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The Living Church

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

VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 8, 1929

No. 6

Is the Key to Christian Unity Found?

EDITORIAL

A Century of the Church in Tennessee

REV. ARTHUR H. NOLL, LL.D.

More Thoughts on Religious Education

REV. DAVID R. BAILEY

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The Living Church

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EDITORIALS & COMMENTS

Is the Key to Christian Unity Found?

THERE is in the *Christian Century* for May 15th an editorial which, we venture to say, gives greater hope of an eventual unity in Christendom than is given by almost any other of the editorials directly on the subject that are constantly printed in the religious press. It is entitled *The Call for Priests*. It begins, "Modern religion has reached the moment when the priest is due." And it is, throughout, a plea for a priesthood in Protestantism. In a series of extracts we shall try to show what is the position that our contemporary takes:

"The continued life of organized religion as an effective force in society now depends upon the appearance of a priesthood competent to take the dreams and ideals of the prophet and weave them into the fabric of collective ritual and churchly institution. . . . The weakness of churchly religion today derives chiefly from the fact that its cultus was fashioned under the influence of a world view which no longer possesses reality. The things we do in church, the things we say and sing, the imagery with which our prayers and worship are furnished forth, belong to a world outlook which the present generation is abandoning. . . . But the need of revitalizing the cultus is not due alone to a changed intellectual outlook. It is demanded also by the emergence in the modern conscience of a whole new set of moral ideals which the traditional rubrics make no provision for. . . . To provide such modes of collective expression is the basic and essential function of a priesthood. The priest has been long in disfavor in Protestantism. He has been contrasted with the prophet in terms of disparagement and even odium. The priest, it has been said, is the administrator of the established cultus, the guardian and preserver of it. He obstructs the way of the prophet. It is the priesthood which makes progress difficult, offering, as it does, the chief resistance to innovation. The prophet represents progress, the priest represents the *status quo*. All of which is true, but only part of the truth. . . . Christianity needs institutions to give it power, and it needs innovations to give it moral reality. In the days of our fathers the prophet and the priest never lived comfortably together. Perhaps we can do better than our fathers. Possibly the growth of intelligence, of the liberal spirit, has brought us to the place where prophet and priest may work together, each recognizing the essential function of the other and both coöperating to make religion at once potent and ethical. At any rate there is no doubt that there is a present call for the recognition and release of the priestly function in the church. . . . Priesthood is creative as well as administrative. The cultus is the flowering of the priestly activity. We have a cultus because we have priests. Without priests we would have no church, no religion, in the organized social sense. . . . Our thesis is that the primary function which we call priestly is to create a cultus in which intellectual realities and

ethical values are incorporated in collective forms truly expressive of the contemporary intelligence and conscience.

"The social gospel will always be an exotic gospel, until a cultus is created for it. It will be an impotent gospel until forms of worship emerge as carriers of social idealism. Indeed, the social gospel will never become a gospel at all, until the activity of those who believe in it is employed to recreate the liturgies of religion so as to relate explicitly the social imperative to the will of God. The time has come to make the modern social imperatives at home in the church, to adorn them with the symbolic robes of worship, to give them wording in the forms of prayer, to interpret baptism and communion in the light of them, and to invest the very altar itself with the presence of a God whose gracious will applies not only to the inner life of those who worship but to the commercial, political, industrial, international order of the world from whose teeming and complex life the worshipper has momentarily withdrawn only to return into it when he rises from his knees.

"The bridge over this chasm is to be constructed by priestly hands. Already we have tokens that hopeful beginnings are being made. The new interest in ritualism is not born of ecclesiastical desperation, as some argue, but is really the attempt of the priestly spirit to function creatively. Experiments in worship are being carried on over a wide range. . . . The new hospitality to the drama in religion is bound to fructify in fresh modes of worship. New hymns are finding their way into favor, hymns which embody the new world outlook. . . . Hymns are the first sign that a moral ideal is on the way to becoming religious. It will not be long before that ideal finds its way into ritual. After ritual the very structure of church organization will change to conform to the new outlook and the new imperative.

"We are in a decisive transition phase of religious history. Formerly religion moved in a single hemisphere of life. But its prophets have discovered a new hemisphere. Now its priests must arise and enter the new world of science and social vision and claim it all for God."

NOW it is clear that this sounds a new note in Protestantism. Too long have we been familiar with the proposition that Protestantism is the religion of the prophet, Catholicism of the priest. In vain have Anglicans (at least) repeatedly pleaded for the correlation of the two positions; real Catholicism, real Christianity indeed, is the religion of the prophet *and* the priest. To put the two into contrast, to make of them two religions, is to make false religions of both of them.

True, there are probably individuals among us, perhaps even among Anglican Catholics, who fall into this

error, exaggerating the one to the exclusion of the other phase. This is only to say that nowhere in humanity is everybody seized with a perfect perspective. In holding that preaching is not the chief function of the Christian minister—we are purposely not calling him a priest in this connection—it is easy to go to the extreme of disparaging the preaching art. And we fear it is true that Churchmen have, in the past, not given the attention to *making preachers* of at least some of the clergy that might be desired. Yet there is a reaction today. We are undoubtedly laying more stress upon training our clergy to preach effectively than we did in the last generation. And happily it is being done without putting preaching out of its right perspective. Such institutions as the Order of the Holy Cross and the College of Preachers in Washington are not disparaging the priestly function when they try to develop the art of preaching among the clergy. We are not contrasting the preaching function with the priestly function when we try to make better preachers among the clergy. We recognize, perhaps as strongly as does the *Christian Century*, that never was there greater need for the Christian prophet than there is today.

But it has been hard for the Protestant world to see the corollary of this position—that never was the need for an effective priesthood in the Church more glaring. Our contemporary now sees the need from the perspective of the social gospel. It “will always be an exotic gospel until a cultus is created for it.” Novel as the expression will seem to many of our readers, we think we know what the *Christian Century* means. Not until the social gospel is prayed about, sung about, and made real by being worked into the warp and woof of our religion and our worship will it be a true gospel at all. This, we grant, is to us a new thought. We also have demanded the preaching and the practice of a social gospel. But, accustomed as we are to the combination of the work of the prophet and of the priest in the “cultus” of the Church, this clear view that the prophet could never establish the social gospel until the priest helped him to do it comes to us as a new thought. We wish the *Christian Century* had preached this effective gospel to us before the work of Prayer Book revision had been finished—or at least discontinued—in this American Church. All of which shows us our limitations. The way to convince the Protestant world of the necessity for a priesthood is to show it at its maximum. Not too much priesthood, but too little, has been our fault; so little that the Protestant world has not cared to burden itself with that little. And now that world cries out for a stronger priesthood than any that we have ourselves presented to the world.

HEREIN is an immediate lesson for all of us. The Presbyterian Church, through its strongest branch, has graciously accepted the invitation of our General Convention to appoint a committee to consider anew with our committee and with committees representing other forms of Presbyterianism and also of Methodism the whole matter of Christian unity. It will be a tragedy if these committees do not go into the subject with a determination at least honestly to try to avoid the rock on which the similar attempt broke after our General Convention had set forth the Quadri-lateral in 1886. That rock was an historic episcopate that carried no reason for acceptance. We asked the Christian world to accept the episcopate divorced entirely from any doctrine concerning it or from any reason to justify it. And they were perfectly logical in replying that we had given them no sufficient reason why they should.

In the forty-odd years that have gone by since then,

a new generation has taken the place of the older one and is itself making ready to pass on in favor of still another. We know now that it was not the historic episcopate that we should have asked the Christian world to accept but the historic threefold ministry. It was the lack of the priesthood more than that of the episcopate that was, and is, the chief lack of Protestant ministries; and an episcopate empowered to ordain priests, which none of the current Protestant ministries claim to do, is a very different episcopate from one empowered only to create “ministers” wholly on a par with those now created by the Presbyterian and Methodist practices.

If once the Protestant world can be led to feel the loss of the priesthood and to desire that it be supplied to them, the whole issue over Christian unity will be changed. We do not suggest that the *Christian Century* has expressed a desire for precisely that priestly order which exists in the historic Church. We recognize that, as the editorial expressly states, our contemporary is “discussing not an order but a function.” If, however, the Protestant world in general can be led to see the value of that function, the whole condition is changed and unity becomes much more possible.

Committed, then, as is the *Christian Century* both to the desirability of the priestly function and to that of unity in the Church, we believe that our contemporary will shortly see what an intimate bearing the two subjects have to each other.

It is quite possible that this notable editorial of the *Christian Century* contains the key both to the successful deliberations of the group of committees which our General Convention has invited, and also, perhaps through them, to the eventual unity of all orthodox Christendom. We should be glad if many of our readers should desire to read that editorial in full, and so should send to the publication office in Chicago for a copy of the *Christian Century* of May 15th.

In which case they will also wish to read carefully the leading contributed article entitled *The Aurora Killing*, which is well described as *A Study in Newspaper Practice*. We have ourselves read it with great profit.

HOW many people know the difference between preaching and talking?

A clergyman is ordained, in part, in order that he may preach the gospel with authority. He has made two separate promises at his ordination by which he must be bound. One is that he will “teach nothing, as necessary to eternal salvation, but that which [he] shall be persuaded may be concluded and proved by the Scripture.” The other is that he will so “minister” the doctrine of the Church “as the Lord hath commanded and as this Church hath received the same.” His own mind must be the arbiter of the first condition and the Church of the other. That is to say, he is not at liberty to preach that which he “shall be persuaded” is true unless it is also the doctrine which “the Lord hath commanded and this Church hath received,” neither is he at liberty to preach that which this Church hath received unless he is also “persuaded” that it may be “proved by the Scripture”; it would be blasphemous for him to preach even Church doctrine if he did not himself believe it.

But what about the border line of things that a priest may be called upon to preach but which he does not maintain to be “necessary to salvation”? If it be held that nothing else ought to be preached at all, there may be a good deal to be said for the statement. It was after St. Paul’s attempt at eloquence at Athens,

when he seems to have made no converts, that he went down to Ephesus determined to preach nothing there save "Christ and Him crucified."

Still, one cannot blame a modern preacher for expressing his opinion on the moral questions of the day when he is not quite ready to say that he is "persuaded" that his opinion may be "concluded and proved by the Scripture," nor could he establish that "this Church" had certainly "received" such opinions as its "doctrine." To interpret eternal principles in terms of specific modern issues requires a good deal of humility, and a pretty clear distinction between the principles, that may be authoritative, and the application of them, that often depends on the preacher's own judgment—which may be quite faulty.

"Consider," says Arthur Brisbane in the Hearst papers, "the Very Rev. Herbert L. Johnson, dean of St. Paul's Episcopal Cathedral in Detroit.

"He told a congress of the Protestant Episcopal Church at Ann Arbor that his congregation, which he called capitalistic in character, would not let him preach on prohibition, sex, or labor. He has resigned and gone abroad. 'I know that six of my nine vestrymen have wine cellars,' is one of his statements."

And according to the *Churchman*, he went back to his congregation and "preached" the substance of his Congress address, frankly telling them that he intended to "speak on these subjects whether or not I have the support of my bishop or of my vestry. I intend to preach the gospel of Jesus Christ as I see it."

Now just why should he think that "as I see it" gives him the right to "preach" anything?

It does give him the right to speak at the Church Congress. And it ought to. The clergy speaking on that forum are speaking their own minds, and most of them recognize their own fallibility. But to "preach the gospel" is something totally different. "As I see it" must be supplemented by a good deal more.

Perhaps the dean spoke wisely. Perhaps he did not. We do not profess to know on the meager evidence before us.

But we can state with a good deal of confidence that neither Mr. Brisbane nor Dean Johnson has quite caught the distinction between preaching and talking.

THAT is a curious incident reported in our Canadian letter this week, in which a resolution offered by a lay delegate in the synod of the diocese of Algoma protesting against the introduction of the Cowley fathers into the diocese was supplanted by another welcoming them and thanking the Bishop for licensing them to work therein. This substitute resolution was adopted by a unanimous vote of the forty clergy present and by twenty to twelve of the lay delegates.

A Gratifying
Endorsement

That any Churchman, however disapproving of a diocesan policy, should invite complete defeat by introducing such a partisan resolution, seems to us strange indeed. And since the Cowley fathers have gone to the diocese at the invitation of the Bishop, Dr. Rocksborough Smith, who commented most sympathetically on their work in the course of his synod address, it is evident that the resolution introduced was intended rather as a slap at the Bishop than at the members of the community. It is therefore especially cheering to learn of the overwhelming support which was given to him by the ensuing vote. Called upon to curse, the synod responded by blessing. We are told that the warm defense of the Bishop and of the Cowley order made in the course of the debate came largely from the senior clergy of the diocese, who had labored faithfully

for many years in Algoma and were acquainted with conditions, some of whom had even served before the opening of the present century; so that it could not be said that it was young and hot-headed priests who were responsible for such an advance in Churchmanship, though the younger clergy showed themselves in full accord.

The work of the Cowley fathers in Algoma is becoming more widely appreciated and consists of keeping spiritually alive many struggling and weak settlements for Christ and His Church which otherwise would not receive such ministrations owing to their inability to support resident clergy. It is said that several lay delegates traveled long distances to the synod specially to oppose the motion protesting against the good fathers, among them being one well over eighty years of age.

Our congratulations go to the Bishop, whose fine work is being recognized far beyond the borders of his diocese, and to the members of the Cowley order who are doing such admirable work.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER—(1) "Absolution of the body" is a term, neither very accurate nor very happy, that is sometimes used for an informal rite of blessing the departed at the time of a funeral.—(2) We do not understand the other question. Please express it more distinctly.

ACKNOWLEDGMENTS

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SLIGHTED!

EVERY once in a while we hear of someone whose feelings have been hurt by some slight which has been shown him by somebody or other. In every parish there are people who no longer go to church and when they are questioned they answer that somebody said this, or somebody did that, which they did not think was the right thing for this somebody to do or say; and so they stay away from church; and so they stay away from their communions.

It is too bad that this sort of thing happens. But just as long as people are people it will happen. Some people are thoughtless, others are mean, and still others carry their feelings on their sleeves or a chip on their shoulder, and of course the feelings get hurt and the chip gets knocked off.

But why take it out on their souls or on God? Does not everybody, even he who is slighted by men, slight God? Has not our Christ been slighted for centuries? Is not the cry, "Is it nothing to you all ye who pass by?" still a pertinent one? Supposing God withdrew from us because we slighted Him! Supposing God treated us as we treat Him?

It is true that people should not hurt our feelings or slight us intentionally, and it is also true that there should be more thoughtfulness which eliminates a good deal of hurt. It is also true that people should not carry their feelings on their sleeves. But it is also true that there is nothing gained by withdrawing from God just because our feelings have been hurt.

Slighted! Then let us pray harder and worship more and thank God that we have been found worthy at least to share the slighting which Jesus Christ receives, and having thanked Him let us return good for evil to the one who has wronged us.

—Christ Church (Chattanooga, Tenn.) Reminder.

DAILY BIBLE STUDIES

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

DANGER OF EXCUSES

Sunday, June 9, 1929. Second Sunday after Trinity

READ St. Luke 14:16-24.

MANY an excellent experience of character and person is spoiled by the little word "but." Even a good deed may be neutralized by the effect of the use of it, for it opens the door to some poor and unworthy excuse. The man in our Lord's parable was quite justified in his indignation at his invited guests, for there ran an insincerity through their pretended apologies which proved them unworthy of his hospitality. "*Qui s'excuse, s'accuse,*" runs the French proverb. Particularly should the earnest Christian avoid any suggestion of self-justification when he prays. "I have sinned" is an honest confession which will never fail to reach the throne of God and bring pardon and peace.

Hymn 133

Monday, June 10

READ St. Luke 9:57-62.

MINISTERS know well the common excuses given by many of those whom they ask to confess Christ before men: "Not good enough," "Do not understand sufficiently," "Next time." And alas! these excuses bar the way to blessings which the Lord wishes to give at once.

"Now is the accepted time" (II Cor. 6:2). God's time is an eternal present. We can never be more ready to receive God's blessing than we are today. And we lose so much of comfort and strength by our foolish excuses. They may seem very plausible when we make them, but the Master sweeps them all aside with His nail-pierced hand, and cries, "Come now." "Repent, confess now." Tomorrow may be too late. Our Saviour wants us just as we are that He may make us what He would have us be.

Hymn 139

Tuesday, June 11: St. Barnabas' Day

READ Acts 11:22-30.

ST. Barnabas is called "the Son of Consolation" (Acts 4:36), and he brings us a message of loving service. We are to comfort and help those who are sad and poor and weak, not indeed by our own strength or wisdom but by the "ability which God giveth" (I Peter 4:11). Miserable excuses try to hold us back: "I can do so little"; "I am not rich or wise." And the Master answers that a cup of cold water given to one who is thirsty will bring a blessing (St. Matt. 10:42). The Master takes our "little" and makes it "much." "In His Name" has become a century-long inspiration. It is not the large and exploited gifts that make life beautiful, but the daily kind word and loving service which come from a heart eager to help. God comforts us, and with His comfort we are asked to comfort others (II Cor. 1:4). The world is calling pathetically for comfort. Hearts are aching for a little cheer. Blessed is he who brings a light to shine on the dark way.

Hymn 319

Wednesday, June 12

READ St. Matt. 6:25-34.

WORRY and anxiety result from excuses, and they are also an imaginary cause for excuses. We think we can manage things according to our own wishes, and failing, we lay the blame on others; or we make some excuse for a neglected duty and then worry because we see that our excuse caused us a loss. We wear ourselves out in the throes of anxiety and then try to excuse our fretfulness by what we call our "conscientiousness." A big, healthy faith should hold us from both errors. To try, by God's help, to do our best and then leave the rest to Him; to trust Him for the morrow and not worry

over what may come; to live for today and at its end to lay it at the Master's feet knowing His touch will make it right—that is the way Christianity bids us live and work.

Hymn 36

Thursday, June 13

READ St. Luke 15:18-24.

IT was an admirable point in the character of the Prodigal Son that he made no excuses. He simply cried, "I have sinned." He might have excused his errors in many ways. He might have blamed his father for giving him money when he was not wise enough to use it rightly. He might have claimed ignorance of the world into which he rushed without experience. He might have blamed his elder brother whose constant nagging made his life unbearable. Some excuses seem to come as angels of light to relieve our jaded senses, and they are the worst kind of excuses because of their plausibility. But if there is any apology to be made, we had better leave it to God. He knows what extenuating circumstances there may be, and He is divinely just as well as merciful. We cheapen ourselves by our apologies; life and work are too fine for flimsy excuses. We can trust God to make the true interpretation of the human struggle.

Hymn 402

Friday, June 14

READ St. Luke 23:39-43.

THE penitent thief on his cross beside the Cross of Jesus brings a message of true penitence as well as faith. The startling effrontery of his brother-criminal brings the penitent's prayer into a golden light of sincerity: "We indeed justly—this man hath done nothing amiss. Lord, remember me when Thou comest into Thy kingdom!" And the divine and human heart of the Redeemer knew in a second the record of the life with all its bitter struggles. He took the plea and framed it in the flashing gleam of eternal salvation, and made the victory instant: "Today shalt thou be with Me in Paradise!" O the comfort of leaving to Jesus Christ the whole human experience from the birth to the grave, and after!

Hymn 403

Saturday, June 15

READ I Cor. 13:9-12.

OF course life is perplexing, for even the wisest know so little. And because we are puzzled we try to hide our ignorance in a man-made philosophy which is shot through and through with conceit and resulting apology—an apology which flaunts itself even in the face of the Infinite and seeks to blame the Creator for the wilfulness of the created human. "We know in part," and it is a very little part which just serves to keep our heads above water. But the glory of eternity will be the fulness of knowledge—"Then shall I know even as also I am known." Excuses are so petty coming from a greatly limited knowledge. The cry for pardon is the most honest cry we can utter, and it must not be poisoned by cheap and ignorant apologies. What then? Why, to live with a trust in Christ's guidance; to fight evil as His good soldier; to bathe daily, hourly, in His redemption so that excuses will have neither time nor space. And then to long for that final knowledge which will show us how God has known us, and yet, like a true mother, loved us.

Hymn 493

Dear Lord, I thank Thee that Thou dost not look for or ask for excuses. Thou art waiting for me to come to Thee just as I am, that Thy love may cleanse and save. Help me to be honest with Thee when I pray. Help me to try to be honest with Thee as I live and work. And then in eternity show me how great and gracious Thy salvation has been. Amen.

A Century of the Church in Tennessee

An Historical Address*

By the Rev. Arthur Howard Noll, LL.D.

Historiographer of the Diocese of Tennessee

IT IS difficult for those living in this twentieth century to form a mental picture of any event happening a century ago, of sufficient interest and importance to merit a commemorative celebration of its centennial. For those of the present generation are little concerned with the events of past decades, and find the reminiscences of their parents and grandparents a bore. What interest, therefore, may we expect from the members of the numerous organizations which compose the complicated machinery of our modern Church life, and are known to us by a bewildering array of initial letters? A great part of the vocabulary which must be used in referring to the event commemorated would have to be explained to the majority of our present day communicants of the Church.

There was little in the event itself or in its local setting that was dramatic or imposing. Briefly stated, the event was a convention held in Nashville, Tenn., on the first and second of July, 1829, at which, by the adoption of a "Constitution and Canons for the Government and Regulation of the Protestant Episcopal Church in Tennessee," the diocese of Tennessee was duly organized as a constituent part of the Protestant Episcopal Church in the United States of America, and became an inheritor through the Church of England of the doctrine, discipline, sacraments, and worship of the Church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

The meeting was not held in a church building, but, through the courtesy of the Masonic fraternity, in one of its lodges. It was presided over by Bishop Ravenscroft of North Carolina; and this was the first appearance of a bishop in the state of Tennessee. There were in attendance two priests of the Episcopal Church, one deacon, and nine lay delegates, representing four "parishes" whose organization was thereby recognized, *viz.*: Christ Church, Nashville; St. Peter's, Columbia; St. Paul's, Franklin; and St. John's, Knoxville; though the work in the last named had scarcely begun. This was certainly not a large aggregation but considering that there were then but about fifty communicants of the Church in the state, one delegate for about every five communicants was a larger representation than in any subsequent convention.

A committee on the state of the Church was appointed, and reported more promptly and specifically than any since its time: "From what has been effected within a few years by the exertions of a few who have stepped forward and under most discouraging circumstances lent their aid to advance the interests of religion and virtue among us, we can form the most pleasing anticipations of future success. A few years since the Episcopal Church was hardly known in this state, her soul-stirring liturgy was unheard within our borders. Now three altars have arisen, and it is cheering to know that they are crowded by pious and devoted worshippers of the Most High God."

* Delivered at the centennial celebration of the diocese, in Christ Church, Nashville, Thursday, May 23, 1929.

THIS meager account of the event fails to show its deep significance; and to find a justification for this centennial celebration, we must seek it in a series of precedent events, as well as in what follows—events which the under-quinquagenarian clergy and laymen of these busy days of trying to keep up with the work imposed upon them by over-organization, have had little time to learn.

Throughout the colonial period in America and up to the beginning of the Revolutionary War, the identity of the Church in America with the Church of England was generally recognized and was exhibited in various ways in the several colonies; sometimes by the specific terms of their charters and by the procession of valuable glebe lands; by the use of the Book of Common Prayer of the Church of England; by the work of the Society for the Propagation of the Gospel, and otherwise. It was necessary for candidates for Holy Orders to go to England for ordination. The Bishop of London was regarded as the Diocesan of the Church in America.

The efforts of the Churchmen in America to obtain the episcopal supervision of bishops resident among them were persistent, and were once so nearly successful as to be defeated only by the death of an English sovereign who was in sympathy with the movement.

Bear in mind that this was half a century before the introduction of railroads, telegraph, steam navigations, and most of the things we associate with our modern life as essential to our existence; and that the scene of these efforts to preserve the Apostolic Church was confined to the region included in the states between the Atlantic seaboard and the Allegheny mountains, from New England in the north down to and including South Carolina. The conditions were such as to retard the

progress of the states; and by chance the leaders in both movements were in some cases the same persons, and deeply interested in solving the problems presented in the like cases.

After the independence of the colonies was secured, the colonial Churchmen convened their synodical meetings in the various states to discuss plans for the preservation of the Church property and of the eleemosynary institutions connected therewith. One such meeting in Philadelphia early in 1784 was attended by Churchmen from the states of New York, New Jersey, and Pennsylvania; and, although specifically called to discuss ways and means of continuing the Society for the Relief of the Widows and Orphans of Clergymen, it also discussed the general state of the Church, and began to lay plans for a larger assembly to consider some principles of union. A meeting of this character was held in New York later in the year. Eight different states furnished volunteer delegates. These agreed upon some leading principles which were duly recommended to the different states for acceptance. Prominent among them were Episcopacy, and the Book of Common Prayer. The establishment of a representative body consisting of clergy and laity voting as distinct orders was recommended. This representative body, or General Convention, as it afterward became, composed of deputies from each state,



RT. REV. JAMES H. OTEY, D.D., LL.D.
First Bishop of Tennessee

was to assemble in Philadelphia in 1785 for organization. If in the meantime any bishop should have been duly consecrated and settled in America he was to be *ex officio* a member of the convention.

