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The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 6, 1929

No. 10

Just Within the Family

EDITORIAL

Youth and the Church

REV. HENRY DARLINGTON, D.D.

The Christian Religion in China

REV. ROBERT E. WOOD

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

For the Country Parson

A Priest to the Temple

By GEORGE HERBERT

Edited with an Introduction by the Rt. Rev.

JOSEPH BLOUNT CHESHIRE, D.D.

Bishop of North Carolina

GEORGE HERBERT is perhaps best known as an English poet of the early seventeenth century. He was, however, a priest of the Church of England, prominently identified with the High Church movement of his day, and this book, originally published as *The Country Parson—His Character and Rule of Life*, is of enduring value. The present edition was edited and annotated some years ago by the Bishop of North Carolina, and its reading will be found helpful and stimulating to the modern American "country parson," whose problems are, after all, similar in many respects to those faced by the author 300 years ago.

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The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 6, 1929

No. 10

EDITORIALS & COMMENTS

Just Within the Family

THE fiscal year of THE LIVING CHURCH ends annually at May 31st. As the year ending at that date just past is the first to be closed since the system of sustaining subscriptions (at \$10.00 and \$20.00 respectively) began, we believe there are other members of THE LIVING CHURCH FAMILY than ourselves who will be interested in learning what effect these subscriptions have had on the regularly recurring deficit.

It will be remembered that early in the spring of 1928 we confided frankly to our subscribers that with the great increase in publishing costs in recent years, there was annually recurring a deficit that had grown beyond what the publishers could safely absorb into their business. To raise subscription prices sufficiently to cover these deficits seemed impossible; there were very many, particularly of the clergy, who would find a higher price prohibitive, and we were not willing to deprive them of their paper.

So we established "sustaining subscriptions," of which those in Class A undertook to pay \$20.00 a year, and those in Class B, \$10.00. No pressure was exerted to secure these higher rates than the regular subscription price, and we recognized that those who accepted the increased obligations were, in fact, contributing directly to Church work, and were relieving the publishers of some part of the burdensome deficit.

The response was most generous. A very considerable number immediately subscribed at one of the higher prices, and many of them paid the difference for the remaining portion of the then current year. Others started at the new rate when their subscription expired. Thus the deficit for the fiscal year ending May 31st, 1928, was greatly reduced, though not wholly removed. But not until the present time, when a full year has elapsed since the system was begun, were we able to tell what effect upon the inevitable deficit the sustaining subscriptions would have.

But the figures for our fiscal year ending May 31st, 1929, now lie before us. *The net deficit on THE LIVING CHURCH for that year* (after allowing for the credits from the sustaining subscriptions) was \$2,296.82.

This is not a bad result. The publishers have very willingly contributed that amount so that the year's budget is balanced. Several hundred subscribers, con-

tributing more than the normal subscription price, have brought the deficit down to a figure which is not prohibitive to the publishers. *They have saved THE LIVING CHURCH*; for the deficits that had recurred annually for several years were greater than the publishers could continue to carry.

FOR the condition is this. It costs us \$6.50 to provide fifty-two numbers a year—nearly two thousand pages—to each subscriber. Of this amount about \$1.50 is contributed by the advertisers, so that the net cost to the publishers is about \$5.00 for each subscription. Of that amount the lay subscribers pay \$4.00 and the clerical subscribers \$3.50. Could each of them pay \$5.00, so that there would be no publishing deficit? We do not dare to assume it, especially of the clergy. Few realize how these latter, for the most part, are obliged to pare expenses, and the same is true of many of the laity. Of course if the subscription list could be multiplied several times over, so that the first cost could be distributed among a much greater number, the per capita cost would be correspondingly reduced. But we confess that we do not know how that increase can be obtained. THE LIVING CHURCH is intended for the thinking minority in the Church, who are interested in the news of the Church from a national and not from a local point of view, and who are willing to give intelligent thought to the problems of the Church such as are discussed within its columns. We have often said frankly that it is not the best paper for beginners in Church life, and a "popular" paper ought to be constructed on very different lines, and much more cheaply. Very likely we are prejudiced, but we believe that there is a real place in the Church for THE LIVING CHURCH notwithstanding, as also there is for the *Churchman*, and we think there would be a real loss to the Church if it should ever be decided that cheap papers were good enough for Churchmen. As for the two smaller weekly papers of the Church, they are adapted to different constituencies than ours. The *Witness* is already inquiring of its subscribers whether to double the size and also the cost of the periodical would be favored by them. Our own confident prophecy is that if that step should be taken, we should soon have one less Church paper. As for the

Southern Churchman, it is now administered on so individualistic a line that its possible constituency is quite contracted; and that is a loss. We never realized how much genuine respect and sympathy we had for the Virginia Seminary and for some other factors in Virginia Church life until these were under attack, unjustly, as we felt. Virginian and other southern Churchmen *will* grow, intellectually and spiritually, and there is always danger that they may outgrow an organ that is benevolently intended for them. Churchmen of the last generation would be surprised to learn how many Virginian Churchmen now read THE LIVING CHURCH as a matter of course. Do they agree with it? They are not expected to. THE LIVING CHURCH is made for people who have minds of their own, who can read thoughtful articles written by men with whom they disagree without "getting mad" about it, who are capable of intellectual growth, and who assimilate from their varied reading as much as appeals to their own good sense and taste, and no more. With perfectly definite editorial convictions, THE LIVING CHURCH is definitely not a partisan organ.

But this is a digression. It is intended only for those "just within the family." They will be good enough to consider it strictly *inter nos*.

BUT could not the advertising be built up to assume a larger part of the cost of the paper?

Here we are confronted with a condition and not a theory. The large advertiser today places his business through experts—the advertising agents. Now these agents court only large circulations, and these no religious paper can give them. Moreover the advertiser of Brown's Breakfast Batter Cakes or Smith's Shaving Solution for Sick Simpletons is not greatly interested in "quality" circulation. But do not the sort of people who read and pay for THE LIVING CHURCH have tastes and desires all their own in far larger proportions than the rank and file of the readers of the most widely circulated daily paper or popular magazine have them? They do; but alas, the advertising agent does not know it. He is simply not willing, as a rule, to make up a list of selected, highest-class circulations, most of them relatively small, in which every unit is a buyer of high class books, a patron of high class schools, a lover of things artistic and refined and beautiful, a believer in insurance, and an investor in securities. His whole training is against such selection. Occasionally an advertiser or a far seeing agent rebels against the limited field of the large circulation periodicals—large because their appeal is to average rather than to selected constituencies—and breaks over the customary boundaries by choosing a constituency of culture. Alas, this is very rare. They do this better in England where the religious press stands very high as a medium for *selected* advertising. In America we are worshippers of mass production and nowhere does this show more conspicuously than in the choice of mediums for advertising. THE LIVING CHURCH has never been entrusted with an advertisement of a radio or an airship and not for many years with that of an automobile, or an armchair, or a brand of tea, or a soap that either floats or retains that girlhood complexion. Gentle reader, you are supposed by the hard-headed advertiser to contemplate only the vastness of the erudite or the sweet seriousness of the subjunctive, and not those material objects that are advertised in the more prosaic mass production periodicals. If your wants are those of the cultured few rather than those of the masses, so much the worse for you. Hunt carefully through the hundreds of pages of advertisements in the *Metropolitan Moron*

and you may come across what you want. The advertiser is not deliberately seeking the moron trade, but his agent can give him a greater circulation among morons than among the readers of a Church paper, and that is supposed to settle the question of advertising mediums. Notwithstanding all this, very few religious periodicals carry so large an amount of advertising as does THE LIVING CHURCH, though the standards of what will be accepted are among the highest. And very, *very* few make a slight gain every year in their volume of advertising carried, as does THE LIVING CHURCH.

IS this plan, of asking some readers to carry the additional burden of a part of a subscription price that some others cannot pay, a reasonable one?

It is simply putting a Church paper on a level with a college or a university. Both are, within their respective fields, opportunities for the increase of culture. Nobody supposes that a college tuition price covers the expense of the student who pays it. Long lists of benefactors make it possible for colleges to endure, and every college believes itself justified in asking its alumni to give still further benefactions.

So we have good precedent for asking our subscribers to choose their own subscription price beyond a certain minimum that does not pay the cost of what we supply to them. Those who assume the larger amounts are distinctly bearing one another's burdens and so, to that extent, fulfilling the law of Christ. Four, five, ten, or twenty dollars a year—each subscriber selects for himself which he shall pay. Some few have voluntarily chosen still larger amounts, though none has been asked to do so. And those clergy whose resources are only the pitiful salaries that most of them receive are never asked to pay more than \$3.50. The members of our LIVING CHURCH FAMILY are so thoughtful of one another that we fully expect that this concession will be a permanency.

But can a paper be continued indefinitely by this novel method of leaving each subscriber to select his own subscription price?

As to this we are not very sanguine. And as it is considered legitimate and fitting to endow a college, we can see no reason why a Church paper should not be endowed. True, any periodical may conceivably shift its position or its quality. In asking for the endowment of *a paper like* THE LIVING CHURCH, we quite recognize that the time may come when THE LIVING CHURCH does not fulfil the conditions. The Church Literature Foundation, which has been incorporated to raise and administer such an endowment, vests its principal in a board of trustees, nationally selected, only one third of whom are connected in any way with the publication. These trustees have authority to divert the income from any support of THE LIVING CHURCH at any time they shall see fit. Moreover, it is hoped that the funds controlled by those trustees may sometime enable the financing of Churchly literature on a scale much greater than that of providing against possible deficits on any periodical.

How has that plan been received? With many plaudits and good words, but thus far with only about \$2,500 in actual money. Yet there are promises of larger amounts and several have kindly said that bequests for the Foundation have been incorporated into their wills.

But it seems likely that a fund large enough to accomplish the objects of the Foundation—the sum of \$250,000 has been suggested for the purpose—cannot be secured merely by stating the need, even to so generous a constituency as the FAMILY of THE LIVING CHURCH. We think it likely that next autumn an in-

tensive effort must be made to secure pledges for the purpose in amounts in hundreds and thousands of dollars. How shall we do it? Whom can we select to present the cause in different cities? We shall be indebted to any of our readers for suggestions, not necessarily, or generally, for publication.

So here we leave the matter—with our readers. We do ask that those paying their subscriptions will be as generous as is feasible in each case in selecting the price. And we also ask that those who are able to contribute toward the endowment will do so generously, that those who may later be called upon in its interest will be hospitable to the caller, and that those making wills will consider whether this be not an especially appropriate object; the bequest running to The Church Literature Foundation, Inc., whose principal office is at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

ANNUAL AUDIT OF RELIEF FUNDS

PRICE, WATERHOUSE & CO.

First Wisconsin National Bank Bldg.
Milwaukee, June 20, 1929.

MR. FREDERIC COOK MOREHOUSE, Editor,
The Living Church,
Milwaukee, Wis.

Dear Sir:

We have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1928, to May 31, 1929, as published in THE LIVING CHURCH, amounting to \$9,919.71, were distributed in accordance with the published wishes of the donors, and the cancelled checks were produced to us in support of these disbursements.

No charge has been made for any expenses in connection with the handling of the funds.

The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1928, as previously certified to	\$368,437.88
Amount certified to above	9,919.71
Total collected and distributed to May 31, 1929	\$378,357.59

Very truly yours,
PRICE, WATERHOUSE & Co.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

NEAR EAST RELIEF

M. F. M., St. Paul's Parish, Milwaukee, Wis.	\$ 25.00
St. Peter's Church, Bennington, Vt.	15.00
	\$40.00

CHINA FAMINE RELIEF

St. Mark's Church, Hope, Ark.	\$ 15.79
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IN CHILDHOOD AND AGE

OUR INCLINATION to stillness and tranquillity is seldom much lessened by long knowledge of the busy and tumultuary part of the world. In childhood we turn our thoughts to the country as to the region of pleasure; we recur to it in old age as a port of rest, and perhaps with that secondary and adventitious gladness which every man feels on reviewing those places or recollecting those occurrences that contributed to his youthful enjoyments and bring him back to the prime of life, when the world was gay with the bloom of novelty, when mirth wantoned at his side, and hope sparkled before him.

—Samuel Johnson.

THE FRONTIER CITY

BY THE VERY REV. ROBERT S. CHALMERS
DEAN OF ST. MATTHEW'S CATHEDRAL, DALLAS, TEX.

WE WERE gathered at a luncheon, the guests of the leading firm of merchants in our city, the population of which is about 300,000. There were three members of the firm, our hosts, a leading member of the Commission on City Planning, a lumber manufacturer, three bankers, a newspaper proprietor and his city editor, two of our most liberal and progressive Jews, both of whom are owners of department stores, and some other leading citizens.

The progressive merchants had called us together because a visiting expert in one of the arts which today is closely allied to architecture was in the city. We were all presented to him, and after luncheon, in a strange manner which seemed to be a cross between a Methodist bishop introducing an Anti-Saloon League orator and a Rotarian chairman producing witless humor, the senior partner introduced the guest of honor.

He spoke to us of our city. He told us that we were, artistically speaking, a frontier city—so were all cities west of the Mississippi River. He talked to us about the battles waged by those who had large views on city planning and civic centers and then went on to show how in every one of the frontier cities the efforts of the artists were frustrated from time to time by low politicians. He then delved into history with curious and interesting results. We were told that commercial prosperity is the mother of all the arts and that the amazing development of art was a direct result of America's prosperity.

At this point he asked for questions and one of our citizens inquired as to how a community was to be educated in the appreciation of things artistic so that the efforts of the low politicians could be frustrated. His answer was in one word: "Publicity. Publicity and more publicity, and then publicity again, is the only way to develop an appreciation of things artistic in a frontier city in America."

There were more questions and finally the artist told us that no growing, progressive city need be afraid of going in for large artistic activities: public parks with sunken gardens, civic centers, museums with classic porticos. The results were all about us in the lives of the people.

"Watch the effect," he said, "within three weeks after a bank has entered a new building, every officer has his clothes pressed. They come quite evidently in clean collars every day, instead of twice a week as previously. They are all clean-shaven and even the old vice-president does not come in with a cigar stump in the right-hand corner of his lips. After all is said and done, good art is the result of prosperity and leads to more prosperity."

The Jewish citizens leaned back and smiled at the Christian who spoke so wisely. The clergyman played with his toothpick. The visiting artist was then inspired to tell the clergyman that new buildings for many of the churches of the land would "tone up religion—considerably."

Our parson felt grateful for the notice taken of him by so eminent a man as the artist, and then thoughtfully remembered the catacombs, the pilgrim fathers, the Jesuit missionaries in early America, his Scotch covenanting ancestors holding services on the moors and hillsides—and then he wondered how religion could best be toned up in America.

EUCHARIST

THANKS be to Thee, O Saviour crucified,
Who to the Twelve, there in that upper room
The everlasting chalice of Thy Blood,
Thy glorified and virgin Body, gave.

Not those few only, wondering, weary men,
The wondrous comfort of Thy Presence knew:
Upon Thy holy altar, daily, Christ,
Thy Blood, Thy Body, broken there again,
Is offered by Thy priest, a testament
Of sacrifice, that I, too, may adore;
For here, no less than in that upper room,
The glory of Thy Presence shines about.

FRANK J. PALMER.

DAILY BIBLE STUDIES

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

"I SAY UNTO YOU"

Sunday, July 7: Sixth Sunday after Trinity

READ St. Matthew 5:20-24.

OUR LORD speaks these words again and again, so there can be no misunderstanding. He thus gives a commentary upon or an enlargement of the Commandments, not destroying them but fulfilling them. Our obedience is not to be guided by the letter but by the spirit. Back of all truth, all life, all action, stands Jesus Christ—"I say unto you"! We obey, not the command only, but the loving Lord who gave the command. It is the personality of God's law that helps us. We rule our thoughts and acts and faith by the will of Him who loves us, and so we hear the words speak, as it were, because the Lord speaks through them, and our obedience is a joy because it is obedience to a loving Being.

Hymn 502

Monday, July 8

READ St. John 2:1-11.

THE central truth of this miracle is found in the words of our Lord's Mother: "Whatsoever He saith unto you, do it." And so we find the supreme guidance which can never fail. St. Paul's cry was the proof of his conversion: "Lord, what wilt Thou have me to do?" And we can be sure of our Christianity only when from the heart we utter the same cry. Christ is our Guide as well as our Saviour. He leads us on, no matter how dark and perplexing the way. And it is an individual leading. These two words form the harmony of life, "Thou" and "Me." He has a plan for each single life. We do not follow the example of others, but we listen to His voice. It is always "My Lord and I." Blessed is he who places his hand in Christ's hand and reverently prays, "Lead Thou me on."

Hymn 244

Tuesday, July 9

READ Isaiah 40:3-8.

THE unchangeableness of God is our greatest comfort in this changing world: "The word of our God shall stand forever." We grow weary of change, even when it is not associated with decay. Whether the theory be true or not, the recent suggestion, that all matter is motion, is tiresome. And still more tiresome is the fickleness of humanity, hot with emotion one day, cold as ice another day. Christianity brings a glorious comfort in its revelation of God: "I change not." "Jesus Christ the same yesterday, today, and forever." And the Bible, the expression of God's word in its miraculous preservation, comforts us. "I say unto you"; and the restless soul in a restless world finds strength and peace.

Hymn 59

Wednesday, July 10

READ St. John 6:53-63.

OUR Blessed Lord was not only asserting that His messages were to be spiritually interpreted when He said: "The words that I speak unto you, they are spirit and they are life." There is a deeper meaning which makes His words living and powerful. We can rely upon them and find them inspiring and comforting and life-giving. "The Word of God is quick and powerful" (Hebrews 4:12). How we rest upon the words of Christ and find them real, so that we grow brave through their power and learn how to be patient

and pure and true! We repeat them again and again, and lo! they are like the hand of the Master touching us—and with reason, for He Himself is the Word. What Christ says and what Christ is can never be separated.

Hymn 279

Thursday, July 11

READ St. John 1:1-14.

WE NEED not go into any learned discussion concerning the history and meaning of the word "Logos" to find the blessed message with which St. John begins his gospel. He identifies Christ with His Word and that is enough for us. "I say unto you," and it is to us as a voice from heaven, "The Word was God"; so when the Father called from heaven, "This is My beloved Son, hear Him," the disciples were assured that they heard God when Jesus spoke. Could any name bring Christ so near us as this—"The Word"? We read what He said in Palestine 1900 years ago, and we know it is God speaking to us. We hear Him say, "Be not afraid, only believe," and we reverence and love and rely upon the message. It is God speaking.

Hymn 404

Friday, July 12

READ St. Matthew 7:24-29.

THE people who heard the Sermon on the Mount recognized the difference between the sayings of the Jewish Scribes and the sayings of Jesus Christ. Even the officers told the priests and Pharisees: "Never man spake like this Man." Of course, for Jesus Christ was God and His authority was not of earth but of heaven, and His words were holy. And still today we can tell the difference between human thought and speech and the Word of God. The Holy Spirit within us teaches us, and like St. Peter we cry, "We ought to obey God rather than men" (Acts 5:29). How restful it is to hear God speak and lose all doubt as to authority! In Jesus Christ we find the only authority to guide us: "I say unto you." That is enough. We need not heed the countless voices calling. My Lord is speaking to me.

Hymn 405

Saturday, July 13

READ Revelation 19:11-13.

ST. JOHN in Patmos had wonderful visions which comfort and inspire us as we read. Perhaps the dearest and best of those visions was the one in which Jesus Christ appeared, and His name was called the "Word of God." Even in heaven that holy voice was not silent. And while we love to think of the adoring angels and the multitudes singing "Holy, Holy, Holy," especially do we love to think of the exalted and blessed Saviour still speaking to you and to me, still mindful of His own and still speaking words of comfort and peace to His children in the struggle of the earth-life. I think it will be a dear joy when we reach heaven, by His mercy, to hear Him speak and call us by name. But we need not wait. If we will be quiet and worship and listen we can hear His voice even here and now, speaking of courage and peace and love.

Hymn 120

Dear Lord, speak to me I pray Thee, for Thy voice alone can guide and comfort me when I am battling with the forces of earth. I thank Thee that Thou dost still talk to Thy children. Only help me to be still, and listen, and obey. Amen.

Youth and the Church

By the Rev. Henry Darlington, D.D.

Rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple

WITH the recent occupancy of the new Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City, and the removal of the Church school from the old quarters on East Eighty-ninth street to the new parish house at No. 2 East Ninetieth street, where a long waiting list of children can now be accommodated, I have recently received many queries as to the ideals and methods which actuate the work for young people done in this church.

In reply, may I say that if any one idea more than another is responsible for the interest which boys and girls, young men and young women, seem to feel in our work, it is, I am convinced, the fact that we who are their elders believe unequivocally in their capacities and their honesty of purpose. We attempt to work with them on an equal footing, rather than as teachers and grown-ups talking down to them; to provide a program which commands their abilities and to meet their honesty with equal honesty. We seek to answer their questions with careful truth, rather than to teach them the infallibility of old religious teachings, some of which they may have to unlearn. We try to think with them and help them to think for themselves.

Indeed, we believe that if any educational and religious enterprise is to result successfully for our children, it must necessarily produce in their own minds a feeling that they have been understood; that they have had opportunity to share in work accomplished; and that they have learned how to participate correctly and effectively; that they have learned to think for themselves and for others.

To Church leaders who may be interested in our work, I might say that primarily we seek to establish three things in our Church school and in our clubs and guilds for young people:

First, a bond of sympathy, which strives to understand what the young person needs and desires, and what his full capacities are.

Too often we underestimate our children. Too often we talk down to them. And all the time we forget that they are individuals like ourselves, with all the possibilities for assuming responsibilities. It is ours to develop those capacities by recognizing them.

Recently, for instance, I was called into a home in this city where death had suddenly overtaken a successful man in his prime. The wife and mother had completely collapsed at the news of her bereavement. But the daughter of the household, barely seventeen years of age, and without any previous experience of this kind to guide her, immediately took complete control of the situation. She arranged all details, made all decisions, handled all the problems of the entire crisis with the dignity and poise of an experienced adult. Her ability, I believe, manifested itself at this time because she was allowed to take charge. Given the opportunity, our young people will measure up. They have wills of their own, abilities of their own. Where parents fail to provide responsibilities, children employ their time doing other, more foolish things. Their marvelous excess of energy cannot stay bottled up.

Consequently, in the selection of our Church school staff of trained teachers, and our leaders for clubs, we have seen to it that the outstanding feature of each one of them is appreciation of the viewpoint of youth. In many cases, indeed, our children come to their church activities and find those who are instructing to be not many years removed from their own age.

Secondly, having sensed something of their attitudes and achieved a bond of sympathy with our young people, we deliberately plan opportunities for them to establish a habit of worship and a habit of accomplishing things for others. Thus they learn at an early age to participate at every turn in Church responsibilities, and to learn how to do this correctly.

For example, in conducting our opening service in the Church school every Sunday morning, we make it in every sense the children's own Church hour. These young people themselves not only participate but help to conduct a regular morning service of worship. They take the prayers; one of them reads the lesson for the day; six of the boys gather the offering, quite as grown-up vestrymen might do. We purposely eliminate the choir, that the youngsters themselves may sing the hymns and know that it is they who are providing the music. And the way those youngsters sing hymns would put their elders to shame.



REV. HENRY DARLINGTON, D.D.
Rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City.

