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MILWAUKEE, WISCONSIN, AUGUST 3, 1929

No. 14

A Religion That Does Not Permeate

EDITORIAL

Uncertain Sounds

THE BISHOP OF WESTERN MICHIGAN

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EDITORIALS & COMMENTS

A Religion That Does Not Permeate

THERE is a painfully suggestive editorial in the *Catholic Citizen* of July 27th entitled *Expansive Religion*. It deals with nothing controversial but seeks to find why the Christian religion of today is so ineffective. Going back to the days of Judaism, it shows why the Christianity of the early centuries grew while Judaism did not:

"The Jews were 'the chosen people.' They proposed to hold that position of preëminence and not let it get away from them. They had a corner on the true faith. They would monopolize it and not diffuse it.

"On the other hand, Christianity started out with a missionary program. It would go forth into the whole world and preach the Gospel to every creature. . . .

"The Jews had no foreign mission societies. Solomon imported priests of Paganism to serve the false gods of several hundred ladies attached to his household, but no rabbis set sail from Joppa to carry the truth to Athens, even at the time that Plato and Aristotle had prepared the public mind for the reception of the true faith.

"If Christianity had been guided by the exclusive policy of the ancient Jews, it might never have spread over the civilized world."

But what is the condition today? In spite of modern missions, Christianity is largely practising the policy of the Jew rather than of the early Christian. It is no longer chiefly missionary. "Intensive and cloistered in spirit, not expansive and world-embracing in policy," is the characterization given by the *Citizen* to most—or many—of the Christians of today:

"Their program of salvation seemingly is modeled after Noah's ark, carrying off a chosen few and letting the rest of the world drown. Their idea of a church is a sort of spiritual Four Hundred, very exclusive and not accessible to the average sinner. Their favorite hymn might well be—

"We are the sweet elected few
All others shall be damned;
There's room enough in hell for you,
We won't have heaven crammed."

"Even in this country, where we flatter ourselves that religion is exceptionally virile, we have, in our cities, considerable areas of foreign populations coming from Catholic countries, and these people have not the Gospel preached unto them. No church bells summon them to worship. No Christian education is provided for their children. While, on the other hand, favored elements of the Catholic population in the same cities enjoy, not only the necessities, but the extras of religion. They have not only churches and schools, but high schools and universities. They have not only all the required devotions, but special devotions as well. They have the facilities of even a

refined religious atmosphere, at times, in retreat houses and convents. They have the attention of a zealous clergy, at the daily altar, in the pulpit, even in the swivel chair."

And here is one of the pictures of today that our contemporary eloquently draws:

"In an eastern city there is a church which has become a center of devotion, with crowds coming and going early and late, and thus for years; but no indication of any headway against the slum hinterland nearby. There are blighted districts in many large cities whence not only one church, but all churches, have practically withdrawn. Sometimes a clergyman visits a home in such a district, but that is because he is sent for. There are areas of population that the churches do not intrude upon. Even the Salvation Army omits them from its line of march.

"There is here manifest a singular reluctance, a tacit avoidance that refuses to explain itself. Missionaries daringly venture into darkest Africa, and crowded China, but they keep away from E. 12th street and the river section. There are sections of the Christian city more unchurched and more heathen than Zululand or Thibet, and given over by a sort of truce of paganism."

And finally it tests the current religion of the day by asking these questions:

"Does religion, for instance, inform and mould much of the legislation of the modern world? Is the moral purpose uppermost in the legislatures, curbing evil and promoting good?"

"Does the minister of religion come into the councils of commercial bodies? He may be asked to say grace at the banquets, but is he allowed to give a keynote to the discussion?"

"When the diplomats meet to settle the terms of peace is it *Vae victis!*—vengeance upon the conquered, after the Pagan method—or is there the spirit of mercy and forgiveness and benevolence, which builds the better readjustment?"

"Is the message of Christianity going out over all the wires of communication, informing the public press, and enlightening the trends of literature?"

"Are our novels pagan, is our poetry impure, is our drama sexual?"

"Then the thought of the world is not reached and religion is not sufficiently expansive and permeating."

WE know of no more weighty indictment of popular Christianity than these flaming sentences.

The *Catholic Citizen* is always scrupulously just, scrupulously courteous to Christians of other names. It does not suggest, in its editorial, that these characteristics apply to other Christians than the Catholics of the Roman fold. Let us, then, who are outside that fold, make the same confession for not only ourselves

in the Anglican fold but, we must say, for the whole modern Christian world.

It is not that "missions" are not supported but that they are a thing apart from the Church. It is not that we lack Christian citizens who have their faces set against the "slum hinterland" back of our churches, but that the Church continues, generation after generation, to bring up sons and daughters who dwell in all parts of the modern city while the slum itself is not disturbed.

