



The Living Church

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

VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 13, 1929

No. 11

As Others See Us

EDITORIAL

The Wheat and the Tares

REV. VAN TASSEL SUTPHEN

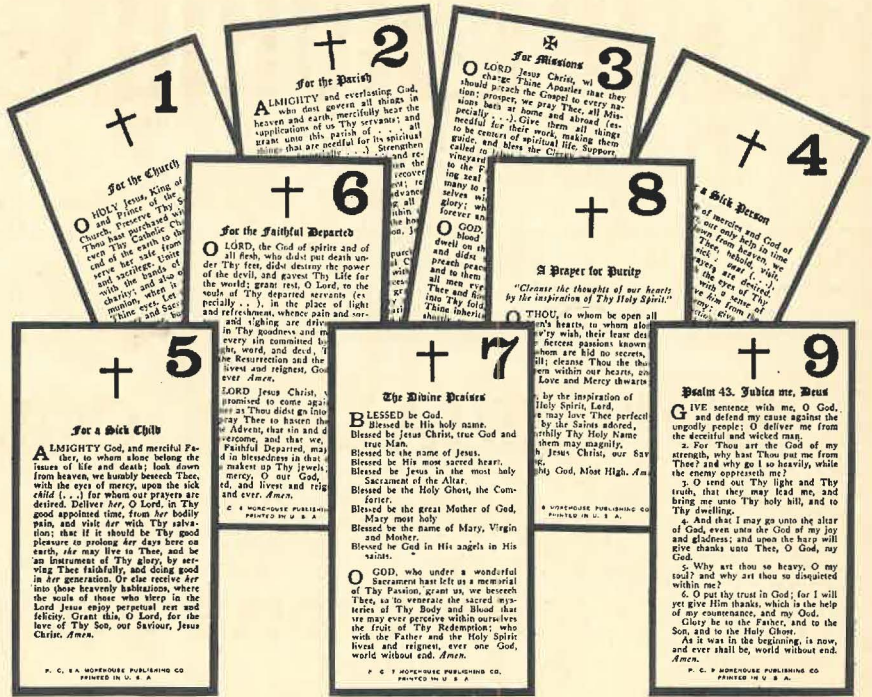
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(From the Paris edition of the *New York Herald*)

Barcelona, June 14.

To the *Editor of the New York Herald*:

I shall be grateful if you will publish a list of books on Spain, books of economics, social aspects, and art of modern Spain. I prefer American authors but if there is any worthwhile French writer on the subject you may include him.

O. BIANCHI.

Reply

We can give space to but a few recent titles: *Understanding Spain*, by C. S. Cooper (Stokes, New York) for economics,

Spanish Summer

BY GEORGE CRAIG STEWART

for social aspect and art

WHETHER you are contemplating a journey to the magic peninsula that is Spain in the near future, whether you cherish the memories of an adventure there in the past, or whether your foreign travel is entirely through the medium of romantic cruises on the good ship *Armchair*, SPANISH SUMMER, with its informal text and its delicate etchings by Jean June Myall (made from the original plates in the Intaglio Edition, little cameos fit to frame!), will charm and delight you.

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MILWAUKEE, WIS.

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EDITORIALS & COMMENTS

As Others See Us

ONE of the most powerful and one of the most unusual organizations in the crazy-work quilt of our national existence" is one of the phrases used by a Roman Catholic newspaper, *The Register*, of Denver, Colo., to describe the Episcopal Church. The phrase is found at the outset of a thoroughly good-humored article in that journal on the subject of The Episcopalians. The subject is not treated in a polemic manner, as it might have been, and for that we desire to express our appreciation. "In its exterior organization," continues the article, "it greatly resembles the Catholic Church, for it has a hierarchy almost as picturesque as our own"—is this a gentle dig at both hierarchies?—"and it has a well-trained group of clergy." "The very fact that they have retained the episcopal office is one of their strongest points." Certain other bodies have bishops, "but they look more like traveling salesmen or high-class merchants than prelates. The Episcopalians are wiser; they know that it adds to prestige to keep alive the fine old traditions of the Catholic clergy. Note the number of times the Episcopal bishops break into the newspapers and the national magazines, in comparison with the leaders of the other sects. It is not merely a matter of brains."

And then comes a paragraph that we must quote in full:

"The Episcopal Church in this country is a good barometer of what is entertaining people along religious lines. In recent years, the Catholic ritualist movement has been very strong. 'Pious as a High Church Episcopalian' has become a saying in Catholic circles. We take our religion rather for granted; the glory of our ritual is new to these people, and they take it with the utmost seriousness. They unashamedly confiscate every beautiful devotion we have. Where we ring one bell, they ring three or four. Where we light one candle, they light six. They out-Rome Rome. Their bishops, who a generation ago would have raced away from a cope as from the plague, today add to their dignity with this beautiful vestment, and do not hesitate to come down the aisles of the church giving little blessings right and left. Their archdeacons have been known to don the beautiful purple of our monsignori, although, of course, this is rare."

It is this perspective upon which we desire to comment rather seriously. Roman Catholics of the high type of the writer of this article are entitled to know just what Anglicans mean by introducing or re-introducing practices such as these. The inference drawn by the writer to the effect that—

"Most of us like the good Episcopalians immensely and we thoroughly enjoy their eagerness to imitate us. Imitation is, you know, the sincerest form of flattery. We must be pretty nice after all"—

does not quite exhaust the subject. We are quite ready to express hearty agreement that Roman Catholics of the type of the writer of that article are "pretty nice after all." With the mass of polemics that we constantly meet in the discussion of religious topics, it is, indeed, a pleasure to meet with so "nice" a writer, who may, quite legitimately, poke a little fun at our foibles, but who graciously abstains from doing it in an unpleasant way. Yes, we agree that our critic is "nice"; and because he is, we are ready to enter upon an explanation that we never make when either Roman Catholics or Protestants charge in an offensive way that we "ape" Rome.

WHY do we "out-Rome Rome"?

Of course, if we were minded to be very, very precise in our discussion, we should deny that we do. But the rather whimsical treatment of the subject quite appeals to us, and, our writer being careful to avoid any appearance of being offensive, we shall assume that his term accurately defines the ceremonial practices which now so generally prevail among Anglicans. We were about to deny having ever had the pleasure of viewing an Anglican archdeacon arrayed like a Roman monsignor when it occurred to us that we must confess entire ignorance of what vestments are deemed appropriate to the latter form of ecclesiastic. Archdeacons whose habits we have had the pleasure of observing have generally seemed to us rather sober-minded individuals, not very insistent on the manner of garb in which they appear. Very likely the same may be said of monsignori, concerning whom we know little. If these chance to be arrayed alike at any time of the ministrations of either of them, perhaps the explanation may be that neither gentleman knows how the other dresses. At any rate we have reached that complaisant state of life when an archdeacon arrayed like a monsignor, even if we knew it, would not lead us to "view with alarm." Very likely we have contemporaries who are different; and the next time we run across an archdeacon vested in purple our suspicions shall be properly aroused; perhaps he may be a monsignor in dis-

guise. But then, we have nothing very definite against *monsignori*.

But the prevailing Anglican conception of what is miscalled ritual is this:

We thoroughly believe that the Anglican Churches are as truly the heirs of the ages of the past as are they of Rome. They were once very nearly identical in their practices. Rome was not insistent on uniformity and Canterbury had not developed the idea of being necessarily different. English dioceses had developed their own uses according to their own judgment of the fitness of things ecclesiastical. They were neither Roman nor anti-Roman.

Then came a day when the unity of the Western Church was split in twain as, centuries before, the unity between West and East had been broken. Never mind, now, who was to blame. There are not many quarrels in which two parties are not both partly in the wrong. At Lausanne, when the sundered Churches tried to find a way out of disunity, though the Roman authorities had declined to help them, the representatives of the Anglican Churches, led by our own Bishop Brent, meekly and penitently confessed that they had had a real share in the sin of disunity and asked God's forgiveness and His guidance in repairing the breaches of the past. When a like spirit spreads over all Christendom we strongly suspect that the way of unity will be disclosed; but neither Roman Catholicism nor Protestantism had reached that stage at Lausanne. Probably there were Anglicans who were not thoroughly imbued with it; but Bishop Brent was not one of them.

Then—after the centuries of unity in Western Christendom—an unhappy series of events followed, and the Catholic Church in Europe and in England drifted farther and farther apart. Old practices, mixed up, no doubt, with mediaeval superstitions among a generally illiterate people, were more and more disused in England. Worst of all, breaches of charity between the two parties became common. Differences in vestments or in ringing of bells or in lighting of candles, one or six, are not very important; breaches of charity are.

There came a day when certain Anglican Churchmen determined to call a halt on all this. They began to discriminate. Some, very likely, wished to restore ancient practices *because* they were Roman. More wished to restore them because they had Catholic precedent from days before the division. Gradually a third perspective arose in which practices were tested by what seemed to be their results: did they promote reverent worship of Almighty God? did they illustrate and teach realities in religion? did they make a more devout people?

"Pious as a High Churchman"? Well, we appreciate the compliment and it is new to us; if piety had been excluded from all this it would have been deplorable. Happily those men who led in all this restoration *were* very pious men. Nobody today questions the deep personal religion of Pusey or Keble or Newman, Liddon or Ewer or de Koven. Men who believe them in some things mistaken (and the Catholic Movement today is very different in many respects from what it was one and two generations ago) unite in testifying to the deep piety of those who changed the perspective of the Anglican Church. Would that we could believe that future generations might be as conscious of *our* piety as we are of theirs!

We do not wonder that Roman Catholics fail to understand the new perspective. Not all Anglicans do, and practically no Protestants do. For this there is a reason. Roman Catholics feel obliged by their

history to deny that Anglicans are Catholics at all. The "branch" theory has no support from Rome, yet in accepting the genuineness of the position of the Orthodox East as a legitimate body, Rome practically accepts that theory; for if there can be two branches of the ancient Church, each pursuing its own way, with its own hierarchy and its own laws as supreme, there can be three, and there may be even more. Rome must deny the Anglican position today; but the consciousness that if the Anglican position should ultimately be shown to be well founded, much of the Roman position would thereby be proven to be ill-founded, must be a source of constant anxiety to thoughtful Roman Catholics today. It was not good history to charge that the Church of England was founded by Henry VIII, and historical fallacies have a way of showing themselves in time. It was not good history for Romans to accept the Nag's Head fable and most of them have abandoned it today; but if they are also accepting other fables as history, how will Romans defend themselves when the inevitable day of reckoning arrives? For the abandonment of the Nag's Head fable makes the invalidity of Anglican orders very difficult to establish indeed. There may be a nemesis for Leo XIII.

THE whole point is that Anglicans and Romans must alike appeal to the Holy Spirit ultimately to establish which position is right; and ultra-partisans on either side may well be nervous when they reflect that He will certainly do so when the fulfilment of time shall occur.

In the meantime, Romans, undoubtedly, will wonder at the constant increase of Catholic practices among Anglicans. They will wonder why, among the unprejudiced, even modern Roman practices such as have justified themselves are accepted by many. They will wonder why Anglicans may conceivably ring three or four bells where they ring one, may light six candles where they light one, may look with equanimity on their bishops wearing copes or even—worse and more of it—their archdeacons approaching *monsignori* in appearance. They can finally answer these perplexing questions only in one way. *These Anglicans thoroughly believe that they are Catholics* and so have a right to use everything that has made a place for itself in the Catholic Church of any country or of any age. They also believe that they are not bound by any directions of modern Rome, and so may decide for themselves how many, if any, candles they will light, how many, if any, bells they will ring, what sort of vestments they will sanction for bishops or other clergy.

One or two minor matters in this article deserve attention. Its writer believes that "many" Episcopalian clergy have received surreptitious ordination from various wandering ecclesiastics of other than Anglican lines. This has frequently been asserted, particularly by those wanderers who, for a consideration, are ready to "cure" the defects in Anglican ordination. We, for our part, think it likely that there are some few such instances, but we believe them very few indeed. The writer also attributes to the Episcopal Church a greater measure of growth than the facts will justify. In saying that our "membership" was placed at 1,092,281 in 1916 and at 1,859,086 in 1926, he has overlooked the fact that the former figure counted only communicants and the latter, baptized adherents. But it was a mistake made in good faith and one that shows the evident desire of the writer, as also of the journal for which he writes, to be scrupulously fair.

Once more we desire to bear testimony to the fine spirit in which the article is written.

WE have lately reviewed certain hopeful signs in the quest for unity. More and more one sees such signs throughout the Protestant world, and sometimes, if less frequently, among Catholics of the Latin persuasion.

Do We
Want Unity?

But by way of counter-balance, the *Watchman-Examiner*, a Baptist paper, has lately printed an attack upon the very ideal of unity, as chimerical, impracticable, and in itself undesirable. Judging from the writer's argument, if by lifting a finger he could heal the wounds of the Church he would not do it, since the result would defeat the object aimed at, and make matters worse rather than better. Division is far from an evil, he says. A multiplicity of sects affords evidence of vitality; and it may be simply a matter of census statistics, since there is seldom any actual collision between them. Even today the churches are too crowded (!) and to weld several into one would be only to create an unwieldy mass. In any case, "the real cleavage between Modernist and Fundamentalist makes union impossible": sacrifice of conviction would be too high a price to pay for a more than questionable advantage—with much more of the same sort.

We may remain unconvinced by such arguments; yet they have to be reckoned with as affecting some people more seriously than would be supposed. Note, in passing, an extraordinary exception:

"This discussion does not include the various kinds of Catholics because there is no sensible suggestions of a union with them."

Whichever way we incline, whether to agree that working for reunion is wise and necessary, or to feel that it is as impossible as undesirable, we must be ready to offer a reason for adopting a certain course. Kant, speaking of decisions affecting moral matters grave or trifling, bids us act at all times from a principle fit for law universal; and surely few more important questions can arise for us who are professedly obedient disciples of Christ.

Assuredly, however, we may dissent from some of the reasons for unity that are commonly alleged.

Among the many reasons *pro* and *contra*, the question of finance is commonly put forward. Over and over we are urged to think of the tremendous saving of money which would result from consolidation. In that day, there will be not half a dozen feeble congregations maintaining themselves by dubious methods around the village green and begging desperately for help to balance their budgets when the year ends, yet with no perceptible differences among them. Instead, one dignified body representing the Evangelical Church in Jonesville will include every variety of Evangelical Christians, agreeing in close fellowship with all who profess and call themselves Christians (except of course the impossible Catholics), while yet allowing the widest variation of individual opinions, each being fully persuaded in his own mind. That is one ideal, and if it be maintained consistently it ought to work. It is, in a word, the Community Chest method of religion, so far as money goes.

But would it work? What little enthusiasm remains over any characteristic doctrines of Christianity would probably evaporate entirely under such a scheme. If that is the chief motive, the unity resultant would indeed be a delusion. Moreover, there is something rather fine about caring so much even for things not of primary importance as to be willing to pay for their maintenance. Of course we all know that it would save a deal of overlapping and costly rivalry; it would increase "efficiency"—dreadful word; it would give

the advantage of a wise leadership which could take cognizance of a much larger field than at present, in moving against the forces of the enemy; and it might afford whatever would result from one large congregation instead of many small ones. But we are told that the argument from the pocket is chiefly weighty in dealing with practical men. Is that conclusive, therefore?

We believe that so long as various denominations stand for principles rather than for mere prejudice, those honestly supporting them will gladly support them even at much waste of substance, because they conceive that they are standing stiffly for the mind of the Master. May that spirit long endure! No sordid frugality can supplant such devotion, however mistaken or blind. The real ground for Christian Unity must be sought in higher levels.

When all Christian folk love one another, they will desire to be one in the closest fellowship of brotherly relation, just because of the Divine Unity which makes any sort of barrier, separating brothers in Christ from one another, altogether intolerable. "That they may all be one": Our Lord's prayer to His Father is clear; and it will be answered, however great the difficulties.

THE *Modern Churchman* has a solution to the problem of clerical poverty. "The only safe and sure remedy that we can see," it says, "is to add another Question and Answer to Form and Manner of Making Deacons, as follows:

Clerical
Poverty

"The Bishop. Will you apply all your diligence to secure yourself an helpmeet

possessing ample store of worldly goods sufficient both for herself and for thee?

"Answer. I will endeavor myself so to do, the Lord being my helper."

Yes; but we might add an

"¶ Or this:

"The Bishop. Will you instruct the people committed to your charge that any professions of belief in a married priesthood shall not be accepted until they, the said people, shall, with a good conscience and a smile, contribute for parish support on a scale sufficient to maintain a wife for the priest of their several parishes?

"Answer. The same."

We submit, therefore, that we also are Modernists equal to those who lead the way for other searchers after the latest intellectual novelty.

What a pity that revision of ordinals is completed, both in England and in America!

ACKNOWLEDGMENTS

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IF ONLY WE DARED

AH! how true it is what you say about the reformation which would follow if we had the courage to be happy in our own way! The misery of it is that we don't know what our own happiness is, and will obstinately persist in trying to adopt the happiness of other people, or, most likely, something which is not their happiness. —William Hale White.

DAILY BIBLE STUDIES

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

"TRUTH AND COUNTER TRUTH"

Sunday, July 14: Seventh Sunday after Trinity

READ St. John 3:9-15.

THE Rev. Thomas Richey, D.D., for many years a professor in the General Theological Seminary, wrote a very helpful book (now, alas! out of print) with the title *Truth and Counter Truth*, saying in his Introduction: "There are certain fundamental truths of revealed religion which it is impossible to state explicitly without running counter to other truths as necessary and as well established as themselves." Much of our trouble as believing Christians is caused by this fact, and many of our divisions result from receiving one truth and rejecting the other. "How can these things be?" we cry with Nicodemus. If we would humbly accept God's revelation and acknowledge our inability to understand the Infinite we would be happier and more loyal.

Hymn 270

Monday, July 15

READ Psalm 139:6-14.

THE simplest facts of human existence are perplexing, as David declared long ago. Science has suggested a solution in some cases, but the suggested solution is often more puzzling than the facts themselves. Freedom and responsibility often seem to clash. Joy and sorrow are accepted but cannot be reconciled. God was revealed in Jesus Christ, and the truth of the Incarnation lies at the foundation of Christianity, but who can understand how Jesus Christ was both Man and God? Faith does not ask us to accept a natural contradiction such as "two and two make five." But faith asks us to accept the revelation of God even when truth and counter truth cannot logically be reconciled. It is the mystery and the wonder of Infinity that help us.

Hymn 385

Tuesday, July 16

READ St. John 20:24-29.

THOMAS doubted concerning our Lord's resurrection, and a week later he believed. What made him change? The fact that he saw Jesus Christ stand before him did not solve the mystery of His resurrection. His love and his sight and his hearing were counter facts to his faith, yet both were true. To believe without seeing or understanding is the glory of Christianity by our Lord's own declaration. The Creed is a rehearsal not only or chiefly of historical facts—it is God's revelation of Himself in Jesus Christ. It is a loyal declaration of that which God asks me to receive and accept. Hence we "stand upon our feet" (Ezekiel 2:1), we "stand at attention," when we repeat these wonderful words of revelation.

Hymn 346

Wednesday, July 17

READ I Timothy 3:16.

D. RICHEY, in his book already spoken of, writes most helpfully of some of these truths and counter truths: The Trinity in Unity, The God-Man, Predestination and Free Will, Faith and Works. The list shows us how "The Faith" stands on quite other ground than that which supports our common life. This mystery of truth has come down from God and I accept it. But it becomes real to me as I find how it helps me as I pray and work and struggle with temptation. When "The Faith" becomes "My Faith," then I turn from tradition to experience. "Why do you believe?" And I answer, "Because God has spoken to me through prayer and Sacrament, through my daily life and love." All the mystery of truth has become precious to me, a very part of my life.

Hymn 404

Thursday, July 18

READ St. John 14:1-4, 27.

SOMETIMES these counter truths touch us in God's dealings with us and we find it difficult to answer the doubts which come. "If God loves me why does He let me suffer? If Christ promises peace why am I so tried and perplexed, and why is the world so often engaged in war? If Christ loves little children why does He allow them to suffer?" In answer we can say that if God is love we must trust His love, and we can count pain as a blessing since He allows it. But a finer answer comes when we seek and find the hidden good and the true center of peace. In Heaven we will learn how our earthly pain was the richest gift of love, and here and now we can learn that peace is in the heart, not in outward circumstance. The very thought of God brings confidence and rest even in the midst of the fierce battle.

Hymn 405

Friday, July 19

READ I Corinthians 1:18-25.

IT IS a singular fact that through all the centuries of Christianity the most bitter controversies have centered about the Crucifixion of Christ and about the Sacrament of the Lord's Supper. It comforts us a little to realize that because these two great, divine, and mysterious blessings are so dear to them, men have sought jealously to guard them. However, may we not rather rest upon them and upon the Bible account of them with a reverence so intense that we cannot bear to have them reasoned about? We bow before Christ on the Cross and are still. We receive the Holy Communion in reverence with love and faith. It was an old English poet, I think, who wrote:

Whate'er His word doth make It,
That I believe, and take It.

Hymn 331

Saturday, July 20

READ Revelation 1:10-20.

PERHAPS the greatest example of truth and counter truth is found in the relation between our life here on earth, lived in accord with God's will, and the life to come, of which St. John had so wonderful a vision in Patmos. We know how God would have us live and grow in grace and in blessed fellowship with Him. And we know, because Christ told us so, that we are to enter into a larger life, unending and blessed, in Heaven. But the latter seems so outside of and beyond our daily experience that we find reconciliation of the two very difficult. Time and eternity, this world and Heaven! Yet we can accept both as the loving will and planning of our Father revealed by Jesus Christ, and in our faith and love strive to live so near to Him here that when we enter the "next great Life" we shall not be dismayed.

Hymn 483

Dear Lord, Thou art the Truth. Because Thou art infinite and I am finite there must be mysteries which I cannot understand. But help me so to love Thee and trust Thee that Thy very glory may be my comfort. And make me ready for that Home where I shall know even as I am known. Amen.

THE GROWTH OF THE CHURCH

THE SPIRITUAL life and growth of the Church cannot be tabulated in figures or exhibited in reports. This finds its expression in hearts surrendered to Jesus Christ, in homes blessed by His presence, and in lives led and guided by the Spirit of God, and in many a quiet parish and mission this growth of the Spirit is going on.

—Bishop Manning.