IN ALL of this, we have in mind their preparation for adult participation in Church services later. Under the direction of General Oliver Bridgman, a group of boys have been assembled to act as assistant ushers in the new church. This we are doing, incidentally, not only for the sake of the boys themselves, but even more because we wish our congregation to be greeted by youth. Every church needs the optimism and joy which youth can give.

Not only do we teach our children to participate in service but to work for others and to learn the joy and the habit of giving. Recently the entire Church school sent to an Indian mission in Dakota every necessary item for an entire Christmas party. The children in the Church school were arranged in committees, each committee planning its own packages and wrapping them. Money from the children was sent for

little Indian children to have a holiday party with decorations and refreshments. From our teachers went gifts for their teachers, and to the rector fell the task of remembering the head of the Indian school. In other words, we, who are grown up, sought to do these things with the children, not for them. To the little feeble-minded children at Randall's Island, where Chaplain Ivie of the New York Protestant Episcopal City Mission Society each year has a Christmas tree in his chapel there, our children always bring Christmas bundles to the manger service.

In the matter of contributing money for the support of Church work, we likewise provide "experience by doing." Children have a duplex envelope, placing a part of their offering in the half intended for the general fund of the Church, and a part in the side designed for parish purposes.

Our vestry has felt that they preferred to finance the Church school and so to let the children's offering go directly into the general Church fund. Thus the children can feel they are sharing with their elders the experience of supporting the activities of the church, rather than merely helping to finance their own classes as they would feel if their offerings went only into the Church school funds.

Nor do we wish to confine the habit of worship and of giving to a Sunday regime. Plans are now under way for kindergarten and day-nursery hours on week days in our classrooms. A children's corner is being installed in the back part of our chapel where youngsters, coming from their play hour in Central Park, may drop in whenever they wish, for a quiet moment of prayer.

For our older young people, dramatics and light opera are a part of the program. For these we secure trained coaches and conductors, professional costumes and scenery. But the parts are taken by our own boys and girls. Our Young People's Society, for instance, under the direction of our vicar, the Rev. Herbert J. Glover, presented for two successive nights the comic opera, *Patience*, on the 11th and 12th of April.

THE third, and perhaps in many ways the most important, principle operating in our efforts for young people at this church is the insistence on honesty in what we teach them.

Young people of today are intrinsically honest. Their predecessors thought things but did not dare to say them. Youth today has the courage to say what it is thinking.

We seek to provide in all of our class work a habit of thought which makes religious teaching something boys and girls can accept for their own help and guidance, regardless of whether Bible stories may or may not be factual in the light of modern investigation.

For example, many an older man has said to me, "I still believe the religion I learned at my mother's knee." And all the time one knows that he has a mental reservation; that while his experience in life has tended to make him doubt much that was taught him as a youth, yet he will stubbornly affirm, because he thinks he should do so, that which he no longer believes. In contrast to this, the young people of today will acknowledge truthfully what seems reasonable to them and will tell you honestly what they believe and what they do not believe.

If we wish our young people to grow up, able to supply constructive leadership which is needed for the future, we must honestly meet their doubts and attempt to answer them with all candor, so that they will not become intellectual hypocrites. It is our earnest attempt to teach these young people things they will not have to unlearn later in life. Surely it is better to help them to an independence of thinking, where they are able to say, "I believe this," and "I do not believe that," than to let them go along acquiescing, and thus perhaps prevent them from finding the truth.

The eternal values of religion are as much needed by the young people of today as in the past. There is still the same



IN ONE OF THE SMALLER CLASS ROOMS

A group of pre-school kindergartners gathered around their teacher at one of the new horseshoe-shaped tables.

A BRIGHT SPOT ON A DARK BACKGROUND

A BRIGHT spot appears occasionally in the sordid records of Reno. The Very Rev. Allen Jacobs, dean of Trinity Cathedral Church of that city, reports such a one. He writes The Churchman Afield that a man, whose real name is concealed, but who shall be known on this occasion as John Cressey, "was one of the numerous host who arrived in Reno from the East on what by tradition is called 'a sad errand.' His residence would be for the legal three months, and then he would win his 'freedom' from his wife in a far-distant state.

"Like many others of our temporary residents, Cressey was a serious person, and sincerely religious. These people with domestic problems often come to church or look me up; and between Sundays I hear their griefs and hopes.

"Often I met John Cressey on the bridge that spans our beautiful river. I don't know why it was on the bridge, but it was usually there we met; and he would talk about his reasons for leaving home.

"I am not quarrelsome," he declared. "I don't know why my wife turned against me. I was fond of my home. My only interest outside was my church, and she thought I gave too much time to that. I had a good business; but because of the home troubles my health began to break, and I shall probably have to sell out. Everyone in town respected me. They didn't know what I was going through. Finally I just pulled out—came away. It was the only thing to do."

"He closed his square jaws firmly. I gave him what I could of friendly counsel, and he seemed always relieved after our talks.

"Evidently he had no desire to seek the friendship of the gentler sex. Reno, as may be imagined, offers opportunity for new friendships. But Cressey was very much alone.

"One day a middle-aged woman, rather stout and plainly dressed, called at the deanery. She introduced herself as Mrs. Cressey. She had come across the continent to find her husband, and asked me for his street address.

"His lawyer here wouldn't tell me where he is," she said. "All I want is to see John and talk with him. For these twenty years past we have lived together; then suddenly he was gone, and I heard he had left for Reno. I scraped together just enough money to get here. I felt sure he would be attending the church of his own faith, and so I came to ask if you know about him. I only want to see him and have a talk."

"I replied that I knew her husband, and I saw no reason why I should not tell her where he was staying. It was at a large boarding house, and I gave her the street and number.

"It hurt my pride," she went on, "when I found John had gone. People in our town talked about it." Then almost casually she added, "There was a woman John seemed to like pretty well. But she wasn't of much account. She isn't there now—" Mrs. Cressey smiled flickeringly and relaxed in her chair—"She moved away last week."

"I saw the Cresseys once after that. They were in church the next day, which was Sunday. At the end of the service I hoped to greet them, but they had quietly left before I reached the door. I had the happy confidence that their coming together to the church meant a reconciliation: he would not stay to get his 'decree,' and the judge would never see either of them. And when that night I heard the final whistle of the east-bound train, I felt sure of two of its passengers."

—Boston Transcript.



A LARGER CLASS ROOM

For junior students, in the new parish house.

soul hunger. It can be fed with a food that will not turn sour later in life, as happened in so many cases for our parents who were brought up under the old regime.

That our beliefs in them and our methods for thinking with them bear fruit, we frequently have testimonial.

Recently, when a group of graduates from our Church school returned for a vacation from colleges and prep schools, they met with me for lunch as is their custom.

Said one of them to me: "I am so glad I was rightly taught the truth about the Old Testament. When I got away to school, I found that many of the other boys were hearing for the first time of these things which I already knew. They were much upset over what they called 'the experience of losing their faith.' But this did not upset me at all. I had been instructed as to what it all meant, and how it related to modern life."

The Christian Religion in China

An Open Letter From a Missionary

St. Michael and All Angels,
American Church Mission, Wuchang.

My dear——

HOW I wish timid people at home who fear for the safety of the Ark of God, that is, the Christian religion, in our schools in China, could be transported to St. Michael's and see for themselves how groundless their fears are. As a matter of fact, we are registering our parish school with the government in accordance with the permission given us by the National Council of our Mother Church in the U. S. A. This step I suppose is necessary as otherwise the government threatens to close all of our schools. But having done it, we haven't the slightest fears as to the continued Christian character of our school. The parents, non-Christian as well as Christian, who send their boys and girls to us to be educated, naturally take it for granted that they will be taught the Christian religion. Otherwise they could send them elsewhere. No one is obliged to choose this Christian school against his will.

Religion is voluntary, but note the following: Every morning the church bell rings calling our children to prayers in church, before classroom work begins. Daily instruction in Christian doctrine is given besides Sunday school on Sundays. The children attend the parish Low Mass with hymns on Fridays, and the High Mass on Sundays. This has been our custom for many years. Does not this compare favorably with the average Church school in the U. S. A.? We had a nice class of catechumens admitted from amongst the non-Christian children last Christmas, with full consent of parents, to prepare for Holy Baptism a year hence.

In addition to our regular Sunday school for our parochial school children we have a secondary Sunday school for non-Christian children of the neighborhood gathered from amongst the little roughnecks who come to play in our playground. One fine feature of our Christmas festivities was that our parish children wished to show some appreciation of what was done for them and so they invited the non-Christian Sunday school children to a Christmas entertainment which they got up themselves and provided the good things to eat besides. I have yet to find the person who complains that religion is compulsory at St. Michael's. It is both taken for granted and quite spontaneous.

We tried to make a good preparation for Christmas during last Advent. We had a few days of special meetings for the Christians during the first week, and a day's retreat and conference for clergy and catechists from some of the outstations. I made one country visitation and gave the people opportunity to receive the sacraments. Incidentally I had a wonderful time on the river launches conversing with fellow passengers who were full of questions in regard to present-day affairs, particularly religion. They were eager to know, for instance, what I thought of the present anti-superstition movement in China, with the destruction of temples and idols and enforced compliance with new rules, for which the poor, bewildered people are not in the least prepared. I replied that I stood entirely for religious liberty, and did not believe in the use of force at all in matters of religion. They plied me with questions on all sorts of things, from the price of my belongings to the probable inhabitants of the other planets, and I never had a better opportunity of leading up to my Lord and Saviour and bearing a witness for Him. In fact I talked almost constantly for hours, and was more done up than if I had preached several sermons from the pulpit. When I reached my destination the "captain" told me I was always welcome as his guest on the boat whenever I wished to travel, and I must never again buy

a ticket, just come on board and make myself at home!

I found the same kind of welcome in the country stations. In one of them the Christians, in addition to the services in church, had a kind of parish gathering to welcome me, and brought things and cooked them on improvised stoves in the backyard and prepared a feast. Imagine the prosperous senior warden with his outer garment off and sleeves rolled up, making with his own hands the special kind of fishballs for which that particular town is famous. The whole thing was more like the love-feast of the early Church than anything I can imagine, and the best of it all for me was to be treated as one of themselves. We all had the time of our lives.

I GOT back to Wuchang Thursday before Christmas, and began the very next day with the Christmas confessions, as I had some to hear in three other places besides St. Michael's.

Incidentally, I am still under doctor's orders to go slowly, but, oh, how I do bless the good Lord for this harvest of penitents at Christmas time! We had catechumens admitted on the Fourth Sunday of Advent at St. Michael's and the hospital. The baptisms also at the latter. At St. Michael's the baptisms were on Christmas Eve at 2 p.m. We had a lovely solemn First Vespers at the hospital and procession

with cope and incense through all the wards, carrying lights and singing Christmas hymns. At St. Michael's there were still more confessions to hear for the three hours preceding the Midnight Mass.

The latter was truly wonderful. You remember we had to omit it last year on account of the martial law. How things changed within the year! Now that the city gates are down and the steam launch runs across the river at night, ever so many of our St. Michael's young men, now in business in Hankow, came over for this service and we had a fine big devout congregation. A number of the old servers were once again in the chancel, and I was too full of joy for words. There was a large number of communicants. A typical Chinese supper for them followed the service, and a number bunked out for the night in the parish house. Not only those from a distance but some others who thought it a bit of a lark. A number of them slept on the floor. I produced every available article of clothing and bedding for them, and by keeping up a big fire in the common room of the parish house all spent a tolerably comfortable night. My poor crazy friend was one of them. He secured an arm chair and sat up all night. That poor half-witted blind boy was another. There must have been about thirty sleepers and they were a happy bunch. Nobody has any Christmas festivities at home. Whatever they have is at the church.

The house quieted down about 2:30 A. M. and I had to be up about 5:30 to get to the hospital to sing the High Mass at seven. A few who really had no business here always get in on an occasion like this but we have to risk that for the sake of the faithful. I lost my warm woolen bathrobe, one of the guests appropriating it for private use permanently. It's really luck I got all my blankets and bedding back. You see during the Wuchang siege I allowed a number of our poor suffering people to carry off my supply of Chinese bedclothes, and I never have replenished them. This is really the first time since that there has been such a sudden demand. If any of my friends at home should ask how they might help me, I would reply, just tuck a dollar bill into a letter and send it to me and I'll start a bed quilt fund for St. Michael's parish house, and, incidentally, I would also say, please mail me the picture supplements from your Sunday papers which you throw away. I want them to give to my soldier friends and police and hospital patients and others. I'll guarantee to win the good will

EDITORIAL NOTE

The accompanying letter from the Rev. Robert E. Wood, rector of the Church of St. Michael and All Angels, was received early last spring, but has been crowded out of "The Living Church" until the present time. It gives such an interesting picture of Chinese church and school life, however, that we believe our readers will still find it of interest, even though it relates events of last Christmas.

of the fiercest anti-foreign soldier with one joke and a picture paper. In some of the outstations which the soldiers occupied during the troubles they spared everything else but couldn't resist carrying off the pictures. Perhaps somebody has some colored sacred pictures which we could put up in the country churches.

But to return to Christmas at St. Michael's. We had a Low Mass at eight and solemn Mass and procession at 9:30 and another fine big congregation. Our parish festival was on Holy Innocents' Day. We observed the feast of the Epiphany not only with a solemn Mass and procession, but also with our usual Darkness-and-Light service on the eve and the procession of Lights and solemn Vespers. We invited friends from far and near, and the church was full. We had a reception and refreshments in the parish house afterwards. Some of my Chinese friends thought it was a favorable occasion to do something in commemoration of my thirty years in China. Accordingly, there was a meeting in the parish hall after the church service, and speeches and presentation of gifts, for which everybody had subscribed, even the poorest servants in the hospital. I surely was completely overwhelmed. The Chinese clergy of the diocese gave me a beautiful silver shield, inscribed in Chinese, mounted on dark wood: The hospital staff, a fine victrola and records, and my foreign friends added \$50 to this for more records. (Only they wouldn't give the money to me. They told me to make a list of the records I wanted and they would buy them.) You remember I used to have a victrola, that fine one that Thatcher Souder gave me, and all those fine records. I loaned it so often about town that it got quite worn out. Then I traded it for a new portable phonograph, which I could take to the prison and the country. (You remember the prison warden refused to let me use it there. He said I might preach to the prisoners all I liked, but was forbidden to make them happy!) Then I loaned the phonograph to one of the country clergy and the soldiers got it. And that's that! But now I've got this fine new one. Surely I am the most fortunate man in China. The school children gave me a beautiful thermos bottle, and the Christians of St. Michael's had a photo of me enlarged and framed to hang up in the parish hall, and there it is opposite the picture of Sun Yat Sen. You see in what high circles I move! In regard to this photograph they asked me first of all for one of mine without telling the purpose for which they wanted it. Accordingly I gave them one taken of me in the U. S. A. in 1927 reading Lindy's "We." But they didn't like it for the purpose which they had in mind. So I gave them a snapshot taken by one of my U. S. navy friends when on a picnic at the pagoda last spring. I stood by a leering stone lion in front of the Temple of Hell. But this too failed to meet with their approval. They said it was all right to enlarge me but they didn't care to enlarge the lion!! Then they told me frankly that they wanted me in priestly vestments. Accordingly I went to the Wuchang photographers and was taken in a chasuble. And that they all thought exactly right. Do you wonder I am always saying, I wouldn't swap jobs with anybody?

Yours as ever,
ROBERT E. WOOD.

THE VISITOR

AFTER night has fallen
To the still chamber
(Careless in His passing
Of the closed and bolted door),
To the heart, whose threshold welcomes Him
He makes known His presence,
Saying only, "It is I!"
As once, long before.

One might be unheeding
If it were not for the stillness;
The dear voice, speaking,
Is quiet as a sigh.
Through the cool dark coming,
As a Friend, as a Comforter,
He stands upon the threshold
Saying only, "It is I!"

ELEANOR GLENN WALLIS.

A NOTABLE CONSECRATION AND COMMITTAL

[SPECIAL CORRESPONDENCE]

Glendale, Ohio.

THE Community of the Transfiguration and their friends and associates on St. Barnabas' Day, June 11th, and the day following, celebrated two unusual Masses in their new chapel designed by Ralph Adams Cram. The first was a three-hour dedication, sermon, and High Mass, with the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, as consecrator, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, as celebrant, with Bishops Wise and Jenkins as gospeler and epistoler, respectively.

The knocking on the door of the house to be dedicated to God, the opening by the trustees of the Society of the Transfiguration, the entrance of the impressive procession, the crucifer first and then the tiny white-veiled children, who are always here "suffered to come" in the forefront of all occasions, the older girls, the postulants, novices, and Sisters, the clergy (upwards of forty) from the two Ohio dioceses, and six bishops, and last the Bishop Consecrator with crucifer and thurifer. When all had entered the chapel the "donation of the building" on the part of the trustees was read. Then came the presentation of the key by F. G. Hamer, the master builder, and then immediately the solemn dedication of the whole building and its detailed parts—font, choir, altar, altar rail, nave—with appropriate teaching in hymn and prayer. We felt like the people at the reading of the book of Deuteronomy in the Temple, that the teaching of the House of God was indeed revealed for the conduct of our daily lives—the Incarnate Life in childhood, in marriage, in communion, until death and beyond. That teaching was made clear in the sermon preached by the Bishop of New Jersey on the text, "The Temple of God are ye."

The vestments for the High Mass, chasuble, dalmatic, and tunicle, were made by the Sisters from the heavy white satin and deep blue velvet given from her wedding trousseau by Mrs. Horace Gray of Boston.

After the Benediction and *Te Deum*, a delightful luncheon was served under the trees on the green in front of the chapel by the associates of the Sisterhood, who also the next morning took the full responsibility for a quickly served hot breakfast.

The St. Barnabas' Day Mass was a celebration by the community of the completion of the life work of the Mother Foundress, Mother Eva Mary, and was preliminary to and a preparation for the committal of her blessed and beloved body to its last resting place, beneath the altar of the new chapel at the Requiem Mass on June 12th.

As we entered the chapel in the early morning, her finished material works lay spread out before us. The lovely children's village clustered about the chapel as a center, houses for children of all ages, from Bethlehem House, fitted in all points as a nursery, with small chairs and beds, low tables, nothing too large for children of four or five, to Bethanna for the highest of high school girls with a room for each girl all her own; the well appointed up-to-date school house and even a store carried on by the big girls, and the chapel itself, now looking quite finished with its exquisite interior, its many memorials, altar reedos, and rood-screen—a lacework of wood carving. The altar piece is a truly magnificent conception of the Transfiguration, painted and placed by the artist, Lee Woodward Zeigler. It is almost impossible for us to accept at first glance any conception of our Lord in paint and canvas, but here is a figure of glorified humanity, arresting and uplifting, which in itself seems to justify the suggested exaltation to levitation of St. John in the foreground and the eloquent attitudes of St. Peter in fear and St. James, exalted as is St. John, as like him as brother is like brother and yet strangely different, as he gazes upon Him whom he is soon to follow with more of the calm of the martyr, less of the fire of St. John's self-giving.

The figures of Moses and Elias—the Law and the Prophecy—fade into the background before our eyes, and Christ alone is left! Such is the altar piece, and it is worth a pilgrimage to see, in the midst of the transfigured every day life of Bethany Village.

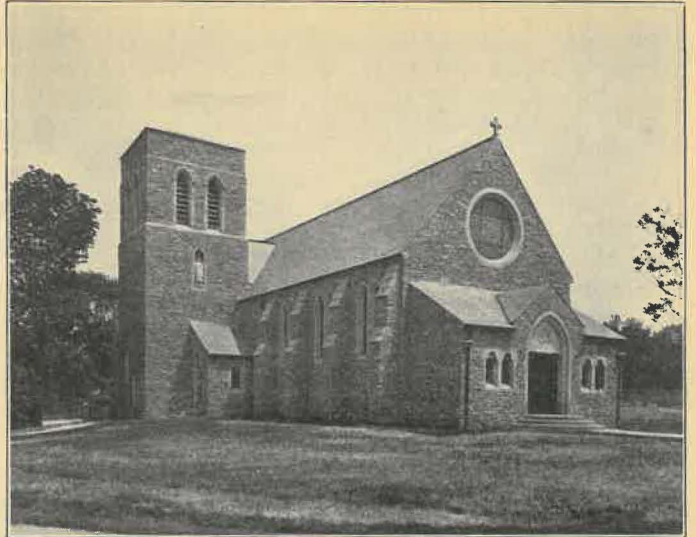
On the morning of the 12th, a temporary altar stood in place of the high altar removed to the side of the chancel, and underneath this open altar lay the casket covered



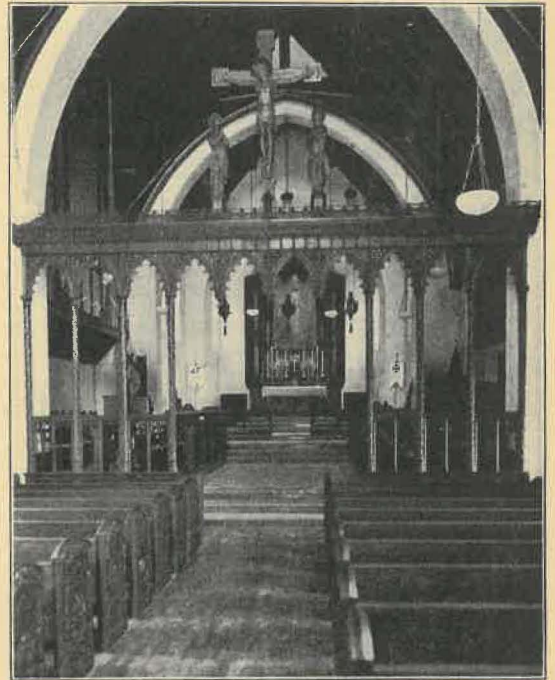
THE LATE MOTHER EVA MARY, C.T.

Foundress and first Mother Superior of the Community of the Transfiguration

(Reprinted by permission from *Mother Eva Mary, C.T., The Story of a Foundation*, by Mrs. Harlan Cleveland. Morehouse Publishing Co.)



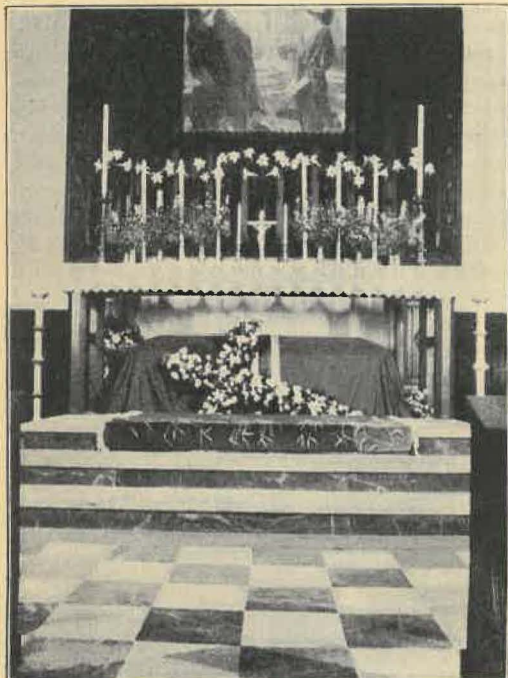
CHAPEL OF THE TRANSFIGURATION
The heart of the Community at Glendale, Ohio



INTERIOR
Chapel of the Transfiguration, Glendale, Ohio

Last Tribute Rendered Mother Eva Mary, C.T.

