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No. 7

The Teaching Value of a Canon

EDITORIAL

The Problem of Romanizing

REV. KENNETH RIPLEY FORBES

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EDITORIALS & COMMENTS

The Teaching Value of a Canon

WE have received the following from a correspondent:

"With regard to the canon on remarriage of divorced persons. This canon does not state that one is excommunicate because of having married any one who has a spouse still living, but it does state that the sacraments shall not be denied to any one at point of death who is repentant. Does this not imply that anyone contracting such a marriage at which a priest of the Church could not officiate would automatically excommunicate himself and would be considered excommunicate by the Church? Has there been any interpretation of this point? If a man contracts a marriage of this sort and the Church considers that he is living in sin, is it quite fair to those of us who are single men, we will say, and are living a continent life, and perhaps having some hard battles to do so, to admit this man to Communion? Am I uncharitable in thinking that it is wrong? There have recently been cases in my own parish where the rector refused to marry two of our own men because they married divorced women who had husbands still living, although he did consent to be present as witness at the ceremonies performed by sectarian ministers, a rather unwise act on his part, it seems to me. However, all four of the parties concerned are admitted to Communion. What do you think would be the Church's interpretation of an affair of this sort? The few clergy I have spoken with on this matter seem to be much at sea themselves. If you can enlighten me, I will much appreciate the information."

IT is evident that this letter views the canon on marriage from a somewhat unusual point of view, as a teaching force. No doubt our correspondent is right to some extent in thus viewing it, because the teaching of the Church will naturally be tested by what the Church does or does not permit by its discipline; but yet it is a mistake to do so. The teaching of the Church as to marriage is to be found chiefly in the marriage service in the Prayer Book. The canon deals rather with the details of carrying that teaching into effect and with the more difficult question of what to do about marriages effected in contravention of the Church's teaching.

The teaching itself is not difficult to understand. Marriage "is an honorable estate, instituted of God, signifying unto us the mystical union that is between Christ and His Church." "If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful." A marriage is "till death us do part."

But the question that has long produced confusion is that of what the Church ought to do concerning a

marriage that, being contrary to what "God's Word doth allow," is declared to be "not lawful." *Lawful* is here used, not as referring to the law of the State, but as to the law of God, which is binding both upon the individual Christian and upon the Church, but—whether rightly or wrongly—is not accepted by the State as binding either upon itself or upon its citizens. The State, supplemented by the actions of most of the Protestant bodies, is constantly adding to the number of marriages which, according to the Church, are "not lawful" though they may not be pronounced invalid. Those marriages, in turn, are constantly being dissolved by the State, through the institution of divorce, and the same parties are constantly being remarried in utter defiance or in entire ignorance of the law of God. The Church therefore is constantly confronted with the practical question as to the status to be attributed to persons thus remarried. May they be admitted to Holy Baptism? To Confirmation? To the Holy Communion? The only answer that the Church's discipline gives to these questions is that each case is to be referred to the Bishop "for his godly judgment thereupon," and from that judgment there is no appeal. Nowhere does the Church lay down the principles upon which the Bishop is to base his judgment, and in fact there is great variation in the judgments rendered. A person excommunicate in one diocese may often be a communicant in good standing in another. It is obvious, therefore, that a layman should be greatly perplexed. Desirous of obeying the law of the Church, he sees that one who has conspicuously violated that law is received to the Blessed Sacrament and that the Church has placed him under no ecclesiastical discipline or censure.

BUT the case is made more difficult by the fact that in her canon of marriage, the American Church, differing with most of the Churches of the Anglican communion, recognizes the lawfulness of the remarriage of "the innocent party in a divorce for adultery," which seems to be contrary to the principles laid down in the marriage service. True, the remarriage of such a person is made so difficult that, if the requirements of the canon be strictly observed, it is next to impossible: "before the application for such remarriage

a period of not less than one year shall have elapsed after the granting of such divorce"; "satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action," must be "laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon," must have "declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon," before the remarriage can take place. Practically, we believe that very few remarriages by our clergy take place under this provision. The canon has been largely successful in stopping remarriages of divorced persons by our clergy, even when such persons can properly be described as innocent parties.

But the harm done by allowing the provision for such remarriages to remain in our book of canons is in its teaching value. This is well illustrated by the question of our present correspondent: "If a man contracts a marriage of this sort, and the Church considers that he is living in sin, is it quite fair to those of us who are single men, we will say, and are living a continent life, and perhaps having some hard battles to do so, to admit this man to Communion?"

The question is unanswerable. This provision in our canon, which it has thus far been found impossible to remove because, forsooth, it is seldom acted upon, is making it more difficult for a single man, trying to live according to the standards of the Church, to live a continent life.

How many of our legislators, who have not thought it worth while to reöpen so "academic" a question, are happy in having this knowledge pressed upon them?

AND there really is very little necessity for difference of opinion upon the academic question of whether our Lord sanctioned remarriage to the party sinned against in a divorce for adultery. He stated the case clearly in St. Mark 10:11-12: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." There is here no fine distinction drawn between the innocent and the guilty party. Obviously, if one continues (in the eyes of God) to be married in spite of an act of adultery, the other does also. And it is not the divorce that is forbidden; it is the remarriage. Divorce is an evil but not necessarily a sin. It is sometimes the lesser of evils.

True, according to St. Matthew, our Lord also said: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery" (St. Matt. 5:32; also St. Matt. 19:9). Let scholars discuss as they will, whether there are here interpolations in the text, as, certainly, there seem to be. For us it is enough that fornication (pre-nuptial unchastity) is in no sense identical with adultery. Pre-nuptial unchastity may conceivably make a marriage voidable because it is a deception of the other party who enters into the marriage relation presuming the chastity of the first party. Marriage entered into through deception on so vital a matter is probably voidable as well as unlawful. But it is sufficiently provided against in our canon by the phrase, "from whom he or she has been divorced for any cause arising after marriage." Fornication is an act possible only before marriage, and the Church has always held that certain causes arising before marriage render the latter void or voidable. Whatever, therefore, be the true interpretation of the two phrases relating to fornication, the

exception on behalf of the innocent party in a divorce for adultery, as given in our canon, has no application to it.

Our canon is therefore a direct discouragement of continence in the unmarried, as our correspondent suggests. Certainly, therefore, whether advantage is ever taken of the exceptive clause or not, the canon ought to be so rewritten as to accord with Prayer Book and Bible, if only for its teaching value.

Yet to our correspondent our reply is this: The important thing is the principle which the Church sets forth, and that is found in the marriage service. The Church's discipline for the laity is, unhappily, lax, not only here but in many other matters. This laxity does not make wrong to be right.

But excommunication is not automatic after an unlawful marriage. The case goes to the bishop for determination because there are varying degrees in responsibility for a sinful act, and because, also, the decree of divorce granted by a court may ecclesiastically be the equivalent of a decree of nullity of marriage. This possibility must be examined by the bishop, for in spite of the laxity in this regard that has been such a blur on the Roman Church in recent years, there are cases where such a decree of nullity is fully warranted. It is right that excommunication shall not be presumed. And it is vastly more important for the Church to make her teaching perfectly clear, and so to save her children from sinful marriages, than to punish those who have already fallen.

The whole problem of divorce was the subject of an elaborate report presented at the recent General Convention by a commission that had been appointed for the purpose three years earlier. They had not been appointed directly to deal with the Church's legislation nor to reconsider the canon, but yet we could wish that they had made the result of their careful study more practical than academic by recommending that the Church take the higher ground with respect to the obligation even of the divorced to treat marriage as "until death do us part."

One thing that the Church can do is to remodel her own canon so that her doctrine, explicitly taught in the Prayer Book, shall be the mainspring of her legislation in the canons; and so that the implied teaching of the latter shall agree with the explicit teaching of the former.

ACKNOWLEDGMENTS

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CORPUS CHRISTI PROCESSION

The outdoor procession at the Corpus Christi celebration held in Orange, N. J., under the auspices of the Confraternity of the Blessed Sacrament.
(Story on page 246)



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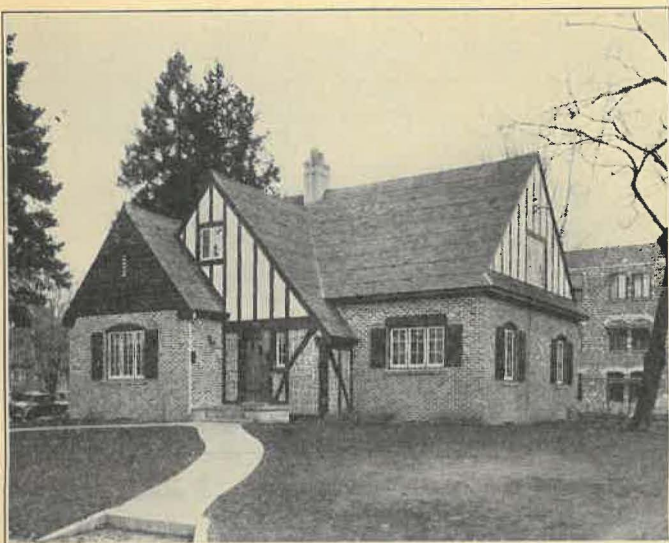
Rev. John F. Pritchard, rector of St. Luke's Church, Renton, Wash., who has built nine churches during his long ministry in the Canadian and American Churches.



OFFICIANTS IN C. B. S. CORPUS CHRISTI SERVICE

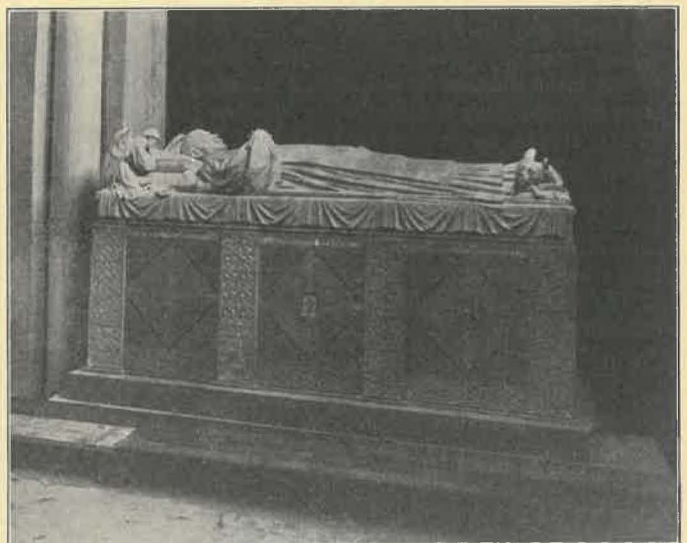
LEFT TO RIGHT: Dominic W. Rich, Master of Ceremonies; Rev. Frs. Paul F. Hoffman, W. M. Mitcham, Frank Damrosch, Jr., Lawson Carter Rich, John W. Crowell, Alexander N. Keedwell, Albert F. Chillson, John S. Baldwin, O.H.C.

News of the Church in Pictures



IN THE FAR WEST

New rectory of St. Paul's parish, Walla Walla, Wash., of which the Rev. Stanley T. Boggess is rector.
Photo by McFaden Photo Shop.



BISHOP HARDING'S TOMB

The tomb of the Rt. Rev. Alfred Harding, D.D., LL.D., second Bishop of Washington, in the Chapel of the Resurrection of Washington Cathedral, dedicated recently. It was designed by W. D. Caroe, resident architect of Canterbury Cathedral, England, and executed by N. Hitch, London sculptor. In the recumbent figure, the Bishop is represented as asleep with his left hand holding an open Bible. At his feet is his dog. The figure and base are carved from a magnificent piece of limestone. The photograph was made prior to the tomb's installation at the southwest corner of the chancel arch of the chapel.

DAILY BIBLE STUDIES

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

JESUS AND THE HOME

Sunday, June 16: Third Sunday after Trinity

READ St. Mark 10:1-16.

THE home lies at the foundation of civilization and it is the creation of God, "instituted in the time of man's innocency." Today it is being attacked, its sacredness ridiculed, its influence and its survival questioned. In America, which used to be honored because of its homes, there has entered a poison, which threatens to destroy happiness and peace, under the strange guise of "independence," and America must lead to a reformation which shall prove to the world that we are a Christian nation. The home interested Christ, and He strongly attacked the enemy, and then took little children in His arms and blessed them, thus giving us a clear message concerning the sanctity of family life. It is a message to be followed.

Hymn 489

Monday, June 17

READ St. Luke 2:40-52.

WHEN Christ came to save the world He dwelt in a home for thirty years before He began His public ministry. The home in Nazareth was a symbol of the blessedness of domestic life. There He worked with His foster-father Joseph, who was a carpenter, and probably after Joseph's death He continued the trade, for they spoke of Him as a carpenter even after He began His ministry (St. Mark 6:3), and mentioned His relatives in a manner which implied the happiness of home associations. I love the hymn used by those interested in Christian social service:

Our Lord, He was a Carpenter,
Who wrought with saw and plane.

Hymn 491

Tuesday, June 18

READ St. John 11:1-15.

CHRISt loved the home in Bethany where He was always a welcome guest. He loved Martha and Mary and Lazarus, and His tears shed at Lazarus' grave proved His sympathy and His loving care for human relationships and friendships. When He hung upon the Cross one of the most precious of the "Seven Words" was the commending of His Mother, who stood near, to His loved disciple St. John; and we are told that from that hour St. John took His Mother to his own home (St. John 19:26-27). It was no wonder that Mary of Bethany anointed her Master on the Saturday before He died (St. John 12:1-3), for He had blessed her home many times and had raised her brother from death. The love of the members of a family for each other is thus emphasized and made a type of that eternal love which shall endure forever. The home on earth is a type of the "heavenly home" which Christ has prepared for His children.

Hymn 515

Wednesday, June 19

READ St. John 2:1-11.

CHRISt declared the sacredness of marriage when He attended the marriage in Cana of Galilee, which He "adorned and beautified with His presence and first miracle." St. Paul speaks of the relationship between husband and wife as an example of the relationship between Christ and His Church (Ephesians 5:22-33). In these modern days divorces are so common that we are startled. Homes are ruthlessly broken up and little children robbed of their natural heritage of love and care. To run away or to give up because of human trials is hardly heroic. We are all imperfect and we live in an imperfect world, but that is no reason why we should shirk our responsibilities or allow love to die because of domestic

difficulties. We must "bear and forbear," and we can rely upon God's love to help us, for our human love is a reflection of His divine love, and therefore sacred.

Hymn 505

Thursday, June 20

READ St. Matthew 6:5-6.

IN THESE modern days, especially in our cities, we are troubled by our manner of living. Flats and apartments tend to rob us of the sanctity and privacy of a home. Yet we can, if we will, make a real home even on the seventeenth floor of an apartment house, or in a single room. It is the spirit that actually regulates circumstances. "'Tis home where'er the heart is," and if we value the place where we live by counting it as a "little sanctuary" where we can commune with God, there will come to us something of the spirit which the Master urged when He spoke of "shutting the door." Prayer brings a sense of comfort because it implies God's presence, and where He is there must be peace and happiness.

Peace to this house! O Thou whose way
Was on the waves, Whose voice did stay
The wild waves' rage, come Lord, and say,
"Peace to this house."

Hymn 405

Friday, June 21

READ Zechariah 8:1-6.

THE prophet revealed God's desire for a happy and re-deemed city. And the home may well fulfil the prophecy, for children and old people are alike the blessings associated in a Christian family. Grandparents are, or may be, the comforting friends of the little ones, and the joys of childhood bring delight to those whose sympathies and love remain normal. "What is home without the children," runs a song of the olden times; and while there are homes where the joys of parenthood are denied, there are many cases where little ones have been adopted and brought new delight alike to the home and to the homeless child. The care for the weaker by the stronger, the consciousness of the mystery of life, the pleading helplessness, the clinging hands and arms—these are divine powers to draw us from selfishness and to teach us how God loves us and asks for our love. We are all only little children in His sight.

Hymn 362

Saturday, June 22

READ St. Matthew 18:1-10.

HUMILITY, faith, and love are the characteristics of children, and when these are appreciated they bring to earth the blessedness of heaven. Thank God for our schools and for the consecrated teachers who gladly give strength of body, mind, and heart to guide and help the young! But the best school possible can never take the place of the home, and no love can come so near to the love of God as the love of a Christian father and mother. And no comfort can so approach the comfort of God as the comfort brought by children. They teach us to pray. They teach us how to find the gladness of life. They bring us to the place where heaven and earth meet as we look upon the two horizons of life. They are God's sweet messengers, and their angels always behold the face of God, the Father of our Lord Jesus Christ. Let us guard our homes and thank God for the little ones.

Hymn 368

Dear Christ, I thank Thee for home and friendship and love. Come Thou, and speak peace to this house! Make my home happy in that fellowship with Thee which can never fail to bring courage and comfort, and may my home be a type and promise of heaven. Amen.

The Problem of Romanizing

From the Viewpoint of a Catholic

By the Rev. Kenneth Ripley Forbes

Rector of St. James' Church, Roxbury, Mass.

WHAT is popularly called the process of "Romanizing" in the Episcopal Church has become an acute problem. That the typical Protestants and Modernists among us consider it acute is evidenced by the really considerable mass of published propaganda of the "view with alarm" character that has been let loose upon the Church during the past ten years. Our Modernist and—to a less extent—our Evangelical brethren seem to be in a panic lest the Episcopal Church shall find itself delivered bound to the Roman hierarchy if the steady growth of the Catholic party in the Church is not drastically checked or destroyed. The absurdity of some of these fears and the superficial knowledge of history which much of the propaganda shows has perhaps led many men and women of the Church whose sympathies are entirely with the Catholic movement to deny that there is any real "problem of Romanizing" in the Episcopal Church, save in the over-heated imaginations of Protestant propagandists. If this be the case it behooves such Catholic-minded folk to take to themselves a serious second thought.

The genuine "problem of Romanizing" is not at all what our Protestant Modernists depict in their heated denunciations. There is no danger that any considerable or influential number of Churchmen will ever wish to lead us bound into the Roman communion. The leaders and the rank and file of the Catholic movement have no desires—secret or otherwise—of that sort. Individual desertions to Rome have not been impressive either in numbers or quality and the personal after-history of such as have wandered Rome-wards has not been such as to encourage many other intelligent priests or laymen to follow in their steps.

The real "problem of Romanizing" in the Episcopal Church is a problem of strategy and concerns chiefly the avowed adherents of the Catholic movement in the American Church. The whole Episcopal Church has been profoundly changed during the past two generations by the Catholic movement. Every diocese and almost every parish in the Church is proof of this fact. The emphasis in teaching, in church building, in ceremonial has been completely changed by the influence of the Catholic movement. Parishes today that would rate themselves as distinctly Protestant are more Catholic in all their outward and visible signs than were the most advanced parishes in the Church seventy-five years ago. And what is true of ceremonial, vestments and church equipment is as clearly true—though in a less degree—of their religious teaching. The sacramental side of the Christian Gospel is taken for granted and more or less explicitly taught all through the Church in a way that was never dreamed of by our Evangelical grandparents. In short, the Catholic movement in the American Church today is actually embarrassed by the very magnitude of its success. Such profound and far-reaching influence seems to have gone a bit to the heads of some of the present-day leaders of the Catholic movement.

EVERY responsible leader and every intelligent follower of this movement in the Church today should ask himself very frankly this question: "Has this Episcopal Church—small in numbers and great in influence—any distinct mission in America as an exemplar of the Catholic life, and, if so, just what is it?" I am going to presume to suggest a perfectly definite answer to this question, which I believe needs the most careful pondering and study on the part of all men and women in the Episcopal Church who are proud to call themselves Catholic in thought and life—more especially, of course, by the leaders, in parishes and dioceses, of the present-day Catholic movement.

The primary and distinctive mission of the Episcopal Church is to teach the Catholic faith and life to American Protestants.

In giving this answer I am thinking not so much of explicit teaching by word of mouth or by the printed page, but rather the kind of teaching that is much more contagious on a large scale—the teaching of a definite type of spiritual life made manifest by the Church in the community. We have, to be sure, in our own communion hundreds of thousands of out-and-out Protestants, members and communicants who have never had the Catholic faith presented to them and who need for their souls' health and their minds' enlightenment and peace explicit teaching of the Catholic life. "This ought ye to have done and not to leave the other undone." The great mass of American Protestants nominally and actually connected with hundreds of big and little sects can be reached only by the spiritual contagion of an active, militant, religious fellowship that is obviously thoroughly Catholic and thoroughly American. And the Episcopal Church is, by nature, precisely this. We know it, the ecclesiastical historian knows it, but the American "man in the street" does not know it—yet. He regards us (when he thinks about the matter at all) as a small and rather prosperous Protestant sect which is harboring a growing body of curious folk who are more and more aping the ways and teachings of Rome. And the American Protestant distrusts and fears "Rome," chiefly politically, because of papal history and pretensions. This fear is bred in him for generations and shows no signs of being eradicated. If anyone fancied that modern enlightenment and American democracy were working to eliminate or even to mitigate this distrust from the mind of the Protestant rank and file, he must have had a rude awakening after the last Presidential campaign. One must face this perfectly definite fact, whether he likes it or not, whether he believes it baseless or not. American Protestantism is solid against Rome.

Is it not time that we Catholics of the American rite realized clearly just what this persistent opposition to Rome proceeds from and, having realized it, make our own position perfectly clear to all hands? We all know what it is—the Papacy. Why do so many of us systematically soft-pedal the fact? Do we, perchance, ourselves believe that the Bishop of Rome has some manner of divine commission to religious overlordship in the Catholic world? Is that why we often seem so timorous about denying even his political pretensions? If that is the mature conviction of any American Catholic, surely he belongs logically and morally in the Roman fold.

But Catholic tradition, "as this Church hath received the same," declares definitely otherwise. Both political and religious claims to overlordship or jurisdiction by the Papacy are wholly inadmissible.

The entire Anglican communion—along with all the Orthodox East—denies Roman supremacy *in toto*, together with all the modern Italian pretensions and machinery that have grown out of the conception. And if this Church is ever to win American Protestantism to the Catholic faith, she must make her position in this matter both clear and emphatic. Before we even try to preach Catholic truth, let us make certain that our auditors know positively where we stand in the matter of papal claims. As soon as the American man in the street is convinced that the Episcopal Church—and more especially its Catholic leaders—repudiates completely what the modern Papacy stands for, he will be ready to listen hospitably to the Catholic message—and not until then. If we have any missionary fervor for the Catholic faith and life, we had better paste this in our hats, for it is a *sine qua non* of Catholic endeavor in American Protestant communities.

This is, of course, negative, a kind of clearing of the ground of entanglements. On the positive side, it is almost equally obvious that if the Catholic faith and life are to be made persuasively clear and convincing to the Protestant rank and file, they must have unmistakably distinguishing features that show both

their apostolic heritage and their American quality of adaptability and straightforwardness. As expressed through the American Church, Catholicism must be quite clearly distinct from Rome in a great deal of its outer form and in some important matters of spiritual discipline. All this is quite apart from any question of the comparative merits of Roman and Anglican discipline or liturgical forms. It is purely a matter of Catholic missionary strategy in the Episcopal Church. As the preface to the Book of Common Prayer so carefully and explicitly declares, "different forms and usages may, without offence, be allowed, provided the substance of the faith be kept entire" and that such variations are to be determined "according to the various exigencies of times and occasions."