It is not that our novels are "pagan," our poetry "impure," our drama "sexual." It is that these things do not disturb the equanimity of the Church that scarcely recognizes the condition. The advantage of several parochial endowments prevents that general abandonment of East Twelfth street and the river section of New York by the Episcopal Church that our contemporary bemoans, and honest and good work is done by our churches and clergy in that difficult section; but the Church itself as a national entity scarcely recognizes even the existence of the problem. These parishes survive because Church people of an earlier generation endowed them, not, chiefly, because the consciences of present-day Churchmen are alive to the enormity of the general abandonment of those areas by the organized Christianity of today.

Yes, we are deeply concerned in the problem, as is our contemporary. We see no quick and brilliant cure for the condition.

Except that we are a lot of selfish, narrow Christians. We do not work at our profession. Our religion does not destroy slums, convert the world, make our cities decent, purify our literature or our drama, or even make home life beautiful, marriage the picture of the relation of Christ to His Church, or Christians sweet tempered one to another.

We do not believe the cure is to be found in uplifting somebody else or in improving the religion or correcting the theological blunders of the other man or organization.

The sacraments have not lost their power, the Christian religion its beauty, the gospel its appeal. But something is the matter with *us*. We are not the sort of Christians that our Lord contemplated. Adding us all together we produce the condition that the *Catholic Citizen* so graphically presents.

We are wholly unable to correct the obvious deficiency in the religion of several million American Christians, be they Catholics or Protestants.

It is just possible that we can do something about the deficiencies of just one of us.

At any rate we will try.

Perhaps somebody else will likewise.

THE news item showing that all our workers in Alaska, beginning with Bishop Rowe, have had their salaries cut because "so many of the dioceses have notified the National Council that they cannot be counted upon to give the quotas assigned them by General Convention" is one of the saddest pieces of news that we have been obliged to print. And it is only an illustration of what is happening throughout the mission field.

It was a confession of failure when we all acquiesced in the plan whereby each diocese elected to what extent it would meet its quota. We had tried for several years to discover on a national scale what extent of work should be undertaken by this Church, then to undertake it, and to divide the cost as fairly as we

could among all the dioceses, and, through the dioceses, among all the parishes and missions.

And then with one consent—almost—they all raised objection. This diocese, this parish, was "different." It could not be expected to pay a quota based on calculations that applied to the neighboring diocese or parish. It must get its quota reduced!

The next step was taken when the National Council was directed to base the extent of its work, not on needs, but on the total promises of the dioceses to pay. Whereupon the dioceses promised to pay much less than the sums that had been declared their respective shares of the cost of the work undertaken. So the appropriations were reduced all around. Some of the bishops have met the reduction by curtailing the work; some by reducing the salaries of the workers—in each case, so far as we know, beginning scrupulously by reducing the bishop's own salary.

And so we come to this Alaska news item. In perhaps the most expensive mission field in the world—it is hard for us in August to contemplate the size of an annual coal bill on the Arctic Circle—everybody is suddenly notified that his, and her, salary is reduced.

Let us be perfectly frank. We think Bishop Rowe has taken the wrong way to meet the problem of the reduced appropriation. Perhaps it would break his heart to close a single mission. Well, hearts have broken in the Church's work before this, beginning with that Heart that broke on the Cross. But we believe that work ought to be closed rather than to cut missionary salaries that are too low to begin with.

But the real fact is this: Our missionary quota system has broken down. We are drifting from bad to worse. Our work is cut down year by year and will continue to be until somehow we can stem the tide of these reductions.

Men and brethren, it is hard to think, in August. But by the time the House of Bishops meets in October, it will be time to look the condition in the face and see what can be done about it.

No, we are not saying that "The Bishops must solve it." We know how helpless they are. We are only saying that the condition must be faced and the problem solved.

Could we get a considerable number of vestrymen of pivotal churches into a national conference by November in order that the problem might be laid before them?

We do not know. All we know is that we are sliding down hill and nobody seems to be aware that there is an open ditch at the bottom of it.

THE promulgation of the Peace Pact was magnificent. Even Russia and China listened with respect and at least sheathed their swords for a time.

There are now two great dangers. One is in the contemptuous notion that it amounts to nothing. The other is in expecting too much from it. War has not become impossible, neither has it been made certain that all the world will cooperate in forming or in using a substitute for war.

Yes, it was magnificent, and it afforded a real milestone in the march of the ages.

Just one comment. Does anybody remember any previous instance in which a President and a Secretary of State, on so momentous an occasion, ever withdrew into the shadow and gently pushed their respective predecessors into the limelight?

Happily, there is "glory enough for all."