(Story on opposite page)



TEMPORARY ALTAR

With the casket of the late Mother Foundress, Mother Eva Mary, C.T.



BISHOPS PARTICIPATING AT CONSECRATION AND COMMITTAL
Top row: Bishops Knight (Coadjutor of New Jersey), Wise (Kansas), Jenkins (Nevada). Bottom row: Bishops Matthews (New Jersey), Vincent (Southern Ohio), Johnson (Colorado), and Griswold (Suffragan of Chicago).

with pall, still in the colors of the Virgin with its cross of lilies. An eighth bishop came for this celebration. He had seen many churches consecrated, Bishop Leonard said, but the requiem and committal of Mother Eva Mary he could not miss! So the two venerable bishops, Leonard of Ohio and Vincent of Southern Ohio, walked in together. The latter had confirmed her, had watched her work grow in his diocese with friendly care; the former had invited her to extend the Community works also into his diocese.

At the requiem it was the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, who preached the memorial sermon. He talked to the children—and to them who had been children—of another child who had begun life as we had with such wishes and ideals as all children indulge, but how hers had been of such force and energy as to make herself a foundation stone for all the visible fabrics of useful buildings to be seen here in the village and in other places, a foundation stone upon which others could now build indefinitely even to eternity itself. This power in the language of science was called the transformation of energy, but in the Christian tongue, the influence of a holy life. The Bishop of New Jersey celebrated the Eucharist, assisted by Bishop Vincent as epistoler and Bishop Leonard as gospeler, and all of the large congregation received.

Then followed the removal of the temporary altar and the committal of the earthly body of the beloved Foundress and Mother of the Transfiguration to her last resting place beneath the altar. At the committal, several of the bishops taking part, and her own brother, Bishop Matthews, making the sign of the cross in mingled dust from Glendale and Mount Tabor, in Palestine, upon the head of the casket, the Sisters and relatives came quietly into the chancel and stood about the casket as it was lowered into the grave prepared for it. Then to the sound of echoed Alleluias the procession departed from the consecrated place.

SOLVING THE PROBLEM OF THE HILARIOUS ALUMNI

THE NEWEST THING in the field of education is the "alumni college." Lafayette College is announcing what, with pardonable pride, it calls "the first session of the first alumni college in the country," to be held during the week following commencement. It is no secret that academic authorities have often found the returning alumni more or less of a nuisance. The college is glad to have them come, of course. It prizes their loyalty, it desires their continuing interest, and it wants their money. But not infrequently they come apparently to prove to themselves that, though "old grads," they are just as young as they used to be. They reenact, with rather grotesque over-emphasis, the more frivolous features of college life, make much indecorous whoopee, and set a bad example to the young. The college welcomes them—and breathes a sigh of relief when they are gone. The "alumni college" idea is based on the presumption that graduates may desire to be students again for a week, not merely to be rah-rah boys under a handicap of gray hairs, rheumatism, and a thickened waist line. It seems a reasonable hypothesis. It actually is true, in spite of some evidence to the contrary, that one of the principal student activities in college is study, and there are a great many graduates whose memories of college life include the fact that there the birth of permanent intellectual interests took place. To all such the alumni college appeals. There will be regular courses of lectures and round table discussions. The alumni students will be housed in the college dormitories and will eat at the college commons. The whole round of college life will be revived for them. This is a real idea. If it has the success it deserves, the example ought to be widely imitated.

—*Christian Century.*

WARM MOONLIGHT

THE sky has come down low over the trees;
The moon is a yellow rose.
Like a drifting feather I feel the breeze—
How warm it blows!

In the soft, liquid light the hills draw near,
Friendly Titans—almost shy;
And I feel without speech my welcome here
From the moon, the hills, the sky!

CHARLES BALLARD.

AROUND THE CLOCK

By Evelyn A. Cummins

MEXICO has found a *modus vivendi* between Church and State. A controversy of three years' standing is ended, and the priestless churches will once again hear the intoning of Masses and the quiet office of the confessional. Conversations during the past month between the more tolerant President Portes Gil and the church leaders bore their fruit in a peace pact signed on Friday, June 21st.

By the new working agreement the government will allow the Church to designate those priests who are to register under the requirements of Mexican law; while religious instruction will be permitted within the churches; and Church representatives may apply at any time, like other citizens, for modification of the Constitution. The pact guaranteed independence of the Church to execute her spiritual functions without interference from the State in ecclesiastical administration, as long as no political activities against the Constitution are fostered by her. The attack of the Constitution upon Church-controlled religious instruction in primary and secondary schools is not yielded in the new declaration; but religious education assumes the status it holds in the United States.

For three quarters of a century the relations of Church and State in Mexico have been checkered, characterized by mutual distrust and secret opposition. The background involves nationalistic striving for freedom from the economic and political domination of the Mexican natives by ecclesiastically supported foreigners. In 1855 and 1857 President Juarez directed his attacks against the Church in a comprehensive "Law of the Reform" which gave the civil authorities control of Church affairs. Intervening decades saw the complete abrogation of the Reform under the Austrian-born Emperor Maximilian; then its re-enforcement by Juarez again in the sixties, then a period of some fifty years under Diaz, Carranza, and Obregon, when the religious clauses of the Constitution were recognized but not enforced.

When Calles came into power his anti-clerical prejudice expressed itself in the stringent restrictions placed upon religious bodies by the decrees of 1926; including provisions limiting the exercise of priestly functions to native Mexicans, forbidding ecclesiastical garb, and virtually confiscating all Church property. The Church retaliated by instigating a general boycott by the faithful of social and economic activities and attached religious penalties for all church members giving information against church or clergy. Acts of violence followed which the government alleged were of ecclesiastical origin; and individuals with political ambitions exploited the dissatisfaction created by the total absence of priestly ministrations.

The deadlock persisted throughout the term of President Calles, but the more temperate attitude of Portes Gil has made possible the present agreement, which has already been attended by subsiding of revolts and by amicable cooperation between priests and president. It remains to be seen how far the provisional president, who is up for election in the forthcoming polls, is playing politics for the popular vote. The general tone of his administration has, however, been quite in line with this toleration; and it may mean the beginning of a more stable government in a widely religious country, which faces other grave problems of finance, labor, and international relations.

FROM Lahore, India, comes news of the assassination of the Hindu writer, Rajpal, who ventured two years ago to publish *Rangila Rasul* (The Merry Prophet), a pamphlet on Mohammed. Its levity has been heavily paid for at the hands of a Moslem avenger.

THOSE Jews who have found relief from persecution in Zionist Palestine are apparently increasing. As compared with 55,000 Jews who were there following the Armistice, there are now estimated to be 149,554.

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.

VISITATION EVANGELISM

To the Editor of *The Living Church*:

REPLYING to the second part of the letter entitled Coöperation with Other Churches, by the Rev. George L. Paine, in your issue of June 15th, writing of Visitation Evangelistic Campaigns under the leadership of the Rev. Dr. A. Earl Kernahan, may I give the facts growing out of our experience here and thus, I hope, encourage other of our clergy and laity to undertake this work?

The Ministerial Association of this city, of which I have been a member since coming here, earnestly tried to carry out the full program as outlined by Dr. Kernahan and his co-workers. Our experience proved this is essential. In some centers, short cuts have been attempted, such as the omission of the preceding census, etc.—a mistake. The undersigned was a member of the general committee of three, in charge of the whole campaign, as well as supervisor of his share of the detailed work.

The people of Trinity Church did their full part: for example, in the census we provided 19 workers, giving fifteen one-half days, more than we were asked for; in the campaign, all homes were visited at least three times by our lay representatives, if necessary.

Results in the parish: three confirmation groups instead of one, two visits from the Bishop instead of one, 38 confirmed instead of 9. Of the 29 won by the campaign, 14 came to five instructions a week for three weeks, such was their earnestness. Of the 29, 9 were baptized in one of our churches. The others had for legitimate reasons, known to me in each case, left the communions of their youth and were of the unchurched. Today they have a better average of regularity in their church attendance than other groups presented to bishops over a period of twenty years. Fourteen additional baptisms; of this number 9 were adult baptisms. Twenty-two renewed their confirmation vows, 7 letters of transfer have been received, with others requested of former pastors.

There were some disappointments, and some revision of the original figures has been necessary; but the results were far beyond our expectations, and are being gleaned yet.

Our workers have a new and a more Christian idea of what they are in the world for. Greater cordiality prevails. Due to industrial changes and readjustments, in three previous years, 59 families had removed to other towns and cities. Our people were becoming discouraged. This is changed. We compromised nothing, we learned much, other Christians understand us better and rejoice because of our coöperation.

Results in the city: Slightly over 2,000 souls were won to Christ. Many indifferent have a new enthusiasm. The Christian people of New Castle believe in the method. There was a rebate to each of the churches contributing to the cost. Every church has been helped. The Ministerial Association is trying to secure Dr. Kernahan again. This parish will participate in the new campaign one hundred per cent, because our people are convinced.

Over a period of five years, Dr. Kernahan has worked and observed, analyzed and revised, until today he has a knowledge of evangelism probably greater, broader in its application, more practical, than any other man in America. He knows what to do and how to do it, how to overcome obstacles, and he imparts his experience with definiteness, but winning persuasiveness.

This is a condensed sketch; much more could be told. I shall be glad to answer specific questions. I heartily endorse Dr. Kernahan and Visitation Evangelism.

New Castle, Pa. (Rev.) PHILIP C. PEARSON.

THE FAMILY ALTAR

To the Editor of *The Living Church*:

I HAVE READ with much interest of the "Notable Family Chapel" (L. C., June 15th). I have known of others, less notable, and also of the family altar where a chapel is impossible.

The family altar is possible even for a family in a modern bungalow, not built to live in, but built to rent! In a tiny

little room, dignified by the name of library, we have a very ordinary mantel which has been made into a beautiful family altar, the center of our worship at home. Above this mantel hangs the crucifix, the Blessed Virgin Mary, and St. John—beautifully wrought figures by Robbins, at a very possible price. Candles, incense, and the new flower from the little garden complete the furnishings.

The eldest son, now aged nine, prepares the altar, and leads the morning prayers. The four-year-old has his part in the daily service, and likes to keep his mite box on this mantel and say here the offertory prayer as each penny is dropped in. (Bungalow families still use pennies.) And even the baby takes her part by keeping quiet while she watches the lighted candles and the smoking incense.

At this family altar we have our Christ Mass when the midnight service excludes our children. And it is a festival Mass, too, for we love to include our Christmas carols, and to march from this altar to the manger under the Christmas tree (more of Robbins' exquisite figures), where we leave our candles and incense, before receiving our gifts.

Our birthdays, baptismal days, and all special observances begin at this altar. Sometimes neighborhood children join with us, and though they are not Church children they, too, appreciate our family altar.

Tarboro, N. C.

SUSAN CHASE ROBINSON.

THE VOORHEES SCHOOL

To the Editor of *The Living Church*:

I HOPE you may know personally of the Voorhees Industrial School which is affiliated with our American Church Institute for Negroes. If you have seen Dr. Patton he has doubtless informed you of the high opinion we have of Mr. Blanton and his work. He is a half brother of Dr. Robert R. Moton of Tuskegee.

I venture to hope that you may think it worth while to print this letter because of the quotation I make from Mr. Blanton's appeal for a special need:

"We are trying to get the right man for chaplain for the next school year. In the past, one of the things that has stood in the way has been that we have had no place in which to put the chaplain with his family, except in a house with another family, which is very unsatisfactory. This being true we are anxious to get some one to give us a special gift with which to put up a suitable house which will be the permanent home of whoever occupies the position. It is so important that the man who is to be responsible for the religious life of the school be well satisfied with his living quarters, we feel that we need not say very much about this.

"Two thousand dollars would be well invested, to put the house here, and insure the home comforts for the religious leader.

"Whoever gives this money will make it possible for us to put a well appointed seven-room house here which for all the years to come will be used for the chaplain only. All gifts given are said to be given to the use of the Lord, but a gift for this purpose seems to be really lending money to the cause of the Lord in a very real sense. We are hoping therefore that some one will feel disposed to help us out that we may build this house between now and October 1st of the coming school year. Therefore, we hope that this special appeal may bring a ready response."

I do this because I know it often makes a special appeal to some good people to have an opportunity to do, for a moderate sum, a specific thing that carries on its face the manifest service which a house for a chaplain unquestionably does.

As this school is one of those established by one of Tuskegee's remarkable graduates, Miss Wright, and was after her death affiliated with our Church Institute, I am sure your readers will appreciate the importance of having a chaplain of our Church properly located on the ground.

Saratoga Springs, N. Y.

GEORGE FOSTER PEABODY.

COMPANY GOOD AND BAD

HE WHO must needs have company, must needs have sometimes bad company.

—Sir Thomas Browne.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

SOCIAL ASPECTS OF THE BUSINESS CYCLE. By Dorothy Swaine Thomas. New York: Alfred A. Knopf Co. \$3.75.

MISS THOMAS indicates with scientific accuracy and restraint a few of the social problems which are affected by the rise and fall of economic prosperity. The business cycle is shown to have a definite correlation with marriage and suicide rates, but less so with divorce and birth rates, due to the influence of such other factors as the increase of birth control and social insurance. The marriage rate, for example, reflects the business cycle less from year to year, while the correlation between births and the business cycle grows. Is an increased acceptance of birth control the explanation? The Churchman who is jealous of his faith and its meaning in society will be keenly interested in this book. The Church's social service program is meeting these very problems and their relation to that basic economic concern which Father Bull has styled "the economics of the Kingdom of God."

JOSEPH F. FLETCHER.

TWO YEARS AGO Dr. William C. Woods, head of the biology department in Kent School, lectured to the College of Preachers in Washington on Emergent Evolution and the Incarnation. No one of us who were there will ever forget the fascination with which we followed Dr. Woods' words, marveling both at the lucidity with which he expounded his theme and the abundant wealth of illustrative material drawn from his biological studies with which he adorned it. Our gratitude is due to him and to the college for coöperating to produce a revised and enlarged version of these lectures in permanent form—*Emergent Evolution and the Incarnation* (Morehouse, \$1.00).

As a Christian priest who is a professional biologist, Dr. Woods was naturally fired with interest by the Gifford Lectures of Dr. C. Lloyd Morgan, and his advocacy of the theory of "Emergent Evolution." He was led to consider whether the philosophical scheme developed by Professor Lloyd Morgan was an adequate vehicle for the expression of the Christian faith in these days. Becoming convinced that in spite of its real value and helpfulness it fails at certain vital points, Dr. Woods set himself to disentangle what he can accept from what he cannot, and he has admirably succeeded in fulfilling this task.

Nevertheless, I cannot refrain from a note of criticism. The points at issue are not in the main those wherein the expert judgment of the biologist is required, but such as require the trained mind of a professional philosopher or philosophical theologian to consider them. In his own field of study, that of biology, Dr. Woods is content with nothing less than the best twentieth-century work; in the fields of philosophy and theology he is content to take over, uncriticized and unrevised, the thought of the twelfth and fifth centuries! The result is nothing less than tragic: it leads him to narrow unduly Lloyd Morgan's use of the word "emergence"; to assimilate his conception of God too closely to that of Alexander, and to ignore the really illuminating work that has been done of recent years on the subjects of reason and revelation and the nature of the human soul. These defects mean that Dr. Woods' book cannot be regarded as more than a significant indication of the direction in which the wind of modern theological thought is blowing, and probably will continue to blow. It is valuable as introducing men to the topics they will have to think about if they are to take a live part in preaching to the coming generation. If it leads its readers to go further and study Father Thornton's *Incarnate Lord*, it will do great service both to them and to the Church. Moreover, on many individual points he has much to say that is both informing and illuminating, and in arguments which depend on his biological knowledge, such as his criticism of the position which

holds that there is evidence in sub-human evil for a pre-human "fall" (pp. 91-4), he is admirable.

L. H.

IF HISTORY could always be studied through the stories of the lives of men and women who made that history, a great flood of light would be thrown on problems that are needlessly perplexing, and much of prejudice and bigotry would be removed. An excellent case in point is Monsignor A. Laveille's *Cardinal Mercier* (Century, \$2.50). This saintly scholar, whose sublime loyalty to his people in their sorrows and his undaunted faith in God has made him a saint not only to Belgium but to the whole world, stands forth as a man who defied and overcame the world by the superior force of a relentless love that knew how to be stern.

We see in his life a maelstrom of conflicting forces working through people to accomplish diverse ends, often at his expense, as for example when he strove to true up modern learning with the Thomist philosophy. We see him maligned and misunderstood; sometimes he is in the favor of the pope, at other times daring to insist that his way of teaching and training theologues was best even in the face of an openly expressed disapproval by the pope.

When one has read the life of Cardinal Mercier, one can understand as in no other way the heroism of Belgium during the war. With such a leader it was almost inevitable that within six months after his death all Belgium was invoking him as its patron saint, a reward richly deserved. R. T. F.

Jørgensen, An Autobiography (Longmans, \$3.50) is Vol. I of the life story of Johannes Jørgensen, Danish convert to Roman Catholicism. It chronicles primarily the intellectual progress of the hero-author. In the 1880s he was a young radical, the friend of Georg Brandes and the reader of Nietzsche, Schopenhauer, Tolstoy, Dostoevsky, Baudelaire, *et al.* Through the influence of a young convert, Mogens Ballin, he gradually drew nearer the "One True Church." In the only volume at present translated, the wanderer has not yet attained to his spiritual home; he records at length his very sensible objections to Roman theory and practice, as he wrote them down in his diary at the time, but, strange to say, does not supply us with the answers to the objections. It is difficult to see what rational apologetic is later to be offered. Perhaps the final surrender was as sudden and apparently irrational as that of the young Anglican priest in Mr. Compton Mackenzie's trilogy.

Much of the book is occupied with Jørgensen's sojourn in Italy, at Assisi. The author never allows us to forget that he is a literary man as well as a Catholic, and dialectic is plentifully dispersed with somewhat irrelevant description of life and landscape under the sunny skies.

A. W.

THE REPORT of the 1928 Catholic Congress has been published under the title *The Catholic Life* (Morehouse: paper, \$1.25; cloth, \$1.75). Those who could attend will doubtless wish to have a copy of the addresses in permanent form. Those who could not, have but to read the list of subjects and speakers to know that the report provides an excellent picture of the Anglo-Catholic movement, both in its individual diversity and its essential unity. Therein lies the chief value both of the Congress and of the report. No speaker could exhaust his subject in the brief compass allowed him; and no one would look to the report for a thorough and complete exposition of even those aspects of Catholicism discussed. But as an epitome of the ideals and aims of the movement at its best, and as testimony to the individual differences in non-essentials which the movement includes, *The Catholic Life* serves a real purpose.

The Living Church

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

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

CALENDAR OF COMING EVENTS

JULY

6. Asilomar conference, Asilomar, Calif.
7. Conference on religious education, diocese of Central New York, at Skaneateles, N. Y.
8. Blue Mountain conference, Frederick, Md. Racine School of Religion, Taylor Hall, Racine, Wis.
9. Summer conference, diocese of Olympia, Annie Wright Seminary, Tacoma, Wash. Conneaut Lake summer conference at Conneaut Lake, Pa.
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

BENNER, Rev. JOSEPH H., formerly priest-in-charge of St. Elizabeth's Church, Allentown, Pa. (Be.); to be vicar of the churches at Lykens, Williamstown, and Millersburg, Pa. (Har.), with address at Lykens.

BROBURG, Rev. PHILIP, priest in charge of St. Sigfrid's Church, St. Paul, Minn.; to be also priest in charge of St. Ansgarius' Church, Minneapolis, New address, 2840 44th Ave., South, Minneapolis.

DAVIS, Rev. REGINALD G., formerly assistant at Grace and Holy Trinity Church, Richmond, Va.; to be rector of Trinity Church, Carbondale, Pa. (Be.) September 1st.

EVENSON, Rev. FREDERIC D., formerly rector of Church of the Holy Communion, Liberty, N. Y.; to be rector of Trinity Church, Haverstraw, N. Y. August 1st.

GUNNELL, Rev. CHARLES J., a recent graduate of the Seabury Divinity School, Faribault, Minn.; to be minister-in-charge of Calvary Church, Waseca, and St. Peter's Church, Kasson, Minn. Address, Waseca, Minn.

JOHNS, Rev. HAROLD, formerly rector of St. Alban's Church, Brooklyn (L. I.); to be assistant at Church of the Transfiguration, New York City. Address, 1 East 29th St., New York City.

MERYWEATHER, Rev. THOMAS A., formerly assistant at Christ Church, Germantown, Philadelphia, Pa., has become rector of Church of the Atonement, Morton, Pa. Address, 102 Franklin Ave., Morton.

MORLEY, Rev. WALTER K., formerly a member of the New York City mission staff; to be city missionary in Milwaukee, with charge of St. Edmund's Church, Milwaukee.

NORRIS, Rev. JOHN W., formerly curate at St. Peter's Church, Philadelphia; to be rector of Memorial Church of St. Luke, the Beloved Physician, Philadelphia. Address, 1946 Welsh Road, Bustleton, Philadelphia. September 1st.

SMITH, Rev. LEWIS D., formerly rector of St. John's Church, Mankato Minn.; to be rector of St. Andrew's Church, Livingston, Mont.

TAYLOR, Rev. FREDERICK C., formerly rector of St. Andrew's Church, Nogales, Ariz.; to be priest-in-charge of St. Paul's Church, Elko, Nev.

VEALE, Rev. DONALD, formerly priest-in-charge of St. John's Church, Howell, Mich.; to be priest-in-charge of St. Paul's Mission, Overland, Mo. Address, 9434 Marlow Ave., Overland, Mo.

RESIGNATIONS

MARVINE, Rev. WALTER, as rector of Church of the Redeemer, Andalusia, Pa.; to retire. New address, Brookline, Delaware Co., Pa.

SMITH, Rev. HUGH WALLACE, as rector of Trinity Church, Melrose, Mass. Effective September 1st.

NEW ADDRESS

BROOKING, Rev. ROBERT U., rector of St. Anne's parish, Essex Co., and St. Peter's Church, Port Royal, Va., formerly Port Royal; Loretto, Essex Co., Va.

SUMMER ACTIVITIES

BASCOM, Rev. C. H., formerly of Ocala, Fla., is supplying for the summer in St. Mary's parish, Daytona, Fla., during the absence of the rector, the Rev. H. G. Walker.

BERNARDIN, Rev. J. B., Th.D., master at St. Mark's School, Southborough, Mass.; care of Brown, Shipley & Co., 123 Pall Mall, S.W., London, until September 7th.

BLACKSHEAR, Rev. WILLIAM S., rector of St. Matthew's Church, Brooklyn, will spend his vacation on Cape Cod, and during August will fill the pulpit of Grace Church, New Bedford, Mass.

BUBE, Rev. EDWARD J., 3d, is making a survey of Greene County for the diocese of Pittsburgh, and will continue to be located at St. George's Church, Waynesburg, Pa., during July.

COLWELL, Rev. HOLLIS W., rector of St. Andrew's Church, Harrisburg, Pa.; to be in Saunderstown, R. I., during July, supplying at St. Paul's Church, Wickford, R. I., until August 6th.

DAMROSCH, Rev. FRANK, JR., rector of St. Andrew's Church, Newark, N. J.; Lock Box 34, Wolfeboro, N. H.

DIXON, Rev. J. H. S., priest in charge of St. Matthew's Church, Kenedy, Tex.; to be in charge of Grace Church, Nutley, N. J., during July and August. Address care of P. H. Dixon, 5970 Packard St., Long Island City, N. Y.