IN THE meanwhile, the Church in Connecticut, taking independent action, had selected the Rev. Samuel Seabury to be the bishop in that state, and had sent him duly credentialed to England to receive consecration. Finding upon his arrival that the Archbishop could not consecrate a citizen of the United States without a special act of Parliament, and that the King's ministry would not consent to such an act without positive assurance that it would be in no way offensive to the new government in America, Dr. Seabury proceeded to Scotland, where in due time he received consecration at the hands of three Scotch bishops, November 14, 1784. He returned to Connecticut and assumed the title of Bishop of Connecticut. He did not exercise jurisdiction outside the borders of his state until 1790, when, by election, he became Bishop also of Rhode Island. The general criticism of his independent action was regarded as in no way affecting the validity of his consecration or title, and he is now generally recognized as the first bishop in the American succession.

It was under the auspices of the Rev. Dr. White of Philadelphia that the first General Convention of the Church met in that city in 1785. The states represented were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. Bishop Seabury and the clergy of New England did not attend. The Articles of Union suggested the year before were ratified, and a constitution was framed which provided for a convention of the Church in each state, and a triennial convention, consisting of clerical and lay deputies from the several states. Considerable alterations in the Prayer Book were proposed. But it was firmly resolved that the succession of bishops be obtained if possible from the English Church. An address was prepared declaring the desire of the convention to perpetuate the principles and order of the Church of England, and requesting the archbishops and bishops of the English Church to consecrate to the episcopate those persons who should be sent to them for that purpose from America.

The intermediary by whom this address was forwarded to the Archbishop of Canterbury was John Adams, then Minister to England, afterward President of the United States. Early in 1786 an answer was received signed by two archbishops and eighteen bishops, declaring their wish to comply with the requests of the address, but very wisely delaying definite action until they were fully acquainted with the proposed alterations in the liturgy and some other proposed variations from the established principles of the English Church. The bishops were chiefly concerned about the proposed omission from the Prayer Book of the Nicene Creed and the clause "He descended into hell" in the Apostles' Creed, and also about the provision of the proposed Constitution which seemed to subject bishops to trial by the laity and inferior clergy. If they, the English bishops, could be assured on these points, they would prepare a bill to be presented to Parliament under which they would be given power to consecrate bishops for America.

The convention assembled in 1786 revised the objectionable points in the Constitution, and replaced the Nicene Creed in the liturgy and the clause omitted from the Apostles' Creed. The Rev. Dr. William White and the Rev. Samuel Provoost, elected Bishops respectively of Pennsylvania and of New York, were credentialed and proceeded to England, where they were duly consecrated on February 4, 1787. There were thus three bishops of the Church in America. There were two sessions of the General Convention held in 1789. In the first, Bishop White presided; in the second, Bishop Seabury. Thus was peace established between the Church in New England and in the other states. In 1790 the Rev. James Madison was consecrated in England to be Bishop of Virginia; thus making four bishops in America. In 1792 these four united in the consecration of a bishop for Maryland, and thenceforth the episcopate in America was sufficient for continuing the succession.

The Church organized in America increased its episcopate by the consecration of bishops, until at the date we are now considering, 1829, twenty-one bishops had been consecrated, ten of whom were still living. The Church was up to this time

looking after her own in seaboard states, but was unable to adopt a policy of expansion. But the star of empire had begun to take its westward way, and the region between the Alleghenies and the Mississippi was rapidly filling up with homeseekers, and was making demands which were no longer to be neglected. A missionary association was formed in Pennsylvania which planted a few churches in the western part of that state and in Ohio. The diocese of Ohio was organized in 1818, and Bishop Philander Chase was consecrated therefor. The missionary society assumed a general form a few years later under the name of The Foreign and Domestic Missionary Society. In 1817 North Carolina was admitted as a diocese, and six years later the Rev. John Stark Ravenscroft was consecrated its bishop.

RAVENSCROFT was an outstanding man in an age of great men both in Church and State. A native of Virginia of Scotch-Irish stock, he lived the utterly godless life of his time and environment until brought by extraordinary means to surrender himself to religious influences. He became a Churchman of what was known to those versed in Church lore of fifty years ago as the Bishop Hobart type. He was ordained deacon at the age of forty-five, and in due time advanced to the priesthood. He served for six years in his native state in such manner as to attract the attention of the clergyman who a quarter-century later was to become the first Bishop of Mississippi, and he was by him nominated for Bishop of North Carolina. He found in his diocese three churches surviving from the colonial period with one of later addition, and to these four were added twenty-three during his episcopate.

Tennessee, which had been admitted to the Union of States in 1796, was considered a trans-Allegheny mission field of North Carolina, and in 1826 the time seemed to have come for the diocese of North Carolina to fulfil its obligation to this mission field. This was done in a most remarkable way.

In 1820 there was graduated from the University of North Carolina, James Hervey Otey, a young man of twenty, six feet and more in height, and of such swarthy complexion as to gain the college nickname of "Cherokee." Certain family reasons prevented his taking up graduate studies at the University of Edinburgh and caused him to accept the appointment of Greek and Latin tutor in his Alma Mater, and to begin a career as an educator. A year later he moved to Tennessee and opened a school, and at the end of eighteen months returned to North Carolina to take charge of a school at Warrenton. In the discharge of his duties as principal, he was expected to open the school every morning with some religious service. But though a descendant through his mother's family of an English bishop, and though his father's forebears had been Church of England people down to his grandfather's time, his attention had never been directed to the Book of Common Prayer until one was presented to him by a friend with the suggestion that it would help him out of his difficulties. The thoughtful mind of Otey found in the book not only instruction as to how to open a school with prayer, but also in those things which a Christian ought to know and believe to his soul's health. At this time he renewed his friendship, begun in the University of North Carolina, with the future Bishop of Mississippi, and was baptized by him in 1824. He was confirmed by Bishop Ravenscroft, began his preparation for Holy Orders, and was by the same Bishop ordained to the diaconate in 1825.

By the advice of the Bishop he returned to Tennessee and established a school in Franklin. He began, forthwith, his work as a missionary in that town, extending it as soon as found practicable to Nashville. He was advanced to the priesthood by Bishop Ravenscroft in 1827, resumed his work in Franklin, and extended it to Columbia. When he felt that the time had come for the scattered fragments of Church work in Tennessee to be made more effective by diocesan organization he wrote to Bishop Ravenscroft inviting him to visit Tennessee and organize the diocese, with the result already shown.

In 1832 there were eight clergymen at work in the diocese, two of whom were, however, canonically resident in North Carolina. The number of parishes had been increased to seven. Bishop Ravenscroft had died in 1830, and the need of a bishop

was felt in Tennessee to be so great that it was deemed advisable to give notice of a convention to meet in Franklin in June, 1833, to elect a bishop. The lot fell upon James Hervey Otey, and he was numbered with the Apostles. With his consecration in Christ Church, Philadelphia, January 14, 1834, he became the thirtieth in the line of the American succession, and raised the number of bishops then living in America to sixteen.

IT IS significant that by the organization of this diocese, Tennessee became a strategic point for the advancement of the Church throughout the South. The diocese of Kentucky was organized a few days later and had its own bishop in 1832. Bishop Otey was for a time Provisional Bishop of the diocese of Mississippi, which did not have its own bishop until 1850. The diocese of Alabama was organized in 1830 and received its first bishop in 1840. Georgia received its first bishop in 1841. Florida, organized in 1838, received its first bishop in 1851. Louisiana, organized in 1838, received its first bishop, Leonidas Polk, in 1841 by translation from the missionary field of the Southwest, to which he had been consecrated in 1838 after serving five years as a priest in the diocese of Tennessee.

The educational institutions fostered by Bishop Otey culminated in the University of the South within the borders of this diocese. And of the five hundred and sixteen priests serving in this diocese since 1829, thirteen have been elevated to the episcopate to serve in this region south of the Ohio River, besides five to serve in other important fields of service in the Church.

This commemoration therefore finds its justification in the heroic events thus inadequately rehearsed, leading up to the specific event commemorated—in the faith and courage of those participating therein—faith in the Church as a divine institution. Holy, Catholic, Apostolic, and indefectible under the promise of our Lord that the gates of hell should not prevail against it—courage in accepting, in the most trying and discouraging of times, the responsibility of preserving the integrity of that Church as they had received the same, and as not to be conformed to the ever changing fashions of this world but to be transformed into the more perfect Will of God.

And if "ye that follow after righteousness, ye that seek the Lord" in the diocese of Tennessee, will "look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged," in this nineteen hundredth year from the great Pentecost in Jerusalem, with the same faith and the same courage as our diocesan forebears of a century ago, our commemoration will be justified.

TEAM WORK

MR. RUDYARD KIPLING has in his story, *The Ship that Found Herself*, a fine description of the first voyage of a newly-built cargo boat—one of the best of her kind. She sails, loaded with cargo, from Liverpool to New York. Every part of her has been built for service, from the iron frames to the high pressure cylinders, and with her new paint, her red funnel, and the house flag flying, she looks very fine indeed. But, as the skipper said at the outset, "It takes more than a christenin' to mak' a ship. She's just irons and rivets and plates put into the form of a ship. She has to find herself yet."

It is when they are out at sea in the gale that the voices of the ship are heard. Each part is full of its own importance, and all resent the onset of the storm and blame the others. The thousands of little rivets appear to come in for most of the censure. They are holding the plates together, and everything seems to be pulling a different way, and each plate calls on them to be eased a little. "No rivet forged can stand this strain," chattered the rivets. "No one rivet was ever meant to. Share it among you," said the steam, who had been to sea before, and knew something of the business. "The others can have my share. I'm going to pull out," says one of them. "If you go, others will follow," says the steam. And the rivet settles down once more firmly in its place.

In the end it is in the storm that each part finds its own particular piece of work, and responds to it. They discover, too, that they have been built to help each other, and that what they most resented in the other parts is in reality a source of strength to them. When they reach the end of the journey and have learned that lesson of coöperation, the several argumentative voices are silent, and a new voice—the voice of the ship—is heard. The ship has found herself.

—By Way of Illustration.

WHEN THOU PRAYEST

BY LOUISE M. HOWARD

PRAYER, among Christians, seems to be the most widely prevalent practice and the most universally misunderstood. From the first lisping of "Now I lay me down to sleep" to the most elaborate formal or extemporaneous prayer offered by the most intellectual beseecher whom it is possible to imagine, prayer seems to be commonly understood to be an asking for something—material, spiritual, or what-not—for ourselves, or for those whom we hold most dear.

In a lecture of one of the most eminent scholars in the Church, prayer is analyzed under five heads, arranged in order of importance. These attributes of prayer are: 1, adoration, or worship; 2, thanksgiving; 3, penitence; 4, intercession; 5, petition. True prayer is conversation with God. While conversation, as such, seems to be a lost art, even the crudest of us would scarcely begin our conversations, every time we meet our friends, with a request that they give us something. We ask favors, or should, of our friends only after much introductory talk and some intimacy. The approach to the fifth attribute, petition, must necessarily lead through the other four.

Adoration, or worship, is the act of praise with which all prayer should begin. We praise God, not because He needs us to tell Him of His goodness and mercy, His loving-kindness and great pity; but because we need it to lift up our souls to Him. The two great contrasting symbols of the Old and the New Testaments, as applied to prayer, are the Tower of Babel and the Scene at Bethlehem. In the Tower of Babel we would seek to build up man to God; whereas, in the Scene at Bethlehem, God has come down to earth, and in so doing has brought heaven to man.

In the second attribute of prayer, thanksgiving, the average individual can work up an amazing lot of zeal in being thankful for outstanding blessings, such as the recovery from sickness of a very dear one who has traversed the Valley of the Shadow, and has been brought back, almost from the very brink. And after war and tumult, great national and international disasters, the whole population takes its hand from life's machinery long enough to drop down, on one knee, at least, and give thanks. But are any of us really thankful enough for the commonplaces of life, which most of us take for granted? It might be a good practice to list, every so often, our many blessings, and go to a quiet spot and give thanks to Almighty God. It certainly should be a source of deep gratitude that we have been born of respectable parents, and that clean blood flows in our veins; that we have a contented disposition, average intelligence, physical symmetry.

True penitence is impossible until we have seen God. Penitence, of course, is a consequence, not a cause. By beginning with God, and looking at our sins, our penitence becomes deeper, as our vision of God becomes clearer. Being sorry for sin because of its consequence to us is one thing; and being sorry because we have hurt God is quite another thing; and is the test of our penitence. In the last analysis, the test of our penitence is, of course, "to do so no more."

Intercession is praying for others—it is easy to pray for our near and dear ones, and it is sometimes easy to pray for the sick of the parish, when our pastor announces that the prayers of the Church are asked for such and such persons. The hard part is really and truly to pray for such persons and things as are outside our daily experience. Yet, there are many people who need our daily prayers—the missionaries, struggling in the outposts of the Church—are they not entitled to our prayers? And the heathen in foreign lands, to say nothing of some of the civilized heathen. It is not easy to visualize these needs, but they should all come under daily observation, and be laid reverently and affectionately at our Lord's feet.

Petition is the only one of the aspects of prayer which is in danger of being over-worked, to the neglect of the other four. In that we need little coaching. We can all pray for ourselves, when the need arises, or rather when we think the need arises, for of course there is always great need for us to pray for ourselves, our families, our loved ones, and for "God's great family" throughout the world.

CANTERBURY CALLING

BY THE REV. A. MANBY LLOYD

II. Archbishop Temple

IT IS just thirty-two years ago that I stood in the streets of Canterbury and watched a strange sight. There was a procession—a torchlight procession—of the Fire Brigades of Kent. It was almost dark and queer shadows were cast on those grim men in helmets, bearded like the pard, with fierce mustachios and stern-set eyes—they might have stepped out of some picture-book of Vikings.

Presently the cheers told us that the central figure was at hand. Sitting back in a carriage, with a grim smile on his rugged features, sat a stout, elderly clergyman. It was Frederick Temple, the "just beast" of Rugby School fame, formerly Bishop of Exeter, late Bishop of London, and now Archbishop-elect of Canterbury.

With his black bushy side-whiskers and rotund figure, one would have taken him for a company director or a merchant-prince. A strange man, I thought—to be sitting in the seat of St. Augustine; to be in the succession that included Anselm and Becket, Laud, Warham, and Cranmer—saints and sinners, Churchmen and Kingsmen, coercionists and comprisers.

Anyway, it was recognized by all parties that Temple was a man of his word. He would not, like Cranmer, take an oath of allegiance (to the Pope, in the one case) at the high altar, after having evacuated it of all meaning by secret reservations at a previous meeting in the chapter-house.

Brusque, even to the point of rudeness he might be, but he was "John Bull." Too fond of the rod, as befitting an ex-headmaster of a public school, he might be, but discipline was just what some of the clergy needed, especially those who did not bear the hall-mark of the public school.

It was a bold man who stood up to him, but Baring-Gould gives us a few examples. He sent for a certain curate of Axminster and said he must withdraw his license. He would give no reason. "It is reason sufficient if I say, Go." The curate continued to protest and at last Temple told him, "It's your abominable vice (voice). People can't stand it at Axminster." The curate begged leave to tell a story. A friend had been to hear him (the bishop) preach. "It was an able discourse, and the man would be quite a good preacher but for his abominable vice." Such was his report. Dr. Temple was very angry, but it was not long before the bold curate got an appointment, or, as we say, "a living."

A lady at a lunch party once told the Archbishop how her aunt had missed an American boat that had foundered. Didn't he think it was a remarkable intervention of Providence? "Well, ma'am, as I didn't know your aunt, I can't say."

FOR five years as a layman it was my privilege to sit almost where I liked in the choir of Canterbury Cathedral. There was a voluntary Sunday evening choir, of which I was a member. We heard the finest preachers of the day, including Farrar, thundering at the "flaunting poppies amid the golden corn"; the "poppies," of course, were the Puseyites. But his bark was worse than his bite. He was out of place in such an environment, that was all. He was really at home among Quakers (as Dean Inge would be), or with General Booth, Sir Wilfrid Lawson, or Mr. Gladstone. I heard him preach Gladstone's funeral sermon. "Howl, fir trees, for the cedar is fallen"; that was his text. On such occasions he was really great. He gave me the free run of his library, where he sat and wrote to the *Times* or dipped into his beloved Dante.

We seldom heard the Archbishop. Most of his time was spent at Lambeth, but he was with us to welcome the bishops who came from overseas to the Augustinian Centenary of 1896. If my memory is correct, the great preachers then were Boyd-Carpenter of Ripon and Alexander of Armagh. The most impressive sermon I heard in all those years was one from Gore, then simple Canon of Westminster. Butler, the master of Trinity, was perhaps the most eloquent, but the most popular was Page Roberts, who is deserving of a separate article. He has just passed away at a great age, having retired from the deanery of Salisbury. As an example of how the Establishment works, it is recorded that he only escaped being a bishop by an accident. Someone recommended him to Lord Salisbury. "Who is this chap?" said the marquis, in his sleepy way.

Nobody knew. So inquiries were set on foot. He was not appointed. It turned out that his name had been confused with a shady person of the name of Page Hopps!

SAY what you will, in those days Canterbury did something, perhaps more than any other city, to preserve the atmosphere of the later Middle Ages. The dark entry, the martyrdom, Becket's shrine, the city walls, West Gate, the ancient churches, St. Augustine's College, the Dane-John—all went to the general medieval make-up. We seemed to be untouched by Huxley and the British Association attack of 1860. Mrs. Humphry Ward and Robert Elsmere, with her 1885 hash of Wellhausen and Harnack, left us cold. Kent cricket, and the Old Stagers—what were they doing? Henniker-Heaton and cheaper telegrams—those were the topics. Canon Freemantle with his radical, socialistic, Ruskinian view of things was whisked off to a deanery at Ripon. Father Ignatius (the only times I heard that strange personage) came periodically to denounce Farrar as a sentimentalist (for his views on "eternal hope") and Freemantle as a Socinian. But we went on making fortunes out of Kentish hops and American pilgrims just the same.

The last time I heard Temple preach, he was in tears—the old man was appealing for the widows and orphans who were the aftermath of the war with Kruger and the Boer Republic. As he spoke of the "Marys" and "Sallies" who were in mourning, his voice broke and the whole congregation had some difficulty in not following his example.

Opposite the pulpit sat his wife and family; one of his children a chubby-faced boy, fresh from school or college. That was Master William Temple, later Bishop of Manchester and now Archbishop of York. Some day, no doubt (and in the ordinary course of nature it may not be far off), he will step into his father's shoes and wear the mitre of St. Augustine and his successors. He will not be called upon, like Becket, to resist the King; nor like Anselm, to fight the Danes. But it is more than likely that he will have to encounter the politicians and to smite the Philistines. What the Church needs is

A still, strong man in a blatant land,
Whatever they call him, what care I.
. . . One who can rule, and dare not lie.

THE POOL

YES, my friend,
I know what you will say:
A bubbling spring one may see any day
Among the hills,
An intermittent flow that fills
To the brim from time to time.

Now throw a misled wonder round the place;
And there's the case
Made plain.
Rude peasants watch the waters rise and play
And sink again.
Now see their untaught marveling climb:
The pool becomes sublime.

Watch the wretched cripple creep,
And bathe him deep.
Self-hypnotized, the maimed one walks away,
Calls all his unused will-force to the task;
And, spite of pain,
His new-found power,
Strength more than he dared ask,
Heals him in an hour. . . .

Thus easily you blend
Ingenious arguments to overthrow
Your metaphysical foe,
And smile in your sophisticated way,
Waiting to see him fall.

But—is this all?
Have those bland words explained it all away?
Are questions at an end?

CHARLES BALLARD.

More Thoughts on Religious Education

By the Rev. David R. Bailey

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IT has been my intention for several months past to write a second instalment on religious education, as I intimated in the issue of June 23, 1928, chiefly in reply to the many friends who have since asked for it. But an editorial last March and other articles on religious education printed in THE LIVING CHURCH make me particularly anxious to reply at this time, because their nature evokes the subject which I had in mind to write.

Apparently all is not well with the religious training of our young. The results do not seem commensurate with the efforts expended. There is at this time a keen interest in this most important branch of the Church's work. This alone gives us much hope for the cause of youth. In spite of our lamentations there is no branch of the Church in Christendom today that has the capacity and opportunity to solve the problem of religious education and to show to the world what can be done in winning and holding youth in the cause of Christ.

Our old traditions are splendid but, for the most part, only on natural lines and not on supernatural. We realize that in spite of these traditions, between our young people and the Church there is a great gulf fixed. Young people do not understand the Church because they know it not, and the Church does not understand the young people because she expects too much for what has been invested in their behalf. Young people are loyal to the Church, at least to the extent of opinion. They think it a noble institution, a fine tradition that belongs more to the past than to the future, more of an heritage of their parents rather than a benefit to the present generation. If all notes of respect were cashed in, the Church would be well endowed.

We did not have to wait for a World War or for special educators to discover that our young people were not over-endowed with facts relating to the Christian Church or that they lacked definite hold on Christianity. The average student pastor could have given this information long ago, in fact it was reported, but no cognizance was taken of the fact. We are now being convinced that we are wantonly lacking in "Churchmen," well rounded Churchmen, that is, worshipping Churchmen. While we have discovered this fact it would be in our interest to learn how true this discovery is, by investigating the size of the average congregations throughout the Church. Of course the most natural tendency today, after making inquiry, is to fix the blame, and in this case it is laid upon the failures of the Church schools of the past. At first thought, it is impossible to do otherwise, because the future is yet to be. I am of the opinion that we should not be over-hasty in this criticism. What the teachers of the past lacked in higher education, philosophy, and psychiatry, they made up for in spiritual insight and consecration. Oftentimes a gentle, devout, humble, and earnest life, with a real love for the Church and the child, may have a greater influence on a life than that which is often taught. The material may be of excellent character and the method of teaching may be according to the latest modern nurture invention. Let the Church improve her textbooks to the zenith degree and the same indictment will characterize the Church, namely, she is not developing practical Churchmen. We are too much concerned with the mind alone. We are most anxious to teach about Christ and are not bringing the children to Christ.

A child may have much religious knowledge and be none the better, but rather worse. If we find little religious knowledge in our colleges and institutions of learning, on the other hand, it is surprising what knowledge of the Bible and keen knowledge of Church history we find in many of our penal institutions. How often we hear laymen who delight in giving a display of this knowledge, but it so often ends with knowledge and conduct as an end in itself. Expert teachers and expert scientific methods are not sufficient and will not solve the problem. The pupil, then, not the lesson, nor the course nor

the class nor the school, is the objective. The Rev. Mr. Suter uses one of the finest expressions I have seen for many years, coming from the official educational department of the Church. When he says, "The main object of religious education is the nurture of religious growth," he strikes the nail on the head. That is the goal we aim at and which *can be attained*. It will, however, never be a successful religious growth, to any marked extent, as long as we have the old system of Sunday school as the chief objective for the children on Sunday morning.

If the atmosphere of the parish house is the best our children can have on the Lord's day; if we only attempt to crowd into that atmosphere a few moments of worship, to satisfy our conscience, or as an attempt to supply an evident need, followed by a long lesson such as the Christian Nurture Series offers; as long as we have teachers who place their teaching duties before their own private worship, can we hope to have practical Churchmen as a result. The children and young people today are not to be blamed for the condition of things; the Church has to take the burden of responsibility. The Church has first to be converted to proper methods. The mind of the Anglican communion today is not yet convinced of the fallacy of the present system of education. The present system says: The most important thing for the child on Sunday is instruction and not worship, and if it is not said in words it is said in action. That's where the crux of the whole situation lies. I admit that instruction is important, but worship is more so.

Thousands upon thousands of young hearts are being offered and are willing to be consecrated to Christ, but the Church has not yet brought them into the *Living Presence of God*. Suffer the children to come to Christ. Get them in the midst; allow them to come to the place where we find God for ourselves, the church. It is the atmosphere of worship, praise, thanksgiving, that we need for their tender and delicate souls and not the atmosphere of a dance hall, an eating place, or a bridge party. That atmosphere will never produce Churchmen. Lead them to the Master. Hold up the Christ and allow them to see the King in His beauty. Give them a chance to adore and worship Him and lift up their hearts. "It is a much more wonderful thing to know God than to know about God." "A child can worship and, by so doing, can get closer to God than a theological professor who does not." The children are always glad to hear "good news" of anyone they love and adore. Gentlemen, give the Holy Ghost at least a chance. "We become like what we worship. What we are depends on what we worship."