Sliding Down
Hill

The Peace
Pact

DAILY BIBLE STUDIES

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

CHRISTIAN PEACE

Sunday, August 4: Tenth Sunday after Trinity

READ St. John 14:25-29.

DID the Master mean it literally when He said: "Peace I leave with you"? There did not seem to be much peace in the lives of the Apostles, for they suffered persecution and final martyrdom. The world has not known peace during the nineteen hundred years since Christ spoke. And few, if any, Christians have peaceful lives. Evidently the peace of God must be of the heart rather than of the life. It lies deep within, anchored by faith and nourished by love. The Apostles had it, for they went forth to preach the gospel and to meet death with a calm courage which rested on spiritual confidence. The Christian may be driven and perplexed, but within he finds a "little sanctuary" and hears the dear Lord's voice. Where Christ is, there peace will be found.

Hymn 405

Monday, August 5

READ St. Luke 12:49-53.

WAS it a contradiction when the Prince of Peace said at one time, "Suppose ye that I am come to give peace on earth," and at another time, "Peace I leave with you"? Rather was there not a true defining of peace in the double declaration? Life is a struggle. "I am come to send fire on the earth," and fire can burn up refuse and also purify the soul. Peace cannot mean inactivity or freedom from contest. The Psalmist's desire was natural, but human: "O that I had wings like a dove! for then would I fly away, and be at rest."

We are here to grow through experience sanctified by faith, and we can have peace within, even when the storm threatens and the battle is fierce. That is God's peace, and the enemy cannot destroy it.

Hymn 222

Tuesday, August 6: The Transfiguration of Christ

READ St. Luke 9:28-36.

THERE are times of exaltation when all the little vexations and trials of life are forgotten. We "see no man save Jesus only" (St. Mark 9:8). In His glorious presence we find peace past understanding. Godet, a French theologian, finely declares: "It is not in Heaven that we find God, but it is in God that we find Heaven." No wonder Peter wished to remain on the mountain's summit. But the true message was that he should carry the light of the mountain-top to the dark valley below. The vision of Christ the Son of God is vouchsafed that we may hold it as we struggle. The world needs us, even as the poor demoniac below needed Christ. God's glory is not for our adoration only—it is for our inspiration.

Hymn 285

Wednesday, August 7

READ Hebrews 13:20-21.

THIS great benediction sheds a wonderful light upon our way and inspires us to work with enthusiastic faith for, and with, the God of peace. It fills us with new courage. It makes us "sing songs in the night" (Job 35:10). John Keble gives it expression in his *Christian Year*:

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;

Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.

We need the joyful courage which comes from the contemplation of God's eternal peace. And the wonder of it is that He is ready and willing to impart to us this everlasting and divine blessing.

Hymn 251

Thursday, August 8

READ I Thessalonians 5:16-24.

WE CANNOT have peace within unless we are wholly surrendered to God. He wishes the whole of us, not a part. Body, mind, spirit, work, friendship—He asks for the complete being, and only so can we really find ourselves.

Frances Ridley Havergal in her Consecration Hymn sums up this blessed surrender in the last lines:

Take myself, and I will be
Ever, only, all for Thee.

Often we wonder why we are so troubled, why life is full of difficulties and denials. If we would consider we would find that, while we believe in God, our faith has to do with the spirit only, and we are leaving our work, or our study, or our friends entirely outside, and so we are restless and anxious and things seem to go wrong, and the dear Lord wishes to give us peace but finds our real selves shut away from His care and love. Open up the whole life, my friend, and see how calm and trust will come.

Hymn 224

Friday, August 9

READ St. Matthew 20:17-19.

WE SOMETIMES think of Christ's life as full of grief and sorrow. Outwardly He was indeed acquainted with grief, but within there was a calm which caused the disciples to wonder as they marked His strength. He declared, "Behold we go up to Jerusalem," as He led them forward, crying as it were to them, "Come on, behold we go to save the world!" It was the splendid calm, not of courage only, but of life's meaning. He knew why He had come into the world. The whole world-long story of redemption was in His mind and heart, thrilling His body for the sacrifice which should draw all men unto Him. If we could grasp the bigness of life, even of our little lives which seem so small and limited, there would enter a peace which would make problems and griefs of little account. Life would become "too great for haste, too high for rivalry."

Hymn 404

Saturday, August 10

READ St. James 3:13-18.

LOVE and peace are companion virtues, and we may miss the latter because we have not cultivated the former. Love tries to bring people together. It refuses to think or act with bitterness. It strives for peace. If I have no care for others and if I do not forget myself in my endeavor to help others I cannot be at peace with myself or with God. It is the unselfish man who finds in his service for another a restfulness and a calm which God gives in appreciation of his efforts. We pray for world peace, and yet we are not at peace amongst ourselves! If I have hurt another, or if I am not quick to forgive, I am thereby refusing God's gift. Love sings a hymn of peace and then seeks to make peace.