DUDLEY, Rev. GEORGE F., D.D., to assist in All Saints' Church, Atlantic City, N. J., during July and August.

EDMONDS, Rev. CHARLES C., D.D., of New York City; Burkhaven, N. H.

EATON, Rev. DAVID T., assistant at Calvary Church, New York City; to be in charge of Church of the Holy Name, Swampscott, Mass., until September 1st.

GILMAN, Very Rev. PHILLIPS S., dean of St. Luke's Cathedral, Orlando, Fla.; St. Thomas' Rectory, Amagansett, L. I., N. Y., until September 7th.

HARTZELL, Rev. PAUL, of Margaretville, N. Y.; Camp Otter, Dorset, Ont., Can.

HOWE, Rev. WALTER E., rector of St. Luke's Church, Catskill, N. Y.; care of Thos. Cook and Son, Berkeley St., Piccadilly, London, W. I., until August 20th.

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's Church, Baltimore, Md., who with Mrs. Kinsolving and two daughters has been traveling since April in France, Spain, Italy, and England, returned on June 25th. His address until September will be Fishers Island, N. Y., where he will be in charge of St. John's Church.

LESLIE, Rev. W. O., JR., of Orange, N. J.; Delaware, N. J., until September 7th.

LLOYD, Rev. WALTER K., chaplain U. S. A., to be in charge of the parish of St. Stephen and Incarnation, Washington, D. C., July and August.

MORGAN, Rev. WILLIAM D., of Baltimore; The Nonantum, Kennebunkport, Maine. July and August.

NORRIS, Rev. JOHN W., of Philadelphia; care of Riverview Hotel, Island Heights, N. J., during July; 313 Pine St., Philadelphia, during August.

SHIPWAY, Rev. W. A. ARCHIBALD, of St. Mark's Church, San Diego, Calif.; to be *locum tenens* at St. Ann's Church, New York City, during August. Address, 295 St. Ann's Ave., New York City.

SCHUYLER, Rev. PHILIP, rector of St. Andrew's Church, New York City; Biddeford Pool, Maine, July and August.

THOMAS, Rev. HENRY BONNELL, chaplain of the Donaldson School, Ilchester, Md.; July, Mount Calvary Church, 816 Eutaw St., Baltimore; August, Cathedral of St. John the Divine, Amsterdam Ave., New York City; September 1st to 15th, Holy Cross Monastery, West Park, N. Y.

WASHBURN, Rev. BENJAMIN M., rector of St. Paul's Church, Kansas City, Mo.; to be in charge of the summer church of the Transfiguration, Bretton Woods, N. H.

CORRESPONDENTS OF THE LIVING CHURCH

MINNESOTA—Add, Miss Gertrude Neason, 2344 Nicollet Ave., Minneapolis, Minn.

DEGREES CONFERRED

DARTMOUTH—Doctor of Divinity upon the Rev. BENJAMIN MARTIN WASHBURN, rector of St. Paul's Church, Kansas City, Mo.

KENYON COLLEGE—Doctor of Sacred Theology, in course, upon the Rev. FRANK M. MARCHANT, rector of Trinity Church, Lancaster, N. Y., June 17th.

ROANOKE COLLEGE, VIRGINIA—Doctor of Laws upon the Rev. WILLIAM A. R. GOODWIN, D.D., rector of Bruton Parish Church, Williamsburg, Va.

UNIVERSITY OF THE SOUTH—The degree conferred upon ALEXANDER GUERRY and FRANK HOYT GAILOR at the recent commencement was that of Doctor of Civil Law, and not that of Doctor of Canon Law, as reported in THE LIVING CHURCH of June 22, 1929.

WILBERFORCE UNIVERSITY, OHIO—Doctor of Laws upon the Rt. Rev. EDWARD T. DEMBY, D.D., Suffragan Bishop for the colored race in Arkansas and the province of the Southwest.

ORDINATIONS

DEACONS

ALABAMA—Epiphany Chapel, Guntersville, a mountain village in Alabama, was the scene of an unusual ordination on June 23d. There are about a dozen faithful communicants, and two of these were ordered deacon at the same time by Bishop McDowell: JOSEPH HODGE ALVES, JR., a graduate of Sewanee and the Virginia Seminary, and ROBERT COMER FLETCHER, a graduate of Gallaudet and the Philadelphia Divinity School. Mr. Fletcher, who will become deaf mute missionary in the province of Sewanee, is the son of a Baptist minister who was present at the ordination. Mr. Alves will work for the present under Bishop Seaman in North Texas.

ALASKA—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, ordained to the diaconate WILLIAM R. MACPHERSON in St. Matthew's Church, Fairbanks, on Sunday, June 2d. The candidate was presented by the Rev. M. L. Wanner, priest-in-charge of St. Matthew's Mission, who also read the litany. The sermon was preached by Bishop Rowe. The Rev. A. R. Ful-

lerton of Tanana read the epistle, and Mr. Macpherson the gospel. In the ordination Eucharist the Bishop was the celebrant, assisted by the Rev. Mr. Wanner.

Mr. Macpherson has been a missionary in the Church of the Brethren, and stationed at Seward, Alaska; he will serve as deacon-in-charge of St. Peter's Church, Seward, and All Saints' Church, Anchorage, with address at Seward, Alaska.

ATLANTA—The Rt. Rev. H. J. Mitchell, D.D., Bishop of Atlanta, ordained WILLIAM TURNER to the diaconate in St. Philip's Cathedral, Atlanta, on June 16th. The candidate was presented by the Very Rev. Raimundo de Ovies, dean of the cathedral, who also preached the sermon.

Mr. Turner is to resume his studies at the University of the South at Sewanee.

INDIANAPOLIS—On June 30th the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, ordained ROBERT CLOYD ALEXANDER to the diaconate in St. Paul's Church, Evansville. The candidate was presented by the Rev. E. A. Powell, rector of St. Paul's Church, and the Ven. William Burrows, Archdeacon of the diocese, preached the sermon.

Mr. Alexander is to be deacon for diocesan work.

PENNSYLVANIA—On June 20th, in the Chapel of the Church House, Philadelphia, JESSE K. BRENNAN, JR., was ordained deacon by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania. The candidate was presented by his father, the Rev. Jesse K. Brennan, of Akron, Ohio, and by the Rev. James F. Bullitt of Philadelphia. The litany was read by the Rev. Alan R. Van Meter. Mr. Brennan, Jr., will assist in his father's parish in Akron.

SOUTHERN VIRGINIA—On June 25th the Rev. JOHN BOYD BENTLEY, who has been for some time serving as curate of Bruton Parish Church, Williamsburg, and missionary in charge of the colonial churches at Jamestown, Yorktown, and Hickory Neck, was advanced to the priesthood in St. John's Church, Hampton, by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia.

The sermon was preached by the Rev. W. A. R. Goodwin of Bruton Parish Church, and the candidate was presented by the Rev. George O. Watts, rector of St. John's Church, Hampton. Since his ordination to the priesthood Mr. Bentley has been elected associate rector of Bruton Parish Church. He will continue in charge of the churches at Jamestown, Yorktown, and Hickory Neck.

WEST VIRGINIA—On Sunday morning, June 23d, the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia, ordained to the diaconate in Christ Church, Fairmont, JOSEPH F. FLETCHER and JOSEPH B. REDDICK. The candidates were presented by the Rev. Robert S. Lambert of Fairmont. The sermon was given by the Rev. John S. Alfriend of Weston.

DEACON AND PRIEST

MINNESOTA—On June 24th the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained HOWARD FREDERICK DUNN to the diaconate in St. John's Church, St. Paul. The Rev. F. D. Butler, rector of St. John's, presented the candidate, and the Rev. O. G. Jackson of Chicago preached the sermon.

The Rev. Mr. Dunn will serve as *locum tenens* at Ascension Church, Stillwater, during the summer, and will become assistant at St. Ann's, Brooklyn, on September 1st.

On June 26th Bishop McElwain advanced the Rev. ELMER M. LORSTROM to the priesthood in Trinity Church, Litchfield. The Rev. Mr. Butler presented the candidate and the Rev. D. F. Penn of Gethsemane Church, Minneapolis, preached the sermon.

The Rev. Mr. Lofstrom is to be rector of St. Peter's Church, New Ulm, with address at 313 So. Washington street. Mr. Lofstrom is also to have charge of All Souls' Church, Sleepy Eye.

PRIESTS

BETHLEHEM—On St. John Baptist's Day, 1929, in the Church of the Good Shepherd, Scranton, the Rev. ALFRED W. PRICE was advanced to the priesthood by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of the diocese. The Ven. H. P. Walter, Archdeacon, preached the sermon. The Rev. Robert P. Kreidler of Scranton read the litany; the Rev. Chester A. Porteus, curate at the Church of the Holy Trinity in St. James' parish, New York, read the epistle; and the Rev. J. Lyon Hatfield of Dunmore read the gospel.

Mr. Price is a graduate of the University of Pennsylvania and has just been graduated from Cambridge Theological Seminary. He accepted an appointment as curate in Christ Church, East Orange, N. J. The Rev. C. Hutchison is rector.

EAU CLAIRE—The Rev. LESTER MANNING MORSE was advanced to the priesthood on

Sunday, June 30th, in the Church of the Holy Comforter, Kenilworth, Ill., by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, officiating for the Bishop of Chicago. Bishop Wilson also preached the sermon. The candidate was presented by the Rev. Leland H. Danforth, rector of the Church of the Holy Comforter.

During the World War the Rev. Mr. Morse served as an artillery officer in the 86th Division, of which Bishop Wilson was senior chaplain. He graduated in May from Nashotah House and became rector of Grace Church, Rice Lake, Wis., in the diocese of Eau Claire, on July 1st.

OKLAHOMA—On June 24th the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, advanced the Rev. JOHN MORRIS EVANS, D.D., to the priesthood in St. John's Church, Norman.

The Rev. A. E. Saunders of Tulsa presented the candidate and Bishop Casady preached the sermon. The Rev. Eric Montizambert of Oklahoma City read the epistle; the Very Rev. James Mills the gospel; the Rev. R. M. Botting of Guthrie the litany; and the Rev. H. L. Virden of Ponca City acted as the Bishop's chaplain and master of ceremonies.

The Rev. Mr. Evans is to be priest-in-charge of St. John's Mission, Norman.

RHODE ISLAND—In the first ordination service held in St. John's Cathedral, Providence, the Rev. ROBERT O. MEADER, minister-in-charge of St. Andrew's Church, Providence, was advanced to the priesthood on Sunday, June 23d, by Bishop Perry.

The Rev. Charles A. Meader, father of the candidate and rector of St. Luke's Church, East Greenwich, preached the sermon. The Rev. Joseph M. Hobbs, rector emeritus of St. Andrew's Church, presented the candidate. The Rev. Levi B. Edwards, who acted as the Bishop's chaplain, the Rev. Alfred E. Johnson, honorary curate of All Saints' Memorial Church, Providence, the Rev. Albert M. Hilliker, together with the Rev. Mr. Meader and the Rev. Mr. Hobbs, joined in the laying on of hands.

SOUTH FLORIDA—In Trinity Church, Miami, on the Fourth Sunday after Trinity, June 23d, the Rev. HENRY IRVING LOUITT was advanced to the priesthood by the Rt. Rev. John Durham Wing, D.D., Bishop Coadjutor of South Florida. The candidate was presented by the Rev. Robert T. Phillips, rector of Trinity Church, and the sermon was preached by the Rev. R. D. Tracy, rector of All Saints' Church, Fort Lauderdale.

The Rev. Mr. Louitt, during the summer, will assist the rector of Trinity Church, Miami, and in September will assume charge of All Saints' Church, Tarpon Springs, and St. Stephen's Church, New Port Richey, Fla.

DIED

GROUT—Entered into life eternal, at Oakville, Ont., Canada, after many years of acute suffering, ELLA MARY GROUT, beloved wife of the Rev. G. H. P. Grout, late rector of St. Luke's Church, Catskill, N. Y.

"Make her to be numbered with Thy saints in glory everlasting."

MOTTER—Entered into eternal rest, the Rev. HENRY MOTTER, D.D., for nearly fifty years rector of the Church of the Holy Communion, New York City, at his country home, Great Neck, L. I., on Thursday, June 20th, in his 85th year.

"A true servant of God; a diligent pastor; a friend of the poor and needy."

MEMORIALS

Laurence Dean Fish

Laurence Dean Fish, 12 July 1927.

O Most Compassionate Lord Jesus Christ, who art the Resurrection and the Life, accept, we beseech Thee, our loving Memory and our Petitions on behalf of Thy servant LAURENCE: whose soul dwelleth in that Land of which we are assured that they who have come to it shall thirst no more forever, nor can any darkness come upon them, for the Lord God shall give them light eternally:

And forasmuch as in this present world he devoutly served Thee at Thy Altar, lovingly received Thee in the sacrament of Thy Body and Thy Blood, and desired to have served Thee in Thy Priesthood, mercifully grant unto him more and more the Light and Joy of Thy Presence, the Companionship of Thy Saints; and grace to intercede for us his loved ones, who are still in our pilgrimage:

That we, with him, may have part in the final Resurrection, and at last may come to the perfect Vision of the Blessed, and the Fellowship of the Saints. Amen.

Albert Lester Hazlett

In loving memory of ALBERT LESTER HAZLETT, priest, entered into life eternal July 12, 1920.

"Rest eternal grant him, O Lord, and may light perpetual shine upon him."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

POSITIONS OFFERED

CLERICAL

CATHOLIC PRIEST WHO CAN PREACH and sing Mass, July 21st to August 11th, must reside in parish but will have ample opportunity for rest and recreation. Stipend \$25 weekly, room and board. Write Rev. H. B. LIEBLER, Stamford, Conn. Full details first letter.

WANTED—IN A NEW ENGLAND PARISH, two young priests with a love of souls, fond of and capable of Church School work; musical; not afraid of hard work and much visiting. Salary \$1,800. An opportunity for initiative and for helping build up an ideal parish. Unquestionable testimonials required. H-416, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

CLERICAL

PRIEST WISHES TO CORRESPOND WITH vestries 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.

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

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

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER OF EXCEPTIONAL ability, qualifications and experience, desires position, or would substitute. English Cathedral trained. Pupil late Sir John Stainer. Expert trainer and director, boy and mixed choirs. Capable, ambitious, enthusiastic worker, good disciplinarian; Recitalist; Churchman. Highly recommended. ARTHUR EDWARD JONES, Peckville, Pennsylvania.

POSITION WANTED BY ORGANIST AND choirmaster. Recitalist. English trained. Director of choral societies. Very successful with boys' voices. Excellent testimonials. Change of climate necessary account wife's health. Apply H-384, LIVING CHURCH, Milwaukee, Wis.

SITUATION WANTED SEPTEMBER, school or institution, boys or girls, as housemother or nurse. Best references. Address, DEACONESS, 211 E. 8th St., Newton, Kans.

YOUNG PEOPLE'S WORKER AND PARISH secretary desires position. Address, YOUNG PEOPLE'S WORKER, Christ Church Parish House, Savannah, Ga.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

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

S. T. CHRISTOPHER'S GUILD, INEXPEN- sive Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

LINEN FOR ALTAR AND VESTMENTS — Special surplice widths. Linen stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

CHURCH LITERATURE FOUNDATION, INC.

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

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

HEALTH RESORT

S. T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

SUMMER RESORT

New York

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

BOARDING

Los Angeles

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

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

New York

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

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

INFORMATION BUREAU



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

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

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

THE PARIS branch of the English Girls' Friendly Society is receiving contributions for a hostel which they expect to open in Paris to offer accommodations for business girls and others.

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

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 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.

Minnesota

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

New 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.

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.

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Schedule during alterations to the property.
Sunday: Low Mass at 7, 8, and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Low Mass at 7 and 9:30.
Fridays: Sermon and Benediction at 8.
Confessions: Friday and Saturday, 3 to 5;
7 to 9 P.M.
Priest's telephone: Rittenhouse 1876.

RADIO BROADCASTS

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

WEBB, 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 re-
cital 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 Shep-
herd. 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 Sun-
days at 11:00 A.M., C. S. Time.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY
Shore, Long Island, N. Y. References re-
quired.

RETREAT

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

FOR THE SIXTH year the Fellowship of
Unity in Egypt has held its annual ser-
vice in the Cathedral in Khartoum. Greek
Orthodox, Coptics, Armenians, and Angli-
cans joined in the service, all parts of
which were rendered in three languages.
Greek, Arabic, and English.

Dr. Lang Sounds Opportunity and Danger In Anglican Church at Assembly Session

Bishop Heywood to Act as Bishop of Hull—Prepare for Oberammer- gau Passion Play

The Living Church News Bureau
London, June 21, 1929

THE SUMMER SESSION OF THE CHURCH
Assembly opened on Monday last,
and continues until today (Friday).
Dr. Lang presided for the first time, and
was given a rousing welcome. In his presi-
dential address, he referred feelingly to
his predecessor, Archbishop Lord David-
son, and the wonderful wisdom and skill
with which he conducted the affairs of the
Assembly. The close of Dr. Lang's ad-
dress touched a more personal note, and
he said:

"We have come, in the long history of
the Church of England, to a time of
mingled opportunity and danger. The op-
portunity is great. The world which sur-
rounds us, through the very success of
secular civilization, is becoming aware of
its need of the inflow of peace and power
from another world—the world of the
Spirit. The way is open for a new pre-
sentment by the Church and by all its
members of that revelation of God in
Christ in which alone the world can find
the goal of its aspirations and the power
to maintain and fulfill them. On the other
hand, the danger cannot be disguised, that
if within the Church rival parties press,
even what they deem to be their rights,
to extreme limits, and the Church be-
comes the arena of internal strife, the op-
portunity may be lost, and God's clear
and resounding call may be missed.

"At such a time the office of chief pas-
tor of the Church has a double and dif-
ficult duty: on the one hand, to maintain
and, if it may be, to increase the unity of
the Church; and on the other, to call it
to an ever-renewed endeavor to apprehend
afresh the whole wonderful Gospel com-
mitted to its charge, and to make that
Gospel a living power in the nation and
in the world. If this be the high and heavy
responsibility of the office, what of the
man who is called to hold it, the man who
knows, as no other can, his sins and his
weakness? You will give him your gen-
erous sympathy; but I ask you for some-
thing more and deeper than your sym-
pathy. You will give him your prayers
that God may bestow upon him at such
a time, with fresh strength, the spirit not
of fear, but of power and love and sober-
ness, and may kindle within him that fire
of the Spirit which may bring both light
to see and ardor to fulfil God's present
will for this English Church and people."

The proceedings of the Assembly up to
the present have been mainly concerned
with the consideration of reports and
financial matters, which, although inter-
esting enough to the home Church, do not
call for detailed mention in a letter to
American Churchmen. The Central Board
of Finance came in for some outspoken
criticism, one speaker asserting that it
had usurped authority in a marked de-
gree. The applause with which this state-
ment was received must have been some-
what disconcerting to official ears. Even
the Dean of Westminster confessed that
the Assembly was getting to regard itself
too much as an executive committee for
all sorts of purposes, instead of keeping
to its proper functions!

NEW BISHOP OF HULL

Bishop B. O. F. Heywood, who resigned
the see of Southwell last year on account
of ill-health, has accepted the Archbishop

of York's invitation to undertake the epis-
copal oversight of the East Riding of
Yorkshire, as Bishop of Hull. The Arch-
bishop of York writes in his *Diocesan Ga-
zette*:

"I have had occasion to describe the
situation created by Dr. Gurdon's an-
nouncement that he must resign the
bishopric of Hull. The loss of his help to
the diocese and to me personally is be-
yond computation. I am very anxious, if
possible, to find a way of making that
see independent of the canonry from
which it has been supported during recent
years.

"Now the way for this has opened in a
manner for which we all have reason to
be profoundly thankful; for we are to
have the help of someone whom we shall
all welcome as the ideal man to lead the
Church in that area. Bishop Heywood
was compelled by ill health to resign the
see of Southwell. To the joy of all who
know him and his work, he is now re-
covered. There is every reason to think
that his recovery is complete, and the
specialist has given him a perfectly clean
bill of health. He had some while ago
taken a house at Scalby, near Scarbor-
ough for the summer; and he has been
taking the Bishop of Hull's confirmations
since Easter. He has now, to my great
delight, accepted my invitation to under-
take the episcopal oversight of the East
Riding, while still holding his pension,
during a period in which he on his side
may test his strength by undertaking full
work again, and we may, if possible, find
the way to support a bishop for the East
Riding apart from any claim carrying
him outside his own area."

Bishop Gurdon's resignation will take
effect on July 1st. Bishop Heywood's
commission as assistant bishop will be
dated June 15th. He is, of course, to be
regarded as in every sense taking Bishop
Gurdon's place in the diocese.

THE DEATH OF GENERAL BRAMWELL BOOTH

The passing of General Bramwell Booth,
son of the founder, and until quite re-
cently the leader of the Salvation Army,
was a shock to many, although not un-
expected. The last few months of the
General's life must have been undeniably
burdensome to him, but the relinquish-
ment of the command which was enforced
upon him a few months ago by the action
of his colleagues, whose instincts told
them that he was nearer his natural end
than he himself liked to think, left char-
acteristically no bitterness in his heart.
General Bramwell Booth, when he suc-
ceeded his father in 1912, had his hand
upon all the details of the organization,
and there were branches of it which were
more directly due to his enterprise than
to that of any other. His passing will be
mourned in many countries, not only for
what he did, but for the principles which,
true to his family traditions, he repre-
sented consistently in modern life.

If the particular type of Christianity
which he and those under him used was
not quite that of Churchmen, it has at
least had the merit of proving intelligible
and acceptable to many to whom the more
classical forms of religion did not appeal.

At the opening meeting of the Church
Assembly on Monday, the Archbishop of
Canterbury expressed his sympathy with
the Salvation Army in the loss of General
Bramwell Booth. His Grace said that
whatever they might think of the inad-
equacies of the Army in point of doctrine

or of worship, they must all admire and indeed covet the ability and zeal with which it had carried on its social work. General Booth received from his father the enormous trust of being at the head of that great Army. He fulfilled it in the spirit of his mother, one of the most devoted women and one of the most persuasive speakers of her generation, and they all knew with what pathetic eagerness he held that trust to the very last.

PREPARE FOR OBERAMMERGAU PASSION PLAY

Some details of arrangements for the Passion Play at Oberammergau next summer have been furnished by a *Church Times* correspondent, and may prove of interest to those of you readers who contemplate a visit.

The cast is not yet decided. The selection is made by a committee of which the Burgomaster, Herr Rutz, is the chairman, and of which the parish priest is an important member, and the parts will not be finally assigned until October or November. There is a general desire to give the more important rôles to quite young men and women, that there may be an opportunity for them to play on three different occasions. The choice for the Christus lies between three young men, the most likely being Anton Lang's son. The choice for the Blessed Virgin lies between five young women, and it is apparently the opinion of the village that the selectors will finally choose Fraulein Hansi Preisinger, the daughter of the landlord of the Alte Post, the inn which lies to the right of the Haus Witelsbach in the center of the village. Fraulein Preisinger is a fair girl, with unbobbed hair and a strikingly beautiful expression.