IN my last instalment of June, last year, I gave the outline of a religious education in my own parish, namely, weekday instruction, with a service for children at 9:30 Sunday morning, all the year through. Almost five years have passed since this practice was begun, and it is more successful now than ever before, and I am bold to say that in our search for a method of making Churchmen, we have found a solution. Our problems in this direction have been solved. And the wonderful result is this: that we are slowly but surely filling our church at the services of worship on Sunday, with devout Churchmen and Churchwomen. It is the conviction of the whole parish that whatever changes may be made in the future, the Sunday morning service for young people should be retained. It is instrumental in bringing the whole membership to the church regularly. We have led the children to the altar and we find that worship has a greater power to convince of God than the most excellent preaching. The children have in turn brought their parents, who have not worshipped for years, and who are now becoming regular worshippers. "A little child shall lead them."

The atmosphere of the church worship has a tremendous influence on the children. This is not hard to understand. We all realize what the home environment is for six days of the week and the atmosphere there is most worldly. Instruction

and moral precepts are almost powerless to combat foreign influence. The parish rooms flavor of the same materialism, but the compelling atmosphere of reality in the worship of the Church, with an earnest congregation whose reverence is befitting to the presence of God, has a tremendous influence on the plastic heart of the child. It draws, it holds, it uplifts.

It is very difficult for the writer to maintain good order and proper discipline in the parish rooms during instruction, especially for boys of the average age of 13 years, even when the attention is fixed on them constantly, but in the church on Sunday, or any other day, a marked change is found; perfect order and deep reverence is the general rule. The children are never too young to come to the church service, even the kindergarten children chafe to be allowed to come to the church services where the atmosphere is so much more cheerful. The best reward offered is this privilege to be allowed to worship with the older boys and girls. They take every advantage, especially if their teacher is late, to steal into the church. Worship for children is the most normal part of their living and comes natural to them. They crave to come in their earlier years, and when properly rooted there they are Church people for life. I am yearly being more convinced that Churchmen are spoiled in the making.

If, on the other hand, the church atmosphere is such a happy place to be in, why rob the children of this privilege all through the summer months? Is church regarded as a penance and administered only as long as the public schools are open? If this parish were to close its worship for the children for one summer, it would destroy much of what we have already accomplished. The plastic wills, hearts, and minds of children must have strong support and tender care. Mr. Suter has expressed this admirably when he says, "Education must be theocentric; God must be the center of it all."

As to what service is best adapted to the child is there anything better than that which our Lord instituted Himself? Why should we attempt to improve on it? "This do in remembrance of Me." This was the apostles' worship. Think of the people of tender age in the early years of the Church who consecrated their virginity and their manhood and by their martyrdom will always adorn the pages of our history. Has the Church of the last 500 years any greater record to show? How were they trained and where did they get the vision which inspired them to suffer and to die for the Cause? Was it not by the steadfast following of the Apostles' Doctrine and Worship? Again, why should I pass over the Lord's own service, for something instituted by man hundreds of years later, however excellent that may be? The only hope, after all, is Christ. It is on Him alone we build. If we were only liberal minded enough to be God-guided in our distracted but earnest efforts to save the child for Christ, a solution would soon be found. How narrow we are, after all, to be ear-marked by our neighbors as standing for some Churchmanship because our experience calls us to deviate a little from the old path of tradition in order to save souls. Which is more important, souls or a certain popular type of Churchmanship?

I have been much impressed by the report of the Archbishop of Canterbury's committee of inquiry into the evangelistic work of the Church.

"We have received striking evidence that among younger people the absence of the sense of worship in most churches is a strong deterrent from church going. Students declare that they do not get the impression when they go to church, that what is happening is very real to those who are taking part in it. The Eucharist, concentrating the *thought* of those who worship in it, upon the unseen Presence of the Lord, Jesus Christ; perpetually giving Himself in the sacrifice of love unto death, possesses preëminently this power of solemn and arresting appeal. A Church which is content to allow the Communion of the Body and Blood of Christ, proclaiming the Lord's death till He come to sink into the background, is immeasurably impoverished in its evangelistic appeal."

So far as education is concerned, when the boy is transferred from the average Sunday school to the rector for confirmation instruction, what a raw piece of material he has to deal with! In spite of the years in the Sunday school, how little he knows of a definite character, how little he knows about prayer and reverence and a living God! What a poor foundation to build on! How little he can do in the few busy weeks that remain before the bishop comes and how poor the soil to receive the Holy Ghost. This can be better imagined than

told. How quickly the incident is forgotten; after the first Communion is made, the second or third is perhaps never made, at least not for months, perhaps years. If this is exaggerated, we know for a fact that there is at least no regularity. The old story is true. If the first button of one's coat is buttoned wrong, all the rest will be awry. When the children are coming to the church every Sunday, what an opportunity the rector has, not only to continue his instructions, but to be constantly reminding them of their duty to receive the Sacrament and the manner in which it should be performed. The constant atmosphere of the service and the constant appeals by the rector cannot fail but have some lasting effect. There will be no need of having young people of both sexes to meet under the same roof to discuss virtue and vice or to make public confessions of a questionable character. I also note from our experience here what a contrast there is when new boys, who have lived all their lives in the Sunday school, join the children's worship, how irreverent they are, how slovenly they act and how they lounge around, failing to kneel and disturbing other boys. Of course they are behaving as they would in the parish rooms, but good manners and reverence are contagious and they soon see the vision and line up to the ideals of the other boys and girls.

Regarding the instruction, it is often felt by many parishes that Sunday morning is the only possible time for their particular parish to have their instruction. Perhaps so, but I think it is only a mistaken idea on their part. It depends on what value we are going to place on religious education. It needs a re-valuation anyway. If the price is great enough, it can be always transferred to some other hour than Sunday morning. It is possible, I have no doubt, for it to be given on Saturday morning or Sunday afternoon or some time in the week. There is a parish in the diocese of Rhode Island where 100 per cent of the children come out to a service on Saturday morning. In our parish it is given after school hours twice a week. Every child in the parish is registered and the average attendance far excels anything the Sunday school could give. Child visitors are always dropping in.

Convert the parent to the belief that religious education is more than a Sunday morning *fad* and you will have sold something more valuable than a mere attendance. It is the duty of the Church to set the standard and to set it high. The effort on the part of the parents to reach it will set them thinking as never before and convert them to God and to a new vision of His Church.

SONNETS OF THE SAINTS

VII. Saint Benedict

AN EMPIRE of eternal permanence
 He fortresses with choir and sunlit close;
 His law is labour, and one art he knows—
 The perfect service without recompense;
 He sends a legion forth in Love's defense,
 And on their standard Christ forever glows—
 Helmed by humility each soldier goes
 And armoured strongly in obedience.

Within the monastery's quiet wall,
 Saint, artist, scholar, formed beneath his Rule,
 By the twelve steps of gold are starward led;
 And hear from those stern lips the New Law fall,
 As lifting up the labourer's heavy tool
 His great voice sounds, "Work and be comforted."
 THOMAS S. JONES, JR.

POSSESSING ALL THINGS

WHEN THINGS are ours in their proper places, nothing is needful but prizing to enjoy them. God therefore hath made it infinitely easy to enjoy, by making everything ours, and us able so easily to prize them. Everything is ours that serves us in its place. The sun serves us as much as is possible, and more than we could imagine. The clouds and stars minister unto us, the world surrounds us with beauty, the air refresheth us, the sea revives the earth and us. The earth itself is better than gold because it produceth fruits and flowers. And therefore in the beginning was it made manifest to be mine, because Adam alone was made to enjoy it. By making one, and not a multitude, God evidently showed one alone to be the end of the world and everyone its enjoyer.
 —Thomas Traherne.

SCHEDULES

By RICHARD K. MORTON

SCHEDULES are vital to almost any kind of ordered activity. Railroads, schools, businesses, and travels could not be conducted without them. They keep us from being confused and from omitting necessary processes in our activities. Collisions would be frequent on railway lines which ignored them. Schools and offices would be in a chaos. Everything that works in an orderly, systematized way is governed by some kind of a schedule. May it not be that we, in the everyday events of life, need to govern ourselves more according to a carefully arranged and constructive schedule?

A schedule for daily living should give us an outline of what lies before us. When one puts down on paper what he has done or thought on some previous day, or what he hopes to do on some future day, he begins to realize how incomplete and meager his outline is. This sounds like something very trivial and simple. But just try outlining your life as you would a problem or a journey. Write down all the things that matter in your life. Write down your main aims and see if each step in the outline seems to lead a little nearer some great purpose or worthwhile endeavor. One may in this way teach himself more about his own shortcomings and short-sightedness than in most other ways. Surely if railways, schools, and businesses depend upon keeping to their schedules, we ought to find out a schedule of daily living which will include all the necessary elements and which will accomplish something.

No one makes a schedule unless he possesses something which will be governed by it. After we have determined what our schedule for daily life shall be, we must keep to it, improving it whenever possible. It must be complete, so far as our own present interests are concerned. It must depend upon some universally recognized standards. Schedules usually depend, for instance, upon the element of time. The time of day, within a certain area, is standardized by scientific instruments. Now in daily living we find that we must also recognize certain universal standards—character, honesty, helpfulness, the need for growth and progress, and so on. We are governed by spiritual laws, just as a business firm is governed by the number of hours in a day, so we have so much time in which to do certain things.

If we have made out a schedule for ourselves, we then have some coördinated and coherent system by means of which to guide our lives. By checking up with our schedule we see at once where we lack thoroughness and where we have failed to keep faith with ourselves and with our best ideals. No one can dictate to another person just what he shall include in his schedule, for its content expresses purposes and powers which are clearly defined only in that person's own mind. Unless we guide our lives by some such means, however, we find that, try as we may, we cannot avoid costly omissions. We do not keep in a straight line; we overlook important values. A good schedule will help us to distribute our energy and thought over a field sufficiently broad for our own best interests.

A very common experience for a public speaker is that of finding that he has devoted too much of his allotted time to treatment of his first two or three points. If he strictly follows a mental or written outline, the next time he guards against such faulty distribution of his time. We frequently do the same thing in everyday affairs. One who is interested in social affairs, politics, religious meetings, amusements, and a wide range of studies knows how difficult it is to find time for everything which presses forward for attention. The only outlet from this labyrinth is a carefully compiled schedule. In order to compile this intelligently, one must first know what kind of a purpose this schedule is to help us to serve. Schedules will be made by us according to our major spiritual and intellectual interests.

Schedules also recall us to renewed activity at times when we should otherwise be inclined to "let down." Just as it is wise for a man constantly to be aiming at some higher purposes, it is also wise for him to make a schedule which will, in an all-round way, test fully his abilities and provide a regular program for his efforts. Men sometimes come to our attention once in a while by doing something notable and then drop from sight. Almost anyone does things worth while on some occasion, but strength of character is derived from doing them regularly and making them seem commonplace. We need today

more men who will take the time to put their lives upon a schedule that will produce results and make themselves and others richer for it. We try to accumulate all the experience and knowledge we can without stopping to think that it must be classified and coördinated in our own minds. Confusion and failure often result because we try to substitute a mass of jumbled and vague ideas and impressions for a few clear and simplified concepts which we have carefully procured from the mass of material around us.

Let us therefore make for ourselves a schedule that will demand the best that is in us; that will be complete; that will be constantly improved and enlarged; and that will be worth following throughout the duration of our lifetime. The cherished ideals of a lifetime are poor things to leave to the mercy of chance. The man who most often finds God is the one who has so conducted his life as to make this supreme success a reasonable expectation.

AND HE TOOK HIM OUT OF THE TOWN . . .

FAR from the busy haunts of men,
Far from the city's glare:
Far from the crowded market-place—
Seek the Saviour there.

Far from the forum's ceaseless din,
Far from the tongues of strife:
Out in the quiet wilderness—
Seek the Lord of Life.

Up on the silent mountain-side,
Where all is hushed and still:
Let God's own peace, like healing balm,
Thy troubled spirit fill.

There shall thy weary soul find rest,
The tired heart rejoice:
Thy ears, from earthly tumult free,
Shall hear the Still, Small Voice.

ETHEL MILLER.

THE WHOLE STATE OF CHRIST'S CHURCH

THE SENTENCES and phrases of the Prayer Book are often repeated but their significance is sometimes lost. A conspicuous example of this is the invitation, Let us pray for the whole state of Christ's Church. Regarded as the most conservative of institutions the Church nevertheless, through a long and continuous existence, has undergone many changes. The changes are still taking place. The Church is now an object of constant criticism, even more by those within than by those without the membership. Frequently the criticism is negative and harmful. The Church is preëminently a spiritual organization—a Fellowship of Ideals. To pray for the whole state of Christ's Church is to have the attitude of positive and helpful criticism, to give devout consideration to the progress and improvement of the Fellowship of Ideals.

The Fellowship of Ideals strengthens, purifies, and ennobles the other fellowships in which men and women find themselves, notably the Fellowship of Occupation and the Fellowship of Family and Friends. The Fellowship of Ideals offers appealing opportunities of personal service—"to comfort and succour all those who, in this transitory life, are in trouble, sorrow, sickness, or any other adversity." In the latest revision of the Prayer Book, the mists of time-worn controversy have been swept aside and there is a clear reminder that the Fellowship of Ideals inspires personal faith in sacred and intimate ways. We bless God's name for all His servants departed this life in His faith and fear, beseeching Him to grant them continual growth in His love and service and to give us grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom.

—Rev. Edmund J. Cleveland.

SHEET-ANCHORS

WHAT seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit and cleverness and grandeur of knowledge, grand as knowledge is, but just the laughter of little children and the friendship of friends and the cosy talk by the fireside and the sight of flowers and the sound of music.

—John Richard Green.

AROUND THE CLOCK

By Evelyn A. Cummins

FINAL touches are being put upon the Lateran treaties between Italy and the Vatican. After the Italian Senate had approved them by a vote of 315 to 6, King Victor Emmanuel III signed them on May 27th. By the time this paragraph is published it is probable that official exchange of ratifications will have taken place amid great pomp and circumstance: the signers being Cardinal Gasparri, Papal Secretary of State, and Premier Mussolini.

In the course of the debate on the floor of the Italian Chamber of Deputies, Mussolini took occasion to dissipate any sentimental fog that might surround the agreement, and replied to the Pope's speech in favor of Church control of education by saying that there is no intent in the concordat to "vaticanize Italy." Some offense had been taken at his strong statement, made in the course of one of the Premier's most successful bits of oratory; at his reference to Christianity as becoming Catholic in Rome, and at his rebuff to papal ideas of education. Later, in the Senate, he softened these down, however, with proper diplomatic "interpretation."

Ireland has in the meantime decided to exchange diplomatic representatives with the Vatican, as soon as the necessary preliminaries have been arranged.

But an embarrassing situation has arisen in Rumania because the Senate of that country has ratified the concordat with the Vatican. It seems that one member of the Regency appointed for little King Michael is the Eastern Orthodox Patriarch Miron Cristea; and his dual role will cause difficulty. His resignation is looked for, but this would raise a further intriguing problem by virtue of the rumor that Queen Marie plans to have as his successor to the Regency none other than the former Crown Prince Carol, the naughty boy of the royal house, recently exiled to France.

ANOTHER exile is receiving attention again: former King Amanullah of Afghanistan, the deposed modernist monarch of a fanatical Moslem country. Following collapse of his fight to regain the throne, he fled to India, arriving hungry and thirsty at the British frontier. The British military authorities treated him with courtesy and sent him on his way to Bombay in a special train. From there it is probable that he will take ship for Italy, to join the Elysium of deposed rulers on European soil.

The Afghan troubles have unsettled some of the Persian tribes who are now showing resistance to the government there. Though the papers do not say as much, it is possible that the Shah's modern ideas may be involved there too!

THAT religion and revolution often go together is shown further by Chinese honors being paid to Sun Yat-sen, the leader of the great Revolution of 1911. His remains are being entombed in an expensive mausoleum on Purple Mountain overlooking Nanking, the new capital of the Chinese Republic which he founded. Attempts of the Nationalist government to enforce closing of all amusement places out of respect to Sun failed because of public opposition. No elaborate mandarin funeral was lavished upon him, because of the attempt of Nanking to abolish the superstitious features of Chinese mourning; and, due to a miscarriage of invitation, no foreign diplomats were in the procession, though the legations carried their flags at half-mast.

ANOTHER Presbyterian General Assembly has passed, and left in command of its destinies, as moderator, Professor Cleland B. McAfee of the Chicago Theological Seminary, the liberal candidate for the office. Further defeat was suffered by the conservatives when Professor Machen of Princeton failed to have his plan for control of Princeton Seminary affairs adopted. This is a virtual endorsement of the present presi-

dent, Dr. Stevenson, to whom Dr. Machen has been long and aggressively opposed.

The women's petitions for recognition in the denomination were unanimously submitted to the 214 presbyteries. These, if granted by a majority of the presbyteries, would permit ordination of women as ministers and their election to elderships in the Church.

Action was taken to appoint a commission to study the possibilities of union with the (Dutch) Reformed Church, with the Methodist Episcopal Church, and with the Protestant Episcopal Church.

AT THE quadrennial General Conference of the Church of the United Brethren, held about the same time, a resolution was adopted providing for unfrocking any of its ministers found guilty of smoking, chewing, or using snuff! There's a lot that we could say about ideals, self-control in the ministry, the land of the free, etc.; but we won't.

A CHURCH union becomes a fact as between the Church of Scotland and the United Free Church, in October next, when they will be known as the Church of Scotland. A dissenting minority has, however, decided to continue in a separate Church, as the United Free Church. This reminds us of the situation in 1900 when, upon the amalgamation of the United Presbyterian Church and the Free Church of Scotland into the United Free Church, a minority of the Free Church continued and was known as the "Wee Frees."

MR. FRED B. SMITH, the vigorous layman who has been such a prominent speaker for law enforcement and for peace, was unanimously elected moderator of the National Council of Congregational Churches in the United States: And this week we read of women all over the country organizing to fight present prohibition laws. There is plenty to keep one busy in this country.

BECAUSE, as Supreme Court Justice Holmes put it, "she takes the Sermon on the Mount more seriously than the rest of us," in avowing pacifist convictions, Mrs. Rosika Schwimmer has just lost her appeal to the United States Supreme Court to reverse lower courts' denial of her application for citizenship papers. Some question has been raised against the 3-2 decision of the Supreme Court bench, because, it is declared, Congress has never passed laws requiring women to bear arms. This is apropos the crucial question to the petitioner as to whether in time of war she would "bear arms in defense of the country." It seems to us like a fuss over nothing, when there are so many pacifists strewn around the country. We venture to predict, incidentally, that there will be more. When *All Quiet on the Western Front*, of which we have read an advance copy and which has just been published, attains general circulation. It is one of the most remarkable war books that has been issued. Written by a German, it has had a tremendous circulation in England and on the Continent, and has been translated into ten languages.

MUCH comment will doubtless be aroused by a recent statement of the distinguished British scientist, Professor Eddington, author of *The Nature of the Physical World*, and other philosophical writings, as well as a great astronomical researcher. He is quoted as saying that the idea of natural law cannot give us any adequate basis for religion. In the last analysis his contention is that science deals with what a body *does* do and leaves out that important problem of what we *ought* to do. This is simply a new form of the Kantian distinction, and lies at the root of Ritschlian theology, so popular in liberal circles at the opening of the century.

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.

"ANGLO-CATHOLICISM AND BUCHMANISM"

To the Editor of the Living Church:

THAT WAS an interesting article by Edward Randolph Welles in THE LIVING CHURCH of May 18th. Having a little experience with Buchmanism through personal contact with the Rev. Samuel Shoemaker and the Rev. J. Herbert Smith I am naturally interested in the conclusions of Mr. Welles, an avowed Anglo-Catholic, viz.: "It is far from my purpose to condemn the Buchman movement, but I feel the great pity of it; that members of our Church should look outside the Church to the Buchman method for help, when within the heart of the Church already exists the best way—the Catholic life." His conclusions remind me of a statement made by a prominent Disciples of Christ minister listening to a Roman Catholic chaplain preaching to his soldier constituents at a Mass in a Y. M. C. A. building during the war. After the sermon—a short, meaty one—the Protestant minister turned to me and said, "I wish he would say something for Christ and not so much about being good Catholics."

Of course we all realize that the "Catholic life" as used by the labelled Anglo-Catholic means the Christian life, but why do "good Catholics" find it so necessary to use controversial language? By the same token it is most unfortunate that the idea of Christian surrender which, if I mistake not, preceded any Christian system, sacramental or otherwise, should be labelled Buchmanism. I note that the Rev. Sam Shoemaker at all times carefully avoids that word. Anyone might gather from the articles about the recrudescence of Pentecostal and Apostolic enthusiasm for consecration to the Christ way of life that it was something never before tried, and yet it was exactly what St. Francis preached with utter abandon in the thirteenth century. It was the gospel of John Wesley and George Whitefield in the eighteenth century and it is certainly high time that twentieth century Christians caught its spirit of consecration and dedication to a spiritual ideal as over against materialism.

Is it a question of "either or" between the so-called methods of Anglo-Catholicism and Buchmanism? The real genuine fourteen carat Anglo-Catholic ought to be one hundred per cent for surrender to the Christ ideal and it is also certain that the consecrated follower of Mr. Buchman (how I detest such labelling) should be a wholehearted sacramentalist or Anglo-Catholic, if we insist on group names—for the life completely surrendered to Christ must of necessity recognize Christ's instituted method of coming into closer communion with Him in the sacrament of Holy Communion.

While reading Mr. Welles' article I wondered if he knew that the Rev. J. Herbert Smith is numbered among the so-called "Catholic" party. In fact quite a considerable number of our clergy who have become interested in Buchmanism would cast their lot with the Anglo-Catholics if they were asked to pronounce an ecclesiastical shibboleth.

A few Sundays ago the Rev. J. Herbert Smith preached for me. We spent the entire afternoon together discussing the needs of the Church and the "First Century Christian Fellowship." My wife happened in, mostly as a listener. Later she commented on the conversation in this manner. "It is refreshing to meet a young man so utterly sincere and so enthusiastic about the Christian religion."

If surrender to Christ be Buchmanism we need it in spite of its label. If the Christ-instituted sacrament of Holy Communion as a means of coming into closer contact with our Lord and Master is Anglo-Catholicism then we also need that—but not any more than we need surrender to Christ, because the service of the Eucharist means a service of thanksgiving and continual remembrance of the death of Christ for us and a surrendering of "ourselves, our souls and bodies" to Him.

To Mr. Welles the Anglo-Catholic emphasis may mean more than the dedication of a life to Christ by less formal but just as sincere methods, which, in lieu of a better label, let us call Buchmanism (again I wince at the use of the word) but so far as referring to the second method as something to be sought after outside the Church such reference is the merest kind of twaddle.

(Very Rev.) JOHN WARREN DAY.

Topeka, Kan.

To the Editor of the Living Church:

HAVING READ through carefully the recent article by Mr. Welles upon Anglo-Catholicism and Buchmanism I am taking the liberty to express myself on the same and to ask the favor of space in your valued Correspondence column for that purpose.

While I do not question in the slightest degree the writer's sincerity, for it was a very kindly and well written article, I do regret deeply that it was written at all, for allowing for its every effort to be generous and gracious toward the so-called "Buchman Movement" it did reveal a very superficial understanding of the purpose and spirit which it, "the Fellowship," exemplifies.

I have read a good deal of the varied criticisms that have appeared from time to time upon so-called "Buchmanism" (they would be the first to repudiate such an unfortunate and misrepresentative title; indeed, I have heard both Mr. Buchman and Mr. Shoemaker do so, repeatedly), and on every occasion I am impelled to write and urge them to attend the next house party and to remain throughout the entire period so as to get into a personal and intimate contact with "the Fellowship" from which (I have the presumption to think) they would quickly secure a new perception of the ideals and vision of the movement and would themselves come to believe that it is "the one thing needful" at this time for the re-quickening of the Church of Christ into a virile and vitally felt power for the solving of the myriad problems which are disturbing our modern civilization.

As an Anglo-Catholic of some thirty-two years' experience I desire to make a public testimony to the fact that I discern in this movement many things which are peculiarly and specifically attractive for those who have accepted and desire to practice "the whole counsel of God" which we believe to be inherent in Catholic doctrine and practice, yet which are, for lack of an "effort to will" and through a life lacking in personal discipline, not being practised by thousands of those who "profess" and call themselves "Catholics."

Also, writing from intimate and personal experience with a goodly number of Anglo-Catholic parishes (particularly those which are accepted as "the strongholds of the Catholic faith and practice"), I am convinced that there are large groups of Anglo-Catholics in every "stronghold" who are content with the mere shell of the teaching and practice and wholly unacquainted with the Spirit who should be the first cause and inspiration of such a belief and practice. . . .