Hymn 496

Dear Lord, while I am busy and pressed by many cares, grant me that peace of heart and mind which Thou hast promised. I do not ask for an escape from trouble, but for peace within which shall help me to live and serve. I pray Thee, help me to love Thee and to love my brothers and to prove my love by service, and then I know Thou wilt give me Thy peace. Amen.

LUTHERANISM AS SEEN BY A ROMAN CATHOLIC

FROM almost every point of view the Lutheran World Convention, now in session in Copenhagen, constitutes an interesting moment in the history of religion. The layman is accustomed, of course, to identifying Lutheranism with Germany, and must therefore be especially attentive to the situation in Prussia, where the Diet recently signed an agreement with the Holy See regulating the status of Catholic organization. Plans for a similar accord with the evangelical churches have already been announced and will, no doubt, be underwritten soon. Ultimately, therefore, relations between Church and State in Prussia must find themselves upon an entirely novel basis. Something like legal parity between Catholicism and Lutheranism will be established in the traditional stronghold of *Los-von-Rom* Christianity. That many evangelicals are worried about this has long since been no secret. Possibly, even, it is merely the assault upon all religion in the name of a neo-socialistic materialism which has prevented their anxiety from evoking a crisis. The matter has been discussed earnestly at Copenhagen though normally in a temperate way.

Other matters have, however, been taken no less seriously. Lutheranism is now profoundly conscious of the circumstance that, regardless of all rampant sectarianism, it is one of the four great non-Catholic societies in western Christianity. The others are Calvinism, Anglicanism, and the churches dissident from Anglicanism. How then can Lutheranism take advantage of this situation and achieve greater unity and international solidarity? This question has been approached from three points of view. First came the suggestion that an international organization—a world bureau—be founded to give advice pertaining to matters of discipline, pastoral activity, and doctrine. One speaker declared that he could keep on "for hours" enumerating problems about which there was no consensus of opinion, and in the treatment of which a habit of "temporizing with the spirit of the times" was evident. Next was heard a plea for intellectual unification, possibly through the medium of a central university or institution for research. This idea might well seem attractive to many Lutherans, far in advance of all the other groups save Anglicanism in their appreciation of the intellectual aspects of religion.

How much reference these suggestions have to Catholic Rome is perfectly obvious. Lutheranism wants a centrally established authority and a unified intelligence. That both these have been conserved in the "old Church" from which the burly Augustinian friar of the late middle ages broke away is a fact which is as undeniable as it has been immeasurably beneficent. The extent to which it has entered the Lutheran consciousness was reflected in the thoughtful speech which Dr. Nathan Söderblom, Archbishop of Upsala, addressed to the convention. This is no mere exhorter, no unlettered man, but one whose studies have been carefully weighed even in Catholic circles. Luther, he said, had not intended to break away from Rome when he nailed his theses to the door of Wittenberg Cathedral. It was Rome which "expelled him from fellowship with the worldly papal power." Then the question followed: "Would the Rome of today, with its clear understanding of spiritual values, have done the same?" Too much must not, of course, be written into these words. They presage no spectacular conversion, no startling Catholic springtime in the North. But they are the climax of yearning and of insight which is added unto the discernment, so widespread and profound, of the needs of Christianity in modern life.

May it be that, in our generation, the grace of heaven is guiding those who struggle to effect, inside Protestantism, a greater unity, a steady surmounting of arbitrary individualisms? The times exact of no one a perfunctory, enforced adherence to any church. Those who do wish to belong, however, seek that "community life" which is one of the most permanent aspects of Christianity. And so the several branches of Protestantism might well succeed in effecting, within themselves, more of that life. It would be an excellent thing, and the sign written above religion in our age is manifestly not "union between the churches" but "peace between the churches." Then, some say, with God's help and at the appointed moment in the world's development, the larger cleavages will grow evident in all their ghastliness. It will be discerned that, for diverse reasons, humanity has allowed itself to tear asunder

the great integral Mystical Personality of its Master and His sons. It will grow clear, as He wills and as men deserve, that the Church is one thing and the world simply another, between which choice is an all-determining "must." We hope that the Copenhagen Convention is one little step toward that ultimate goal, to be reached only through charity.

This virtue is not without its own symbols, the most important of which are not identified with outward rites. One may well wonder if all recent "turning to Catholic externals"—incense and vestments, plain chant and sainted images—has really meant, in any profound sense, a return to the Church. But one cannot well doubt that a hunger for unity, for the corporate life of Christendom, revealed in the desire for a common authority and a common practice, is an eminently hopeful sign. If it should be written over Lutheranism, centuries of history might ultimately be rewritten constructively and understandingly.