A new steel stage is now in course of erection. The auditorium is, at the same time, being considerably enlarged, and, when it is completed, it will seat 5,900 persons. A space is still left between the auditorium and the stage, which is being fitted with the most modern contrivances for the swift changing of the scenes. There is a large pit underneath the stage to which the cloths drop after automatically being wound on steel rods. The permanent scenes on each side of the stage proper will be much as they were in the past, but more of the action will take place on what is technically known as the "envelope"—that part of the stage in front of the curtain.

The new building will cost 850,000 marks (over £42,000). The sum has been advanced by the Bavarian banks, and it is hoped that it will all be repaid from next year's proceeds. The stage and the auditorium will cover a space of 2,500 metres, and the Oberammergau theater will certainly be one of the largest theaters in the world.

There will be certain alterations in next year's presentation. The costumes of the players are symbolical and suggestive rather than realistic.

The village is busy preparing for the visitors. A few new houses are in course of erection, and the painter and the decorator are much in evidence just now. Bathrooms are being put in, with many other up-to-date conveniences.

NO CHURCH CONGRESS TO BE HELD THIS YEAR

The permanent lay secretary to the Church Congress (G. F. Emery) has now definitely announced that, owing to the difficulties that had been experienced in finding a place of meeting, no Congress would be held this year.

He states that he had always recognized that it would be difficult to find a home for the Congress this year owing to the division of dioceses and changes of bishops, but he had not anticipated that it would be impossible.

He had approached no fewer than twenty-three bishops without success. Most of them had excellent reasons for not having the Congress this year.

The abandonment of the Congress was due solely to local and temporary causes. There was no question about its continu-

ity after this year. An invitation had been received for the Congress to be held in South Wales next year, and there had also been an invitation for 1931, but at neither of the places could the invitation be advanced for this year.

The difficulties with regard to a place of meeting arose before the invitation was received to hold the Congress in Toronto, and which had to be postponed. If it was desired to hold the Congress in Toronto in 1931 or 1932 it could be arranged. **GEORGE PARSONS.**

Dedicate Chapel of Beloved Disciple at New Church of Heavenly Rest, New York

Dr. Campbell Morgan Lectures in New York—Vacation-Time Programs

The Living Church News Bureau
New York, June 29, 1929

ON SUNDAY MORNING, JUNE 23D, AT 11 o'clock, the Rt. Rev. William T. Manning, D.D., Bishop of New York, officially dedicated the handsome little Chapel of the Beloved Disciple adjoining the new Church of the Heavenly Rest on Fifth avenue at 90th street. He was assisted by the Rev. Dr. Henry Darlington, rector of the combined parishes of the Heavenly Rest and Beloved Disciple, who recently returned from a two months' vacation in southern France and Spain.

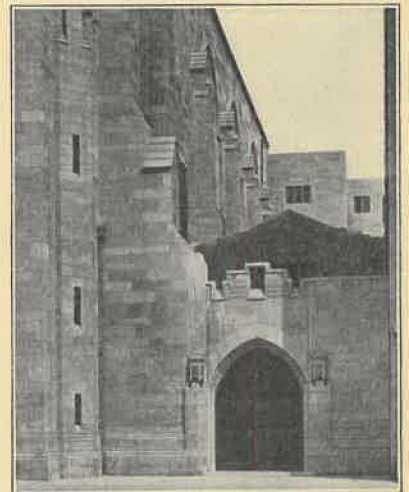
This uniquely beautiful little chapel is entered through a cloistered gate opening on Fifth avenue to the south of the church proper. Its dedication marked the fulfillment of more than four years of endeavor on the part of two of New York's oldest parishes.

In its architecture, the new chapel is distinctly unique. Like the new church, it is done in gothic tradition, but not a copy of the gothic of any particular time or place. Although the architects, Messrs. Mayers, Murray, and Phillip, have, in this chapel, as in the church proper, drawn their inspiration freely from French and early English sources, it is said that they have developed their design in a manner distinctly expressive of this country and this age. In so doing, they have again, as in the church itself, made a definite contribution to a style rapidly becoming recognized as American gothic.

Inside the little chapel, which seats approximately two hundred, one finds a modern treatment of the English decorative gothic in contrast to the austere simplicity of the church adjoining.

Exquisite, triple-light stained glass windows, executed by J. Gordon Guthrie, secure a mystery of color with reds and blues predominating. A tiny reredos of *opus sectile*, will, when completed, sustain the jeweled effect of the windows. The use of *opus sectile*, a combination of semi-precious stones and richly colored glass, is an art only recently developed, and the reredos of the Chapel of the Beloved Disciple will be one of few examples of its use in this country. A system of indirect lighting has been installed for the reredos.

For the altar, a solid block of statuary limestone has been carved in as fine detail as it is possible to execute in stone. It is said by sculptural experts to be one of the world's richest examples of finely cut stone, comparable to that of Ely Cathedral. The communion rail is of bronze, sup-



ENTRANCE TO CHAPEL

View of the gateway on Fifth avenue just south of Ninetieth street, leading into the vaulted cloister adjoining the new Church of the Heavenly Rest. Through this cloister one passes into the new Chapel of the Beloved Disciple dedicated by Bishop Manning on Sunday, June 23d, for the combined parishes of the Heavenly Rest and Beloved Disciple. The architects for the entire Heavenly Rest group of church buildings are Mayers, Murray, and Phillip. (Photographer, Hiram Myers.)

ported by angel figures. The clergy sedilia are of carved stone. The floor sustains the unusual effect secured by that in the church adjoining, being paved with southern flagstone in russet tones. At the back of the chapel is a small choir gallery and a two-manual Austin organ concealed behind a screen of oak tracery.

Into the walls of the new chapel have been built several memorial tablets brought from the old church. One of these pays tribute to the memory of Miss Caroline Talman, who left an endowment of about \$800,000 to the Church of the Beloved Disciple. The work to which that legacy was left now continues in the same neighborhood and in a much more advantageous location.

Under Dr. Darlington's leadership a really remarkable work has been accomplished. Fitting was it that at last Sunday's service the vestry of the parish presented him with a book containing a resolution, adopted unanimously by its members, expressing their deep appreciation of his leadership in bringing to pass the many steps that have led to the erection of the new buildings for the Church of the Heavenly Rest and the Chapel of the Beloved Disciple.

VACATION-TIME PROGRAMS

The last Sunday in June marks the beginning of vacation-time in most of our

parishes, for the public schools now are closed and that for many families removes the final reason for remaining longer in town. New York is, however, a popular vacation spot for thousands of non-residents, keeping our hotels filled and contributing considerably to the size of some Sunday congregation. Such is particularly noticeable at the cathedral where several thousand students assemble nearby for the summer sessions at Columbia, also at "The Little Church Around the Corner," and at old Trinity.

Bishop McCormick is to preach at the cathedral at 11 and 4 on the Sundays of July. The Rev. R. N. Willcox of Gowanda, diocese of Western New York, will be the preacher at Trinity Church on the same Sundays. At Grace Church the Rev. J. Brett Langstaff will preach a series of sermons especially prepared for student-visitors. Preceding the 11 o'clock service, Mr. Langstaff will conduct for the children a service on the church lawn, using the small model of Grace Church which was recently pictured in these columns. On Wednesdays and Fridays the noonday services of this parish are held on the lawn, the address being given from the open-air pulpit. The French Church has suspended its services until September, probably the only one of our congregations in the city which will do so, although a number have discontinued afternoon and evening services.

The Rev. Dr. Ray has gone to his summer home at Litchfield; Dr. Delany and Dr. Norwood are in Europe. So is Dr. McComas; a press notice states that he has gone to visit the home of Martin Luther. Even so, that is probably not so much the objective of his trip as the item suggests.

DR. CAMPBELL MORGAN IN NEW YORK

All the weather bureau records for heat were surpassed in this past week in which the Rev. Dr. G. Campbell Morgan, formerly of Westminster Chapel, London, and author of sixty-eight books on the Bible, came to this worldly city to lecture on the Gospels. Yet over a thousand people filled the auditorium and balcony of St. Nicholas Collegiate Church each evening. A newspaper notice comments on the large number of clergymen present, "Episcopals predominating." It was the writer's privilege to be present on Wednesday evening when the Gospel according to St. Mark was the topic. Dr. Morgan spoke for exactly forty-five minutes, holding in remarkable manner the attention of the great assembly. There were as many men present as women, and a considerable percentage of both showed their marked interest by taking notes. This in New York City in a period of intense heat and unusual humidity. Dr. Morgan did not get beyond the first three verses of the first chapter. He described this second gospel as a presentation of Christ as One who served. Verse one is the title of the book; the sub-title is given in the revised version of verse two: "As it is written in the Prophet *Isaiah*." The lecturer claimed that the entire book was written to show that in Jesus was fulfilled the description of the servant in the Old Testament prophecies. It was a reverent and devotional presentation by one who excels in pulpit presentation of biblical study.

UNREAL RELIGION

In his sermon last Sunday morning at Calvary Church the Rev. Samuel Shoemaker declared of unreal religion that it is "preventing people from facing themselves, keeping them in conventional

grooves, producing churches that cannot change people's lives; and the worst effect of all this is that the ordinary outsider thinks that what he sees is about all that religion can do."

CITY MISSION SOCIETY SPECIAL TRAIN

Two hundred and twenty children and their mothers will leave next Tuesday morning to go by special train to Schermerhorn House at Milford on Long Island Sound. These make up the first party of the year sponsored by our City Mission Society. Taken from the tenements of the more congested sections of the city, these fortunate ones will spend two weeks far from subways and elevated roads, vacations made possible by the contributions sent to the City Mission Society. Last year 1,276 children and their mothers were given this beneficial change at the Connecticut resort. That it may be possible to keep the House at Milford filled during the vacation season, additional gifts of money are needed at once.

INTERESTED IN RELIGIOUS DRAMA?

From the diocesan board of religious education comes the announcement that a committee has been formed to aid parishes in the presentation of pageants, plays, and special services of instructive nature. The committee proposes to act as a bureau of information on the subject; to suggest competent directors for such presentations; and to hold in October, at the Church of the Ascension, a teaching institute where some of the technique of the subject may be studied under the di-

rection of experts. Canon Prichard of Mt. Kisco is chairman of the committee.

ITEMS

The Rev. J. Herbert Smith, formerly of Emporia, Kan., who succeeds at Calvary Church the Rev. David T. Eaton, resigned, will begin his ministry there tomorrow.

The Rev. C. Thorley Bridgeman, for the past five years representative of the American Church as an educational chaplain at the Armenian Seminary in Jerusalem, has been made an honorary canon of St. George's Anglican Cathedral in that city.

The first picture to be shown of the architect's sketch of the proposed Holy Trinity Church, Seaman avenue and Cumming street, Dyckman district, is printed in today's *Sun*. The cut shows a beautiful and pretentious group of buildings, church, rectory, and parish house; the church with its high *fleche* reminds, in a general way, of the Chapel of the Intercession. The parish house of this group is now in course of construction.

To the list of diocesan authors recently given here may be added that of the Rev. Dr. Reiland of St. George's. His new book, *The World's Miracle*, has recently been issued by Henry Holt & Co.

At St. Thomas' Church there was held on the afternoon of Thursday, June 27th, a memorial service for the late Marshal Foch. It was sponsored by the Marshal Foch Memorial Committee of New York and by the Federation of French War Veterans of New York.

HARRISON ROCKWELL.

St. Stephen's Church, Lynn, Mass., Takes Part in Tercentenary Celebration of City

Missionaries from All Corners of Globe Meet at Wellesley—Other News Items

The Living Church News Bureau
Boston, June 29, 1929

ALL GOOD CITIZENS OF LYNN ARE REJOICING in the 300 years of their city's history, and St. Stephen's Church, while only eighty-five years of age, is taking part in the tercentenary celebration. The parish will have a float in the tercentenary parade, depicting the presentation of a stone from old St. Margaret's Church, King's Lynn, England, to the new St. Stephen's Church, Lynn, New England, in 1880. There will be models of both churches, with two of the boys of the parish to represent the two clergymen in the act of giving and receiving the stone which now has its place in the vestibule of the local church. The current number of *The Parish Notes*, issued by St. Stephen's, contains "A Look Backward" and quotes from the history of the parish with respect to a rector of 1863 whose "great fault was trying to get young people into the Church." The cavillers at this proceeding ought to see St. Stephen's now!

DR. ROBBINS PREACHES IN BOSTON CATHEDRAL

The Rev. Dr. Howard Chandler Robbins of New York, preaching in St. Paul's Cathedral last Sunday morning, spoke of the Beatitudes which he preferred to call the Felicitations, and in the course of his address, said:

"This is a world of order and law, and what is needed in order to gain felicity is to be rightly adjusted to our environment, in the right relationship to the laws of

our life and to learn to obey them, to adapt ourselves to the conditions of what Jesus calls the Kingdom of God, what Plato called 'the good life.'"

Dr. Robbins will again preach in St. Paul's Cathedral tomorrow, at both morning and evening services.

AT THE WELLESLEY CONFERENCE

The Wellesley Conference has sometimes been termed the crossroads of the world for the workers of the Church, for at this favored spot so many missionaries from the four quarters of the globe meet. Among those resident at the conference are Sister Florence Hilda of the Sisters of St. Margaret, who is on leave from Haiti; Miss Mildred Hayes of Porto Rico; Mrs. William M. M. Thomas, wife of the Bishop of Southern Brazil, and her sons; the Rev. Robert Chen and B. W. Lamphear of China; and the Ven. Juan McCarthy of Cuba. In all, forty dioceses of the American Church, three English sees, as well as the Church in Canada, China, Japan, Alaska, Haiti, Cuba, Porto Rico, and Southern Brazil are represented.

The registration for this conference is between four and five hundred, and there is a large proportion of enthusiastic young people in the group. Tower Court and Severance Hall, the two buildings on the college grounds which are used as dormitories, are full and many people are rooming in the village and commuting from neighboring places.

THE ALTAR OF ST. STEPHEN'S CHAPEL

An interesting bit of history is attached to St. Stephen's altar, now standing in a side aisle of All Saints' Church (Ashmont), Dorchester, but eventually to be placed in the sanctuary, St. Stephen's

Chapel, now under construction. A single slab of stone marked with five crosses forms the top of the altar table, and into this is set a stone from the ancient altar of St. George's Church, Dorchester, England. This latter church was erected before 1200 A.D., destroyed in 1750, and excavated in 1911. The altar is a memorial given a decade ago by friends of the Rev. Dr. George Stephen Bennitt, rector of All Saints' from 1875 to 1887. St. Stephen's Chapel, in which this altar will have proper setting, is expected to be ready for use in the early autumn. It is being given



BECOMES DEAN

Rev. Percy T. Edrop, D.D., who will leave his present parish of All Saints', Belmont, Mass., to become dean of Christ Church Cathedral, Springfield, Mass., on October 1, 1929.

by parishioners and friends in memory of the Rev. Simon Blinn Blunt, D.D., rector of the parish for nineteen years until his death in 1927.

MISCELLANEOUS

A conference on the Kingdom of Christ will begin on July 5th and continue through July 8th under the auspices of the Companions of the Holy Cross in their retreat house, Adelynrood at South Byfield. The special topic being considered is The Jerusalem Conference and the Christian Message in Relation to Non-Christian Systems.

The death of the Rev. Robert A. Hume, D.D., Congregationalist, in Auburndale last Monday night, was the passing of one of America's greatest foreign missionaries, for Dr. Hume has wrought marvelous things in India. Fifty-four of his eighty-two years were given to India, the land in which he had been born of missionary parents. He was instrumental in establishing the Marathi Mission of the American Board of Commissioners for Foreign Missions which has started on its second half century of service, became the first Moderator of the United Church of India and received the highest honors available to a foreigner from the Indian government.

The enlarged and renovated organ of Christ Church, Quincy, was dedicated last Sunday evening and the organist, William B. Whitredge, later gave an organ recital. The new console has been given by Mrs. Perley E. Barbour in memory of her mother, Mary Penniman Graham.

The program of the carillon recitals to be given on the bells of St. Stephen's, Cohasset, lists the selections to be played from the middle of June through the middle of September on every Sunday afternoon and Tuesday evening.

ETHEL M. ROBERTS.

Break Ground for Erection of Anderson Chapel at Western Theological Seminary

Dr. George Craig Stewart Honored at Anniversary—Churches Increase Expectancies

The Living Church News Bureau
Chicago, June 28, 1929

GROUND WAS BROKEN FOR THE Anderson Chapel at the Western Theological Seminary on Monday of this week, Bishop Griswold turning the first sod in the presence of seminary officials, a number of clergy, and representatives of Garrett Biblical Institute and Northwestern University.

Eight months to the day from the breaking of ground, the chapel will be dedicated, according to present plans, on the thirtieth anniversary of Bishop Anderson's consecration.

Bishop Griswold and Dean Grant paid tribute to Bishop Anderson's episcopate and declared the chapel would be the heart of the new seminary plant which is rapidly rising on Sheridan road in Evanston, across the street from Garrett Biblical Institute.

The formal campaign for funds for the chapel closed the day ground was broken. While the total sum necessary for completing the building has not yet been raised, the contracts were let in anticipation of the completion of the fund later in the year. Explaining the status of the campaign, Bishop Griswold, chairman of the chapel committee, sent a letter to all clergy in the diocese in which he stated:

"While the formal conduct of our enterprise is officially closed on this day, this does not mean that we will refuse contributions made at a later date. So soon as I have a complete report from all parishes and missions, a statement will be sent you so that you may see that your records and ours agree.

"Although we have not received so much money as we hoped for from our plan, the trustees have decided to build the chapel, have let the contract, and ground was formally broken at a service held this afternoon."

The architect of the chapel, John N. Tilton, estimates that the work on the edifice can be completed within the eight months before St. Matthias' Day, 1930, and work will be pushed with that in mind.

MRS. T. W. ROBINSON ADDRESSES CLERGY

The social caste idea still exists in some churches, Mrs. Theodore W. Robinson, president of the Church Mission of Help of the diocese and a leader in Lake Forest Church and social activities, told the clergy's round table at its final meeting at St. James' on Monday.

"The spiritual note is lacking in secular social service activities," said Mrs. Robinson. "This is one element which is essential in our social service endeavors if they are to be a success. The Church alone can supply this spiritual note.

"The Church is not entirely for the respectable," continued Mrs. Robinson. "The poor and the lonely, the indolent and other classes should be as welcome in our churches as the rich. And yet, we frequently see wealthy Church people sit at the end of their pews on Sunday morning so that others not of their social status cannot sit beside them. This is unchristian and should be eliminated from our churches."

The clergy are often responsible for lack of social service activities in their parishes, through lack of interest, Mrs. Robinson said. She called upon every priest to stand back of the social service program and said no parish or mission is too small not to have a well organized social service work.



ROUND TABLE HEAD

Rev. H. R. Brinker, rector of St. Bartholomew's Church, Chicago, recently elected president of the Clergy's Round Table for the fourth consecutive year.

DR. STEWART HONORED

The Rev. Dr. George Craig Stewart was the guest of honor of the vestry and wardens of St. Luke's Church, Evanston, Monday night, in honor of his twenty-fifth anniversary as rector of St. Luke's parish. In connection with the anniversary, a campaign for \$250,000 is under way in the parish, to be used in eliminating the parish debt, making needed improvements, and purchasing additional property.

The marked growth of St. Luke's during the quarter century of Dr. Stewart's pastorate was recalled in connection with the reception. From a struggling congregation of 200, to one of 3,000, the largest in the diocese, is the record of the parish during this period.

During his rectorship at St. Luke's, Dr. Stewart has had many honors conferred upon him. In 1914, he received the degree of Doctor of Letters from Kenyon College; in 1917, Northwestern University, of which he is a graduate and trustee, conferred upon him an honorary degree of Doctor of Divinity. Dr. Stewart is a member of the National Council, the diocesan council, of many boards and commissions of the Church nationally and locally. He was one of the Church representatives at the World Conference on Faith and Order in Lausanne in 1927. During the war he was secretary of the Episcopal War Commission and chaplain of Evacuation Hospital No. 6 in France.

MEMORIAL TREES DEDICATED

AT ST. STEPHEN'S

"True poetry is inspired in the same manner as were the Books of the Bible," the Rev. Irwin St. John Tucker asserted

Sunday night at St. Stephen's Church when three trees were dedicated to the memory of American poets. A number of poems received from their authors were dedicated and placed on the walls of the church.

CHURCHES INCREASE EXPECTANCIES

Under auspices of the department of ways and means of the diocesan council and largely through correspondence carried on by the Rev. Dr. Stewart, chairman, increases in expectancies for the year 1929 have been received from eleven assisted parishes and missions, amounting to \$1,105, and from nine parishes amounting to \$6,043, a total gain in expectancies of \$7,148. This brings the

grand total of expectancies for the year to \$227,291.95. Of this total amount, over \$12,000 is credited to the Church school Lenten offering. The balance is divided on a fifty-fifty basis between the diocese and the National Council.

ST. LUKE'S, TOKYO, FUND \$36,861

A total of \$36,861.84 has been contributed in cash and pledges by the diocese to the St. Luke's Hospital, Tokyo, fund, according to tabulations just made. The total amount toward the construction fund so far is \$986,100, it is stated.

The women's committee of the diocese raised well over \$25,000 of the amount. Mrs. Robert B. Gregory was chairman of the women's committee.

Social Implications of the Gospel Discussed At National Conference in San Francisco

Rural Work of the Church is Stressed—Family Relation Institutes Outlined

The Living Church News Bureau
San Francisco, June 20, 1929

NEARLY ONE HUNDRED DELEGATES FROM many parts of the country, but chiefly from dioceses west of the Mississippi, have gathered during the current week at the Hotel Whitcomb in San Francisco to discuss in a very practical way the social implications of the Gospel under the auspices of the Department of Christian Social Service of the National Council.

The daily celebration of the Holy Communion centered at the Church of the Advent. The impress of the Sacrament lifted discussion to a genuine spiritual plane, thereby giving deepened significance to careful studies which were read and to contributions made in the course of open discussion. These had to do with many of the major problems which today disturb society in general and the individual in particular. This conference is affiliated with the National Conference of Social Work, the Episcopal Church alone of Christian communions displaying a kindred interest in this connection with exponents of modern scientific case work methods. A few years ago the Church Conference preceded the National Conference, this arrangement giving Churchmen and Churchwomen opportunity to enjoy and profit by the many conferences of the secular group. The merging of the two has proceeded gradually until this year the conference was held at stated hours simultaneously with the national secular group and the Church conference program was included in detail in the general program. Sessions were so arranged that delegates to the Church conference had opportunity each morning to attend sessions of groups in the secular conference of particular interest to them.

DR. LATHROP OUTLINES WORK

The Rev. Dr. Charles N. Lathrop, executive secretary of the department, in a comprehensive address outlined the interest of his department and its work during the past year and indicated the type of effort upon which stress would be put in the year to come. These include:

Work on behalf of inmates of jails and especially of rural jails; the poorhouse and particularly the county poor farm, an

antique which has held over from past generations; the relation of the Church to the welfare organizations of the community; a project for a Churchwide celebration of Armistice Day, November 11, 1929, with new zeal, in recognition of what, declared the dean, "I feel is the most important subject facing our world today, World Peace," and finally the development during the coming year of a series of Family Relations Institutes. The dean reported progress made since General Convention at Washington in the preparation of a report upon the Church and Industrial Relations. This study will be incorporated in a considerable volume written and edited by Spencer Miller, Jr., for some time consultant in the department. The book, Dean Lathrop announced, would cover the record of the Church of England as well as the Church in America and, said he, "shows a very honorable and striking history of great things done under distinguished leadership." He mentioned in this connection the late Bishop Potter of New York, Father Huntington, the Rev. B. T. Bliss, Miss Harriet Keyser, and Miss Margaret Lawrence, among others.