NOW the exigency of the present time and occasion is pre-eminently the challenge to the Episcopal Church to teach the Catholic faith and life to American Protestants. Is it a sign of intelligent statesmanship for Catholic-minded Churchmen to let their natural desire to minimize the differences between themselves and their fellow-Catholics of the Roman obedience stand in the way of bringing the great mass of American Protestantism (which Rome has no chance of touching) into the Catholic fellowship? St. Paul's missionary principle is worth pondering carefully in this connection: "I would be all things to all men, if by any means I might save some." Signs are not wanting that the leadership of the Catholic movement in the Church today is in danger of forgetting this missionary principle because it has not envisaged clearly enough what its really distinctive mission in America is. It is too much inclined to pussy-foot on the whole subject of papal claims and there is a tendency to let Catholic advocates be jockeyed into a position of accepting "Catholic" and "Roman" as virtually synonymous terms. It is in danger of following the Roman lead all along the line, in things great and small (because it has seen the evident effectiveness of Roman methods with its own people), at the cost of leading astray a great company of souls who need the simple power and love of the sacramental life.

Our apologists for this Romanizing process in the Episcopal Church have an argument in its defense which sounds logical and, in fact, is logical as far as it goes. The Episcopal Church, they point out, as a Catholic communion, is an integral part of the Western Church of which Rome is the outstanding feature, the largest, the best organized, and best disciplined communion. Rome has an unbroken history of Catholic practice and discipline whereas we have had more than two centuries of wandering from the Catholic ideal even while our essential nature as a religious communion was undoubtedly Catholic. It is our duty, therefore, to utilize Roman experience and development during this period when we had practically none of our own and bring our standards of worship and discipline into conformity with hers. Only so can we present a united front to the secular world.

The answer to this is clearly twofold. First, we should not wish to present a united front to the secular, nor, especially, to the Protestant, world. We should rather wish, as a Catholic communion, to present a persuasive, winning front, "if by any means we might save some." Our Protestant neighbors are not our enemies, but our strayed and alienated brethren. It is our mission and privilege to win them to the Catholic fellowship of the Lord Jesus. Second, the "Western Church" is not the Catholic Church; it is but one segment and one aspect of it—in some ways a very incomplete and imperfect aspect of it. The Eastern Orthodox Church and the many racial and national Churches closely allied to it are essential and very substantial parts of the Catholic Church. Keeping "the substance of the faith entire," they yet differ radically from the worship and discipline of Rome. They have been steadily drawing nearer to the Anglican communion for many years and today a considerable proportion of these Catholics of Eastern rites are in singularly intimate contact with us. They all need us and we certainly need them at this period of history as never before. Our Romanizing friends may sing lustily that "East is East and West is West and never the twain shall meet," but they sing of a condition, religiously, politically, and economically that is fast passing away. All the major forces of civilization have long been at work shrinking the world. The Great War gave a still further colossal and tragic impetus to this process. The world is very small today and its peoples neighbors to a degree that was never approached before. To think any longer of "the

Western Church" as a self-sufficient thing in itself is becoming an anomaly.

We American Churchmen are Catholics with a perfectly specific mission that is held by no other communion. It ought to be our constant business to develop in worship, discipline, and administration along lines best suited to our peculiar job, provided the substance of the faith and order of the Catholic Church of the ages be kept intact. There may be very few new things that we shall contribute out of our experience of human needs to the treasure of Catholic worship and life. We shall doubtless find much more occasion to appropriate from other historic communions things new and old that we had lost awhile. Both Rome and the East must show us individual treasures of liturgy and life. But in taking them over into our own household of faith we must remember that they will invariably require modification and a species of acclimatizing before they can fully meet the needs of our peculiar mission in the religious world.

IT may well be asked of one who feels there is a real problem in the present "Romanizing" tendency among American Catholics: "Just what should be the characteristics of an American Catholic ceremonial and discipline if we are not to model it closely on the Roman use?" The answer is not easy to formulate because it must necessarily contain so many and such varied aspects if it is to be a complete response to such a question. All I shall attempt is to give a sketchy and partial reply, hoping that it may be suggestive of the nature and variety of the factors that must be involved in any complete answer to the question.

In saying or singing the Mass there should be the most complete avoidance of the distinct Roman mannerisms of mumbling or racing through it. Every word of the Mass should be clearly audible. Our Lord is not honored by a slovenly or hasty rendering of His own service. Everyone assisting at Mass is clearly entitled to understand every word without reference to the book, if he wishes to. And the assumptions that lie back of these mannerisms—namely, that the Divine Mysteries are a species of magic incantation—it is even more important to deny by our manner of saying Mass as well as by explicit doctrinal teaching. The Divine Mysteries are a moral and spiritual miracle and have no relation whatever with magical conceptions, as Catholic theology of East and West has clearly and continuously taught.

Interpolations in and alterations of the order of Mass according to the American rite where there is no permission expressed or implied in the rubrics—such as singing the *Gloria in excelsis* in the Roman position immediately after the *Kyries*—is certainly unjustified. We have a perfectly distinctive American order for the Eucharist which, on the whole, is liturgically superior to the Roman Mass. If, in some details, like the position of the *Gloria in excelsis*, the Roman order can be said to be better, it gives no priest the valid excuse to alter what the Book of Common Prayer has set forth, unless his bishop, exercising his traditional *jus liturgicum*, officially authorizes it. And it may fairly be questioned whether a bishop is showing a very high order of statesmanship if he does authorize such alterations. We are ordained and consecrated priests and bishops to officiate in the American Church, and we may fairly be expected to follow the mind of that Church loyally and strictly in the celebration of her chief service. It is license of this sort that makes our Catholic appeal to American Protestants weaker than it need be.

What is true in the matter of alterations of and interpolations in the American liturgy is, even more obviously, true where our priests celebrate habitually according to the Latin rite *in toto*. This is, happily, comparatively rare, but instances exist, I believe, where it is done, with what justification I have never been able to discover, except for a few quite abnormally constituted congregations.

In the sphere of discipline, the outstanding problem is in the matter of the Sacrament of Penance. Here the American Church has an absolutely unique opportunity to meet a great challenge to minister to the moral and spiritual health of the rank and file of the American people. Sacramental confession is definitely and officially a part of the sacramental system of the Anglican communion. That it has been, on the whole, ignored or disused by a majority of our American Church is a sad fact, and it is one of the many causes for gratitude to the

Catholic movement that it has prevented the complete disuse of this sacrament. It is to the great credit of the leaders of this movement that they have consistently taught sacramental confession and emphasized its immense moral and spiritual value for every sort of person and temperament. It seems to be due almost entirely to these leaders that the sacrament of Penance is beginning to be recognized and practised more generally in the American Church. This Catholic leadership, however, has had a most important reinforcement in the attitude of modern practical psychology toward the value and effectiveness of confession in the moral life. It is no longer popular among well educated people to scoff at sacramental confession as superstitious or fling about such epithets as "magic" and "obscurantism."

It is largely because of this new attitude of science and of the cultured folk of America today that our American Church faces an extraordinary opportunity to make sacramental confession a healing force in the lives of great numbers of our people. The new scientific attitude has actually removed one of the principal inhibitions that have deterred most non-Roman Christians from even considering seriously the claims of the Church's sacrament of Penance. By pointing out this fact I do not mean to imply that leaders of the Catholic movement in the Church should now begin to teach confession on a purely empirical basis. Far from it. The divine commission of the priesthood and the personal relation to our Lord as the great Absolver should be the basis of all our teaching. Were this not to be our attitude we might better turn all our penitents over to the nearest agnostic neurologist for treatment. Sacramental confession is a miracle, as the sacrament of the Eucharist is a miracle. Its power consists in the personal relation of the penitent to Jesus and without contrition and faith absolution is but a mockery of magic.

If all this be true of our belief and of our present opportunity as a Church in the matter of sacramental confession, what connection has it with "the problem of Romanizing"? Simply this: The Roman belief and theological basis of the sacrament of Penance and our own are identical. But the Roman discipline relating to this sacrament differs radically from ours. There can be no accommodating the difference. Roman tradition and present custom make the rank and file of her lay people feel the moral obligation of making a sacramental confession before every receiving of the Holy Communion, except in such circumstances as the making of daily Communions during missions or retreats, although the only official requirement is sacramental confession before Communion when mortal sin has been committed, and at least once a year. Nothing could be clearer about the standards of our own Church than that there is no such relation between sacramental confession and Communion. The question of the frequency of such confession or even the decision as to whether a given communicant shall ever make use of the sacrament of Penance is unmistakably left to be answered by each individual communicant for himself, advised and guided, if he is wise, by his priest. Whether the Roman discipline or our own will, in the long run, be the more fruitful for human character is not the point at all. (As a matter of fact, the Anglican position has never yet had trial enough on any considerable scale for us to be able to give a conclusive answer to the question.)

Two things, however, do seem to be perfectly clear in this matter. *First*, sacramental confession with us is optional. It may be urged, but never required, as a pre-requisite to Communion. No priest has a right to make it obligatory in his parish, whether by direction or indirection. *Second*, we shall never win American Protestantism even to a receptive listening to the gospel of sacramental confession unless we make unmistakably clear at all times the radical difference between our discipline in this matter and that of Rome. If anyone doubts this it is because he does not know at all the mind or background of non-Roman Americans as a whole. Some of our Catholic clergy believe in the Roman discipline. But if they can once get clear in their minds that the distinctive mission of our Church is to teach the Catholic faith and life to American Protestants, I believe they will lay upon themselves a self-denying ordinance, for the sake of this great flock of wandering sheep of our Lord's, and teach sacramental confession clearly and persuasively as a glorious privilege of the Catholic life, which *may*, not *must*, be grasped by every humble lover of our Lord, to his great and endless comfort.

THESE are a few outstanding instances of the kind of factors that are involved in what I have called "the problem of Romanizing." It is notorious, of course, that Protestant partisans within and without the Church make great sound and fury about Romanizing, working themselves into a panic over anything from the Western color-sequence to altar candles. These absurd fulminations must be endured and ignored, with what patience we can, as necessary evils involved in progress.

But quite apart from all these phenomena of ignorance and bad temper, there is a genuine problem for us to solve. If every avowed and ardent Catholic in the Episcopal Church could bring himself to recognize clearly that the distinctive mission of our Church is to teach the Catholic faith and life to American Protestants and could keep that recognition vividly before himself in all his teaching and administration, we should be well on the way to solving whatever Romanizing problem there is among us. We should do well to remind ourselves from time to time of that terse slogan defining the nature of our Church which Dr. van Allen, at the height of his fame as rector of the Church of the Advent, Boston, did much to popularize: "*The Episcopal Church: Catholic, not Protestant; American, not Roman.*"

All the essentials of the faith and life of the Catholic Church we have in common with Rome. So much is a truism. There are many non-essential, but highly important factors in which we differ from Rome and possess distinctive treasures of our own, holding some of them in common with the great Catholic East. This fact we need today not only to recognize, but frankly to emphasize, if we believe at all in our distinctive mission. It is a common thing in all kinds of missionary work for non-essentials to assume an importance out of all proportion to their actual nature, because of the needs of strategy, just as it is in the conduct of military campaigns. We shall find that just this is the case in a frankly non-essential matter like the Romanizing question. We long to win Protestant America one day to the Catholic faith. Are we willing to pay this small price of intelligent, patient, and often self-denying strategy?

There are many details of ceremonial and of liturgy that we have taken over from Rome, from the short surplice to the Three Hour Service. There will be others that we shall take over and naturalize in our midst as we have done before. The problem of "Romanizing" is not a question of details, but of proportion and of constant emphasis on our distinct nature and mission as a Church. One may wonder, for instance, why I have written nothing of Benediction. It would seem to be a burning issue in this problem of Romanizing. I doubt it, in spite of the heat generated by its fearful opponents. The use of the service of Benediction—or its non-use—is an entirely neutral matter and should be determined by strictly empirical standards. It involves no alteration of nor any substitution for our American rite. It is frankly an extra Prayer Book service, like a prayer meeting or the Three Hours. Unless reservation itself is to be condemned, the service of Benediction offers no rational ground for excitement. Does a given parish priest believe profoundly that it ministers invaluable to the devotional life of the people committed to his cure? How can he do other than use it? That Rome invented it is of small consequence. Let its devotional merits for Catholics in general be proved or disproved. It will find its proper level soonest by removing it from the sphere of controversy.

I appeal to Catholic-minded bishops and fellow-priests of the American Church to settle clearly in their minds, after the straightest and clearest thinking of which they are capable, just what they conceive to be the essential and distinctive mission of this little Catholic communion in America; and when this is once settled in their minds and consciences, to let the central fact at which they have arrived determine every decision of policy for the future.

Only by some such process as this can any of us who are entrusted with the responsibility of leadership in the American Church attain that clear perspective which is an absolute necessity if our missionary labors are to be successful. We all alike want to win America to the Catholic life and we want that life to be based on the central verities of Catholic faith. It will be a wholesome exercise for every one of us to question himself afresh on the actual foundations of his own faith, on the basis of whatever Catholic missionary ardor he has, and, finally, on the degree of wisdom of his distinctly religious leadership in parish, community, and diocese.

CANTERBURY CALLING

BY THE REV. A. MANBY LLOYD

III. Archbishop Lord Davidson of Lambeth

WHEN two Scottish schoolboys met at the High School, Edinburgh, in October, 1821, nothing seemed to point to a future connection with Canterbury and episcopacy. Their names were Archibald Tait and Henry Davidson.

There was no clerical or episcopal tradition in either family, only a legal one. Their home life had been moulded on the Presbyterian model, and was made up of Sabbath gloom and soul-searching sermons; their diet of Scotch oatmeal being mixed with the study of grave books, the Bible, and the Shorter Catechism. Yet the first boy and the son of the second became archbishops of the Church of England.

Henry Davidson married a Swinton and when their son, Randall Thomas, was born, Archibald Tait was resigning the headmastership of Rugby School for the deanery of Carlisle. There was a son, Cranford Tait, and a daughter, Edith. Randall and Cranford became bosom friends, while Randall was one day to claim Edith as his bride.

While Randall was at Harrow, Tait senior became Bishop of London. An unfortunate accident—a gunshot wound—upset Davidson's university career. He broke down during his exams at Trinity, Oxford, but all the same he got third class honors in law and history. He read for Holy Orders with Dean Vaughan; and, with his friend, Cranford Tait, was ordained in 1874 by Bishop Parry (Dover).

His first curacy, at Dartford, Kent, was contemporary with Cranford's chaplaincy to his father, who was now Archbishop, with homes at Lambeth and Addington. But Cranford resigned, made a trip to America, and the post as chaplain was offered to his friend and college chum, Randall Davidson.

So much for dry-as-dust, but let us try to visualize the times. The Oxford Movement seemed to be ebbing, when it was only being prepared for a new phase. Stewart Headlam was running the Guild of St. Matthew and shocking people by his description of the Magnificat as the Marseillaise of Mary; by running Bernard Shaw, William Morris, and Thomas Hancock as his prophets. Percy Dearmer was a carpet Socialist or a drawing-room Fabian—described by one critic as "an Oxford graduate" who used "to wear his hair long, indulge in Liberty ties, don a succession of beautiful vari-colored shirts, and pose as the esthete generally."

Dolling and Shuttleworth were rising stars and a brilliant young preacher, Arthur Stanton, was attracting attention. It was a time of crises—one Church crisis followed another as summer follows spring. One day it would be Canon Carter of Clewer and confession; the next day Ridsdale of Folkestone and candles. Then came riots at Hatcham and Fr. Tooth found himself in prison. In 1878 there was a Lambeth Conference, and with it the first piece of real organization that fell to the lot of the new secretary.

Right in the middle of the preparations his old chum, Cranford Tait, fell sick and died. Then came the conference, and ninety bishops lunching at Lambeth every day. Miss Edith Tait came to the rescue. Naturally Randall and Edith were thrown together, and only four months had elapsed before they married. Three weeks later the Archbishop had lost his wife, as well as his only son. It would be a sad home to which the young couple returned.

QUIETLY, Randall Davidson worked and added to his laurels. In 1882 Bishop Benson went to the Derby Church Congress and wrote in his diary, "Far the best speech was R.D.'s." Tait was more of a statesman than an ecclesiast. The foreign news was read aloud to him after breakfast. He was very keen on his work in the House of Lords and once told the Bishop of Manchester in the hearing of his new secretary that the House of Lords was a bigger thing than even the Manchester *Guardian*—it was speaking to the Empire and not to a county.

Meanwhile Randall Davidson had come into the orbit of Queen Victoria, and we learn without surprise that he was offered and accepted the deanery of Windsor. Here he was subject only to royal jurisdiction. He would be called upon to preach, baptize, and marry in St. George's Chapel, to dine at the Castle and to meet the greatest men and women of the day, or to con-

fer with famous politicians, e.g., Gladstone and Salisbury—a splendid school of diplomacy and tact. With it came leisure and he and Canon Benham united in writing the life of Tait, now deceased.

In 1891 the Rochester see became vacant and Davidson was consecrated bishop, along with Mandell Creighton of London, by Archbishop Benson. He went to live in Kennington Park Road, and after a temporary illness was enthroned at Rochester. A few days later he was standing by Spurgeon's grave, having politely declined to attend the "memorial service."

This huge diocese, since subdivided by the creation of Southwark, then numbered 341 parishes; it was very poor and his predecessor had undertaken 1,071 confirmations in thirteen years. Davidson was not equal to the strain. Extremists like the eccentric Dr. Lee and the Church Association would not worry him overmuch, but the physical strain was too great. For twelve months out of forty-two he was ill. The sudden death of Dr. Thoreld enabled the Prime Minister to offer him Winchester, where he was enthroned in 1895.

Readers must search the *Life of Fr. Dolling* for the story of his conflict (nominally about a third altar) with that indomitable priest. On Creighton's death the Bishop might have gone to London. He preferred to remain till the call came to Canterbury and his return to Lambeth in 1903.

ADDINGTON Palace had not been sold and Temple had restored the old palace in the City of St. Augustine, St. Dunstan, and St. Edmund. But it was at Lambeth that the Archbishop and Mrs. Davidson celebrated their silver wedding. By the end of the year he was sailing for the United States, via Canada. Coming from the Dominion their special train was wrecked, but they suffered no personal injury. He was the guest of Pierpont Morgan and Booker T. Washington. The rest you remember.

This later history is too well known to need recapitulation. He appeals to Englishmen as the strong, silent man. When he does speak his words are all the more weighty, e.g., Kikuyu and the Prayer Book.

Chesterton would probably argue this point. He once saw a strong man—at Olympia. What the English worship is the statesman—the man who knows his own mind. No, says G. K. C., I rather fancy a statesman ought to know a little about *other people's* minds.

And that is the key to the success and popularity of the great man who has lately stepped down from the throne of St. Augustine. He is not a strong man in the popular sense. "I can only remember one person," says G. K. C. in his novel *Don Quixote*—"one person who went into the profession, poor old Cromwell; and the consequence was we dug him up to hang him after he was dead, and went mad with joy for a month because the throne was going back to a weak man—or one we thought was a weak man—we are not democratic enough to have a dictator."

To hold the Church of England together—that has been the late Archbishop's task. Many voted for revised Prayer Books out of personal loyalty to his Grace—with a result which was foreseen by the farsighted ones, e.g., Canon Douglas, and Frs. Ross, Wilson, and Mackay.

So the quiet man with the silvery voice, the deprecating smile, and the bushy eyebrows steered a middle course between revolution and reaction. Six months of Bishop Barnes would split the English Church from top to bottom. With Bishop Hensley Henson at the helm we should head for disestablishment and partial disendowment.

High-minded ways do not suit Englishmen any more than they do Americans. It was the soul of our aristocratic constitution that even a tyrant must never figure as a tyrant. He may break down everybody's fences and steal everybody's land, but he must do it by Act of Parliament, and not with a great two-handed sword. And, to quote Chesterton once more, if he meets the people he's dispossessed, he must be very polite to them and inquire after their rheumatism.

It may be all for the good that the suave manner and diplomatic tactics of Randall Davidson have met with rebuff at the hands of Parliament led by Sir W. Joynson-Hicks and Rosslyn Mitchell. But you may be sure he bears them no ill-will. Should he and the late Home Secretary meet there would be no scene, only an inquiry after the rheumatism!

A Notable Family Chapel

By Pearl H. Campbell

VERY few American homes, unless the household is an ecclesiastical one, make any provision for a chapel. Yet the need for God's Nook, where the individual may come for rest and meditation, where the family may gather for brief devotional services, for the celebration of the Holy Communion when a member of the household is ill, exists in every home, no matter how humble.

The room so set apart need not be large nor expensively furnished. Oftentimes waste space in the attic may be so transformed. Such a chapel has gradually been evolved in the Washington home of Charles Mason Remey.

Most things which really form a part of our lives are the result of necessity. A cousin of the family living on a farm in New York, remote from a church, had a chapel built as a wing to his house. Here the household had a sanctuary for prayer and devotion, and a visiting priest occasionally ministered at the altar. In time neighbors and friends joined with them and eventually a flourishing parish was founded. A large and fine church is now the outgrowth of the altar erected in this family home.

In the Remey home the chapel idea took root a number of years ago, but as the family was living near the parish church at that time, there was no actual need for one. Then a prolonged illness made it impossible for Mrs. Remey to go to church. The rector of St. Mary's, Newport Island, R. I., where the family was living at the time, came regularly for celebrations of the Holy Communion. These services were held in the invalid's room, with very simple preparations. Afterward, when she was able to return to Washington to spend her winters in the old home, a portable altar was devised which could be stored in a closet when not in use.

Later, various pieces of old family silver were melted down

As Mrs. Remey's health improved, a more elaborate altar was used, and services were no longer held in her bedroom. Here at Christmas and Easter and on other feasts the household gathered for the worship which seemed so infinitely dear and precious in the environment of the home.



THE CHAPEL

Gothic arches of builders' board lend a truly ecclesiastical air.

FINALLY the chapel became a permanent thing. The room set aside for this purpose was originally a store-room, lighted by a skylight. It is a tiny room, measuring only ten feet wide by twenty feet long, with the ceiling nine feet from the floor. A rood screen with pointed gothic openings, made of builders' board covered with wall paper, divides the space into a chapel and ante-chapel.

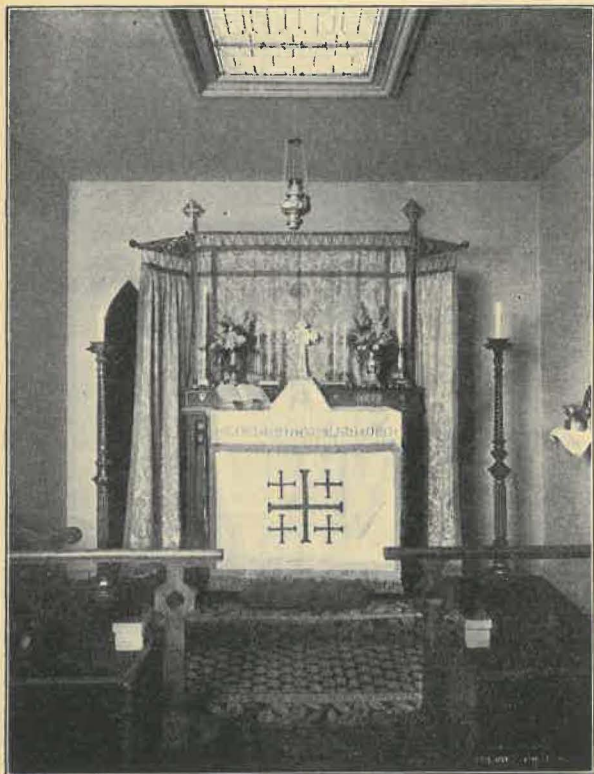
In the ante-chapel, opposite the doorway, is a shrine, the central figure of which is a majolica statue of the Madonna enthroned with the Holy Child in her arms, after the style of the early Italian Renaissance.

The sanctuary of the chapel is raised one step above the floor level, and has an altar railing with a cushioned kneeling step. The altar of English oak, carved by William Ross of Cambridge, after designs by Woldemar Ritter, is raised still higher. The front and ends of the retable are decorated with ecclesiastical symbols, including the shields of the dioceses of Washington and Rhode Island. In the gothic panels on the lower part of the retable are a series of family shields.