—*The Commonweal* (R. C.).

AMERICAN PREACHERS IN LONDON

(As Seen by an English Reporter)

SHORTLY after the war a Council was formed for the Interchange of Preachers and Speakers between the Churches of Great Britain and America, in order to promote mutual understanding between the two countries through the religious bodies. It is inter-denominational and decidedly Protestant. This council has arranged a religious conference, perhaps it would be more accurate to say a series of meetings, which have been taking place at St. Martin's-in-the-Fields this week [ending July 12th].

Two of the subjects have particular interest for Churchmen: on Monday, the American State and Religion, and on Tuesday, Movements Toward Church Union in America.

Only about seventy people listened to Dr. Douglas Mackenzie (president of the Hartford Seminary Foundation) on Monday. He labored for a long while to prove that the American people was essentially religious, yet he was forced to admit, under pressure from a questioner, that the result of having no definite religious teaching in the schools is that numbers of people were growing up in entire ignorance of the Christian religion. He was careful to point out that the laws of Tennessee concerning fundamentalism were not the laws of the whole American people.

In an interesting discussion with the Rev. P. McCormick (the chairman), upon the broadcasting of religious services, he gave it as his considered opinion that such broadcasting did more good than harm.

There were a few more people on Tuesday to listen to Bishop Rogers, of Ohio, on Church Union. The chair was taken by Dr. Rushbrooke, general secretary of the Baptist Union. The chairman asked the people to say the Lord's Prayer before the lecture, and gave the blessing very reverently afterwards, but he, himself, refused to make any statement upon reunion. When the reply of the Baptist Union to the Lambeth Appeal of 1920 is remembered, as well as the fact that it declined to send any delegates to the Lausanne Conference in 1927, the significance of this refusal will be noted.

Bishop Rogers gave a most interesting historical sketch of the difficulties of the Anglican Church after the Declaration of Independence, and of the various movements toward Church unity ending with the Lausanne Conference. He ended up with a reference to next year's Lambeth Conference. "America is looking to Lambeth just now." There were several questions afterward, chiefly to do with Romanism in America, in which the Protestant temper of the congregation was evident.

—*Church Times*.

A HAPPY MAN

TO AWAKEN each morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clean mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind, and courteous through all the hours; to approach the night with weariness that ever woos sleep and the joy that comes from work well done—this is how I desire to waste wisely my days.

—*Thomas Dekker*.

Uncertain Sounds*

By the Rt. Rev. John Newton McCormick, D.D.

Bishop of Western Michigan

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. 14:8.

S. T. PAUL is writing to the Corinthians about spiritual gifts and especially about the gift of tongues. Concerning the gift of public prophecy in the Church he warns them that an indispensable requisite is intelligibility. "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" Then to intelligibility must be added authority and responsibility: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The illustration is clear and forcible. The trumpets had called Israel to assembly and to battle from the days of Moses and Joshua, and the trumpets, as every Greek and Roman knew, were calling the legions to the march or to the fight in all the countries of the earth. We are still familiar in fact and in figure with the flourish of trumpets, and even in our own day the bugle and the trumpet have not altogether been displaced by the arm-signal and the whistle, or by the airplane and the heliograph. The bugler is still recognized in army regulations and many a battle would still be lost if the trumpet or its substitute gave an uncertain sound. And how shall men ever prepare themselves for serious tasks unless they have timely and orderly warning? The question, then, is as apt today as it ever was.

I suppose we should be ready to grant without argument that at the present time there is much clashing of trumpets and much confusion of tongues. Mr. Wells predicts that posterity will describe this era as "the age of confusion." At an important educational conference held recently a rather famous teacher said that the only word to characterize education just now was "chaos." Walter Lippman's book, *A Preface to Morals*, represents clearly and frankly the present moral disorder and confusion and is a challenge to the Church to vindicate Christian ethics and Christian spiritual power as in reality that "high religion" toward which Mr. Lippman's modern stoicism logically leads.

Similar complaints come from almost all departments of life—certainly not the least from the domain of religion. Our religious divisions are dangerous and unhappy because they are discordant. Men are confused and Christian unpreparedness is made manifest because it is not clear who gives the orders to the trumpeter or whether the bugler knows his stuff, or, when several trumpets are blowing and each is striving to be heard above the other and all are sounding conflicting calls, to which we shall give attention and obedience.