The Wheat and the Tares

By the Rev. Van Tassel Sutphen

THE author of *The Unsocial Christian in Harper's* for May advances the contention that no true follower of Jesus of Nazareth can be a member of the Christian Church, that the Christ ethic and the Church practice are incompatible factors in any religious equation. This contention, if valid, places the believer in the traditional Jesus in an uncomfortable position. For if He was divine He must have been omniscient, and if omniscient He must have foreseen that the organization which bears His name would soon cease to represent His moral teaching; consequently, no genuine Christian can now be expected to ally himself with it. An impossible situation unless it be admitted that Jesus was not divine and so liable to human error; the conclusion follows that He was not even what He is often, and somewhat patronizingly, denominated—a religious genius.

Let us grant that Jesus not only practised a rigorous moral discipline, but also imposed it upon His disciples. The Son of Man had no place to lay His head, He owned nothing in the world save the few poor garments that He wore, and He expressly repudiated all human relationships as barriers to a perfect spirituality. Upon this point it is interesting to quote Reinhold Niebuhr, a modernistic thinker. In his stimulating book, *Does Civilization Need Religion?* he says:

"The great medieval ascetics have always claimed Jesus as their authority though He was not an ascetic in their sense. He disassociated Himself from the asceticism of John the Baptist who had come 'neither eating nor drinking'; and, unlike the ascetics, He had no morbid fears of natural enjoyments. Protestantism has therefore regarded asceticism as the result of a foolish literalism which failed to allow for poetic latitude in the words of Jesus. Nevertheless, it must be admitted that both His words and His practice have a closer affinity to medieval asceticism at its best than to any modern spiritualized worldliness which tries vainly to unite the largest number of spiritual graces with the greatest possible temporal advantages."

Precisely. We must all agree that Francis of Assisi more closely resembles the real Jesus than do the modern, vulgar caricatures which depict Him as an hundred per cent, go-getter, American business man. But Mr. Niebuhr continues:

"The strategy of Jesus might be described as a leaning in the general direction of asceticism, as a hovering on the brink. He is saved from its morbid temper by the wholesome common sense which leavens all His attitude. . . . Jesus, in short, was both pessimistic and optimistic in regard to the spiritual potentialities of human society, and in His paradoxical rather than consistent position He was able to maintain the tension between religion and life in a way which has escaped both parties (the puritans of Calvin and the quietists of Luther) in the churches of the Reformation."

Certainly, Jesus was no "pillar" saint. So far from withdrawing Himself from human contacts He even invited hostile criticism by His readiness to associate with all sorts and conditions of men. He was a guest at the marriage in Cana and at the table of Simon the Pharisee, He was the friend of publicans and disreputable women, He visited frequently the lovely household at Bethany; surely this man was no anchorite or cloistered mystic. Nor did He, in actual practice, cut Himself off from natural human relationships. St. James, the Lord's brother (or perhaps cousin, as the Catholic theologians insist), was one of the Apostles, and in the Third Word from the Cross—"Woman, behold thy son! Behold thy mother!"—He makes definite provision for the temporal welfare of the Blessed Virgin Mary. No, upon this point, it was always the comparative values which Jesus stressed. "Whoso loveth father or mother *more* than Me is not worthy of Me."

YET the author of *The Unsocial Christian* argues that we must accept Christ's *verba ipsissima* in their literal and uncompromising sense; or to quote: "The words remain as they were written: the Christian is to take no thought for the morrow what he shall eat, drink, or wear; he is to forsake friends and family for Christ; he is to renounce every loyalty save the one. . . . Possessions—whether financial, social, or intellectual—were not in the Christian scheme. Have we any

right to behave as if Christ did not mean what He said? Yet where does it leave us?"

Evidently, outside the Christian Church as we see and know it. Nor may we beg the question by postulating what is sometimes called the "invisible Church," an unsubstantial nucleus which, possessing no outward entity, is yet the only true branch of the immortal Vine. For there is no refuge here for the dissenting Christian; one cannot enter this incorporeal *ecclesia* as one joins a political party or is elected to some exclusive social organization. On the other hand, no one nowadays asserts that the visible Church is a safe-deposit vault; eternal life is not to be attained through the working out of a mechanistic formula. The sacrament of Baptism is indeed the door which admits to the fellowship of Christ's Religion, but it is not a guarantee of ultimate salvation; this is clearly intimated by the parable of the wheat and the tares growing together in the same field—until the harvest. The trouble with the "Unsocial Christian" is that he does not care to associate with persons less spiritually minded than himself—even before that harvest.

But will the literalism upon which our author insists bear the test of rational argument? We must and do recognize that Jesus was an Oriental, and it was part of His racial inheritance that He should freely use metaphor and imagery. The only real question is how to discriminate; when is He speaking literally and when figuratively?

The Protestant answer is an appeal to the individual conscience and reason. Clearly, there is danger in this position, and the Catholic stands on surer ground when he defers to the collective judgment of his Church; a mere majority may be wrong and often is, but a minority of one is almost certain to be in error. "That which has been believed everywhere, always, and by all" is surely a reasonable definition of a formal creed. But we may still employ common sense in appraising minor values.

When Christ said: "After this manner, pray ye," we may confidently assume that He was using words in their plain meaning, that He was instituting the Lord's Prayer as a definite, verbal formula. But when St. Peter inquires: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" and Jesus answers: "I say not unto thee, Until seven times; but unto seventy times seven," will any one contend that after four hundred and ninety acts of indulgence St. Peter would then be justified in withholding his charity? And this species of Oriental imagery has even seeped into our Occidental habit of speech. When we sing: "Ten thousand times ten thousand, in sparkling raiment bright" do we mean that exactly one hundred million ransomed saints are thronging up the steeps of light? Literalism must not be pressed to the point of absurdity.

The further assertion is made that in the Christ ethic there is "no sign of interest in any political or social scheme whatsoever." Yet Jesus did not seek to evade the payment of the Imperial tribute money for which the coin in the fish's mouth provided the means. He counsels His disciples to render to Caesar the things that are Caesar's; and the parable of the Eleventh Hour laborers, when closely analyzed, throws an illuminating beam upon a complex socio-economic issue. But we may freely admit that Jesus was concerned with principles rather than with formulas, and He reduced the multitudinous moralities of the Mosaic law to the oft-quoted summary of loving God wholly and one's neighbor as one's self. A counsel of perfection no doubt, but the only possible foundation for the establishment of the Kingdom of God—as in heaven, so on earth. True it is that the Church has failed, lamentably failed, to live up to this ideal, but, at least, it has not ceased to proclaim it. Nor can it be denied that in every age there have been shining examples of individual Christians within the Church who have measurably conformed to the standard, the leaven which in God's own time shall leaven the whole lump. Again, the field in which the wheat and the tares grow together until the harvest.

THE more practical and profitable inquiry lies in the consideration of Christ's actual attitude toward the possession of material things, conveniently symbolized under the generic term, riches. Did He really say that it was impossible for a rich man to attain eternal life? Or did He warn us that it were easier for a camel to go through the eye of a needle? Not, of course, an actual needle, but a narrow aperture leading to the courtyard, and so low that the animal must go on its knees in order to pass through. "How *hardly* shall they that have riches enter into the Kingdom of God!"

The author of *The Unsocial Christian* quotes the familiar story of the young man who had great possessions and could not bring himself to part with them. But this tragic figure is noticeable for its very isolation. Jesus numbered among His friends many of the well-to-do. Probably, Nicodemus was a man of property, as befitting a ruler of the Jews; Mary and Martha and Lazarus seem to have been comfortably off; and there were "Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto Him of their substance"—evidently people in easy circumstances. Yet we do not find the Master insisting that they should divest themselves of their material possessions in order to be eligible for discipleship. Or if it be argued that the economic status of these persons is purely conjectural, let us confine the inquiry to the two individuals who are known to have been wealthy in the strict sense of the word—the unnamed young man who went away sorrowful and Zaccheus the publican.

To the young man of great possessions Jesus did lay down the ultimatum: he must exchange the earthly for the heavenly treasure. The issue was one of comparative values: "Whoso loveth . . . more than Me is not worthy of Me," and the young man could not meet the test. A tragic figure indeed, for Jesus "beholding him, loved him," almost a unique distinction as the Gospel records go. Had he accepted his great opportunity he might have become the chief among the Apostles; the highest honors of sainthood might have been his; the loftiest fanes of Christendom might have perpetuated his memory. But, alas! he went away sorrowful, and we do not even know his name. "One thing," said Jesus, "thou lackest."

Now consider that other indubitably rich man, Zaccheus the publican. Here, if ever, we might expect the unqualified application of the formula of renunciation. For Zaccheus was not only a rich man but a dishonestly rich man; the obvious first step in his case was amendment of life, the stripping himself of his ill-gotten gains. But what actually happens? Zaccheus is anxious to see the famous young rabbi as He passes through Jericho, and being short of stature he climbs into a sycamore tree. The eyes of the two men meet, and immediately Jesus says to the despised renegade, the conscienceless oppressor of his own people: "Zaccheus, make haste and come down, for today I must abide at thy house." Not a word here about the obligations of poverty and of restitution as a necessary preliminary to receiving the Lord of Glory—how extraordinary! But listen to Zaccheus as, standing in his sumptuous dwelling built on the proceeds of rapacity and brutal selfishness, he again faces Jesus. "Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation I restore him fourfold."

Amazing! but the rationale of the transaction is perfectly logical; so completely had Zaccheus been made over by that one look—a spiritual re-birth—that of his own accord he offers to divest himself of what had been his chiefest delight and greatest snare, his miserable money. The exact proportion he still retains for his own use does not matter; when a man really gives himself to God everything in his life goes with it; from henceforth God can trust him. When a certain rich man of our own country and time met death in a railway accident several years ago, there was found in his wallet a creased and yellow slip of paper bearing in his own handwriting the words: "A man's life consisteth not in the abundance of things that he possesseth." Three times this rich man's fortune had been swept away by financial disaster, and three times it had been restored to him and in larger measure than before. What did money, or its lack, matter to this man who had ordered his life according to the criterion of comparative values—the heavenly usufruct outweighing the greatest possible mass of earthly treasure?

The rich young man went away sorrowful, treading the dusty road which could lead only to his unknown and eternally

nameless tomb. Also of Zaccheus there is no further mention in the canonical gospels. Tradition has it that he became a leading member of the primitive Church and even Bishop of Caesarea. Perhaps so, but there is another legend about him which I like better. Many years later—so the story goes—a traveler visited Jericho. Outside the walls he noticed an ancient fig tree; or was it a sycamore? There was nothing particularly attractive about it, a scraggly, weatherworn, half-dead tree with no beauty that one should desire it. But every morning an old, old man, noticeably short of stature, came and watered the ancient tree and stirred up the ground about its roots with loving diligence. And then, one day, the stranger inquired what might be the reason for this extraordinary solicitude. "Because," answered the aged man; and, as he spoke, his old eyes grew young again—I think that is a charming touch; his old eyes grew young again!—"because it was from the branches of this tree that I first looked upon my Lord."

AGAIN, our author declares that there is no evidence that Jesus intended to create a formal organization to perpetuate His moral philosophy. Even the famous "Thou art Peter, and upon this rock I will build my Church"—cornerstone of the Roman Catholic pretension and perennial thorn in the Protestant side—is supposed to have been dissipated into thin air under the cold scrutiny of the higher criticism. Yet, in the given model of the Lord's Prayer and through the institution of the Eucharist, Jesus certainly foreshadowed the establishment of a ritual; and at least two of the evangelists, in recording the Master's final words, indicate the future formation of a society which should set aside from the world the disciples of Jesus—the Way as it was known among the primitive Christians. "Tarry ye in the city of Jerusalem until ye be endued with power from on high," says St. Luke. And St. John adds: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." A collective promise be it noted, for Jesus was addressing the company of His disciples. And when that Comforter did appear on the day of Pentecost His coming was signalized by the setting up of the visible Church, two thousand souls being added to the number of the original faithful through the ordinance of a formal baptism. This seems sufficiently definite yet the author of *The Unsocial Christian* goes on to say: "The only thing that leads a dogma-less Christian into any existing church is the pronouncement: 'He that is not with me is against me.' In a so-called Christian civilization he does not like to stay outside, for fear of being reckoned an enemy of Christ." Quite so, but how about the Master's categorical injunction to confess Him before men? And the definite form of confession is baptism in His name. But the sacrament of Baptism is the official door into the Christian Church. *Quod erat demonstrandum.*

So far from Christianity being a "desperately unsocial business" its very foundation is that of fellowship. The central office of the Christian Church, instituted by Jesus Himself and observed today in strict adherence to the original pattern, is the Sacrament of the Eucharist whose very essence lies in the communion of believers, the feeding of their souls with the Bread of heaven. The followers of Zwingli may regard the rite as a mere memorial while the devout Catholic kneels in awe and adoration before the Real Presence of our Blessed Lord. But at both extremes of Christian faith and practice we find, as a common element, the eating and drinking together; even at High Mass wherein only the priest partakes of the consecrated bread and wine, the faithful worshippers are presumed to feed spiritually upon the Body and Blood of Christ.

Let us grant, for the sake of the argument, that there is a definite spiritual value in the administration of the Holy Communion among other Christian bodies than those of the historic Catholic faith; let us even admit that, quite apart from the question of a valid consecration, our "Unsocial Christian" is competent, through a sincere "intention," to offer the Holy Sacrifice: yet he cannot partake of the Sacrament except in company, he cannot eat the Lord's Supper in unsocial isolation.

In *The Unsocial Christian* it is asserted that pure Christianity must necessarily be a lower-class religion, professed originally among the "washerwomen of Rome"; also that the imperial, pagan world was prejudiced against the followers of the Nazarene because they were bad citizens, neglective of their opportunities and responsibilities. Surely, this is a mis-

reading of history. Nietzsche's taunt of "slave morality" possesses an element of plausibility, and assuredly Christianity was despised by the Roman patricians. But the marked disfavor in which Christians were held, culminating in the persecutions, was almost purely political in character. Religion in Rome was more than "established"; it was the State itself, and the Emperor was also the Pontifex Maximus or high priest of the cult. Therefore, any attempt to introduce the worship of a new god or gods in the Roman pantheon was equivalent to treason. Then, as time went on and the Nazarenes increased in number, influence, and wealth, Rome astutely proceeded to capitalize the new and vigorous ethical movement and, with the "conversion" of Constantine, Christianity in its turn was identified with the State; more than that, it became subservient to the body politic. This Erastian principle of adapting Christianity to the social fabric was the first step in the secularization of the Church, a mistake well nigh fatal, and one from which it is suffering today.

THE parable of the wheat and the tares is evidential proof that Jesus foresaw this declension. Even in the apostolic age there were lapses from the primitive ideal; have we forgotten those two dark blots on the ecclesiastical escutcheon, the mendacious hypocrisy of Ananias and Sapphira, and the pagan sensualities of the Church at Corinth?

The wheat and the tares are to grow together until the harvest, since it is impossible for human judgment to eliminate the latter without grave danger of also uprooting the good grain. At the harvest, we are assured that the proper differentiation will be made; in the meantime, it would be a hazardous experiment for the wheat to transfer itself to the wide, unfenced fields of the outside world. It has taken intensive cultivation to produce the No. 1, hard, red, winter wheat that is the pride of our Dakota farms from the insignificant cereal which men found growing wild on the uplands of Asia two or three chileads ago; and no matter to what heights a species has evolved it is still susceptible to the contrary process of reversion to type. "Wherefore, come out from among them, and be ye separate," counsels St. Paul. But "them" refers to the heathen world, not to that company of believers which is the Christian Church.

Certainly, the Church is neither an ark of safety upon which passage should be engaged as a precautionary measure, nor a sanitarium for the cure of spiritual infirmities, nor an organization desperately in need of scientific management and of efficiency experts. Rather is it that mystifying anomaly, a divine institution committed to fallible human hands, an inscrutable but regularly appointed means for the working out of our salvation, both individual and collective. In that working out many and grievous mistakes have been made and will continue to be made. But the effective rectification of these errors is done from within rather than from without; the cleansing of the temple by its own worshippers, not the destructive process of uprooting the tares from the wheat by any other hands than those of the heavenly husbandman. Whichever faction was responsible for the loss to the Anglican Church of the Methodist element, it remains unquestionably true that both bodies are still suffering from the effects of the rupture. We may even be bold enough to assert that if there had been no Eastern schism in the eleventh century and no Protestant departure in the sixteenth, the undivided Church of Jesus Christ might today be stronger, saner, more spiritually minded than any of its now separated members.

The Unsocial Christian is a contradiction in terms, since solidarity is the very essence of the Church's being. Nor can he justify his aloofness from the common task, the universal duty of maintaining the integrity of the Body of Christ, that Body which St. Paul likens to a great and glorious edifice in which the faithful believers are the separate but also component parts; a Church built upon the foundation of the Apostles and Prophets, "Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

THERE is no happiness like that of being loved by your fellow creatures, and feeling that your presence is an addition to their comfort.

—Charlotte Brontë.

THE ORDINATION OF DR. JOHN MORRIS EVANS

BY THE REV. ERIC MONTIZAMBERT

AN EVENT of unusual interest to the whole American Church took place on St. John Baptist's Day (June 24th) when the Rev. John Morris Evans, D.D., was raised to the priesthood by the Bishop of Oklahoma. Fifteen priests participated in the laying on of hands, and the university church at Norman—seat of the Oklahoma State University—was nicely filled with intensely interested persons. Dr. Evans has served his diaconate at the university church, where his great scholarship and brilliant preaching has made a profound impression on faculty and students alike.

Born in Wales, John Morris Evans spent his boyhood in Pennsylvania coal mines preparing himself for the Baptist ministry by years of night study. In 1901 he returned to England for study at Manchester College, Oxford, where he did brilliant work and became the intimate friend of Dr. L. P. Jacks. In 1903 he was ordained to the Baptist ministry and appointed to the Memorial Church at Bulth Wells. In 1905 at Abertillery, Monmouthshire, he went to King Street Baptist Church, where he built up one of the great institutional non-conformist churches in England. This church became one of the leading centers of the "New Theology" movement; and Dr. Evans became closely associated with Dr. R. J. Campbell, himself becoming one of the foremost leaders of the movement. It was during this period—1908—that his little book, *The Conflict in Christian Belief*, was published and described by Sir Oliver Lodge as "the most lucid statement of the modern position that I have seen."

In 1910, after returning to America, Dr. Evans served for two years on the staff of the Rochester Theological Seminary, and in 1912 became minister of the Lowville, Pa., Baptist Church, where he served until 1917 when he was called to fill the pulpit of the First Liberal Church at Dayton, Ohio. He is, however, best known to Americans for his service as minister of the famous All Souls' Unitarian Church in Chicago, where he was head resident of the Lincoln Social Center. In this dual position he succeeded the famous Dr. Jenkyn Lloyd Jones. Then, in 1924, he took charge of the Unitarian parish in Tulsa, Okla., where great work was done. But he has reached the point where the negativism of Unitarianism failed to satisfy, and he was—in June, 1928—finally drawn into the historic Church. Many years before, in England, Dr. R. J. Campbell—still a Liberal—had sensed a trend in Evans' theological position which he said "must lead you, as it is leading me, into the historic Church." Last year this prophecy was fulfilled with the confirmation of Dr. Evans by Bishop Casady. The same autumn he was made a deacon, and on St. John Baptist's Day was ordained priest.

Dr. Evans is now priest-in-charge of the university church, St. John's, Norman, where every Sunday he ministers to a congregation too large for the church building to accommodate. His scholarship, his rare executive ability, and his unusual power as a preacher, coupled with a delightful personality, will mean much to the American Church.

THE FRUIT OF SOLITUDE

MANY NOBLE SPIRITS have been frightened from solitude as conceiving it to be a state wherein the soul contracts a rust, which cankers its own substance, and makes it unpleasant to others, and that it begets man the name of a country-clown and unfashions him as to the World. But these should consider that seeing the finiteness of our souls allows not a complete accomplishment; it is our wisdom to fill our narrow rooms with the most necessary provisions, and these are *The Knowledge of God and His Works*, from which will result that tranquillity of spirit which is peculiar to Philosophy, and is the guest of solitude. So that when, in exchange of compliment, courtship, knacks, repartees, and such other appendages of conversation, we become pious, learned, and moral philosophers I think us losers in no other sense than a tree is when its gaudy flourish ripens into such fruit as can both please the relish and feed the body. It may be a philosopher may forget by his solitude whether to give a lady his right or left hand; but if in his solitude he hath learned to know what is right or wrong in her or his own actions, I think she should esteem him so much the more, and he is by much the more happier.

—Sir George Mackenzie.

The Latin American Evangelical Congress

By the Rt. Rev. Hiram R. Hulse, D.D.

Bishop of Cuba

Havana, July 2, 1929.

THE Evangelical Congress held in Havana the last ten days of June was of great interest to those who had been watching the gradual infiltration of Evangelical religious ideas into the minds and consciences of this section of Latin America.

Delegates were present from fourteen different nations: Spain, the United States, and all the nations bordering on the Carribean. A number of American missionaries were present, but the work of the congress was carried on almost exclusively by representatives from Spanish America. The official language of the congress was Spanish, and a large proportion of the delegates, if not a majority, spoke no other language.

Preparation for the congress had been made by the Cuban committee meeting in Havana, and corresponding with committees in other large centers, such as Mexico City and San Juan, Porto Rico. Advice was asked from the north, but the actual work was done by the local committee.

The congress itself was thoroughly representative of this, the northern, part of Latin America; it was organized and carried on by the Latin American delegates.

From the start the congress determined to do things in its own way. The first business meeting was called to order by Dr. Dorado, the chairman of the local committee on organization. He appointed a committee on permanent organization which speedily brought in a report. That report was at once rejected by the congress, which sent the committee back to try again.

The second report was more satisfactory and the congress organized by electing Prof. Gonzales Baez Camargo of Mexico as president and Sr. A. Archilla Catrener of Porto Rico, Sra. Natalia de Mendoza of Mexico, Sr. Alfredo Santana of Cuba, and Dr. Alberto Rembao of Texas as vice-presidents. Our own Canon Ricardo D. Barrios of Havana and Sr. J. T. Ramirez of Mexico were elected secretaries.

The opening session of the congress was held in the Marti Theater. It was announced for 9:00 P.M., and we opened promptly at 10. It was an impressive sight. The large theater was crowded with an audience which represented all classes of society, but the intellectual element predominated.