The cross, the eucharistic candlesticks, and the other altar furnishings, as well as the iron work supporting the dossal and riddles, were made in Italy, after Mr. Ritter's designs. The tall floor candlesticks are copies of Renaissance candlesticks now in one of the museums of Florence. The dossal and riddles, the altar hangings, the fair linen cloth, and the chalice veil were made in Tuscany from special designs into which were worked the cross of Jerusalem and the diocesan shield. The cross of Jerusalem also appears in the stained glass which fills the skylight above the altar. A small sanctuary lamp of old French design hangs before the altar merely as a decoration, as the Blessed Sacrament is not kept in reservation. On the walls of the chapel are marble tablets with relief portraits in bronze of deceased members of the family.

At the west end of the room a small closet has been made into an oratory. It has a triptych wall shrine, and is lighted by a window which bears the shield of the diocese of Washington in stained glass. In this oratory are kept the sword, flags, and military decorations belonging to the late Mr. Remey.

The chapel is furnished with four pews which seat three people each. In the ante-chapel there is room for eight or ten chairs. It is all on a very small and intimate scale, but every tiny detail has been beautifully worked out and executed with



THE ALTAR

As completely furnished as a parish church is the altar in this tiny private chapel.

and then beautifully wrought into a Communion service by a Florentine silversmith. The chalice and ciborium are set with uncut sapphires, and suitably engraved so that they may one day be given to the Washington Cathedral for use in one of its chapels.

as much care as though the worshippers were many. The place is thus a veritable Sainte Chapelle, a shrine which must have its influence upon all who worship there.

USUALLY only the family and the members of the household assemble for Sunday worship, but on occasions friends come in, and the chamber is filled. Last Christmas Eve, instead of going to midnight Mass, a celebration was



THE SHRINE
Madonna and Child, in Italian Renaissance style.

held here for the family, friends, and household, followed by the usual Christmas party with exchange of gifts, and refreshments.

As Ash Wednesday fell upon the anniversary of Mr. Remy's death, there was a Requiem celebration of the Holy Communion. The rector of the parish, or one of his assistants, comes regularly for ministrations, so the services are a part of the life of the household.

There are so many occasions in the life of every family in which the simplest sort of a chapel could be of use that one wonders why provision is not made more frequently for it in the architect's plan. Why should we provide sun parlors and recreation rooms and cater to every other need for material comfort yet neglect the spiritual side? Think of the convenience such a chapel would be when death enters the household, not, of course, for the funeral, but for the hours preceding when members of the family take their last look at the beloved face.

Or again, at a birth, what could be more solemn or beautiful than the dedication of a little life to God here at the family altar? Perhaps this is a cure for some of the ills that afflict America at the present time—a chapel in every home, not necessarily as perfectly appointed as the one described in this article, but a place set apart for regular worship by each member of the household, God's Corner in the home, uplifting, sanctifying, now as in times of old.

PRAYER AFTER HOLY COMMUNION

O GOD our Heavenly Father, we pray Thee to unite us all who partake of the One Bread and of the Chalice, to one another in the Communion of Thy One Holy Spirit, and may none of us, who receive the Holy Body and Blood of Thy Christ, receive them to our judgment or our condemnation; but may we all find mercy and grace with all the Saints that have ever pleased Thee and with every righteous soul made perfect in the Faith. Amen.

—From the Liturgy of St. Basil.

SHARING OUR BOOK-THRILLS

THE spring *Message* of the Church Periodical Club opens with Emily Dickinson's:

There is no frigate like a book
To take us lands away;
Nor any coursers like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toil;
How frugal is the chariot
Which bears a human soul.

But it reminds us that the chariots are not nearly so frugal as when Emily Dickinson wrote, and that there are many, most deserving of them, who cannot take these glorious journeys unless we help them. There are many clergy of this Church who simply cannot afford the theological books and the monthly magazines, to say nothing of books and periodicals for amusement and recreation.

Through the Periodical Club subscribers to magazines mail them when they are through with them to clergymen, missionaries, and shut-ins; used Christmas cards are collected, and sent where they are a Godsend the following Christmas; libraries are equipped and kept supplied in some of our far-away mission stations; schoolbooks are sent to mission schools; and all manner of little personal tastes are gratified. Some years ago we were able to answer a call of the C. P. C. by providing an aged clergyman with a complete set of "Barnes's Notes" from the library of our great-grandfather. And it was not difficult to collect an ample supply of *Elsie Dinsmore* for a mountaineer mother who wanted just those books, but complained in her letters that "he" didn't want her to read. Very often among the books sent to the Church Periodical Club is found just the scientific work or the book on some hobby which precisely meets a need.

There are some frugal souls who insist upon storing in the attic all the magazines they have ever received. We can think of no more Christian practice than to pass them on before they are out-of-date. And what if now and then you give away something that you really miss? A little Christian sacrifice would not hurt most of us.

And there is a danger of the spirit of the miser in our libraries. Probably few of the clergy have exactly too many books, but almost all of them have too many that are never used. There are many which we know we shall never look into again, but they look well upon our shelves, and it does give us a learned feeling to have lots of books. Why not pass them all on—especially last year's "book of the hour"?

Only those who have heard the fascinating tales from people who are active in this work can know how much pleasure, instruction, and profit they may spread through the Church Periodical Club.—*The Churchman*.

SONNETS OF THE SAINTS

VIII. Richard of Saint Victor

A SHAFT of light through lancets round the choir!
And where tall pillars from a massive plinth
Spread boughwise like a forest labyrinth
He waits, his body lightened by desire;
Amber and emerald the rays mount higher
From angels by the burning terebinth,
Past heaven's Rose against deep hyacinth
To Christ transfigured in a cloud of fire.

Back to their books he sees the scholars pass
To measure Love by logic, while the nave
Transparent with light-blazoned legend gleams;
But in men's souls, as flame through coloured glass,
He finds the Image of the God Who gave
His Beauty to immortalize their dreams.

THOMAS S. JONES, JR.

GENTLENESS

IF WE ARE asked what is the most essential characteristic that underlies this word, the word itself will guide us to gentleness, to absence of such things as brow-beating, overbearing manners and fuss, and generally to consideration for other people.

—Samuel Butler.

AROUND THE CLOCK

By Evelyn A. Cummins

DESPITE protestations of Mexican prelates that no "truce during which prelates now in exile are to have authority to return to their dioceses in Mexico" has been brought about, there are reports of the return of one bishop, and that of Archbishop Ruiz is expected soon.

Whether economic enterprise carried within ecclesiastical precincts will disturb the present delicate equilibrium remains to be seen. At any rate, the government Department of Industry, Commerce, and Labor has announced its intention to drill for oil within the old National Cathedral in Mexico City. The possibility of an oil derrick rising into the air to transform the architecture of the sixteenth century church is rendered bearable only by the insecurity of the building which has suffered from repeated earthquakes. In fact, the drilling will seek not only oil, but also information as to the firmness of the cathedral's foundation. Under the circumstances we do not seek the job of drilling!

JUST as the Mexicans drilling for oil are curious to see what may be left of an old Aztec pyramid temple beneath the site of the National Cathedral, so archeologists at Shiloh in Palestine are seeking traces of the tabernacle, said in the Old Testament to have been erected there by the Israelites coming out of the wilderness. Already houses dating back to 1600 B. C. have been found, together with a well-preserved mosaic floor containing an early Christian symbolic fish.

PRESIDENT HOOVER last month signed an executive order preserving temporarily for archeological research a large tract in Nevada. Vestiges of early man have been found there; and there is promise of further light on prehistoric human life, including a Pueblo village. The tract is near Boulder Canyon, in the vicinity of the Moapa and Virgin Rivers.

THE Federal Council of Churches has come into the limelight again through the charges lodged against it by Captain Knox, the head of the historical section of the navy. This time the council is accused of British propaganda, through Church efforts "to prevent adequate naval construction by the United States." The Rev. Dr. C. S. Macfarland has replied, demanding the right of the Christian Church to work for peace and against any "big navy" bill, which it feels to contradict the peace policy. Reference was made by Dr. Macfarland to the services of Bishop Brent in this connection.

At its General Assembly in Pittsburgh the United Presbyterian Church debated its continuance of relations with the Federal Council; but decided finally to continue its affiliation and to cut in half its yearly financial contributions. The attack on the Council focussed on its pacifism and its modernism.

MEANWHILE the Federal Council has urged a federal survey of the textile industry in the South and in New England, to ascertain conditions underlying the recent strikes which have occasioned so much suffering. A preliminary survey by the industrial secretary of the council showed resentment of employers' methods of gauging work, adjusting skilled labor, and applying efficiency changes without regard to human factors. Ministers in the South showed various attitudes: some were apathetic, some active, and some refused to embroil the Church in industrial disputes.

In the light of such problems as these it is interesting to hear the president of the American Railway Association make a statement that carelessness is one of the worst scourges that face this country, for the reason that it not only causes a tremendous monetary loss, which could easily be averted, but it also frequently brings suffering to the innocent.

He quoted engineering experts as placing the waste in American industry at almost \$700,000,000 a month!

LEST it be thought that the problem is a city one, we call attention to a recent report of the United States Children's Bureau on *Children in Agriculture*. Long hours and heavy or tedious work have had bad effects on health, so that the much-advertised healthy life on the farm seems to be somewhat belied. A study in Colorado of children working in the wheat belt showed two out of three suffering from protruding shoulder blades (a proportion equal to that in a large clinic), and a very high incidence of flat foot. Farm children were found by the National Country Life Association to be much slower and more easily tired than city children in play involving all the muscles; and these results were confirmed in army camps. If the farmers are the backbone of the nation, then the nation apparently needs a little osteopathy!

TRAVELERS to Europe this summer will find the Louvain University Library completed and ready for use. Its quiet reading rooms will give no hint of the furor that once arose over its erection; but the disputed balustrade remains as the one incomplete detail pending settlement of the "German fury" inscription controversy.

Names of 360 American universities and colleges which contributed to the building are carved on its pillars and blocks; and a key plan shows where any given name may be found.

BLUE Sunday laws have received a "broad" interpretation from the Vermont supreme court in a recent decision. The crucial word in the law is "necessity" as applied in the phrase "except works of necessity and charity," which defines the only exceptions under "Sabbath observance." On this word the court ruled as follows:

"The word 'necessity' as here used, was doubtless intended to mean not a physical or absolute necessity, but a moral fitness and propriety of the business or employment engaged in under the circumstances in each particular case."

Thus, gathering sap from the famous Vermont maples, to avoid a waste, or driving to visit one's children, had been previously pardoned.

"The statute," said the court, "should have a reasonable construction so as to promote the end for which it was enacted. . . . It is apparent that the word 'necessity' should not be held to mean the same thing now as it did when the original act was passed, since many things that were then deemed luxurious or did not exist at all are now regarded as necessities."

With this decision the verdict of a lower court is set aside which found a defendant guilty for selling ice cream soda and soft drinks on Sunday.

ANOTHER state supreme court decision on a religious issue is of interest. In Michigan the House of David colony at Benton Harbor has won a victory in having reversed a circuit court order which had called for a dissolution for the colony and the exile of "King" Benjamin Purnell and his consort. The colony is, however, to be placed in the hands of a receiver. Readers will recall the publicity the colony received some years ago because of alleged sorts of communism among its members, and the part played by "King" Benjamin in some of the cases.

THE House of Commons now counts fourteen Jews among its members as a result of the May elections. All but two of the previous Jewish M. P's. were reelected, and the Liberal party gained three prominent Jews, while the Labor party added one.

CORRESPONDENCE

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

CO-OPERATION WITH OTHER CHURCHES

To the Editor of *The Living Church*:

IT PUZZLES ME—our Episcopal Church, so clamant when proclaiming its desire for Church unity, so dumb when it comes to saying yes to most of the friendly proposals made to us by other Churches. I am not thinking of our sense of superiority as a Church with its apostolic ministry, valid sacraments, and correct creed. That is an old story, none the less tragic and sad because familiar. What I have in mind, particularly, is our unwillingness even to coöperate in matters that do not touch Church unity or doctrines concerning Faith and Order.

Two specific instances: The Church people of Chicago are anxious to cleanse the besmirched name of their city and to strengthen the forces that make for righteousness. Under the leadership of the Chicago Federation of Churches, they are "mobilizing the Churches to supply a moral reserve for civic righteousness." To give concreteness and momentum to this effort, the Federation arranged twenty-six community mass meetings with prominent speakers. I look over this list of important churches and note Baptist, Congregational, Evangelical, Lutheran, Methodist, Presbyterian, and other churches, but not a single Episcopal church. Apparently, our clergy neither gave nor accepted any invitation to hold one such meeting in an Episcopal church.

Illustration number 2: Four years ago our Episcopal Church officially initiated an evangelistic campaign, called the Bishops' Crusade. Again last fall our General Convention gave much time to the consideration of evangelism and stressed its importance. It was primary in our Christian life, essential to the Christian Gospel and the propagation of the faith. In particular, it was to be *personal* evangelism, responsibility being squarely placed on the laity. It was both their duty and their privilege to do as St. Andrew did, find his brother, speak to him, and try to bring him to Christ.

Well, there has been a movement these last five years, promoted by a consecrated man, called Visitation Evangelism. Dr. Kernahan has gone to numberless cities, large and small, to many of them several times, and with really extraordinary success. His method was right in line with the underlying principles of our, or of any, personal evangelism. Yet what have we seen the country across? Hundreds of Baptist churches, hundreds of Congregational churches, churches of practically every denomination, have entered heartily into these campaigns, coöperated to the limit, and had wonderful results. One has but to read the record, carefully kept of each campaign, to note the unflinching success. Only rarely did an Episcopal church participate. Here in Boston last winter, for example, only two of the fifty-seven-coöperating churches were of our denomination. . . .

It puzzles me. I fancy it puzzles—to use no harsher word—our non-Episcopal brethren even more.

Boston.

(Rev.) GEORGE L. PAINE.

INFORMATION FOR AMERICANS VISITING PARIS

To the Editor of *The Living Church*:

IN PARIS there are sixty thousand Russian refugees, among whom there has developed an intellectual and spiritual movement which has become a vital force of the Orthodox Church. There are three places of particular interest which you are invited to visit when in Paris:

The Russian Cathedral (Rue Daru) with its excellent choir. Services: Saturday evening, 6:00 to 7:15; Sunday morning, 10:30 to 12:15.

The Russian Theological Academy (93 Rue de Crimeé) with its quaint church, decorated in Russian sixteenth century style. A splendid student choir. The only seminary of its kind in existence today—established four years ago. Church services are at the same hours as at the cathedral.

The Russian Student Christian Movement (10 Boulevard Montparnasse). A purely Russian center of Christian activities. A Church school of ninety-six children meets on Thursdays and Sundays; boys' and girls' clubs, young people's society, student groups and gatherings. It is a vital youth movement.

Mr. Edgar MacNaughten, 10 Boulevard Montparnasse (telephone Segur 31-68), will be glad to put visitors in touch with these centers.

New York City.

(Rev.) ROBERT F. LAU.

RESPONSIBILITY

To the Editor of *The Living Church*:

THERE APPEARED in the *Witness* recently a statement by the Bishop of Mexico showing how the cut made by the National Council in the appropriation for that field would affect the stipends of the clergy of that district.

In view of that statement I am moved to ask, Is there no way by which the responsibility of the people of the Church can be brought home to them so that these cuts may be avoided? . . . Is it not time that we stopped building buildings for our own comfort and convenience in worship and centered our efforts upon the conversion of our own people; for until they are converted, until they feel the need to answer their own prayer, "Thy Kingdom Come," the missionary work of the Church at home and abroad is bound to suffer? Instead of being members of the One, Holy, Catholic and Apostolic Church conscious of their responsibility toward the whole Body of the Church, many of our congregations seem to be satisfied to be interested only in their own particular parish.

Has not the day also come when this great Church of ours should fix maximum stipends as well as minimum? Personally I should like to see every priest receive exactly the same stipend and every bishop receive exactly the same stipend. Until the spirit of sacrifice can be instilled into the hearts and minds of the clergy of the Church we have no right to look for it in the hearts and minds of the laity. When there is no financial advantage involved in priests moving from place to place it may be possible for them to be willing to stay in the smaller parishes and in the missionary field; but as long as one's pension depends upon one's stipend, it is human nature for a man to try to secure a stipend which will enable him to secure a pension above the minimum of \$600 a year upon which a man cannot live.

We seem to have become so thoroughly commercialized that the spirit of sacrifice has been almost killed. There are noble exceptions, of course, in every diocese and every district, but if this great Church were alive to her responsibility she would not for a moment be satisfied to offer to the National Council a sum which represents less than five cents per week per communicant for missionary work.

We do not need more fine cathedrals, more fine church buildings, more elaborate parish houses, bigger and better organs, more expensive stained glass windows, but we do need bishops, priests, and laity alive with the spirit of sacrifice ready to give themselves completely for the extension of the Kingdom. May we not begin to think in terms of souls saved rather than in money raised?

(Rev.) H. HAWKINS, O.H.C.

Big Suamico, Wis.

SERVICES AT SEA

To the Editor of *The Living Church*:

WHEN ONE attends a service on an English liner where the laymen officers of the ship conduct it, one feels a sense of safety in the personnel of these men if any peril should come to the ship. These English lines have found it more practical to have a service regularly carried on by its officers than to rely on clergymen who happen to be on the ship.

Coming back from Europe on a Cunard liner, I found four clergymen of our Church on board, and in a talk with them and some lay men and women, we all felt the lack of a Communion service on board. Speaking of it later, but too late, to the purser, I found that the Cunard line has placed a silver Communion service on each of its ships, and any clergyman who desires to hold a Communion service will be given the use of this and a suitable place to hold the service. I am sure it is meet and right, and indeed my bounden duty, to send some word of this to our religious press, in order that clergymen may avail themselves of this opportunity, which I feel would be regarded as a privilege by the ship's company, both crew and passengers. In posting the notice of such service, would it not be well to make it so broad and comprehensive that men and women of all faiths would feel free to "do this in remembrance of Me"?

JOSEPH BUFFINGTON.

Philadelphia, Pa.

"A SHADY PERSON"?

To the Editor of *The Living Church*:

IN HIS ARTICLE on Archbishop Temple (L. C., June 8th), A. Manby Lloyd makes passing reference to "a shady person of the name of Page Hopps." While it is possible that some other person of this name and description is known to Mr. Lloyd the fact that the late Dean Page Roberts is said by Mr. Lloyd to have failed to be elevated to the bench of bishops because Lord Salisbury and his colleagues confused him with another person known as Page Hopps seems to indicate that Mr. Lloyd has in mind a well-known Presbyterian or Unitarian minister named John Page Hopps, who was, if memory is not at fault, minister in Little Portland Street Chapel, and who died about 1905 or 1906.

John Page Hopps was an eloquent preacher and a man of wide culture and catholic spirit. He attracted congregations composed of people of diverse views in matters appertaining to religion and its kin, and maintained the great traditions of the group to which he belonged and of the pulpit in which he ministered; from 1859 to 1872 Little Portland Street Chapel had been the scene of the ministry of Doctor James Martineau whose preaching and influence in the London of his day were widely recognized and long enduring.

Even though John Page Hopps was a Protestant Dissenter in the eyes of the law, and a Nonconformist in the eyes of the Established Church of England; and even though in the sight of the rigidly orthodox of that day in both Church and Nonconformity he was regarded as being a man of unsound doctrine, these faults, if they be such, are not of such a degree of unworthiness to merit his being referred to as "a shady person."

F. ROBERTSON.

Inkster, N. D.

DIVORCING THE PARSON FROM HIS PARISH

To the Editor of *The Living Church*:

THEORETICALLY and canonically, a call is for life (L. C., June 1st), and cannot be terminated by either party without the consent of the other . . . after he is called. Not all the King's horses and all the King's men can get rid of him if he is a failure."

Too generally the parson takes for granted that such is the case, the dictatorial or patronizing tone being the resultant. But no greater fallacy exists. Canon 37—Dissolution of the Pastoral Relation—thus provides for divorce under intolerable conditions:

"The Bishop, in case the difference be not settled by his godly judgment, or if he decline to consider the case without counsel, may ask the advice and consent of the standing committee . . . and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge."

The more widely this canon is understood the better for all.
National City, Calif. (Rev.) W. BOLLARD.

ORDINATION AT KENT SCHOOL

To the Editor of *The Living Church*:

IT WAS my privilege recently to assist at a very beautiful and impressive service at Kent School Chapel. This service was the making of two deacons and the ordination of four persons to the sacred priesthood.

The day was made a school holiday and some two hundred boys, besides about two dozen priests, with the families and friends of the ordinands thronged the crowded chapel. The Bishop of Connecticut, the Rt. Rev. Dr. Acheson, ordained the candidates and celebrated the Holy Mysteries. The Rev. A. Grant Noble, our students' chaplain at Yale University, read the holy Gospel, and the Rev. Dr. Woods the Epistle. A short, telling pastoral sermon was preached by the headmaster of Kent, the Rev. Dr. Frederick H. Sill, O.H.C. The music was of the simplest character, and everybody sang.

It was a rare opportunity of bringing before two hundred boys in the unfamiliar service of the Ordinal, the call to service. Who can tell how many of them will, in after years at their own ordination, declare that they heard their first call to the sacred ministry at this service?

Kent is one of several great schools of the Church in the United States. May we venture to suggest to other headmasters the wisdom and desirability of asking the Bishop, once every three or four years, to hold an ordination in their school chapel, using it for the nonce as his pro-cathedral? I rarely lose an opportunity of speaking of vocation to the priesthood, whenever I preach in a church where boys are at all in evidence. In every school there are possible future priests. Many could testify that they were trained in Church schools. We should be glad to hear that this suggestion is adopted.

Bridgeport, Conn. (Rev.) CHARLES MERCER HALL.

THE REVISED PRAYER BOOK

From the Convention Address of
THE RT. REV. A. C. A. HALL, D.D.
BISHOP OF VERMONT

THE revision of the Prayer Book has now been completed. It is much to be regretted that the publication of the Book has been so long delayed.

I counselled caution in introducing the changes until the congregations could have the Book in their hands and see that deviations from accustomed usage were really authorized and not due to personal preference on the part of the clergyman. Now, as soon as the Book is put in circulation I beg that it may be everywhere adopted for use in our churches and that the revision may be impartially followed—not of course every alternative or optional use.

The Book is not perfect. Some of us may regret this or that change, and others would have preferred further changes. But it is the Standard Book, deliberately adopted according to the prescribed method of the national Church. Individual preference should be subordinated to a loyal and honest conformity to the prescribed form.

In particular I think it right to remind you that certain changes which were proposed and adopted by a preliminary vote in 1925 were refused final ratification in 1928, and so are without any sanction or authority. To give examples from the service of Holy Communion: A rubric carried in 1925, giving apparent sanction to the general administration of the Sacrament by Intinction was negated in 1928, and so the practice is unauthorized. In special cases of epidemic or in tuberculosis colonies it may, I suppose, be sanctioned by the bishop.

Again, the *Benedictus qui venit* at the end of the *Sanctus*, in connection with the Consecration, was refused final ratification. I hope that practices which in tentative or experimental stages of revision have been adopted or allowed may now be quietly dropped as not having the authorization of the Church.

No provision is made in the Revised Book for reserving the Sacrament for the communion of the sick or others unable to be present in the congregation. In particular cases of necessity, of which the bishop should be informed, the Sacrament may be carried straight from the church to the patient's house or the hospital.

A distinction may be made between a merely permissive rubric (that this or that *may* be done or said, at the discretion of the minister, or under certain specified conditions), and an obligatory direction. In the former case a refusal to authorize the practice must be regarded as absolute; in the latter there may be doubt whether the refusal was not to impose on all a direction which would only be desired by some.

LITTLE TRAVELER

(FOR A VERY NEW BABY)

FROM distant climes you reach us
By urgent wishes drawn,
With Beauty for your birthright,
And Love to lead you on.