The point that I want to make in this letter is, that I am firmly convinced that there is nothing in the so-called "Buchman Movement" that can be (except by a prejudiced or ignorant person) possibly interpreted as destructive of any of the principles or ideals for which we as Anglo-Catholics stand. At the same time I have proven, personally and empirically, that an intimate touch with this "Fellowship" is one of the deepest stimulations possible toward a daily effort to secure possession of that "Spirit which quickeneth" me as an individual in the living of the Catholic Life, which, after all, is the goal toward which every Anglo-Catholic professes a desire to attain.

In conclusion, may I not add that we have a fine group in Calvary Church, Syracuse, in which every Wednesday night some thirty men, boys, and women, and girls (the very best type in my parish) meet for a couple of hours for a "quiet time" and "sharing" and that my experience has been that it has stimulated many of these people to more frequent and more honest use of the sacrament of Confession and to a deeper and more fervent appreciation of all for which we stand in our faith and devotion to Jesus in the Blessed Sacrament of the altar.

My last word is, that I cannot wait for the next house party and that I am expecting to take with me the senior warden and his wife, and several of the younger members of the parish, including some altar servers and a prospective candidate for Holy Orders. . . .

(Rev.) C. BERTRAM RUNNALLS.
Syracuse, N. Y.

A GERMAN scientist once said that statistics, like sausages, depend on who makes them.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE BOOK OF THE TWELVE PROPHETS: New and revised edition. By Sir George Adam Smith. New York: Doubleday, Doran & Co., 1929. Price \$2.50.

FOR thirty years the original edition of this work has been a standard authority in the conservative wing of the modern school of biblical criticism. But much water has run under the bridge in that long period, and it has in many ways altered the course of the stream. It is evident from the notes that the distinguished author keeps abreast of the contributions of other scholars, and the center of interest now is to determine how much he is influenced by them; in other words, how far has the revision gone?

It is rather disappointing to find that it is too much confined to additional footnotes, and that many of the old notes, now no longer of significance, are left as they were. The text of the book has not been rewritten, as in parts it should be. To mention first a small matter: This statement of the old edition reappears in the new—"The first section is in the main narrative" (*i.e.*, Hosea, Chs. I-III). As a matter of fact, at most, seventeen verses are narratives, while twenty-two verses constitute two poems. Another extraordinary statement in connection with this prophet is retained in the new edition: "He calls the first child his own. . . . But Hosea does not claim the second child; and in the name of this lass, Lo-Ruhamah, *She-that-never-knew-a-father's-love*, orphan not by death but by her mother's sin, we find proof of the prophet's awakening to the tragedy of his home." Lo-Ruhamah means *not loved*, and the rest comes from the commentator's imagination. How the birth of a daughter *proves* the mother's guilt is beyond comprehension.

Despite many defects the work will continue of real service to discriminating students. L. W. B.

THE PUBLICATION of Volume II of *The Authentic Literature of Israel*, by Professor Elizabeth Czarnomska, of Sweet Briar College (Macmillan, \$5.00) brings to a conclusion, and on the whole a successful one, a work of truly monumental proportions. The same method has been followed as in the previous volume. All the matter originating from some other hand than that of the original author or authors has been removed from the text of each of the biblical writings, to be printed in its true historical context later in the volume. If Professor Czarnomska's theories are correct this work presents the Exilic and post-Exilic Scriptures in their true chronological order.

This involves, however, even more than in the case of the pre-Exilic writings, the premature settlement of many highly debatable questions. In like manner, the introduction, always readable and generally informative, necessarily involves the presentation of many theories of the historical background and origin of the various books, which can by no means claim to be the final results of general critical scholarship. But the entire absence of notes or other explanatory matter presents the editor's conclusions with an air of finality which it is unlikely that she would intentionally claim, and which cannot fail to give a wrong impression to that untechnical general public for whom the work is presumably intended.

One cannot but wonder why the Apocrypha are represented only by I Maccabees, in view of the fact that matter is included which Professor Czarnomska dates as late as B.C. 125. Surely Ecclesiasticus and Tobit at least are sufficiently Israelitish to deserve recognition as "authentic." In like manner one wonders why a work involving such great departures from the traditional arrangement, and bearing so much evidence of painstaking scholarship, is published with no index to help the reader to find what he is used to seeking in such different connection. One wonders why the bibliography is confined to American scholars, and why the work of such men as Harper, Briggs, and J. M. P. Smith is completely ignored.

DR. JOHN WRIGHT BUCKHAM has written a very interesting and readable book on divine fatherhood, to which he gives the enigmatical although suggestive title *The Humanity of God* (Harper's, \$2.50). His thesis is that the conception of God as Father, admittedly symbolic, "offers an interpretation of religious experience and a theory concerning the ultimate meaning of man and the cosmos which is . . . more rational as well as more productive of human well-being than any other."

His discussions, easy and untechnical, but revealing wide knowledge and sympathy, range over a large field: I, Interpretations of Fatherhood; II, Adjustments in Theology, Philosophy, Natural Science and Mysticism; III, Obstacles to Belief in Nature, Suffering and Death, History and Providence; IV, Effects in Life, Human Brotherhood, and Fulfilment of the Faiths of All the Religions. The conclusion is brilliant and eloquent.

The standpoint seems to be Unitarian and Humanitarian, but on a high level and without bitterness in any direction. To Churchmen who will not be misled by its inevitable limitations the book will give reassuring and profitable insight in many directions.

The most fundamental limitation—lying close to the writer's main thesis—is his failure to reckon with Trinitarian doctrine, and the consequent ambiguity of his high estimate of Christ. He does not, therefore, realize that the term Father, as applied to Christian theology, has two very distinct uses: designating (a) God the Creator and Ruler of all, and (b) more restrictively, the first of three Eternal Persons in the Godhead, the distinction between them determining our relations to God, and involving two sonships—that of the natural order and that of those who share in the sonship of God-incarnate by adoption and grace.

His limitations emerge also in his eliminating "creed" and "form of worship" from the problem of Christian unity; in his interpretation of the title "Mother of God" as superstitious; and in his treatment of our Lord's clear recognition of Satan's personality and malice. In these and other relations he shows that the Catholic standpoint is not included in the otherwise wide range of his knowledge and sympathy. F. J. H.

A *Wanderer's Way*, by Canon Charles E. Raven of Liverpool (Henry Holt, \$1.75), deserves to rank high among religious autobiographies. Those who know something of its author's mind as revealed in such words as *The Creator Spirit* or *The Quest of Religion* will welcome this opportunity of being taken more intimately into his confidence; and those who make their first acquaintance with him through this book will feel that they have gained a friend worth knowing. One cannot help at times regretting as misguided Canon Raven's determination never to forget that, unlike other clergy, he still thinks and feels as a layman! But to one who has learned to think and feel as he does about our Lord, and tells us with such simplicity and sincerity how he came to learn it as Uppingham and Cambridge, in a Liverpool office and in the trenches (where it is interesting to compare his experience with that of the late Robert Keable), that can easily be forgiven. We welcome what Dean Fosbrooke well describes as "a remarkable first-hand account of religious experience written with a fine, passionate sincerity." L. H.

THE BISHOP OF BLOEMFONTEIN adds to his many fine writings a little booklet on *Sin, Suffering, and Sorrow* (Longmans, 65 cts.) describing the Christian solution of the perplexities which brings together the reality of sin and sorrow and our Lord's love and redemptive powers to save and heal.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service, CLINTON ROGERS WOODRUFF.
Circulation Manager, HAROLD C. BARLOW.
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL, A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



JUNE

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

KALENDAR OF COMING EVENTS

JUNE

11. Summer school for diocese of Dallas, St. Mary's College, Dallas, Tex.
12. Convention of Western North Carolina.
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.
26. National Conference on Social Service, San Francisco.
28. G. F. S. National Conference for younger members, Delaware, N. J.

APPOINTMENTS ACCEPTED

ALMFELDT, Rev. JOHN E., Ph.D., formerly priest-in-charge of St. Ansgarius' Church, Providence, R. I.; to be vicar of St. John's Church, Galesburg, Ill., and archdeacon in the diocese of Quincy. Address, Galesburg, Ill.

MITCHELL, Rev. R. BLAND, director of the Sewanee Expansion Fund, University of the South; to be rector of St. Mary's Church, Birmingham, Ala. September 1st. Address, 1910 12th Ave., South, Birmingham, Ala.

RANSOM, Rev. FRANCIS A., formerly rector of St. James' Church, Rochester, N. Y. (W.N.Y.); to be head of the Central Main Mission, with residence at Brownsville Junction, Maine.

SHELMANDINE, Rev. DEVERE L., formerly vicar of St. Mary's Church, Luzerne, N. Y. (A.); to be rector of Grace Church, Stamford, and St. Peter's Church, Hobart, N. Y. (A.) New address, Stamford, N. Y. June 16th.

THOMSON, Rev. CLAUDE C., formerly rector of St. Peter's Church, Ripon, Wis. (F.L.); to be rector of Church of the Transfiguration, West Arlington, Baltimore. Address, 4005 Groveland Ave., West Arlington, Baltimore. July 1st.

WRIGHT, Rev. ELMER M. M., formerly rector of Church of St. Mary the Virgin, Keokuk, Ia.; to be rector of Emmanuel Church, Memphis, Tenn.

RESIGNATION

SCOFIELD, Rev. CHARLES F., as rector of St. James' Church, Perkiomen, Evansburg, and Epiphany Mission, Royersford, Pa.

SUMMER ACTIVITY

LEVER, Rev. JOHN H., rector of Church of the Holy Trinity, Lincoln, Nebr.; to be in charge of Trinity Church, Ossining, N. Y., July 21st through August 25th.

NEW ADDRESS

NAU, Rev. CARL W., rector of St. Paul's Church, Kansas City, Kans., formerly 710 State St.; 1811 Washington Blvd., Kansas City.

SUMMER ADDRESS

KUENS, Rev. JOHN, of New Haven, Conn.; Hotel Leighton, Los Angeles. June 22d to September 15th. After that, St. Luke's School, New Canaan, Conn.

DEGREE CONFERRED

CHURCH DIVINITY SCHOOL OF THE PACIFIC—Honorary degree of Doctor of Divinity upon the Very Rev. HARRY BEAL, dean of St. Paul's Cathedral, Los Angeles.

ORDINATIONS

DEACONS

CALIFORNIA—The Rt. Rev. EDWARD L. PARSONS, D.D., Bishop of California, ordained FREDERICK HILLS AVERY, Jr., and JULIAN HAROLD JENKINS to the diaconate in Grace Cathedral, San Francisco, on May 22d.

The Rev. W. R. H. Hodgkin, D.D., read the epistle, and Julian H. Jenkins the gospel. The Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, read the litany. Mr. Avery is to serve as assistant at St. Paul's, Oakland, and Mr. Jenkins will be in charge of St. John's parish, San Francisco.

Eau Claire—On Trinity Sunday, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, ordained DONALD PINKERTON FULLER to the diaconate in Christ Cathedral, Eau Claire.

The candidate was presented by the Rev. Albert H. Head of Spooner, Wis., and Bishop Wilson preached the sermon. Mr. Head is to be in charge of the Church of the Redeemer at Superior. This was the first ordination in the new diocese of Eau Claire.

FOND DU LAC—On Trinity Sunday in St. Paul's Church, Marinette, Wis., the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, ordained to the diaconate HAROLD M. KEYES, a senior at Nashotah Seminary. The candidate was presented by the Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, Ia. In the ordination Mass the Bishop was celebrant, the deacon was the Rev. E. P. Sabin, rector of St. Paul's, Marinette, and the sub-deacon the Rev. William Elwell, vicar of the Church of the Blessed Sacrament, Green Bay.

The Rev. Mr. Keyes will spend the summer in attendance at the school of social service, New York City, and will return to Nashotah House for his final year's study in September.

MASSACHUSETTS—On May 30th the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained RICHARD P. MCCLINTOCK to the diaconate in St. John's Church, Winthrop. The candidate was presented by the Rev. Ralph M. Harper, rector of St. John's, and Bishop Slattery preached the sermon.

MINNESOTA—DR. GEORGE CONRAD WEISER was ordained to the diaconate in St. Peter's Church,

St. Paul, on May 31st, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. H. A. L. Grindon, rector of St. Peter's Church, and the sermon was preached by the Rev. E. H. Eckel, Jr., rector of St. Paul's.

The Rev. Mr. Weiser will do missionary work under the direction of the archdeacon, with address at 2344 Nicollet Ave., Minneapolis.

NEWARK—On Trinity Sunday, May 26th, the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, ordained FREDERICK JOHN WARNECKE deacon in St. Barnabas' Church, Newark. The candidate was presented by the Rev. Marshall F. Montgomery, rector of St. Barnabas' Church, who also read the epistle. The preface was read by the Rev. Rowland Gimson, city missionary of the diocese. The Rev. F. C. Todd, rector of St. Andrew's Church, South Orange, read the litany. The Bishop preached the sermon. He is a member of the senior class at the Virginia Theological Seminary.

Mr. Warnecke will be in charge of Luray parish, Luray, Va., after June 15th, with address: The Rectory, Luray, Va.

NORTH CAROLINA—LEWIS PAGE SPENCER was ordained to the diaconate in Calvary Church, Tarboro, N. C., on Trinity Sunday by the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina.

Mr. Spencer is to be in charge of Holy Trinity Church, Townsville, N. C.

WASHINGTON—On Trinity Sunday, May 26th, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, ordained CHARLES HAROLD DOUGLAS to the diaconate in Epiphany Church, Washington. The Rev. Canon Anson P. Stokes, D.D., preached the sermon, and the Rev. J. W. Morris, D.D., presented the candidate. The Rev. Mr. Douglas is to be associate minister of Epiphany Church, with address at 1317 G St., N. W.

On June 1st Bishop Freeman ordained LEWIS HAMMOND WEBSTER to the diaconate in Epiphany Church. The Rev. Earl G. Lier presented the candidate and Canon Stokes preached the sermon. Mr. Webster is a graduate student at the General Theological Seminary.

WESTERN NORTH CAROLINA—On Trinity Sunday SAMUEL EZEKIEL RADWAY was ordained to the diaconate in St. Matthias' Church, Asheville, by the Rt. Rev. Junius M. Horner, D.D.

The candidate was presented by the Ven. J. T. Kennedy, and Bishop Horner preached the sermon. Mr. Radway is to be in charge of the Church of the Shepherd, at Tryon.

DEACON AND PRIESTS

NEW YORK—On Trinity Sunday, May 26th, the Rt. Rev. William T. Manning, D.D., Bishop of New York, at the Cathedral of St. John the Divine, ordained to the diaconate MERRITT WILLIAMS (for the Bishop of Alaska), and advanced to the priesthood the Rev. DANIEL MORSE WELTON, the Rev. WILLIAM CLARK WILKINS, the Rev. C. AVERY MASON, the Rev. HENRY JAMES CHARLES BOWDEN (for the Bishop of West Texas), and the Rev. FREDERICK DEAN KING (for the Bishop of Western Michigan).

The Rev. Cranston Brenton presented Mr. Williams; the Rev. Philip Caswell presented Mr. Welton; the Rev. Frederick H. Handsfield presented Mr. Wilkins; the Rev. H. C. Bishop, D.D., presented Mr. Bowden; and the Rev. Canon Robert E. Jones, D.D., presented both Mr. Mason and Mr. King.

The Very Rev. William P. Ladd, D.D., of the Berkeley Divinity School, preached the sermon. The presenters, together with the preacher, the sacrist, and the precentor, and the Rev. Arthur H. Judge, D.D., united in the laying on of hands.

PRIESTS

MISSISSIPPI—On Thursday, May 23d, the Rev. ELNATHAN TARTT, JR., was advanced to the priesthood in the chapel of the Cross, Rolling Fork, Miss., by Bishop Bratton. The Rev. Dargon Butt of Wharton, Tex., a roommate of the candidate at the University of the South, preached the sermon. The Rev. C. L. W. Reese of Woodville presented the candidate, the Rev. Val H. Sessions said the litany, and the Rev. C. E. Woodson of Vicksburg read the gospel.

The Rev. Mr. Tartt will continue with his work at Rolling Fork.

MONTANA—The Rev. REGINALD WILLIAM BROWN PENISTON SKINNER was advanced to the priesthood on May 29th in the Church of the Ascension, Belgrade, by the Rt. Rev. William F. Faber, D.D., Bishop of the diocese.

The candidate was presented by the Rev. William F. Day of Bozeman, and the sermon was preached by the Rev. H. E. Daniels of Helena. Mr. Skinner is to be missionary in Townsend, Belgrade, Manhattan, Logan, and Three Forks, with address at Townsend.

DIED

WALTON—Entered into rest at Morgantown, N. C., in the 69th year of his age, WAIGHT-STILL AVERY WALTON, son of the late William M. Walton. "Father in Thy gracious keeping, Leave we now Thy servant sleeping."

MEMORIAL

William Alexander Guerry

In loving memory of WILLIAM ALEXANDER GUERRY, Bishop. June 9, 1928.

CAUTION

KENT—Caution is suggested in dealing with a man giving the name of FREDERICK or THOMAS KENT, who is described as follows: Age, between 50 and 60; height, about 5 ft. 7, or 5 ft. 8; weight, about 130 lbs.; build, slight; voice, deep, slightly hollow; complexion, ruddy; face, angular, long upper lip, clean shaven; blue eyes, thin sandy hair, gray at temples; long straight prominent nose. He is said to have considerable musical ability and to have offered his services as chorister, soloist, or junior choir director. Further information from the Rev. GIDEON C. MONTGOMERY, 2509 Avenue J., Galveston, Tex.

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WANTED—BY A CHURCH COLLEGE, A trained nurse. Must be graduate of a good hospital, between thirty and forty years old, Christian woman, one used to good social contacts. To take charge of infirmary, beginning September 1, 1929. Stipend \$120 per month for ten months. Furnished suite of rooms and board. Address, S-400, THE LIVING CHURCH, Milwaukee, Wis. Give full particulars and references.

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

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

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

ORGANIST-CHOIRMASTER, M. S. B. A. C., F. A. G. O. Available on or before September 1st. Experienced, capable, ambitious, best references. CHURCHMAN. Apt. 402, 512 St. Peter St., Saint Paul, Minn.

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

REFINED MIDDLE-AGED CHURCHWOMAN would appreciate a good home and small remuneration in exchange for light household duties. In or near New York. Best of references. MISS JOSEPHINE JOHNSON, Apt. 15, 1286 Stebbins Ave., New York, N. Y.

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APPEAL

WANTED—WILL SOME CHURCH WHO IS installing a new organ remember St. Paul's Church and Holy Cross Mission Church in the Virgin Islands, U. S. A., with the organ they are discarding? September hurricane completely destroyed the one at Holy Cross, and many of the pipes of the organ at St. Paul's which is very old. St. Paul's is a large church, a good sized organ would be quite enough to make a small one, with what we have saved for Holy Cross, a used organ (pipe) would be better for us than a new one. Our congregations at both places are the English speaking colored people and our singing a great inspiration. Dr. Wood speaks of it in the May Spirit of Missions. Any Church, who can help us will communicate with the Rev. E. A. ANSON, rector of St. Paul's Church and Holy Cross Mission.

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10 and 11 A.M., 4 P.M.

Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street

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

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.

RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

RETREATS

KENOSHA, WIS.—THE ANNUAL RETREAT for women will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers, Thursday, June 13th, and closing with the Mass Monday, June 17th. Conductor, the Rev. CHARLES W. DOUGLAS. Those wishing to attend will kindly send their names to the MOTHER SUPERIOR, C. S. M.

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.

SISTERS OF THE HOLY NATIVITY

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

BOOKS RECEIVED

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

Columbia University Press. 2960 Broadway, New York City.

The Near East and American Philanthropy. A Survey conducted under the Guidance of the General Committee of the Near East Survey by Frank A. Ross, C. Luther Fry, Eldridge Sibley. \$3.50.

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

Emergent Evolution and the Incarnation. By William Colcord Woods, Ph.D., Cornell University; head of Biology Department, Kent School, Kent, Conn. Washington Cathedral Series. \$1.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Teach Us to Pray. Broadcast Addresses on the Lord's Prayer. By the Rev. Eric Southam, M.A., vicar of St. James', Bournemouth. Boards, 80 cts.

University of North Carolina Press. Chapel Hill, N. C.

The Way of Victory. By William Louis Po-teat, president emeritus of Wake Forest College. \$1.00.

INFORMATION BUREAU



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

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

COMMENCEMENT AT DIVINITY SCHOOL OF PACIFIC

SAN FRANCISCO—That the past year has probably been the last one in the present location of the school was the important announcement made by the Rev. Dr. Herbert H. Powell, dean of the school, at the thirty-fifth annual commencement of the Church Divinity School of the Pacific, held in Grace Cathedral, San Francisco, on the morning of May 22d. It is hoped that the school will move to Berkeley in time for the fall semester. The Rev. Dr. L. B. Ridgely of the faculty then presented the members of the graduating class to Dean Powell. The commencement preacher was the Very Rev. Harry Beal, dean of St. Paul's Cathedral, Los Angeles.

Immediately after the commencement exercises, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained two of the graduates to the diaconate. After the service the annual dinner and meeting of the alumni association of the school was held.

Conventions and Convocations

MINNESOTA

ST. PAUL, MINN.—Bishop McElwain, in his address to the seventy-second annual council of the diocese, held in St. Clement's Church, St. Paul, May 28th and 29th, commended the advance work program of the diocese. He said: "We must keep everlastingly at the job of giving our share of the budget; there are, in almost every parish, men and women who could give more than they do, but who hesitate on account of giving the impression that they will carry the whole load, which they certainly ought not to do. The Advance Work budget is the place where they can find a project in which they can be personally interested, with which they can keep in personal contact, and to which they can give without discouraging anybody else's donations. I urge the clergy to study this program of advance work and to present it to such parishioners as I have mentioned."

The Rev. C. W. Brown was elected secretary of the diocese.

The present standing committee was elected in its entire membership, and the following were elected delegates to the provincial synod: *Clerical*, The Rev. Messrs. A. E. Knickerbocker, P. E. Osgood, E. W. Couper, F. D. Butler, G. C. Menefee, and Frank Zoubek. *Lay*, Messrs. C. B. Lyon, C. A. Rasmussen, W. H. Lightner, R. A. Moore, C. J. Gutgesell, and Ralph Brownson, Jr. Alternates: *Clerical*, The Rev. Messrs. Thomas Dewhurst, W. E. Harmann, W. C. Hengen, George Buzzelle, John Temple, J. Ross Colquhoun. *Lay*, Messrs. E. N. Rundell, E. V. Hunt, B. F. Beardsley, A. J. Lobb, C. M. Morse, and G. S. Weston.

The Rev. A. E. Lichtenberger spoke on Missions in China in behalf of the National Council.

Greetings were sent to the General Assembly of the Presbyterian Church which was meeting at St. Paul on that day, and the committee which carried them was received with great enthusiasm.

NEW HAMPSHIRE

NASHUA, N. H.—The keynote of the 127th annual convention of the diocese of New Hampshire was bringing the ministrations of the Church to scattered groups and individuals throughout the diocese. Two of the features of this work was the growing work of Miss Amy Van Doom, director of religious education, in using the mails to furnish material every week to a large number of children in isolated places so that they may have continuous religious education and make regular reports by mail on the work done, and the work of the Rev. Allen W. Clark of St. Thomas' Church, Hanover, whose method of reaching people beyond the reach of any parish or mission or who are shut in by age or illness has passed the experimental stage. Every week suggestions for services in the home are sent to sixty families in seven states, most of the families being in the countryside around Hanover. These services are largely used and greatly appreciated by those who cannot get to any church, the general use being testified to by the use of post card reports, stating how the services were used and how many took part in them.

Testimony from other scattered fields showed a marked revival of religious ministrations among people otherwise neglected.

The two diocesan schools, St. Mary's and Holderness, gave reports which were very encouraging. Large sums have been spent on the plant at St. Mary's, making the equipment much more complete and very adequate while a large sum has been provided to put the property in excellent condition as the new rector, the Rev. Alban Richey, Jr., takes up his work. The school has just completed fifty years of life, having been founded by the late Bishop Niles in 1879.

Genuine satisfaction was expressed over the decision of the Rev. Dr. Drury to remain at St. Paul's School, for his interest is in nowise confined to the school, but is most helpful in all the work of the diocese.

The standing committee was elected as follows: The Rev. Dr. Drury, the Rev. William Porter Niles, the Rev. Victor M. Haughton, the Hon. Robert J. Peaslee; Messrs. H. H. Dudley, and Edward K. Woodworth.