On the stage were the members of the executive committee, representatives of the government, and a large chorus choir which had been organized from the choirs of the different Evangelical churches in Havana. It was common report that while we all enjoyed the speeches the singing of the choir was enjoyed more than anything else.

The opening service was simple, a prayer by Dr. Mendoza, president of the Mexican delegation, after which Dr. Dorado introduced the Cuban secretary of state, who in the name of the President and the government welcomed the congress to Havana. The secretary said that while Church and State were separated in Cuba he did not hesitate to accept the presidency of the opening session, as the government was interested in everything which would help the cultural development of the country.

This address was followed by an address from one of the Mexican delegates, an ex-congressman, praising the hospitality of the Cuban government and people, and outlining what they hoped the congress would accomplish:

- 1st. A better understanding between the countries represented.
- 2nd. A better understanding of the problems each country is facing.
- 3rd. A study and if necessary a rectification of the systems employed for the evangelization of the different countries, and how best to develop the growing national Churches into a full measure of self government and self support.
- 4th. To assure the political authorities of our desire to cooperate with them in the effort to maintain liberty "having in mind that man only is man in the measure in which he manifests the divine."

THE CONGRESS was then declared open by the secretary of state.

The regular business meetings were held every morning in Candler College, a large boarding school belonging to the Methodist Church, situated in the outskirts of Havana. The male delegates to the congress were lodged here while their wives and daughters were provided for at Buenavista College, the girls' annex to Candler College.

It was an ideal place, on top of a hill, with a fine view of the gulf in the distance, and exposed to the trade winds which temper our tropical climate. The meetings were held in the school chapel.

The congress organized itself into thirteen commissions to study different subjects, and their reports were then presented and considered at a full meeting of the congress. These commissions were on Message and Unity, Ministerial Education, Evangelism and Indigenous Races, Nationalism and Self Support, Medical Work, Religious Education, Evangelical Schools, Literature, and Women's Work.

The full congress met from 8:30 to 10:00 each morning; then there was a short devotional meeting, and then the commissions held their meetings from 10:30 to 12:30. It was hoped to keep the afternoons free for committee meetings but it was soon seen that the work of the congress would not permit that, and nearly every afternoon was taken up with a full meeting of the congress.

Evenings there were public sessions in the different churches with popular topics and speakers. Wednesday evening there was a large mass meeting in the cathedral to consider the topic, The Christian Church Facing the Problems of Society. These mass meetings with their large attendance, their devout atmosphere, and the keen attention which was paid to the thoughtful speeches, showed that the evangelical message had made considerable impression on the more thoughtful members of the community.

The commission reports which roused most debate were the reports on Message and on Nationalism and Self Support. Some of the other reports were exceedingly well framed and will prove very helpful to us in the future, especially those on Religious Education and Ministerial Culture. But the members did not feel so strongly about them as they did about the subject of Nationalism and the message we would send out.

After considerable discussion the congress agreed to send out as its message the same message sent out by the Jerusalem Conference, as summing up our ideals and hopes for the people of Latin America.

The following definition of self support was adopted as the goal towards which all would work:

"We understand that self support comprehends the support of the parish, which includes the salaries of the pastor and his helpers, house rent, and payment of such other current expenses as may be necessary for the development of the work. Also as a norm and within the measures of our possibilities we propose the support of schools, hospitals, and other institutions which may be found necessary for the development of the work in our different fields."

The congress also by a scant majority recommended tithing as a divinely appointed means of self-support.

The following definition of nationalism was adopted:

"Nationalism is the purpose of the evangelical Church to struggle to sustain itself, to govern itself, and to propagate itself as a result of a profound feeling of responsibility that normally should be developed in harmony with the pure gospel of Christ and with proper respect for the laws of the country in which it is established together with legitimate regard for the idiosyncrasies of the people; without separating from the spiritual communion of the Universal Church."

In connection with this subject the congress voted:

- 1st. It being sufficiently proved that in almost all the Latin American nations there exist national elements capable of acting

as leaders, therefore it is logical to conclude that these leaders should go on taking the reins of power.

2nd. That it may be possible to have efficient leaders it is necessary to display the greatest activity in educating them.

3rd. The relation between foreign and native workers ought to be based on frank and sincere companionship.

4th. For the best realization of the aforesaid it is absolutely necessary and indispensable that there should exist a complete identification of the foreign element with the national as well as a program of justice and equity.

This last resolution was modified somewhat by the congress.

In connection with the subject of nationalism, one of the speakers said we do not need missionaries of culture or civilization in Cuba, we have a civilization, we do need missionaries of the spirit. That sentiment was loudly applauded.

ON FRIDAY afternoon there was a public meeting on the roof garden of the Hotel Plaza in behalf of international peace. Addresses were made by Dr. Camargo, the president of the congress, Prof. Taylor of Nashville, Tenn., and Sr. Martinez Ybor, representing the Cuban government. This meeting was well reported in the Cuban papers, and assumed considerable importance in public opinion.

The speeches were restrained and there was nothing like an attack on the policies of any nation. Comment was not always as restrained, and the general feeling was that there was no particular danger to peace in this part of the world, but that there was a great deal of unnecessary irritation produced by the selfish action of the government of the United States.

The undercurrent of feeling against the proposed increase in the tariff in the United States was so strong that the English-speaking delegates passed a resolution to send to Washington protesting against increasing the tariff without due consideration for its effect upon the economic development which the United States had been encouraging in these countries.

The congress itself paid no attention to political matters, but was concerned simply with the consideration of ways in which the Evangelical message might gain a greater hold on the minds and consciences of the people. There was, however, a general recognition of the fact that if the Evangelical spirit did take possession of the people it would soon make itself manifest in the political and economic world.

The closing service of the congress was held in the Marti Theater on Sunday morning, June 30th. I was unable to attend on account of duties at the cathedral, but I understand that the theater was crowded as at the opening service and that there was much enthusiasm on the part of the delegates. One delegate expressed the general feeling when he said that even although the congress had accomplished nothing more than to bring us all together for common prayer and discussion it had been worth all the effort it had cost.

Our Church was represented by the Ven. Ephraim Salinas of Mexico, and the Cuban delegation of ten of the Cuban clergy, including the Bishop. Archdeacon Salinas of Mexico was of great service in committee work where he presented the Church's point of view with force and persuasiveness. A large part of the success of the congress was due to the quiet and efficient work of Canon Barrios, who was the secretary of the local committee of arrangements and later of the congress itself.

It was a thoroughly representative gathering from the fourteen different nations represented. Some of the nations were among the most advanced to be found on the continent; others among the backward nations. Indian and Negro and white met together on a common platform. Fundamentalists and modernists, traditionalists and liberals, sat down together. There were many lines of separation, national, racial, and theological, and there was perfect frankness in discussion, yet the things which united us were far stronger than the things which divided us, and there was perfect good feeling throughout.

I believe that that was the most valuable result of the congress. Friendships were formed which overleaped the boundaries of nation and race and language. This will bring about better understanding between the different elements. It will break down prejudice, it will promote common action where possible, and it will increase the spirit of unity. These intangible results are far more important in the long run than any definite action the congress may have taken.

AROUND THE CLOCK

By Evelyn A. Cummins

WHILE thousands of Mexicans are celebrating the reconciliation of Church and State with pilgrimages to the national shrine of Our Lady of Gaudalupe, thousands of Moslems are trekking across the Arabian desert country to Mecca to visit their hallowed Kaaba stone. Both religious pilgrimages are closely bound up with the fate of great political leaders. Portes Gil has undoubtedly endeared himself to hundreds of thousands of Mexican peons who understand his relation to the new *Pax Mexicana*, so that his presidential position is greatly strengthened. Meanwhile Ibn Saud has not quite smoothed out difficulties with other Moslem countries over his past treatment of pilgrims to his city Mecca, but the conditions promise to be much better this year.

EPISCOPALIANS are not the only people contending with the problem of Prayer Book revision; for the Central Conference of American Rabbis has recently voted favoring revision of the Reform Jewish Prayer Book. The method adopted is "to circularize the members of the conference and to ascertain explicitly and in detail their opinion as to details of revision of the Prayer Book, and that this committee should make a study of the replies received and report to the conference its findings."

Steps were also taken by the conference to establish a quarterly journal of Jewish religion and ethics.

FOLLOWING immediately upon the heels of this conference was the annual convention of the Zionist Organization of America. The outstanding event of this convention was the presence for the first time of the leading non-Zionist, President Morgenstern of Hebrew Union College at Cincinnati. This was taken as a sign that the long controversy between Zionists and non-Zionists has succumbed to the friendly plan of the inclusive Jewish Agency, a new organization including both factions.

RELIGIOUS loyalties can be too deep for political control. As Rome learned this from the Christian Church long ago, Soviet Russia has just learned it from the same source. Trinity Sunday, which for the Greek Church came on June 16th, was celebrated throughout the Soviet Union with two and a half days of rest from toll, by a majority of the Russians. This was in spite of recent attempts to abandon all holidays save five Soviet anniversaries.

At the same time, elsewhere, plans were being formulated for a celebration on April 13, 1930, of the principle of religious freedom as enunciated by Thomas Jefferson, who was born on that day. The commemoration will be known as "Religious Freedom Day" and it is hoped to make it a prominent national event, with President Hoover as a speaker.

PRINCETONIANS will be interested to hear that the statue of the Christian Student did not suffer at the hands of the celebrating seniors when they dragged it from its pedestal on Commencement night. It was rescued and stored in the university garage; but will be restored to its place this summer. The statue commemorates the founding of the Student Volunteer Movement, a missionary organization, by Princeton men; and is of a young athlete in football garb with an academic gown.

THE Benedictines have just presented to the Pope the second volume of the revised edition of the Vulgate Bible, the authorized version of Roman Catholicism. This follows the volume published in 1926, and brings the revision through Exodus and Leviticus. Cardinal Gasquet, whose death was reported in these columns in April, had been the directing genius of the stupendous task there described.

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.

FRESH AIR WORK

To the Editor of *The Living Church*:

MAY I AT THIS TIME add my word to that expressed through your columns recently by another reader, relative to the twofold purpose which actuates Fresh Air work done by one of New York's oldest charitable organizations, the New York Protestant Episcopal City Mission Society?

It has been my privilege for a great many years to know something of this society's efforts for the unfortunate in the city's crowded sections. For more than thirty-five years, parties of children and mothers have, every summer, for periods of relief from the city's heat, been going as the guests of this Episcopal Society and its friends, to some of its well-known centers, such as Sarah Schermerhorn House at Milford on Long Island Sound, and Rethmore Home at Tenafly, N. J. It is interesting to note that, as this program has developed through the years, it has come to be based upon two definite ideals:

First, the health of the individuals sent determines the type of program provided for them while in the country. Diet, supervised rest, and recreation are all adapted to the various age-groups accommodated. Where there must be a selection of those who can go and those for whom there is not room, preference is given to the child or mother whose health most requires this chance at a new start toward health.

Secondly, it has now become more and more a part of the Fresh Air policy for this society to make this country experience something of a character experience. Leaders in the various centers and camps are chosen as much for their qualities of personality and leadership as for their skill in outdoor activities or camp management. For many a tenement child, this contact with some stimulating leaders means a new glimpse of what human beings can be and can accomplish. It is possible, even in the brief space of a two weeks' vacation, to plant certain ideals and ambitions which will bear fruit. It is possible to give a new glimpse of living standards and personal conduct.

One can feel, in supporting the Fresh Air work of this organization, that a contribution is being made to a constructive human endeavor.

To bring a little happiness into the lives of tired mothers and run-down youngsters gives anyone a thrill. But to know that this gift can accomplish something constructive and lasting satisfies the mind as well as the heart.

New York City. (Rt. Rev.) HERBERT SHIPMAN.

REUNION AND THE PRIESTHOOD

To the Editor of *The Living Church*:

READING YOUR EDITORIAL in the issue of *THE LIVING CHURCH* of June 8th, I became interested in the quotation from the *Christian Century*. It is a most hopeful sign that our Protestant brethren outside the Anglican communion are wakening to the fact of the historic priesthood. I very heartily agree that it is the historic priesthood rather than the episcopate that must be stressed, since the latter is involved in the former and is its plenitude.

There is a point, however, that perhaps has been stressed in your comments, and yet which I think would help to complete the catholic conception of the Sacred Ministry. It appears to me that to rest content with the priesthood merely as the answer to a pragmatic need is to leave out of sight its fundamentally supernatural origin and character. However strongly congregational and social considerations point to the need of a priesthood, however clearly the priest as an individual exercises authority inherent in the whole body, yet we must stress the truth of a power which comes primarily from above. The priesthood which we share is the glorious priesthood of our Lord Jesus Christ, which in virtue of the Incarnation is a divine attribute. We need to realize that the deepest meaning of priesthood is exhibited as a revelation of God's own character, and its ultimate reality can only be derived from that truth. Although the sense of failure may bring men outside the historic Church to envisage new methods, yet I feel we must emphasize the fact that divine truth is not ultimately judged by what the world calls failure—or success.

Colon, C. Z. (Rev.) EDWARD J. COOPER.

"THE PROBLEM OF ROMANIZING"

To the Editor of *The Living Church*:

IT IS a great pleasure and a source of satisfaction to read so sensible and straightforward a statement as that of the Rev. A. T. Bennett-Haines in *THE LIVING CHURCH* of June 29th. One wonders if those who are continually urging on us the desirability of assimilating our ceremonial and manner of celebrating the Holy Mysteries to Oriental rather than Western use (or Latin use, if you will) realize that extensive parts of the Eastern liturgies are read by the celebrant in an entirely inaudible tone of voice, while the deacon is chanting litanies and other prayers, or the choir is singing portions of the liturgy that "overlap" the parts being read by the celebrant. The Eastern Orthodox clergy, I am sure, would endorse the statement attributed to the saintly Curé d'Ars, "*Le bon Dieu n'est pas sourd.*" There is a great difference between "mumbling the Mass" and the use of a quiet, subdued tone of voice (not inaudible) in certain parts of the service, notably the consecration. In his book, *The Idea of the Holy*, Dr. Rudolph Otto speaks of the sense of awe and reverent consciousness of the Divine Presence—the "numinous sense"—created by the lowering of the voice at the consecration in the Mass and its accompanying hush and stillness throughout the church. "Be still, and know that I am God."

Those who would seek to restrain the clergy from further enrichment of our rite by "interpolations" and the like seem to forget that nearly everything they would now enforce as a maximum gained its place in the last revision because some of the clergy realized that a liturgy is a living, growing thing, and restored certain features of our ancient and historic heritage and persisted in their use until they became "legalized." Great as are the improvements in the way of enrichment made by the last revision of "our incomparable liturgy" (does anyone know who originated this priceless expression?), those with a knowledge of liturgies realize that much is yet to be accomplished in the way of enrichment and restoration before the American rite reaches the level of the newly revised Scottish liturgy or the architypal Anglican rite, the Mass of 1549.

It will be time enough for "Prayer Book Churchmen" (elastic term!) to fault their "extreme" brethren for "lawlessness" in using "The Lord be with you," in the rest of its traditional points in the liturgy, or the *Benedictus* and *Agnus Dei*, or interpolating the "propers," when they themselves forego such ceremonies as the solemn procession of wardens and vestrymen culminating in that climax of the "Morning Service," the elevation of the alms basin—or that other procession from the altar of those who "are not going to take communion." When "Prayer Book Churchmen" obey the Prayer Book in making the principal Sunday service the only service in which there is rubrical provision for a sermon or an offering, then they may have reason to expect the "extremists" to hear with some degree of patience their objections to services of Adoration, Exposition, and Benediction of the Blessed Sacrament. After all, a sense of humor is as necessary in *rebus ecclesiasticis* as in any other department of life and thought, in helping one preserve a sense of proportion.

New York City. (Rev.) THOMAS J. WILLIAMS.

To the Editor of *The Living Church*:

THE CRY against the Romanizers of this Church has been an old one. We find this lamentation running through the history of our communion both in England and here in America since the day of Dr. Thomas Cranmer.

Much as we all value our independence from the see of Rome, there are some among us who believe that the Reformers of the sixteenth century had no right to break up the unity of Christendom, to forbid the devotion of our forefathers, and to mutilate our ancient liturgy. No doubt we all dislike the Roman Church's politics, tyrannies, and unscrupulous pretension, but outside these we ought not to have any fear or shame of it. For we should not forget that however much we all like our Common Prayer Book for its simplicity, dignity, and good English, it fails to meet the religious sentiment of all the

ances, classes, and nationalities that today worship at our altars in our communion throughout the world.

The Reformers had no ideas or thoughts that the Anglican Church was to become one of the three leading Christian communions in Christendom and that it had to deal with people of different religious traditions, culture, and temperament. The Reformers only thought to meet a situation in England with their own particular people of that time. So we have not the least intention of leaving the Church of our ordination because we believe all this or because someone chooses to call us Romanizers. . . .

The scheme, then, of our so-called Romanizers is not to deliver this Church bodily into the hands of the Roman Catholic Church, but to restore first of all *in toto* our Catholic and Apostolic heritage which the Reformers, because of their prejudice against everything Catholic, willfully tried to discontinue; secondly, our Christian duties demand from us Catholics to raise the Church to its former dignity and respect in Christendom; and lastly, but not least, when we have done all this, then if we by the help of God the Holy Spirit could, without giving up our rights and independence, find a way to work together or have some corporative communion with the great Roman Catholic Church, or even with any other devout Christian religious body, we will do our part to make it come to pass because this was the express will, prayer, and command of our divine Master, who said: "*ut unum sint*" (St. John 17: 21).
New York City. (Rev.) LORENZO DISANO.

WAS ARCHBISHOP DAVIDSON A GUEST OF BOOKER T. WASHINGTON?

To the Editor of The Living Church:

I HAVE JUST read in your copy of June 15th, a statement I would like to correct. In the sketch of Archbishop Davidson, written by the Rev. A. Manby Lloyd, referring to the Archbishop's American tour in 1904, it is said: "He was the guest of Pierpont Morgan and of Booker T. Washington."

Bishop Doane of Albany invited the Archbishop of Canterbury to visit him at his home in North East Harbor, Me. Great preparations were made, and much joy was looked forward to, in receiving for the first time in America an English Archbishop. Bishop Doane's house and Mrs. Gardiner's (his daughter's) were at the disposal of the Archbishop and his retinue. Mr. Morgan's yacht, the *Corsair*, stood out in the harbor, and many entertainments were given on board; but I do not remember that Booker T. Washington was there. As an American I cannot picture the Archbishop "a guest of Booker T. Washington." My husband, the Rev. T. W. Punnett, of New York, was rector, at that time, of the North East Church, and I have vivid recollections of all the delightful things that took place there. Most wonderful and interesting of all was the visit of the Archbishop of Canterbury to the Bishop of Albany as his personal friend.

Charleston, S. C. GERTRUDE R. PUNNETT.

[The writer of the article mentioned is an English clergyman and we cannot quickly secure from him a statement of his authority for the allegation challenged. With our correspondent we believe that the statement is incorrect. Looking through the file of THE LIVING CHURCH during the period of the Archbishop's tour we find in the New York letter of October 3, 1904, the statement that the Archbishop "has spent some time in sight-seeing about the city, including a tour of what are known as the 'slums,' under the guidance of Mr. Jacob Riis and accompanied by Booker T. Washington." Perhaps that was the foundation for the report. If any correspondent has information to the contrary we should be glad to be informed.—EDITOR, L. C.]

TEACHING IN CHURCH SCHOOLS

To the Editor of The Living Church:

IT WAS my great privilege in childhood to have a home where the essentials of Christian living were practised and taught. Social enjoyments were encouraged, but always the type consistent with the profession of a Christian. Dancing and games of chance were not forbidden, but the dangers one would be subjected to who occupied his time in them were plainly stated; consequently when I became established in the faith they made no appeal to me.

Dearth of human material for the work of the gospel ministry and missionary service, in many churches, may be explained by the laying of poor foundations. Teachers of boys and young men in the Sunday schools are often unfamiliar with God's Word and the work of the Church. How can such be expected to lay strong foundations in the minds of the youth?

At a meeting I recently attended, experiences of some teachers were recited. One said he considered himself fortunate indeed to hold the boys one hour a week, and allowed them

to choose their own subjects for discussion. Several Sundays the theme was soccer, not even a brief period for Bible study. Another said the question was, "Which is more necessary for the defense of the nation, the army or the navy?" One had the period for Bible study given over to the question, "Which profession is preferable for a life work, medicine or law?" The opportunity for laying sound foundations for the quality of Christian characters needed so much in our day was in each case forfeited. How many more classes of boys and young men indulge in such pastimes, ignoring the fundamental object of the Sunday school? . . .

For some years I have been impressed that there is no subject of greater interest to thousands of non-church goers than religion. Christians should always be prepared to talk about Christ, the Saviour, and that wonderful love that made possible our redemption. Youth follows the examples of elders, whether ordinary laymen, Sunday school teachers, scout leaders, or others. If these persons are unprepared to supply such examples, where shall they be found? . . .

Lawrence, Mass. WILLIAM A. RICH.

"THE MEXICAN SETTLEMENT"

To the Editor of The Living Church:

YOUR EDITORIAL of June 29th on the Mexican situation speaks of the cause for rejoicing "that a basis of accord has finally been reached between the Mexican Church and the State." It might be worth noting that the same "basis of accord" has existed during the three years that the people of Mexico have been denied their altars. It was not the Mexican government, but the clergy of the Church which denied the altars to the people. As proof of the statement—not one point was conceded by the State; the Church accepted every point that the State had insisted upon three years ago. The conclusion is, either the Church has, by its full acceptance now, denied some essential of the faith, or else they have denied the altars to the people for three years for no real cause. If this be true, then the "basis of accord" is the clearer realization on the part of the clergy of the Church that both God and Caesar have their fields of government. Doubtless this is a matter for deep rejoicing.

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

PRESBYTERIANS AND UNITARIANS

To the Editor of The Living Church:

PLEASE PERMIT ME to explain the use of the description "Presbyterian or Unitarian" as applied to Page Hopps in a communication published by you, June 15th, under the caption, "A Shady Person?" . . .

I used the Presbyterian name entirely in the legal sense in which it was used twenty-five years ago by people of Unitarian faith and Church connection in England; and for all I know this name may still be used there as an alternate for Unitarian.