A pleasant journey to you
Across this alien land;
Keep Valor for your playmate,
And Truth at your right hand.

May Wisdom give good counsel
Unto your travels' end,
With Faith to share your vigils,
And God to be your Friend.

W. H. McCREARY.

THE SIMPLE MAN

THE MOST agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

—G. E. Lessing.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ONE who reads a good many books of the sort which come for notice in the literary department of such a publication as THE LIVING CHURCH is impressed frequently by the sense of a melancholy failure to reach any definite conclusion, even sometimes any negative conclusion, in the writings of modern religious and ethical essayists and lecturers. Some understanding of this quality may possibly come out of the study of one or two events in American Protestant history.

About the time of Dr. Briggs' sensational denial of an infallible Bible and a hell, his extrusion from the Presbyterian fold, and his ordination to the priesthood by Bishop Potter, one of the speakers at a General Assembly told a story—illustrating the trend of some of the members—of a dog traveling in the baggage car of a train. The baggage man came to the conductor in great perplexity and said that he did not know what to do with the animal because "he had et his tag" and his destination was unknown. Incidentally Dr. Briggs was said to have remarked that he found hell in the Episcopal Church.

Coming down to our own day I recently read of a candidate for the Protestant ministry who was being questioned about his orthodoxy. It seemed that both examiners and examinee were fencing, with no purpose of understanding and settlement in view, for when asked if he believed in the miracle of the Virgin Birth the young man replied: "I believe every birth is a miracle." And so, at least for the time, they left the matter.

The present writer feels that many of the books referred to come from minds which have given up faith and trust in a divine revelation, whether knowingly or not, and there being no sure word of revelation we must force the natural up into the man-made divine and crown man himself with a divinity and mystery in order either to continue our religion or to reconstruct it.

This would measurably account for such a book as *The Motives of Men*, by George A. Coe (Scribner's, \$2.50). An elaboration of the Taylor lectures at Yale Divinity School in 1926, the general theme is the disillusionment of the twentieth century man about himself, the illusory nature of even that position, the bondage of our capacities, the question of their release. This sense of disillusionment emerged from a failure about 1900, we are told, of such succinct bits of *credo* as *Pippa Passes* and *vox populi*, and later the divine right of democracy. Nor is the Church, whether Roman or Evangelical, to be trusted to solve our difficulties. The author is amazed that "conversion" does not make man stay converted. A like disappointing element, looming large, is industrialism, which, to the author's mind, should somehow be "Christian" in effect and almost regenerate men. The Catholic Church will protect itself by "immuring the sacramental life more and more in places of worship"; the Protestant will become "clubs for the enjoyment of conventional and uncreative idealisms." The devil and God are set up as contending for man, who is, curiously, neither wholly bad nor wholly good; theology which reconciles these two is, to Mr. Coe, "guesswork," as is much other theology of which he is aware. "Orthodoxy is mistrust," both of the orthodox and unorthodox. Spiritual life means for us moderns regard for personal selves. It seems probable to Mr. Coe that St. Paul's "chief entanglement was sexual"; as a "sex-creature he was not bad *simpliciter*, but only *secundum quid*." "Religion is the most dangerous thing in the world." Orthodoxy, again, is a drag upon reason. Perhaps it was for the young divinity students hearing him that the author utters this irrelevant aside: "Respect for the cloth leads to the coddling of theological students." Moral evolution and the abandonment of old standards, the saving function of minorities in things moral and theological are stressed. A realm of free spirits is the desideratum, where we reach the something

that is higher than ourselves. "It is as if each particular self were enveloped and suffused and already partly actuated by some self-like principle that is abroad in the universe."

It might almost seem that the author ended where he began, that Pippa was re-passing and that it was again seven, the moment of dew and lark and snail. (Personally, we have always believed that God was in His heaven, but that all was not quite right with the world.) As Mr. Coe reminds us, Kant, who was under five feet in height, fell, and rose smiling, and remarked that he wasn't tall enough to fall far. So perhaps some of the Yale men of the cloth-to-be were not greatly cast down by this examination of disillusionment.

IN SOMEWHAT lighter vein there is *The Drift of the Day*, by Burriss Jenkins (Willett, Clark & Colby, \$2.00). Here we have what "one man who believes himself a sample of his age in America" thinks. He is a minister, and one suspects that these are stenographic reports of talks; the personal note, the unconventional language, the ready opinions, must have kept an audience awake! A few of Mr. Jenkins' thoughts may be of interest to those whose task it is to preach sermons. "There is nothing more important for young people intending marriage to learn about than birth limitation. . . ." "Isn't it (the evolutionary description of man) a grander story than the beautiful old tale of Eden? . . ." Of Easter morning: "Then something happens. . . . Just what it was I do not know; nor is it important that I should know. . . ." Of what we should term the Ascension: "Where did He go and where shall we go? I do not know and I do not care." And we may be pardoned for quoting this spicy comment on a famous episode: "Here is what all the row was about at Dayton, Tenn. The mountaineers there insisted that God was in a hurry and did the world all up brown in six days."

PAUL ROGERS FISH.

DEAN INGE'S Gifford Lectures on *The Philosophy of Plotinus* were delivered in the years 1917 and 1918 and have become well known during the subsequent decade. The dean has now published a third edition of the book, which he says is to be the final one (Longmans, \$8.50). In the preface he states that he has revised the book throughout and has made some hundreds of small corrections and alterations, bearing in mind various contributions to the study of Plotinus which have appeared since he first wrote the lectures. The preface ends with words quoting:

"The riddle of the Sphinx for the twentieth century is how to preserve what is true and noble in the idea of evolutionary progress, without secularizing our religion and losing our hold on the unchanging perfection of God. This problem was not so insistent either in the first century or in the third. Plotinus will teach us that there can be no evolution except in relation to a timeless background which does not itself evolve. This is, of course, the Christian view, and I believe it will vindicate itself against the rival view of a Deity who is vitally involved in the fortunes of His creatures."

WHAT was Rasputin, saint or devil, super-hypnotist or super-sensualist? Certainly he was one of the mysteries of the last generation and certainly he was entitled to the subtitle of Rene Füllöp-Miller's *Rasputin: The Holy Devil* (The Viking Press, \$5.00), which was also the title of a scurrilous pamphlet written during his lifetime by an opponent. This account of the mysterious, influential priest of the late Tsar's régime is founded on official papers placed at the author's disposal by the present Soviet government. It is a revolting picture, graphically portrayed.

The Living Church

Established 1878

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

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Church Calendar



JUNE

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.

CALENDAR OF COMING EVENTS

JUNE

16. Convocation of South Dakota.
17. Y. P. S. L. Conference for all Carolina dioceses, Kanuga Lake, Hendersonville, N. C.
18. Special Convention, diocese of Pennsylvania, to elect a Bishop Coadjutor.
23. Cass Lake Summer Conference, diocese of Duluth.
24. Conference for Church workers, Concord, N. H. Conference for Church workers at Wellesley College, Wellesley, Mass. Conference for Church workers at Racine College, Racine, Wis. Bethlehem Summer Conference at Bethlehem, Pa. Virginia Summer Conference of Religious Education, Sweet Briar, Va.
25. Convention of Maine.
26. National Conference on Social Service, San Francisco.
28. G. F. S. National Conference for younger members, Delaware, N. J.
30. Summer school for diocese of Los Angeles at Harvard School.

APPOINTMENTS ACCEPTED

ALDRICH, Rev. DONALD B., D.D., rector of Church of the Ascension, New York City; to be rector of Emmanuel Church, Boston. October 1st.

ANDERSON, Rev. FRITZ L., formerly rector of St. Peter's Church, Manton, R. I.; to be rector of St. Ansgarius' Church, Providence, R. I. New address, 285 Friendship St., Providence, R. I.

DAVIS, Rev. WILLIAM D., formerly rector of St. James' Church, Parkhill (Huron), Ont.; to be rector of St. Jude's Church, Fenton, Mich.

DAY, Rev. GARDINER M., curate at Trinity Church, Boston; to be rector of St. John's Church, Williamstown, Mass. (W.Ma.); with charge of the student work at Williams College.

DRAKE, Rev. ARCHIE L., formerly curate of All Saints' Cathedral, Milwaukee; to be minor canon of the cathedral.

FULLER, Rev. DONALD P., recently ordained to the diaconate, is to be in charge of the Church of the Redeemer, Superior, Wis. (Eau C.)

GRUNDY, Rev. LEE, formerly priest-in-charge of St. Michael's Mission, Moron, Cuba; has become vicar of St. Michael's Church, North Fond du Lac, Wis. (F.L.) Address, 611 Wisconsin Ave., North Fond du Lac, Wis.

HODGKINS, Rev. HENRY BELL, rector of St. Michael and All Angels' Church, Savannah, Ga.; to be associate rector of St. Alban's parish, Washington, D. C. Address, St. Alban's parish, Mt. St. Alban, Washington. Resignation effective July 1st. Mr. Hodgkins will spend the summer in Europe and begin his new work September 1st.

JOBÉ, Rev. SAMUEL H., of Plymouth, N. H.; to be rector of Church of the Advent, Medfield, and St. Paul's Church, Millis, Mass. Address, Medfield, Mass. July 1st.

MCEVOY, Rev. ALLAN N., assistant at St. Paul's Cathedral, Detroit; to be rector *locum tenens* of the cathedral.

RICE, Rev. ORIS R., formerly research student at Cambridge University, England; to be assistant at Trinity Church, Boston. Address, Trinity Church, Boston. September 1st.

RESIGNATIONS

JOHNSON, Very Rev. HERBERT L., as dean of St. Paul's Cathedral, Detroit, Mich.

MCKINLEY, Rev. EDWARD NASON, as curate at Trinity Church, Bridgeport, Conn.; to retire from active work because of ill health. New address, 30 Maryland Ave., Annapolis, Md.

SUMMER ACTIVITIES

FORRESTER, Rev. D. F., D.D., of the General Theological Seminary; Saunderson, R. I., until September 14th.

GAVIN, Rev. FRANK, Th.D., Ph.D., professor at the General Theological Seminary, sailed June 6th for Germany to be gone most of the summer. Mail addressed to Cottage 230, Sherwood Forest, Md., will reach him.

HARPE, Rev. HENRY S., rector of Church of the Saviour, Syracuse, N. Y.; 54 Burnside St., Lancaster, N. H., July and August.

LEACH, Rev. F. BARNBY, superintendent of the Seamen's Church Institute, Tampa, Fla.; to be in charge of St. John's Church, Passaic, N. J., the months of July and August during the absence of the Rev. A. J. M. Wilson, who will visit in Europe.

PARRISH, Rev. HERBERT, D.D., rector of Christ Church, New Brunswick, N. J.; Seaside Park, N. J.

RIDGELEY, Rev. L. B., D.D., of the Divinity School of the Pacific, San Francisco; 2728 Belrose Ave., Berkeley, Calif.

THORNTON, Ven. R. F., archdeacon of Camaguey, Cuba; Billow Beach, R. D. 3, Ashtabula, Ohio.

YAN ZANDT, Rev. M. J., rector of Trinity Church, Detroit; Leland, Mich., during July and August.

NEW ADDRESSES

SEDGWICK, Rev. THEODORE, D.D., formerly 7 W. 43d St.; 106 E. 85th St., New York City.

YAN ZANDT, Rev. M. J., rector of Trinity Church, Detroit, formerly 3714 Trumbull Ave.; 51 Taylor Ave., Detroit.

DEGREES CONFERRED

HOBART COLLEGE, Geneva, N. Y.—L.H.D. upon the Hon. FRANKLIN DELANO ROOSEVELT, Governor of New York. Doctor of Laws upon JOHN CLARENCE FLOOD, master of Latin at St. Mark's School, Southboro, Mass.; the Hon. SAMUEL NELSON SAWYER, retired justice of the New York state supreme court, Palmyra, N. Y.; JOHN WILLIAM ELLIS, commissioner of institutions of the state of New Jersey, Trenton, N. J. Doctor of Sacred Theology upon the Rev. MILTON AUGUSTUS BARBER, rector of Christ Church, Raleigh, N. C. Doctor of Humane Letters upon the Hon. ALANSON B. HOUGHTON, former Ambassador to Court of St. James.

LANE COLLEGE, Jackson, Tenn.—Doctor of Divinity upon the Rev. G. A. STAMS, principal of Hoffman-St. Mary's Industrial Institute, Mason, Tenn.

SEABURY DIVINITY SCHOOL—Doctor of Divinity upon the Rev. JOHN ALBERT WILLIAMS, rector of St. Philip's Church, Omaha, Neb.

THEOLOGICAL SEMINARY OF VIRGINIA—Doctor of Divinity upon the Rt. Rev. NORMAN SPENCER BINSTED, Bishop of Tohoku; the Rt. Rev. PHILIP LINDEL TSEN, Suffragan Bishop of Honan; the Rev. ROBERT ROGERS, rector of the Church of the Good Shepherd, Brooklyn, N. Y.; the Rev. EDMUND J. LEE, principal of Chatham Hall, Chatham, Va.; the Rev. FREDERICK D. GOODWIN, rector of Lunenburg, North Farnham, and Cople parishes, Warsaw, Va.

ORDINATIONS

DEACONS

CONNECTICUT—On Wednesday, May 29th, in Kent School Chapel, the Rt. Rev. Edward Campion Acheson, D.D., Bishop of Connecticut, ordained to the diaconate LINCOLN EVERETT FRYE and HOWARD R. DUNBAR, the latter on behalf of the Bishop of Long Island. The candidates were presented by the Rev. Floyd S. Kenyon, rector of Christ Church, West Haven, and the sermon was preached by the Rev. F. H. Sill, O.H.C.

The Rev. Mr. Frye will be in charge of the Church of Our Saviour, Plainville, Conn., and the Rev. Mr. Dunbar becomes curate of St. George's Church, Flushing, L. I.

ERIE—On June 9th, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, ordained ARTHUR LESTER MIDDLETON WORTHY to the diaconate in St. Mark's Church, Erie. The candidate was presented by the Rev. Edward J. Owen, D.D., of Sharon, and the sermon was preached by the Rev. Royden K. Yerkes, S.T.D.

Mr. Worthy is to be deacon-in-charge of St. Mark's Church, Erie, and of St. Mary's, Lawrence Park, with address at 437 W. 6th St., Erie.

VIRGINIA—At an ordination held in the Chapel of the Virginia Theological Seminary, on June 7, 1929, Messrs. LAWRENCE D. ASHBURY of the diocese of Southern Virginia, HENRY OLIVER LILLER of the diocese of West Virginia, HENRY HEATON and J. WALTER REYNOLDS of the diocese of Virginia were ordained to the diaconate. The Rev. Percy Foster Hall, rector of St. Paul's Church, Alexandria, preached the ordination sermon and the candidates were ordained by the bishops of their respective dioceses.

DEACONS AND PRIESTS

PENNSYLVANIA—On Monday, May 27th, in St. Andrew's Collegiate Chapel, Philadelphia, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, ordained REUEL L. HOWE, CEDRIC EARL MILLS, CARL LUDWIG APPLBERG, FRANCIS JOHN PRYOR, and CHARLES HENRY EWING to the diaconate, and advanced to the priesthood the Rev. Messrs. CHARLES HAROLD HARRISON, HUGH LATIMER WILSON, ARTHUR TRENT HELMS, and JOHN WILLIAM IRWIN.

The Rev. Mr. Howe, who was ordained for the Bishop of Spokane, was presented by the Rev. Charles H. Arndt, and will serve in the district of Spokane; Mr. Mills, presented by the Rev. Ernest S. Thomas, will be in charge of St. Cyril's Mission, Coatesville, and Ascension Mission, West Chester; Mr. Appleberg, presented by the Rev. George H. Toop, is to be assistant at Seamen's Church Institute; Mr. Pryor, presented by the Rev. A. H. Lucas, is to do missionary work in Nebraska; and Mr. Ewing, presented by the Rev. S. Lord Gilberston, is to be assistant at St. James' Church, Kingessing, Philadelphia.

Mr. Harrison was presented by the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia; Mr. Wilson was presented by the Rev. J. Cullen Ayer, Ph.D.; Mr. Helms was presented by the Rev. Waldemar Jensen, Jr., and is to be assistant of Trinity Church, Oxford, and in charge of Trinity Chapel, Crescentville; and Mr. Irwin, presented by the Rev. Charles E. Eder, is to be assistant of Grace Church, Mt. Airy, Philadelphia.

PRIESTS

CONNECTICUT—On Wednesday, May 29th, the Rt. Rev. Edward Campion Acheson, D.D., Bishop of Connecticut, advanced to the priesthood the Rev. LEON ALVERDEN MANSUR, the Rev. A. GRANT NOBLE, the Rev. CRAMER CLARK CABANISS, and the Rev. GEORGE DORLAND LANGDON. The Rev. Mr. Mansur was presented by the Rev. Prof. C. B. Hedrick, and the other three candidates by the Rev. F. H. Sill, O.H.C., who also preached the sermon.

Mr. Mansur is to become priest-in-charge of Christ Church, Middle Haddam, Conn.; Mr. Noble is to be chaplain to Episcopal students

in Yale University; Mr. Cabaniss, curate at St. John's Church, Stamford, and Mr. Langdon, master at Pomfret School, Pomfret.

ERIE—The Rev. HENRY JOHN CLUVER was advanced to the priesthood on June 17th, by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, in St. Luke's Church, Kinzua.

The candidate was presented by the Rev. Dr. Edward J. Owen of Sharon, and the Rev. Kenneth R. Waldron of North Girard preached the sermon. The Rev. Mr. Cluver is to be priest-in-charge of St. Luke's, Kinzua; St. John's, Kane; St. Margaret's, Mt. Jewett; and Christ Church, Tidioute, with address at Kinzua.

SOUTHWESTERN VIRGINIA—On Friday, May 31st, in Grace Church, Radford, the Rev. JOHN A. WILSON, JR., was ordained priest by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese. The Rev. Alfred R. Berkeley, rector of St. John's, Roanoke, preached the sermon. The Rev. Herbert H. Young of Bluefield said the litany, the Rev. Edward W. Hughes of Pearisburg read the epistle, the Rev. John S. Wellford of Abingdon the gospel. The Rev. Alfred C. Bussingham of St. Peter's, Roanoke, said the Creed, and parts in the service were also taken by the Rev. James A. Figg, rector of the parish.

A native of Radford, Mr. Wilson spent about eighteen years as a lay teacher in China, a part of which time he was a member of the faculty of Boone College, Wuchang. Returning to America in 1925 he began serving as missionary at Richlands in Tazewell county under the Rev. Herbert H. Young, dean of Associate Missions, and was ordained to the diaconate in 1927. He will continue with his work at Richlands.

TENNESSEE—On Wednesday, June 5th, in the Church of the Holy Comforter, Columbia, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, advanced to the priesthood the Rev. HUGH FULTON MERRILL, who has been deacon-in-charge of this mission since 1925. The candidate was presented by the Rev. Arthur Myron Cochran, vicar of the Church of the Holy Trinity, Nashville, who also said the litany. The sermon was by the Rev. George A. Stams, principal of Hoffman-St. Mary's School. The Rev. James R. Sharp, secretary of the diocese, served as chaplain to the Bishop, and read the epistle, and the Rev. Thomas N. Caruthers, rector of St. Peter's parish, Columbia, read the gospel.

The Rev. Hugh F. Merrill, who is the second native Tennessean of the Negro race to be ordained in the diocese, continues his work in charge of the mission of the Holy Comforter.

MEMORIAL

Ellen S. Squier

ELLEN S. SQUIER entered into life eternal June 15, 1928. Sister of the late Thomas Y. Perkins.

"May her soul rest in peace."

RESOLUTION

Frank S. Katzenbach, Jr.

And on May 20, 1929, the trustees of Burlington College passed the following resolution:

The trustees of Burlington College desire to put on record their great appreciation of the services of the HONORABLE FRANK S. KATZENBACH, JR., justice of the supreme court of New Jersey.

Ever since Justice Katzenbach has been a trustee of Burlington College he has given devoted service to St. Mary's Hall. For a number of years he acted as one of the scholarship committee, and spent a day each year in visiting the classes. He has helped in many legal causes, and was greatly interested in working out a solution of the problem whereby the indebtedness, which had accumulated for many years, could be wiped out. He was a liberal contributor to this fund and also was active in financing the temporary loans to cover this deficit. He greatly rejoiced in the present improved condition both of the finances and of the school itself. We will greatly miss him as an associate, and his sane and sound advice. Justice Katzenbach's Christianity was of that practical type which manifested itself in all efforts for the improvement and uplift of mankind.

A fine Christian character and a devoted Churchman, he now rests from his labors and his works do follow him.

We, the trustees of Burlington College, give thanks to God for his noble example, and desire that a copy of this Minute be sent to his wife and family with the expression of our heartfelt sympathy.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

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THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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PRIEST WANTED—IS THERE AN UNMARRIED priest who wants a hard job, salary \$1,800, no house? Parish poor but in populous neighborhood with untold opportunities for service. We want an optimist, a lover of souls without eccentricities of person or ritual, a man of average ability, but above average consecration—one who is surrendered to Christ, will do God's will instead of his own, as determined by the guidance of the Holy Spirit. This is a challenge! Who will meet it? Give full particulars in first letter. Address, SECRETARY OF VESTRY, O-406, care LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST-CHOIRMASTER FOR PARISH in New York State, city of twenty thousand. Good choirs, fair salary, good teaching opportunity. Address C-403, LIVING CHURCH, Milwaukee, Wis.

ST. PAUL'S EPISCOPAL CHURCH, Minneapolis, Minn., is in need of a choir-master and organist. Must be capable of handling a boy choir of fifty voices and of directing the annual summer camp of the choir. Address application (stating experience and including references) to the MUSIC COMMITTEE.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES SUPPLY WORK IN THE East during July and August. Address, H-398, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, COLLEGE AND SEMINARY graduate, desires parish in small city, or missions. Catholic Churchman. Good pastor and preacher. References. Address, T-397, LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO CORRESPOND with parishes wanting a rector or curate. Address, W-399, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUPPLY WORK DURING summer months. References. Address, C-405, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY SUPPLY WORK during July, Philadelphia, or vicinity. D-407, LIVING CHURCH, Milwaukee, Wis.

PROMINENT CITY PRIEST AVAILABLE for parish in September. Catholic, musical, preacher. Present task completed. First class references. Also supply July, part August. Details Box 955, City Hall Station, New York.

MISCELLANEOUS

FOR SEPTEMBER — DIETICIAN-HOUSE-keeper in school, convalescent home, or small hospital. R-402, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER WITH EXCELLENT references, desires change. Seven years in present position. Experienced boy and mixed choirs. Recitalist, lay reader and devout Churchman. Address, Box E-396, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Recitalist. Boy choir, or mixed. English trained. Communicant. Excellent references. Disengaged now. Write T. WILLIAM STREET, 312 Cobun Ave., Morgantown, W. Va.

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.

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WANTED—A POSITION SUITABLE FOR an educated gentlewoman, who is an efficient home economist, and corresponding secretary-companion. Is practical. S-404, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

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.

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

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Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
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Fridays: Evensong and Intercessions at 8:00.
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Sunday Service: Low Mass, 8 A.M.
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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

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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.

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Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
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Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
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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 and 11 A.M., 4 P.M.

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.

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.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Schedule during alterations to the property.

Sunday: Low Mass at 7, 8, and 9:15.

High Mass and Sermon at 11.

Sermon and Benediction at 8.

Daily: Low Mass at 7 and 9:30.

Fridays: Sermon and Benediction at 8.

Confessions: Friday and Saturday, 3 to 5;
7 to 9 P.M.

Priest's telephone: Rittenhouse 1876.

RETREATS

BOSTON, MASS.—THERE WILL BE A retreat for associates and others at St. Margaret's Convent, 17 Louisburg Sq., June 18-21st. Conductor, the Rev. GRANVILLE M. WILLIAMS, S.S.J.E.

