P. Kaulfuss and Miss Mildred James of the National Council the district of Spokane has built a splendid faculty for its summer school to be held at McDonald's Point, Lake Coeur d'Alene, from July 2d to 12th. Bishop Cross will act as chaplain of the school.

TENNESSEE—The diocese of Tennessee celebrated May 25th its one hundredth anniversary with services in Christ Church, Nashville, on Thursday, May 23d.

WESTERN MASSACHUSETTS—The fourth annual conference of the Young People's Fellowships of the diocese was held at All Saints' Church, Worcester, Saturday and Sunday, May 4th and 5th. The Rev. Henry W. Hobson, rector, gave the address of welcome and conducted the service of preparation for the corporate Communion held early Sunday morning. The Rev. A. Vincent Bennett of Christ Church, Fitchburg, gave the address on Saturday evening, and the Rev. R. W. Brooke Stabler was the preacher at the Sunday morning service.

WESTERN NORTH CAROLINA—The annual service for the presentation of the Lenten offering of the Church schools of the convocation of Asheville was held at Calvary Church, Fletcher, on Saturday, May 4th. The address to the children was made by the Rev. James P. Burke, rector of St. James', Hendersonville.

WEST MISSOURI—At a reception recently held for the Rev. and Mrs. Robert N. Spencer in recognition of Mr. Spencer's twentieth anniversary as rector of Grace and Holy Trinity Church, Kansas City, Henry D. Ashley, junior warden of the parish, presented to Mr. Spencer, on behalf of the wardens and vestrymen, a purse representing the entire cost of a summer's travel in Europe for the rector and his family. Mr. and Mrs. Spencer and their daughter are to sail from New York on July 4th.

WEST MISSOURI—The annual meeting of the Woman's Auxiliary of the diocese was held at Christ Church, Warrensburg, the Rev. Donnan E. Strong, rector, on Thursday, May 16th. Bishop Partridge pontificated and preached the sermon. The Rev. Fr. Strong celebrated the Holy Communion, assisted by the Rev. Henry N. Hyde, executive secretary of the diocese. The theme of the afternoon session was Visitation Evangelism.

WEST MISSOURI—\$58,000 has been allowed by the insurance companies to Grace and Holy Trinity Church, Kansas City, for the fire damage to the church, pipe organ, and windows on March 26th. Full damages were allowed on the organ and a valuation by Tiffany's of New York was accepted on the windows. The church and contents had been

insured for three fourths their value. New windows are now contracted for and an organ contract is to be entered into at once.

WYOMING—All records in the cathedral parish, Laramie, were broken on the recent visitation of Bishop Bennett, Sunday, May 5th. A class of forty-two was presented: twenty-two from the parish by Dean Thornberry, and twenty students by Canon F. G. Harkness, student pastor. A boys' choir, recently organized in Sherwood Hall, the Cathedral School for Boys, sang at the service. Sherwood Hall was founded in Laramie by Bishop N. S. Thomas, five years ago. It is a Church school, with special emphasis placed on training in manners, morals, and religion. The full capacity of the present building has been filled with an enrollment of sixty-three boys. The baccalaureate service will be held on Sunday, June 9th. Bishop Beecher of Nebraska will be the preacher at the commencement exercises on June 14th, when nineteen graduates will receive diplomas.

"Some can go, most can give, all can pray. But they don't!" says Captain Mountford. "And yet many Church people are learning to pray more and learning to pray better. The faculty of prayer needs cultivation and we are not doing enough to help the other fellow pray."

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