The English Presbyterians, though historically descended from the Presbyterian party among the Puritans of the Elizabethan, Royalist, Cromwellian, and Restorationist days in England, have nothing in common today with orthodox and regular Presbyterianism in other lands; nothing but the name alone survives as a memento of their origin. During the eighteenth century, when Arianism and Socinianism exercised considerable influence in England, even in the Established Church, they found in the Presbyterians a fertile soil. The Westminster Confession of Faith was discarded as the standard of doctrine and polity, and by the beginning of the nineteenth century the English Presbyterians were the exponents and exemplars of Unitarian belief. Their possession of endowments under the Presbyterian name made it essential that the name be retained, in law at least; and this made it possible for one to be a Presbyterian and yet a Unitarian.

Inkster, N. D.

F. ROBERTSON.

"THE FIRST TRUE GENTLEMAN"

To the Editor of The Living Church:

YOUR EXCELLENT editorial in the issue of THE LIVING CHURCH of June 22d contains what I believe an error in a quotation the immortal Shakespeare is given the credit of. I refer to the sentence which ends, "the first true gentleman that ever lived." The quotation as given in an article written by a *Thomas Dekker—1641*, reads as follows:

"The best of men
That e'er wore earth around him was a sufferer:
A soft, meek, patient, humble, tranquil spirit.
The first true gentleman that ever breathed."

"Honor to whom honor is due" is surely applicable here.

WILLIAM ROLLINS WEBB.

[We apologize. But it was worthy of Mr. Shakespeare.—EDITOR, L. C.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

IN *Mother Eva Mary, C.T., The Story of a Foundation* (Morehouse, \$3.00), Mrs. Harlan Cleveland has contributed an important record to the history of communities for women in the American Church, and has also written a charming, sympathetic life of her sister, Eva Matthews, the foundress of the Community of the Transfiguration. The book is most attractive in appearance, lavishly illustrated with photographs, and will be peculiarly interesting to people who knew Cincinnati a generation ago and who perhaps had the same Calvinistic inheritance as the Matthews family. Mother Eva's accomplishment will seem miraculous to them, as indeed it is.

Eva Matthews was from her youth quite indifferent to the social world of gaiety and pleasure. From the time, in the '90s, when she left the advantages of her delightful home to work in a crude little Omaha mission, her future seemed set in one direction. But how to dedicate her life was for some years her great problem. She hoped for a while to enter St. Mary's, Peekskill, but fortunately for the Church in the Middle West she was persuaded to make the great venture of founding a new order in Cincinnati, one which should care especially for children. A recurring dream of the Holy Child had possibly a deep effect on her decision. Mrs. Cleveland has an interesting page or two about "the part played by dreams in moral crises."

There is not space here to recount the history of her Community—one could wish the book, substantial as it is, were twice as long. An especially pleasant chapter consists largely of letters written by Mother Eva when she and Sister Beatrice were visiting English convents in 1907. At that date, she says, the good nuns were asking the strange American Sisters if their children were white and spoke English, if there were bears and Indians roaming the streets of Cincinnati, and if Ohio were not an island in the Pacific (a confusion with Hawaii, where one of the English orders had a school). Mother Eva remarks that all the information she poured out was quite wasted, for the nuns were not really interested in America and forgot it all two minutes after!

In all this nothing has been said of the strong personality of Mother Eva, of her single-mindedness, courage, and determination, and of her beautiful soul, "*anima naturaliter Christiana*." Her influence, which has been widening since her earliest days, is understandable when one has read this book about her.

H. M.

THERE ARE two objections to the title of Dr. F. D. Kershner's *The Spiritual Message of Great Art: an Interpretive Study of the Life and Work of Six of the Masters of Modern Painting* (Meigs Pub. Co., Indianapolis, \$2.00). It is unscholarly—and Dr. Kershner is a scholar, though he is writing for popular consumption, and is not a professional art critic—and it is a little misleading to those who are accustomed to use the word "spiritual" in a different sense. It means here the inward significance of the great Renaissance paintings, such as Raphael's passionate reverence for motherhood, Botticelli's wistful pain for his young love dead, or the mystery of life as Leonardo expressed it in woman's enigmatic smile. Except for the awkward title, however, the book deserves praise. It is a fine, understanding mind which re-tells the histories of these pictures, drawing inspiration from their eternal fascination. Many exceptionally good photographs adorn the book. These, with the very readable text and low price, make it worth owning. There could be nothing better for a child in his 'teens, especially in preparation for a trip to Italy.

H. M.

From Job to Job Around the World (Dodd, Mead, \$3.00) is the appropriate title which the author, Alfred C. B. Fletcher, prefixes to an interesting and lurid autobiography of steerage travel. After being graduated from the University of California Mr. Fletcher determined to establish the principle that a man

could work his way around the globe and enjoy the experience. He had all the courage and nerve of the seekers for perpetual motion, and a reserve tank of special endurance. With a passage ticket to Honolulu plus a five-dollar gold piece he started out, and in the course of three years obtained his objective, gained his point, and then wrote a delightful account for arm-chair travelers to enjoy.

Why review this book for THE LIVING CHURCH? Mr. Fletcher had a pleasant stay at Oxford, which he describes; after his return he studied for a period of six months at the General Theological Seminary in New York City, but found that he was in the "wrong pew"; he served with distinction under Food Administrator Hoover in and after the war and was a victim, with his wife, of the *Vestris* disaster. THE LIVING CHURCH was the only periodical which followed him and had his close attention wherever he went.

W. S. H.

The Human Parson, by the Rev. H. R. L. Sheppard (Morehouse, \$1.00), is a little tract of ninety-six pages which should be brought to the attention of (1) heads of Pastoral Theology departments of our seminaries and divinity schools for the use of candidates for Holy Orders; (2) bishops, for instruction of postulants, candidates, and deacons; (3) any person interested in the duties, privileges, and pleasures of pastors. Mr. Sheppard, vicar of St. Martin-in-the-Fields, honorary chaplain to H. M. the King, and now Dean of Canterbury, writes from experience terse and practical advice with a pleasing style.

PROFESSOR DOREMUS A. HAYES of the Graduate School of Theology is impressed with what he calls *The Heights of Christian Unity* (Abingdon Press, \$1.75), and pleads earnestly for "One Holy Catholic Church." He describes the evils of disunion with convincing power; and, considering his inability to enter fully into the meaning and sacramental life of the Catholic Church, he indicates the heights attainable in a united Christendom with remarkable insight. This inability, however, leads him to underestimate, as Protestants generally do, the complexities of the reunion problem. He fails to see the *width of Christian unity*, involving as it must the reunion of Catholics and Protestants.

This appears in the tendency to throw overboard for unity's sake certain things which to him appear non-essential, but which in fact have from primitive days been regarded as integral to Christianity by the bulk of Christendom. When workers for the reunion of Christendom face the fact that at least 70 per cent of professing Christians—and their number is increasing—still hold the main elements of the Catholic system to be God-given and beyond compromise, they will see that enthusiasm for unity must be supplemented by recovery of much that was abandoned by Protestants in the sixteenth century. That is, if the reunion sought is that of Christendom and is not merely Pan-Protestant.

F. J. H.

DR. OZORA S. DAVIS, president of the Chicago Theological School (Congregational), has published a small book of lectures on *The Credentials of the Church* (Macmillan, \$1.25). By "credentials" he means practical values justifying support of the Church with money and time, and participation in its worship and work. His outlook has the characteristic limitations of Protestantism. The Church's primary credential, the divine commission to make disciples in all the world, is ignored, as is also the fact that the Church *is itself* the fellowship which Christ purchased with His blood, the actual inception of that life eternal which is to be fully enjoyed hereafter. Accordingly, the book fails to bring out the obligatory aspects of what he pleads for, and the most inspirational aspects of his subject. The book lacks also the note of distinction, although written in good spirit.

F. J. H.

The Living Church

Established 1878

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

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 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 Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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THE BOOKSHELF. An occasional publication. Sent free on request.

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

Church Calendar



JULY

- 14. Seventh Sunday after Trinity.
- 21. Eighth Sunday after Trinity.
- 25. Thursday. St. James, Apostle.
- 28. Ninth Sunday after Trinity.
- 31. Wednesday.

KALENDAR OF COMING EVENTS

JULY

- 16. Adult conference groups for all Carolina dioceses at Kanuga Lake, N. C. Gearhart summer school at Gearhart, Ore.
- 18. Sioux Falls summer conference, Sioux Falls, S. D.
- 22. Summer school for town and county ministers, at Cornell University, New York. Provincial summer conference for colored Church workers, St. Paul's School, Lawrenceville, Va.
- 29. Conference for Church workers, Evergreen, Colo.

APPOINTMENTS ACCEPTED

MACADIE, Rev. DONALD, formerly rector of St. Mary's Church, Haledon, N. J. (N'k); to be executive secretary of social service department, diocese of Newark. September 1st.

PICARD, Rev. MAURICE, Ph.D., formerly assistant professor of Philosophy at Lehigh University, Bethlehem, Pa.; to be professor of Philosophy at Dartmouth College. Address, Hanover, N. H.

SUMMER ACTIVITIES

ANDERSON, Rev. EDGAR W., rector of the Church of the Good Shepherd, Watertown, Mass.; to be in charge of services at Hawthorne Inn, East Gloucester, Mass., during August.

COLE, Rev. JOHN S., rector of St. Christopher's Church, Oak Park, Ill.; 2132 W. Third St., Waterloo, Ia., for the remainder of the month of July.

CRAWFORD, Rev. OLIVER F., rector of St. Mark's Church, Kansas City, Mo.; to be in training at Ft. Crook, Neb., for two weeks from July 15th, but with no change of address; from August 1st to 15th, 3645 Willys Parkway, Toledo, Ohio.

CROSS, Rev. WILLIAM REID, rector of Trinity Church, Elizabeth, N. J., is spending the summer in Europe. Address, American Express Co., 6 Hay Market St., W.L., London.

HOLMEAD, Rev. CHARLES H., rector of Trinity Church, Portsmouth, Va.; The Glaslyn-Chatham, Park Pl., Atlantic City, N. J., to September 6th.

JACKSON, Very Rev. CHARLES E., dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; to conduct the services at Grace Church, New Bedford, Mass., during the month of July. Dean Jackson will cross from the island of Nantucket each week-end for this purpose.

JOHNSON, Rev. FRANK ORR, rector of Christ Church, Pittsburgh; to be in charge of the eleven o'clock services on Sunday mornings at St. Mary's Church, Provincetown, Mass., during the summer.

KILPATRICK, Rev. WILLIAM C., rector of the Church of Our Saviour, Middleborough, Mass.; to be in charge of Church services in Hotel Mataquasson, Chatham, Mass., during July. The services are held on Sunday mornings at 10 o'clock during the summer.

LANDSDOWNE, Rev. BURDETTE, rector of St. James' Church, Fall River, Mass.; to be in charge of the Church of Our Saviour, Allerton (Hull), Mass., during August.

LIPPITT, Rev. FRANCIS S., rector of All Saints' Memorial Church, Meriden, Conn.; to be in charge of Church services at Hotel Mataquasson, Chatham, Mass., during August. The services are held on Sunday mornings at 10 o'clock during the summer.

MCMULLIN, Rev. G. WHARTON, of Bellmore, L. I., N. Y.; to be in charge of All Hallows' Church, Wyncote, Pa., for the sixth consecutive August.

QUIMBY, Rev. HENRY, rector of St. John's Church, Lowell, Mass.; to be in charge of services at Hawthorne Inn, East Gloucester, Mass., during July with address "The Moorland," Bass Rocks, Gloucester. For the month of August his address will be 49 Kenyon St., Hartford, Conn.

PHILLIPS, Rev. WILLIAM F., of New York City; Hotel De Ville, Atlantic City, N. J., until August 3d.

ROMILLY, Rev. W. S. LLEWELLYN, formerly of Virginia and now resident in Massachusetts; to be in charge of the Church of Our Saviour, Allerton (Hull), Mass., during July.

WIDNEY, Rev. CHARLES L., rector of Emmanuel Church, Shawnee, Okla.; to be in charge of Emmanuel Church, La Grange, Ill., until August 31st.

NEW ADDRESSES

CARMICHAEL, Rev. ROBERT R., assistant at Grace Church, Providence, R. I., formerly 19 Luzon Ave.; 27 Rhode Island Ave., Providence.

PRICE, Rev. ALFRED W., recently become curate at Christ Church, East Orange, N. J.; 14 Prospect Terrace, East Orange, N. J.

SCOFIELD, Rev. CHARLES F., formerly of Colledgeville, Pa.; The Evergreens, Stenton Ave. and Evergreen St., Chestnut Hill, Pa.

DEGREES CONFERRED

BISHOP'S UNIVERSITY, Lennoxville, P. Q.—Doctor of Civil Law, *honoris causa*, upon the Rev. LEONARD HODGSON, M.A., professor of Christian Apologetics, General Theological Seminary, and literary editor of THE LIVING CHURCH. June 20th.

UNION THEOLOGICAL SEMINARY—Doctor of Theology upon the Rev. JOSEPH B. BERNARDIN of St. Mark's School, Southborough, Mass.

ORDINATIONS

DEACONS

EASTERN OREGON—The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, ordained JOSEPH S. EWING to the diaconate in Ascension Church, Cove, Ore., on June 23d. The candidate was presented by the Ven. Sidney W. Creasey, Archdeacon of the diocese, and the sermon was preached by the Rev. Hiram R. Bennett of Williamsport, Pa.

The Rev. Mr. Ewing was graduated this June from the Theological Seminary in Virginia. He is the first resident of Eastern Oregon to enter the ministry of the Church. He was formerly principal of the high school at Nyssa, Ore. Mr. Ewing is to assist the Ven. J. H. Thomas at St. Paul's Mission, Klamath Falls.

MICHIGAN—HORACE B. WATERS was ordained to the diaconate by the Rt. Rev. Herman

Page, D.D., Bishop of the diocese, in St. John's Church, Detroit, Sunday, June 23d. Mr. Waters was ordained in the sign language of deaf mutes, and will work in connection with the Ephphatha Mission, which has been conducted in St. John's Church for many years. The candidate was presented by the Rev. R. W. Woodroffe, D.D., rector of St. John's Church. The service was attended by eight deaf mute clergymen from the middle-western and eastern states, and by many members of the mission congregation.

MINNESOTA—On June 29th, in Christ Church, Austin, the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, ordained WILLIAM R. RUSH to the diaconate. The Bishop was assisted by the Rev. G. H. Ten Broeck of St. Paul, who presented the candidate, and the Rev. Rodney F. Cobb, rector of Christ Church, who preached the sermon. Elliott Marston, a Nashotah seminarian, acted as Bishop's chaplain.

The Rev. Mr. Rush will be in charge of Christ Church, Austin, his home parish, during July, while the Rev. Mr. Cobb is on vacation. In August Mr. Rush will go to Malta, Mont.

MISSISSIPPI—JONES HAMILTON was ordained to the diaconate on the fifth Sunday in June, in St. Andrew's Church, Jackson, by the Rt. Rev. T. D. Bratton, D.D., Bishop of the diocese. The Rev. W. B. Capers, D.D., rector of St. Andrew's, preached the sermon, the Rev. Val H. Sessions presented the candidate, and the Ven. J. Lundy Sykes said the litany.

Mr. Hamilton has been appointed rector of the Winona field, which consists of Winona West, Vaiden, and Carrollton.

TEXAS—On St. John's Day, June 24th, in Trinity Church, Houston, DURRIE B. HARDIN and EDWARD G. MULLEN were ordained deacons by the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas.

Mr. Hardin was presented by the Rev. Claude W. Sprouse of Houston, and Mr. Mullen by the Rev. Charles W. Sheerin of Waco. The sermon was preached by the Rev. Charles Summers and the litany was read by the Rev. Lyle S. Barnett.

Mr. Hardin is to be in charge of the work in Orange and Goosecreek, Tex., and Mr. Mullen is to be assistant at St. Paul's Church, Waco.

PRIEST AND DEACON

MINNESOTA—On June 28th the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. ARLAND C. BLAGE to the priesthood in Trinity Church, Anoka. The Ven. E. W. Couper, Archdeacon of the diocese, presented the candidate, and Bishop McElwain preached the sermon.

The Rev. Mr. Blage is to be rector of Trinity Church, Anoka, and is also to have charge of the missions at Elk River and Zimmerman, Minn.

On St. Peter's Day, Bishop McElwain ordained WILLIAM R. RUSH to the diaconate in Christ Church, Austin. The Rev. G. H. Ten Broeck, a former rector of Christ Church, presented the candidate, and the present rector of Christ Church, the Rev. Rodney F. Cobb, preached the sermon.

Mr. Rush is to be minister-in-charge of St. Mary's Church, Malton, and nearby missions after September 1st. During August he will be *locum tenens* in his home parish at Austin.

PRIESTS

MICHIGAN—The Rev. RALPH B. PUTNEY was advanced to the priesthood at Trinity Church, Detroit, by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, on Sunday, June 23d. Mr. Putnam is a recent graduate of the Episcopal Theological School, Cambridge, Mass. He will become the rector of Trinity Church, Munroe, Mich.

Mr. Putney was presented by the Rev. Malcolm J. Van Zandt, rector of Trinity Church, and the sermon was preached by the Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids.

MICHIGAN—The Rev. GEORGE RIDGEWAY was advanced to the priesthood at the Church of the Messiah, Detroit, by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. Mr. Ridgeway has been studying at the University of the South. He is engaged to marry Miss Virginia Gray, daughter of the Bishop who ordained him. Mr. Ridgeway will serve on the staff of the Detroit City Mission, and also will have charge of the Church of the Messiah during the absence of the newly appointed rector, the Rev. Harry J. Pearson, who has left for a short vacation in England.

MILWAUKEE—On June 30th the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced to the priesthood the Rev. MESSRS. JOSEPH SUMMERVILLE MINNIS, CHARLES TATE HAWTREY, and CLYDE MILLER, D.D.S., in

St. Luke's Church, Racine. The preacher was the Rt. Rev. S. B. Booth, D.D., Bishop Coadjutor of Vermont.

Mr. Minnis, who was presented by the Rev. Russell E. Harding of Kenosha, is to be rector of St. Mary's Church, Beaver Dam; the Rev. Mr. Hawtrey, presented by the Rev. Z. T. Vincent of Fort Collins, Colo., is to be curate of St. James' Church, Milwaukee; and the Rev. Dr. Miller, presented by the Rev. W. H. Willard-Jones of Fond du Lac, is to be rector of St. Mary's Church, Tomah.

OHIO—The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, advanced to the priesthood the following:

On May 27th, in the Church of the Incarnation, Cleveland, the Rev. DORSEY MAXFIELD DOWELL. The Rev. Harold C. Zeis was master of ceremonies, and read the preface. The Rev. Charles C. Jatho presented the candidate, and the Rev. Cretus Dowell preached the sermon. The Ven. G. F. Patterson and the Rev. J. E. Carhartt read the litany, gospel, and epistle.

On May 29th, in St. John's Church, Youngstown, the Rev. HERBERT RALPH HIGGINS. The preface was read by the Rev. Dr. E. J. Owen. The Rev. Leonard W. S. Stryker presented the candidate and read the litany. Canon Orville E. Watson preached the sermon, the Rev. Kenneth R. Waldron read the epistle, and the Rev. I. F. Jones the gospel.

On June 4th, in St. Thomas' Church, Berea, the Rev. ORAN C. ZABST. The Rev. J. P. Bretoner was master of ceremonies and read the preface. The Rev. Kirk B. O'Ferrall preached the sermon. The Rev. Maxfield Dowell presented the candidate, and the litany, epistle, and gospel were read by the Ven. G. F. Patterson, the Rev. Roy J. Duer, and the Rev. Ian Robertson.

SOUTHERN VIRGINIA—The Rev. WILLIAM GBROW CHRISTIAN was advanced to the priesthood in All Saints' Church, South Hill, by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, on June 26th. The Rev. Churchill J. Gibson, rector of St. James', Richmond, Va., preached the sermon, and the candidate was presented by the Rev. David C. George of St. James' parish, Mecklenburg County. Other of the clergy taking part in the service were the Very Rev. H. D. Peacock, the Rev. J. M. B. Gill, and the Rev. Norman E. Taylor. A large number of clergy from adjoining parishes were in the chancel.

Mr. Christian, who has served St. Mark's parish, Mecklenburg Co., for the past year, will continue in charge as rector.

DIED

HARRINGTON—At her home in Scarsdale, N. Y., June 13, 1929, ABBY LUCRETIA TAFT, widow of the late Brainerd T. HARRINGTON, in the 93d year of her age. Funeral services were held at the Church of St. James' the Less, Scarsdale. Interment in St. Peter's Churchyard, Westchester, New York City.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

SPERRY—On Saturday, July 6th, SISTER ALICE, of the Sisterhood of the Holy Nativity, entered into eternal rest. She was formerly Miss Martha Alice SPERRY, a sister of Dr. Selden Sperry of Milwaukee.

WARD—On June 17th, at the home of her son, William G. Ward, Middleport, N. Y., EMMA H. WARD (nee Taylor), widow of the late Rev. George H. Ward, former rector of the Church of the Holy Comforter, Crescent City, Fla., died in her 89th year.

Service of prayer at home June 19th. Church service and interment at Crescent City, Fla., on June 21st.

MEMORIALS

Mary Hamblen Clay

MARY HAMBLÉN CLAY, daughter of a University professor, and widow of John Clay, head of the Cambridge University Press, fell asleep on St. Barnabas' Day, at her home in the University town. An Englishwoman who had never been in America, it is fitting that she should be commemorated here, not only because she was devoted to God's cause throughout the world, but by reason of her friendship with many American students, to whom her house became a kind of second home. Sixteen years ago one of our American clergy was received as the first of that great company; and through him it came about that many of his fellow countrymen were admitted to her acquaintance and came to know a delightful English household. Fragile in health, she was indefatigable in everything undertaken for God's glory; but her chief interest was in the work of the Mothers' Union, of which she was vice-president, and she was speaking at a conference of that society in Norwich when she was stricken. Among the most learned women of her time, she had a singular charm of manner and a genius for friendship, which endeared her to multitudes who will count England poorer for her loss. Her body lies in St. Giles' churchyard.

John Henry Ilsley

JOHN HENRY ILSLEY—Priest, Nat.: Feb. 3, 1864. Obit: July 12, 1912.

"Delivered from the bondage of corruption into the glorious liberty of the children of God." Romans viii: 21.