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.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

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

GEORGIA—Omit, Miss Edith D. Johnston, Savannah, Ga.

MINNESOTA—Omit, Rev. Walter B. Keiter.

BOOKS RECEIVED

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

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

Frontiers of Trade. By Julius Klein. With a Foreword by Herbert Hoover. \$5.00.

Henry Holt & Co. 1 Park Ave., New York City.

The Great Conjecture. Who Is this Jesus? By Winifred Kirkland. \$1.25.

Harper & Bros. 49 E. 33rd St., New York City.

The Social Worker, in Family, Medical, and Psychiatric Social Work. By Louise C. Odencrantz. The first volume in Job Analysis Series of the American Association of Social Workers. \$2.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Psalms: Or the Book of Praises. A New Transcription and Translation. Arranged Strophically and Metrically From a Critically Reconstructed Text with Introduction, Textual Notes, and Glossary. By Herbert H. Gowen, D.D., F.R.As.Soc., professor of Oriental Studies, University of Washington. The Biblical and Oriental Series. \$3.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

New Lives For Old. What Happens in Calvary Episcopal Church in the City of New York as Seen by a Member of the Staff. By Amelia S. Reynolds. \$1.00.

BOOKLET

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

The School of Prayer. By the Rev. D. Llewellyn Rhys.

PAMPHLET

National Committee On the Churches and World Peace. 105 E. 22nd St., New York City.

The Churches and World Peace. A Message to the Churches from the Second Study Conference of Representatives of thirty-five Communions and Allied Religious Organizations held in Columbus, Ohio, March 6 to 8, 1929.

YEAR BOOK

Hartford Seminary Press. Hartford, Conn.

Year Book, 1928-1929. Hartford Seminary Foundation Bulletin. Vol. XV. April, 1929. No. 5.

London Priests Refuse to Accept Bishop's Admonition Concerning Reservation

Threaten to Renounce Ministry—Plan Thanksgiving Day for King's Recovery on June 16th

The Living Church News Bureau
London, May 31, 1929

THE TWENTY-ONE INCUMBENTS IN THE diocese of London who addressed an open letter to Dr. Winnington Ingram on the subject of his directions with regard to reservation of the Blessed Sacrament, and to whom the Bishop recently replied, have now caused the following letter to be sent to him:

"My Lord Bishop:

"The twenty-one incumbents who wrote to your Lordship on Obedience have met together to consider your reply, and we are deeply concerned by your grave misunderstanding of our letter and by the serious issues you have raised both for ourselves and for our people. They are so serious that they could only be dealt with in a detailed reply. Meanwhile, we wish to make it plain that should we ever come to accept your Lordship's interpretation of our oath of canonical obedience, we should at once lay down our ministry.

"Signed on behalf of twenty-one incumbents,

"C. P. SHAW (Chairman.)"

The question of the Bishop's right to regulate the use of the Reserved Sacrament has been thus raised publicly, and in an acute form. The *Church Times*, in commenting on the foregoing letter, says:

"The whole position is most unfortunate, and would probably never have arisen—at any rate in its present form—had not the Bishop's directions been so worded as to lead to genuine misunderstanding, both on the part of the 'twenty-one' and those who are considered loyal. No doubt there is much to be said on both sides, and we must not be thought wanting in sympathy with the signatories of the Open Letter because we think the Bishop's case to rest on surer foundations than theirs. Their further threat to lay down their ministry will not promote peace or advance the cause they have at heart. . . . We are all eager—laity as well as clergy—to promote the honor due to the Person of our Lord in the Blessed Sacrament, and, while for the moment publicly-organized devotion outside of the Mass is forbidden, by those having authority to forbid, there can be no such hindrance to individuals, either singly or in groups, paying their devotions to the Sacred Presence in the church, and thus leading the way to a deepening of the devotion of the people and the avoidance of unnecessarily painful controversy. It would be deplorable if, in the endeavor to stress a particular devotion, war should be waged on the Bishop who has done more than any other to encourage and foster the sacramental worship of the Church."

THANKSGIVING FOR KING'S RECOVERY

The Day of Thanksgiving for the recovery of the King from his long and serious illness has been fixed for Sunday, June 16th, and bids fair to be an impressive function. Westminster Abbey will be the pivot of the Empire's gratitude, and some thousands of services throughout the British Isles and the overseas dominions will be modeled on the Abbey service. Arrangements are being made for the seating of a congregation of about four thousand. Additional stagings and

seats are being prepared at the Abbey, and will be on the lines of recent great memorial services.

The arrangements for the service, which will begin at 11 A.M., will be submitted to the King and Queen, and details will be announced when they are finally approved. It can only be said at present that the *Te Deum*, an anthem, specially chosen psalms, and two hymns, will form the basis of the service. The choir of the Abbey will be augmented from the chapels royal for the occasion. Much of this preliminary work is under the direction of the precentor, the Rev. L. Nixon. The King and Queen will be accompanied by most of the members of the royal family. The Archbishops of Canterbury and York will be present, and Archbishop Davidson, with the Dean of Westminster and the clergy of the Abbey.

BISHOP OF EXETER ON RESERVATION

The Bishop of Exeter (Lord William Cecil), in delivering his visitation charge to the diocese, discusses in detail the situation that has arisen over the rejection of the Revised Prayer Book. While stating that he cannot sanction the use of the Book as such, he is willing to allow the use of individual prayers and exhortations when so desired. Coming to the vexed question of reservation, the Bishop says:

"Normally, sick persons should be communicated with the service of the Communion for the Sick, but I permit the use of the Collect, Epistle, and Gospel for the week. I quite see that where there are many sick people to be communicated at the great feasts it may be quite necessary to reserve the Blessed Elements from the open Communion, and on the same day, with as little delay as may be, to go and administer the same.

"In many ways it is a beautiful and seemly practice that a regular communicant who has followed the service with his book should be allowed to share in the Communion, though confined to his room. I am doubtful about one who has not regularly communicated. The service with the Consecration prayer enables him to understand the sacred nature of the Communion.

"I am more doubtful as to the rightness of re-introducing the custom of the Viaticum. The line taken in the Prayer Book is surely the wisest; those who take the Blessed Sacrament regularly 'have less cause to be disquieted for the lack of the same.' Still the Holy Communion should be administered at any hour of the night or day to any dying person who should desire it. Certainly the priest would do well to be in the house at all hours to help both the bereaved and the dying. But I much doubt if we are not adding terrors to death if we suggest that the Holy Communion is so necessary that its lack may cause injury to man's welfare after death. . . . I do not, therefore, think that on this ground a plea of necessity has been made out for permanent reservation.

"Unless there had been in a narrow section of the Church a wish to introduce such permanent reservation so that it might be a focus of devotion, I doubt if there would be any desire for it. This use of the Blessed Sacrament, universal in the Roman Church, has been, in the last few years, considered again and again in all our councils, and permission has been refused by large majorities. Surely reverence to our Saviour should prevent us making His precious gift a source of dis-

union. A similar feeling makes me unwilling to take any action that would cause great friction, but it must be clearly understood that I do not allow permanent reservation, except in the case of hospitals and such like."

TRIBUTE TO STUDDERT-KENNEDY

At the annual meeting of the Industrial Christian Fellowship, the Bishop of Lichfield paid a tribute to the late Mr. Studdert-Kennedy.

"It is for us," he said, "to redouble our efforts in the cause for which he worked. . . . His intellectual gifts were considerable, with a deep knowledge, and accurate, consistent thought underlying his writings. He was a man who was able to translate other men's books for the benefit of ordinary people. But the secret of his life was not his intellect; it was a true and deep devotion to God in our Lord Jesus Christ. His devotion, together with his sympathy with men, made him a real prophet. He had vision, and it was his courage and downright honesty, and a readiness to say risky things, that made his words go home. . . . God calls to us more ordinary men and women to go on with his work. The resources available for Studdert-Kennedy are available for us."

The Bishop added that there were crowds of pious people who still thought there was something almost profane in bringing the Kingdom of God to ordinary human affairs. There was a great work to be done in Christianizing our daily life, but good progress had been made. The I. C. F. crusades had proved up to the hilt that if the Church went out into the open, and preached the Gospel, it would get a hearing, and suspicion would vanish into thin air.

CHURCH UNION IN SCOTLAND

At the session in Edinburgh last week of the General Assemblies of the Church of Scotland and United Free Church (Presbyterian), it was decided, amid scenes of great enthusiasm, to proceed to an incorporating union in October next. In the Church of Scotland Assembly there were only three dissentients in a house of 700, and in the United Free Church Assembly the opposition had dwindled to 39.

The decision is the result of negotiations which have been carried on for over twenty years. All the speakers who favored union spoke hopefully of the future of the United Church, and the Very Rev. Dr. White, leader of the Church of Scotland, said that they hoped to have a yet wider settlement. They were prepared to explore the position in regard to the Lambeth proposals and enter into closer fellowship with Anglicans. The Very Rev. Dr. Drummond, who moved the recommendation for union in the United Free Church Assembly, said that the verdict of the whole people of Scotland was united.

When the assemblies next meet in October, they will meet as one Assembly of one Church to be known as the Church of Scotland.

Once again, in the city of Jenny Geddes and of the Covenant, ecclesiastical history has been written. This consummation of twenty years' discussion of union will doubtless result in increased powers of efficiency for the United Church.

THIRTEENTH CENTURY WINDOWS DISCOVERED

Some interesting discoveries have been made in the course of the repairs now being made to the old parish church of Barking, in Essex, just over the London border. Most of them have been in the

south wall of the chancel, which for a century or more has been covered with plaster. Two lancet windows have been re-opened, showing on the exterior stone-work masons' tooling, dated back to 1200, and on the interior is to be seen paint-work of the same date. Below the windows an ornamented brick recess has been uncovered—a fine specimen of medieval Essex brickwork. It is of the size of an Easter tomb, and may have been one, although normally an Easter tomb is not on the south wall. Near by a piscina supported by a carved Norman shaft has been found. In the north aisle, partly below

the ground level, a substantially made window has been found, opening into a former crypt, and evidently used as a bone-shoot from the churchyard. On each side of the window (below which are two small arches) are the springs of two arches. Further investigation points to the center part of the north aisle having been originally a chapel detached from the main building, with a floor level 2 ft. 6 in. above the present floor level, and resting upon a vaulted crypt, which came to be used as a charnel house. The original Elizabethan font has been re-instated.

GEORGE PARSONS.

Concordat Between Italy and Vatican Remains Important Question in Europe

Syrian Catholic Patriarch of Antioch Dies—Albanian Quarrel Continues

L. C. European Correspondence} London, May 24, 1929}

THE "LATERAN TREATY," OR THE CONCORDAT between the governments of Italy and the Vatican, still remains the great fact of the moment in the religious world of Europe. It has been ratified by the Italian Parliament with the unanimity with which Mussolini's proposals are always greeted. (A recent caricature shows two police dragging a malefactor before a magistrate on the charge, "We are all for freedom in Italy of course, but the man has been abusing the secrecy of the ballot by voting against Fascism.") Still, there are certain undercurrents of discontent in Church circles, where folk are beginning to feel that their "victory" is after all not much to boast of. Mussolini has been quite explicit as to the sense that he puts on the agreement, saying that "the Church is neither free nor sovereign in Italy" and declaring that Catholics have to recognize the full freedom of other cults, while all Fascists are Fascists first and foremost, Catholic only second to that.

This has made zealots raise the question whether the Church is getting much after all. There is a certain piquancy in the situation, when we see Roman Catholics repudiating all idea, in Italy, of what a good Puritan in England once called "the damnable heresy of toleration," while at the same time they celebrate, in England, the centenary of its most just triumph, in the "Roman Catholic Emancipation" of 1829.

The fact is that toleration is not, and cannot be, so far as an outsider can judge, a principle of the Holy Roman Church. That is, however, no reason why her sons should not claim, for themselves, what they cannot grant to others.

More thoughtful Roman Catholics foresee another danger that has to be guarded against—an almost necessary consequence of the healing of the old quarrel of the Vatican with Italy. Italians will now try to use the Church as an instrument for the furtherance of their national policy in other lands. Already the official organ of the Pope, the *Osservatore Romano*, has had to deny the statement made in a reputable review, that the Church is, and ought to be, "definitely Italian in organization, spirit, and tradition, as well as" (Heaven help us!) "in its politics!" And this is the "Holy Catholic Church." The

danger is one that was bound to arise, unless the Pope's residence could be made super-terrestrial as well as super-national, and cannot be avoided altogether. It can only be recognized, and guarded against.

Perhaps the most wholehearted joy at the concordat was that expressed in the tiny island of Malta, the most devotedly "Catholic" place on the globe probably. There the demonstrations in honor of the event took a rather quaint form, the town of Valeta being placarded with notices proclaiming *Viva Cristo Re, Viva Papa Re*, the prayer for long life being apparently equally applicable to both persons.

The Maltese language was responsible for another oddity, or one that seemed so to an English reader. Placards of *Viva ir-religione Papale* had a quite ambiguous ring, till one realized that the first syllable of the hyphenated word was no more than the definite article of a language that is Semitic in structure, though it has adopted many Italian phrases. Still, one must give the Maltese credit for a devoted attachment to his faith and Church, even if he does express it oddly at times. Where else could one find a village—for Musta, in the island of Malta, is no more than that—where the folk of the place have erected a parish church with a bigger dome than St. Paul's, at a total cost of five shillings English? The structure has a diameter of 118 feet, which is larger than that of London, though being only a "single" dome it is not nearly so high. It was erected with stone from the local quarry, by the voluntary labor of the parishioners, of whom one only condescended to ask even for one day's hire of his cart. A building of cathedral size, that cost just \$1.00.

PATRIARCH OF ANTIOCH DIES

One distinguished prelate of the "Uniate" communions has just passed away. This is Ignatius Aphram (*i.e.*, Ephraim) Rahmani, "Syrian Catholic" Patriarch of Antioch, who died at Cairo on May 17th. The Syrian Catholics are that portion of the "Jacobite" or Monophysite Church of Syria, that made peace with the Pope, and like other "Uniates" have been allowed to retain in their subjection to papal jurisdiction amended versions of their own services, and a hierarchy of their own, that is subordinate to the Pope and to his apostolic delegates. How much of the old independence is really left appears from the most laudatory notice of the departed Patriarch, that appeared in the *Croix* newspaper: "The Holy Father held the venerable departed in high esteem, and on his annual visits to Rome, His Holiness deigned to consult him." One may fairly

contrast that with a letter of Gregory the Great (Letters, VIII, xxx.), to an Oriental Patriarch of his day, Eulogious of Alexandria. "Do not give me high titles, my brother, or talk about my 'orders.' There are no orders between you and me. In position you are my brother, in character, my superior. Away with words that do but wound character, and inflate vanity." The Papacy has gone a long way since the year 600 A.D.

FRANCE AND THE LATERAN TREATY

Church circles in France are not markedly interested in the Lateran Treaty which indeed appears to them as an anti-French move on the part of the government of Italy, or at least as something that will bear that color. Hitherto, France has been, if not the "most Christian Kingdom" of medieval days, at least the eldest daughter of the Church, and the protector of the papal independence for so long as her fortunes allowed it. Now, independence is restored indeed, but as a grant from the *parvenu* kingdom of Italy, which wishes no other power even to guarantee what concerns Italy alone. France has naturally a rather slighted feeling over that. She consoles herself with the ceremonies of the five hundredth anniversary of "St. Joan," now the embodiment of the France she did so much to make. It is pleasant to see that in all the rejoicings and eulogies, French folk have been able to think of St. Joan as the national heroine that she unquestionably was, without abusing English people for "that immortal sin we shared in Rouen market place."

Another beatification now on the tapis shows the power of the Church over the finest and most characteristically French type of the French mind. Viscount Charles de Foucauld is now officially pronounced "blessed." In life, he was an officer in the army of Africa, one of the two places in the world where active service is perennial, and where it is hardest. At the age of 31 he resigned a soldier's career to become a Trappist monk—we believe that most postulants for that sternest of orders are old soldiers—and a missionary to the terrible Touaregs of the Sahara. He met his death at the hands of fanatics of that tribe in the year 1916, at Tamanrasset in the Hoggar Mountains, and those who know races of that wild and primitive type will not be surprised to learn that undoubted cures have been wrought at the tomb of one whom all faiths there recognize as a holy man. These miracles having been duly attested, popular devotion follows its usual course of doing exactly opposite to what the object of it wished, and the relics of the soldier saint are to be moved to some more accessible shrine. Fortunately, his heart at least is to be left where it is felt to belong, in the place where he labored and was martyred, and by the tomb of an old comrade of his.

The French Church can still produce saints, but it suffers from that lack of clergy that is one of the world problems of the day. The *Croix* laments the fact that there are now no fewer than 10,000 parishes in France—we give the figure on its authority, though it sounds most formidable—that have no priests, to say nothing of the fact that 5,000 "visariates" (curacies, we should say) need filling.

ALBANIAN QUARREL CONTINUES

In Orthodox circles, the ugly Albanian quarrel continues, and as usual in a land where emotions are straightforward, violence is always possible. In the township of Delvino, the ordinary Holy Week services were in progress (Easter among the Orthodox fell this year at a date that

was, strictly, impossibly late, May 5th) when trouble began.

The "Epitaphion" service (when the eikon of the dead Christ is carried round the parish on a bier) was being chanted, in Greek, when there came an interruption from the local schoolmaster and a party of Albanians who are said to have included some Mussulmans. They demanded that the service should be in Albanian, the tongue of the newly established autocephalous Church, and not in any "foreign" language. The priest, in protest, declared that he would do no such thing, took off his vestments and left the church, while the rite was completed—

whether by a priest or no does not appear—in Albanian, and in very disorderly wise. Local authority has "restored order" by arresting the priest and his supporters, but the local feeling is shown by the fact that when the Bishop of the diocese came to regulate the affair (the prelate was Athanasius of Argyrocastro, one of the four who have been recently consecrated in a questionable manner as detailed in a previous letter), he was mobbed and driven out of the town by the Orthodox. It is the usual "nationalistic" difficulty that is at the root of most Oriental problems in these days.

W. A. WIGRAM.

St. James' Cathedral, Toronto, Accepted By Synod as Temporary Pro-Cathedral

The Mothers' Union—Jubilee of Emmanuel College, Saskatoon— Other Canadian News

The Living Church News Bureau
Toronto, June 7, 1929

IN THE COURSE OF HIS CHARGE TO THE synod of the diocese of Toronto the Bishop, the Rt. Rev. James Fielding Sweeney, D.D., made the following reference to the damage by fire of the portion of St. Alban's Cathedral which had thus far been erected:

"While the fire disaster was a severe blow to those of us who have worked so hard to erect a cathedral of the diocese for the glory of God and in memory of the first three bishops, and as a great central church of the diocese, there has been one particular feature that has helped encourage us and to cause fresh hope to spring up in our hearts in regard to the prospect for the future, *viz.*, that of the formation of the Men's Cathedral League, with objects identical with the Women's Cathedral League, and which was launched at a large meeting held on the evening of April 30th, in the chapter house hall, and on the floor of the incompleting nave of the cathedral the same night, and since which occasion funds have been coming in, accompanied by the prayers and good wishes of the donors for the Restoration and Completion Fund of the Cathedral. Among those who have so sympathetically conduced with us are His Excellency the Governor-General, who on the occasion of his first visit to Toronto read the Lessons for us at the morning service; The Prime Minister of the province, who kindly sent a substantial cheque for the Restoration Fund; the Primate and other bishops of the Church in the Dominion, and later sympathetic messages sent by His Royal Highness the Duke of Connaught, who laid the cornerstone of the nave, August 27, 1912. The Bishop of London, who makes a very kind offer of help, the Bishop of Winchester, rural deanery resolutions and many organizations of the Church, Branches of the W. A., of the A. Y. P. A., of the Brotherhood of St. Andrew, and others, all indicative of the deepest and widespread interest in the cause, which is full of promise for the future.

"That God may grant us our hearts' desire, and fulfil our earnest wish, is our sincere and devout prayer."

The report on the Bishop's charge was presented by the chairman of the committee, the Rev. Dr. T. S. Boyle. The report congratulated the Bishop on his completion of "twenty years of faithful and devoted work as our spiritual leader," and

every member of the synod stood and expressed his agreement by hearty applause.

With reference to St. Alban's Cathedral the report expressed the regret of the synod at the distress occasioned to His Lordship by the fire, and stated that if the completion of the cathedral is to be proceeded with, the committee felt that it should have full endorsement and approval of the synod.

Immediately the Bishop rose to ask that there should be no discussion of the question. "I feel that I have a mandate from the Synod of 1910, which gave its approval to the project," he said. "I feel that I am duty bound to complete that work. I ask the clergy and laity to stand by me in my effort to complete this task of my life."

However the cathedral subject which had already been widely discussed by the deanery of Toronto and elsewhere became the topic of a lengthy debate in which many of the most representative clergy and laity took part. While the synod decided by a vote of 103 to 29 that in its opinion continuance of the plans for the restoration and completion of St. Alban's Cathedral was not in the best interest of the diocese, and this in spite of the Bishop's repeated request that he should be allowed to carry on and complete the work begun by his predecessor Archbishop Sweatman, the debate was characterized by marked restraint and was of a high order, all those opposed to the plan expressing their great regret at their difference from the views held by the Bishop.

The debate was introduced by J. D. Falconbridge, K.C., dean of the Law School, who in a resolution seconded by the Rev. H. D. Woodcock, rector of Christ Church, Deer Park, advocated that St. James' Cathedral, the successor of Toronto's oldest church, should be used as a pro-cathedral until the time arrived that it was felt desirable to erect a new cathedral. In recognition of the fact that the placing of his chair at any church was the prerogative of the Bishop, this resolution was subsequently changed to a simple statement that the present cathedral policy was not in the best interest of the diocese.

Canon Rollo moved an amendment "loyally tendering the support of the synod to the Bishop in the effort to complete the cathedral."

Canons Broughall and Sawers introduced an amendment to the amendment asking that the whole question should be referred to a committee of twenty-one to be appointed by the executive committee

of the diocese and to report at a subsequent meeting of the synod.

At the conclusion of a long debate which began in the morning and was resumed after luncheon, both amendments were defeated and Dr. Falconbridge's resolution carried by a vote of 103 to 29.

A meeting of the great chapter of St. Alban's Cathedral is to be held this evening. The great chapter is a continuous body established by an act of the provincial legislature.

Speaking of the value of synods and other gatherings of the Church, the Bishop of Toronto in his charge said:

"Just about this time synods, Church assemblies, conventions, conferences, and other gatherings are being held on all hands, some consisting of clergy only and some of laity, and in joint sessions, representing the Church's organizations, auxiliaries, guilds, and the like. They review, as we have been doing, the activities and givings of the past year. They have been stock-taking and formulating new programs and new fields of work for the future. We pause to think for a few moments of the meaning of it all, and what lies behind it. Is it not this: The existence of an invisible world and kingdom—the background for this material and visible world, a present and eternal sovereignty, destined to absorb all earthly sovereignties, even as 'the stone that smote the image became a great mountain and filled the whole earth' (Daniel 11:35) abiding supreme forever? We 'workers together with God' are laboring to interpenetrate the material and visible with the spiritual, to check the progress of evil and to eradicate vice, and make the material, as far as it is possible for us to do so, by out-driving evil forces, a world in which its rightful Lord 'will love to dwell.' To this end we, as the Church militant here in earth war a good warfare, fight a good fight, seeking thereby to extend the spiritual Kingdom of our risen and glorified King throughout the world. Christian social service joins hands with Christian missionary effort, both carrying the same Book, and find their right to be and to do so from the words and example of this Book, and both applying the principles of this Book to the lives and conduct of men, seek to bring the Divine Person and Purpose into 'the daily round and common task' of each man's life, to enthrone the King on His throne in the individual heart. It is for this we labor, for this we convene our synods and conventions, and the like, for this we take counsel, for this, if need be, like the great Apostle St. Paul, we are prepared to suffer the loss of all things, if so be that having succeeded by the power of the Spirit to enthrone Him our King in our own hearts, and having helped by the same power to 'enthroned Him in the hearts of many others, we may hear His most joyful voice saying, 'Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.'"