I am persuaded that men are ready to respond to a thus-saith-the-Lord call, but they wish to be assured that the Lord is speaking and that He is speaking through an authorized agent. I am sure that Christians do not want to be caught napping and that they feel the need for preparedness against the attacks of evil. But, as they wait for the signal and the summons, or as their ears are filled with conflicting sounds, they become either impatient or bewildered. The Christian army lacks deplorably in liaison and coördination. Sir Douglas Haig's recently published dispatches have shown us the necessity, as an antecedent to victory and even as a requisite for escaping defeat, not only of a centralized command, but also of the coördination and the mutual understanding and appreciation of all branches of the service—air, sea, and land; infantry, artillery, tanks, supplies, intelligence—all the manifold and intricate branches of modern armies which must be harmonized and consolidated if success is to be achieved. Uncertainty as to the sounds of the trumpets from any direction would mean ultimate and inevitable disaster all along the line.

The retiring Archbishop of Canterbury in his last official address regretted that during his administration the Church

had not been able to speak out more clearly and more convincingly in regard to the moral issues of the day. This, of course, is one of the disheartening results of a divided Christendom. Even the Roman Church, representing the largest single unit and with a theory of authority and of discipline generally accepted by its members, cannot always count upon implicit obedience and cannot enforce its orders outside its own spiritual boundaries. A Papal Bull no longer makes the world tremble, and it cannot be said except for a limited constituency, "*Roma locuta est, causa finita est.*" The Greek Catholics have their own difficulties, and even the trumpets of the ancient Patriarchates of Jerusalem, Antioch, and Constantinople do not always ring out simultaneously or accordantly. Protestantism in general is in a condition in which concurrent and harmonious action is so increasingly difficult that confusion seems likely to become worse confounded. We of the Anglican communion are sadly aware of our own troubles. Even in our camps or trenches the sounding of the trumpets is by no means certain. It is too much like Tennyson's—

Blow, bugle, blow,
Set the wild echoes flying.

THERE are supposed to be about 610,000,000 Christians in the world—295,000,000 Roman Catholics, 125,000,000 Greek Catholics, and 190,000,000 Anglican Catholics and Protestants. These 610,000,000 Christians are supposed to represent at least thirty-six per cent of the religious forces of the world. The 255,000,000 Mohammedans and the 218,000,000 Hindus represent the nearest numerical approach. Obviously the united influence and power of more than 600,000,000 Christians would be, and should be, a world force of gigantic proportions. Quite as obviously the Christian religion does not exercise in world movements and world tendencies the power that is inherent in the world Gospel of the world's Redeemer. If it moved forward like a mighty army of allied and associated powers the gates of hell could not prevail against it. But a lack of Christian preparedness—of grand strategy and grand statesmanship on the grand scale—is evident because the trumpets from the different grand headquarters are giving uncertain and often irreconcilable sounds. Who, then, among the rank and file can prepare himself for the battle?

For there is a battle to fight, and Mr. Chesterton, using this same figure, has reminded us that there is nothing feeble-minded about playing the flute, considering that what we play is the flute, but, he asks, if the *trumpet* should give an uncertain sound, who can prepare himself for the battle? If it were merely a question—to continue the military metaphor—of lining up for dress parade or even of mobilizing for maneuvers, the situation would not be so urgent. But the preparedness required is really preparedness for battle. It is against evil and ignorance that the Son of God goes forth to war, and it is against the old and new forces of irreligion and of anti-religion that His followers in the kingdom of Christ are ever to be active and alert.

A famous newspaper correspondent has described a recent Easter in Soviet Russia when he saw the League of Communist Youth, thousands strong, parading the streets with banners and floats bearing inscriptions such as "Down with the Church," "Down with Priests," "Down with Religion," "Down with God," "We have destroyed the Czars of earth, now we destroy the Czars of heaven," and over and over again, the familiar formula, "Religion is narcotic for the masses." The same correspondent tells us that every recruit in the Soviet army has to learn the Communist catechism with such questions as, "Why must religion be abolished?" and "Why is the Church the irreconcilable enemy of the Proletariat?" Official Soviet publications contain such statements as the following: "The command is imperative that the State revive systematic anti-religious work among children. We must make our boys and girls not merely non-religious but actively and passionately anti-religious." "We hate Christianity and the Christians; even

* A sermon preached recently in the Cathedral of St. John the Divine, New York City.

the best of them must be regarded as our worst enemies. They preach love to one's neighbor and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbor! What we need is hatred. We must know how to hate. Only then shall we conquer the universe."

Along with these direct war cries and challenges there is, as we have occasion to know, much subversive and directly or indirectly antagonistic teaching on the part of many of those who aspire to be considered our intellectual guides and leaders. Thus there is a real call to Christians for active duty in the Christian army, and this is a call to which men will always respond. Any age of the Church can produce heroes and martyrs, pioneers and prophets, if its leadership is unquestioned and if its calls and orders are clear. Should the trumpets give a certain sound and a general call, an awakened Christendom would undoubtedly show a response astonishingly eager.