Delegates to the provincial synod were elected as follows: The Rev. Messrs. A. M. Dunstan, John A. Chapin, William Porter Niles, and L. F. Piper; Messrs. Harry B. Cilley, Howard Parker, Professor Urban, and Dr. Lewis W. F. Candlers.

Members of the executive council elected were: The Rev. William D. Armitage, and Mr. W. W. Flint.

Archbishop of York Warns Against Hasty Criticism of Plans for Reunion

Opposition of Roman Church Is Bar to Fixed Easter—Battle Abbey to Be Preserved

The Living Church News Bureau
London, May 24, 1929

THE ARCHBISHOP OF YORK CONSIDERS that, as regards reunion, there is some anxiety lest either too little or too much may be done at the Lambeth Conference next year. In an article in the *York Diocesan Gazette*, he says:

"The great pressure comes from the mission field. . . . The missionary enterprise at once gives urgency to the problem of unity and also demands its solution as a condition of its own advance.

"In all schemes for reunion between Reformed Churches there has been agreement, so far as I know, that after the union all ordinations shall be episcopal. These schemes, therefore, provide that, when the period of transition is ended, the Apostolic Succession will be secured in the united Church. So far as differences arise, they concern the interim period. Here we have at once to safeguard our Catholic heritage, but to take care that we do not so safeguard it ourselves as to miss the chance of imparting it to others. A scheme which in fact brings within the scope of the Apostolic Succession, as we understand it, those ministries which are now without it, has obviously asserted the Catholic principle of the ministry with great effectiveness. It is, as I think, in that perspective that we must consider how far proposals for the difficult period of transition really compromise that principle. It is merely misleading to isolate the proposals for transition, and to denounce them as surrendering a principle, if the effect of the scheme as a whole

The convention amended the constitution so that any parish which fails for one year to pay its pension premiums shall be deprived of its representation in the convention.

It was voted to hold the next convention at Dover.

NORTH DAKOTA

FARGO, N. D.—Religious education in all its phases was emphasized by Bishop Tyler in his annual address before the forty-fifth annual convocation of the missionary district of North Dakota. The convocation convened in Gethsemane Cathedral, Fargo, May 12th, 13th, and 14th. The Rev. A. E. Knickerbocker, rector of St. Paul's parish, Minneapolis, Minn., and a member of the National Council, gave fine addresses on the General Church Program and Lay Evangelism. At the district Churchmen's dinner Monday evening Bishop Tyler was presented with a purse of money to use for his trip to Europe this summer.

The Rev. C. H. Collett, Grand Forks, the Rev. T. A. Simpson, Valley City, and the Very Rev. H. S. Brewster, Fargo, were elected clerical delegates to the meeting of the province of the Northwest. Messrs. H. T. Alsop, Fargo, H. E. Shearn, Bismarck, and John H. Lewis, Minot, were elected lay delegates to the same meeting.

Mrs. T. K. Wade, supply secretary, W. A., New York, was the guest of the annual meeting of the Woman's Auxiliary and guilds of North Dakota, and gave splendid addresses on the work of her department.

will be, after a short lapse of time, to establish that principle in a position of dominance over the whole field.

"Certainly the proposals for the interim must be very carefully scrutinized; we are trustees for an heritage of priceless value for the whole Church, and must not whittle it away. But we are equally bound not to miss the chance of bestowing this gift on a wider fellowship of Christians if such an opportunity is offered. Our duty is not only to uphold our principles but to commend them."

What Dr. Temple has to say with regard to the South Indian reunion proposals will be read with interest. He proceeds:

"Some proposals have already been provisionally put forward, and on these serious and carefully considered comments have been made. This is both proper and most desirable. But I trust that all responsible Church people will refrain from hasty judgments and hasty utterances. Denunciations of rumored proposals are very futile and rather embittering. We need careful enquiry and united prayer for the guidance of the Holy Spirit.

"It is His work, through the missionary labors of the Church, which has made the question urgent. In India, for example, it is not the missionaries who are most clamorous, though they see the need; it is their converts. The Indian Christian will not consent to be indefinitely separated in worship from his fellow-Indian and fellow-Christian merely because they were brought to the One Christ through the agency of different European denominations. They must unite before long. Our task is to facilitate a union based on the Catholic principles which we hold in trust; we fail in our task if we either assist a union at the cost of those principles or so maintain those principles as to frustrate the union. And the latter will be as fatal as the former to those principles them-

selves. For the union will come later if not sooner. If Catholic principles are found, as the result of our advocacy of them, incompatible with union, then the union will take place on another basis, and our achievement on behalf of Catholic principles will be a curtailment of their sphere of application. May God the Holy Spirit guide us to the avoidance of so calamitous an issue."

A FIXED EASTER

The Home Secretary (Sir William Joynson-Hicks), in a letter to one of his constituents on the subject of a fixed Easter, said:

"I am sorry to tell you that the matter is not going very well. The Act of Parliament fixing the date of Easter was passed last year, but does not come into operation until an Order in Council is made. The Act provides that before an Order is made regard shall be had to the opinion of the several Churches. It is, of course, no use making an Order for a fixed Easter unless all the principal countries of the world join in. I have got the consent of most of the religious bodies in this country, but unfortunately the Roman Catholic Church so far will not agree. I cannot say more at the moment, but it is quite likely that I shall be called upon soon after Parliament meets again to make a statement in the House. Personally, I cannot tell you how disappointed I am, as I carried the bill through the House."

Most of us had supposed that this matter was settled, and that a sensible reform had at last been effected. The Church of England and most of the other religious bodies had already assented to the principle of a fixed Easter, and it was the general impression that no difficulties were likely to be raised by the Church of Rome; otherwise why should Parliament have gone ahead with a reform which depended upon the consent of all the Churches and denominations? The situation is curious, to say the least.

PRESERVING BATTLE ABBEY

At the end of last year the trustees of the Battle Abbey estate, near Hastings, invited Harold Brakspear, F.S.A., of Corsham, who has given particular study to the subject of monastic remains in this country, to inspect the ruins of Battle Abbey and prepare a report on their condition. This report, virtually accepted by the trustees, advised works of repair to be begun without delay, and even before such works could be started considerable falls of masonry took place. Where these occurred, the remaining walls have been temporarily shored up so as to prevent any further accident, and the actual repairs are to be put in hand immediately.

During last week preliminary investigations were begun on the site of the abbey church, with the result that the apse of William the Conqueror's church and a large portion of the north side of the presbytery, which was lengthened eastward in the fourteenth century, were unearthed.

It is intended to continue these investigations from time to time until the whole ground plan of the abbey has been traced, and when this has been done it is hoped that it will be possible to lay open the site of the abbey church. The area should be cleared to the original floor levels and turfed over. The walls where they are standing above the original floor level ought to be left exposed, and those represented by foundations should be marked out by gravel in the turf.

The amount of work necessary to put the ruins in a secure condition is very considerable, and it is not expected that the task will be completed for some years,

but if a section is done year by year it will in time preserve the remains of this unusually interesting foundation for future generations.

DEATH OF EARL OF ROSEBERY

The Earl of Rosebery, who passed to his rest on Tuesday last, at the age of 82, was a remarkable and brilliant personality, a man of promise who never matured, and a man of genius who failed. He added to natural ability the qualities of distinction of thought, power of original expression, and rare literary gifts. He was for years practically the only aristocrat of his generation who genuinely appealed to the democracy; yet, politically he accomplished but little. His brief Premiership was a tragedy of failure, and his later years were spent as a king in exile, whose restoration, often talked of, remained an impossibility.

Ecclesiastically, Lord Rosebery represented a common type of Scottish aristocrat, half Presbyterian and half Episcopalian. Unlike his son, the late Neil Primrose who was killed in the Great War, he certainly was not an extreme Protestant. But his views were exceedingly vague and curious. To a friend who visited him in an illness, he observed: "I may tell you that I never received the Holy Communion in the Church of England except fasting; but I cannot understand why it is that some clergymen describe the Holy Communion as the Mass."

When Prime Minister he showed a tendency to revive the old Whig tradition of appointing bishops on party grounds. Thus he sent Percival to Hereford, in spite of that diocese's High Church traditions, and Percival, after his appointment, at once declared in favor of the Welsh Church Disestablishment Bill which Rosebery's government was pressing forward. Lord Rosebery's only other episcopal appointment was that of G. W. Kennion—his fag at Eton—to Bath and Wells. Perhaps his best appointment was that of H. Russell Wakefield to St. Mary's, Bryanston street, on account of his good work as a parish priest at Sandgate.

NONCONFORMIST PREACHERS

When invitations are freely given nowadays by some bishops to nonconformist ministers to preach in Church pulpits, it is interesting to read the current charge to his archdeaconry by the Archdeacon of Bangor. He calls the attention of the clergy to Canons 49 to 62 of the Canons of 1604. These canons certainly give the church wardens power to object to the presence of unlicensed preachers in the pulpit, and it is difficult to see how any nonconformist minister can properly be described as a licensed preacher within the meaning of these canons. It would be painful, of course, if church wardens carried out their duties so strictly as to cause a disturbance in church; at the same time, they owe it to the Church to warn any preacher that only a licensed man can preach, and to ask to see his license, and to inform the Ordinary if the law of the Church is broken.

At the annual meeting last week of the guild of St. Patrick in St. Stephen's Parochial Hall, Dublin, the warden (the Rev. F. S. Le Fanu) said that the guild was increasing in membership. A noteworthy feature of the meeting was the number of young men present. The guild was formed in Dublin some seventeen years ago by both priests and laymen, with the object of uniting in prayer for the increase of Catholic worship and discipline in the Irish Church—Catholics, who in various parts of Ireland, are often

isolated and cut off from Catholic privileges. It has now a membership of 420, with branches in England and Ireland, and so forms a bond of union between the many Irish Catholics who reside in England, and English Catholics who have some interest in, or love for, the Irish Church, as well as those in Ireland for whose benefit the guild was originally started.

PLAN ERECTION OF SACRISTY AT WESTMINSTER ABBEY

The Fine Art Commission, whose advice was sought in the matter by the dean and chapter of Westminster Abbey, is understood to have arrived at a tentative decision to recommend the erection of the abbey sacristy on the site where the model of the proposed structure was placed last November.

The recommendation is subject to further review at the next meeting of the commission, but it is doubtful whether any change is likely to be made. The commission, it is understood, could find no suitable alternative site, and their ultimate suggestions may involve slight modifications in Walter Tapper's design with a view to harmonizing it more effectively with the adjacent portions of the abbey. Their recommendation will of course be subject to the approval of the dean and chapter.

The model, which was a full-sized outline of the proposed structure, was built of wood, about thirty feet square and twenty feet high. It was erected on the chosen site, in the corner formed by the north wall of the abbey and the east wall of the north transept. Its object was to afford a means of judging the architectural effect of the proposed new building in its relationship to the old, and of ascertaining whether it would obstruct the view of the abbey to any extent. Since its erection it has been the subject of much criticism, but on the whole has met with approval.

The need for a sacristy to meet the modern requirements of the abbey has been emphasized by the dean again and again. The question has been under consideration by the dean and chapter for a long time, and an anonymous donor enabled them to proceed with their object.

ANNIVERSARY OF CHURCH AT WALBROOK

A special service was held recently in the City Church of St. Stephen's, Walbrook, in celebration of the five-hundredth anniversary of the erection of the first church on that site. The Lord Mayor and Lady Mayoress, and the sheriffs, attended in state, and there were also present the aldermen and councillors of the ward, the president of the London Chamber of Commerce, and the master and wardens of the Grocers' Company, who are the patrons. The service was conducted by the Rev. Charles Clark, the rector.

The Bishop of London gave a short address, in the course of which he said that the fact that they could hold a service in the center of London in the middle of the day and could gather such a congregation, including all the leaders of city life, was a challenge to the statements of false scientists who said that the soul resided in the brain and died with us.

The present building, the foundation stone of which was laid six years after the great fire of London, is considered to be, after St. Paul's Cathedral, Sir Christopher Wren's masterpiece. Robert Chicheley, Mayor of London, gave the ground for the erection of the original church, and laid the foundation stone in 1429.

GEORGE PARSONS.

Pre-History of Malta is Unequaled in All Lands of the Mediterranean

Maltese are Followers of Roman Catholic Faith—Trouble Between Church and State

L. C. European Correspondence }
Malta, May 10, 1929 }

MALTA IS AN ISLAND THAT HAS A very long story. Its "pre-history" is probably unequalled in all the lands of the Mediterranean, for no other country can show such a series of temples and cave sanctuaries of neolithic date. It has been ruled in turn by Roman, Arab, and Norman, before it fell in the days of the Renaissance to the empire of the Hapsburgs and the rule of Charles the Fifth, who gave it as a fief, to be held in grand seigniorship by the Knights of St. John. It was the compensation that Christendom owed to them, to take the place of lost Rhodes, and the period of their tenure of it (1530-1798) is the most brilliant and picturesque in the history of the island. When virtue went out of the order in the eighteenth century, they surrendered the place rather feebly to the troops of revolutionary France; it is said that as these entered, the commandant of the Engineers was heard to remark to General Bonaparte, "It is well there was somebody inside to open the gates, for had there been nobody, it would have been hard to force a way in through these fortifications!"

French rule did not last long in the island, for the conduct of their troops was such as to provoke a speedy uprising, and to make the womenfolk of Malta take a general resolution to wear, for a time of 100 years, the Mohammedan-like veil (the faldetta), that is still their national head-dress.

It was in the year 1800 that the islanders, finding that they needed some protecting power, became of their own free will the subjects of King George III of England, as the only king or ruler that would guarantee them both religious and political freedom. (How differently do things look from the two opposite sides of the Atlantic! 1776 was not long past.)

The Maltese are of a Semitic stock, using a vernacular that is akin to Arabic, though many scholars hold that it is actually older than any other Semitic language now in use. In religion they are devoted, not to say fanatical, followers of the Roman Catholic faith, and like most peasants of that religion keep up some quaint old survivals.

"CHASING THE DEVIL"

A friend has told the writer how, on a Shrove Tuesday in Malta, he found the youth of the place having a very happy time, "chasing the Devil" from parish to parish; though at the moment of observation, his Majesty was held to have gone to ground in a drain, in what was felt to be the very appropriate neighborhood of the Anglican Cathedral. Roman Catholicism, then, is the established religion of the land, and as such, receives grants from the state, besides enjoying the prestige and dignity that is the right of the "Church as by Law Established" all the world over. The British governor of the island may be as Protestant at home as even Mr. Joynson-Hicks could wish, but in Malta he must bow down in the house of Rimmon, and make a substantial payment

of money for Masses that are to be said for the repose of the honored souls of departed Grand Masters. Nay—for the price of this article, like that of all others, has gone up lately—his excellency has recently had to increase the amount of his subsidy.

Malta being thus fervently Romanist, there is a good deal of feeling (or perhaps it may not be uncharitable to say that a good deal of feeling is fostered) against the existence of the Anglican Cathedral of St. Paul. This is a "collegiate church" built about the year 1840 by Adelaide, widow of William IV of England, and the fact that any charitable lady of that date should think of founding so unusual a type of institution, would seem to show that the Queen in question had ideas much in advance of her generation. The church, which stands on the site of the old hostel of the German knights, a building that was already in ruins a century ago, and was sacrificed to make room for the new one, is apt to be denounced by zealous "Catholics" as a temple of free-masonry, and other irreligious abominations.

Nor is it the building only that comes under suspicion; the Bishop of Gibraltar had the temerity, a few months past, to hold a "mission of instruction" for his own Church members, in a city that is, after all, part of the British empire. He found the whole proceeding denounced in the local press with a zeal that was certainly not according to knowledge, as an attempt to proselytize (a thing that of course no Roman ever does), and to rob the pious and simple Maltese of his faith.

POLITICS AND RELIGION

Politics get mixed up with religion in this land, with the usual disastrous result. Italians are rather apt, now, to look with jealous eyes on the English possession of Malta. They are now the owners of Tripoli, and the island that lies midway between that new possession and their own land can hardly fail to be a tempting prize for them. So they are apt to think of it as a part of *Italia irredenta* sublimely regardless of the fact that it is not part of Italy, and never has been, either in language, race, or history. Italian priests in Malta—there are many—naturally encourage this, and urge the use of Italian as a second language, if not the only official language, of the island. So far has this gone as to cause attacks of absurd violence on the present premier. This gentleman, who is Maltese born, and a devout Romanist in his religion (he is the holder of one of the old titles of the island, though his family name is the good north-country one of Strickland), has always declared that he takes his religion, but not his politics, from Rome and that he is a loyal subject of King George. He proposed to found a Roman Catholic college in Malta, where Maltese could obtain a good English education from professors of their own faith, and he put down the sum of half a million dollars to start the institution.

We need hardly say that he and his wife, his partner in this, are people of great private wealth. The project has been denounced with the most absurd violence by those whom it is intended to benefit, as a plot to Anglicanize and Protestantize the Maltese, set on foot by one who is in secret that dreadful thing, a free-mason.

Few Americans would think that last accusation very dreadful, even if it were as true as it is false, but in this country you can hardly say a more insulting thing of one who professes to be a "Catholic." To call a Mussulman a dog is a light thing by comparison.

Then, battle was joined over the case of two Franciscan friars, named Grech and Micaloff, who were put under censure by their superior, an Italian father of the name of Carta, and ordered to go to a house in Sicily, for discipline. They appealed, or appeal was made on their behalf, to the civil authority, the appellants declaring that the alleged offence was really their political sympathies, and that if sent to Italian territory they would vanish as anti-fascists have done ere now.

The Prime Minister took the line, not unnatural in a man of official training, "no alien has the right to order a British subject to leave British territory, if the British subject does not wish to go," so that the two men have been put under only spiritual penalties, with which the government can hardly interfere. So we now have trouble between Church and State in this devotedly Catholic land, and an apostolic delegate has to be sent from Rome to compose it, if that can be done. His grace has come, and has promptly fallen ill—men say, with ecclesiastical shrewdness—to give time for tempers to cool a bit, before he gives his decision.

Meantime, men say openly, "this comes of mixing up religion and politics," and add, "Do we Catholics then wish all Protestants to see how we really tend to behave, when we are dominant, and to make them say 'this comes of having a double political allegiance'?"

"Tantum religio potuit suadere majorum."
W. A. WIGRAM.

NEAR EAST RELIEF WORK

NEW YORK—Dr. James L. Barton, chairman of the board of trustees of Near East Relief, has called attention to the fact that the organization must raise \$1,040,108 before June 30th of this year to complete the last quota of fourteen years of campaigning by what has been called "America's greatest single philanthropy."

"The fact that this is the last general campaign for funds must not obscure the fact that the work overseas is not complete," Dr. Barton said. "There are still in the care of Near East Relief 20,043 children, and if the money is raised the orphanage doors will not be closed until the last child is prepared for self-support or properly outplaced. Committees in this country will continue to function until all pledges are collected and the Congressional charter under which Near East Relief operates is surrendered."

June 30th, the date on which Near East Relief will cease to ask the American public to contribute campaign funds, will mark the culmination of an enterprise that has saved the lives of 1,500,000 people, 132,552 of whom were little children; that has fed 12,500,000 persons during famine periods and given medical aid to 6,000,000; that has interested the American people in investing \$108,000,000 in a program that started as a war emergency relief for suffering people but which evolved into the impressive job of preparing a generation of children to meet adult life as a positive force in reconstruction of their war-battered countries, so that for the past five years its activities have not been concerned in any way with emergency work, but have confined themselves wholly to educational and reconstructive measures.

Work of Cowley Fathers in Canada Highly Praised by Bishop of Algoma

Synod Approves Order Despite Minority Attack—Bishop Lucas Pleads for a Daring Church

The Living Church News Bureau
Toronto, May 30, 1929

THREE DIOCESAN SYNODS HAVE BEEN taking place this week: those of Algoma, Toronto, and Ontario. The Bishop of Ottawa was the preacher at the choral Eucharist which opened the synod of Algoma at Sault Ste. Marie, Ont. In the course of his charge the Bishop of Algoma made the following reference to the work of the Society of St. John the Evangelist in the diocese. He said:

"No Religious order for men has hitherto been working here, although preaching tours of the Dominion have been annually made for many years by priests of the S. S. J. E. and the Community of the Resurrection from England, which have been highly valued in all parts of Canada. The S. S. J. E., more widely known and respected as the 'Cowley Fathers,' have now decided to work in Canada by setting up a Canadian house, and have made a beginning in this diocese. . . .

"I cannot tell you of the splendid and self-denying work that they are doing in the whole area around Bracebridge. They have taken charge of no less than eighteen mission stations, and are supervising the work in four other stations. They are doing a work for which we would require at least five priests, and as we are paying them only one priest's stipend for this work, I need not remind you how generously they are relieving the mission fund. They save at least four stipends a year, that is to say between \$4,000 and \$4,300. And I am told that the time is not far distant when they will be able to work without any stipend at all from the diocese. You will realize what that means to a poor diocese like ours, and I am most grateful, as I am sure you all will be, for this new development of the work of an Anglican order for men, which dates back as far as 1865. . . .

"I would not leave you with the impression, however, that I value the Cowley Fathers merely as cheap missionaries. Far from it. By holding up the highest ideal of complete surrender of their lives to God's call, of full sacrifice of self to His work, they set before us a practical example of the noblest devotion to His service, and provide a place where young men who feel the call of God may have the opportunity of testing and realizing their vocation.

"The House of the Transfiguration at Bracebridge also gives opportunities for tired clergy to come both from this diocese and other parts of Canada for a period of quiet thought and prayer and devotional uplift of which many have already taken advantage. And last, but by no means least, I value most highly the work of prayer which goes on continuously among them as they offer up intercessions daily for the rest of the diocese. As their members increase, of which there are indications, I hope that they may be able to fill another practical need which I have long been anxious to satisfy, namely, to provide from time to time a priest who will be able to take charge of a mission for a few weeks while the priest in charge takes a much needed holiday, without the loss of stipend. Our clergy need rest and change, to be able to get right away for a time from the worries and monotony of parochial labor. Yet there are many who never leave their flocks for a real rest and a different environment. If the Cow-

ley Fathers could help them to obtain this from time to time, they would add to the great debt of gratitude which we owe them."

Later on in the session the synod placed the stamp of approval on the Cowley Fathers. W. Thompson, one of the lay delegates, presented a resolution asking the synod to express disapproval of the Cowley Fathers and the Rev. Canon C. C. Simpson, of Corniston, offered an amendment welcoming the order to the diocese, the amendment being carried by a vote of 60 to 12. Among the clergy, forty supported the amendment and there were none opposed, while among the lay delegates twenty supported the amendment and twelve voted against it. The wording of the amendment was: "That the synod desires to welcome the Cowley Fathers into the diocese and to thank the Lord Bishop for licensing them to work among us. It prays that God's blessing may rest abundantly upon their self-denying labors."

Following the vote Father Palmer of the Cowley Fathers extended an invitation to those who had opposed them to visit their retreat at Bracebridge.

A PLACE FOR A MORE MILITANT CHURCH

"This is the day when the world needs a daring and adventurous Church," declared the Rt. Rev. J. R. Lucas in his address to the synod of Toronto diocese at the opening celebration of the Holy Communion at St. James' Cathedral. His message was a militant one calling the church to a more active crusade to win the world to Christianity.

"The Church of God is not a dormitory for sleepers," he said. "It is a labor home for workers.

"It is not a museum for dead saints—it is an instrument for making them.

"It is not a rest house for soldiers—it is a front line trench in the war."

He warned against narrowness and lack of vision.

REACTION AGAINST MATERIALISM A SIGN OF THE TIMES

In reaction to present-day selfish materialism a great revival of spiritual religion is gradually gathering tremendous force, presenting a mighty challenge to the Church of God, according to the interpretation placed on the "signs of the times" by the Rev. Canon Gower-Rees, rector of St. George's Church, Montreal, who delivered an eloquent sermon at the annual Toronto diocesan synod service in the Church of the Holy Trinity on Tuesday evening. Canon Gower-Rees appealed for the creation of a Church capable of meeting this challenge—"a Church conscious of the greatness and grandeur of its mission—a Church willing to endure, not counting the sacrifices."

The task of the Church today, he said, was to spiritualize knowledge and consecrate life, to create harmony between intellectual and moral life. He appealed for enthusiasm, "fierce enthusiasm," in the prosecution of this task. "Let us not be afraid of being counted mad for Christ's sake. Let us be glad to be counted fools."

THE BISHOP OF TORONTO'S CHARGE

The Bishop of Toronto's first act after preliminary details of the opening session of the Toronto synod were completed was to express "our deep heartfelt thankful-

ness to Almighty God for the restoration to health and to the love and loyalty of his millions of subjects throughout the Empire of our Sovereign Lord, King George, after so many months of serious illness, to hail with gladness the proposal of designating Sunday, June 16th, as a day of Empire-wide thanksgiving, when his Majesty may be able in person in the great Abbey Church of St. Peter, Westminster, to return thanks, and all throughout the vast area of the Empire shall join with one accord in one common act of thanksgiving for heard and answered prayer on his behalf, in words of a common service authorized by his Majesty and his advisers for this supremely glad and gratifying occasion."