SOCIAL SERVICE AT TORONTO SYNOD

After an appeal by Bert Merson, a representative labor man and lay delegate, for more attention to be paid to the social service council's report, it was advanced to the morning session, and Mr. Merson expounded the idea of the movement for the rehabilitation of discharged prisoners.

"In fact I do not like the words 'discharged prisoner' at all," he said, "for I believe when a man has served a term and steps outside the jail door he should be regarded as a man again, and we should do all we can to keep him out of the lanes of crime." This section of the report was enthusiastically carried.

Canon F. H. Hartley, in speaking of the work among foreigners in Toronto, told how the priest of the Russian Orthodox Church in this city had asked him whether

the Anglican men could not do something to educate the Russians now here by means of night classes.

The synod approved the principle of a treatment of incipient criminals, aged 16 to 20 inclusive, which would segregate them from hardened offenders and permit of greater opportunity for reformation. The Borstal system, now in use in England, also was approved.

THE MOTHERS' UNION IN TORONTO

There are twelve branches of the Mothers' Union in the city of Toronto and one in Cobourg. Of these two are new, viz., St. Clement's, Riverdale, and the Church of the Resurrection; one at the Church of Messiah has been reorganized. Eight enrolment services have been taken by the rectors in various branches, with a total of eighty-two new members.

An attempt has been made to get in touch with the immigrants from the British Isles who were members there. Through the kindness of the port chaplains of the council for social service, stamped postcards, which have been supplied by the Mothers' Union, are mailed to the organizing secretary, with the addresses of the newcomers, and they are put in touch with the nearest branch, or their clergyman is written to, and in all cases literature and letters are sent periodically. The English custom of "linking" a branch in England with one overseas is being followed here with great success.

JUBILEE OF EMMANUEL COLLEGE, SASKATOON

Emmanuel College, Saskatoon, has just been celebrating its fiftieth anniversary. Five graduates were ordained at St. John's Cathedral, Saskatoon, by the Bishop of Athabasca, the sermon being preached by the Rev. R. A. Armstrong, rector of the Church of the Redeemer, Toronto.

At the convocation, in the absence of the Bishop of Saskatchewan, through illness, Bishop Robins of Athabasca presided.

Many communications and greetings were received. Among them was a telegram from Bishop Lloyd, now recuperating in Victoria. Greetings also came from the Archbishop of Rupert's Land, Bishop Newnham, and the Bishop of Keewatin. A telegram from Dr. Taylor, acting principal, conveyed the wishes of Wycliffe College. Dr. Murray, president of the University of Saskatchewan, then rose to congratulate the University of Emmanuel on her fiftieth anniversary. Further greetings were voiced by Dr. Gray, from the diocese of Edmonton; Dean Dobie, warden of St. Chad's, on behalf of the Bishop of Qu'Appelle, and the Rev. F. W. Wilkinson, formerly professor of Emmanuel, on behalf of the Bishop of Calgary.

The acting chancellor, Bishop Robins, in the opening remarks of his address conveyed greetings to Emmanuel from his own diocese, and said it was from a sense of sympathy with Bishop Lloyd and hope in his very soon recovery that he had filled his place. He remarked that nowhere in Emmanuel was there a strain of pessimism; the men of the past and the men of the present, who are to become the men of the future, had always maintained an active optimism. He then spoke of the great vision of Bishop Lloyd in the early days and said, "I see his vision becoming more and more perfectly fulfilled. The college of shacks has now become these present halls." His word to the present graduates was that they must adventure.

The annual report of the College by the principal, the Ven. Archdeacon Haslam, mentioned that 45 students out of 47 had

successfully completed the year's work.

Honorary doctors' degrees were conferred on Principal Haslam and the Rev. P. J. Andrews, secretary of the Fellowship of the Maple Leaf.

The special convocation address was given by the Rev. R. A. Armstrong, of the Church of the Redeemer, Toronto. He spoke of the vastness of this western land, and said that a man can hardly live in this district and have small views. He congratulated Bishop Lloyd and Dr. Murray on the great vision they had had in the early days. He spoke of the lone sheaf of wheat on the Emmanuel crest as typical of the great vision of Bishop Maclean, when wheat was an almost unknown quantity in Saskatchewan.

MISCELLANEOUS NEWS

Two successful vocational conferences were recently held in Calgary and Lethbridge respectively, at which boys discussed the subject of vocation to holy orders. In Calgary, the Rev. F. H. Wilkinson of St. Stephen's was the chief speaker at the banquet, at which the Bishop also spoke. In Lethbridge Archdeacon Swanson was the chief speaker, and on Sunday the boys of the conference attended a corporate Communion at St. Mary's, the Bishop being the celebrant.

The Bishop of Quebec has received \$1,200 for a car to be used in connection with new survey work and Sunday school by post work in the diocese. By its means, a good deal of new territory will be explored with a view to development by the Church. It will be known as the "Quebec car," and the diocese appreciates the gift very much and so will the people to whom visitation will be made possible by its use.

E. R. Checkley, Montreal, was elected secretary of the synod of the diocese of Ontario by a majority of both orders. Mr. Checkley is an experienced business man, a former manager of the Merchants' Bank at Yarker and Napanee.

ITALIANS TO CELEBRATE PATRONAL FEAST

HACKENSACK, N. J.—The patronal festival of St. Anthony's Church will be observed on Sunday, June 16th, within the octave of St. Anthony's Day, a great day for the Italians of Hackensack. Solemn High Mass will be celebrated at 10:45 by the rector, the Rev. Joseph Anastasi, assisted by the Rev. Vincent Oppedisano as deacon and Robert J. Lees as sub-deacon.

As this will be the first St. Anthony's celebration since the beautiful new church has been built, there will be an outdoor procession at 3 p.m., when a statue of the saint will be carried through the neighborhood, this being an Italian custom always looked forward to with interest by the Italians who hold special veneration for St. Anthony.

PRESENT BIBLES TO GRADUATES OF WEST POINT

WEST POINT, N. Y.—The Rev. William H. Matthews, D.D., general secretary of the American Tract Society, was present at the chapel service at West Point, Sunday, June 2d, and made the fifty-sixth annual distribution of Bibles to the graduating class in the name of the American Tract Society. Bibles are also given annually to the entering class for their study in English. The society has been enabled to render this service through a fund provided by a friend of long standing.

Dr. Aldrich to Become Rector of Emmanuel Church, Boston, in October

Provincial Social Service Group to Meet at Adelynrood—Other News from Massachusetts

The Living Church News Bureau
Boston, June 8, 1929

PLEASANT ANTICIPATIONS ARE AROUSED by the report that the Rev. Donald B. Aldrich, D.D., of the Church of the Ascension, New York, has been called to succeed the Rev. Dr. Elwood Worcester as rector of Emmanuel Church in this city upon the resignation of the latter on October 1st. It was four years ago that Dr. Aldrich resigned from the staff of St. Paul's Cathedral in order to succeed the Rev. Dr. Percy Stickney Grant as rector of a New York parish. He was born in Fall River and is a graduate of Dartmouth College and the Episcopal Theological School of Cambridge. While he was connected with St. Paul's Cathedral, he had entire charge of the evening services and the attendance increased in a remarkable manner.

The parishioners of Emmanuel Church have as a goal the raising of \$100,000, the income of which will be given during his lifetime to the retiring rector, the Rev. Dr. Worcester, in order that he may realize the great bond of friendship existing between him and his parishioners and that he may be free to carry on the curative and constructive work first initiated by the Emmanuel Movement.

Interest is naturally keen in the filling of such important vacancies as those presented in connection with Emmanuel Church and the Church of the Advent in Boston, Christ Church, Cambridge, and Grace Church, Newton.

SOCIAL SERVICE CONFERENCE

The Christian Way as the Basis for Social Betterment will be the general topic presented at the conference to be held next week under the auspices of the social service commission of the province of New England. The sessions, beginning on the afternoon of June 12th and lasting until the noon of June 14th, will be held at Adelynrood, South Byfield, Mass. Dr. Jeffrey R. Brackett will preside. The program includes an address by the Rev. Malcolm Taylor on Modern Paganism and Christian Standards; consideration of the subject of Rehabilitation under which Dr. Alfred Worcester and Courtney Baylor will consider it in connection with the prodigal; Mrs. Jessie D. Hodder of the Sherborn Reformatory will present the matter in connection with institutions; and the Rev. G. Winthrop Sargent, diocesan chaplain to penal institutions, will speak of cases of probation, parole, and the after care.

The Rev. William J. Brown of Manchester Center, Vt., and Miss Mary H. Burgess, the latter of the House of Mercy in this diocese, will conduct a session on Personal Evangelism as an essential in social service. Dr. Brackett, at the closing session on Friday morning, will speak of the relation between the professional and the lay worker, and the necessary knowledge. Bishop Brewster of Maine will conduct the devotional service on the first evening, with the service of preparation for the Holy Communion.

Adelynrood, the peaceful retreat house of the Companions of the Holy Cross,

offers an ideal setting for this conference which past experience has proved to be a most constructive one.

ARCHDEACONRIES MEET

The archdeaconry meetings have been held during the past week; the archdeaconry of New Bedford on Tuesday in Christ Church, Needham; and the archdeaconry of Lowell in St. James' Church, South Groveland, on Thursday. Both of these meetings were conferences, for the annual meetings and elections are held in January. In each instance the topic of the morning address was Preaching—How Can It Be Done Effectively? The Rev. Augustine McCormick of Canton and the Rev. Francis Lee Whittemore of Dedham presented the subject in Needham; and the Rev. H. Robert Smith of Malden and the Rev. Dr. Percy Edrop of Belmont presented it in South Groveland. The second topic for discussion was Do Secondary Organizations in a Parish Interfere with the Higher Loyalties? The Rev. Reginald Pearce of Dorchester and the Rev. Ernest M. Paddock of Cambridge spoke on this matter at South Groveland; and in Needham the Rev. John M. Groton of New Bedford and the Rev. Henry M. Medary of Taunton.

CHURCH SCHOOL UNION

Is the child growing in consciousness of God's Presence? Does he meet life more freely, being more free from fear and oppression? These were general questions considered by Miss G. Mildred Hewitt, national secretary for Church school administration, when she spoke on Today's Problems in Religious Education at the meeting of the southern branch of the Church School Union on June 1st, in St. John's Church, Fall River. Group conferences for leaders of each division of the Church school were led by Mrs. William M. Kearns, Miss Esther Phelps Jones, Miss Lola White, Mrs. Benjamin K. Hough, and the Rev. Gardiner M. Day. Mrs. Maude Copley led a conference for clergy and Church school superintendents. The Rev. Linden H. White of New Bedford retired as president of the branch and the Rev. Burdette Landsdowne of Fall River was elected to the office.

NEWS NOTES

The summer number of the *Lamp*, suggestions for reading issued by the adult division of the diocesan educational department, has appeared and contains a varied list of recommended books.

The Rev. Dr. Howard C. Robbins will inaugurate the summer services in St. Paul's Cathedral by preaching on both morning and evening, June 23d and 30th. Beginning with the first Sunday in July, the Rev. Dr. Edward T. Sullivan of Trinity Church, Newton Center, will begin his regular summer ministry at the cathedral, an event always eagerly welcomed. The Rev. Sherrard Billings of Groton School will assist Dr. Sullivan with the Sunday services and be in residence to help with the work of the Cathedral staff during the summer months.

St. Stephen's Chapel, to be erected in gratitude for the loving and faithful service of the late rector of All Saints', Ashmont, the Rev. Simon Blinn Blunt, D.D., will soon be begun. The progress of the Blunt Memorial Fund is such that contracts for the erection of the addition have

been signed and it is hoped that the work will be completed by mid-autumn. The plan for a chapel to house St. Stephen's altar was near to the heart of the Rev. Dr. Blunt and perfected under his direction.

The Sarah Elizabeth Mills Fund has been established in the Church of the Ascension, Fall River, by Asa A. Mills, senior warden, in memory of his wife, long a faithful communicant of the parish. The generous gift was acknowledged at a special meeting of the vestry at the end of April, and action was taken, at Mr. Mills' request, in regard to expending whatever portion of the fund may be necessary for the purchase and installation of a new organ as a memorial to Mrs. Mills. This organ is now being built by the Tellers-Kent Organ Company of Erie, Pa., and it is expected to be in place and used for the first time on November 10th, the anniversary of the birth of Mrs. Mills.

A very beautiful crucifix, given in memory of Joseph Dooly by his wife, has been hung over the credence table of All Saints' Church, Ashmont.

A notable bequest was made to Grace Church, Lawrence, when under the will of Henrietta Durant the sum of \$32,000 was placed at the disposal of the parish for the following purposes: \$9,000 to pay the balance of the mortgage on the parish house; \$2,800 to pay off the floating debt; \$2,000 to be deposited in savings banks as "The Durant Chapel Fund"; and \$18,000 to be deposited, with the Merchants' Trust Company as trustees, under the title of "The Durant Fund."

During the eight days from Whitsunday to Trinity Sunday, Bishop Slattery dedicated the new organ and the rector's stall in St. Anne's Church, Lowell; and on June 2d he dedicated new pews in All Saints' Church, Whitman, where the Rev. John Matteson is the rector.

Mrs. W. Frank Shove of the Church of the Ascension, Fall River, who was secretary and treasurer of the parish branch of the Woman's Auxiliary for six years, and then president for thirteen more, completed her term of service at the annual meeting at the end of last month. She was elected honorary president of the Auxiliary and presented with an appropriate token of the affection and esteem of her fellow workers.

Professor Kamiel LeFevre will give the first concert of his sixth season on the carillon of St. Stephen's Church, Cohasset, on June 16th at 3 p.m. Mr. and Mrs. Hugh Bancroft, generous parishioners of St. Stephen's Church and donors of the bells, make possible this rare privilege.

The New American was the title of the War Memorial Foundation lecture given at Milton Academy by Bishop Lawrence on June 6th. This address now appears in book form, published by the Houghton, Mifflin Co. of Boston.

Bishop Lawrence gave the prayer at the luncheon in the Hotel Statler which opened the twenty-third annual convention of the Boys' Club Federation International on June 3d. The Boys' Club as a factor for the building of character through provision for healthy, happy activities has always enjoyed Bishop Lawrence's hearty endorsement.

The Rev. Otis R. Rice will join the staff of Trinity Church, Boston, next September. He is the son of the Rev. Dr. Clarence E. Rice, universalist minister who was ordained priest last year. Mr. Rice is a graduate of Harvard and of the Episcopal Theological School of Cambridge, and he spent part of last year working under Canon Raven of Liverpool Cathedral, England.

ETHEL M. ROBERTS.

Campaign of Lay Evangelism Begun in Diocese of Chicago by Church Club

Dean Lutkin on W. T. S. Staff—
Cornerstone Laid at Farm Ridge
—Diocesan News Notes

The Living Church News Bureau
Chicago, June 8, 1929

TO INTEREST ALL OF THE LAYMEN OF the diocese in a program of men's work is the task which will be undertaken as a result of a luncheon tendered seventy-five clergy and laity at the Union League Club yesterday by J. D. Allen, newly-elected president of the Church Club of Chicago.

In the words of the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, who spoke at the meeting, an attempt will be made to "sweep out into the suburbs and the whole diocese" in a concerted effort to develop a more active and interested lay membership.

The clergy and laity were guests of Mr. Allen, who called the meeting for the purpose of obtaining suggestions as to how the men's activities of the diocese could be enlarged and coordinated to a larger extent. After the meeting, Mr. Allen called the board of directors of the Church Club to assemble next Wednesday for the purpose of adopting a program based on yesterday's suggestions.

Charles D. Dallas, newly-elected president of the National Federation of Church Clubs, spoke and emphasized the latent power which he said exists among Churchmen. "Why shouldn't we build up a more active laity and use this latent power?" asked Mr. Dallas. He said the National Federation will make an effort during the next year to create an active Church Club in every diocese in the Church which has sufficient strength to warrant such.

After speaking of what the Church Club now is doing, Dr. Stewart launched into a discussion on future possibilities for men's activities. He urged the club to reach out into the suburbs and non-Chicago parishes and missions and to interest men in the outlying churches to a larger extent in the work of the diocese and the National Church. He advocated an organization which would include in its representation every parish and mission in the diocese.

"There are really just two things with which we as Churchmen are interested," continued Dr. Stewart. "One is the Church's faith, the other the Church's task. Whatever program you undertake, I urge you to include features to teach our Church people that we are all of the same faith, in a world that is slipping and sliding in its faith. We are all Anglicans. Other communions are wondering at the 'double entry' sort of faith which we hold. They marvel at it, because while we are the most modern of all Christians, at the same time we are also fundamentalists.

"As for the Church's task, I urge the Church Club and men of this diocese to get behind the whole program of the diocese and Church, to hold the line. We are at the present time facing a deficit in the diocesan program of \$19,000 this year. If the men of the diocese knew the facts in the case, I am sure they would gladly meet the situation."

Dr. Stewart closed by comparing the Church to a public service company. "The Church," he stated, "is the greatest pub-

lic service company in the world. It stands in the position of giving Light and of giving Power."

Other speakers included the Rev. Charles T. Hull, St. Paul's-by-the-Lake, Chicago; the Rev. B. E. Chapman, Trinity, Aurora; R. C. Coombs, J. A. Coyner, and Frank W. Hughes of Grace Church, Oak Park.

DEAN LUTKIN ON SEMINARY STAFF

With the idea of training the clergy in Church music and raising the standards of such, Dr. Peter C. Lutkin, dean of the School of Music of Northwestern University, has been appointed to take charge of the teaching of music at the Western Theological Seminary, beginning with the fall term, according to the Very Rev. Frederick C. Grant, dean of the seminary. It is the intention of the seminary, Dean Grant said, to give its students a thorough training in Church music, not only in history and appreciation, but also drill in the singing of the service and the use of the Hymnal. Plans for the Anderson Chapel include a pipe organ and library of music. Dean Lutkin is an outstanding authority in the musical world and was a member of the commission of the General Convention which prepared the new Hymnal.

FARM RIDGE CORNERSTONE LAID

The cornerstone of the new community and parish house of St. Andrew's rural parish at Farm Ridge, Ill., was laid with impressive services Tuesday evening, June 4th, by the Rev. Dr. Edwin J. Randall, diocesan secretary. Approximately 400 attended the services, representing not only St. Andrew's Church, but Christ Church, Streator; Christ Church, Ottawa; and St. Paul's Church, LaSalle.

Special arrangements had been made for the open-air service, with the grounds well lighted, and benches installed. Among the articles placed in the cornerstone were parish documents, photographs of Bishop Anderson and Bishop Griswold and Dr. Randall, who laid the stone.

The service marked a new step forward in the life of this unique rural parish, one of the few remaining in the state of Illinois. A long-felt need in the parish life will shortly be realized with completion of the parish house, which is costing approximately \$10,000.

NEWS NOTES

The clergy's Round Table is to hold its annual recreational meeting at the home of the Rev. Dr. Edwin J. Randall in Evanston, Monday, June 10th. Election of officers for the coming year will be the only business transacted. The Rev. Howard R. Brinker has been president of the Round Table for the past four years.

D. D. Doolittle, of the Church of the Ascension, was re-elected president of the Catholic Club of Chicago at the annual business meeting held at diocesan headquarters. Other officers are: vice-president, George W. Kretzinger, Jr., Church of the Ascension; secretary-treasurer, Victor D. Cronk, Emmanuel Church, LaGrange; board of directors: the Rev. T. N. Harrowell, the Rev. F. R. Nitchie, T. R. Ellis, Joseph G. Hubbell, and the officers. The next meeting of the club is scheduled for June 11th at St. Bartholomew's Church, Englewood, with the Very Rev. C. S. Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, as the speaker.

The Rev. H. L. Church and the finance committee of St. Joseph's Church, West Pullman, are engaged in repainting the church. The men are doing the work themselves and the paint was donated for the purpose.

The Rev. Paul R. R. Reinhardt, rector of St. Paul's Church, Kankakee, has left on an extended tour of Europe. The Rev. G. Carleton Story, rector of the Church of the Mediator, Morgan Park, and his family expect to go to England late in July.

EDUCATIONAL LEADERS PLAN CHILDREN'S MISSION

CLEVELAND—The conference on religious education of the province of the Midwest, held at Trinity Cathedral, Cleveland, June 5th and 6th, included a series of papers setting forth the idealistic theories of Church school workers who had been successful in a certain phase of the program of religious education. Speakers stated their problems, constructive and fearless controversy followed, and, in some cases, conclusions were reached.

A provincial program for children was launched, which has been in the making for the past two years under the leadership of E. E. Piper, executive secretary, department of religious education, diocese of Michigan. In presenting the project, the Rev. C. C. Jatho said:

"Adventuring with Christ is a year's program covering the fall of 1929 and the winter and spring of 1930 for use throughout the fifth province. The main approaches are as follows: (1) A mission, Knights of the Way, to be conducted for one week, we hope, in every church in the province some time between October 15th and November 15th. (2) For Lent of 1930, Crusaders of the Cross, a series of weekday Lenten services.

"Every priest in the province, even though he has never conducted a children's mission before, can take the materials offered and put on a successful mission. The committee realizes that priests are very busy, that they already have a host of details to look after in their parishes, and has tried to help them. The plan has been tried out in thirty parishes with great success. They did it, we can do it."

There will also be a program for young people of the Church which has been unanimously adopted by the provincial organization of young people. It will be called a Crusade for Youth and the young people themselves will promote it under the leadership of David E. Evans, of Chicago, who has just been appointed provincial president of the young people.

The Rev. L. B. Whittemore of Grace Church, Grand Rapids, was the chairman of the conference and gave the opening address. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, has had a continued interest in the children's program and contributed greatly to the conference.

Other speakers on the program were the Very Rev. F. C. Grant, dean of the Western Theological Seminary, the Rev. Herman Page of St. Paul's Church, Oakwood, Dayton; the Rev. R. E. Charles, of Adrian, Mich.; the Rev. E. F. Chauncey, D.D., of St. Paul's, Columbus, Ohio; Miss Virginia Zimmerman, executive secretary of the department of religious education in the diocese of Ohio; and Miss Vera L. Noyes, supervisor of religious education, diocese of Chicago.

Pennsylvania Convention to Elect Tuesday Despite Protests of Many

Clergy Endorse Bishop's Call 135
to 55—Laymen Oppose New Special
Convention

[By Telegraph]

Philadelphia, June 10th—Bishop Garland won the support of the clergy by a vote of 135 to 55 in favor of holding the special convention June 18th for the election of a Bishop Coadjutor, at a meeting held this afternoon in St. Stephen's parish house. Later in the afternoon the Bishop attended a meeting of laymen in Holy Trinity parish house. The vote of this body was 46 to 22 against holding the convention, and the laymen announced that of 176 replies by mail to their questionnaire recently sent out, 160 were opposed to holding the convention.

Writing Monday night, it appears that the most probable outcome will be that the convention will elect on the 18th.

C. J. H.

The Living Church News Bureau
Philadelphia, June 9, 1929}

FACING A SIXTH CALL TO ELECT A COADJUTOR within thirteen months, this diocese presents a picture entirely different from its state before any of the other conventions. Formerly almost every conversation centered around the candidates. Now one rarely hears names discussed. There are for practical purposes two groups, and the fact is that between them there is a serious difference of opinion. One says there should be no election at this time. The other says every one should support the Bishop.