"I feel very happy," said the dean, "because of the first year's work of the division on the Church and Industrial Relations. They have created a book that will be of great value and of absorbing interest." The dean paid a tribute to the cooperation accorded him in his work by the Woman's Auxiliary, Church Mission of Help, the Girls' Friendly Society, and the Department of Publicity of the National Council.

RURAL WORK

The dean dealt at some length with the work of the rural division of his department:

"The work of the Division for Rural Work has more than justified the vision of its founders and the devotion of its leaders," he said. "We may not claim that the Church's present consciousness of the greatness and urgency of her opportunity in country districts is due solely to the Division for Rural Work, and yet that division has had much to do with the Church's awakening to that need.

"Country work stands on a high plane in the mind of the Church. Country clergy rank with leaders of every phase of the Church's work. The Church is even preparing her clergy for work in rural fields. Laymen, both men and women, are turning to evangelistic, educational, and social service work in country districts.

"The forces making for these results are the schools for rural clergy. Starting with

the parent school at Madison, Wis., they have increased until there are now six schools and conferences in as many sections of the United States. The enrolment this year will be about one hundred and fifty clergy and twenty-five women. The schools for rural clergy have been as yeast to the rural work of the whole Church.

"This year the first regional conference on rural work has just been conducted at All Saints' College, Virginia, under the leadership of the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of Mississippi, and the Rev. Val H. Sessions. The conference was in reality a ten-days school on country Church work.

"During the past three years, twenty-four students from the seminaries of Churches have been given special training in rural work under clergy doing outstanding work in country fields. Several seminaries of the Church now give courses on rural Church work and the division hopes the time will come when adequate courses will be given in every seminary of the Church.

"Archdeacons and secretaries for rural work, both clerical and women, have been appointed in several dioceses and in many dioceses rural surveys have been made with constructive and valuable results. Charts covering rural-urban statistics have been prepared and a salary survey made.

"At the last General Convention a joint committee on rural work was appointed and four objects were set for the Church to attain this coming triennium:

"1. The appointment of councils and committees on rural work in every diocese and district.

"2. The proper observance of Rogation Sunday.

"3. The holding of national, regional, and diocesan schools and conferences on rural work.

"4. The inclusion of courses on rural work in the news of the Church.

"The joint committee has already held one or two meetings, has prepared a Prayer Book for use among people not familiar with the Church, and will hold its first between-convention meeting this fall.

"In addition to promoting all of the above the Division for Rural Work sits as a clearing house for clergy and women workers, a Bureau of Information.

"Our great wish is that the division may be used even more than it is."

The newest development in the work of Dean Lathrop's department, the promotion of Family Relation Institutes was explained to the convention in a brief statement by the Rev. Harold Holt of the department. [An abstract of Mr. Holt's address was printed in last week's issue.—Editor, L. C.]

The Church and Family Life, a study which exactly paralleled the purpose of the department in beginning pre-marriage education, was given by Miss Belle D. Boyson of the Department of Sociology of the University of Cincinnati. A brief report of her very interesting address was printed in THE LIVING CHURCH of last week.

OTHER ADDRESSES

A Program for Social Service of the Woman's Auxiliary was given by Mrs. W. H. Allison, secretary of the New York School of Social Work. Publicity and Social Service, the address by the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity, was a plea for courage in venturing the unusual in connection with social service promotion as an effective approach to the uninterested within the Church, and to the great public, thoroughly insulated from its advances, in other than terms of practical service.

Mrs. Mary Wilcox Glenn, national president of the Church Mission of Help,

spoke on the Plan and Purpose of the C.M.H., in which spiritual approach to and contact with maladjusted youth was declared imperative if permanent rehabilitation were to be achieved. Mrs. Glenn cited actual recent instances of such rebuilding of life in the deeply spiritual terms of her thesis.

Is There a Technique for the Cure of Souls, by the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, was a further study in rehabilitation of the individual from the standpoint of the priest and confessor, coupling spiritual ministrations with the modern case-work method of psychologists and psychiatrists.

Officers of the conference were elected as follows:

President, the Rev. Dr. Charles N. Lathrop; first vice-president, the Rev. Irving G. Rouillard of Saratoga Springs, N. Y.; second vice-president, the Rev. C. Rankin Barnes, South Pasadena, Calif.; secretary, the Rev. Lloyd B. Thomas of Oakland, Calif.; chaplain, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California.

The conference closed with the celebration of the Holy Communion at Grace Church Cathedral on Sunday morning, June 30th, followed by the conference sermon at morning service, delivered by Bishop Parsons.

The conference will reassemble in Boston, June, 1930.

ST. MARY'S, RALEIGH, N. C., ENDS 87TH SESSION

RALEIGH, N. C.—The eighty-seventh session of St. Mary's School and Junior College, Raleigh, was brought to a successful close on June 4th when twenty-six graduates received their diplomas at the final exercises.

According to the annual custom, commencement opened with the presentation by the dramatic club of one of Shakespeare's plays. The baccalaureate sermon was preached in the school chapel on the morning of June 2d by the Rt. Rev. Albert S. Thomas, D.D., Bishop of South Carolina. The separation of secular and sacred in a world in which all things should be consecrated was discussed by Bishop Thomas. Sunday afternoon a special vesper service for the alumnae was held in St. Mary's Chapel. The rector of the school, the Rev. Warren W. Way, D.D., spoke intimately at this service to the visiting alumnae.

Class day exercises were held on Monday morning, followed by the annual alumnae luncheon, which was attended by a large and enthusiastic body of old girls. One member of the class of 1857 was present. The most interesting feature of the luncheon was that it was the occasion for the reunion of the class of 1879. Monday evening the annual concert of the music department took place in the auditorium. Following this Dr. and Mrs. Way and the members of the graduating class received the commencement guests at an informal reception in the school parlor.

Dr. Francis P. Gaines, president of Wake Forest College, delivered the commencement address on the morning of June 4th.

After the address and the presentation of awards, the students, faculty, and trustees went in procession to the chapel, where final services were held and where the diplomas were awarded. Bishop Penick, president of the board of trustees, presented the diplomas to the graduating class.

PENNSYLVANIA NOTES

The Living Church News Bureau
Philadelphia, June 29, 1929

HISTORIC OLD PINE STREET CHURCH will be the scene of a patriotic service to be held at 10 o'clock on the morning of July 4th. In this quaint old part of Philadelphia, with its old colonial churches and graveyards, members of all the religious bodies which were organized in Philadelphia during Revolutionary days, meet together in one great religious service each year to commemorate, with prayer and thanksgiving, the signing of the Declaration of Independence, which took place only two blocks away at Independence Hall.

Addresses will be made this year by the

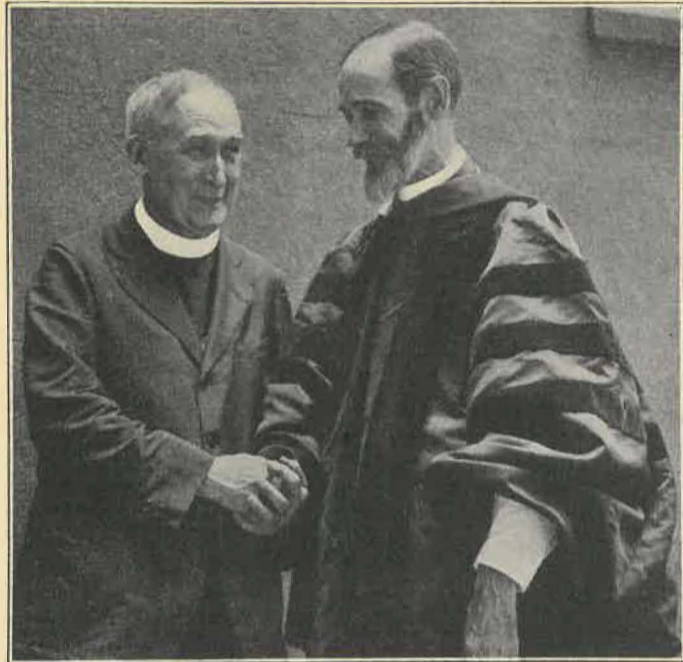
DR. TAITT TO CONTINUE HOME IN CHESTER

The Rev. Dr. Francis M. Taitt, Bishop Coadjutor-elect, announced this week that he would continue to live in Chester after his consecration, although a new home will be provided for him by the diocese of Pennsylvania. The vestry of St. Paul's, Chester, of which Dr. Taitt has been rector for thirty-six years, has offered him the use of the rectory as a home.

The date of the consecration probably will be in October.

MISCELLANEOUS

In bequeathing the residue of her estate to her family, Mrs. Louise Fotherall Neilson, member of a prominent old Philadelphia family, excluded jewelry which belonged to her mother, the late Mrs. Stephen Fotherall. The jewelry is to be sold and



IN PHILADELPHIA

Rev. Francis M. Taitt, S.T.D. (left) accepts Bishop Garland's congratulations on his election as Bishop Coadjutor of Pennsylvania. Courtesy Philadelphia Evening Bulletin.

Rev. Dr. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, and Bishop Ernest Richardson, of the Methodist Episcopal Church.

The committee in charge of this religious celebration consists of one member of each religious body in the city during the Revolutionary War. Bishop Garland heads the committee as chairman.

SPECIAL OBSERVANCE OF JULY FOURTH

Special services will be held on Independence Day at the Washington Memorial Chapel, at Valley Forge. This chapel is becoming, year by year, of greater importance as a national patriotic shrine, and represents the great work and efforts of the rector, the Rev. W. Herbert Burk. Every year thousands of people from every part of the country, and from every walk of life, visit this beautiful little building, of which every bit of wood and glass tells the story of Washington and his army.

Twenty-five years ago, Dr. Burk was rector of a parish in Norristown, Pa., and it was during this time that he conceived the idea of erecting a chapel at Valley Forge. Today, he is rector of that chapel, and within the quarter century the chapel has accomplished its original purpose. Dr. Burk is also founder of the Valley Forge Historical Society, and is a proponent of the \$100,000,000 Washington Memorial Church, which is to be erected at Valley Forge within the next four years.

the proceeds are bequeathed to the Episcopal Hospital.

The Rev. James M. Niblo, rector of St. John's, Norristown, sailed on Wednesday for three months in Europe. The Rev. Richard J. Morris will preach at St. John's during his absence.

The Very Rev. St. Clair Hathaway, dean of the Pro-Cathedral of St. Mary, sailed June 29th, with a tour he will conduct for two months through Europe.

COLORED WORKERS OF MISSISSIPPI MEET

VICKSBURG, MISS.—A forceful address on The Place of the Christian Church in the Affairs of the World was given by the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, at the convocation of colored workers of the diocese, which met in St. Mary's Church, Vicksburg, the Rev. S. A. Morgan, rector, on June 13th.

The convocation opened with an early celebration of the Holy Communion, Bishop Green officiating, assisted by the rector and the Rev. J. M. Hicks, chaplain of the Oklahoma Industrial School.

The afternoon session was taken up with reports of various committees. An interesting mixed program was offered at the evening session, at which several spirituals were sung.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, June 28, 1929.

THE SEVENTY-SEVENTH ANNUAL REPORT of the Church Charity Foundation of this diocese has just been issued. It covers the year 1928. This diocesan charity is believed to be unique in its scope, including in a single corporation a general hospital of 232 beds, a school of nursing with provision for 102 pupil nurses, a home for the aged caring for 78, cottages for 40 orphan children, and a home for the blind with a capacity of 18. The total expense of maintaining these departments for 1928 was \$247,742.92, and the total receipts from patients and beneficiaries was \$103,027.29. The difference was nearly made up by income of \$132,975.46 from invested endowments, and donations of \$6,985.27; the actual deficit being but \$4,561.00. A large sum of money was paid in during the year toward building the new St. John's Hospital, and the dedication of the new hospital was the main event of the year. Endowment capital was increased during the year by \$63,047.21, and now amounts to \$2,580,283.52.

The story of the beginning of this great charity, in 1851, by a few people with faith and vision but little financial means, ought to be of interest to those who need encouragement to make a beginning in faith and trust.

INCREASE OF CHURCH IN QUEENS VILLAGE

The rector and people of St. Joseph's Church, Queens Village, ought to be feeling proud and grateful for the success that has attended their joint efforts to build up their church. In the past twelve months ninety-seven persons have been confirmed in two classes, and 152 communicants have been discovered and induced to bring letters of transfer to this parish. An increase of 249 communicant members in a single year is certainly a fine result, and indicates the character of work that has been done in "visitation evangelism."

ASSOCIATE VESTRYMEN

The Church of the Resurrection, Richmond Hill, intends to choose twelve men to be associate vestrymen, and to set them to work under the lead of the rector, with definite tasks related to the educational, social service, and evangelistic work of the parish, and also in ushering, publicity work, etc. The vestry will retain its proper function of care of property and of finances, and will welcome the assistance of the new body in the activities of the parish.

RECTOR INSTITUTED AT ST. MATTHEW'S

The Rev. William S. Blackshear was instituted on Sunday evening, June 23d, as rector of the Church of St. Matthew, Brooklyn, by the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop. The choir of St. Paul's Church, Flatbush, rendered the musical part of the service. In the chancel and in the congregation were a number of the clergy of the neighborhood.

PAY TRIBUTE TO THE REV. G. W. HOBBS

The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, recently ended a term as *locum tenens* of the Church of the Ascension, Rockville Center. The *Parish News* says of him, "He took as keen an interest in our work, problems, and difficulties as though he were actually rector of the parish, and we know that everyone will be glad to welcome him

whenever he finds time in his busy life to come and pay us a visit."

MISCELLANEOUS

The Rev. J. H. S. Putnam on June 16th completed five years of his rectorship at St. Michael's Church, Brooklyn. Parishioners seized the occasion to present him a substantial token of their regard.

The Rev. W. Jusserand de Forest, rector of St. James', Brooklyn, is sailing June 20th for Spain, Italy, France, and England. The Rev. Robert T. Walker will be in charge of the parish during the rector's absence.

CHAS. HENRY WEBB.

ANOTHER MASTER BUILDER

CAIRO, ILL.—The term "master builder" was applied in THE LIVING CHURCH of June 15th to a priest who had "built nine churches during his long ministry in the Canadian and American Churches."

This was indeed a remarkable record;



"SUPER MASTER BUILDER"

Ven. Charles K. Weller, rector of Church of the Redeemer, Cairo, Ill.

but the Ven. Charles K. Weller, who celebrated the twentieth anniversary of his ordination on June 30th, within that period drew the plans and superintended the building, as well as the financing, of twelve churches, rectories, and parish houses in Georgia, Alabama, Nebraska, Oklahoma, and the diocese of Springfield. During that time he also prepared and presented three men for the ministry.

Perhaps, therefore, Archdeacon Weller should be designated a "super master builder." He is now the rector of Church of the Redeemer, Cairo.

CHURCH ORGANIZES MOTOR CORPS AT ATTLEBORO, MASS.

ATTLEBORO, MASS.—All Saints' Church, Attleboro, has organized a motor corps to bring the aged and the distant parishioners to Church services. Twenty-five owners and drivers of cars have been enrolled. At present only six cars are used a week the rest serving in turn. Use for the service has developed so steadily that it will be expanded in the fall. The rector, the Rev. Alwin E. Worman, devised the plan.

CONSECRATING THE NEW MONEY TO CHRIST

NEW YORK—The issuance of the new paper money by the United States government on July 10th is to be made the occasion for a fresh emphasis on Christian stewardship in a great number of churches. The proposal originated in the World Service Commission of the Methodist Episcopal Church, which is suggesting a special stewardship program in all its congregations. The plan is also being taken up in other communions, through a suggestion made by the Federal Council of Churches, and it is expected that, with various modifications, it will be widely used.

The central idea is that each Church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he receives to helping spread the message of Christ through the missionary movement. Announcement of the plan will be made in local churches on July 7th or July 14th, the Sunday immediately preceding or following the issuance of the new currency. It is also planned that on September 8th, the first Sunday after the summer vacation, the local church arrange a service of dedication of the money thus contributed. The new money given in this way, it is urged, is to be in addition to all the regular missionary gifts.

The whole plan is meant to stand as a concrete and vivid symbol of the principle of the Christian's stewardship of his possessions, and the order of service for the dedicatory feature is being built around this central purpose.

PROGRESS OF CAMPAIGN IN PARIS FOR STUDENT CENTER

PARIS—The American Pro-Cathedral Church of the Holy Trinity, Paris, has been busily engaged in its campaign for a new student social center to be built in the heart of the Latin Quarter for the 5,000 American students and artists near by. It was hoped to secure from Americans in Paris \$175,000 by the end of the nine-day campaign, but instead of that the total has reached \$250,000. This added to the \$150,000 already in hand, which has been collected quietly during the past year or so, gives the campaign committee \$400,000 toward the \$500,000 actually needed for the land and construction of four buildings. In addition there is \$50,000 pledged toward endowment of the work which, as it is a student work, must in the nature of things be heavily endowed.

The most gratifying feature of the campaign has been the general support given it by the entire community outside and inside the Church. The most notable contributions were St. Luke's Chapel itself, without interior furnishings, given by Mrs. Marius de Brabant, and the small Students' Hospital given by Edward Tuck at a cost of \$50,000. The gift of the chapel, however, is not included in the campaign just ended, as it was given months ago.

The main building of the proposed plant will be the students' hall and will contain library, assembly hall, gymnasium, swimming pool, bowling alleys, writing room, and tea and social rooms. Another important building of the group is the Emergency Hospital and Clinic where representative American and French physicians and surgeons, together with

trained nurses, will be in attendance. The third of the group, the clergy house, is to provide comfortable accommodations for the chaplaincy-in-charge and his family. The fourth building will be the new St. Luke's Chapel, the only church or chapel in the students' quarter with services conducted in English.

**CHURCH IN SWITZERLAND
BUILDS NEW PARISH HOUSE**

GENEVA, SWITZERLAND—The new parish house being built for Emmanuel Church, Geneva, of which the Rev. Dr. Everett P. Smith is rector, will be a center for Americans, with a library of 3,000 books. The parish house will contain reading rooms, assembly rooms, Sunday



SWISS PARISH HOUSE

The new parish house now in process of construction for Emmanuel Church, Geneva, Switzerland, the Rev. Everett P. Smith, D.D., rector.

school rooms, and an ample hall for meetings and lectures.

The total cost of the new building will be \$50,000, most of which has been raised, but there is still lacking \$5,000, which the committee in charge of construction is trying to raise among those interested in the work at Geneva.

**CHURCH BENEFITS UNDER WILL
OF MARIA L. CORLISS**

PROVIDENCE, R. I.—By the terms of her will recently filed for probate, the late Maria L. Corliss, daughter of George H. Corliss, manufacturer of the Corliss steam engine, several bequests of interest to the Church were made:

The Rev. Lester Bradner, D.D., secretary of religious education for the diocese, and former rector of St. John's Church, Providence, of which Miss Corliss was a communicant, will receive \$50,000. To the infants' ward of St. Mary's Orphanage, East Providence, \$10,000 was bequeathed; to the St. Elizabeth's Home, Providence, \$25,000; to the Rhode Island diocesan convention, \$6,000; to the general clergy pension fund of the Church, \$10,000; to St. John's Church, Providence (now the cathedral), \$10,000; St. Paul's Church, Newburyport, Mass., \$10,000; Newburyport Society for the Relief of Aged Females, \$3,000; to the Y. W. C. A. of Newburyport, \$10,000.

The Hampton Normal and Agricultural Institute of Hampton, Va., and Tuskegee Normal School and Industrial Institute of Tuskegee, Ala., will receive respectively \$25,000 and \$20,000. The residue of the estate, described as not exceeding \$500,000, is devised to the Domestic and Foreign Missionary Society of the Church.

**CHURCH WORKERS MEET
AT RACINE CONFERENCE**

RACINE, WIS.—Opening June 24th, and to continue until July 5th, the eleventh session of the Racine conference for Church workers has struck its stride and is happily and energetically at work, at Taylor Hall and Racine College, in Racine.

About a hundred men and women, young and old, clergy, deaconesses, and lay workers, are enrolled for various courses, planned to fit them for more effective work for the Church, in their own parishes. Most of the enrolments are from the dioceses of Milwaukee, Chicago, Northern Indiana, Springfield, Quincy, Fond du Lac, and Eau Claire,

and include representatives from leading colleges and universities in that territory. The conference is devotional, educational, and re-creative, with a program thoroughly well-balanced, though perhaps a bit strenuous. That the students are in earnest is evidenced by the fact that all of them, so far as it is possible to observe, take two, three, or even a greater number of courses.

The devotional life of the conference is in charge of the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont. Each day begins with Holy Communion in the chapel; there are Intercessions at noon; hymn-singing and sunset service in the early evening, with a splendid series of brief addresses by Bishop Booth; and Compline at 9:45 P.M.

The Very Rev. R. S. Chalmers, dean of St. Matthew's Cathedral, Dallas, conducts a devotional Bible class each morning. After this class, the conference separates into smaller groups, hearing lectures, sharing in discussions, and working out problems involved in the several courses included in the program, the preparation of which was in the hands of the Rev. Harwood Sturtevant, of Racine.

The Very Rev. F. V. Hoag, of Eau Claire, leads a thought-provoking course in Religious Education. The course is presenting to some thirty teachers the latest methods of pedagogy, as well as the new subject-matter schedule for the coming revision of the Christian Nurture Series.

MISS NOYES GIVES NORMAL CLASS

The beginnings of the Church school are considered in the class on Kindergarten Methods and Materials, led by Miss Vera L. Noyes, supervisor of religious education in the diocese of Chicago. The

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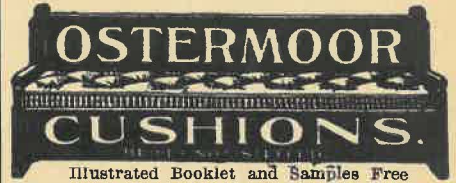
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emphasis is placed upon the great opportunity the Church has with the little child and also the responsibility placed today upon the Church school, by the home. Discussions cover such topics as the environment of the Sunday kindergarten, conduct curriculum, acts of worship, and the little child's devotional life. A demonstration class, held at St. Luke's Church, puts theory into practice by showing just how to do the things recommended.

The National Council is represented at Racine by the Rev. John W. Irwin, presenting a new course in Church Publicity. This course is offered for the first time at Racine, and is to be given at a limited number of summer schools and conferences this year. It aims to instruct parish workers in the somewhat technical art of promoting the work of the Church, parish, diocesan, and national, through printers' ink and other suitable publicity media.

The conference seems to be much interested in the subject of Pageantry, two courses being directed by the Rev. Irwin St. John Tucker, of St. Stephen's Church, Chicago. Fr. Tucker's first class is for the whole conference, and will be climaxed with presentation of a pageant, just before the conference closes. His second course is a study of the Book of Common Prayer, from the dramatic and mystical point of view, in preparation for the first four degrees of the Order of the Sangreal. Toward the end of the conference, the order will announce its annual award of honor crosses.