Referring to the fire at St. Alban's Cathedral the Bishop said: "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 to encourage us and to cause fresh hope to spring up in our hearts in regard to the prospect for the future."

This encouraging feature had been the widespread feeling expressed from every corner, and which had already taken definite shape in the formation of the Men's Cathedral League.

The Bishop expressed great gratification at the increase of the movement for Bible reading in the public schools of the province, and also at the establishment of the Canadian Church Army.

AT THE SYNOD OF ONTARIO

In his charge to the synod in St. George's Cathedral, Kingston, the Bishop of Ontario, the Rt. Rev. Dr. C. A. Seager, in referring to the recovery of the King, emphasized the fact that the British Throne stands for stability in a world which changes rapidly.

"Last year," his Lordship said. "I referred to my time among you as one of plowing and seed-sowing, but said that signs of harvest were beginning to appear. That those signs are more evident now is a cause for deep thanksgiving to Almighty God." His episcopal acts had included the confirmation of 1,076 persons, of whom 337 were adults.

His Lordship approved of younger clergy spending two years in mission fields under older men and two years in a well-organized city parish. The experience should prove of lifelong usefulness. The Bishop asked for consideration of stipends by self-supporting parishes. Some had made increases; he hoped this would stimulate others.

"It never seems to occur to parish officials or members of vestries to consider their clergymen in this connection. In filling vacancies large increases are imperative. By making increases gradually to the clergy a sudden burden would not have to be met."

Mention was made of activities in parishes, improved churches, added parish halls, gifts of memorial windows and church furnishings, all betokening increased interest in church life. No less than twenty-two legacies were received, both large and small; one, for example, was of \$50. Bishop Seager was pleased at the bequests to the Synod. The Synod is the trust company for gifts and to make the gifts to it is a safe plan. He called for increased equipment, especially in the country parishes, of parish halls and school buildings.

"On every hand the clergy find them-

selves handicapped by this lack, yet it is often exceedingly difficult to get the congregation to see this need. If we lose our children and young people, which we will if congregations are not organized, nothing but great loss can ensue."

The work of the diocesan Woman's Auxiliary was commended. It was a powerful aid to the work in the northern missions. He endorsed the Church Army. "I want it as a permanent element in the life of the diocese," he said. A motor van in which to live and travel was declared essential.

TRINITY ORDINATION AT TRINITY COLLEGE CHAPEL

"Ambassadors for Christ" was the theme of the sermon by Bishop Geddes of Mackenzie River on Trinity Sunday at Trinity college chapel when five priests and seven deacons were ordained by the Bishop of Toronto. In a solemn challenge to the young men being set apart for the Christian ministry, he pointed out that the lonely, far-off places demanded the best men that the Church could produce. Handicaps prevented some from going to the remote places, but there was important work to be done at the home base as well as in the front line.

The day of their ordination was probably the greatest day of their lives. They would soon go forth into their own particular field in the authority of Him who sent them, yet weaving their own personality and force of character into their interpretation of Christ to others. They should minister not only to their own congregations, but to everyone with whom they came in contact.

The young candidates were warned not to lose their spirituality in over-organization, but to keep the chief aim in view—winning souls for Christ.

NEWARK W. A. PRESENTS THANK OFFERING

NEWARK, N. J.—The largest United Thank Offering in the history of the diocese for a corresponding period was presented by the Woman's Auxiliary on Friday, May 24th, at the annual service in Grace Church, Newark.

The church was thronged with a great company of women, representing 109 parishes in the diocese. Bishop Stearly celebrated the Holy Communion, which opened the services. The amount given was \$12,306. In the afternoon missionary addresses were delivered by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, and by Mrs. E. P. Miller.

CANONS APPOINTED AT ATLANTA CATHEDRAL

ATLANTA, GA.—At the regular monthly meeting of the chapter of St. Philip's Cathedral, Atlanta, the Very Rev. Raimundo de Ovies, dean, three non-resident canons were appointed on the nomination of Bishop Mikell and Dean de Ovies. They are the Rev. Charles L. Wells, Ph.D., dean of the theological department of the University of the South; the Rev. Carey B. Wilmer, D.D., rector emeritus of St. Luke's Church, Atlanta, and a professor at Sewanee in the theological department; and the Rev. George B. Myers, dean of the department of the philosophy of religion, University of the South, formerly dean of the cathedral at Havana, Cuba.

Canons Wells, Wilmer, and Myers are preparing courses of lectures to be delivered before the diocese in meetings to be arranged at the cathedral, the subjects to be announced later.

Dr. Howard C. Robbins Elected to Professorship at General Seminary

Anniversaries in Two East Side Churches—Children Present Annual Offering

The Living Church News Bureau
New York, June 1, 1929

AT THE MEETING OF THE TRUSTEES OF the General Seminary held last Tuesday the Rev. Dr. Howard Chandler Robbins was elected to the chair of pastoral theology. He will fill the vacancy caused by the resignation a year ago of the Rev. Dr. Cline, now assistant to the dean at Berkeley Divinity School, New Haven.

The coming of Dr. Robbins to Chelsea square brings to the General Seminary's department of homiletics one whose ability as a preacher is widely recognized. In



REV. HOWARD C. ROBBINS, D.D.

recent years, especially, no priest of this diocese has been in greater demand as a visiting preacher, and since his resignation from the deanship of the cathedral last March he has accepted invitations to be the special preacher on the staffs of the Churches of the Incarnation and of the Heavenly Rest. The host of friends of Dr. Robbins will rejoice at the decision of the trustees of the seminary and congratulate the institution upon this notable addition to its faculty.

TRINITY SUNDAY WITH THE BISHOP

On the morning of Trinity Sunday Bishop Manning ordained one deacon and five priests, using, as is the custom, this festival which occurs at the end of the seminary year and which follows the summer Ember Days. Merritt Williams of the missionary district of Alaska was ordained a deacon, while those advanced to the priesthood were the Rev. Messrs. Daniel Morse Welton, William Clark Wilkins, and C. Avery Mason of New York, Henry James Charles Bowden of West Texas, and Frederick Dean King of Western Michigan. The preacher at this service was the Very Rev. Dr. William Palmer Ladd, dean of Berkeley Divinity School. He stressed the importance of doctrine, saying that those who compiled the Prayer Book service of ordination made the office to speak again and again of doctrine, knowing that nothing is more important than that. For man's life is determined by his conception of truth.

In the afternoon, following a custom instituted by Bishop Henry C. Potter, Bishop Manning and the newly-ordained deacon visited the Chapel of the Good Shepherd on Welfare Island. There thirty-four candidates were confirmed. Of these twenty-nine came to the chapel, some in wheel-chairs, while five were bed-patients. Of the group seven were cancer patients and five were blind. They were presented by Chaplain Ussher, the priest of the City Mission Society, who represents our Church among the unfortunates of the Island.

GENERAL SEMINARY COMMENCEMENT

Twenty-one men received the graduate's diploma from the General Theological Seminary at the commencement exercises held in the chapel of that institution last Wednesday morning. The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, presided. Other bishops present were the Rt. Rev. Drs. Matthews, Ferris, Fiske, and C. B. Brewster.

In his address, Professor Edward Allen Whitney of Harvard, commencement essayist, spoke of the crisis facing the Church because of the unparalleled extension of scientific knowledge. To face this situation adequately the speaker urged a return to simplicity in religious expression. He declared that there is no conflict between science and religion save in the minds of those people who can see only a part of the whole picture.

With the close of this seminary year the Rev. Dr. Charles C. Edmunds and the Rev. Dr. Charles H. Boynton concluded their services as members of the faculty.

ANNIVERSARY IN TWO EAST SIDE CHURCHES

On Trinity Sunday the parishioners of San Salvatore Chapel, Broome street west of the Bowery, observed the thirty-fifth anniversary of this work which ministers so effectively to the Italian people of that neighborhood. The founding dates back to 1872. It is now under the direction of the Rev. John Castelli, one of the staff of the City Mission Society.

On the same day All Saints' Church, Henry street, in the Corlear's Hook section of the city, observed the 105th anniversary of its founding. Bishop Lloyd was the preacher at Evensong, and the lesson was read by the Rev. Dr. J. F. Steen, who has served the church sixty-two years in its ministry and who was baptized in All Saints' Church in 1845. A booklet, telling the history of this parish, was issued for the occasion.

COMMENCEMENT AT ST. FAITH'S

At the commencement day service of the New York Training School for Deaconesses (St. Faith's) the Bishop of New York set apart as deaconesses Mrs. Effie M. Phillips and Mrs. Elizabeth Reed Trask. The former will work at St. Matthew's Home, Dallas, Tex., and the latter among the rural missions in the diocese of Rhode Island. The sermon was preached by the warden of the school, the Rev. Stanley Brown-Serman, and the Eucharist was sung by Canon C. Winfred Douglas.

CHILDREN'S ANNUAL OFFERING

The annual cathedral service for the Church schools of the diocese of New York was held last Saturday afternoon. At this time the children presented their yearly

offerings for missionary work; 141 schools were represented, 2,000 children were present in the colorful procession which marched through the cathedral nave and into the crossing for their service. The total amount presented this year was \$40,404.14.

\$65,000 CHAPEL FOR SEAVIEW HOSPITAL

At Seaview Hospital for tubercular patients, located on Staten Island, there are nearly 1,000 patients, and on the Farm Colony adjoining there are some 1,100 elderly people. The spiritual oversight of those not Roman Catholic or Jewish is entrusted to the Episcopal City Mission Society. Its chaplain, the Rev. A. M. Hildebrand, has directed this work since 1913. Not until last December has a lot been set aside for a chapel for Chaplain Hildebrand's work, but now that that has been done the City Mission Society, through its board of managers of which Bishop Manning is president, is now issuing an appeal for \$65,000 to erect at once this needed chapel, chaplain's residence, and recreational hall. It is an appeal that our City Mission Society may adequately care for the vast trust committed to it.

ITEMS

The Presiding Bishop and Mrs. Murray announced today the coming marriage of their daughter, Miss Esther, to R. Taylor Coleman of New York.

The Bishop of New York and Mrs. Manning will spend the summer months at Mount Desert Island, Me., leaving New York at the end of June.

The 100th diocesan assembly of the Daughters of the King is being held today at St. John's Church, Larchmont. The day began with Holy Communion and a sermon by the Rev. Dr. J. Wilson Sutton of Trinity Chapel.

Memorial Day this year received considerable censure. The Rev. Dr. Townsend, rector emeritus of All Angels' Church, said in his sermon on Sunday last, "Shall we continue to account our dead as mere cannon fodder or shall we admit that our sins, our refusal to accept Christ's teachings, caused their death?" Dr. John Haynes Holmes declared that each year on May 30th the cause of peace is defeated as we restore the memory of disgraceful wars and glorify their ignoble causes. He would have on Memorial Day a public confession from all citizens that the nation has sinned by committing war.

HARRISON ROCKWELL.

ST. STEPHEN'S COLLEGE RECEIVES \$50,000 GIFT

NEW YORK—St. Stephen's College of Columbia University will benefit by a gift of \$50,000 made by the corporation of Trinity parish, New York, it was announced recently by the Rev. Dr. Bernard Iddings Bell, warden of the college. The gift is to endow perpetually a chaplaincy at St. Stephen's College.

The gift marks another step toward the goal of \$1,500,000 for endowment which the college has set. The purpose of the campaign is to increase the facilities at St. Stephen's to accommodate 250 students.

The Rev. Dr. Caleb R. Stetson, rector of Trinity parish, made the formal presentation.

St. Stephen's College will soon celebrate its tenth year under Dr. Bell. At that time it will also observe its first anniversary of becoming the first country college of a metropolitan university in America.

Y. P. F. of First Province Shows Fine Leadership at Conference in Boston

Memorial Windows Dedicated at Trinity Church—Bishop Babcock Confirms Deaf Mutes

The Living Church News Bureau }
Boston, June 1, 1929 }

IN BUSINESS PARLANCE, THE YOUNG PEOPLE'S Fellowship in the province of New England is a "going concern." Fine leadership and group enthusiasm were strikingly evident at the fifth annual provincial conference of these young people when they met in Boston, May 25th and 26th. The sessions of Saturday were held in Trinity Church and parish house with Russell McKenna, first vice-president, presiding in the absence of the president, Fred Arterton, who is studying at the DuBose Theological School in Tennessee. After very brief reports from various dioceses, Charles Poland reported about the National Conference of the Y. P. F. for 1928. The Rev. Arthur O. Phinney of Concord, N. H., who gave the afternoon address, emphasized the practical, helpful aspect of taking an inventory after the delegates had returned to their respective parishes in order that they might decide whether their branch of the Fellowship was standing for definite, consecrated service, or merely for a good time.

A feature of the conference were the group conferences of the afternoon. The Rev. Percival M. Wood of Auburndale led the one on Parish Organization; Theodore Taylor of Brookline, Diocesan Organization; and the Rev. Malcolm Taylor, secretary of the first province, led the one on Advisers.

Bishop Slattery spoke words of welcome to the delegates at the supper hour. A business session followed at which Russell McKenna of Providence, R. I., was elected president, and Harvey Butterfield of Burlington, Vt., first vice-president. Russell McKenna was also elected a member of the national commission on the Young People's Fellowship.

After a social hour, the delegates entered Trinity Church at 9:15 P.M. to hear an address by Bishop Lawrence who took as his topic The Thrust of Habit—one of Bishop Lawrence's inspiring talks enlivened by reminiscences of his own boyhood and the Trinity Church of that day. The Rev. H. K. Sherrill then conducted a service of preparation for the Holy Communion which was celebrated on Sunday morning in St. Paul's Cathedral. The attendants at that early service numbered 179.

Bishop Booth of Vermont preached at the Fellowship service in Emmanuel Church on Sunday morning at 11 o'clock.

FEAST OF CORPUS CHRISTI CELEBRATED

The Feast of Corpus Christi was celebrated on Thursday morning by the singing of a solemn High Mass, followed by a procession and Benediction of the Blessed Sacrament in the Church of the Advent. Three churches united for this celebration: the Church of the Advent, the Church of St. John the Evangelist, Boston, and All Saints' Church, Ashmont. The Rev. Oliver B. Dale, S.S.J.E., was the celebrant; the Rev. Grieg Taber, rector of All Saints', Ashmont, was the deacon; and the Rev. William M. Hoffman,

S.S.J.E., was sub-deacon. The musical part of the program was arranged by Wallace Goodrich, dean of the New England Conservatory of Music. A chorus choir, consisting of the choirs of All Saints' Church and the Church of the Advent, occupied one of the transept galleries and was under the leadership of George Phelps, organist and choirmaster of All Saints' Church, Ashmont. A sanctuary choir of men from the Church of St. John the Evangelist, under the direction of Everett Titcomb, organist and choirmaster of that parish, sang the plainsong composed in the thirteenth century by St. Thomas Aquinas. Frederick Johnson, organist and choirmaster of the Church of the Advent, was at the organ.

MEMORIAL WINDOWS AT TRINITY CHURCH

Trinity Church has been enhanced by five new stained glass windows which were dedicated last Sunday morning. One window, the gift of Miss Georgina Cary, has been placed on the north side of the main vestibule to the glory of God and in memory of the donor's parents, Captain Richard Cary and Mrs. Georgina Cary. Captain and Mrs. Cary were married in Trinity Church in 1858 and Captain Cary lost his life four years later in the battle of Cedar Mountain. Mrs. Cary was connected with the parish for many years.

Mrs. Charles T. Lovering is the donor of the other four windows which are placed two on the north aisle and two on the south aisle of the church. The theme of these four windows is Apostles and Evangelists. The windows were designed and executed by Miss Margaret Redmond of Boston.

BISHOP BARCOCK CONFIRMS DEAF MUTES

A remarkable gathering of about 125 deaf mutes attended the confirmation service of St. Andrew's Silent Mission held by Bishop Babcock in St. Paul's Cathedral last Sunday afternoon. Those confirmed numbered six, four women and two men. The Rev. J. Stanley Light is the minister-in-charge of this mission and he also ministers to deaf mutes in the dioceses of Connecticut, Rhode Island, and Western Massachusetts. Bishop Babcock read the entire service and Mr. Light interpreted it by signs to the attentive congregation. Hymns were read and interpreted in the same way and Bishop Babcock's address was rendered in like fashion. The members of St. Andrew's Silent Mission are happy folk and devoted to their Church; and Mr. Light, their faithful priest, ministers to them with judgment and enthusiasm.

CLERICAL ASSOCIATION MEETS

It is always encouraging when trained men of science recognize that priests of the Church can be of definite help in the treatment of patients. Dr. Kenneth J. Tilotson of the McLean Hospital, when reading a paper on The Meaning of Mental Disease at the meeting of the Massachusetts Clerical Association last Monday, made this acknowledgment. This was the annual meeting with election of officers. The Rev. Carroll Perry of Ipswich was elected president; reflections were the Rev. Francis E. Webster as vice-president and the Rev. Richard G. Preston of Needham as secretary-treasurer. The parish of the Church of the Redeemer, Chestnut

Hill, and the rector, the Rev. J. S. Moses, acted as hosts for this annual meeting.

DR. BERNARD I. BELL PREACHES

The Rev. Bernard I. Bell, D.D., warden of St. Stephen's College of Columbia University, in connection with a visit to Massachusetts on May 26th, preached in the chapel of Wellesley College in the morning on Death—As It Reveals the Values of Life, in the afternoon at the Walnut Hill School, Natick, on Things in Which I Put My Trust, and in the evening at All Saints' Church, Ashmont, on What the Holy Trinity Can Mean to an Educated Modern Man.

NEW ORGAN NEEDED AT ST. JOHN'S,
CHARLESTOWN

A Tale of Eighty-Eight Rattles is the title of a supplement to the June number of the parish paper issued by the Rev. Wolcott Cutler of St. John's Church, Charlestown. The little supplement tells the story of why contributions toward a fund of \$5,000 is necessary in order that the organ which has been in use for eighty-

eight years may be replaced. Mr. Cutler explains that as the age of a rattle snake is told by the number of its rattles he felt his title is fitting for his printed leaflet about his eighty-year-old organ. The leaflet has interesting reference to the old St. John's of 1841, when "an 'organ boy' was hired at a salary of \$1.00 a month to work the bellows at all services, and the church treasurer, at a slight additional expense, bought books for him to read during the sermons." It is to be hoped that a new organ without a single rattle will reward Mr. Cutler's earnest efforts.

MEMORIAL DAY SERVICE

An outstanding service among the many memorial services of May 26th was the annual one in Fenway Park when the city united with veterans' organizations in a memorial military field service. Dean Sturges gave the address in which he warned the assembled multitude against "feigned unconcern" of everything but the selfish aims of life—an unconcern which he regards as one of the dangers of the age.

ETHEL M. ROBERTS.

Church Educators Defend Present-Day Youth in Questionnaire of Chicago Paper

To Begin Construction of Anderson Chapel—Aurora Church Celebrates Anniversary

The Living Church News Bureau
Chicago, June 1, 1929

PRESENT-DAY AMERICAN YOUTH'S shortcomings have been greatly exaggerated; his faults magnified; he is just as capable and responsible, if not more so, than youth of past generations, in the opinions of a group of Church educators who responded to inquiries sent out by *The Diocese*, diocesan publication.

Whatever faults are to be found in youth are due largely to a lack of example on the part of parents, these educators hold; youth needs home life, better example, and sympathy.

"For twenty-three years I have been headmaster of Kent School," wrote the Rev. F. H. Sill, O.H.C., "and I cannot see that the present youth is any more frivolous or irresponsible than the youth of my own day. I think a lot of the criticism of youth is unjustified."

"From an experience of more than thirty years with young men, I should say that their point of view is quite as wholesome and their conduct quite as decent as was that of the late generation," declared the Rev. Dr. William F. Peirce, president of Kenyon College. "The average young man apparently thinks quite as seriously and lives as respectably today as his predecessor."

"We cannot close our eyes to the fact that the lowering of moral standards of adults is reflected in the habits of young people," said the Rev. Dr. Charles Herbert Young, rector of Howe School. "The young people I have had contact with have clear standards and high ideals. They know about the loose habits and disregard for law of some of the present generation. Many look upon such conduct with disgust and I believe we can depend upon them to steer a true course and bring the ship safely to harbor."

The Rev. Dr. Bernard I. Bell, warden of St. Stephen's College, said: "Frankly, I am not concerned with whether young people drink or do not drink, or anything like that. The tragedy of the moment is not among the flappers, of both sexes, but

among their brothers and sisters in the thirties and forties. Naturally the misdirected and maltreated adolescent youngsters care nothing for religion. Why should they? Religion is an attempt to explain life. They are protected from weariness, monotony, pain, sorrow. They are brought up in cotton wool."

The recent World War is largely responsible for present-day conditions among young people, believes the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary. "I don't find any more frivolity or irresponsibility or shallow-mindedness or lawlessness among young people than among their fathers and mothers," he writes. "I think a large part of the explanation is to be found in the havoc, mental, moral, and spiritual, wrought by the war. I believe youth is just as idealistic as it has ever been, but it also is realistic."

The Very Rev. Henry B. Washburn, dean of the Episcopal Theological Seminary, Cambridge, says a "cross-section of American youth today would correspond fairly close with a cross-section at any time I have been familiar with youth. I am inclined to think that the differences we imagine we discover have to do not so much with the actual qualities of youth as with the public discussion of such qualities."

The Rev. William D. McLean, chaplain of St. John's Military Academy, says American youth is wrongly accused of many shortcomings. "It is my firm belief that the young man of today is far ahead of the young man of yesterday. I have not found young men falling short."

The Very Rev. W. P. Ladd, dean of Berkeley Divinity School, thinks present-day youth should not be taken too seriously, saying, "I should not imagine youth of today is any worse or much better than in previous periods."

Adult violations of moral standards and laws are held largely responsible for youth's actions by Florence Wells, warden of Grafton Hall. "Of course there is bound to be some recoil from the child's observation of adults' violations of prohibition laws and motor speed laws and from adult lack of interest in religion. "I think also the wider cruising radius that automobiles have given to young people have some responsibility."

"The adventurous spirit of youth is the stuff that progress is made of," in the opinion of the Rev. Dr. Charles L. Street,

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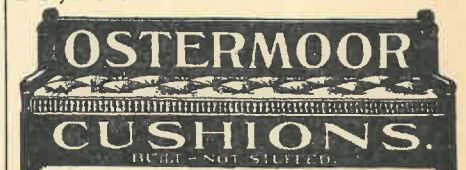
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headmaster of St. Alban's School, Sycamore. "We cannot place all the blame for present conditions on the young people," he says. "In spite of the dwindling importance of the family, it remains true that the standards of value of the children are largely the ones they learn from their parents. The revolt of youth is a blessed part of our social inheritance. The so-called youth problem is not any more a youth problem than it is an adult problem, or any less."

TRUSTEES VOTE TO START ANDERSON CHAPEL

Decision to proceed immediately with the construction of the Anderson Chapel at the Western Theological Seminary was reached by trustees of the seminary meeting on Wednesday. This means that bids will be called for immediately and ground will probably be broken within the next two or three weeks.

Action of the board followed a report by Bishop Griswold on the status of the campaign for funds for the building. The report showed that approximately \$35,000 is now in sight from the campaign recently undertaken for the fund. The board expressed the belief that many Church men and women of the diocese have not been given sufficient opportunity to contribute to the fund and called upon the clergy to carry forward the movement as rapidly as possible.

Plans for the chapel, drawn by John N. Tilton, the seminary architect, are virtually in readiness to proceed with the work.

The action of the board of trustees insures that the chapel will be completed in time for dedication on the thirtieth anniversary of Bishop Anderson's consecration next February.

**TRINITY CHURCH, AURORA,
CELEBRATES ANNIVERSARY**

Trinity Church, Aurora, celebrated the eightieth anniversary of its founding last Sunday. Special anniversary services were held, with Bishop Griswold as the preacher. The rector, the Rev. Benjamin E. Chapman, presented a class of twenty-two to the Bishop for confirmation.

The occasion was a triple celebration, for the rector completed ten years in the parish on May 1st, and on June 11th will mark the twentieth anniversary of his ordination. During his incumbency, nearly \$30,000 has been put into the church property, about \$15,000 into a forty-four stop organ; 178 persons have been baptized, and 206 presented for confirmation, including some of the leading business men of Aurora.