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WANTED—ORGANIST-CHOIRMASTER, Trinity Church, Bayonne. One-half hour from Broadway. Mixed choir. Good opportunity for seminarian or college student. Friday rehearsal and one service on Sunday. Write, 141 Broadway, Bayonne, N. J.

POSITIONS WANTED

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PRIEST WISHES TO CORRESPOND WITH parishes seeking a rector, or bishops seeking men to fill vacancies. Age 38; married, infant son, Churchmanship sound; experienced in rural, small towns, city, young people, and student work. Chief interest is young people. Now assistant in large city parish. Available in September. Address, W-415, LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

FOR SEPTEMBER: CHURCH WOMAN DESIRES post, superintendent of Church home or lodge or housemother of large school. Speaks French and Italian. Organizer, Excellent references. Address X. Y. St. LUNE'S PARISH HOUSE, Scranton, Pa.

ORGANIST-CHOIRMASTER, CHURCHMAN, desires change, endorsed expert. Address A. D. 418, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER AVAILABLE. Permanent or substitute. English cathedral trained; exceptional qualifications. Pupil late Sir John Stainer. Expert trainer-director, boy and mixed choir. Capable, ambitious, enthusiastic worker. Recitalist, Churchman. ARTHUR EDWARD JONES, Peckville, Pa.

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MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone Kensington 8199. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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FOR SALE—WHITE SILK CHASUBLE, slightly used, \$10.00; Maniple and Stole, \$5.00; Silver Plated Chalice, \$5.00. J-417, LIVING CHURCH, Milwaukee, Wis.

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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.)

Commonwealth Fund, Division of Publications, 573 Madison Ave., New York City.

Teaching Health in Fargo. By Maude A. Brown. \$1.25.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

Twelve Bad Men. By Sidney Dark. \$3.00.

William Morrow & Co., Inc. 386 Fourth Ave., New York City.

Splendor of God. By Honoré Willis Morrow. Publication date July 25, 1929.

PAMPHLET

From the Author. 5002 22d St., N. E., Seattle, Wash.

"The Indian Machiavelli" or Political Theory in India Two Thousand Years Ago. By Herbert H. Gowen. Reprinted from *Political Science Quarterly*, Vol. XLIV, No. 2, June, 1929.

Church Services

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also 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. SPENCER 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 8:00 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.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 8 to 5 and 7 to 9 P.M.
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

New Jersey

Church of St. Uriel the Archangel, Sea Girt

Philadelphia Blvd. and Third Avenue
Sundays: Low Mass 7:30; Sunday school 10. Solemn Mass with sermon at 11:00 A.M. Benediction: Fourth Sunday at 5:00 P.M. Mass on Mon., Tues., Thurs., Sat., 7:30; Fri., 9. Confessions: Saturdays from 5 to 7 P.M. Spend the summer in a Catholic parish by the sea, among the pines and cedars. Write STOCKTON HOTEL.

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 first 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 and 11 A.M.

The Transfiguration, 1 East 29th Street

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Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

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.

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

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

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

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

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

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

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

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

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

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

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

RETREAT

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. This notice will appear every three weeks.

IMPROVEMENTS AT MILWAUKEE CATHEDRAL

MILWAUKEE—All Saints' Cathedral is to be redecorated and beautified in such wise that for several weeks the church will necessarily be closed for services and the guild hall will be used for the latter purpose. The principal improvement will be in a stone facing of arches and pillars with a decorative treatment of the walls. The funds for the purpose were subscribed, with other subscriptions looking toward the removal of the mortgage, in a campaign for the double purpose held some two or three years ago.

Church Assembly Ends Summer Session in London; Legislative Proposals Held Over

Thanksgiving Service for King to be Held—Church Association Admonishes Bishop of London

The Living Church News Bureau
London, June 28, 1929

THE SUMMER SESSION OF THE CHURCH Assembly, which closed on Friday last, was not remarkable for the amount of business transacted. This is not surprising, seeing that the House of Clergy was in an anomalous position, owing to the fact that the proctorial elections, which were to determine its membership during the lifetime of the present Parliament, were in progress. Some of the clerical representatives were, indeed, already aware that they would have no seats in the new convocations. In these circumstances, legislative proposals, notably the patronage measure, the cathedrals measure, and the surplus endowments measure, were left over for consideration at the autumn session. The presentation of the report on the appointment of bishops, which I summarized in my last letter, was likewise left over until autumn.

The principal business was the criticism of the finance board, to which I have already referred, and the debates resulted in victories for the opponents of bureaucracy.

The clergy seem to have awakened to the reality of the attacks which, under the cloak of benevolent altruism, were planned against their spiritual independence. The deliberations of the new house, at the autumn session, will be conducted by a body of clergy elected to resist all such insidious attempts.

POSTPONED SERVICE FOR KING TO BE HELD

The postponed Thanksgiving service for the recovery of the King from his serious illness will be held at Westminster Abbey on Sunday, July 7th. The order of the service will be identical with that arranged for June 16th, the original date, details of which I sent in a former letter. It is understood that the King adheres to his earlier wish that the celebration should be as short and as simple as possible, and that those who intend to participate in it should, wherever possible, do so in their own localities, thus preventing a tax on the accommodation of particular cathedrals and churches.

The widespread regrets which were expressed everywhere when the original service had to be postponed have given place to a big revival of interest in the commemoration, and reports from many parts of the country indicate that the thanks giving will be neither formal nor ceremonious, but a sincere expression of the nation's gladness at the King's restoration to health.

BISHOPS TO GUIDE CLERGY IN USE OF 1928 BOOK

The bishops will indicate to the convocations, when they meet on July 10th, the line they intend to take in regard to the revised Prayer Book.

Though their proposals do not yet exist in their final form, says the *Times*, the general policy can be forecast with some certainty, since it is likely to be based on the principles laid down last September. It may safely be said that the statement made in certain quarters that the bishops will authorize the use of the 1928 Prayer

Book is entirely incorrect. They will not authorize it themselves, nor ask the convocations to give synodical approval to the book. But they will feel it necessary to give some guidance to their clergy concerning their administrative action. The policy laid down last September was described as provisional and informal. "Formal action," the bishops then said, "whether diocesan or general, must be postponed until the bishops have before them the results of these consultations (i.e., with their dioceses) and until the question of full sanction has been considered." What is now intended is the laying down of lines of policy which may form a basis of action for a considerable period. It is thought that substantially the policy will be the same.

The main facts are three. In the first place, in practically every church throughout the country some deviation from the book of 1662 is to be found, and the law cannot be enforced. In the second place, there exist, embodied in the book of 1928, certain alternatives and additions which have the support of convocation and the Church Assembly. In the third place, these have not received the approval of Parliament, and cannot, therefore, be enforced by law. In view of this last circumstance, it is in the highest degree unlikely that the bishops will ask convocation to give canonical sanction to the new matter. But the bishops are bound to give some indication of the line they will take, because they are continually being appealed to by their clergy for guidance. In September they said that they could not regard the use of the additions or deviations that fall within the limits of the proposals approved by the convocations and the Church Assembly as disloyal to the principles of the Church of England. It is not likely that they will now think that such use is disloyal. But they will probably say, as they said then, that practices which are consistent neither with the book of 1662 nor with that of 1928 cannot be tolerated. One of the principles laid down in September last had to do with the consent of the people. "The bishops regarded as a governing principle that no departure from the book of 1662 be permitted in the public services of the Church, unless the people as represented in the parochial Church council, or, in the case of the Occasional Offices, the parties concerned, be in agreement with the incumbent." This principle will, doubtless, be reasserted. It is thought that the great majority of the bishops will be in agreement with the policy outlined.

CHURCH ASSOCIATION ADMONISHES BISHOP OF LONDON

It was not to be expected that the Church Association would refrain from "butting in" on such an occasion as the unfortunate differences between the Bishop of London and a section of his clergy regarding Reservation. The chairman of the Church Association sent the following letter to the Bishop, dated June 13th:

"Your Lordship has endeavored to 'regulate' Reservation by permitting it under certain limitations which happen to recommend themselves to you, and you have expressed surprise and regret that some of the clergy concerned have refused obedience to your requests. For this scandal no one is so much to blame as your Lordship. For over twenty years you have

encouraged your clergy to break the law by practising Reservation, and you are now confronted by a band of lawbreaking incumbents who resist the demands you are making.

"My council desires me to say that, if your Lordship will promise not to interpose your veto, the Church Association is willing to undertake the prosecution of any one of the 137 incumbents who have obeyed your Lordship's directions on Reservation, and will then establish by the judgment of the Ecclesiastical Courts that the form of Reservation which your Lordship has sanctioned is an offense against the laws of this Church and realm, which your Lordship and the offending incumbents alike have repeatedly and solemnly undertaken to obey."

To which letter the Bishop's chaplain sent on June 14th the following laconic reply:

"The Bishop of London wishes me to acknowledge the letter which he has received from you, and to say that he has read it."

RUSSIAN BISHOP TO BE CONSECRATED

An event of unusual interest will take place tomorrow and Sunday (June 30th) in the Russian Church of St. Philip, Buckingham Palace road, when the Head Priest of the Russian Church in London, the Very Rev. Father Archimandrite Nicolas, is to be consecrated bishop by Antonius, Metropolitan of Kieff and Galicia; supported by Seraphim, Archbishop of the Russian Orthodox Churches in Western Europe; Theophanus, Bishop of Kursk; Tikhon, Bishop of Berlin and Germany; and other dignitaries. The ceremony of appointment as bishop of Father Archimandrite Nicolas, and Holy Vespers, will begin tomorrow evening at 5:30, while the ceremony of consecration and Holy Liturgy will begin on Sunday at 10:30 A.M. At the same time the miraculous Ikon of the Holy Virgin of Kursk, one of the most venerated in Russia, will be exposed for worship in the church.

AMERICAN TO HAVE CHARGE OF LONDON CHURCH

The Rev. K. B. Bryan, rector of Grace Church, Jersey City, is in charge of Holy Trinity Church, Paddington, London, during the absence of the Rev. Frank Pickford for three months' sick leave.

FIND OLD BELGIAN CHURCH BELL

There has just been forwarded to Belgium a church bell which since 1917 has lain neglected in the cellar of a London house. When the Great War was at its height, a resident of New Cross, South London, acted as host to a Canadian soldier. Returning from one of his visits, the soldier left behind him a parcel, which he desired should be forwarded to him at an address in Canada, which he promised to make known later. For twelve years the parcel remained in the cellar awaiting the disclosure of the address which never came.

A few weeks ago the New Cross resident was proposing to move to another neighborhood, and he made inquiries which led to the discovery that his Canadian friend was dead. The parcel was unwrapped, and inside was found the bell, over fifty-six pounds in weight. The Belgian Ambassador was informed, and has written, gratefully accepting the relic, with a view of returning it to its rightful owner, at whose church near Ypres it is believed to have hung for nearly two centuries. As bells and other metal which the Germans took in this district were melted down for ammunition, it is thought that this bell will soon be one of the oldest chiming for miles around where the Canadian found it. GEORGE PARSONS.

Italy and Vatican Kingdom Busily Engaged in Making Rules of Citizenship

Education Problem Causing Difficulty in Russia—Serbia and the Balkans

L. C. European Correspondence
Wells, Somerset, England, June 24, 1929

OFFICIALDOM, BOTH IN ITALY AND THE Vatican Kingdom, is amicably employed in settling the details of the new *modus vivendi* that the treaty has made necessary for both of them. Laws of extradition are to be formulated, for the Vatican has no wish to be made into an Alsatia for the criminal, and also rules of citizenship. It appears that all Cardinals are to be recognized as citizens (or, should we say, princes?) of the new kingdom, for so long as they live either in the Vatican itself, or in Rome. It would seem that any domiciled elsewhere in Italy are ordinary Italian subjects. With meaner mortals, only Vatican officials and their immediate kin [such as wives and children, if any, and their parents if they live with them in the Vatican] are recognized as citizens of that state. If any elect to live outside, they seem to lose the right automatically, and become ordinary Italians.

Meantime, the "first born citizen of the Vatican" has appeared in this world, in the person of the son of one of the minor officials. Actually the status of this infant is a bit doubtful, as his parents are still in law subjects of Italy. Soon, papal stamps will delight collectors, whose purchases of them will benefit the new state coffers quite materially!

The papal guard solemnly took over custody of the Piazza San Pietro from the Italian police, but one notes regretfully that they were armed—if a picture in the English press is to be trusted—with rifles. It is a pity that they should not keep their picturesque halberds, for of course the papal "army" is a mere ceremonial survival, not intended seriously for defense. It seems like arming the "Beefeaters" at the Tower (the only regiment that is older than the papal guard, by the way) with quick-firers.

Meantime, there is evidence that there may be friction ahead in a more serious direction, for the Concordat has left some thorny questions still open, education among them. The Fascists say that "of course education must be ours," and Cardinal Gasparri is equally clear that it is an affair of the Church, not of the State.

RUSSIA

That thorniest of problems is causing difficulty even in Russia, where boyhood is reported to be in revolt in a way that rouses our deep sympathy. Youth demands freedom from the tyranny of grammar and spelling, and Comrade Stalin, who as a Georgian has had much to suffer from the Russian alphabet, says that he is all on their side. After all, in the days of Elizabeth, it was the birth-right of every Englishman to spell as he pleased, and not to be educated at all, if he did not wish to be. Why should this relic of bourgeois tyranny be allowed in free and happy Russia?

SERBIA AND THE BALKANS

Serbia, on the other hand, is now struggling with the results of a system

that encouraged every man to avenge his own quarrel. Readers may remember how, some months ago, a vigorous politician in the "Skupstina" of that land, named Rashich, drove home his argument with a revolver and shot, among others, the leader of the opposition, Radich. Rashich, who is an old leader of Komitadjis, has been sentenced to twenty years' imprisonment, so that justice has been vindicated in principle, though one has heard of lands where prisoners who have a political "pull" can get their sentences reduced to almost nothing. Still, it is something that in a country where legal instincts have never been strong, and where three different types have not yet learned to pull together, law should be vindicated at all. It is true that Rashich felt that he had received gross provocation, as appears from his defense, a defense that some Americans may feel sympathy with. "If the widows of all the men I have shot were collected, there would be no room for anyone else in the street; but never did I insult a gentleman by slapping his face." It is hard for the man of one code to accustom himself to live under another.

There are many of this type in Serbia, and we have the honor of the acquaintance of one of them, a Komitadji leader who sought ordination in the national Church when the fighting was done, and was rewarded for his war services (with sixty good comrades, and heaven to back one as well, what more can any man want?) by being made abbot of a monastery. He was rather a thorn in the side of an orderly bishop, but was most friendly with the British Consul. When that official went up to lunch with the abbot once with his wife, the young couple were rather disturbed to find the monastery bull loose in the orchard where lunch was ready. The poor old abbot was much distressed. "I am so sorry, dear friend; I would not have had this happen for anything; still, I am sure you will understand—I was expecting the bishop."

Elsewhere in the Balkans, the movement is generally toward order on the basis of independent national Churches in full communion with one another. There is, for instance, a movement of the Bulgarian Church to end the schism that has divided it from the bulk of Orthodoxy since 1878, which would meet with a welcome from the Patriarch Basil of Constantinople. "He has no official information, but has great hopes from a man of such large mind as he knows the Metropolitan Stephanos to be." Of course, the recent unfortunate developments in Albania, described in a previous article, make it difficult for the Patriarch to promise any action now.

There is one feeling, however, that is coming to be dominant in all Orthodox minds in the nearer East, and that is fear of Italian policy. They know that the Fascists are quite ready to use the Church as their political instrument in their Italian ambitions, and expect that the settlement of the papal question in Italy will mean that the Church will be dangerously willing to be so used.

Greeks fear that the Italians' policy is to get all the Orthodox under their own rule, Romanizing or "Uniatizing" them in the process. Hence, their indignation at

what they regard as a typical specimen of this process in action, the treatment of Rhodes. The Italian authorities are anxious, as has been said, to see an autonomous Church set up in the island that they have annexed, saying that every country hitherto that has been detached from Turkey has been regarded as having a right to such a boon from the Patriarchate at Constantinople.

Greeks say, not without reason, that hitherto countries that detached themselves and won their independence have demanded that right, and have got it, usually after some friction with the "Phanar" (the name of the Constantinople Vatican). It is not quite the same thing to say, as the Italians now say to the Church in Rhodes, "we have taken you from the Turk, and find ourselves unable to keep the pledge we gave of our own accord, to hand you over to Greece. Now, you shall have an autonomous Church, whether you want it or no."

There is little doubt that the Greeks of the island, taken in the mass, would prefer to stay united, ecclesiastically, to their Mother Church at Constantinople. The only exception to that rule is said to be the Metropolitan Archbishop of the island. He desires the autonomy the Italians wish to confer upon him, though it is not so long since he was the strongest advocate of the old Constantinople connection. He has certainly changed, either because the thought of the higher rank attracts him, or perhaps because, knowing all the circumstances, he knows it to be practically impossible for a bishop outside of Turkey to be dependent on a Patriarch who is still an Ottoman subject, and is subject to suspicion enough from his rulers anyhow, without his going outside his lawful boundaries of action to look for trouble. As in another case, autonomy is probably the right thing to seek for and to grant, but the circumstances of the application for it have made it very difficult to give.

W. A. WIGRAM.

REGIONAL RURAL CONFERENCE HELD IN VICKSBURG, MISS.

VICKSBURG, Miss.—The first regional rural conference of the Church was held June 11th to 20th, at All Saints' College, Vicksburg.

Each day's program consisted of a lecture by Prof. R. J. Colbert, and one by Prof. J. H. Kolb, both of the University of Wisconsin. Leads on various subjects relevant to the problems and needs of the rural pastors constituted the other regular numbers of the program. There were three fields which were given especial attention throughout the conference, both in the lectures and leads. These were (1) Studies in methods of Church extension; (2) Community organization in relation to religious life; (3) Promotion of religious leadership. Other speakers during the conference were the Rev. H. W. Foreman, the Rev. Charles Lathrop, D.D., and Miss Edna Eastwood of the National Council, and the Rev. Paul Engle of Bay City, Tex.

One of the features of the conference was the meeting of the provincial committee on social service. The Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of Mississippi, was elected chairman of this committee. The members of the committee assured the members of the conference that they would carry on rural work and would see that the regional rural conference met every third year.

Announce New Headmistress at Bishop Bethune College for Girls, Oshawa

Commencements at Church Schools and Colleges—Other Canadian News and Notes

The Living Church News Bureau
Toronto, July 4, 1929

THE PRESIDENT AND CORPORATION OF Bishop Bethune College, Oshawa, one of Canada's well-known Church schools for girls, has announced the appointment of Miss Oughterson from Eton College as headmistress to succeed Miss Wilson.

Miss Oughterson is a lady of quite unusual distinction, with wide experience in educational and administrative work, who has had her ability supplemented and her outlook enlarged by work in other fields. When the war broke out she was assisting Dr. Lyttleton at Eton, but like most of her countrywomen she volunteered for service, and received high praise from the War Office for her work at Liverpool where she had command of 1,500 women in the postal censorship department. Afterwards she was invited to return to Eton, where she at present occupies the unique position of Dame "in College," having under her care the seventy boys—"collegers"—who form "the real Eton" and are the center of its scholastic life. It is this varied experience that has helped to make Miss Oughterson one who has been found able as a teacher, not only in the narrower classroom sense, but in the much more important task of assisting the formation of such character in her pupils as is necessary for the successful conduct of their adult life.

CLOSING EXERCISES AT KING'S COLLEGE SCHOOL, WINDSOR, N. S.

The closing exercises of King's College School, Windsor, Nova Scotia, opened with service in the chapel at which Bishop Hackenley, the Rev. Dr. C. Lev. Brine, the Ven. Archdeacon Vroom, and several clergy were present, the sermon being preached by the Rev. W. W. Clarkson, rector of Christ Church, Windsor.

Following the service there was a parade of the Cadet Corps, together with a gymnastic display.

At two o'clock the Bishop Coadjutor, supported by several notable guests, the board of governors, and the staff of the school, assembled on the tennis court for the distribution of the prizes. After the headmaster's report had been read the prizes were distributed by the Bishop. Speeches were also given by several of the visitors.

BISHOP STRACHAN SCHOOL, TORONTO

The usual two days' closing ceremonies of Bishop Strachan School proved most successful.

The closing service this year was especially interesting. A beautiful stained glass window was given to the chapel by Mrs. Charles B. Clarke and her daughters to the memory of her daughter, Jocelyn Frances, for three years a member of the school.

The principal's report noted a high quality of matriculation results—with a scholarship at Trinity College. The head of the school and winner of the governor-general's medal is Mary Pellatt.

The Bishop of Toronto then introduced

the speaker of the afternoon, Dr. Bruce Macdonald, headmaster of St. Andrew's College, who gave the girls an inspiring message to carry as they embark from the harbor of school life.

HAVERGAL COLLEGE, TORONTO

The closing exercises and distribution of prizes of Havergal College, main school, took place in the assembly hall before a large and distinguished audience. The interest of the program centered round the report of the year's work given by Miss Wood, the principal. This stressed the principle that right education does not prepare for complete living, but is complete living and demands the harmonious development of the physical, the intellectual, the aesthetic, the social, the vocational, and the spiritual, and went on to explain the efforts made by the school to meet these requirements.

The Premier of Ontario congratulated Miss Wood in meeting the standard set. Remarking on examination results, Mr. Ferguson said he had gone to the trouble to inquire at the Department of Education the standing of Havergal as compared with other schools, and was happy to assure students and staff that they ranked with the highest in the province. He also expressed pleasure that stress was laid on musical training and on domestic science.

The Bishop of Toronto, who presented the Hoyles gold medal for Scripture, and his own fourth Bishop of Toronto divinity prize, passed on the message from the King, on his recent restoration to health, to boys and girls in the Empire: "Learn as much as you can, as long as you can; be thorough in all that you do and always play the game."

PRESENTATION TO DEAN TUCKER

On behalf of the Social Service Council of Canada a delegation consisting of the Rev. Canon Vernon, the Rev. John Curnburn, and Dr. J. Phillips Jones, the general secretary, waited on the Very Rev. Dean Tucker in London, Ont., and presented him with several volumes of standard biography in recognition of his great services for many years as president of the Social Service Council of Canada.