MUSIC COURSES OFFERED

With a program of exceptional variety and interest, the Department of Music is in charge of Prof. William S. Bailey, Fellow of the American Guild of Organists, and choirmaster of St. James' Church, Zanesville, Ohio. He lectures each morning on Church music, the first week devoted to a historical survey of the development of music in religion, showing that music, like the other arts, reaches the highest perfection under the patronage of Holy Church. Study was made of the various sources of Christian music and the styles now in use. The second week's work is given over to discussion of practical problems, such as the choir, congregational singing, the organist, and his office. Each evening before Sunset Service, the entire conference becomes a choir rehearsal, practising hymns and chants, with delightfully whimsical and informative comment by Professor Bailey who, in addition to being a thorough musician, has demonstrated that he is a real teacher.

Led by the Rev. George R. Woods, S.S.J.E., a large class is engaged in a critical study of the Gospel according to St. Mark. Fr. Woods is student chaplain at the University of Wisconsin, and is thoroughly acquainted with the long, long thoughts of youth, as to things religious. His course explains the troublesome things in the Gospel and presents the actual Christ as St. Mark saw Him. It gives to students a real understanding of what modern criticism is, what it destroys, and emphasizes the fact that it fails to destroy or to dim the radiance of the Jesus, who is truly the Christ.

In addition, there is a Normal course for Woman's Auxiliary workers, in charge of Mrs. Paul H. Barbour, of South Dakota; and Social Service opportunity and method are taught through a special course with instructors from various secular and religious organizations and agencies engaged in social service work.

Evening sessions are addressed by visiting speakers; a missionary night, Oriental night, one devoted to evangelism, addressed by Dr. L. W. Glazebrook, of the National Commission on Evangelism, and one devoted to parish publicity, addressed by Fr. Irwin.

The Rev. Gerald G. Moore, of Chicago, is chairman of the executive committee, and the friendly, helpful manager of things in general. Business detail and publicity are in the hands of the Rev. Herbert L. Miller, and this duo, with Mrs. Biller and Fr. Sturtevant, are responsible for the conference as a whole.

Altogether it is a conference that satisfies, and provokes a shade of wonder why a much greater number of Church people do not attend for spiritual, mental, and physical refreshment.

RESULT OF CUT IN BRAZIL BUDGET

NEW YORK—Bishop Thomas, in order to make up the required amount of \$2,400 to be cut from the Brazil budget for 1929, has taken the following steps:

The appropriation for his traveling expenses is reduced. This means less travel by the Bishop or drawing on his own pocket for the difference.

He has given up office help and will write his own letters by hand. It means the heavy accumulation of mail when he is off on a long visitation.

Some needed repairs on buildings will have to go over for another year, with almost certain increased cost then.

The Bishop gives up \$700 on account of house rent and will do his best to provide for himself and family.

The running expenses of several missions will be cut down with consequent loss to the work.

The Bishop and one of his missionaries have given up aid in the education of children.

OLD CHURCH RENOVATED AT CONSTANTIA, N. Y.

CONSTANTIA, N. Y.—Improvements which have restored the 96-year-old structure of Trinity Church, Constantia, and which were consecrated June 27th, mark another step of progress by the Rev. George H. MacNish, rector of St. James' Church, of the neighboring village of Cleveland, made possible through a \$6,000 gift of Frank G. Tallman, Wilmington, Del.

Since the Rev. Mr. MacNish went to Cleveland at the close of his army service in the World War, he has proved a big factor in the religious, social, and business life of that little community. A few years ago he turned his attention to the historic and long-abandoned church at Constantia. It was built in 1832 and consecrated in 1833, but had been seldom used after 1885, although attempts to improve it were since made from time to time, and occasional services held. The old structure was in desolate condition when the Rev. Mr. MacNish took it over and with such repairs as were within his means he reopened the church where services were held until the roof fell in from the weight of snow following a storm during the winter of 1925.

During a visit to Syracuse last summer, Mr. Tallman took a drive along the north shore of Oneida Lake and, in passing through Constantia, recognized the church which his wife attended during her childhood. He is a student of old architecture and was attracted by the beauty found in

BOOK CHATS

from Morehouse Publishing Co.

HERE are some more Dollar Books to take with you on your vacation. They are mostly recent "best sellers" that you have long been planning to read, selected from the STAR and SUN DIAL LIBRARIES. They are full, unabridged reprints, now available at \$1.00 each, plus postage.

EMINENT VICTORIANS, by Lytton Strachey, is one of the most popular of the Star Books. It contains, as you know, portraits of Dr. Arnold of Rugby, Florence Nightingale, Cardinal Manning, and General Gordon of Khartoum.

If you are interested in other religions and their prophets, you will enjoy R. F. Dibble's MOHAMMED, a biography of the founder of one of the most powerful religions of the East. And speaking of the East, Your Correspondent cannot refrain from calling to your attention again Colonel Lawrence's great book, REVOLT IN THE DESERT.

Have you read Arnold Bennett's prescription for a happy life? HOW TO LIVE will perhaps give you a new slant on this business of living, in which the best and the worst of us are engaged.

Perhaps you are an admirer of G. K. Chesterton. Or perhaps you dislike him heartily. But have you read his HERETICS, or ORTHODOXY? The two of them will make good companions for you on train or boat.

But perhaps you prefer lighter reading for your vacation hours. If so, Your Correspondent recommends THE BRIGHT SHAWL, Joseph Hergesheimer's colorful story of Cuba's struggle for independence, or THE GARDEN PARTY, short stories by Katherine Mansfield told with delicate irony.

If you are a real book lover, you will enjoy THE HAUNTED BOOKSHOP, Christopher Morley's fascinating story of strange occurrences in a bookish atmosphere. Or if you like creepy things, try DRACULA, by Bram Stoker, the famous "Vampire" novel of the Undead Dead. But don't read it at night, if you expect a quiet, untroubled sleep!

And finally, here is a bargain for lovers of mystery stories. FOUR-IN-ONE MYSTERIES contains four complete short mystery novels in one book, all for \$1.00. The titles of the stories, all by well-known writers, are Flat 2, by Edgar Wallace, The Death Bell, by Edison Marshall, The Moss Mystery, by Carolyn Wells, and The Remittance Woman, by Achmed Abdullah. One dollar brings you all four of them.

Your Correspondent will be happy to send you a complete booklet describing all of the STAR and SUN DIAL Dollar Books on request. And any of them can be obtained from Morehouse Publishing Co. for \$1.00 each, plus postage. Try a few—and a happy vacation to you!

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the construction of the building, a style typical of the early nineteenth century. Upon inquiry Mr. Tallman learned the parish was planning to abandon the church. Sometime later the Rev. Mr. MacNish was surprised in receiving a check for \$6,000 from Mr. Tallman, for the purpose of restoring it, as nearly as possible, to its original form of the days when Indians still roamed that locality. As a result, the building has been completely renovated. The old wood interior has been refinished, stained, and waxed, the windows have been restored to their original condition, and a stone platform and walk have been placed in front of the church.

A large delegation from Utica, headed by the Suffragan Bishop, the Rt. Rev. Edward H. Coley, D.D., attended the consecration service in the rejuvenated church building, June 27th.

CHURCH AT UPPER MERION, PA., HAS ANNIVERSARY

UPPER MERION, PA.—The 169th anniversary of Christ Church (Old Swedes) was observed on June 23d, the special preacher being the Rev. Albert E. Clattenburg, D.D., of Cynwyd.

Christ Church has had in its history many distinguished visitors from all parts of the world. George Washington and General Anthony Wayne, while encamped at Valley Forge, worshipped in this historic church. Prince Oscar of Sweden and representatives of the royal navy in 1876 while stationed on a vessel in the Delaware River near Philadelphia visited the church in Upper Merion.

At the close of the centennial in 1876 this delegation presented to Christ Church two flags of Sweden. A baptismal font was sent from the people of Sweden with the inscription "Sweden's Blessing to Sweden's Children."

SOUTH DAKOTA CONVOCATION

SIoux FALLS, S. D.—Steps were taken regarding the setting up of an effective publicity department with a trained personnel at the forty-fifth annual convocation of South Dakota, which met in Sioux Falls, June 16th to 19th, at All Saints' School. The opening service on Sunday morning was held in the cathedral, the Rev. Chauncey E. Snowden of the National Council preaching the sermon. At this time banners for the Sunday school offering were presented. The first business session of convocation was in the music studio of All Saints' School, Sunday afternoon, when the Bishop's annual addresses were delivered, followed by an address by the Rev. Dr. R. W. Patton.

Sessions of convocation and of the Church Service League were held on Monday afternoon to group conferences on important problems. In the evening a convocation dinner was held in the ballroom of one of the local hotels. The speeches were by the two visitors from New York and a South Dakota layman, Walter Stover, of Watertown.

Sessions of convocation continued until noon of Tuesday when adjournment was taken. A ten-day summer conference began its sessions at All Saints' School that evening.

Among interesting features of convocation were the passages of appropriate resolutions upon the death of Dr. Robert L. Slagle, president of the state university, and upon the death of the Rev. William Holmes, Indian presbyter of pre-eminence and worth. Convocation also presented to Miss Mary B. Peabody, the last of the three sisters who created and

have conducted All Saints' School since its inception, a resolution, expressing its appreciation of Miss Peabody's service, and its regret that her term of official connection has ended.

LOS ANGELES CHURCH DEDICATED


LOS ANGELES—In the presence of a crowded but reverent congregation, which included worshippers of both the white and colored races, the new Church of St. Philip the Evangelist was dedicated by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, on the evening of Sunday, June 23d. The happy completion of this project will do much to extend the work of the Church among Los Angeles Negroes.

The church occupies a prominent corner and is an effective example of pure Italian architecture. It is built of reinforced concrete, 140 feet long, with a nave thirty feet wide inside. There are two side aisles, but these are beyond the line of pillars, so that every one of the 300 seats has a full view of the altar. The building is roofed with red tile.

The chancel is flanked on one side by the Lady Chapel and the vicar's study, and on the other by two complete sacristies.

At the service Bishop Stevens also dedicated three beautiful memorials. The altar, made of Italian marble and surmounted by a tabernacle of Mexican onyx, was given in memory of Rosetta Mason, Matilda Baumann, and James Connor Baumann. The pulpit, made of South American red mahogany, is a memorial to Daniel Henderson Adams. The organ,

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a two-manual Skinner instrument, was presented as a memorial to the Rev. William Henry Dyer, a former priest of the diocese.

The Rev. Walter T. Cleghorn, who came to St. Philip's as its vicar in 1910, soon after he was ordained priest, has seen the work grow from 3 to 275 communicants. He is a beloved leader among the 50,000 Negro residents of this city.

BISHOP AIDS IN CHECKING FOREST FIRE

PRESCOTT, ARIZ.—The timely arrival of the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, his son, Ewing, and Dr. E. W. Phillips of St. Luke's Home, at the doctor's ranch near here on June 24th, prevented what might otherwise have been a most disastrous forest fire. Thousands of acres of pine forest were threatened and the whole valley filled with smoke, even to St. Luke's about a mile and a half distant. Due to their valiant efforts, and the assistance of fire fighters from this city, the damage was confined to about a hundred acres. Extreme dryness, owing to continued drought, increased the hazard.

The Bishop, having a few hours of leisure, was with his son, accompanying Dr. Phillips to the ranch, located in the pines and commanding a splendid view of the surrounding country, including the famous San Francisco peaks at Flagstaff. The fire, evidently the result of careless campers, started shortly before four o'clock and it was only by heroic efforts that it was finally brought under control.

ST. STEPHEN'S COLLEGE HOLDS DECENNIAL CELEBRATION

ANNANDALE-ON-HUDSON, N. Y.—The tenth anniversary of the reorganization of St. Stephen's College, Columbia University's country undergraduate institution, was celebrated June 16th, 17th, and 18th. The gathering also marked the tenth anniversary of the Rev. Dr. Bernard Iddings Bell as head of St. Stephen's College. The Rev. Dr. Frederick S. Fleming, rector of St. Stephen's Church, Providence, delivered the baccalaureate sermon.

Dr. John J. Coss, head of the summer school of Columbia University, represented Dr. Butler at the ceremony. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, Dr. Henry Noble MacCracken, president of Vassar College, and Dr. William M. Lewis, president of Lafayette College, addressed the assembly.

DIOCESAN SCHOOLS IN NEW HAMPSHIRE CLOSE

CONCORD, N. H.—The two diocesan schools of New Hampshire, Holderness and St. Mary's, closed during the week beginning June 9th. The address at graduation at St. Mary's was given by the Rev. Dr. Samuel S. Drury of St. Paul's School, while the Hon. John P. Carleton, assistant attorney-general of New Hampshire, and a new trustee of the school, made the address at Holderness, the Rev. William Porter Niles, also a trustee, preaching the sermon.

The new rector of Holderness School, the Rev. Alban Richey, Jr., presided at the graduating exercises and from now on will be in residence at the school. It has been voted to renovate the school property during the summer so that the new rector, at the beginning of his first term, which is also the beginning of the second half

century of the school's life, may have a plant in excellent condition.

A pleasant feature of the St. Mary's graduation was the announcement that some of the older alumnae had given \$1,000 to set apart a guest room in memory of Miss Elizabeth M. Gainforth, the first principal of the school.

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CHURCH ARMY NOTES

NEW YORK—Church Army announces that S. Van B. Nichols, who is chairman of the New York diocesan committee for the St. Luke's Hospital, Tokyo, Fund, has accepted the position of treasurer of the Church Army in the United States.

Officers of the Church Army are taking part in conferences at Wellesley, Madison, and Cornell, in South Dakota and Albany, and at several other summer schools.

A car for missionary work in the diocese of Erie has been presented to the Church Army by Miss Florence Sullivan of New York City.

Capt. Mountford reports that practically all the staff are booked to the end of the year.

There will be room for a half dozen more trainees at the Providence Training School in January next. Clergy are urged to put keen fellows in touch with Church Army at 416 Lafayette street, New York City.

GUILD PROVIDES OUTING FOR INDIAN GIRLS

LOS ANGELES—Two hundred and three American Indian girls were the guests of the Bishop's Guild of Los Angeles on a day's outing recently to Catalina Island. The group assembled at the Pacific Electric Station and, after an hour's trip on the electric train, boarded the steamer *Avalon* at Wilmington.

Just before the boat docked at the island, Mrs. Covell, chairman of the Bishop's Guild, assembled the girls in the bow of the ship for noonday prayer. There was a short address by the Rev. David R. Covell, prayers were said by the Rev. Anthony Dexter, and benediction by the Rev. Douglas Stuart.

The Bishop's Guild is interested in the Indian problem of California and this party is one of a series that the guild gives annually for Indian girls. The Bishop's Guild is an organization of Church women of the diocese of Los Angeles interested in the various social activities of the Church. It maintains a clothing bureau and salvage station where needy people are clothed and where those who can afford it may purchase good clothing at moderate prices. The profit accrued goes to Bishop Stevens for diocesan charities. In 1928, \$1,200 was given to the Bishop.

At present the guild has, in addition to its regular work and charities, pledged itself to earn \$2,000 for the Bishop Johnson memorial altar, which is to be placed in the new church in Westwood.

COMMENCEMENT AT ST. JOHN'S, DELAFIELD

DELAFIELD, WIS.—The forty-second commencement exercises of St. John's Military Academy were held June 14th, 15th, and 16th. Friday, the 14th, was Field Day, the final athletic competition between the Kemper and DeKoven athletic clubs. In the evening the graduating class of eighty-two members dedicated its class stone with traditional ceremonies and listened to the commencement address by Maj. Gen. Stephen O. Fuqua, U. S. A., Chief of Infantry, Washington, D. C.

On Saturday were held the military competitions and exercises on the parade grounds followed in the evening by the final parade, the Old Boys' banquet, and the commencement ball.

Scholastic Day, Sunday, opened with early Communion in the Victory Memorial

Chapel, continued with the senior orations and distribution of prizes in the gymnasium, and concluded with chapel services at 11 with the president's farewell address and the granting of diplomas.

The gift of the class of 1929 to the school is the General King gates of native limestone surmounted by ornamental lamps and placed at the north entrance to the school grounds on County Highway C. General King, a life-long friend of the founder of the school and closely associated with the academy from its beginning, is professor of military science and tactics at the academy.

COMMENCEMENT AT BISHOP PAYNE DIVINITY SCHOOL

PETERSBURG, VA.—The baccalaureate sermon at the Bishop Payne Divinity School, Petersburg, was preached in Emmanuel Chapel, Sunday afternoon, May 26th, by the Rev. John Wesley Johnson of New York, an alumnus of the school and a former professor and warden.

The public meeting of the alumni association was held in Emmanuel Chapel, Tuesday evening. The alumni address was delivered by the Rev. Henry Edwards of Charlotte, N. C., and the faculty address by the Rev. Samuel W. Grice, warden of the school. Archdeacon Baskerville, of South Carolina, president of the association, and the Rev. F. G. Ribble, D.D., dean of the school, made short addresses.

The commencement exercises were held Wednesday evening. The speaker was the Rev. Henry Teller Cocke, of Chevy Chase, Md. After the awarding of diplomas and degrees, the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, made a short address and closed the exercises with prayer and benediction.

A MUNICIPAL CONFIRMATION

INCLUDED in a confirmation class of eighteen at St. James' Church, Leesburg, diocese of South Florida, were the mayor, one of the city commissioners, the chief of police, the superintendent of education, and the all-southern half-back in high school football. The class was further notable in that it resulted largely from the work of members of the congregation as the rector had been there only a few months.

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HERMAN EDWARD KNIES, PRIEST

READING, PA.—The Rev. Herman Edward Knies, rector of the Church of St. Barnabas, Reading, died early on Sunday morning, June 23d. He had been ill for some time, principally of heart trouble. The funeral services were held in St. Barnabas' Church on June 25th, Bishop Sterrett being in charge. Assisting the Bishop were the Rev. Frederick A. MacMillen of Christ Church, Reading, and the Rev. Howard W. Diller of Trinity Church, Pottsville. Interment was at Hazleton, where his family lived. The Rev. John H. Dickinson, rector of St. Peter's Church, Hazleton, had the service there.

The Rev. Mr. Knies was born in Hazleton, receiving his education at the Hazleton High School, the University of Pennsylvania, the Philadelphia Divinity School, and the General Theological Seminary. He was ordained to the priesthood in 1917 by Bishop Talbot. For a time he was rector of Faith Church, Mahoney City, Pa.

BENJAMIN E. REED, PRIEST

ST. LOUIS, Mo.—The Rev. Benjamin E. Reed of Webster Groves, a retired clergyman of the diocese of Missouri, died at the home of his daughter, Mrs. G. R. Noble, at Paducah, Ky., on Sunday, June 23d, at the age of 86 years.

In the sixty-five years Mr. Reed served in the Church he became one of the leading members of its clergy. Born in Virginia, May 2, 1844, he graduated from the Theological Seminary at Alexandria, being ordained to the priesthood in 1869 by Bishop Whittle, and after serving the historical church at Brandon, Va., for several years, came to St. Louis to take charge of Mount Calvary Church. Twenty-five years ago he accepted a call to Grace Church in Paducah, Ky., where he remained until his seventieth birthday, when he removed to Webster Groves, Mo. While living in retirement he took an active part in the management of the Episcopal Orphans' Home in St. Louis, and was often commissioned by the late Bishop Tuttle to visit conferences, and he served as temporary pastor of the churches in Columbia and St. Charles, Mo.

Funeral services were held at Grace Church, Kirkwood, three rectors of the Church officiating. They were the Rev. J. J. Wilkins, D.D., of St. Louis, the Rev. J. Courtney Jones, D.D., of Webster Groves, and the Rev. F. J. F. Bloy of Kirkwood.

Mr. Reed is survived by four daughters and one son. His wife, Mrs. Mary Funsten Reed, died six years ago.

ALEXANDER SMITH COCHRAN

YONKERS, N. Y.—A throng of thousands in Yonkers Sunday afternoon, June 23d, paid its last respects to Alexander Smith Cochran, manufacturer, philanthropist, and clubman, for whom funeral services were held in St. John's Church, Yonkers. Mr. Cochran, who was chief owner of the Alexander Smith & Sons Carpet Co., died

at Saranac Lake on Thursday, June 20th. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rev. Dr. O. S. Newell, rector of St. John's, officiated at the funeral services.

An estate of more than \$35,000,000 was disposed of in his will. Numerous charities and more than 1,000 present and past employees of the Carpet Co. are remembered. The endowment fund of the National Cathedral College of Preachers, Washington, receives \$1,000,000; St. Paul's School, Concord, N. H., is left \$250,000; St. John's Riverside Hospital, Yonkers, receives \$500,000; and the Historic Preservation Society of New York gets the Cochran collection of American portraits and early American furniture, with \$25,000 for their care. Employees' bequests range from \$1,000 to \$10,000.

EDWARD WEBSTER HUTCHINS

BOSTON—Edward Webster Hutchins, for many years the senior warden of Trinity Church, Boston, died at his summer home in Brookville, Me., on June 23d, at the age of 78 years. Mr. Hutchins, a native and resident of Boston, graduated from Harvard College in 1872, and from the Harvard Law School in 1875. He then began his connection with the law firm, Hutchins & Wheeler, of which his father was a partner; and, continuing that connection, he became in turn the senior partner and one of the prominent lawyers of the city, and filled many positions of great responsibility. He was president of the Boston Bar Association from 1916 to 1920.

Mr. Hutchins married Susan Barnes Hurd, who survives him as do two sons, Henry C. and Edward Hutchins, and one daughter, Miss Grace Hutchins. Funeral services, conducted by the Rt. Rev. William Lawrence, D.D., the Rt. Rev. Alexander Mann, D.D., former rector of Trinity Church, and the Rev. Henry K. Sherrill, present rector of Trinity Church, were held on June 26th. Burial was in Mt. Auburn Cemetery, Cambridge.

LYDIA PAIGE MONTEAGLE

SAN FRANCISCO—Mrs. Lydia Paige Monteagle of San Francisco, wife of Louis Findlay Monteagle, was killed in an automobile crash at Menlo Park on June 26th. Mrs. Henry J. Crocker, widow of a cousin of William H. Crocker, was also killed, and Mrs. Fanny Crocker McCreary, a sister of the late Henry J. Crocker, was critically injured.

Mrs. Monteagle was 63 years old, the daughter of Timothy Paige, a native of Stockton, Calif. Besides her husband she leaves two sons, Paige and Kenneth Monteagle, and a brother, Cutler Paige. She was for eleven years president of the diocesan branch of the Woman's Auxiliary. She had been president of the Woman's Auxiliary of the province of the Pacific and was closely connected with the national organization of the Auxiliary. She was a member of the women's board of St. Luke's Hospital, and only the day before her death she had been present at the graduation exercises of the nurses' training school there. Together with Mrs. Whitelaw Reid she gave St. Luke's Hospital. She built the Lydia House at St. Dorothy's Rest in memory of her grandmother. She had been active as one of the patronesses of the Seamen's Church Institute, and held many other offices, being intimately associated with every good work in the diocese and many organiza-

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tions of the Church at large. She and Mr. Monteagle were among the first large contributors for the present building campaign of Grace Cathedral.

The burial service was held on June 28th, in St. Luke's Church, San Francisco.

SUCCESSFUL SUMMER SCHOOL IN ARIZONA

PRESCOTT, ARIZ.—Dr. Wilson's Sanitarium, Prescott, was the scene of the annual summer school of Arizona, which was held June 11th to 21st. The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, who acted as chaplain of the school, kept watch and ward over the religious life of the party, about sixty in all. The rector of St. Luke's Church, Prescott, and his wife, entertained the school at a reception on the third day.