DR. HOPKINS HONORED BY CLERGY

The Rev. Dr. John Henry Hopkins, who is retiring as rector of the Church of the Redeemer, Hyde Park, on July 1st, was the guest of honor at luncheon given by the clergy's round table of the diocese, at the University Club on Monday. The Very Rev. Duncan H. Browne, dean of St. James' Cathedral, presided. Speakers included the Rev. J. H. Edwards, Prof. T. B. Foster, Dr. George Craig Stewart, Dr. Peter C. Wolcott, and Bishop Griswold. Each paid tribute to Dr. Hopkins' years of service in the priesthood. Dr. Hopkins responded and was presented with a chest of tools by the clergy.

NEWS NOTES

Elmer G. Winans of St. Paul's, Kenwood, was elected president of the senior assembly of the Brotherhood of St. Andrew at the annual business meeting at the Church of the Redeemer, Monday night. Speakers at the meeting were Dr. Hopkins of the Church of the Redeemer,

and Dr. Hubert Carleton of Wilmette. Jewell F. Stevens, retiring president, presided.

The Very Rev. Frederick C. Grant, dean of the Western Theological Seminary; Miss Vera L. Noyes, director of religious education; the Rev. Dr. Hubert Carleton, St. Augustine's, Wilmette; the Rev. F. H. Millett, Wheaton; the Rev. C. E. Bigler, Western Springs; and the Rev. R. Malcolm Ward, Winnetka, are representing the diocese at the provincial conference on religious education, at Trinity Church, Cleveland, this week. Dr. Grant and Miss Noyes are speakers on the program.

A memorial tabernacle has recently been presented to St. Philip's Church, Chicago, the Rev. C. B. Upson, priest-in-charge, by Mrs. Angus Cavanagh and Mrs. Harry Hoffman, in memory of their mother, Mrs. James Ferguson, for many years a member of the mission. The tabernacle was especially executed in white oak in keeping with other altar furnishings.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, who has been seriously ill, has returned from the hospital and is greatly improved.

West side Church choirs held a festival service at the Church of the Advent, Chicago, Sunday night. Francis Aulbach of the Church of the Epiphany was the organist on the occasion, and Charles Thomas of the Advent was choirmaster.

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Bishop Freeman's Address to Diocese Draws Comments from All Parts of Country

Various Churches Meet in Interest of Unity—Commencements in Washington

The Living Church News Bureau
Washington, June 1, 1929

THAT THE AMERICAN PEOPLE, IRRESPECTIVE of religious affiliation, believe that the Church should follow its Master's teaching that His Kingdom is not of this world is indicated by the widespread interest in Bishop Freeman's words on the subject of the Church in Politics, to which reference was made in last week's letter. The Bishop's convention address has been the subject of editorial comment in newspapers in all sections of the country, and a large number of letters from individuals have been received. These letters, with few exceptions, have been expressive of gratitude for the Bishop's strong words on this subject which has become, in these latter days, a burning issue.

TO MEET IN INTEREST OF UNITY

Representatives of six communions, interested in the movement toward Christian unity, will meet at Washington Cathedral Friday evening, June 7th, to consider the report on the ministry prepared at the International Conference on Faith and Order held at Lausanne in 1927. The conference will continue through Monday and as a majority of the participants were in attendance at the Switzerland meeting, their conclusions are expected to receive widespread attention in religious circles.

The Rev. Dr. C. B. Wilmer of Sewanee, Tenn., will be chairman, and the Rev. Floyd W. Tomkins, Jr., of Philadelphia will serve as secretary. The Baptist Church will be represented by the Rev. Dr. Robert A. Ashworth of Yonkers, N. Y.; the Methodist Episcopal Church, South, by the Rev. P. T. Durham of Emory University, Atlanta, Ga.; the Quaker Church by the Rev. Dr. Alfred C. Garrett of Philadelphia; the Lutheran Church by the Rev. Dr. M. G. Scherer of New York; and the Presbyterian Church by the Rev. George Stewart of Stamford, Conn.

Making public the plans for the gathering, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, said: "Washington Cathedral extends a hearty welcome to its guests for this important meeting, which is to consider one of the reports of the Lausanne Conference, and esteems it a privilege to have them here. It is my desire, as well as that of the dean and chapter, that more and more the facilities of the cathedral will be used for such purposes."

The visiting clergymen will be the guests of the College of Preachers of Washington Cathedral and will be entertained in the apartments on Wisconsin avenue, occupied by that institution pending the completion of its permanent home, now in course of construction just east of the apse of the cathedral. The sessions will take place in the memorial wing of the Washington Cathedral library. The visitors are expected to occupy the pulpits of leading churches of their respective communions on Sunday. Announcements of the various assignments are to be made later.

While the specific topics of discussion have not been announced it is believed

that the conference will consider five phases of the ministry under the following headings: The Minister as a Prophet; The Minister as a Teacher; The Minister as an Administrator of Temporal Affairs; The Minister as a Pastor in the Exercise of Discipline; and The Minister as a Priest.

COMMENCEMENTS IN WASHINGTON

The first Sunday after Trinity will be a day of baccalaureates in Washington. In connection with Evensong at the peace cross in the cathedral close on Sunday afternoon, Senator George Wharton Pepper will address the graduates of St. Alban's, the National Cathedral School for Boys. At 8 o'clock in the evening in Bethlehem Chapel, the National Cathedral School for Girls will gather for their baccalaureate sermon which will be delivered by the Rev. Canon G. Freeland Peter. The past week has been filled with various events and exercises of commencement time for St. Alban's, while the coming week will witness a similar series of events for the Girls' School.

WORK OF ALL HALLOWS' GUILD

The annual meeting of All Hallows' Guild, the Garden Guild of Washington Cathedral, was held on May 31st. Mrs. John H. Gibbons, president of the guild, in her report told of the widespread and increasing interest in the work of All Hallows' Guild, as shown by the increasing membership and gifts to its work. Mrs. G. C. F. Bratenahl, treasurer and chairman of the garden committee, told in dramatic and appealing fashion of the adventures encountered in the practical work of garden building. The latest major operation has been the transplanting of eight huge boxwood trees to Mt. St. Alban from Bolling Green, Va.

At the close of the meeting, Bishop Freeman conducted the service of dedication of the Bishop's Garden.

MISCELLANEOUS

On the second Sunday after Trinity, Bishop Freeman will be the baccalaureate preacher at the University of North Carolina, Chapel Hill, N. C. This will be the Bishop's last public function before his departure for his summer home in Sorrento, Me.

One of the most colorful and impressive ceremonies that has ever been held in Washington was the massing of colors on the afternoon of Trinity Sunday, May 26th. This service, which was held in the cathedral amphitheater, was sponsored by the Military Order of the World War. There were more than fifty patriotic organizations participating. As the procession, with the standards of the various societies, and the national colors wended its way down the wooded hillside to the platform, there were few whose pulses were not stirred and patriotism quickened. Music was furnished by the overseas fife and drum corps of the American Legion and the United States marine band. The preacher was the Bishop of Washington, who called for the sort of honoring of the nation's heroes that shows itself in devotion to the high ideals to which they devoted their lives. A congregation of 10,000 persons gathered for the service, and a vast number of unseen listeners participated through a great hook-up of radio stations.

RAYMOND L. WOLVEN.

BOOK CHATS

from Morehouse Publishing Co.

MOREHOUSE PUBLISHING CO. has just published two important books in widely separated fields but, since summer is a poor time to introduce books on serious subjects, advertising of these will be deferred until fall. For the benefit of readers of BOOK CHATS who may wish to take one or both of these books along with them on vacation however, Your Correspondent ventures an advance tip.

The first of these is **RELIGION IN SOVIET RUSSIA** (\$4.00), an exhaustive study of religious conditions in Russia since 1917, by the Rev. William C. Emhardt, Ph.D., of the Foreign-born Americans Division of the National Council. Dr. Emhardt's authoritative work is based largely on official Soviet documents, and reveals the terrible persecution to which the Russian Orthodox Church has been subjected during the transition from Christianity to Anarchy.

The book bears an introduction by Professor Clarence A. Manning, head of the Slavic division of Columbia University, and contains a paper on the so-called "Living Church" by Professor Sergius Troitsky. It is an important book, and Your Correspondent believes that it is destined to reveal the sufferings of the martyred Russian Church and nation more vividly than ever before to many Americans.

The other book is a new volume by the Rev. Dr. Herbert H. Gowen in the **Biblical and Oriental Series**, and is entitled **THE PSALMS, OR THE BOOK OF PRAISES** (\$3.00). This is a scholarly and accurate new translation of the Psalter, arranged strophically and metrically from a critically reconstructed text. There is a helpful introduction and glossary, and the notes on the text are full and clear.

Dr. Gowen has put an immense amount of work into the research required by this book, which will prove of incalculable value to Old Testament scholars. As Dr. Mercer says in his editorial note, one who successfully attempts this task "must not only be a master in the science of Hebrew prose and poetical composition—he must not only possess a sympathetic insight in the heart of ancient Hebrew thinkers, but also he must be himself a poet. All these qualifications are possessed in very large measure by Dr. Gowen."

Each in its own field, **RELIGION IN SOVIET RUSSIA** and **THE PSALMS** will be important contributions to the knowledge of the day. They are books which will be widely discussed in scholarly circles, and therefore you should be familiar with them.

Our "best book" competition has managed to get out of bounds. Our last appeal for votes brought in a young avalanche of ballots, and Your Correspondent confesses that he has lost count of them. However, at latest reports, Bishop Gore's **NEW COMMENTARY** (\$5.00) was leading Fr. Mackay's **SAINTS AND LEADERS** (\$2.40) by a few votes, while Coe's **MOTIVES OF MEN** (\$2.50) was running a poor third.

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Philadelphia Clergy Question Advisability of Proceeding with Election of Coadjutor

Swarthmore to Be Scene of Buchman Houseparty — Annual Diocesan Day Planned

The Living Church News Bureau
Philadelphia, June 1, 1929

INTEREST HERE IS CENTERED ON THE QUESTION of the advisability of proceeding with the election of a coadjutor. Unless several months were to elapse before a consecration, the convention must elect in June. If it were to meet in June, it had to be called without delay. Hence the call was issued within seventy-two hours of the announcement of Dr. Drury's declination. This decision was deprecated by many for a number of reasons, including the summer exodus, which occurs early here on the part of many members of convention, clerical and lay; and the difficulty of finding time for adequate consideration of names in a season already filled with commencements and annual meetings.

A group of clergy asked the Bishop for a conference on this matter before the call was issued, which he found himself unable to grant. A second meeting held at the University Club on Friday the 31st decided, perhaps not wisely, to give out no statement. Not unnaturally the newspapers published as much as they could learn; and naturally fell into some errors of enumeration and of emphasis. Those present were the following: The Rev. Messrs. C. H. Arndt, R. Bakewell-Green, B. N. Bird, J. M. Collins, W. E. Conkling, W. J. Cox, G. C. Foley, N. B. Groton, C. J. Harriman, J. C. H. Mockridge, J. A. Montgomery, W. N. Parker, M. E. Peabody, G. E. Pember, D. M. Steele, P. J. Steinmetz, W. Stewart, L. C. Washburn, and R. K. Yerkes. The meeting is called for Tuesday in Holy Trinity parish house, Twentieth street below Walnut.

BUCHMAN HOUSEPARTY PLANNED AT SWARTHMORE

Swarthmore will be the scene of a Buchman houseparty this month, beginning with 6:30 dinner Wednesday the 12th and ending after breakfast, Tuesday the 18th, the Mary Lyon school buildings being made available for the purpose. This houseparty of a First Century Christian Fellowship is announced as primarily for training and development, with special emphasis on leadership in the Christian life. The rate is \$5.00 a day, and reservations will be made on receipt of \$3.00 registration fee sent to the Rev. Garrett R. Stearly, 61 Gramercy Park, North, New York. Many hereabouts have expressed the desire to see something more of this movement at first hand, and a good response from them is expected.

PLANS MADE FOR ANNUAL DIOCESAN DAY

The annual Diocesan Day will occur on Saturday, June 8th, that date having been designated by Bishop Garland for the third annual observance on the hundred acre cathedral site in Upper Roxborough, in the northwestern part of the city. This is one of the big days of the diocese and will be participated in by a very large number of the parishes and missions. About forty parishes and missions will be represented in the great chorus of more than 600 voices in a specially selected Church music program to be rendered in

connection with the open-air religious service at which the Bishop will officiate and make an address at 3 p.m.

Participation by a chorus of such magnitude in any religious service ever held in the diocese probably has never been equalled here. Assembling of the chorus has been under the direction of the Music Commission of the diocese, with splendid cooperation of the organists, choirmasters, choir members, and rectors of the churches represented. The conductor will be Harold W. Gilbert, organist and choirmaster of old St. Peter's Church, the piano accompanists being Roma E. Angel, organist of St. Nathaniel's; Elsie Tucker, organist of St. Aidan's, Cheltenham; Newell Robinson, organist of Grace, Mt. Airy; and W. T. Timmings, organist of St. Paul's, Elkins Park. The pianos will be augmented by brass instruments played by members of the orchestra of the Good Shepherd, Kensington, under the direction of Frank H. Longshore, organist and choirmaster of that parish. From 10:30 A.M. to the hour of service the day will be given to enjoyment and fellowship and thousands of Church communicants and children of the Church schools are expected to be present to meet with Bishop Garland and make this third annual diocesan day an even greater success than the two preceding ones have been.

MEMORIAL DEDICATED AT ST. NATHANIEL'S CHURCH

Sunday, June 2d, at 3 P.M., a memorial altar group was dedicated in St. Nathaniel's Church, Allegheny avenue and E street, in honor of Mr. and Mrs. Thomas Woodason, and their daughter, Daisy. Mr. Woodason was one of the first vestrymen of the church and active during his life in the relief and charitable work of the Kensington district. The rector, the Rev. George R. Miller, had charge of the ceremonies and the dedicatory sermon was preached by the Rev. Francis C. Steinmetz, S.T.D., rector of St. Mary's, West Philadelphia.

MISCELLANEOUS

Bishop DuMoulin preached on the importance of a united organization such as the American Legion in the furtherance of the ideals of service and fellowship, at the tenth annual memorial service of Howard C. McCall Post No. 20, at the Church of the Saviour, Sunday the 26th. The altar is dedicated in McCall's memory, who fell in action.

The Rt. Rev. Lindel Tsen, an alumnus of the Philadelphia Divinity School and well known in this city where he lived for a number of years, will receive the degree of Doctor of Divinity at the 64th annual commencement of the Philadelphia Divinity School next Thursday. Dr. Tsen, who is a native of China, was recently chosen Bishop Coadjutor of the Missionary District of Honan, China, which is under the supervision of the Canadian branch of the Church of England.

Descendants of the early members of St. James', Perkiomen, Evansburg, met last Sunday for their twenty-seventh annual reunion. The exercises were in charge of the rector, the Rev. Charles F. Scofield, and the address was delivered by the Rev. William H. Anthony, rector of St. Peter's, Phoenixville. The old church has ministered to that section for

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over 200 years and the old Bible and Prayer Book bear the dates of 1723. A parish school was established in 1734 and during the Revolution the church was used as a hospital for Washington's soldiers and many of them are buried in the churchyard.

CHARLES JARVIS HARRIMAN.

Bishop Larned Preaches to Long Island Auxiliary

Diocesan Church Schools Celebrate "Cathedral Day"—Trinity Ordinations

The Living Church News Bureau
Brooklyn, N. Y., May 31, 1929

THERE HAVE BEEN THREE IMPORTANT annual events in this diocese since the diocesan convention: the out-of-town meeting of the Woman's Auxiliary; Cathedral Day for the Church schools; and the Trinity ordinations.

The Auxiliary meeting was held in Trinity Church, Hewlett, a beautiful country church where the spacious and well-kept grounds present an ideal place for this type of gathering. More than four hundred members of the Auxiliary were present, and a large number of the clergy. The Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island, was preacher, and also celebrated Holy Communion, assisted by the Rev. Allen Evans, rector of the parish. Bishop Larned's text was "Did not our hearts burn within us?" and he spoke convincingly of the inward fire of the love of God. In the afternoon Dr. John W. Wood spoke on St. Luke's Hospital, Tokyo, and the Rev. H. A. Donovan, principal of St. John's Academy and Industrial School, Cape Mount, Liberia, made a fine appeal for the work in that field. Industrial development has increased both the responsibility and the opportunity of the American Church, while the growth of Mohammedanism is a serious menace, he said. The offering, about \$400, was divided between the two causes presented.

"CATHEDRAL DAY"

"Cathedral Day" for the Church schools of the diocese has come to be a function of much importance. Primarily intended as a presentation of the children's missionary offerings of the year, in order to increase the zeal of the individual schools by emphasizing the total result of the coöperation of all the schools, it has had some important by-products: development in the minds of the children, and their teachers as well, of a sense of diocesan solidarity and familiarity with the cathedral as a diocesan center. This year about eighty schools were represented, some by large delegations, marching with beautiful banners. A novel feature was an airplane from Curtis Field, which flew overhead during the outdoor function and dropped announcements of the prize-winning schools. There was a missionary drama entitled *The Immortal Treasure*.

The total missionary offerings of the children for the year were \$24,000, about \$3,000 more than last year. A notable detail in this offering was the contribution of the forty children in the cottages of the Church Charity Foundation at Sayville, who earned and gave \$182.10 in their Lenten mite boxes. The total attendance at the function was estimated at five thousand. The beautiful lawns and the shade of the fine trees, with the graceful church as a background, made a wonderful setting for this colorful out-door service.

ORDINATIONS

The Trinity ordinations were held as usual in the cathedral. Bishop Stires officiated, Bishop Larned preached. Two candidates were ordained deacons, and two deacons were advanced to the priesthood.

Of the candidates for the diaconate, Victor Henry Loope was presented by the Rev. Robert A. Brown, rector of Calvary Church, Brooklyn, where the candidate has been working as lay-reader. Mr. Loope was born in Jerusalem, the son of French missionaries there. He was confirmed in the English Cathedral there by Bishop Blythe. He spent two years, 1925-'27, in DuBose School and then two years in the Philadelphia Divinity School. George C. M. Simms was presented by the Rev. W. Jusserand de Forest, rector of St. James' Church, Brooklyn, of which parish the candidate is a member. He was graduated at the General Theological Seminary, and has been appointed in charge of Christ Church, Port Jefferson. He will spend the summer abroad, however, and assume his new duties on his return.

Of the newly-made priests, the Rev. Roy Lawrence Webber has been assistant for the past year at the Church of the Resurrection, Richmond Hill. He was presented by the Rev. Rockland Tyng Homans, rector of his home parish of Grace Church, Jamaica. He offered his first Eucharist Monday morning at 6:30 in the church where he has been serving, and was assisted by the Rev. William Cole, his room-mate at the General Seminary. He becomes rector of Christ Church, Cuba, in the diocese of Western New York, on June 1st. The Rev. Parker C. Webb, the second candidate for the priesthood, has been junior assistant at the cathedral, Garden City, since September last. He was presented by his father, who was ordained priest in the same place twenty-seven years before. He will continue in his present position at the cathedral. He had his first celebration of Holy Communion Monday morning at 7:30 in the crypt chapel in the cathedral, his father assisting him.

BROOKLYN CHURCH 70 YEARS OLD

The Church of St. Matthew, Brooklyn, is commemorating its seventieth anniversary. It was begun in 1859 by a few parishioners of St. Mary's, Brooklyn, who in 1860 erected a small building on a site at Throop avenue and Willoughby on a site presented by Jeremiah Rappelyea. The first rector was the Rev. Isaac Fullerton Cox. In 1905 the parish, seeking a new lo-

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cation, was combined with the Church of the Epiphany, at Tompkins avenue and McDonough street. The Rev. Frederic W. Norris, D.D., rector of St. Matthew's, continued as rector of the combined parish, which took the name of the Church of St. Matthew. Dr. Norris continued as rector until this present year, when he retired. The Rev. William S. Blackshear is at present in charge.

NEWS NOTES

The vestry of Christ Church, Manhasset, will give a testimonial dinner on Monday, June 10th, to the Rev. Charles H. Ricker, their rector, who has just completed ten years in this cure.

Memorials to all the eight former rectors of Trinity Church, Arlington avenue, Brooklyn, are to be installed in the church in the near future, it is announced.

A new chapter of the Brotherhood of St. Andrew has recently been chartered at St. Andrew's Church, Astoria, of which the Rev. Louis B. Rule is rector.

The Rev. Duncan M. Genns, D.D., rector of St. Thomas', Brooklyn, is recovering after a serious operation in St. John's Hospital.

CHAS. HENRY WEBB.

NOTES FROM THE PHILIPPINES

MANILA, P. I.—First prize for scholarship, awarded at the graduation exercises of St. Luke's Hospital Training School, Manila, was won by Princess Phon Discull, a niece of the ruling monarch of Siam. Miss Discull plans to return to her home and inaugurate a training school for nurses among her own people, modeled after St. Luke's in Manila.

St. Luke's Hospital has recently been the recipient of a beautiful gift in the form of a memorial room from the sister of the late Elizabeth Henshaw Metcalf, many of whose days were spent in the room now fitted up in her memory. The room is painted in restful light green, and the furniture, lighting fixtures, flower vases, linen, silver, and glass, chosen with care and thought for the comfort of future patients, form a most harmonious whole. A multiplicity of pillows, firm hair mattress, chaise lounge, running hot and cold water are much appreciated by occupants of the room which so far has had a "waiting list"—some one ready to enter it as soon as it becomes vacant.

The Rev. E. L. Souder, accompanied by two Easter School, Baguio, students, visited Kapangan, a prettily situated district composed of a number of Igorot barrios, clinging precariously to the mountain side, located some thirty-five kilometers out from Baguio. The auto road had only been completed a short time before and was narrow and precipitous—so much so that the driver-priest kept his eyes upon the serpentine trail while the pupil guides in the back seat whiled away the hours of the trip by singing such appropriate hymns as "Oft in Danger," and "Nearer, My God, to Thee." Thirty-five persons crowded the little room for service the next morning, including the Presidente. One woman, a former Easter School girl, brought her two children for baptism. Fr. Souder says that nothing could have exceeded the hospitality of his Igorot host, who brought him Philadelphia capon and rice for dinner, and went with him to the homes of as many former Easter School graduates as could be identified.

Through the courtesy of the United States Army officials, the children of the House of the Holy Child, Manila, are oc-

cupying soldiers' barracks at Camp John Hay, Baguio, during the vacation season, in company with children of the Santa Domencilla Convent and the Union Church Home. The Sisters of the convent extended an invitation to the other institutions to travel in a railroad coach that had been provided for them, free of charge, making it possible for the smaller orphanages to take advantage of the army's offer of quarters, at a minimum expense.

A memorial Communion service on the day of the funeral services held in Lausanne, for the Rt. Rev. Charles H. Brent, D.D., was held in the Cathedral of St. Mary and St. John, Manila, attended by several of the long time residents of the Philippine Islands, who had been friends of the founder Bishop of that diocese.

In connection with the boys' school at Sagada, Mountain Province, it is planned to have a high school to which pupils of all our mission schools may be sent. For several years there has been a high school for Sagada boys only, and now the door is opened for pupils from all over the district, with the completion of the new auto road into Sagada.

SCHOOL AT FORT VALLEY, GA., CELEBRATES ANNIVERSARY

FT. VALLEY, GA.—The anniversary commencement exercises, commemorating the twenty-fifth anniversary of the coming of Mr. and Mrs. H. A. Hunt to Ft. Valley have resulted in the finest programs in the history of the school, Friday afternoon, May 24th, Georgia Day opened with a big barbecue and Brunswick stew, served to all visiting friends and guests from the sister institutions of Georgia, the Ft. Valley normal and high school senior classes, with the faculty acting as hosts. At 2 p.m., a testimonial exercise was held in the auditorium, at which principals and representatives of Georgia schools paid tribute to the Hunts' quarter-century of service.

Immediately following this exercise, the entire assembly moved to the athletic field to witness the annual May field sports.

Community night, May 24th, was one of the interesting exercises of the entire program. C. V. Barnette, only living charter member of the board of trustees, acted as master of ceremonies. The story of the growth of the school through twenty-five years and the spread of its strengthening influence was traced in the heartfelt talks of the citizens of Ft. Valley.

On Sunday, the commencement sermon was delivered by the Rev. C. G. Wiley, D.D., pastor of St. Paul's A. M. E. Church, Macon. On Monday, the normal and high school departments presented their annual plays. The exercises were climaxed on Wednesday by the commencement exercises, at which the Ven. Gerard F. Patterson, Archdeacon of Ohio, delivered the main address and officiated at the dedication of Ohio Hall, the new \$85,000 boys' dormitory.

RECOMMEND BOOK BY BISHOP FISKE

New York—Bishop Fiske's book, *The Confessions of a Puzzled Parson*, is named by the Religious Book Round Table of the American Literary Association as among "the most important religious books of the year." Bishop Fiske is the only author of the American Church named on the list, though the Rev. Dr. J. Paterson-Smyth, of the Canadian Church, is on the list for his *Boys' and Girls' Life of Christ*.