IT WOULD seem that on the part of the trumpeter there should be a revival of that sense of responsiveness and responsibility which made the prophets of old feel themselves to be but the mouthpiece of God, and which made St. Paul feel that he was to be heeded only when he spoke with divine authority. There should be a realization of our dependence upon, and responsibility to, the Divine Spirit of whom our Lord said: "Howbeit when He the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that He shall speak." In this very passage from which the text is taken, St. Paul sets a wholesome example to those who speak unintelligibly and vaguely, when he says about himself: "In the Church I had rather speak five words with my understanding, that by my voice I might teach others, than ten thousand words in an unknown tongue."

If we would avoid a confusion of tongues, such as that described in this passage—if we would avoid a modern religious Babel—some way must be found for the subordination of individualism and for the reconciliation of competing messengers and conflicting messages. The present condition has resulted in vagueness of expression and confusion of action, and therefore in an incalculable loss of moral influence and spiritual power.

In the individual Christian the almost inevitable result has been that of the bewilderment caused by uncertain thinking and conflicting loyalties. For we all realize that one of the drawbacks of the times is that the ecclesiastical trumpets, instead of sounding the general assembly or the general alarm, are sending out individualistic calls and secret signals, or are being commandeered to sound party slogans and to play party tunes. There is too much noise and there are too many officious (if not official) announcers who think that they should be heard for their much speaking. There are also self-elected leaders and messengers, whose only apparent object is to blow their own trumpets. If Christian leadership could confine itself to giving intelligible sounds and definite orders as to the few really great things, and if it could subordinate itself to the rôle of a messenger of God, the response, as I have said, would be instantaneous and remarkable.

It would seem, then, that all efforts to clear the air by reducing confusion and by promoting agreement should be welcomed and encouraged. The movement toward Christian unity, visualized in the recent Lausanne Conference, the various experimental efforts in federated Church action on questions of public morals and social reform, the obliteration of minor divergencies between Church bodies essentially like-minded, the gradual substitution of coöperation for competition, and of appreciation for toleration, the frequent opportunities now afforded for friendly association on the part of Christian laymen of almost all denominations—these are all signs of the times which point in the right direction. By these means, at least a few discordant trumpets have been eliminated and some of them, we trust, have been permanently scrapped. We may, for example, venture to hope that the strident calls of alarm and of antagonism sounded on the religious trumpets in the recent political campaign in this country may prove to be only a temporary flare, the very echoes of which may hereafter be remembered only to be regretted.

We may well be asked whether there are not some dominant calls on which the trumpets of Christendom may be agreed. Should we not expect a clear call to the colors on those

lines of Christian belief and of Christian experience which are the common heritage of the Christian family and which, in the field of conflict, furnish the Christian soldier with both intellectual and moral weapons and armor? There ought to be no uncertainty about these ruling ideas, which are ever inherent in the Christian concept of the Kingdom of God. Christian men can prepare themselves to defend the faith in the intellectual arena and to strive to overcome the evil which is in the world only if they are continually reassured by the sound of the trumpets proclaiming such cardinal Christian truths as the Personality of God, the Deity of Christ, the implications of His atoning death, and the historical fact of His Resurrection, the reality of the future life, the spiritual verities of Christian experience, the values of Christian morality, and, in fact, the whole world-transforming power of the Gospel of Salvation. As to these fundamentals, there may be definiteness without dogmatism, and clearness without narrowness.

The Christian pulpit would seem to be the last place on earth for uncertain sounds as to the proclamation of the Gospel or for self-played tunes on self-made trumpets. The Christian folk, the members of the Body of Christ, and indeed all the people of the world, which is the subject of Christ's redemption, have a right to expect from authorized Christian leaders clear and resounding calls as to all the essentials of the Christian organization and as to all the paramount duties and demands of the Christian warfare. Here, as always, there is an urgent need for leadership and for a leadership that derives from the Supreme Command and that transmits the Divine Orders undiluted and unimpaired. Many a time the rank and file would be cheered by a straightforward communiqué or aroused by an authoritative summons. They should not be as sheep having no shepherd, nor should they be as flocks with competing shepherds. Certainly they should not be as units without leaders, or as armies without a centralized command.

Of course, the whole question of authority in religion is a difficult one, and the various ways in which religious authority is presented are highly controversial. Divergent interpretations run all the way from the imperatives and imperialisms of ecclesiasticism to the vagaries and dissonances of individualism. It is, I think, becoming more and more evident that there must be both a speaking and a teaching Church and that those who claim to speak for God through His Church must, for that purpose, subordinate their own personal views or visions to strong and clear messages of the Christian revelation and the Christian proclamation. There may be innumerable side issues and partisan skirmishes—even to brawls—within the camp, but the preparedness for the major conflicts with unbelief and with evil demands that the orders be from the Supreme Command and that they be transmitted without interference, through recognized authorities and accepted agencies. In the tremendous cause of the redemption of the world by our Lord and Saviour, Jesus Christ, and the establishment of His Kingdom of love and truth—that is to say, in the propagation of the Gospel—there should be neither uncertainty nor unintelligibility. For such a battle as this, who, indeed, can prepare himself if the trumpets continue to give uncertain sounds?