The Bishop's Cup, given to the parish or mission whose young people made the highest marks in school, sport, and religious exercises, went to the mission of Yuma.

Leaders of various classes were the Rev. F. T. Brown, of Flagstaff; the Rev. W. E. Cox, Bisbee; the Very Rev. E. S. Lane, Phoenix; Miss Mabel Lee Cooper of the National Council; and the Rev. A. W. Nicholls, Prescott.

A PARISH COUNTRY CLUB

THERE IS a certain magic nowadays in the words "country club." Not chiefly because a country club is associated with wealth, but because it means pleasure and leisure and athletics and beauty and comfort and escape from city pavements. For most of us it is about as far out of reach as a private airplane or Paris clothes.

To provide a parish country club within the reach of all the parish people, Grace Church, Providence, R. I., is marking its hundredth anniversary by securing a hundred-acre country place, eighteen miles from the city, with a hundred-year-old house, another building to be used for recreation, level playing-fields, apple orchard, woodland of birch and pine, and a "pond," which is Rhode Island modesty for a perfectly good lake. A man and his wife are to live in the farm house, and the place is to be open the year round. Boys' and girls' camps, week-end holidays, winter sports and all that. A chapel is to be a part of the equipment, also small cabins in the woods, "canoes, ponies, and such things." The rector, Dr. W. A. Lawrence, says, "Grace parish will not sit back and bemoan the exodus of the people into the country on a beautiful summer day or a crisp winter morning, but will conserve this perfectly natural impulse by saying, "Good! We will go with you and show you God's handiwork . . . God's beauty and majesty."

FRIENDSHIP WITH FOREIGN STUDENTS

The World Tomorrow, quoting these figures from a Y. M. C. A. report, urges the same point that every Church worker among foreign students tries to make:

"Many of these men and women will return to their own countries to fill important positions and to exercise great influence in the determination of the future policies of their respective peoples. If the citizens of the United States were wise they would go out of their way to make these foreign students feel at home and to interpret to them the more wholesome phases of American life. Here is a practical project in creating international friendship."

NEWS IN BRIEF

ARKANSAS—In addition to his many other duties, during the past few weeks the Rt. Rev. Edward T. Demby, D.D., Suffragan Bishop for the colored race in Arkansas and the province of the Southwest, was the special speaker at St. Philip's Junior College and the High School, San Antonio, Tex.; preached the baccalaureate sermon at Rust College, Holy Springs, Miss.; addressed the students of Christ Church Industrial School, Forrest City; was one of the speakers at the commencement at Shorter College and its seminar, Little Rock; delivered the annual address to the alumni of Wilberforce University, Ohio; and recently addressed a group at Thornton, Ark., on The Rise and Tide of Intellectuality among the Advanced Thinkers of Colored Americans.

ATLANTA—On Whitsunday in Emmanuel Church, Athens, Ga., the rector, the Rev. Dr. A. G. Richards, dedicated and blessed a beautiful new altar rail of white marble, supported by marble posts on each end of each side, and with a marble base. The rail is of the same design as the altar and reredos, drawn by the same artist at the same time. The same is true of the altar cross and eucharistic candlesticks. The result is that the whole sanctuary harmonizes perfectly as one work of art. R. Geissler, Inc., of New York, designed and executed the work most satisfactorily. The altar rail is a memorial to Mrs. C. D. Flanigen, who was Mary Nevitt, a faithful and devoted communicant of Emmanuel Church all the days of her life. The memorial was presented by her husband, and her five surviving children: C. D. Flanigen, Jr., Major B. L. Flanigen, John Montieith Flanigen, Miss Jean Flanigen, and Mrs. H. M. Heckman.

COLORADO—The Sisters of St. Anne have started a new foundation in Denver, in connection with St. Andrew's parish. Two houses have been taken, the convent, at 2050 Glenarm place, and a convalescent home for children, to be known as St. Raphael's.

HARRISBURG—Col. Henry Wharton Shoemaker has presented the St. James' Shoemaker Memorial Church, Enola, with an additional plot of ground 30 x 150. This completes a large square of about one half a city block, laid out in green lawns around the church and parish hall in the center. The church is absolutely free of debt, and the small congregation is hoping to raise an endowment fund after certain necessary repairs to the roofs are made.—Mme. Marius de Brabant has given a bell from the Meneely Bell Foundry, Troy, N. Y., to St. Gerald's Memorial Chapel, Harrisburg. The bell is a memorial to the donor's father, Senator William Andrews Clark. The chapel building and parish house are memorials to her infant son, Gerald.

HARRISBURG—The York County Ministerial Association were recently guests of their president, the Ven. Paul S. Atkins, for their closing meeting of the season. A motor pilgrimage was made to Harrisburg, where over seventy members were entertained at luncheon by the ladies of St. Stephen's parish, following which addresses on Christian Unity were made by the rector, the Rev. Oscar F. R. Treder, D.D., and Bishop Darlington. The concluding portion of the program included a visit to the See House, where the members were guests of Bishop and Mrs. Darlington. Bishop Darlington, after a short service in the Kefferstein Memorial Chapel, conducted the members through his home and spoke most interestingly and entertainingly concerning his unique collection of curios and musical instruments.

IOWA—Seven girls were graduated from St. Katharine's School, Davenport, on June 10th. The diplomas were awarded in chapel, and then followed the lovely out-of-door procession, and the placing of the class stone. A very large number of guests was present for the commencement festivities, and the weather was glorious the entire week-end. *Midsummer Night's Dream* was presented on the picturesque out-of-door stage, on Saturday evening. Sunday morning, Bishop Morrison preached the baccalaureate sermon, the dominant thought of which was our need of a conviction of the reality of God. In the evening high tea was served on the terrace. The musicale and drill day, which are also among the commencement events, were held before examination week. There is again promise of a full school for next year.

KENTUCKY—At the June meeting of the Louisville clericus, held at the Cathedral House, the annual election of officers was held, at which the Rev. Harry S. Musson, rector of the Church of the Advent, was re-elected president. A paper on Evangelism was read by the Rev. Thomas S. Kell, rector of St. George's Church. The clericus is arranging to conduct an evangelistic campaign, beginning

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next fall.—Miss Susanne Brown, the sixteen year old daughter of the Rev. John H. Brown, rector of St. Mark's Church, Louisville, was painfully injured, on the afternoon of June 20th, when she was struck by a motor driven by a Negro boy as she alighted from a street car. She was picked up unconscious, and taken to the Norton Memorial Infirmary, where an operation was performed. From last reports the patient was doing as well as could be expected.—Before leaving for his summer vacation, Bishop Woodcock presented the diplomas to the graduating class of nurses at the Norton Memorial Infirmary, and addressed them at a special service held in the cathedral. The class was one of the largest in the history of the institution.—The choral Evensong service from Christ Church Cathedral, which has been radiocast weekly, has been discontinued for the summer, and will be resumed in September. At the final service, an admission service to the Guild of St. Barnabas, the international society for nurses, was held. The Louisville chapter, which was organized about a year ago, has had a steady growth.

LOS ANGELES—At the opening of the new buildings of the Santa Barbara School for Boys, Santa Barbara, on June 15th, the library was announced to be a memorial to the late Rt. Rev. Joseph H. Johnson, D.D., first Bishop of the diocese. Bishop Johnson assisted the headmaster, Curtis Cate, in the founding of the school, and was the first president of the board of trustees. The memorial address was made by his successor in the episcopate, Bishop Stevens.—The parish house and rectory of All Saints' Church, Pasadena, will be demolished next month preparatory to the erection of new fireproof buildings. The parish house, arranged primarily as a religious education plant, will provide forty individual classrooms. Built of stone to harmonize with the church, completed in 1925, the new buildings will cost about \$200,000. The Rev. Leslie E. Learned, D.D., is serving his twenty-first year as rector of this strategic parish.—The Bishop's Guild held a huge lawn party at one of the large estates in Beverly Hills on June 19th, raising funds for the pulpit which the guild is to provide for the Bishop Johnson Memorial Chapel at the University of California at Los Angeles.—A large group of interested clergy and laity gathered at St. Paul's Cathedral House, Los Angeles, on June 20th for a luncheon in the interests of the Church Welfare Association. Speakers were Bishop Stevens and Dr. Miriam Van Waters, referee of the Los Angeles juvenile court. While not a diocesan institution, this newly incorporated association exists to do scientific case-work for young people, particularly any wards of the court coming from Church families.—St. Matthias' parish, Whittier, has taken out a building permit for a \$40,000 church to be built of reinforced concrete.

MICHIGAN—Courses in every field of Church activity were included in the curriculum of the twelfth annual summer conference of the diocese of Michigan, held at Hillsdale College for ten days, beginning June 20th.—The Rev. R. W. Woodroffe, rector of St. John's Church, Detroit, was executive chairman and chaplain of the conference.

NEBRASKA—The Rev. William J. Woon, vicar of St. Matthew's Church, Lincoln, accompanied by his wife and daughter, is in England for the months of June and July visiting relatives.—The Rev. Leonard Stanley Jeffery, rector of Christ Church, Central City, accompanied by his wife and son, sailed the latter part of June for a two months' visit to England.—The graduation exercises of the Bishop Clarkson Memorial Hospital Training School for Nurses were held in Trinity Cathedral, Omaha, May 29th. The service was taken by the Rev. D. J. Gallagher, chaplain, and diplomas and crosses were presented by Bishop Shaylor, who also gave the address.

NEWARK—By the first Sunday in September it is expected that new oak pews and a hardwood floor for the nave will have been installed in Calvary Church, Bayonne, the Rev. A. F. H. Serent, rector. These improvements are made possible by the completion of a campaign to raise \$2,000 in cash for the purpose. Since 1923, more than \$7,000 has been spent by this church for improvements, and it has been completely renovated.—Three members of the children's choir of Calvary Church, Bayonne, have had a perfect attendance for five years. By action of the Sunday school teachers of the parish, they are to be rewarded with a vacation this year at Eagle's Nest Farm, Delaware, N. J., the diocesan camp.—At St. Peter's Church, Clifton, the Rev. W. Henderson Watts, rector, a junior choir of eighteen boys and girls of the Church school, organized by Donald Wilson, organist, and his mother, Mrs. H. J. Wilson, has been rendering much assistance in the work of the parish. The children serve as the choir for the Church school and often join

with the senior choir in singing at morning services.—The Rev. Alfred W. Price, now assistant rector of Christ Church, East Orange, of which the Rev. Charles E. Hutchison is rector, is to conduct the summer services at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector.—On July 2d the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, embarked upon a trip to Syria and the Holy Land, possibly extending his itinerary to Egypt. Mediterranean ports will be visited on the way. Mr. Todd's return to his parish is set for approximately September 9th. This year marked the completion of his twentieth in his present parish and of his twenty-fifth in the ministry. On June 16th the Rev. F. Creswick Todd dedicated a very fitting memorial to the late Henry G. Craig, a vestryman of St. Andrew's Church, South Orange, for a number of years. This gift, presented by Mrs. Craig, is a window illustrating the parable of the Good Samaritan, and was made by Messrs. J. & R. Lamb, of New York City. Mr. Craig was interested in every phase of parish work, but notably in the choir and the music of St. Andrew's Church.

NEWARK—At the outdoor service of the Church school of St. Andrew's Church, South Orange, shrubbery given by the school and surrounding the parish house was dedicated as a memorial to the late George W. Bond, Jr., who was chairman of the building committee of the parish when the parish house was built.—St. John's Church, Newark, was recently the recipient of a handsome processional cross, given by Mrs. Henry Richard Linderman as a memorial to her husband, who for twenty years served as vestryman and warden. On the Second Sunday after Trinity the cross was dedicated and used for the first time.—As has been the custom, St. Barnabas' Day was marked by a service to commemorate the founders, benefactors, and donors of the Hospital of St. Barnabas, Newark. Bishop Stearly conducted the service, which was held in the hospital chapel.

The board of trustees of the hospital met after the service and discussed plans for additions to the plant. In the spring of 1930 there will be a campaign to raise \$1,500,000.—With fifty per cent of the public school children of Paterson lacking religious instruction, those interested feel that a census should be taken to discover who these pupils are. A committee of three, consisting of one Roman Catholic, one Protestant, and one Hebrew, has requested the board of education to aid in this project. The commissioners have expressed their willingness to comply, provided the law of the state permits them to do so.

NEWARK—The annual laymen's conference of the diocese will be held at the Girls' Friendly Society Holiday House, Delaware, N. J., on September 7th and 8th. The scheduled speakers include the Rev. Chauncey E. Snowden, executive secretary of the Field Department of the National Council; the Rev. Charles L. Cooder, D.D., of the Newark City Mission; and the Rev. Edwin S. Ford, of the Western Counties Mission. Mr. Snowden will also be present on the first evening of the annual clergy conference, to be held at the same place from September 9th to 12th. Other speakers will be the Rev. Royden Keith Yerkes, D.D., of the Philadelphia Divinity School, and the Rev. Wallace E. Rollins, D.D., of the Virginia Theological Seminary. The devotions for both clergymen and laymen will be conducted by Bishop Stearly.—The Hospital of St. Barna-

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bas, Newark, the Rev. John Goodridge Martin, chaplain and superintendent, has received an organ, the gift of Mrs. George F. M. Lamont, for use in its chapel.—The building which formerly served as the nurses' home of Christ Hospital, Jersey City, the Rev. Thomas A. Hyde, chaplain and superintendent, is now being used by that institution as a home for incurable cases. Both grounds and building are well adapted to the purpose.

NEWARK—On June 16th was celebrated the thirty-fifth anniversary of St. Mark's Church, Paterson, the Rev. John Miller Horton, rector.—The local court of the Knights of Sir Gala had attended service in a body on the morning of June 23d at St. Mary's Church, Haledon. The sermon was preached by the Rev. Addison T. Dougherty, priest-in-charge of St. Clement's Church, Hawthorne.—St. Clement's Church, Hawthorne, recently acquired a house for use as a rectory.

NEW YORK—A. F. C. Fiske of the Metropolitan Life Insurance Company, 1 Madison avenue, New York, is now the national treasurer of the Bishop Seabury Memorial Fund, succeeding his late father, Haley Fiske.

OKLAHOMA—In memory of Gale and Weart Gray and the gift of their brother, Walter Gray of Tulsa, a beautiful window was recently dedicated at St. Luke's Church, Bartlesville, by the Rev. J. N. MacKenzie, rector. The window represents the figure of St. Mark.—The Rev. Harry Lee Virden, rector of Grace Church, Ponca City, will deliver a series of lectures on Comparative Religion under the auspices of the extension department of the University of Oklahoma. The course will be given at the city hall, Ponca City.

PITTSBURGH—Bishop Mann addressed the graduating class of Washington Seminary in the First Presbyterian Church, June 4th.—The Rev. Dr. G. Philip Jung, rector of Christ Church, has been ordered to active duty at Fort Washington, Md., July 1st to 14th. Dr. Jung holds the rank of captain in the chaplains' corps, organized reserves.—Anne Louise Cowan, a great-great-granddaughter of John Benney, one of the founders of St. Luke's Church, of Chartiers, was baptized Sunday, June 9th, when the church was opened for pilgrimage services during the summer season. The services were conducted by the Rev. Warren C. Herrick, rector of St. Paul's Church, Mt. Lebanon. Continuing during the summer, services will be held each Sunday afternoon with pilgrimages from the various churches around Pittsburgh, with visiting rectors officiating.

PITTSBURGH—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been selected as one of the preachers of the Union Open Air Services to be held during the month of July. Two of these services are to be under the auspices of Christ Church.—The rector and congregation of Trinity Church, Connellsville, have expended \$2,000 in beautifying the building and grounds of the Church house.—A parish house is to be erected this summer at St. Thomas' Mission, Sandy Creek. The work of this mission is under the Rev. Dr. L. N. Tucker, rector of St. James' Memorial Church, Pittsburgh.—Four new memorial windows have been placed in the vestibule of Calvary Church, Pittsburgh. The windows form a part of an historical Pennsylvania series.

SOUTH FLORIDA—Extensive alterations and improvements have recently been completed on Holy Trinity Church, Bartow, with also the completion of an attractive parish house, the latter connected with the nave of the church in such way that it can be used for additional seating accommodations when needed, by opening folding doors. Under the leadership of the Rev. Frank M. Brunton, the congregation has met in full the cost of these improvements.—Several new church buildings are either definitely planned or are now under erection at points on the east coast section of South Florida, part of these replacing hurricane losses of last September. Plans have been drawn for St. Andrew's Church, Lake Worth; for St. Paul's Church, Delray Beach; and for St. Matthew's Church (colored congregation), Delray Beach.—At Fort Pierce the parish house, nearly demolished in September, has been rebuilt and enlarged.—The Rev. George B. Scriven has been holding services at Canaveral, on the east coast, and steps have been taken to organize a mission at this point. Land has been secured for the church, and plans drawn for a parish house soon to be erected, which will serve as a place of worship until the desired church building can be added.

WESTERN NEW YORK—The Rev. George E. Norton, S.T.D., rector of St. Paul's Church, Rochester, preached the alumni sermon at the sixty-second commencement of the Episcopal Theological School in Cambridge, Mass., on Thursday, June 13th.

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Princeton this year had 676 Churchmen. They came from thirty-eight different states. To mention only a few, there are parishes in Indiana, Arizona, Alabama, Oklahoma, West Virginia, Kentucky, Maine, Iowa, who have men at Princeton.

These are figures from two colleges only. Multiply them by the great number of colleges and universities and technical schools, and you may have a new realization of the fact that the responsibility for the Church's work among college students is not centered in certain parishes near the institutions, but is spread out over the whole country and rests in part on every parish.

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The first sermons are on the faults to be found in the Church of England, such as sentimentalism, legalism, cowardice, and complacency. The others are on the mysteries of love.

Church Music

By the Rev. A. S. DUNCAN-JONES, M.A.

Undoubtedly some of the conflicts that arise between choir-master and rector could be avoided if the former understood at the beginning that it is the parson who is responsible for the music that is performed in church. This book is intended to help both in the solution of their problems.

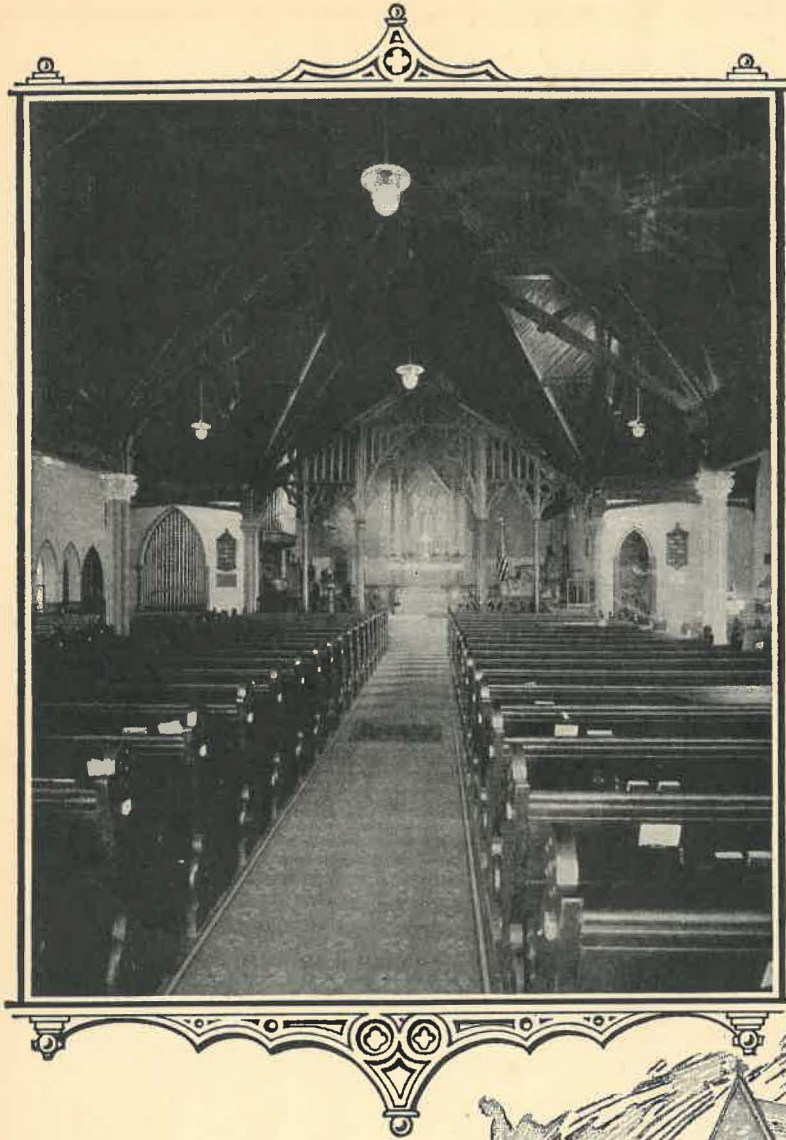
The Place of Women in the Church

By H. L. GOUDGE, DARWELL STONE, W. J. SPARROW SIMPSON, LADY HENRY SOMERSET, GERALDINE E. HODGSON, MARY SCHARLIEB, Mrs. ROMANES, and Miss E. K. SANDERS

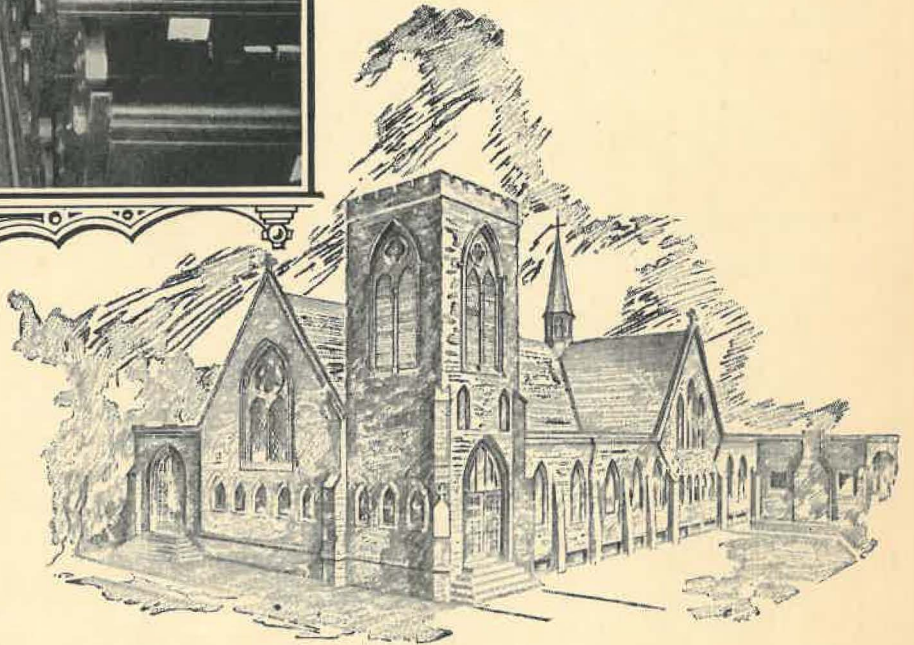
The eight papers all treat differently some phase of the question. Lady Henry Somerset dismisses the claim of the priesthood for women by saying that "for the Church of England to admit women to Holy Orders would be an act of suicide." Dr. Scharlieb discusses the medical ministry of women, Mrs. Romanes the religious life for women, and Miss Sanders the work that younger women may do for the Church.

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