Dean Tucker was one of the founders of the Social Service Council and its president for many years, but on account of advancing years and pressing duties, he recently felt compelled to resign. He remains as an honorary president of the council.

PRESENTATION TO ARCHDEACON SAGE

Members of the congregation of St. George's Church, London, Ont., presented the rector, the Ven. Archdeacon G. B. Sage, LL.D., with the robes of the degree (*honoris causa*) recently conferred upon him by the University of Western Ontario. The presentation was made by His Grace, Archbishop Williams, in the presence of a large number of the congregation and personal friends of the rector, who has served the same charge for the past forty-two years.

Dr. Sage spoke briefly. He expressed his appreciation of the honor which the university had bestowed upon him.

A Chesterfield suite and rug also were presented to Dr. Sage and Mrs. Sage. In

this instance the presentation was made by J. H. Pope. Mrs. Sage thanked the congregation.

CANON FEE BECOMES RECTOR OF MONTREAL HIGH SCHOOL

Relinquishment of the rectorship of All Saints' Church, Montreal, which he has held for sixteen years, was announced to his congregation by the Rev. Canon James E. Fee, this intimation synchronizing with the announcement from the Protestant Board of School Commissioners that Canon Fee has been appointed rector of the Montreal high school, succeeding Dr. I. Gammell, who is retiring at the close of this term.

PRESENTATION TO VETERAN NOVA SCOTIA PRIEST

During the recent session of the diocese of Nova Scotia held in Halifax, the Rev. R. F. Dixon of Wolfville was presented with a handsome reading lamp by his brother clergymen of the rural deanery of Avon, on the occasion of the fiftieth anniversary of his ordination to the ministry, which took place in London, Ontario, in 1879 at the hands of Bishop Hellmuth. Bishop Hackenley also conveyed the congratulations of the synod to Mr. Dixon who briefly responded.

CLERGY IN MAINE MEET IN ANNUAL CONVENTION

BAR HARBOR, ME.—A stirring plea for the increase of clerical salaries was made by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, in his address to the annual convention of Maine, which met in St. Saviour's Church, Bar Harbor, June 25th and 26th. Bishop Brewster also emphasized the need for relating evangelism and religious education, and called the attention of the diocese to the part that the Church must play in the solution of social, industrial, and international problems.

The Rev. William E. Patterson is rector of St. Saviour's parish, which this year is celebrating half a century of parochial life, and in spite of the lateness of the date the delegates showed their appreciation of the invitation to be guests of the parish at this time by a large attendance.

Enroute to convention, a number of the delegates stopped to inspect and take part in the dedication of the new Holiday House recently purchased by the Girls' Friendly Society of the diocese. The house is located about three miles from Camden, on a beautiful site overlooking Penobscot Bay. Bishop Brewster conducted the service of dedication.

The annual banquet of the Church Club was held on the evening of June 25th. The speakers were the Rev. Stephen Webster, of All Saints', Dorchester, Mass., and two of the diocesan clergy, the Rev. F. Van Vliet, of Fort Fairfield, and the Rev. Robert Gay, of Waterville.

The elections were as follows:

Delegates to provincial synod:—*Clerical*, the Rev. Ralph H. Hayden, the Very Rev. J. Arthur Glasier, the Rev. Canon Ernest E. Pressey, and the Rev. A. L. Whittaker. *Lay*, Messrs. John S. Rogers, Henry B. Nash, Charles F. Flagg, C. N. Vroom.

Alternates: *Clerical*, the Rev. Messrs. P. G. Cotton, A. E. Scott, Nelson Bryant, and Robert Gay. *Lay*, Messrs. Frederick E. Drake, Harold L. Pepper, Douglas Leffingwell, and Henry C. Wright.

On June 27th, the annual meeting of the Maine branch of the Woman's Auxiliary was held in the parish house of St. Saviour's Church.

St. Thomas' Parish at Mamaroneck, N. Y., Celebrates Several Anniversaries

Trinity and Calvary Church Notes —New York Pulpits in July— Other Manhattan Items

The Living Church News Bureau
New York, July 6, 1929

THIS NEW YORK LETTER IS INTENDED to chronicle each week some of the recent events occurring in the churches in the diocese of New York. Usually these items are concerned almost entirely with our parishes in this city, and that is due to the fact that we are told of the news from these congregations. Such an amazing and provoking modesty seems to characterize the clergy beyond the city line of the metropolis that in almost every instance where paragraphs of parochial news have appeared here, having to do with churches outside New York City, such items have been obtained only by earnest solicitation. Other correspondents tell of a like experience. This explanation is intended to dissipate the opinion, if such exists, that the New York letter is interested chiefly in the metropolitan parishes. With the exodus of residents from Manhattan, our suburban parishes and missions are developing in a remarkable manner.

One of the most interesting of all our parishes in this vicinity is that of St. Thomas' of Mamaroneck, where the Rev. Frank Dean Gifford is rector. Several anniversaries observed last month by this church serve to bring its long history to our attention. On Sunday, June 9th, three such were kept. This venerable parish is able to look back 225 years, to 1704, when "one Church of England parson officiated in Rye, Mamaroneck, and Horseneck (now Greenwich) once every Sunday in turns throughout the year." One hundred and twelve years ago, St. Thomas' parish was incorporated (June 9, 1817), and forty-three years ago (June 10, 1886), the present church was consecrated. The parish owes much to the zeal and loyalty of Caleb Heathcote, sometime Mayor of New York, who is hailed as the real founder of old Trinity Church, New York, and of St. Thomas', Mamaroneck. He had his country home in the latter location, and from there he wrote to the Bishop of London to send over missionaries. The son of Caleb Heathcote, John Peter Delancey, was the first senior warden, and the first resident pastor was the Rev. William Heathcote Delancey, later the first Bishop of Western New York.

Among recent rectors of this parish may be mentioned the Rev. L. M. Van Bokkelen, the Rev. Dr. F. F. German, and the Rev. W. L. Caswell. The present incumbent began his rectorship in 1923.

Upon the foundations laid by the itinerant priest in 1704 in the countryside of Westchester has been built a work of enduring nature ministering to its neighborhood and to the greater city at its doors.

IN TRINITY PARISH

The death at Ann Arbor this week of the Rev. Reginald N. Willcox, rector of St. Mary's Church, Gowanda, Western New York, comes as a shock to many here. Fr. Willcox has been an appreciated preacher in the pulpit of old Trinity Church, and he was to have been there on the Sunday mornings of this month.

An evidence of substantial building is had in the necessity of removing the wooden steeple of St. Paul's Chapel, Broadway and Fulton street. A new steeple will be built at once to replace this one erected in 1794, twenty-eight years after the opening of the chapel 135 years ago.

At St. Augustine's Chapel, 105 East Houston street, where a portion of the large building is used by Metropolitan Platon and his congregation as their cathedral, and the remainder, or sanctuary end of the church, by the chapel congregation, decorators are at work beautifying the latter portion. The walls of the nave are being done in brown, the sanctuary in red and gold, and the Lady chapel in blue. The priest in charge is the Rev. George La Pla Smith.

William J. Boyd, the 74-year-old sexton of Trinity Church, will return to his duties on Monday, having recovered from severe injuries received in a motor accident, which have kept him from the church during the past seven weeks.

CALVARY CHURCH NOTES

It was stated in these columns recently that the Rev. David T. Eaton has resigned from the staff of Calvary Church. It had been his intention so to do, but, as explained by Mr. Shoemaker, the rector, in the current issue of the parish magazine, *The Calvary Evangel*, clear guidance came that Mr. Eaton should remain and that the Rev. Garret R. Stearly, of the staff (son of the Bishop of Newark), together with Mrs. Stearly, should have a leave of absence to go to South Africa in the interest of the evangelistic work sponsored by F. N. D. Buchman, Mr. Shoemaker, and others. The statement as to clear guidance will be understood by those who have studied the details of this quite remarkable movement. The Rev. Mr. Schwab has come to Calvary from the Virginia Seminary to be a member of the staff, serving without salary, their first volunteer priest. Also, Frederick Eastman of Akron, Ohio, a student at Alexandria; John Cuyler, a Princeton graduate at the same seminary; and Burke Rivers, a prospective candidate for orders, have joined the Calvary staff this week as volunteer workers to assist during vacation. With the recent acquisition as a curate of the Rev. J. Herbert Smith, Calvary Church has by far the largest staff of any of our churches. An unusual characteristic of this parish is that its church and parish house work becomes especially vigorous with the beginning of vacation time.

During the summer months services are being held in the hall of Calvary House, next door to the church; this because of extensive repairs and redecoration in the latter.

NEW YORK PULPITS IN JULY

In the Saturday notices of Sunday services only the rectors of All Angels' and of Calvary Churches are scheduled to preach in their own pulpits tomorrow. Likely a number of others could be included, for not all advertise their services. The Rev. B. Z. Stambaugh of Akron is at the Church of the Ascension, Bishop McCormick at the cathedral, Fr. Burrill of Pleasantville at St. Mary the Virgin's, the Rev. J. H. Harris of Augusta, Ga., at St. James' Church, and the

Rev. Dr. Arthur Bonner of Oakdale, diocese of San Joaquin, at St. Thomas'.

ITEMS

Bishop Manning left New York last Monday to spend the months of July and August at Northeast Harbor, Me.

The list of the committee on interchange of preachers between the Churches of America, Great Britain, and France has been given out, naming those who will take part this year in their program. It is stated that the Rt. Rev. Frank Theodore Woods, Bishop of Winchester, England, will be a visitor in the States from October 1st to November 30th. Among our clergy who are to preach in Great Britain two are of our communion, the Bishop Coadjutor of Ohio, the Rt. Rev. Warren L. Rogers, D.D., and the rector at Garrison in this diocese, the Rev. Dr. E. C. Chorley.

Mrs. C. S. Capp, who has been assistant treasurer of the Church Mission of Help of the diocese of New York, has resigned to become, in the autumn, director of finance and publicity at Greenwich House Social Settlement, 27 Barrow street.

In the carefully-made statistics noted in the parish magazine of Holyrood Church appear certain interesting increases. The figures cover the first six months in 1927, 1928, and 1929. Totals of celebrations of the Holy Communion in 1927 were 72; this year, 288. Number of daily offices in the same six-month periods has increased from 128 to 303. Number of communions made: 2,487, 3,218, and 3,839.

At the chapel service for Protestants on the morning of June 30th, at the Municipal Farms, Penitentiary Branch, at Riker's Island, the Rev. Walter K. Morley, Jr., who is the official Protestant chaplain at that institution from the Episcopal City Mission Society, preached to the prisoners on the subject, *How Shall I Live?*

This was Chaplain Morley's last sermon to the men at Riker's Island, as he has resigned from his post there to go to Milwaukee, where he will become superintendent of a new City Mission Society to be established in that city.

HARRISON ROCKWELL.

GREAT BRITAIN PAYS TRIBUTE TO KING GEORGE

LONDON—The postponed thanksgiving service for the recovery of the King of England from his serious illness was held at Westminster Abbey on Sunday, July 7th. The service was originally planned to be held on June 16th, but owing to the King's condition was postponed to July 7th, when many thousands of King George's subjects took an active part in the service in and around the abbey, while millions of others participated in it through the radio or by similar services in various parts of the world. For the first time the general public was admitted to a state thanksgiving service.

The Duke and Duchess of York were the first members of the royal family to leave Buckingham Palace for Westminster Abbey. They were followed by Prince George and Princess Victoria, sister of King Edward, in one car, and by Princess Mary and Viscount Lascelles in another car. As the King's carriage came into view, containing King George, Queen Mary, and the Prince of Wales, the emotional fervor ran high and there were many tears of happiness and genuine joy at seeing the monarch again in good health after his narrow escape from death.

Boys and Girls of Massachusetts Leave For Several Camps Maintained by Diocese

Religious Drama School at Wellesley Conference—G. F. S. Honors Isabella G. Whipple

The Living Church News Bureau
Boston, July 6, 1929

A SPIRIT OF CALM HAS DESCENDED UPON the Diocesan House, for "the campers have gone"; the early summer influx of eager boys and girls, looking forward to the joys of life in the open, of anxious parents making inquiries, and of young counselors proud of their responsibility, has passed. With them have gone those of the diocesan staff whose duty it is to be in charge at the various headquarters for this work with youth.

Opportunities for summer holidays under constructive leadership are numerous and are being grasped, for all of the camps have full registration lists. Boys of the diocese are fortunate in having five camps at their disposal: the William Lawrence Camp at Center Tuftonboro, N. H.; Camp O-At-Ka, belonging to the Order of Sir Galahad and one of the finest camps in the country, at Sebago Lake, Me.; the Episcopal City Mission Camp for Boys, Lincoln-Hill, at Foxboro, Mass.; Groton Camp at Newfound Lake, N. H.; and Brantwood Camp at Peterboro, N. H., these last two maintained respectively by Groton School and St. Mark's School, Southboro, for under-privileged boys.

The girls of the diocese have the Holiday House of the Girls' Friendly Society at Milford, N. H., to which to turn, and also the new acquisition, the Fleur-de-Lis Camp at Laurel Lake, N. H., a camp operated under the auspices of the Order of the Fleur-de-Lis, but open to non-members as well as members with discrimination.

Other vacation privileges are open at the Cathedral Farm, with its accompanying camp for choir boys at Hubbardston, Mass. Trinity Church has its own boys' camp, conducted under trained leadership, and certain other parishes do something in the same line.

The Mothers' Rest at Revere Beach cares for tired mothers and makes provision for two small children of each mother if the need exists. This is one of the summer activities of the Episcopal City Mission.

All this provision for the well-being of the children of the diocese recalls an appeal issued by the Church Home Society, which finds that stifling summer days treble its responsibility to child life, although winter, curiously, is the season of generous giving by benefactors.

RELIGIOUS DRAMA SCHOOL AT WELLESLEY CONFERENCE

For the first time the Religious Drama School of the Wellesley conference offered credits in a course which aims to provide continuous training and eventually enable its students to be recognized as qualified leaders. The Rev. Phillips E. Osgood, D.D., of Minneapolis, in his lecture course, dealt with the long continuance of worship ideals and psychology. Mrs. Robinson Germond of St. Ann's Church, Brooklyn, N. Y., led the course in class room drama and worked out certain projects in Church school dramatization as a method of teaching our boys and girls.

Miss Miriam Cooper, of the same parish, was the head of both the first year and

advanced workshops. The first year workshop made the costumes and properties for the mystery play, A Mirror for Souls, given before the entire conference on July 3d. The advanced group had in hand the entire presentation of a dramatic service adapted from ancient offices and entitled The Boy Bishop, which was held in Houghton Chapel on the Wellesley College grounds.

G. F. S. HONORS ISABELLA G. WHIPPLE

A brass tablet to the memory of Isabella Graham Whipple was unveiled and dedicated at the Girls' Friendly Society's Holiday House, Milford, N. H., on visitors' day at the first of the month. The Rev. Cornelius P. Trowbridge, rector of Grace Church, Salem, the parish of which Miss Whipple was a communicant, dedicated the tablet and preached the sermon. Miss Whipple was diocesan president of the so-

ciety for very many years and a great contributor to her life's end to the progress of the G. F. S. in this diocese.

MISCELLANEOUS

A playground for children connected with any of the churches of South Weymouth has been given by Allen V. Holbrook, a resident of that town, in memory of his parents. The churches represented are the Congregational, Universalist, Roman, and Episcopal; their young parishioners will enjoy the hospitality of this playground, which has been fitted and will be maintained by Mr. Holbrook.

The will of the late Edward W. Hutchins, senior warden of Trinity Church for many years, gives \$10,000 to Trinity Church in memory of Mr. Hutchins' mother, and \$10,000 to the endowment fund of the parish.

The Rev. Gardiner M. Day preached in Trinity Church at both the morning and evening services of last Sunday. These sermons were in the nature of a farewell, as Mr. Day is now taking a vacation before beginning his new duties at Williamstown. ETHEL M. ROBERTS.

Chicago Business Men Unite Behind A Definite Lay Leadership Program

Declare Practical Christianity Greatest Need of Church—Other Chicago Notes

The Living Church News Bureau
Chicago, July 5, 1929

DECLARING THAT THE GREATEST NEED of the Church today is a "practical Christianity" that can be realized in everyday life, a group of Chicago business men at a special conference held June 29th and 30th at Camp Houghteling, Twin Lakes, Mich., adopted a resolution calling upon the men of the Church to unite behind a definite lay leadership program. The resolution developed from discussion on the subject, How Can a Business Man Make His Life More Effective Through the Church? Fifty prominent business men of the diocese attended the conference which was sponsored by William F. Pelham, prominent Chicago layman.

Frank discussions on many problems of present-day Churchmanship ensued during the conference periods. Church school methods were held to be too antiquated to meet modern needs and it was felt that something could be done to approximate the modern methods of teaching employed by the public schools. Personal prayer as a cure for "superficial Christianity" was urged.

A too formal Church atmosphere and clergy with "literary allusions" who make their sermons treatises on everything but the Gospel were singled out for criticism. Simple sermons that do not take "a college graduate in religion" to understand were cited as being vastly more fitting for modern needs. These were declared to be among the factors "contributing to a warped Christian attitude among Episcopalians."

That the spiritual inspiration brought out by the conference may endure, Camp Houghteling Forum was organized. Mr. Pelham was chosen president of the forum, which will assemble annually in

June for the purpose of promulgating the spirit of evangelism.

Six recommendations were made in the resolution adopted by the conference. The first recommendation was that "In the distracting and often vulgarizing influences of modern life it behooves all Churchmen including the clergy to be so scrupulous in personal habits and conduct that there may be no charge of inconsistency with their profession of Christ."

The second "emphatically urged the establishment of family devotions as the backbone of wholesome home, church, and community life. It stressed the point that this is chiefly a responsibility of the men.

Lax church attendance was scored in the third article which stated: "There is too largely prevalent among boys an idea that men graduate from obligations toward the Church at maturity. Opportunities for the extension of the Christ life among boys and young men challenge men of the Church to qualify themselves for leadership. We accept the challenge for ourselves."

An organization definitely of men in each church with such a program as will bind the members together as an integral and positive element in Church life was another recommendation. Wardens and vestrymen who fail to measure up to the spiritual qualifications of their offices were scored in the fifth recommendation.

The final recommendation was that relating to a "practical Christianity." It said: "Church people need more than ever such a visualization of the life and teachings of Jesus as may become realized in everyday life. No Church man or woman can avoid the responsibility of representing Him in home, church, social, and individual contacts."

Among the prominent business men in attendance were Curtis B. Camp, William B. Baehr, William F. Pelham, Wirt Wright, James E. Montgomery, Homer Lange, Winthrop T. White, A. B. Cochran, Phillip P. Page, Harry L. Street, E. O. Adomeit, and W. H. A. Johnson. The Rev. Dr. Edwin J. Randall, executive

secretary of the diocese, acted as chaplain and conference leader.

STRESSES NEED OF CHURCH SCHOOLS

Until the modern home becomes more of a Christian institution than it is at the present time, the existing Church school must continue, Miss Vera L. Noyes, director of religious education in the diocese of Chicago, told the annual conference of Church workers at Taylor Hall, Racine, recently.

"We are hearing these days," said Miss Noyes, "that the Church school is a failure; that it is soon to be a thing of the past and is not serving the purpose it was intended to serve. We hear that Church school enrolment in many parishes is dropping off and the rector finds it difficult to secure trained teachers for the school. We have heard the same reports for a good while. It is a case of the Church school always dying. Yet it never dies.

"Because of an admittedly strong tendency toward irreligion or at least lack of religion in the modern home; because of the failure of parents of the present day

to give sufficient attention and thought to the religious training of their children, it is impossible to believe that the Church will consider discarding the existing Church school until some better plan is evolved.

"Few homes today have any systematic religious training for children. Where then are the children to be trained? No doubt there are weaknesses in the present Church school organization. We do not claim such to be perfect. But we do maintain that the Church school is serving an important purpose in the life of the child and must be strengthened rather than weakened by lack of attention and interest on the part of clergy and adult laymen."

BEGINS NEW DUTIES

The Rev. Francis J. Tromp took up his duties as rector of Calvary Church on July 7th, succeeding the late Rev. Henry R. Neely. Father Tromp comes to Calvary Church from St. Ambrose's Church, Chicago Heights. Formerly he was on the staff of the Cathedral Shelter, pastor of Christ Church, River Forest, and assistant at St. Augustine's Church, Wilmette.

**BISHOP VINCENT TO RESIGN;
NEW COADJUTOR ASKED**

CINCINNATI, OHIO—The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, has announced his intention to offer his resignation at the meeting of the House of Bishops scheduled for October 2d in Atlantic City. He gives as his reason that he is "strongly convinced that in Bishop Reese's present state of health he ought to have some stated and reliable help in the work of the diocese."

At the same time Bishop Reese, who will automatically become the Diocesan on Bishop Vincent's resignation, has given notice to the standing committee of his desire to have a new Bishop Coadjutor elected as soon after the Bishop's resignation as possible.

girls. Comparison of the present condition of certain patients with their state several years ago is graphically made by photographs, which are also used with telling effect to illustrate the daily life of the children.

It is encouraging to read the list of contributors to this excellent work. No one could read the report without desiring to do something to help.

LAY READERS FORM ORGANIZATION

The graduates of the Lay Readers' School, started two years ago in this diocese by Bishop Stires, recently formed an organization with the aid of Bishop Larned. They wish to make it known that they hold themselves in readiness to help in any way needed, and they wish to develop their own usefulness through association. In the fall it is proposed to hold a meeting of all the licensed lay readers in the diocese, perhaps as many as 2,000.

MISCELLANEOUS

A beautiful new window in Christ Church, Manhasset, was dedicated by the Rev. Charles H. Ricker, rector, on Sunday morning, June 23d. The theme of the window is the Glory of Christ, and it occupies the space over the altar. The window is in rich colors, and done in the medieval manner. It was designed and made by Henry Wynd Young of New York, and given by George W. Skidmore in memory of his wife, Rosalie Elizabeth Skidmore.

The Church of the Redeemer, Brooklyn, displayed the American and the British flags in the chancel on a recent Sunday morning, and the rector, the Rev. Thomas J. Lacey, D.D., Ph.D., urged his people to join with their brethren of the Church of England in thanksgiving for the King's restoration to health. Dr. Lacey is thus quoted in a daily paper:

"A people closely bound to the English, we ought to offer our thanks for the recovery of King George from his recent illness, and recognize that the strongest part he plays in English affairs is the creation of a great wave of good feeling. His illness demonstrated his popularity. Such good-will should exist among the peoples of the earth. When it does, all nations like America and Canada will have no need for forts on their border lines."