As stated in this correspondence, Dr. Drury's declination appeared in the papers Saturday, May 25th. Monday morning seven of the clergy asked an interview with the Bishop, which he found himself unable to grant. Tuesday morning the call was in the papers, and was delivered also by mail. A second meeting Friday the 31st attended by nineteen priests issued an invitation to all the clergy to meet Tuesday the 4th at Holy Trinity parish house. Over a hundred met for two hours and passed the following, 54 to 32:

"Resolved: That it is the opinion of this group that, owing to the lateness of the season, and the short period intervening before the date set for the special convention, it would be unwise for our diocese to proceed at this time to an election for a Bishop Coadjutor, and that we request our secretary to ask the Bishop to reconsider his call for this convention on the 18th."

The following was also

"Resolved: That a committee of five be appointed by the Chair to see the Bishop and ascertain if it would be agreeable to him to meet with his clergy to consider the situation, and that the committee be authorized to take appropriate action in the matter of calling a meeting of the clergy."

COMMITTEE CALLS ON BISHOP

Later the Rev. P. J. Steinmetz, chairman, appointed the Rev. Dr. D. M. Steele, chairman, the Rev. Dr. F. W. Tomkins, and the Rev. Messrs. J. P. Morris, N. B. Groton, and Charles Townsend, Jr. The Bishop received them Wednesday afternoon, and issued a call to the clergy to meet Monday the 10th at 2:30 at St. Stephen's parish house.

On the 6th a letter signed by the Rev. N. B. Groton and the Rev. M. E. Peabody was issued, reciting the action of the meeting of the 4th, and the first resolution as printed above, and continuing: "Since then a considerable number of clergy have of their own accord gone out of their way to inform us that they wish to be recorded in its support. Supposing that definite information will be welcomed by all concerned, we, the mover and seconder of the resolution, with the approval of the chairman, the Rev. Philip J. Steinmetz, D.D., offer the clergy an opportunity to make their mind in this matter known. On the blank below, or in any other convenient way, notice may be sent to the secretary of the meeting, the Rev. C. J. Harriman," mail and telephone addresses being given. The blank read, "I believe it unwise to attempt to elect a coadjutor June 18th."

On the 7th the following went out:

"To the Reverend the Clergy of the Diocese:

"Speaking for ourselves and for others whom we believe to be the majority of the clergy of the diocese, we would like to protest strongly against a letter circulated for signatures, apparently for the purpose of influencing possible action at the meeting on Monday next. If our interpretation is correct, we consider this action as

highly discourteous to the Bishop and to the diocese.

"H. ST. CLAIR HATHAWAY,
ARCHIBALD CAMPBELL KNOWLES,
RICHARD J. MORRIS,
FRANCIS C. STEINMETZ,
CHARLES L. STEEL,
CHARLES TOWNSEND, JR."

LAYMEN ALSO PROTEST

Meanwhile the laity had been taking counsel, and June 6th the papers carried these resolutions:

"Resolved, that it is the conviction of the undersigned that the holding of a sixth convention for the election of a Coadjutor Bishop is inexpedient at this time. We earnestly request that the Bishop of the diocese take into serious consideration the recalling of the call for a convention June 18, 1929.

"Second, Resolved, that a call be sent out for a meeting of all lay delegates to the convention, to be held on Monday next, for the purpose of considering the above resolution."

Signed by William Barba, John W. Brock, Reynolds D. Brown, Frazer Harris, C. H. Landenberger, W. Linton Landreth, William A. Lippincott, Jr., Reed A. Morgan, Richard H. Morris, Edward H. Newell, John S. Newbold, George Wharton Pepper, William A. Powell, F. Cooper Pullman, John H. Rankin, Thomas Ross, L. B. Runk, William L. Sexton, Alexis DuPont Smith, Samuel T. Wagner, D. E. Williams, William White, and Charles S. Wurts.

This also provides for signatures being sent in by mail.

CHARLES JARVIS HARRIMAN.

Brooklyn Sunday School Union Celebrates 100th Anniversary; 100,000 Children March

Religious Education of Today Is
Assailed at Men's Club Dinner—
Commencement at St. Paul's

The Living Church News Bureau
Brooklyn, June 7, 1929}

YESTERDAY WAS BROOKLYN'S "ANNIVERSARY DAY." It received more than usual attention because it was the one hundredth anniversary of the Brooklyn Sunday School Union. The time-honored and peculiarly Brooklyn custom of a parade of Sunday school members was the feature of the day, as always. Many of our schools participated, some did not. St. Ann's School, which was one of the four constituent members of the Union in 1829—with the Sands Street Methodist, the First Reformed, and the First Presbyterian—paraded with a beautiful new banner, lately presented by Mrs. Caroline L. Ford in memory of her daughter Edith Victoria Ford, indicating in the dates "1828-1829," the centenary of their own school. Newspaper reports say that 100,000 children, representing 319 congregations, paraded in twenty-six territorial divisions.

At a dinner of the Men's Club of the Church of the Epiphany, Brooklyn, the rector, the Rev. Lauriston Castleman, is reported by the *Brooklyn Daily Eagle* to have said:

"If the public had to put up with the same kind of education in the public schools that their children get in our so-called Sunday schools they wouldn't stand for it for a minute." . . . "How much do you learn in a Sunday school? Very little. I'll wager that I could give you an ex-

amination of elemental questions on religion that very few of you could pass. I am not at all satisfied with the kind of religious education that we are giving. What we need in our Church is a parish house with regular classrooms and regular teachers trained to teach religion."

Bishop Larned, at the same dinner, made some pithy remarks on cheapening religion, and on effective organization, saying, according to the *Eagle*:

"I wonder that many people can be interested in religion when they pay ten, twenty, and twenty-five cents a week for it, which is really the price of a good cigar or the tip that you generously give to the waitress for a luncheon. The Churches, moreover, need to compile a sort of 'Who's Who' of their communities. I am sure that the Democratic and Republican organizations know just who everyone is, how everyone votes, and makes sure that person does vote. The Churches ought to keep the same record of their members. I consider the greatest failure of the Church today is membership without obligation."

COMMENCEMENT AT ST. PAUL'S SCHOOL

The Commencement exercises of St. Paul's School, Garden City, were held on Wednesday afternoon, June 5th. After a chapel service conducted by the Ven. R. F. Duffield, a former chaplain of the school, the company reassembled in the gymnasium for the scholastic program. Twenty-five young men were graduated. Samuel C. Brown, president of the graduating class, made the valedictory address. Eleven prizes were awarded for excellence in particular studies or for leadership in certain classes. The general school prizes,

highly esteemed, were awarded as follows: Head boy of the school, George A. Callister; senior monitor, Robert M. Webb; alumni cup, Arthur L. O'Brien; baseball cup, John W. Peckham.

NEWS NOTES

The Rev. Benjamin Mottram, for the past twenty-one years vicar of St. Paul's Chapel, College Point, while it was under the care of the mother church, St. George's, Flushing, is to be instituted as rector of the newly organized parish on Sunday, June 16th. St. Paul's is one of the

two new parishes just admitted to convention. Archdeacon Duffield, who himself was vicar of St. Paul's Chapel, 1904-06, will act as institutor by Bishop Stires' appointment.

The Rev. Duncan M. Genns, D.D., rector of St. Thomas', Brooklyn, has returned home in good condition after a serious surgical operation in St. John's Hospital.

The Rev. B. H. Goodwin, formerly of St. Philip's Church, Easthampton, in the diocese of Western Massachusetts, has become rector of St. Mary's Church, Amityville. CHAS. HENRY WEBB.

Dean Johnson of Detroit Resigns Amid Rumors and Speculations

Press Assigns Church Congress Speech as Cause—Two Missions Dedicated in Motor City

The Living Church News Bureau
Detroit, June 8, 1929

THE VERY REV. HERBERT L. JOHNSON, Dean of St. Paul's Cathedral, Detroit, since 1926, has resigned his post, the resignation taking effect June 1st. A statement was officially issued by the cathedral vestry to the press of Detroit, and appeared in the various dailies of June 2d and 3d, with many journalistic amplifications and speculations as to the real cause of such somewhat unexpected dissolution of pastoral relationship.

The following is the statement: "The Bishop, wardens, and vestry of St. Paul's Cathedral announce that they have received the resignation as Dean of the Very Rev. Herbert L. Johnson, who has desired the opportunity to go abroad for a year of special study. In order that Dean Johnson may be given this opportunity, his resignation has been accepted and takes effect June 1st. The Rev. Allan N. McEvoy, assistant minister, will act as rector *locum tenens* by the appointment of Bishop Herman Page. It is intended that this information shall come to the attention of the members of the cathedral parish through the courtesy of the press."

Dean Johnson attained to a certain notoriety when he declared at the Church Congress at Ann Arbor at the beginning of May that he was unable to air his views on prohibition, sex, and labor on account of pressure from the Bishop and vestry. The Detroit newspapers imply by their headlines that the Dean is leaving the cathedral parish because he was "muzzled." At the same time, one of the papers carries the statement from Dean Johnson that the Ann Arbor incident had nothing to do with his resignation. Meanwhile the Bishop, wardens, vestry, and Dean Johnson's congregation and immediate associates have maintained a sphinx-like silence.

TWO MISSIONS DEDICATED

St. Mark's, Detroit, corner of Fordham and Clestine avenues, a new mission of the diocese, was formally opened and dedicated Sunday, June 2d, at 3:30 p.m. Previous to the opening of the mission a successful campaign for funds was conducted, an opening dinner being held on Tuesday, May 28th. The speakers on this occasion were the Rt. Rev. Herman Page, D.D., Bishop of Michigan, and the Rev. C. L. Ramsay, former Archdeacon of the diocese, now rector of St. Paul's Church, Jackson.

The building occupied by St. Mark's was formerly the church home of St. Columba's parish, and was presented by this congregation to the new mission. At the dedication on June 2d by the Ven. Leonard P. Hagger, Archdeacon of the diocese, a sermon was preached by the Rev. Otey R. Berkley, rector of St. Columba's Church. The minister in charge is the Rev. W. S. Blyth of St. Clair Chores.

On the same day the new mission of St. Margaret's, Hazel Park, Detroit, was dedicated by the Archdeacon. The mission is under the care of the Rev. Charles Wesley.

CHURCH SCHOOL INSTITUTE

The Daily Vacation Church School Institute was held Saturday, June 1st, at St. Andrew's community house, Detroit. The Rev. Gordon Matthews, rector of the parish, spoke on The Value of Vacation Schools; the Rev. M. S. Kanaga, rector of St. Alban's Church, Highland Park, presented the program and an address on some new developments of religious education as made by E. E. Piper, superintendent of religious education for the diocese. A pageant was presented by Miss Lily Oram, one of the field workers of the diocese; stories and story telling was exemplified by Miss Elizabeth Thomas and members of the Story Telling League, and a demonstration of handwork was given by Miss Mary L. Cook.

COMPLETES THIRTY YEARS' RECTORSHIP AT PORTLAND, ME.

PORTLAND, ME.—On Saturday and Sunday, May 4th and 5th, an interesting celebration was held at Trinity Church, Portland, to commemorate the completion of a rectorship of thirty years, which the Rev. E. A. Pressey has fulfilled in that parish. There has been very notable progress. Canon Pressey came as a young man to a struggling mission in the suburbs of Portland, and by his energy, patience, and loving pastoral diligence, as well as his scholarly work in the pulpit, has built up a strong and active parish. Trinity parish has been notable for its loyalty to the diocesan work and also to the general work of the Church. Apportionments have almost always been fully paid, even while the parish was in a much less prosperous condition than now.

The event was celebrated by a reception given to Canon and Mrs. Pressey in the parish rooms on Saturday evening, when a purse was presented, expressing the love and loyalty of the people. The next day the church was filled, when Canon Pressey preached his anniversary sermon, the Bishop of the diocese also being present to make a few remarks.

Remarkable Records in New York Church School

Dr. Robbins Preaches at Columbia—Fosdick Denounces "Church Tramps"

The Living Church News Bureau
New York, June 8, 1929

THE ANNOUNCEMENT OF THE commencement exercises marking the close of the Church school year at the Church of the Heavenly Rest shows the achievement of some remarkable records on the part of a number of the young people. On the morning of Whitsunday the more than three hundred scholars of the school were present for the termination of the season's work. Of this number, 155 children received special awards for perfect attendance at the sessions of the school. One boy had attended for twelve years without missing a service, and three pupils had a record of perfect attendance for thirteen years.

This parish has given particular attention to its department of religious education, both in the personnel of its teaching staff and in the character of its work. It is interesting to note the widespread interest manifested by the members of the school in the gifts they have made during the past year. Christmas gifts were provided for distribution in hospitals through the City Mission Society; other groups aided by these young people include the inmates of St. Barnabas' House, New York; St. George's mission school at Bismarck, N. D.; children at Dupree, S. D., and in Mexico; a scholarship for a Chinese boy; the Near East Fund to the extent of \$819.00; the Audubon Society; and children at Fort Yukon, Alaska.

COLUMBIA BACCALAUREATE SERMON
PREACHED BY DR. ROBBINS

Last Sunday afternoon in St. Paul's Chapel, Columbia University, was held the baccalaureate service for the 175th graduating class of the institution. The sermon was delivered by the Rev. Dr. Howard C. Robbins, who took as his subject Freedom and Loyalty. He declared that, in his opinion, the chief spiritual distinction of Columbia University is its love of freedom, evidenced throughout its history and a characteristic of it today. The graduates were urged to play the part of free men.

"There is nothing inherently moral about a group of men acting in concert. There is nothing moral in going with the crowd. Let no Columbia alumnus ever be found in that most base and dismal of all groupings, groups of the Ku Klux order of mentality.

"If you feel impelled to do so," he continued, "you will plead in San Francisco for Tom Mooney's release; you will question in Boston the justice of the Sacco-Vanzetti executions, and you will proclaim at conventions of the Daughters of the American Revolution (if they let you on the platform) the rights of Quakers or pacifists to citizenship, though you yourself happen to be neither. And, for precisely the same reason, you will, at conventions of organized labor, oppose anything in the program which in your opinion is tyrannical and unjust."

"CHURCH TRAMPS" DENOUNCED BY
DR. FOSDICK

So popular a preacher as the Rev. Dr. Fosdick of the Park Avenue Baptist Church vigorously denounced in his sermon last Sunday morning that considerable-sized group of unaffiliated churchgoers known as "church tramps," some

of whom were doubtless present on this occasion:

"How many 'church tramps' there are. They have lived in New York for years. They go to church as they go to the theater. It is one of the sights of the city. Some church has special music; they go there. Some church has a new building; they go there. Some preacher causes a sensation; they go there. They never have tied themselves up with any church. Their letters are back in the country where their membership has been for years.

"They never have belted themselves into any responsibility for Christian service in this community, nor undertaken any consecutive obligation in all the years they have lived here. They are religious butterflies flitting from flower to flower. They are sermon-tasters who have acquired the same skill in estimating preachers that a man I know of professes in the realm of music. 'I have reached that point,' he said to a friend of mine, 'where I can tell every time that Sembrich flats.'

"So you hear people discuss the preachers of the city. In heaven's name, what are preachers? Simply men who may help on a Sunday morning to make more evident the spiritual meaning of life, so that the next week out in the world where sermons never go there may be men and women who live the life of Christ and do His deeds. That is the only thing that preaching is for. Christian service does not begin at eleven o'clock on Sunday morning. It begins at seven o'clock on Monday morning. That practical application of the principle of religion in everyday life that is ordinarily called secular is the one thing that Jesus cared about. He wanted not hearers only but doers of the world."

NEWS ITEMS

Last evening's papers carried an item to the effect that the Rev. Dr. Aldrich, rector of the Church of the Ascension, is to succeed the Rev. Dr. Worcester at Emmanuel Church, Boston.

Priests of the Society of St. John the Evangelist will be in charge this summer of the New York Altar Guild's chapel at Cragmoor.

The Rev. John A. Wade, rector of St. John's Church, West 11th street, has returned from an extended trip abroad to the resumption of his parochial work.

The Rev. Dr. Norwood is to be away from St. Bartholomew's for the next six months, spending that time in Europe and the Holy Land.

HARRISON ROCKWELL.

UNIQUE MEMORIAL DEDICATED AT BEVERLY HILLS, CALIF.

BEVERLY HILLS, CALIF.—In memory of the Rev. J. Arthur Evans, late vicar of All Saints' Church, Beverly Hills, there has been presented a handsome Russian cross, which has been mounted on the pulpit. It was recently blessed by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

Made of brass and blue enamel, it gives the traditional Russian conception of the Crucifixion, and bears the Slavic inscription, "The Czar of the Jews." It is several centuries old and was brought out through Siberia by Russian refugees.

Beneath the cross is the inscription "To the Glory of God and in Memory of John Arthur Evans, Priest, Founder of This Congregation and Builder of This Chapel. Placed Here by the Members of the Woman's Auxiliary of All Saints' Church. He Preached Jesus Christ and Him Crucified."

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SLIPPING

Last month we congratulated ourselves on being \$69,709 ahead of 1928; now we are \$50,873 behind. Only 32 dioceses and districts are in the 100 per cent class as compared with 41 on June 1st last year.

Please read and use in your publicity the following parable borrowed by the Church of the Mediator, Philadelphia, from the Philadelphia *Inquirer*.

"PARABLE OF THE VACATIONISTS"

"Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member, "Yet three, yea four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay the Church pledge, that the good name of the Church be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

"And it came to pass that Mr. Church Member paid his pledge for the summer and the Treasurer rejoiced greatly, saying, 'Of a truth there are those who care for the Lord's work and bethink themselves of the Church's expenses which continue in the summer as in the winter.'

"And it was so."

Faithfully yours,

LEWIS B. FRANKLIN
Treasurer.

CONVENTION OF WEST VIRGINIA

MARTINSBURG, W. VA.—The Presiding Bishop, the Most Rev. John Gardner Murray, D.D., preached the sermon and presided at the Communion service, which opened the annual council of the diocese of West Virginia, meeting at Martinsburg, May 22d to 24th. The Presiding Bishop, using as his text I Cor. 12:27, designated the Church as a body having a corporate function, and that this body could not have a soul unless each member performed his respective function. This performance, this making of the soul of the Church, is done by the members through their contributions of toil, talent, and treasure. The last of these contributions, that of treasure, is often disparaged because it is material. But a gift is only material when one has thought material, even as it is only intellectual when one has thought intellectual, and spiritual when one has thought spiritual. The gift of treasure must be raised from the low level of filthy lucre to the lofty plain of sanctified love.

Bishop Gravatt, in addressing the convention, spoke of the necessity for evangelism and its romance. He also expressed the hope that now since the Prayer Book has been revised and is almost ready for distribution, there will be no excuse for personal liberty in the violation of rubrics.

In addition to the regular routine business in the afternoon, the Rev. L. G. Wood, general secretary of the National Field

Department, spoke on the subject of the Every Member Canvass, and the fatal results, so far as real Christianity is concerned, accruing from the cutting of the budgets because of failure to meet quotas.

The Rev. Arthur M. Sherman of Baltimore, Md., formerly a missionary in China, addressed a mass meeting on Wednesday evening in the interest of missions.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina and chairman of the National Commission on Evangelism, addressed the closing mass meeting on Thursday evening.

Delegates to the provincial synod were elected as follows: *Clerical:* The Rev. Messrs. J. H. A. Bomberger, H. V. O. Lounsbury, Horace Brown, and Robert S. Lambert.

Lay: Messrs. W. C. Gardner, James M. White, C. A. Miller, and John S. Alfriend, Jr.

**NORTH TEXAS
SUMMER CONFERENCE**

BIG SPRINGS, TEX.—The North Texas district summer conference will be held for ten days, beginning at 5:00 P.M., June 17th, at Lubbock. Arrangements have been made for classes to be held in one or two lecture rooms of Texas Technological College. Meals will be served at the college cafeteria, and members of the conference will be quartered in the two wings of Cheri Casa Dormitory.

There will be a lecture by each minister in the district, in the course of the conference. The feature lecture will be given by Dr. John C. Granberry on The Church and Social Problems. Ten class periods of fifty minutes each will be devoted to young people's activities and to Sunday school methods; Woman's Auxiliary ideals; and to the newly revised Prayer Book of the Church.

These courses will be given by the Rt. Rev. E. Cecil Seaman, D.D., the Rev. L. G. H. Williams, Mrs. E. C. Seaman, and Mrs. Elizabeth Fry Page, student counselor of the Church at West Texas State Teachers' College. A well-balanced recreational program is in charge of the Rev. L. G. H. Williams of Lubbock, who is also the business manager of the conference.

**COMMENCEMENT AT GIRLS'
SCHOOL IN FLORIDA**

ORLANDO, FLA.—On Tuesday morning, May 28th, the Cathedral School for Girls at Orlando held its twenty-ninth commencement exercises. A very inspiring and helpful address was given by the Rev. E. A. Edwards, rector of St. Peter's Church, St. Petersburg.

At the close of the exercises the entire school proceeded to Bishops' Hall where the cornerstone was blessed. Bishops' Hall is the new academic building which is being erected through the generosity of friends of Bishop and Mrs. Mann, and which is to be ready for occupancy next September. The brief service at the cornerstone was conducted by Bishop Mann and a short address was given by Bishop Wing.

On Sunday morning, May 26th, the seniors led the school to the cathedral where the baccalaureate sermon was preached by the Rev. Charles A. Ashby of the Church of the Good Shepherd, Jacksonville. The last school Evensong was held at 7 o'clock in the form of a brief candle-light service when the seniors chose their favorite hymns. This service was held as usual by the chaplain, the Rev. Roderick P. Cobb, former principal of the school.

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CORPUS CHRISTI CELEBRATED AT ORANGE, N. J.

(Pictures on page 221)

ORANGE, N. J.—The feast of Corpus Christi was observed with due solemnity at All Saints' Church, Orange, in connection with the annual conference of the New York and New Jersey Province of the Confraternity of the Blessed Sacrament on May 30th.

Solemn High Mass was sung by the provincial superior, the Rev. W. M. Mitcham, the Rev. Paul F. Hoffman being deacon, and the Rev. Alexander N. Keedwell, sub-deacon. The preacher was the Rev. John S. Baldwin, O.H.C., and the master of ceremonies, Dominic W. Rich.

The outdoor procession of the Blessed Sacrament was most impressive. Some forty priests, dozens of acolytes, blue-veiled girls, and white-veiled "flower girls" preceded the canopy under which the Rev. Lawson Carter Rich carried the monstrance, supported by his deacons, the Rev. Frank Damrosch, Jr., and the Rev. John Whiting Crowell, the whole congregation following.

A "station" was made at a specially erected altar on the spacious lawns of the church where prayers were said and hymns sung. On the return to the church Solemn Benediction was given.

After luncheon in the parish hall the conference was called to order by the provincial superior, and a welcome was given by the rector of All Saints' parish, the Rev. Clarence M. Dunham.

Speakers were the Rev. Dr. B. Talbot Rogers, of Trinity parish, New York City; the Rev. J. Gregory Mabry, rector of Holy Cross Church, Kingston, N. Y.; and the Rev. Harold Lascelles, rector of the Church of St. Uriel the Archangel, Sea Girt.

Notwithstanding the exceedingly hot weather, the large and enthusiastic body of delegates from many parishes and wards of the confraternity remained to the end of the conference, which closed with a blessing by Fr. Rich, rector of the Church of Corpus Christi, New York City.

DIOCESE OF EAU CLAIRE HOLDS FIRST ANNUAL COUNCIL

EAU CLAIRE, WIS.—The first annual council of the diocese of Eau Claire was held at Christ Church Cathedral, Eau Claire, Wednesday, June 5th, the Rt. Rev. Frank E. Wilson, D.D., presiding. A diocesan seal was adopted by the council and a diocesan publication was authorized, to be known as the *Diocese of Eau Claire*. Most of the day was occupied over the new constitution and canons for the diocese. The Woman's Auxiliary met at the cathedral at the same time as the council, joining with the members of the council at a final dinner Wednesday night when Prof. R. J. Colbert, of the University of Wisconsin, was the chief speaker, and moving pictures were shown of the consecration of Bishop Wilson.