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RECTOR AT SPARTANBURG, S. C., HAS ANNIVERSARY

SPARTANBURG, S. C.—The Rev. W. H. K. Pendleton has recently observed his twentieth anniversary as rector of the Church of the Advent, Spartanburg, S. C., in the diocese of Upper South Carolina.

On Sunday, May 5th, the religious observance of this event was held. There were two celebrations of the Holy Communion, both well attended. At the second of these, at the hour of regular morning service, the rector preached an anniversary sermon. In the evening the two colleges of the city, Wofford (men) and Converse (women), with which the rector has been closely associated through the years of his ministry, were invited to a special service, and attended in large numbers. The Church of the Advent was, for the time being, converted into a college church. The presidents of both colleges were present. The members of the two faculties occupied seats in the chancel and took part in the service, while the senior class of Converse College, within a week of graduation, attended in a body in their academic caps and gowns.

Wofford is a Methodist college, Converse is undenominational. It was, therefore, an especial source of gratification to the rector that the officers and students of these institutions expressed their appreciation of his friendly interest by attending this service in such large numbers.

On Monday, May 6th, the actual anniversary, the vestry and the ladies of the church tendered to the rector and his family a delightful reception in the parish house, built during his ministry. At the close of the evening, Emert S. Rice, superintendent of the Church school, in the name of that organization presented the rector with a silver cross. The Hon. James F. Byrnes, a member of the vestry, presented him with the keys to the hearts of the congregation and to a beautiful new car, which waited outside.

Within the twenty years the communicant list of the church has grown from 198 to 550; the Church school enrollment within the parish from 54 to 526. The Church contributions have increased from approximately \$3,000 a year to \$28,000.

MEMORIALS AT CALVARY CHURCH, NEW YORK

NEW YORK—At a recent meeting of the vestry of Calvary Church, New York, the Rev. Samuel M. Shoemaker, Jr., rector, presented to the vestry a list of memorials. These memorials, together with contributions for other needed work in the church building, total gifts to the value of over \$33,000.

Mrs. James J. Goodwin, as a memorial to her husband who was long a vestryman of the church, is redecorating the entire interior of the church. Mrs. Bache McE. Whitlock is giving new lighting fixtures all over the building in memory of her husband, who was also a loyal member of Calvary's vestry for many years. Mrs. William M. Carson and her family are giving a new pulpit in memory of William M. Carson, who was for many years a vestryman of the church. Mrs. F. Livingston Pell and her brother, Richard Lewis Morris, are giving a new communion rail in memory of their father and mother, Dr. and Mrs. Stuyvesant Fish Morris. Dr. and Mrs. Morris were among the oldest and most devoted of Calvary's parishioners. A clerical chair for the chancel is also to be given by the Morris family.

The choir is to be enclosed in a parapet

about four feet high, just behind which will stand three clergy stalls, the lectern, and pulpit. One of these stalls is being given by the Men's Club of Calvary Church in grateful recognition of the rectorship of the Rev. Dr. Theodore Sedgwick from 1912 to 1924.

CHURCH CONSECRATED AT MOORESTOWN, N. J.

MOORESTOWN, N. J.—On the afternoon of Trinity Sunday, in the presence of a congregation which filled the building, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, consecrated the newly completed Trinity Church at Moorestown. The church, together with the other new buildings, parish house, and rectory already occupied, replaces the church building which has for many years been a familiar feature of the New Jersey "King's Highway," the old colonial road leading from Burlington to Salem, and which antedates the founding of Philadelphia by William Penn.

Among the clergy in the chancel with the rector, the Rev. E. L. Sanford 2d, were two who had preceded him in the rectorship, the Rev. Dr. Robert McKay, rector from 1898 to 1914, and the Rev. Frederick A. Warden, rector from 1915 to 1925, and also the father of the present rector, the Rev. David L. Sanford of Pennsylvania.

The consecration was immediately followed by that of confirmation, the first class to be presented in the new building numbering upwards of thirty. In his address, which served for both purposes, Bishop Matthews congratulated the parish upon the completion of the new buildings, which, as also in the case of two other parishes of the diocese, represent the munificent gift of a single donor, who in this instance prefers to remain unknown.

UNIVERSITY OF SOUTH BURNS MORTGAGE

SEWANEE, TENN.—Another milestone in the development of the University of the South, Sewanee, was passed on Tuesday, May 21st. On that day, in Nashville, the last of the bonds issued by the university in 1903 were burned in the office of the Nashville Trust Company, with Bishop Gailor, chancellor of the university, and Vice-Chancellor Finney officiating at the "obsequies."

Ten years after the bonds were issued, the Rt. Rev. A. W. Knight, D.D., then vice-chancellor, undertook to raise the money necessary to pay off the \$150,000 of bonds and all other indebtedness of the university. Upon the successful completion of that effort, the detail work of buying back all of the bonds was undertaken. The cremation ceremony in Nashville a few days ago marked the culmination of that effort.

CHAPEL DEDICATED AT WILMINGTON, OHIO

WILMINGTON, OHIO—On Sunday, May 12th, a little brick church of colonial architecture was dedicated in Wilmington, a county seat and center of a rich agricultural district as well as the home of Wilmington College.

At the dedication service the Ven. B. H. Reinheimer, Archdeacon of Southern Ohio, read the dedicatory prayers, and the Rev. Albert N. Slayton, D.D., rector of Calvary Church, Cincinnati, delivered the sermon. The Rev. Donald C. Ellwood is vicar of the new All Saints' Chapel at Wilmington.

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COMMENCEMENT AT BOLIVAR, TENN.

BOLIVAR, TENN.—St. Katharine's School has just closed its fifty-seventh year. At the commencement exercises a class of four were graduated. The sermon was preached by the Rev. Charles Scott Ware of Memphis, for twenty-one years rector of St. James' Church, Bolivar.

Bishop Gailor preached, confirmed a class of nine, and presented diplomas. The annual meeting of the board of trustees and the meeting of the associates of St. Katharine's were both well attended by out of town members. Plans for means of advertising and for raising a fund for improvements were made.

ALBANY CATHEDRAL SUMMER SCHOOL

ALBANY, N. Y.—Plans are completed and the program is published for the twenty-fourth season of the Albany Cathedral summer school, which meets this year June 24th to 29th, at Albany, in the buildings of St. Agnes' School, with the cathedral for devotional services. The Ven. Guy H. Purdy, Warrensburg, is in charge of arrangements.

Lecturers include the Rev. Messrs. Leonard Hodgson, George C. Foley, D.D., and F. J. Foakes-Jackson, D.D., representing three theological seminaries; the Rev. James O. S. Huntington, D.D., O.H.C., and the Rev. Samuel M. Shoemaker, Jr., of New York, who will conduct conferences on subjects of personal and spiritual character.

COMMENCEMENT AT GIRLS' SCHOOL IN CONNECTICUT

WATERBURY, CONN.—The annual commencement of St. Margaret's School for Girls in Waterbury was held from Friday to Monday, May 31st to June 3d. The exercises began with the senior play on Friday evening in the parish house of St. John's Church. Class Day was held on Saturday in the school, and on Sunday afternoon the baccalaureate sermon was delivered by the Rev. Elmore McKee, student chaplain at Yale University. The address at the commencement on Monday morning was delivered by the president of Wesleyan University, Middletown, Dr. James McConnagay. An alumni luncheon at the school followed.

PLANS FOR GEARHART SUMMER SCHOOL

PORTLAND, ORE.—The Gearhart summer school holds its session this year on its fine properties at Gearhart-by-the-Sea from July 16th to 26th. An unusually strong faculty has been built up by the Ven. Jay Claud Black, chairman and president of the school. This includes the Rev. G. Warfield Hobbs, executive secretary of the National Department of Publicity; the Rev. Harold Holt, assistant secretary of the National Department of Social Service; Miss Mildred Jones, School for Christian Service, San Francisco; the Rev. Charles P. Otis, S.S.J.E., superior for the Community at San Francisco, who will act as chaplain and have charge of the Young People's work; and several other leading speakers on the Pacific coast.

Under the auspices of the Brotherhood of St. Andrew, Camp Gearhart, a summer camp for Church boys, will be held during the period of the Gearhart summer school.

MOTHERS' CLUB ORGANIZED AT DOVER, N. J.

DOVER, N. J.—In order to carry on work similar to that of the public school Parent-Teacher Associations, a number of mothers of Church school pupils of St. John's parish, Dover, the Rev. Theodore Andrews, rector, were organized into a Mothers' Club a year ago. Such subjects as education, missions, and the girl and boy problem are dealt with at the monthly meetings, at which there is usually a special speaker. Over half the parents of the Church school pupils have been at one or more club meetings. A recent project that met with great success was a parents' supper, at which about eighty fathers, mothers, and children sang well known songs and hymns and heard the invited speaker, the secretary of the Morris County Y. M. C. A.

ANNUAL MEETING OF ERIE AUXILIARY

FRANKLIN, PA.—The annual convention of the Woman's Auxiliary of Erie was held at St. John's Church, the Rev. Martin Aigner, D.D., rector, May 15th and 16th. At the business sessions \$100 was voted the Bishop of Erie to be used at his discretion, and \$400 to finance the rural work of the Church Army to be done from two centers, Brookville and North Girard, this summer.

Addresses were made by the Rev. Eugene F. Bigler, formerly of Mexico, the Rev. H. W. Foreman of the National Council, the Rev. S. J. Noce of Farrell, and C. F. Mackey of Franklin, who spoke on the proposed Laymen's League.

NURSES GRADUATED AT PORTLAND, ORE.


PORTLAND, ORE.—The fifty-second graduation of nurses of the Good Samaritan Hospital Training School in Portland was held on Ascension Day at Trinity Church, thirty-eight nurses being graduated. This is the largest training school in the north-west and one of the largest on the coast. The address was given by Dr. Burt Brown Barker, vice-president of the University of Oregon, Eugene. The diplomas were awarded by the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, president of the board of hospital trustees. Assisting in the service were the Rev. John Dawson, secretary, and the Rev. T. F. Bowen, of the board of hospital trustees, the Rev. G. Taylor Griffith, chaplain of the hospital, and the Rev. A. A. Morrison, Ph.D., rector of Trinity Church.

N. J. YOUNG PEOPLE JOIN WITH METHODISTS

DOVER, N. J.—An interesting work is being accomplished by the Young People's Fellowship of St. John's Church, Dover, the Rev. Theodore Andrews, rector. Not only has this organization held monthly evening services, but it has joined with the young people of the Methodist Church in forming a group of the Young People's Inter-Church Federation.

Led by this group, a rally at the local high school, which brought out young people from almost all the churches of the town, had as its main feature the presentation of Booth Tarkington's play, *The Trysting Place*, which was given as an example of coöperation. A Fellowship counselor was the director of the play, and the cast was more than half made up of members of the Fellowship.

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WILLIAM ELLIOTT, PRIEST

DURANGO, COLO.—The Rev. William Elliott, priest of the diocese of Duluth, in charge of St. Mark's Church, Durango, and St. Paul's Church, Mancos, died on May 11th.

Mr. Elliott was at one time rector of St. Paul's Church, La Salle, Mont.; rector of St. Paul's Church, Virginia City, Mont.; rector of St. Luke's Church, Detroit, Mich.; and in charge of St. Paul's Church, Virginia, Minn.

EDWARD M. M'GUFFEY, PRIEST

ELMHURST, N. Y.—The Rev. Edward Mansfield McGuffey, rector of St. James' Church, Elmhurst (Newton), and senior priest in active service of the diocese of Long Island, died at his home Tuesday morning, May 28th, after an illness of about a year. He was born in Cincinnati July 21, 1854. His father was Alexander McGuffey, co-author of the famous *McGuffey Readers*.

The Rev. Mr. McGuffey had his A.B. from Kenyon College in 1876, and M.A. from the University of New York in 1898. He was ordained deacon in 1881, and priest in 1882 by Bishop Jaggar. He was rector of the Church of the Epiphany, Urbana, Ohio, 1881-85; assistant at St. Ann's, Brooklyn, '85-'86; assistant at Holy Trinity, Brooklyn, '86-'90; and rector of St. James' since 1890. He was a member of the Society for the Promotion of Evangelic Knowledge, and has long been a prominent figure in this diocese. His wife died three years ago. He leaves a daughter, Miss Alice McGuffey, and a son, Kingsland Drake McGuffey.

The funeral was held Friday afternoon in St. James' Church. By the wish of the deceased clergyman, only his Bishop and his close friend, the Rev. Dr. Alexander G. Cummins, took part in the service. Many of the clergy were present, but were not vested. Bishop Stires called a meeting of the clergy present, in the choir-room after the service, and a committee was appointed to draft appropriate resolutions.

THE WORK AT ANNISTON, ALA.

ANNISTON, ALA.—A little mission started a year and a half ago at Anniston, by the Rev. James M. Stoney, rector of Grace Church, and some workers, is located in the industrial district known as Glen Addie. There is no chapel at all; just an old, rickety, tenement house which has been loaned. This mission was started to take care of the "overflow" from another mission which Mr. Stoney has, just outside the city limits, known as the Chapel of the Resurrection. A bus takes the children out there but could not take all who wanted to go, so the second place was opened, in an old three-room house with a few benches, an organ, a lectern, and an altar and Bible. Sometimes there are sixty-five in this place on Sunday afternoons. The children bring wood ferns and wild flowers for the altar.

Miss Harriet P. Tabb, superintendent at the mission, writes: "At first many thought we were surely Roman Catholics as they associated a cross with the Roman Church only. Many are attracted by

the Holy Rollers and other sects, but usually come back to us after a time. Some still cling to the idea that immersion is the only mode of real Baptism. My first thought Good Friday was 'the best day to plant beans.' With all our handicaps we have accomplished something for the Master. We have five confirmed members, and have baptized eighteen."

CHURCH AT COLUMBIA, PA., RECEIVES BEQUEST

COLUMBIA, PA.—Through the will of the late Hugh McAlister North, of Lancaster, a member of the Lancaster County Bar, St. Paul's Church, Columbia, has received a legacy of \$10,000. An additional gift of \$20,000 was given to provide an endowment for the North Memorial parish house, in the same parish. The rector is the Rev. Guy Franklin Caruthers.

PROGRAM PARTIES

To INFORM all the people thoroughly about the work and the needs of the general Church and the diocese, the people of All Saints' Cathedral, Milwaukee, last year gave a series of simple evening parties, at each of which three people described the program and budget of parish, diocese, and the whole Church. About twenty people were invited to each party. If any were unable to come to one, they were invited to another. This plan reached both men and women, called forth much interested discussion of all the problems, and permeated the congregation with information and friendliness.

JAPANESE IN SEATTLE

NINE JAPANESE men and women were confirmed at St. Peter's Japanese Mission in Seattle this spring. The young people here are trying to fix up a comfortable reading room at the mission. Books are much needed for it, good books, in good condition, that would be of interest or value to any young people. Here is opportunity for international friendship, and some other virtues. The address of the mission is 1111 Yesler Way, Seattle, Wash.

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NEWS IN BRIEF

CENTRAL NEW YORK—On Whitsunday in Calvary Church, Utica, the third annual Whitsunday Church school rally of the second district was held. The Rev. Hubert S. Wood of Syracuse gave the address and the offering was for the children's ward of St. Luke's Hospital, Tokyo.

COLORADO—The service for the presentation of the Lenten mite box offerings of the Church schools of Colorado was held at St. John's Cathedral, Denver, May 12th. The total offering presented was \$3,425.66.

ERIE—Mr. and Mrs. W. E. Paca have presented two seven branch candlesticks in memory of their daughter, Helen M. Paca, for the altar of Christ Church, Oil City, and P. C. Beers has had the chime of bells, given in memory of his father some years ago, re-tuned.—The spring meeting of the archdeaconry of Harrisburg was held in the three churches which are under the care of the Rev. Arthur G. W. Pfaffko; the Church of the Transfiguration, Blue Ridge Summit, Calvary Church, Beartown, and St. Mary's, Waynesboro. The Ven. Paul S. Atkins presided at the business sessions on Tuesday, May 21st, at which encouraging reports were heard from all the missionaries in the archdeaconry and some valuable suggestions were given. It was decided to pay the expenses of one of the missionary clergy of the archdeaconry, to be selected according to seniority in the archdeaconry who might wish to attend the Blue Ridge conference, to be held at Hood College, Frederick, Md., in July. Bishop Darlington spent the entire two days at the archdeaconry.—The eleventh annual service for the presentation of the Lenten offering of the Sunday schools and York and Lancaster counties was held in St. Paul's Church, Columbia, the Rev. Guy F. Caruthers, rector, on Sunday, May 12th. The principal speaker was Bishop Darlington, who also awarded the banners. The total offerings of the combined schools amounted to \$1,925.91, pupils enrolled 1,041.

HARRISBURG—The spring meeting of the Woman's Auxiliary in the archdeaconry of Harrisburg, held in St. John's Church, Carlisle, on Thursday, May 23d, was notable for its large attendance. The business sessions were in charge of Mrs. James H. Spotts, of Lancaster, archdeaconry vice-president. Speakers were Mrs. S. Brownell, of Liberia; Mrs. Charles A. Heiges, of York, director of Camp Betty Washington of the G. F. S.; Mrs. Caleb S. Brinton, of Carlisle, diocesan president of the Woman's Auxiliary; the Rev. Dr. Oscar F. R. Tredler, of St. Stephen's, Harrisburg; and the Ven. Paul S. Atkins, of York.—The semi-annual meeting of the Y. P. S. L. of Harrisburg met May 24th, 25th, and 26th in St. Paul's Church, Harrisburg, of which the Rev. Archibald M. Judd is rector. Two conferences were held, the subject of one being "The Formulation of a Program, led by the Rev. Archibald M. Judd; the other subject being a Christian Fellowship, led by the Rev. Hollis W. Colwell. Nelson Brockman of Berwick was elected president and Edward Feass of Harrisburg, first vice-president.

MARYLAND—Bishop Murray made an address on Saturday, May 25th, at the banquet of the night mining classes of western Maryland, in Lonaconing. Lonaconing is the Bishop's birthplace, and as a very young man he was employed in a mine there. On Sunday, he confirmed in St. Peter's Church, Lonaconing, St. John's Church, Frostburg, and St. James' Church, Western Port.—The convocation of Townson was held in St. Mark's Church-on-the-Hill, Pikesville, Wednesday, May 29th. The sermon was preached by the Rev. Horace W. B. Donegan, the new rector of Christ Church, Baltimore. After luncheon, the Rev. Hobart Smith, dean of the convocation, read a paper.—The Rev. Arthur M. Sherman, D.D., recently called to the rectorship of Grace and St. Peter's Church, Baltimore, has declined the call to that church and will shortly resume his work in Wuchang, China, under Bishop Roots.

MINNESOTA—A Quiet Hour for men was held at St. John's, Linden Hills, Minneapolis, May 24th, which was attended by twenty-five men of the parish. This service was initiated by several laymen, of their own volition. They discussed it among themselves, finally making an informal request to the vestry for authority to hold the service, and requested the rector, the Rev. E. Croft Gear, to conduct it.

MONTANA—The Rev. A. C. Prescott, secretary to Bishop Faber and secretary of the diocese, observed the forty-third anniversary of his ordination to the priesthood on Trinity Sunday by celebrating the Holy Communion in St. Peter's Church, Helena.

NEWARK—At the final afternoon service for the season at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, the choir of the

parish joined with that of the Lakeview Presbyterian Church, Clifton, in rendering special music, George Benz, organist and choirmaster of the Lakeview Presbyterian Church, who has twice occupied a similar position at Christ Church, was at the organ.—At Radburn, a new town which is being developed near Paterson, the New York Housing Corporation will provide a church building and a community pastor until such time as more churches are needed. The Ridgewood Clergy Club visited Radburn recently.—In memory of Elizabeth Voorhis Chute, a former parishioner, a chalice has been presented to Christ Church, Ridgewood. On Whitsunday, at the early celebration of the Holy Eucharist, the chalice was dedicated and used for the first time.

NEW YORK—An unusual class was presented to Bishop Shipman for confirmation on Sunday, May 26th, by Chaplain Wallace H. Watts, U. S. Army, at St. Cornelius' Chapel, Governors Island. All were men, and fifty-four in number. The Sunday previous twenty-six adults were baptized by Chaplain Watts.

OREGON—Bishop Sumner has just completed his fifteenth annual week on the campus at the University of Oregon and at the Oregon State College, where he gave the convocation addresses and held daily conferences with the students through appointments in the president's office.

PENNSYLVANIA—The Rev. Charles F. Scofield, who recently resigned as rector of St. James' Church, Perkiomen, Evansburg, has been at the Episcopal Hospital, Philadelphia, undergoing treatment for bronchial and throat trouble that threatens the loss of his voice.

PHILIPPINE ISLANDS—The Rev. Benson Heale Harvey, canon missionary of the Cathedral of St. Mary and St. John, Manila, has been the recipient of a diploma from the National Accredited Teachers' Association, under the department of religious education of the National Council. Mr. Harvey is the third member of the mission staff in the Philippine Islands to receive certificate of this kind. The others are Miss Eleanor J. Ridgway and the Rev. F. C. B. Belliss.—The honor of the first completed payment of quota for the year 1929 in the district of the Philippine Islands is due to the Church of the Holy Trinity, Zamboanga. This completed apportionment was made on March 22d. The Rev. Benson Heale Harvey is acting rector of the church.—A new schoolhouse is being erected in connection with the Moro Settlement at Zamboanga, Mindanao, under the watchful eye of Miss Frances E. Bartter, missionary in charge.

SACRAMENTO—On Whitsunday at St. John's Church, Chico, the rector, the Rev. Dr. Paul Little, blessed a beautiful processional cross, the gift of Mrs. Porter Ashe of San Francisco in memory of her son, Robert. In addition to this beautiful gift, other gifts received include a pair of candelabra, priest's chair, lectern Bible, baptismal bowl, missal, and a beautiful American silk flag.

SALINA—The annual Young People's conference of the district met in St. John's School, Salina, June 5th, to continue until June 10th. Leaders out of the district will be the Rev. R. M. Trelease of the National Council, and the Rev. James DeWolfe of St. Andrew's Church, Kansas City, Mo.—It is not unusual to read of towns in Oklahoma that boast of "over-night growth," but such is not the rule in Kansas. However, the town of Liberal is preparing for an influx of 100 new families during the present summer. This is due to development on the Rock Island Railroad at this point, and to oil developments in the neighboring locality. The Church is having encouraging progress here under the leadership of the Rev. Francis W. Sherman of Cimarron.

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THE FUTURE OF CHINA

BISHOP HIND of Fukien feels hopeful about China. "The government," he says, "has an immensely difficult task before it. It has to hold together into one party all the different interests, and has to make it worth while for the military generals to give their allegiance. This is naturally a very grave hindrance, but the government feels that unless it holds the groups together by making compromises which will satisfy each section, the party which has been so laboriously built up will become hopelessly divided, and cease to exist as a force in the country.

"Nevertheless, anyone who has watched carefully the growth of this Nationalist government must feel hopeful for the future of China. It is largely composed of good and high-principled men—ardent patriots, of course, who are often disgusted at the selfishness of the generals, and who hate the compromises which seem forced upon them from time to time.

"The Nationalist government can hardly be said to be firmly established in China yet: the next few months may mean a serious testing for it, but the fact that recent movements have revealed many men who are true and high-principled rulers must give us hope for the future.

"Meanwhile, what of the Church? There was no condition attached to our Lord's command: 'Go ye into all the world and preach the Gospel.' He did not say, 'If the rulers of the country want you,' or 'Provided there is no revolution going on.' He simply said, 'Go ye . . . and preach,' and it has not always been easy to decide just what line we ought to take in the midst of all that has been happening. . . .

"Through all the trials and difficulties of the past two years the Church in Fukien has not ceased to bear witness to the love and power of God our Saviour. Wonderful testimony has been borne even by non-Christians to the constancy of the Church in its work of setting up the Kingdom of God. One leading non-Christian said: 'In these days we see everything changing—new governments set up and passing away, new powers come and go, and the Church seems to be the only thing that abides and continues its work.

"Missionaries were indeed temporarily withdrawn from some of the stations, but the work did not cease on that account, and now, thank God, they are all able to be back in their stations again, even in the far-distant stations, and very encouraging reports come back telling, not only of the welcome the missionaries have received on their return, but of the fine and courageous way the work has been kept going during their absence. . . .

"It seems to me essential that, during the present uncertainties in China, our missionary strength should be kept up at least to the normal—say, the average of the last ten years—and that the Church at home should be preparing itself for a great forward movement in Fukien and throughout China as soon as the call comes, which may be sooner than we think. . . ."

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