CHAS. HENRY WEBB.

A DEACONESS connected with the Chicago City Missions made 908 "calls" in one month, 908 human contacts, some brief, some long. The work of the City Missions is carried on in thirty centers in and near Chicago.

**Provincial Summer Conference is Held
For First Time in Long Island Diocese**

**House of St. Giles Issues Year
Book—Lay Readers Form Organization**

The Living Church News Bureau
Brooklyn, July 5, 1929

FOR THE FIRST TIME, THE SESSIONS OF a provincial summer school are being held in Long Island diocese. The location, the Stony Brook School property, is almost ideal, being on high ground, with spacious lawns and many shade trees, near the railroad and main highways, and not far from salt-water bathing. There are school buildings with the necessary classrooms, sleeping accommodations, dining room, and kitchen, and a large auditorium. The recently built memorial chapel, though of the "meeting house" type and consequently a little awkward for administration of Holy Communion, is certainly a beautiful building.

The conference opened with luncheon on July 1st and will end with breakfast on July 11th. The registration is 155. Eighty are from Long Island, and all the other dioceses of the province are represented except Western New York. There is one scholar from Porto Rico. Several dioceses not in this province have one or two representatives present.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, is pastor of the conference. The Rev. Charles H. Ricker, of Manhasset, L. I., is dean and opened the conference with an excellent statement of its purpose. The most popular course is said to be that given by Miss Mabel Lee Cooper, national secretary for teacher training, on How to Teach. Courses on the Church's Program are given by the Rev. Elmer N. Schmuck, D.D., and the Rev. Chauncey E. Snowden. A valuable course on Present-day Problems of Life and Thought, given by the Rev. Joseph H. Titus, is well attended and highly appreciated. The revision of the Prayer Book is interestingly dealt with by the Rev. Thomas A. Conover. Other courses are on Old Testament Heroes; the Gospel of St.

John; Coördinating Agencies of the Church; Religious Drama; Leaders of the American and English Churches; and on several phases of Church school work and mission study. Dr. John W. Wood is to make an evening address on An Act of International Good-Will. Miss Mildred H. Brown, who is giving the course on Religious Drama, will also produce a drama or pageant at the close of the conference, choosing and training the personnel from those present.

Much good may be expected to result to our parishes from the inspiration and material which our eighty participants in the conference will surely receive. Long Island has always been well represented in the provincial summer schools, but naturally when one is held in our territory it is to be expected that our people should be present in still larger numbers. We hope the success of this session will be such that a permanent arrangement may be made to have the school meet in Long Island every year.

HOUSE OF ST. GILES ISSUES YEAR BOOK

The year book of the House of St. Giles the Cripple has lately been issued. This interesting and appealing charity well deserves the support it receives from the people of the diocese. Founded by Sister Sarah in 1891, its progress has been steady, though often too slow to please those most interested in its advance. The present hospital, located in Brooklyn, was thought, when it was built in 1913, to be adequate for a long time to come, but it is now in need of enlargement. The convalescent home and school in Garden City, newly built in 1923, serves its purpose admirably but already needs expansion in respect to certain facilities. The present general manager, Maj. Juan C. Butts, is doing an excellent work, and not the least of his achievements is the compilation of a most interesting year book. The volume and character of work done, the patient after-care through a term of years, the development of normal occupations and sports among the crippled children, are presented with a most pathetic appeal for these handicapped boys and

Church in North Tokyo Faces Deficit Problem at Special Convention

Every Church and Mission Urged
to Increase Pledge—Reduce Ap-
propriation for Salaries

The Living Church News Bureau
Tochigi Machi, June 20, 1929

A SPECIAL SESSION OF THE NORTH Tokyo diocese was held at Urawa on June 15th. The Holy Eucharist was celebrated by the Bishop, the Rt. Rev. John McKim, D.D., assisted by his Suffragan, the Rt. Rev. Charles S. Reifsnider, D.D. There were also with him in the chancel the Bishops of Kyoto and Tohoku.

After the celebration, the Bishop called the meeting to order in the parish house and the order convening the meeting was read by the secretary.

The intention of the Presiding Bishop and the National Council to conduct a pay-as-you-go business in all missionary work of the Church both at home and abroad, and the pledges of next year offering no greater promise of increase than those of the present, made revision necessary and obliged them to make a reduction of \$150.00 from the appropriation for salaries of Japanese clergy. The reduction becomes effective January 1st and continues annually to decrease that amount until appropriation ceases and the Church assumes entire responsibility.

The question therefore before the synod was one of finance, the Church being faced with the problem of providing means to cover this deficit not for next year only but for all future time.

Dr. Kojima, of St. Paul's Middle School, and Father Nuki submitted plans for re-organization of the missionary machinery of the Church, and urged that every parish and mission be asked to increase its pledge to make possible of attainment in the future a success equal at least to the past.

With admirable spirit the synod faced the question; not a word was uttered on the floor to show the anxiety for the future felt by the leaders of the Church; only when the convention was ended and men were discussing the outlook from the standpoint of the country parish priest enroute to their several homes, did one remark: "If only we had had five years' notice given to collect a fund . . ."

A new schedule of salaries was put into effect, the intention being to equalize the grade; priests to begin on:

Yen 80.00 and after twenty-five years reach Yen 120.00.

Deacons Yen 65.00 and after twenty-five years reach Yen 100.00.

Catechists Yen 60.00 and after twenty-five years reach Yen 90.00.

In each case ten per cent is deducted to form a pension fund.

R. W. ANDREWS.

Priests Return to Mexican Churches, But Not Covered With Glory

People Still Loyal to Church But
Have Less Love for Clergy—
Masses Resumed

The Living Church News Bureau
Mexico City, June 29, 1929

AFTER BEING ABANDONED FOR TWO YEARS and eleven months, the Mexican churches are again opened for Masses, the first Masses being said on the feast of SS. Peter and Paul. The first news we had of the *arreglo* was on the night of the 21st when it was flashed on the screens of the *cinés*. The writer, who goes about once a year to the movies, by chance dropped into the *ciné* near his house. It was crowded with people, chiefly of the middle and lower classes. The flashing of the news on the screen was followed by a moment of silence and then some began to clap and immediately there was hissing. About a third of the people clapped and a third hissed, and the rest were indifferent.

No one knows what the terms of agreement are except that the President says that they are exactly the same as were offered by the government two years ago—except that the central government and not the states will make all arrangements for the conduct of service. There is a good deal of discontent on the part of thinking people, who say they have fought for the Church for nothing; if the terms can be accepted now, why were the churches ever closed? The Church comes back, but

not covered with glory. At the beginning of the trouble there was a meeting of the bishops and the majority were in favor of trying to conform to the State laws, but the minority appealed to Rome with the result that the churches were abandoned by the clergy and trouble and bloodshed have followed.

In the meantime the common man has learned that the priest is not a superman who can order him around at will. It has been brought to his attention that the clergy have always stood with the rich in the oppression of the poor, and while his love for his Church remains his respect and love for the clergy have gone. Twenty years ago in Puebla and other cities, when the Bishop passed by in his carriage, people dropped to their knees in the dirty streets. The priests did that which seemed good in their own eyes and the abuse was great. If the State has been tyrannical in the past three years, the State learned it from the Church. Every *ipse dixit* of the Church had to be accepted without question or persecution followed. Christian charity and forbearance have been absolutely unknown. Every one prays and hopes that the Church is coming back with less of the spirit of the world and more of Christ, but the old and wise shake their heads.

A few of the churches were opened on St. Peter's Day and were filled. Today more are open and are filled, papal colors are displayed, and the mottoes on the church doors, "Long Live Christ the King," are being replaced by "Viva el

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AT RACINE CONFERENCE

Miss Vera Noyes, supervisor of religious education in the diocese of Chicago, teaches an outdoor class in kindergarten methods. (See THE LIVING CHURCH of July 6th).

Papa Rey" ("Long live the Pope the King"). Thousands wended their way to the Villa de Guadalupe this morning to visit the Virgin, and in Pachuca there was a great procession to the Guadalupe church there, the people and children carrying flowers and the papal colors.

It will take some time to arrange for services in all the churches because so many of the clergy have left the country. When they do return there will not be enough to supply the need because no Spanish or French clergy will be allowed to return. So the Church will be crippled for years to come. The foreign clergy have always been a source of trouble.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, July 6, 1929

P RAYER FOR WORLD PEACE WAS THE ringing note of the Union Service held on the Fourth of July, which commemorated the signing of the Declaration of Independence.

Vested clergy, representing all the religious bodies active during the American Revolution, formed in a procession along Pine street, above Fourth. They mounted the stone steps, and entered Old Pine Street Church, the church whose first minister was the Rev. George Duffield, chaplain of the Continental Congress and of all the Pennsylvania militia in the Revolutionary War; the church among whose members were two signers of the Declaration of Independence—John Adams and Dr. Benjamin Rush; the church used as a hospital by the British troops during the Revolution, and in whose churchyard lie a hundred Hessians.

The Rev. Dr. Louis C. Washburn, rector of Old Christ Church, Second street above Market, read the opening sentences.

A hymn, "Independence Day," written for the occasion by the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese, was sung during the service.

Tolstoy's belief that patriotism and Christianity are irreconcilable was quoted and disputed by the Rev. Dr. Joseph Fort Newton, rector of St. Paul's Church, Overbrook, in the sermon.

"We do not hate other nations because we love our own nation," said Dr. Newton. "Every nation has a peculiar service to render, and gift to give to all mankind. Individuals are citizens in nations, and nations are citizens in all humanity—and above all nations is humanity. This is a small world now. The world must live in the spirit of common humanity, or become a volcano."

OLD GRACE CHURCH BEING DEMOLISHED

The landmark of a century, Old Church building, formerly Grace Church, southeast corner of Twelfth and Cherry streets, is being torn down.

This quaint old building, with its unique history as church, factory, and store, will soon be no more than a memory of old residents, and a tale for the chroniclers of old Philadelphia lore.

Demolition has already been started, and when it is completed, the site, combined with the adjoining plot of ground, will be leased by the Reading Railway Company.

Grace Church grew out of a mission, founded by members of St. Andrew's Church in 1826, first located at Ninth and Vine streets, in what was then termed by its founders the "northwestern" part of the city. The organization, which was first known as the Grace Protestant Episcopal Church of Penn Township, grew, and soon bought the Bethesda Friends' Meeting House, which was located on Eleventh street, between Vine and Wood streets.

It was in 1833 that the Twelfth and Cherry street site was purchased by the congregation for \$5,800. The present two-story brownstone structure, with two square towers in the front, facing Twelfth street, was erected in 1834.

In the succeeding years, the residential neighborhood gave place to factories and stores, and the congregation dwindled rapidly, until at last its doors were closed, and the property sold to the Reading Railway, which owned property adjoining in the rear.

The last religious services in the old building were held by the Rev. Richard Harris, D.D., its last rector, on Easter Day, April 16, 1911. The congregation then merged with its offspring, Grace Chapel, Girard avenue and Leidy street, West Philadelphia, forming the new Grace Church.

MISCELLANEOUS NOTES

The Rev. Dr. John R. Hart, chaplain of the University of Pennsylvania, has returned from the Eaglesmere student conference, at Eaglesmere, Pa., and the conference for Church workers at St. Paul's School, Concord, N. H., and will be summer preacher during July at the Memorial Church of St. Paul, Overbrook.

The opening services for the summer at the Church Farm, at Broomall, Pa., which is one of the organizations of the Church of St. Luke and the Epiphany, 13th and Spruce streets, Philadelphia, were held at 4 o'clock on Sunday, July 7th. The rector, the Rev. Dr. David M. Steele, preached. At the morning service at the church, the

\$200,000. will complete
S. John the Divine, Oban, Scotland



The SEE of the Diocese of ARGYLL and THE ISLES—the TIE binding ENGLISH SPEAKING PEOPLE throughout the WORLD with CHRIST and CHRISTIANITY—has this unfinished Cathedral-Church.

\$30,000. in hand September first will complete the proposed "New Chapel," give work to men and maintenance for their families this winter. These same men would come to YOUR rescue if the ship on which you happened to voyage were in danger off the Diocese of Argyll and The Isles.

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Rev. Henry R. Gummey, rector of St. James' Church, Downingtown, gave the address.

The Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, and Mrs. Tomkins returned on Saturday from Atlantic City, N. J. Dr. Tomkins preached at both the morning and evening services at Holy Trinity on Sunday.

Zion Church, Broad street and Wyoming avenue, held a neighborhood union service last Sunday evening.

ORDER OF SANGREAL AWARDS CROSSES

RACINE, WIS.—For notable service to God and humanity, nine of the clergy and laity of the Church throughout the world were awarded the Cross of Honor of the Order of the Sangreal by the Grand Chapter of the order at its meeting in Racine just concluded. The names were confirmed by the Grand Chapter on July 4th. Announcement was made by the grand master of the order, the Rev. Irwin St. John Tucker of Chicago.

Each year crosses of honor varying in number from nine to twelve are awarded by the Order of the Sangreal. The word "Sangreal" signifies the Holy Grail, the chalice of the Last Supper. Awards are made in recognition of knightly service in the quest of the Holy Grail, taken as a type of sacrificial pursuit of an ideal.

The crosses were awarded to:

The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York: Because his long service as executive head of missionary work, his entire consecration to the Master's cause, and the unselfish humility of his life have sweetened and enriched the life of the Church.

The Rt. Rev. John McKim, D.D., Missionary Bishop of North Tokyo: Because by his thirty-six years of faithful toil as Bishop in a difficult field he has planted the faith of Christ deep and strong in an alien land and has helped to bind the world together around the foot of the Cross.

The Rev. William Carlisle, prebendary of St. Paul's Cathedral, London, founder of the Church Army: Because by the organization which he created the call is preached in highways and byways, the lost are reclaimed, the fallen are raised, and the poor have the Gospel preached to them.

The Rev. Philip Deloria, priest of Lake Andes, S. Dak.: Because he heard the voice of Christ while the pagan chief of an Indian tribe, and renounced all to follow the Master; and for fifty-three years of service in the priesthood has not ceased to set forth the glory of the love of God.

The Ven. B. M. Spurr, Archdeacon of Moundsville, W. Va.: Because in an obscure and difficult field he has called into being a Christian community, applying the Gospel to the whole of life.

The Rev. John Williams, rector of St. Philip's Church, Omaha, Neb.: Because for thirty years he has ministered to his own Negro race with loyal devotion, and has set the example of a saintly life that men of all races are glad to acknowledge as following in the footsteps of Christ.

Dora Vannix, of Moe Hospital, Sioux Falls, S. Dak.: Because although for many years confined to a wheeled chair, she has built up in the Church League of the Isolated a link of fellowship among far-scattered souls, by her letters seeking out and saving those who might have been lost save for her devotion and untiring patient love.

Grafton Burke, physician of the missionary district of Alaska: Because in the desolate Arctic wilderness he has saved lives in the name of Christ, sparing neither labor nor himself to protect those under his care, traveling great distances

under heavy hardships to stretch out the healing hands of Christ to sufferers in desperate need.

Sister Mary Veronica, of the Community of St. Mary: Because she renounced great wealth to devote her life in perfect self-sacrifice to the Master's call, and after having attained the generalship of her order, accepted retirement into obscurity with humility as a handmaiden of the Lord.

MADISON RURAL WORKERS' CONFERENCE

MADISON, WIS.—With the largest attendance in its eight consecutive years, the rural workers' conference of the Church was in session at Madison from July 6th to 12th.

The Church group met in connection with the annual rural leadership summer school of the University of Wisconsin. Men and women in attendance took courses at the university on such subjects as Sociology of Community Life, Adult Education in Rural Communities, Farm Relief Programs and Problems, Personality and Social Adjustment, and kindred topics, taught by members of the university faculty, among them Professors Colbert, Kolb, Muyskens, and a dozen others.

The Church group conducted its own conferences, one at noon, and one each evening, affording the opportunity of the general university courses, with a varied series of addresses, conferences, and discussions of the rural problems of this Church. Other denominational groups conducted similar specialized conferences.

One of the largest groups, the Church was represented by forty-five men, mostly rural clergy; twenty-eight women, leaders in various kinds of rural Church work; and three bishops, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire; the Rt. Rev. H. H. H. Fox, D.D., Bishop Coadjutor of Montana; and the Rt. Rev. William Green, D.D., Bishop Coadjutor of Mississippi.

Delegates came from twenty-five states of the Union, and twenty-nine dioceses of the Church.

The women's group was housed in Delta Sigma Pi House, and conducted its own noonday conferences. They included a presentation of organizations, Miss Sanford of the Church Mission of Help, Miss Alice Alexander, representing the G.F.S., and Miss Elizabeth Beck of Austin, Minn., for the Daughters of the King; sessions on the Woman's Auxillary, led by Mrs. Benjamin Brown, diocesan president in Western Missouri; Social Service in relation to rural work, under direction of Mrs. William Marsh, dean of rural women in the diocese of Tennessee. The women's program continued with an address by Mrs. Edward Ashley about Indian work, especially with young people in South Dakota, Miss Jansen of Richlands, Va., discussed Mountain work, Miss Anna Clark of the National Council of the Y. W. C. A. presented that organization's program for rural activity, and various clergy presented to the women their particular methods and problems.

The men followed a similarly varied program. The Rev. C. E. Edinger of East Tawas, Mich., led a discussion of Diocesan Vocational Camps and Conferences for Country Boys. The Rev. H. W. Foreman, secretary for rural work, Department of Christian Social Service of the National Council, conducted a general discussion of the Church's rural work, program, and problems.

From various parts of the Church came

BOOK CHATS

from Morehouse Publishing Co.

O H, summer is a lazy time,
I think, and so do you,
When ninety is the temperature,
And shade are very few.

As poetry, the above is worthless, we freely grant, but, after all, it's the spirit of the thing that counts. Your Correspondent admits that the heat makes him lazy, and so he is going to let someone else do his work this week. Instead of giving his own views on certain new books, therefore, he is going to draw upon the book review section of the current *American Church Monthly*.

Of **MOTHER EVA MARY, C.T., *The Story of a Foundation* (\$3.00)**, the reviewer writes: "We are indebted to Mrs. Cleveland for this simple and sincere, but singularly moving biography of her sister, Mother Eva Mary, founder of the Community of the Transfiguration. We have few biographies of American Religious, and are glad to welcome this one, with its account not only of the life of the Reverend Mother, but of the fine work her Order is doing among children." Nearly two pages are devoted to an excellent review of this book, which the reviewer, and Your Correspondent as well, recommends most heartily.

Of **THE GOSPEL OF GOD** (\$1.80), by the Rev. Herbert Kelly, S.S.M., the *A. C. M.* says: "This little book is one to be praised and, what is more, it is one to be read. Its aim is to show that 'the true values of life cannot be found in us, nor in any ideals of ours. As we examine them, it becomes increasingly evident that they lie in God; they are given in a Gospel of what God has done.' . . . There is not one of the chapters that will not need reading twice, but every one of them will bear reading twice."

"This book," says the *A. C. M.* of **THE LORD OF LOVE** (\$1.80), by the Rev. Karl Tiedemann, "may serve as an intermediate step between meditation proper and the Prayer of Simplicity, which seems to be Father Tiedemann's intention. It is hoped that the sameness of subjects, as compared with his former book (*The Glories of Jesus*), will not lead his readers to think that there is a sameness of content."

SELF CONSECRATION, THE GIFT OF ONESELF TO GOD (60 cts.), "consisting of extracts from the French of the Abbé Grou, . . . is small and easy to carry around with one, and affords rather a complete handbook for the development of the spiritual life, in brief and simple form, for those who like a collection of thoughts and inspirations in convenient form for carrying."

Other Morehouse books reviewed in this number of the *American Church Monthly* are **THE CATHOLIC LIFE** (\$1.25 and \$1.75), the report of the 1928 Catholic Congress, and **THE HUMAN PARSON** (\$1.00), the Rev. "Dick" Sheppard's little book for the clergy and candidates for Orders.

Your Correspondent is very grateful indeed to the editor of the *AMERICAN CHURCH MONTHLY* for the space he has given this month to Morehouse books, and is deeply indebted to him for providing the material for this week's BOOK CHATS.

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information about methods used. Archdeacon Bulkley of Utah explained the Mormon situation. The Rev. John W. Irwin, of the National Council's Department of Publicity, had two sessions on practical methods of using publicity for the rural church. The men are living and meeting in Zeta Psi fraternity house.

On Sunday the entire conference was entertained by Grace Church, Madison, at breakfast, following the early celebration of Holy Communion. Bishop Fox was celebrant and preacher at the late service.

**TWO CHINESE BISHOPS
CONSECRATED**

(By Cable to the National Council)

CHENG TU, CHINA—The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow and Presiding Bishop of the Chinese General Synod, presided last week at the consecration here of two Chinese bishops, the Ven. Ku Hao-lin and the Rev. T. C. Soong, to be Assistant Bishops of Szechuan. Bishop Roots was assisted by the English Bishop of the diocese, the Rt. Rev. Howard W. K. Mowll, D.D., and others.

The diocese of Szechuan, or Western China, is coterminous with the province of the same name and embraces about 166,000 square miles in the far interior of China, extending to the Tibetan border.

**SON OF BISHOP HUSTON
WINS AWARD**

SEATTLE, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, is being heartily congratulated on the success of his son, Wilbur B. Huston, who has been selected to represent the state of Washington in the competition at East Orange, N. J., to discover a youth who will be trained to become the successor of Thomas A. Edison. Wilbur gained the award in competition with representatives of all the schools of the state although he was the youngest of the candidates, being only 16 years of age. The winner of the national contest will be given four years' scholarship in the Edison laboratories and other schools.

**VIRGINIA RECTOR OBSERVES
TWO ANNIVERSARIES**

WITHEVILLE, VA.—On June 5th the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, had a special celebration of the Holy Communion, thus observing the fifteenth anniversary of his ordination to the priesthood. On Sunday, June 30th, the close of the eighth year since his coming to Wytheville, he had a communion service particularly for those persons who have been confirmed during his rectorship there.