Officers of the diocese were elected as follows: Secretary, the Rev. A. H. Head; treasurer, Otto von Schrader; missionary treasurer, Ralph W. Owen; chancellor, G. O. Linderman; registrar, Dr. F. B. Randall.

Examining chaplains: the Rev. R. D. Vinter and the Ven. Wm. H. Wolfe.

Standing committee: The Rev. R. D. Vinter, president; the Rev. H. E. Chase, the Rev. F. P. Keicher, S. G. Moon, secretary; Judge C. L. Baldwin, G. E. Anderson.

Deputies to the provincial synod: Clerical, The Rev. Messrs. H. E. Chase, W. F. Taylor, F. P. Keicher, A. H. Lead.

Lay, Messrs. S. G. Moon, E. W. Kidd, Ralph W. Owen, and the Hon. C. L. Baldwin.

MISSOURI W. A. RAISES ENDOWMENT

ST. LOUIS, Mo.—At the spring meeting of the Woman's Auxiliary of the diocese of Missouri held May 31st in the Bishop Tuttle Memorial, spontaneous subscriptions from parishes and missions of the diocese were received when a suggestion was made that the late Mrs. Anne Branch Cushing should be honored with a memorial.

The memorial read by Mrs. Sidney Carter Johnson stated that the Woman's Auxiliary had "suffered an irreparable loss in the death of its beloved member, Anne Branch Cushing. For nearly forty years she was prominent in the affairs of the Auxiliary, serving in almost every capacity and fulfilling with high accomplishment every responsibility entrusted to her." The memorial closed with the prayer that "her mantle might fall on us who remain in the Auxiliary." The memorial will take the form of an endowment fund bearing Mrs. Cushing's name. Another endowment was announced by the Church of the Holy Communion in memory of Mrs. P. C. Maffitt.

The Auxiliary opened with a celebration of the Holy Communion in Christ Church Cathedral with Bishop Frederick F. Johnson as celebrant. Mrs. W. C. Rumsey, president, called the meeting to order, and Mrs. Franklin Leavitt, treasurer, reported receipts amounting to \$5,101.79. Pledges were made as follows: Church program \$1,200, corporate gift \$450, supply department \$100, St. Stephen's House \$200, synod \$200, making a total of \$2,150 for the second quarter of the year.

Bishop Johnson spoke on the rural work in the diocese, illustrating his talk with a chart. The Rev. F. G. Deis of the National Council delivered an address on the Missionary Program of the Church, giving a graphic description of the strenuous preparation necessary to fit missionary bishops and their helpers for work in the missionary districts.

FRIENDS HONOR OMAHA PRIEST

OMAHA, NEB.—A service of congratulation was held on St. Barnabas' Day by Bishop Shayler and the friends of the Rev. John A. Williams, rector of St. Philip's Church (colored), Omaha, on the occasion of his receiving the degree of Doctor of Divinity from Seabury Divinity School, and also the thirty-eighth anniversary of his ordination to the priesthood.

Dr. Williams has been in charge of the same parish since the beginning of his ministry and is at present a member of the standing committee and an examining chaplain.

LOS ANGELES SUMMER SCHOOL

LOS ANGELES—The summer school of the diocese of Los Angeles, now in its twenty-seventh year, will be held at Harvard School, Los Angeles, from June 30th to July 5th. Its chaplain will be the Very Rev. Edwin S. Lane, dean of Trinity Cathedral, Phoenix.

Faculty members from without the diocese will include the Rt. Rev. Walter Mitchell, D.D., the Rt. Rev. Louis C. Sanford, D.D., the Rev. Charles N. Lathrop, D.D., the Rev. G. Warfield Hobbs, the Ven. Noel Porter, Ph.D., the Very Rev. Herbert H. Powell, D.D., and Miss Leila W. Anderson. Unique among their courses will be that of Bishop Sanford, limited to wives of the clergy.

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**GROUND BROKEN FOR CHAPEL
IN ELIZABETH, N. J.**

ELIZABETH, N. J.—The serious problem which has faced the vestry and congregation of Grace Church, in the Port section of Elizabeth, partly incidental to the World War which brought about an entire change in the population of that section and resulting in the recent sale of the large parish building as a club house for other interests, has been advanced toward a solution by the breaking of ground on Sunday morning, June 2d, for a new chapel of smaller dimensions upon a part of the adjoining land. The chapel part of the old building has been temporarily used, through the courtesy of the new owners who are affiliated with the large Roman Catholic parish near by, and immediately following the 10:30 service the rector, the Rev. Harold J. Sweeney, and his congregation marched to the new site for the ground-breaking, which was followed next day by the beginning of the contractor's work on the building.

The plans, prepared by Col. J. H. M. Dudley of Elizabeth, call for a modified gothic building with high-pitched roof suggestive of the Cottisfold Hills of Gloucestershire, with a nave 72 by 21 feet, capable of seating about 150 persons and with a small parish hall adjoining. The structure will be of frame and stucco, but the general effect will be closely suggestive of the uneven stones that characterize such buildings in England. The interior fittings, pews, and organ will be taken from the former chapel, but there will be a new altar of beautiful Italian and French marbles, with a reredos eleven feet high, for which special foundations will be put in, and the glass for many of the windows is already being made, a number of these being memorials. It is anticipated that the building may be ready for consecration by November.

**NEW PROVOST FOR
ST. STEPHEN'S COLLEGE**

ANNANDALE-ON-HUDSON, N. Y.—Dr. Harold Romaine Phalen, professor of Mathematics and instructor in Physics at St. Stephen's College, has been appointed provost according to an announcement made by the Rev. Dr. Bernard Iddings Bell, warden of the college.

After completing undergraduate work at Tufts College, Dr. Phalen studied at the University of Chicago, where he earned his master's degree and his doctorate. He was professor of mathematics at the Armour Institute of Technology, Chicago, before joining the staff at St. Stephen's.

Dr. Phalen succeeds the Rev. Dr. Lyford P. Edwards, who has been provost for three years and is now retiring to give attention to other duties.

**HALL DEDICATED AT ST. PAUL'S
SCHOOL, CONCORD, N. H.**

CONCORD, N. H.—Hargate Hall, the latest addition to the plant at St. Paul's School, was dedicated June 6th as a part of the exercises of the seventy-third anniversary week of the school. The hall is the gift of Henry Chalfante of Pittsburgh and represents an expenditure of \$220,000.

At the luncheon following the chapel exercises the Rev. Dr. Samuel S. Drury, headmaster, presented an informal report showing an aggregate of gifts for the year of \$720,000, besides an addition to the chapel, war memorial, and a "friendly" house.

The principal address at the luncheon

was given by President James Rowland Angell of Yale, who discussed the place of the scholar in the civilization of today and declared that it was "peculiarly crucial and significant."

"The broadest and most searching training of the best minds," he said, in part, "will only occur in a community which understands and values sheer intellectual achievement. Such achievement will never be easily or often attained save where scholarship is fostered and flourishes and where freedom to discover and publish truth is unfettered. Whether democracy will be as discerning in this matter as the more judicious monarchies have shown themselves remains to be seen."

COMMENCEMENT AT VIRGINIA

RICHMOND, VA.—The 106th annual commencement of the Virginia Theological Seminary was held on June 5th and 6th. The annual sermon before the missionary society was preached on Wednesday evening in the seminary chapel by the Rev. John Gass, rector of St. John's Church, Charleston, W. Va. At the graduation exercises on the morning of June 6th the address to the graduating class was made by the Rev. Edmund P. Dandridge, D.D., rector of Christ Church, Nashville, Tenn.

After the graduation exercises the alumni dinner was held with a larger attendance of alumni than for several recent years. Addresses were made at the dinner by the Rev. Berryman Green, D.D., dean of the seminary, the Rev. Robert Rogers, D.D., the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Texas.

HOBART GRADUATES THIRTY-SIX

GENEVA, N. Y.—Thirty-six members of Hobart College received degrees at the 104th annual commencement on June 7th. Five honorary degrees were awarded, among them that of L.H.D. to Governor Franklin D. Roosevelt, who delivered the annual Phi Beta Kappa address in connection with the commencement exercises. Forty seniors of William Smith College, Hobart's coördinate institution for women, received diplomas jointly with Hobart seniors.

At a special ceremony held Sunday morning, June 9th, in Trinity Church, Geneva, degree of Doctor of Humane Letters was awarded to the Hon. Alanson B. Houghton, former Ambassador to the Court of St. James. The ceremony followed the delivery by President Bartlett of the baccalaureate address to the seniors of William Smith College.

The baccalaureate address for seniors of Hobart College was delivered at Trinity Church, Geneva, Sunday evening, by the Rev. Laurens MacLure, a graduate of Hobart in the class of 1881, and rector of Grace Church, Newton, Mass.

SEAMEN'S INSTITUTE IN EGYPT

PORT SUDAN is on the African shore of the Red Sea, one of those Kipling places, "east of Suez," or southeast. Bishop Gwynne of Egypt and the Sudan writes that after years of prayer and thought and planning, a Seamen's Institute has been opened there, with the Rev. Dallas Smith as chaplain. It was formally opened by the governor general of the Sudan, and its high, airy rooms and equipment for recreation are much appreciated by the seamen who visit that port in growing numbers. A sailor's passage through the Red Sea is always irksome and during the summer heat it is trying beyond measure.



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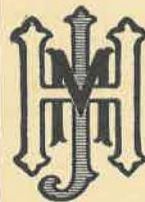
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*"May they rest in peace, and may
light perpetual shine upon them."*

HUGH POOLEY HOBSON, PRIEST

ELLENVILLE, N. Y.—The Rev. Hugh Pooley Hobson, rector emeritus of St. John's Memorial Church, Ellenville, died suddenly at his home here on May 30th of valvular heart disease. He was rector of St. John's for eighteen years, and retired in 1923 with the title of rector emeritus.

The Rev. Mr. Hobson was born in Bourn, Lincolnshire, England, February 9, 1854. Going to Canada in 1877 he was ordered deacon in 1885 and priest in 1886 by the Bishop of Toronto. He served as assistant at St. James' Cathedral, Toronto, from 1885 to 1888; and was rector of Christ Church, Vancouver, B. C., 1888 to 1893. He came to the States in 1893, becoming rector of Christ Church, Marlborough, N. Y. He was rector at Matteawan, from 1899 to 1902; rector of Calvary Church, Bridgeport, Conn., 1902 to 1905, and then came to Ellenville, where he served the Church long and well.

Mr. Hobson is survived by a daughter, Miss Nellie, of Ellenville, and a son, Hugh Prentice, and a grandson, Hugh Littlejohn Hobson. His wife, Ellen Susanna, died April 18, 1919.

The funeral services were conducted by the present rector, the Rev. George R. Hiatt, in St. John's Memorial Church, June 3d. He was assisted by the Rev. Leighton Williams of Marlborough and the Rev. E. D. Sutcliffe of Poughkeepsie. Many neighboring clergy were in the chancel and the church was filled with friends from all denominations of the community. Burial was in Fantinekill Cemetery, Ellenville.

CHARLES SUMNER NORRIS

BOSTON—Charles Sumner Norris of Brookline, one of the founders of All Saints' parish in that town, died on June 3d in his 73d year. Mr. Norris was the organist and choirmaster of All Saints' Church, serving without salary for thirty-three years until impaired health forced him to give up this well loved duty in 1927. He was a member of the vestry and had been for many years junior warden.

He was born in Watertown, the son of the late David Holden and Ruth (Blake) Norris. At an early age he chose music as his future profession and studied both piano and organ with private teachers and at the New England Conservatory of Music. He was a member of the American Guild of Organists and the composer of several numbers for Church use. In 1877 he founded the piano company which bears his name. Mr. Norris had an interest in the civic well-being of Brookline where he had lived for many years and also in the growth of the colony at Lake Sunapee, N. H., where his summer home is situated.

The funeral services on June 5th were conducted by the Rev. Barrett P. Tyler, rector, and the Rev. Daniel D. Addison, D.D., rector emeritus of All Saints' Church, Brookline. The church choir was augmented by a number of former members who had sung in it during the thirty-three years when Mr. Norris was its direc-

tor. Burial was in Walnut Hill Cemetery, Brookline. Mr. Norris is survived by his widow, who was Miss Alice Waterman Greenough of Newburyport, Mass., and by one daughter, Miss Ethel Norris, and two sons, Richard G. and George Norris of Brookline.

EDGAR A. FRADENBURGH

MILWAUKEE—Edgar A. Fradenburgh, general agent of the Great Northern Railway in Milwaukee, died at his home on Sunday morning, June 9th, after an illness of six years. Mr. Fradenburgh had been in the service of the Great Northern road for thirty-nine years. Funeral services were held in the Cathedral of Our Merciful Saviour, Faribault, Minn., on Wednesday morning, June 12th, conducted by the Very Rev. W. C. Hengen, dean.

Mr. Fradenburgh is survived by his widow, Grace Allen Fradenburgh, to whom he was married in 1897, and a daughter, Grace, dean of the faculty at Grafton Hall, Fond du Lac, Wis., as well as by four sisters and two brothers.

FREDERICK C. LESLIE

WELLESLEY, MASS.—Frederick C. Leslie, a prominent resident of Wellesley, who has been a vestryman of St. Mary's Church, Newton Lower Falls, for forty years, twenty-five as parish treasurer and twelve as junior warden, died on June 5th at the age of seventy years. During the World War he acted as fuel administrator for Wellesley. Three years ago he retired from active business. Funeral services were conducted on June 7th by the Rev. Guy Wilbur Miner of St. Mary's Church, and burial was in St. Mary's Cemetery. Mr. Leslie is survived by his widow, Alice Cushing Leslie, three sons, Harold F., Edward R., and Gilbert P. Leslie, all of Wellesley, and by four grandchildren.

"WEEK OF DEVOTION" AT WILLIAMSTOWN, MASS.

WILLIAMSTOWN, MASS.—As a corollary to the conference on the Mystical Element in the Christian Faith which was held at the Cathedral Church of St. Paul, Boston, on May 13th, an account of which appeared in the May 25th issue of THE LIVING CHURCH, a Week of Devotion will be held at St. John's Church, Williamstown, beginning with a celebration of the Holy Communion at 8 A.M. on Tuesday, July 23d. It will conclude on Friday, July 26th, at noon. The program contemplates a series of studies in mystical devotion and periods for meditation, contemplation, and prayer. There will be a service of Holy Communion each morning, Vespers late each afternoon, and Compline each evening. Following Compline those attending are expected to keep a strict silence until after the Communion service the following morning.

WRITING of work among the foreign-born, a Wisconsin rector says: "We have a very good Church school, and I am glad to say seem to be reaching the Scandinavians of the younger generations who will not attend the older foreign-language Lutheran churches."

Another writes from the state of Washington: "I have in the Sunday school the children of Norwegian, Swedish, English, Negro, Greek, and Italian parents. My wife is now trying to start a Y.P.F. for colored children."

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NEWS IN BRIEF

CONNECTICUT—On Sunday, June 2d, the Rev. J. Frederick Sexton, celebrated the forty-third anniversary of his ordination and his thirty-third as rector of the Church of St. James the Apostle, Westville, New Haven.—The Rev. Melville K. Bailey of Saybrook is celebrating the semi-centenary of his graduation from Trinity College, Hartford, and the forty-sixth anniversary of his ordination.—The Rev. P. H. Asheton-Martin, rector of Grace Church, Hamden, is recovering from pneumonia and expects to resume his duties in the near future. The Rev. Charles L. Biggs, rector of Christ Church, Guilford, is still confined to Flower Hospital, New York City, but it is expected that he will soon be released.—On Monday, June 3d, the members of the New Haven clerics were the guests of the Rev. Dr. Clifton H. Brewer, rector of Trinity Church, Branford. Following the luncheon "Ted" Dorsey gave an interesting talk on his out-of-door preaching. It is his intention to continue this work with a group of students in connection with Calvary Church, New York, and in the evenings at Coney Island. Topics ranging from Buchmanism to alcoholism and psychiatry were discussed after and as a result of Mr. Dorsey's talk.—The members of the Hartford archdeaconry met at St. John's Church, Rockville, Monday, June 3d.—The Rev. Henry Baldwin Todd, rector of Trinity Church, Waterbury, was the special preacher at Trinity Church, New York City, May 20th to 24th.

DALLAS—The first annual Ascensiontide convocation of the order of St. Vincent was held on Wednesday, May 8th, at the parish house of St. Matthew's Cathedral, Dallas. Dean Chalmers addressed the convocation. Bishop Moore was toastmaster at the dinner and gave a short address. This convocation, it is hoped, was the forerunner of a diocesan festival for acolytes to be held at the cathedral probably during the Thanksgiving holidays next fall.

LOS ANGELES—St. Peter's Church, San Pedro, is rejoicing over the installation, early in May, of a Hall Accompanist Pipe Organ, unique in that the pedal pipes are played from the keyboard. The organ is the first to be constructed from these new specifications. While having the tone qualities of a large instrument, this organ may be successfully played by relatively untrained organists.—The annual parish festival of St. James' Church, South Pasadena, held at Whitsuntide, was featured by the burning of the mortgage on the church. Gifts were also made toward a new parish house.—Added interest was attached to the spring meeting of the convocation of San Bernardino, held at St. Mark's Church, Upland, on May 28th, by the presence of eight clergy from the convocation of Los Angeles. The Rev. William Cowans, rural dean, presided and addresses were made by Bishop Stevens and the Rev. Messrs. Harold N. Kelley, Perry G. M. Austin, and Stephen C. Clark, Jr.

MAINE—An excellent Holiday House, three miles from Camden, on the shore of beautiful Penobscot Bay, has lately been acquired and is held by the Bishop as corporation sole, primarily for the Girls' Friendly Society Holiday House, the girls having raised a part of the money, and also for general diocesan purposes, such as conferences and retreats. It will be opened for the inspection of visitors about June 24th, and will be put into use immediately for the Girls' Friendly Society. It will accommodate about eighteen persons, besides the house staff.—The diocesan convention of the diocese of Maine will be held June 25th and 26th, at St. Saviour's Church, Bar Harbor, which last year invited the convention, as it will be fifty years this August since the church at Bar Harbor was consecrated. The date of the convention is changed from the usual date in May because of the hotel accommodations. The annual meeting of the Woman's Auxiliary will be held June 27th.

MARYLAND—On Tuesday, June 4th, Hannah More Academy, the diocesan school for girls, held its annual commencement exercises. Bishop Murray and Bishop Helfenstein were there and presented the diplomas and awards. The address was made by the Rev. C. Leslie Glenn, secretary for College Work of the National Council. There were seven graduates: Misses Sarah Lloyd Lowndes Bennett, Margaret Snowden Boss, Victoria Cranford, Marietta Wise Derby, Margaret Sothoron Harrison, Margaret Perkins, and Eleanor Washington Scott. Miss Laura Fowler, principal of the school, has made marked progress since she has been in charge.—The convocation of Annapolis met at Grace Church, Elkridge, on Wednesday, June 5th. The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, preached the sermon at the opening service, and after luncheon the Rev. Dr. John I. Yellott, rector of Emmanuel Church,

Belair, read a very interesting paper on Development in Religion.

MASSACHUSETTS—The first Sunday after Trinity, June 2d, was the first anniversary as rector of the Rev. William H. Pettus, at Grace Church, Everett. After the Holy Communion, the senior warden presented the Rev. Mr. Pettus with a testimonial, signed by the wardens and vestry, and a generous gift of money. The Rev. Mr. Pettus has recently been reappointed by President Hoover a captain chaplain in the Officers' Reserve Corps.

MISSOURI—The new policy of sending the *Church News*, the diocesan paper, to every family in the diocese, went into effect with the May issue. By order of the 1929 diocesan convention, the appropriation for the *Church News* was increased to \$2,000 so that the paper could be mailed to each Church family, without cost, four times during the year. The Rev. L. H. Nugent has been appointed editor in charge of this paper, one of the oldest diocesan papers in the United States.

NEWARK—The Rev. Albert J. M. Wilson, rector of St. John's Church, Passaic, has been elected chairman of the board of social service of the diocese. Together with his wife and family, Mr. Wilson expects to spend July and August in Ireland and England. During his absence the services at St. John's will be in charge of the Rev. Fred Barnby Leach, superintendent of the Seamen's Church Institute, Tampa, Fla.

NEW JERSEY—The summer school for the clergy of the diocese will be held at the G. F. S. House at Island Heights from June 17th to 21st, beginning on Monday evening at supper, Bishop Matthews being personally in charge.

OHIO—The Woman's Auxiliary of the diocese held its 52d annual meeting in Emmanuel Church, Cleveland, on Thursday, May 16th.—At the morning session the speaker was Miss Clarice Lambright, advisor of the National Federation of Young People. In the afternoon, Dr. Mabel E. Elliott of St. Luke's Interna-

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tional Hospital, Tokyo, addressed the delegates. Nearly \$2,000 was pledged at this meeting for the new St. Luke's Hospital.

OKLAHOMA—St. Paul's Church, Holdenville, has a live group in its Church school. Recently they elected junior Church officers at a dinner. Duties include conducting the Church school services. The young people have also presented the Church with a lovely font of Georgian marble.—To sell or not to sell is the problem of Emmanuel Church, Shawnee, the Rev. Charles L. Widney, rector, as the result of an oil boom. The corner now occupied by the church and rectory has become very desirable to filling station promoters. Consideration of the building of a new parish house has been forced in abeyance until it is definitely known whether or not an advantageous price can be gotten for the ground.

SOUTHWESTERN VIRGINIA—Larger attendance indicates increased interest in the Church school at St. John's, Wytheville, since the inauguration, on Easter Day, of the Cross and Crown system of pins. The Rev. Devall L. Gwathmey, rector of the parish, recently gave a lecture to the local congregation of the African Methodist Episcopal Church, describing his visit to the Holy Land in 1928. Two handsome alms plates have been presented to the church and were dedicated in memory of the late Mrs. Anna Lofland Gibboney, a member of the congregation. At its meeting on Rogation Sunday the Young People's Service League had a lively debate on the question: Resolved: That the Country Church is more important than the Country School. The negative side won. We are now expecting to hear that the young Wythevillians have worked up a similar debate between the parson and a local school teacher.—An interesting mission in the diocese is Emmanuel Chapel at Merrimac Mines, more familiarly known as "High Top." It is located about three miles from Blacksburg and the work is conducted by the congregation of Christ Church, Blacksburg. The rectors of Christ Church in recent years have placed especial emphasis on this feature of their parish activities, conducting Church school and service at High Top every Sunday afternoon. Since the Rev. J. Manly Cobb resigned the charge of Christ Church on March 15th last, to go to Tacoma Park, D. C., the work at High Top has been continued by Mr. Edmund C. Magill, a vestryman of Christ Church. In this Mr. Magill has been assisted by the Misses Jean Hudson and Carrie Gudheim and Raymond Smith, one of the cadets of Virginia Polytechnic Institute at Blacksburg.

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ONE OF the most interesting mission institutions in Japan is the training school at Sendai, in the diocese of Tohoku, with Deaconess Ranson in charge, who writes of it in the *Harrisburg Churchman*. It does a double duty of training women evangelistic workers and kindergartners. There are thirty students. Four kindergartens are connected with it, and much work grows out of them, mothers' meetings, graduates' classes, etc., and there are also five Sunday schools. All the teaching in the school is in Japanese, and the Deaconess provides written outlines for most of the lectures, in the literary language, which is different from the spoken. Altogether, time does not hang heavy on her hands.

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CHRISTIANITY IN CHINA

FROM TRINITY COLLEGE, Foo Chow, South China, the Rev. G. H. Diong, a former Bexley Hall student, writes in the *Bealey Journal*:

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