The Virginia Council of Religious Education (interdenominational) met in Wytheville June 19th to 21st. The Rev. Mr. Gwathmey gave the address of welcome on behalf of the Wytheville churches, and the Parish Aid Society of St. John's served the young people's banquet of 200 plates. Nearly all of the St. John's Church school teachers and a number of other members of the congregation were registered as members of the conference.

The Parish Aid Society has given to St. John's a handsome set of purple chancel hangings in memory of the late Miss Ella R. Goodwin, for many years a faithful and devoted member of the parish.

NOTES FROM CHINA

NEW YORK—The Rev. Leighton C. Y. Yang, formerly of Shasi, China, has volunteered as a missionary to go to Sian, Shensi Province, some 550 miles north and west of Hankow, for a five-year term.

The Chinese Board of Missions has for some time been calling for volunteers for this missionary district of the Chinese Church, and for lack of a permanent volunteer the Rev. Nelson E. P. Liu went there last autumn and has been holding the fort. But a priest who can remain and "dig in" is needed, and the district of Hankow is proud to send one of the best. Mr. Yang knows something of work in a hard field and will not be easily discouraged. He is not much over forty and his family are at an age when they can be left at school, much as are the children of American missionaries when parents leave for a distant land. Indeed, to a Chinese from Central China, Shensi is a distant land and in many ways a strange one. Mr. Yang was to leave for his new field in June.

The Rev. James Y. K. Lung, known to many as the priest who has been holding on at Anyuen, the colliery center, is to succeed Mr. Yang at Shasi. The Rev. Fred S. Y. Liu goes to Anyuen.

Mr. Samuel Seng, librarian of Boone Library, was elected by the whole China Library Association to go as its representative to the International Library Congress, meeting in Rome in June. He expected to go by way of Siberia.

A not often realized contribution which English classes in China make to the Church in America has been illustrated by the Rev. Robin Chen of Anking, all of whose training was received at Boone. He is studying this year at the Philadelphia Divinity School, and although he had been in this country only four months, he was able to make public addresses at the Wellesley Conference, where he was quite at home and much admired, and where he added greatly to the American Church people's love and respect for China.

The next "General Convention" of the Chinese Church is scheduled to meet in Hangchow, April 25, 1931.

**ANNIVERSARY CELEBRATION
AT JACKSON, MISS.**

JACKSON, MISS.—On Sunday morning, June 16th, St. Andrew's parish, Jackson, celebrated with special services the tenth anniversary of the rector, the Rev. Walter B. Capers, D.D. The Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, presided, and speaking for the diocese and himself bore fitting testimony to Dr. Capers, and praised his notable work both in the diocese and in the parish. Judge Lyell spoke in behalf of the Men's Bible Class, which is one of the conspicuous evidences of the rector's success. Marcellus Green, senior warden of the parish, told how, since Dr. Capers came to Jackson from Trinity Church, New Orleans, in June, 1919, the parish had doubled its membership, and more than trebled in the amount of money raised and in the amounts given to missionary and educational work. The beautiful parish house has been built at a cost for edifice and furnishings of \$60,000—all of which amount has been paid, and a \$20,000 rectory has been purchased and paid for. Pledges to parish and general Church support have increased from 150 in 1919 to 500 in 1929.

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DEAN ROBBINS ON BOOK CLUB STAFF

NEW YORK—To fill the position left vacant by the death, last March, of Bishop Brent, it was announced recently that the Rev. Dr. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York, has been chosen as a member of the editorial committee of the Religious Book Club.

The Rev. Dr. Robbins will be associated with Dr. S. Parkes Cadman, Dr. Harry Emerson Fosdick, Bishop Francis J. McConnell, and Miss Mary E. Woolley in selecting religious books for distribution to the 8,000 members of the Religious Book Club.

KALAMAZOO SUMMER CONFERENCE IS SUCCESSFUL

KALAMAZOO, MICH.—The third summer conference of the diocese of Western Michigan was held at Kalamazoo College from June 22d to June 29th, and was a great success. There were over 100 full-time registrations and about 50 part-time registrations. Twenty-two parishes of the diocese were represented and thirteen of the clergy attended the Bishop's class. The Rev. L. B. Whittemore of Grand Rapids was again in charge as director and Bishop McCormick again served as chaplain. Ten courses of instruction were given. The spirit of the conference was admirable and the homogeneous group of young people were even more enthusiastic and interested than ever before. As an indication of faithful work it may be mentioned that in one class of more than fifty young people there were no unexcused absences throughout the week.

SISTERS IN CENTRAL NEW YORK BENEFIT UNDER WILL

UTICA, N. Y.—Close to \$1,000,000, it is estimated, will be acquired by St. Margaret's Corporation for use by the sisterhood in the diocese of Central New York, under the will of the late Mrs. Rachel Williams Proctor, as the result of the death on April 26th of Frederick T. Proctor, this city, who had the life use of the residuary estate of his first wife. This estate now reverts to the sisterhood. The estimated inheritance includes \$100,000 received outright at the time of Mrs. Proctor's death. The residuary is reported to be in the neighborhood of \$750,000.

Under the will of Frederick T. Proctor, Grace Church, Utica, receives \$25,000; St. Luke's Home and Hospital, Utica, \$30,000; and the House of Good Shepherd, Utica, \$20,000.

NEW ARCHDEACON INSTATED IN EASTERN OREGON

COVE, ORE.—At the Holy Communion service on the last morning of the summer school of Eastern Oregon, which met at Cove, June 17th to the 28th, Bishop Remington instated the Rev. J. Henry Thomas as archdeacon of the western section of the district. Archdeacon Thomas will take up his new work in addition to his present duties as missionary-in-charge of St. Paul's, Klamath Falls.

Bishop Remington was the chaplain of the summer school, and the local members of the faculty were assisted by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa.; Miss Mary Sanford, Fresno, Calif., provincial field worker for the G.F.S.; and Miss Edna

Eastwood of the National Department of Religious Education.

Two new buildings have been erected on the summer school grounds and used this year for the first time, a cabin for the use of the Bishop and his wife, and a new recreation hall and classroom to replace the old French Hall which burned to the ground last April.

FATHERS AND SONS SERVE IN SAME CHANCEL

SIoux FALLS, S. D.—Three fathers and four sons ministering in the chancel—this sight was the unique experience of those who attended the early service of the Sioux Falls summer conference of the diocese of South Dakota held at Calvary Cathedral, Sioux Falls, on a recent conference Sunday. The Bishop of the district, the Rt. Rev. Hugh L. Burleson, D.D., celebrated, assisted by Dean E. B. Woodruff of the cathedral and the Rev. E. Croft Gear of Minneapolis, conference chaplain. The son of the Bishop served him; the Rev. K. Brent Woodruff was the fourth clergyman in the chancel; John Woodruff acted as crucifer, and Croft Gear, son of the chaplain, was the second server.

The Sioux Falls conference, which lasted ten days, was exceedingly satisfactory, particularly in the large attendance of young people. Bishop Burleson acted as dean of the conference. The directors expressed their appreciation for the presence of Captain Atkinson, Miss Lambricht, and Miss Weller.

A LETTER from Archdeacon Goodman of Arctic Alaska, written on February 5th, postmarked Tigara, March 23d, arrived in New York on May 29th. He said it had been a remarkably fine winter for the Arctic; there were then "only four months more of it. Each day the sun stays a little longer above the horizon." All his Eskimos had been vaccinated. Arctic efficiency far surpasses that of some more settled regions!

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Check here if you wish above address noted in "Summer Activities" column.

(Signed)

† **Recrology** †

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

EDWIN JAMES HUMES, PRIEST

PHILADELPHIA—The Rev. Edwin J. Humes, rector emeritus of St. Paul's Church, Kensington avenue and Butler street, Aramingo, Philadelphia, died July 1st at his home at The Belgravia, 1811 Chestnut street, Philadelphia.

Mr. Humes was associated actively with the Church for fifty years, and was rector of St. Paul's for thirty years.

Born in Philadelphia June 9, 1853, he went through the public schools of this city, and later attended the Philadelphia Divinity School, from which he was graduated in 1878. He was ordained priest in 1879 by Bishop Jaggard.

His first charge was a parish in Columbus, Ohio, to which he went in 1878. In 1880, he became rector of Christ Church, Eddington, Pa., where he served until 1890. From Eddington, he was called to St. Peter's Church, Hazelton, Pa., in the diocese of Bethlehem.

In 1895, he again returned to this diocese, becoming rector of the church he had attended during his boyhood, St. Paul's, Aramingo, Philadelphia, where he remained until he became rector emeritus in 1925. During his pastorate, the number of communicants increased from fifty odd to nearly 300. He superintended the building of the structure now occupied by the church, and the new parish house and rectory.

With advancing years, Dr. Humes had relinquished many of the more exacting tasks of his position, before his retirement from the active rectorship, but he continued his interest up to the time of his death.

Funeral services were held July 5th at St. Mark's Church, Frankford, and the interment took place at the Church of St. James the Less Cemetery, Falls of Schuylkill.

ARTEMAS WETHERBEE, PRIEST

VICKSBURG, MICH.—The Rev. Artemas Wetherbee, a retired priest of Western Michigan, died on June 30th at his home near Vicksburg. The burial was held from St. Luke's Church, Kalamazoo, on July 2d, Bishop McCormick officiating, assisted by Archdeacon Vercoe and the Rev. James H. Bishop, rector of the parish. Mr. Wetherbee had reached the advanced age of 95 years and had been retired from active duty for many years. He had formerly held parishes in the dioceses of Michigan and of Western Michigan. He is survived by his widow, a son, and a daughter, and several grandchildren.

REGINALD NORTON WILLCOX, PRIEST

GOWANDA, N. Y.—The Rev. Reginald Norton Willcox, rector of St. Mary's Church, Gowanda, and for eleven years rector of St. Luke's Church, Jamestown, died at the University Hospital, Ann Arbor, Mich., July 4th. He was 56 years old.

The Rev. Mr. Willcox underwent a very serious operation Monday morning from which he rallied, but his condition became suddenly worse on Thursday and he died unexpectedly.

Fr. Willcox was born in Finchley, London, England, January 20, 1873, coming to this country when twelve years old. He was graduated from Trinity College, Hartford, Conn., in 1899, and from the General Theological Seminary, New York, in 1902, being ordained deacon that year by Bishop Worthington. He was ordained priest in 1903 by Bishop Horner, and went to Hendersonville, N. C., where he was rector of St. James' Church and in charge of associated missions until 1917, when he was called to St. Luke's Church, Jamestown, N. Y. He was rector of St. Luke's from October, 1917, to January, 1929, when he resigned. From last January until his death he was priest-in-charge of St. Mary's Church, Gowanda.

Fr. Willcox had been invited to take charge of the 11 o'clock services in Trinity Church, New York, throughout the month of July, and was planning to go to New York for that purpose when stricken by his fatal illness.

Fr. Willcox is survived by his widow, one son, five daughters, his parents, three brothers, and one sister.

The funeral services were held at St. Mary's Church, Gowanda, on Saturday, July 6th. The Rev. Frederick H. Sill, O.H.C., who was rector at Dunkirk during much of the time that Fr. Willcox was in Jamestown, and the Rev. Leslie F. Chard of Dunkirk, whom Fr. Willcox succeeded at Gowanda, had charge of the service.

MOTHER

GERTRUDE PAULA, C.S.S.

SAN FRANCISCO—The Rev. Mother Gertrude Paula, Superior of the Community of St. Saviour, died peacefully at the convent in San Francisco on July 3d.

The burial office was read in the convent chapel on July 5th by the Rt. Rev. Edward Lambe Parsons, D.D., Bishop of California, and visitor of the Community. A requiem Eucharist was offered by the Rev. Charles P. Otis, S.S.J.E., rector of the Church of the Advent, and warden of the Community, assisted by the Rev. K. A. Viall, S.S.J.E., also of the Church of the Advent. The Rev. John Partridge of Petaluma, who long had been a close friend of the Reverend Mother, also assisted in the services.

LOUISE BABBITT LAWRENCE

TAUNTON, MASS.—Louise Babbitt Lawrence, wife of William M. Lawrence of Taunton, died at her home in her 53d year on June 28th. Funeral services were conducted by the Rev. Henry M. Medary of St. Thomas' Church, Taunton, on July 2d, and interment was in Mount Pleasant Cemetery of that city.

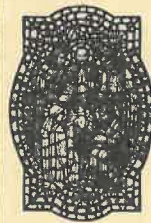
Mrs. Lawrence has been the chairman of Missions for Colored People of the South under the auspices of the Massachusetts Church Service League for the past four years and brought to her task a spirit of enthusiasm and devotion which has meant much to the work of the Church.

ARTHUR CROFTS POWELL

LONDON—Arthur Crofts Powell, a famous artist-craftsman in the making of stained glass, died recently in London.

Mr. Powell, who was 84, carried on the Whitefriars Glass Works with his brothers James and Harry. The three brothers were of the third generation of Powells to carry on the craftsmanship. Their workmanship can be seen in the form of

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GEORGE R. ROBINSON

KIRKWOOD, Mo.—In the sudden death of George R. Robinson, Grace Church, Kirkwood, and the diocese of Missouri have suffered a distinct loss. Mr. Robinson, who was returning to his home in Kirkwood after a short stay in Colorado Springs, succumbed to a heart attack before medical aid could be summoned. He leaves a widow, three sons, and a daughter.

Mr. Robinson was born in St. Louis County sixty-three years ago. For many years he had been prominent in musical circles, and from 1925 to 1927 was manager of the St. Louis Symphony Orchestra, and was an active director in the Municipal Opera Association. He was active in the Church and in civic and charitable work. As a boy he was for years a member of the choir of Christ Church Cathedral. Perhaps Mr. Robinson was best known for his successful work among boys and his deep interest in welfare work. On warm summer days his cabin in the LaBarque Hills near Eureka and the Meramec River was the mecca of many small boys from Kirkwood and elsewhere.

Funeral services were held at Mr. Robinson's home in Kirkwood, with his rector, the Rev. F. J. F. Bloy, officiating.

ENOCH AUGUSTUS SAWYER

UTICA, N. Y.—Enoch Augustus Sawyer, father of the Rev. Harold E. Sawyer, rector of Grace Church, Utica, died at his son's home, June 30th, following an illness of one day. Mr. Sawyer was born in Chester, Conn., in 1850, and later resided in Clinton, Conn.; Springfield, and West Springfield, Mass.; and Windsor, Conn., where he was a member of Grace Church. Besides his son, he is survived by his wife of this city.

N. M'LEAN SEABREASE

PHILADELPHIA—N. McLean Seabrease, a prominent layman, and for many years a member of St. Paul's Church, Chestnut Hill, Philadelphia, died suddenly on June 30th in the Chestnut Hill Hospital.

Mr. Seabrease was born July 18, 1872, in Rochester, Minn., and was a son of the Rev. Alexander W. and Eliza Thompson Seabrease. He was educated at the University of the South, Sewanee, Tenn.

He is survived by his wife, Mrs. Helen Post Seabrease, and a son, G. Paul Seabrease. An older brother, Alexander W. Seabrease, died five years ago aboard a liner bound for Buenos Aires.

Funeral services were held July 4th at St. Paul's Church, Chestnut Hill, the Rev. Malcolm E. Peabody officiating.

JAMES L. SIBLEY

NEW YORK—A cable dispatch received at the office of the National Council in New York, June 29th, announced the death at Monrovia, Liberia, of James L. Sibley, from yellow fever.

Mr. Sibley was sent out in 1925 as the

representative of the joint missionary bodies of the Episcopal, Methodist, and Lutheran Churches to attempt a unification of the educational work of these three communions in the Liberian Republic. The Phelps-Stokes Foundation and the American, New York, and Massachusetts Colonization Societies were also interested in this work which, a short time after Mr. Sibley's arrival, was expanded so that Mr. Sibley became the educational adviser of the Republic as well. At the same time Mr. Sibley also undertook an effort looking toward the conservation of health in Liberia and the development of native industries.

Mr. Sibley's task had entered upon an advanced stage when he was overtaken by the fever. In a recent report from Liberia, Bishop Campbell said:

"Our school work has received a real addition in the person of James L. Sibley, sent out from America as advisor to the 'American Committee on Education in Liberia.' He has offered some excellent suggestions for the improvement of curricula and teacher training. Each of the points he has specified—lack of equipment, lack of industrial and agricultural training, and the poorly trained teachers—will require time and money to rectify."

Through Mr. Sibley's death a real loss has been sustained by the Church and the cooperating communions and organizations in whose interests he was working. He was a native of Juniper, Ga., was forty-six years old, and unmarried. A graduate of Georgia University, Mr. Sibley at various times had been associated with the State Department of Education of Alabama, and with the Agricultural Extension Service of the Alabama Polytechnic Institute. He spent three years in the Philippines training groups of natives in modern agricultural methods. In the World War Mr. Sibley was in charge of the rehabilitation of disabled soldiers in Alabama, Mississippi, and Louisiana, and had done post-graduate work in Social Science at Hartford and at Columbia University.

A cable dispatch to the Department of Missions of the National Council from President King of Liberia reads as follows:

"Please accept my deepest sympathy on the death of Dr. J. L. Sibley. In his loss Liberia loses a sincere and devoted friend."

BIBLE CONVERTS

AN AFRICAN woman read the Ngala version of St. Mark's Gospel, published by the British and Foreign Bible Society. Later, in a remote hamlet she taught a young man to read who after three months presented himself for baptism. Still later, twenty-eight converts were reported. This was entirely apart from the direct influence of any white teacher. The Bible Society has printed 22,500 copies of the Ngala New Testament for the use of five missionary societies working in the area reaching from the Nile to the Congo. The society has published the New Testament in fifty different languages in Africa alone, and the Bible in twenty-eight African languages.

AMERICAN Sunday School Union, 1816 Chestnut street, Philadelphia, Pa., offers a prize of \$2,000 for the best manuscript for a book on "Religion in Education," and another of \$2,000 for the best on "The Heroic Appeal of Christianity to Young People." The contest closes March 1, 1930.

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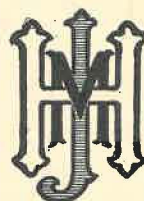
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NEWS IN BRIEF

MEXICO—Bishop Creighton has made his official visit to the Cathedral, Mexico City, confirming five people. He blessed a new prayer desk for the Bishop's throne, given in memory of Mrs. Blanco, who was for a long time a devoted worker for the Church in Mexico City. William Wiseman gave 150 copies of the New Hymnal in memory of his son, Walter Wiseman, which were blessed and used at this service. Dean Golden-Howes is beginning to get a number of new people interested in the Church.

SOUTHERN VIRGINIA — The diocesan camp, Robert Hunt, is filled this year almost beyond capacity. More than fifty applicants were turned away because of lack of room.—The Rev. M. S. Eagle, rector of St. Bride's, Berkeley-Norfolk, Va., is spending several weeks conducting a preaching mission in the churches in Pittsylvania County, of which the Rev. Richard Henry Lee is rector.—A number of our clergy are spending their vacations in England. These include the Very Rev. H. D. Peacock of Christ Church, Norfolk; the Rev. D. W. Howard, D.D., of St. Luke's, Norfolk; the Rev. C. H. Holmead, and the Rev. H. H. Dowding, D.D., of Portsmouth.

AMONG THE MAGAZINES

THE LIST of contents for the June number of the *Nineteenth Century* displays the usual assortment of subjects, almost amusing in its variety. Mr. Bertram Clayton discusses the ever-present subject of The Talking Pictures, with the conclusion that "If the talking picture should eventually wear out the vociferous welcome that has been given it, the cinema will be forever discredited," and that "now is the time for men of vision, enterprise, and money to be planning a real theatre, cheap enough to attract its humblest citizens." Health Hints from the Ancients (Stanley W. Keyte) quotes from Celsus, Hippocrates, Plato, Seneca, etc., a quantity of excellent and what we had flattered ourselves was very up-to-date advice on mental as well as physical hygiene. Two war plays—*Le Tombeau sous l'Arc de Triomphe* by Paul Raynal, and *Journey's End* by Sherriff—are accorded enthusiastic praise by Mr. C. O. G. Douie, who evidently knows whereof he writes. The latter of these plays, as everyone knows, is running in New York at present. Love-days are treated by Sir Edward Parry—they are days appointed for contesting parties to endeavor to become reconciled instead of resorting to litigation; *Wild Flowers* by Mr. H. Hanshaw Thomas, A Royal Deserter (Frederick the Great in his youth) by Lieut. Col. E. F. Whitton, and so on. The Rev. Douglas Lockhart attempts a reply (from the Anglo-Catholic standpoint) to previous articles in the magazine on the failure of the Church in the English village. But the two most interesting articles in this number are two on Christian missions, which provide really useful reading for all of us Church people. One of these is *The Presentation of the Christian Message in India* by John S. Hoyland, and the other, Ernest Pickering's *Christianity and Young Japan*. One concrete statement from the latter may be quoted here: "It is futile and presumptuous to attempt to teach Japan anything on the old evangelical lines. If Japan wants that she can get it from her own Pure Land Buddhism. What Christianity has, and what young Japan especially needs, is that positive, fruitful, and comprehensive body of teaching that is based on the idea of the Kingdom of God on earth."

THE DIOCESE of Shanghai reports for 1928: 454 baptisms, about half being adult; 195 confirmations, a total of 6,600 baptized Christians, 3,502 communicants.

AMUSING THE CHURCH

"MISSIONARIES have far too long sought to amuse the Church at home with stories and tales of quaint customs. The time has come when our parishes at home demand, rightly, to know how we abroad are seeking to meet the needs of the infant churches that are coming into being." So said the Rev. Hugh Basil King, on the eve of his return to India to assume the headship of the Cambridge Mission to Delhi. He said also, "My time in England . . . has filled me with encouragement and hope for the Church. There is, I find, a real desire to know more of the way missions abroad are tackling the great problems; problems of color, relations with other bodies, and the building up of self-supporting and evangelizing churches." While he was vicar in Northampton, he had a class of young men who were operatives in the boot-making industry. The book that excited their interest was J. H. Oldham's *Christianity and the Race Problem*.

ST. BARNABAS' Community House, Sacramento, Calif., has ten nationalities among the children in its Church school: Austrian, Danish, Dutch, German, Greek, Italian, Scotch, Spanish, Assyrian, Portuguese. Community work makes friendly contact with Mexicans, Japanese, Chinese, Slavonians, Swedish, Armenians. Twenty-four Japanese women are taught in home groups by a woman who speaks their language. Deaconess Kelton is in charge of the house.

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