THERE is another part of the field in which all Christians stand shoulder to shoulder, and that is the field of Christian experience and of Christian witness. Evangelization, which is the vital principle of Christianity, should exhibit neither uncertainty nor confusion. In *The Christ of the Indian Road*, Dr. Stanley Jones emphasizes over and over again the tremendous influence and power of Christian witnessing. The East always seeking, always searching, always dreaming, can be convinced by unshakable testimony, which says, "I believe," "I am persuaded," "I have found," "I know." As in all warfare, attack is preferable to defense, and the power of clear and joyous Christian witnessing, backed up by consistent Christian living, is a world-conquering force. Every Christian who can say, "I know Whom I have believed and I am persuaded that He can keep that which I have committed to Him"; every Christian who can say, "I have been blind, but now I see"; every Christian who can testify to the power of God in conversion; is a promoter of the eternal truth and an announcer of good tidings. Every witness for Christ is a messenger of Christ.

Wherever and whenever convinced and converted Christians speak up and speak out, the Church will move forward

like an army with banners and with bugles. If the trumpet of Christian witnessing causes no uncertain sound, we may, indeed, all of us, be content to prepare ourselves for the battle. Here is an unlimited call for volunteers and for recruits, or perhaps it would be better to say, here is a conscription of the whole Christian people—a mobilization of Christendom. The united voice of Christian experience witnessing to the reality of a living Christ in a living Church should awaken the world like the voice of the Archangel and like the trump of God.

Each of us is anxious to hear the voice of God. Each of us is ready to say, "Speak, Lord, for Thy servant heareth." Each of us at the crossroads of life is asking, "Lord, what wilt Thou have me to do?" Each of us, as a soldier, is listening for the bugle calls. Each of us, as a trumpeter, is saying to God, "What shall I cry?" Responsiveness, surrender, obedience, sensitiveness, and submissiveness to divine guidance—keeping in tune with the golden trumpets of infinite and eternal truth—these are the moods and the methods of the Christian evangel and of the Christian evangelist. To them must be added, in the hour of storm and stress, the courage of the drums and the fifes, the heroism of the attack, and the endurance of the defense. To them must also be added a divine discontent with the present condition of Christian indecision and a divine determination to seek after unity of aim and effort and to acquire a reserve of preparedness in resources of spiritual wisdom and zeal and strength.

In the midst of our burdened and bewildered lives we are almost pathetically glad to hear and to heed the simple imperatives of Jesus—the clear calls of the Gospel trumpet—"Come unto Me"—"This do in remembrance of Me"—"Take up your cross and follow Me"—"Go into all the world and preach My Gospel." Even amidst the loud speakers and the loud speaking, the earthquake and the wind and the fire, we are ever listening for the still small voice, which, when once heard, cannot be mistaken, and when once understood, cannot be disobeyed. Even in the confusions of a discordant ecclesiasticism we cannot altogether miss the divine authentication—"This is my Beloved Son, hear Him." The distorted medium of a divided Church cannot entirely shut out the direct call of God. To the comfort of the individual Christian, who would follow on with simple faith and prompt obedience, there may come the words of the old marching song of Horatio Bonar:

I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
Behold I freely give
The living water; thirsty one,
Stoop down and drink, and live.
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
I am this dark world's light;
Look unto Me thy morn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done.

PREACHING CHRIST

THE ONLY preaching of value in Christian pulpits is that which holds up Christ before men, and wins them to humble faith in Him as Saviour, Lord, and God. We have a glorious heritage. We believe the truth of Christ as held by the Catholic Church through all the ages since the day when He rose from the dead. Let every pulpit in the land proclaim it. What the Church needs is not the discarding of her creed, but the renewal of her faith. Men are tired of hearing about our doubts and uncertainties, they are hungering for the preaching that will help them to believe. Whether we call ourselves Catholics, Protestants, or Modernists, the vital matter is the reality of our faith in Christ.

—Bishop Manning.

CHRISTIANITY IN AMERICA

THE real obstacle to Christian faith," he protested, "is this: that there are no longer any Christians." I thought I knew what he meant; he had in mind, perhaps, Chesterton's reply to the declaration made so often during the Great War that Christianity had been tried and found wanting. "No," he answered, "it has been found difficult and has not been tried."

"That is not the whole of the difficulty," said my friend. "I do not mean that it has not been tried; I mean that it *cannot* be tried in our modern civilization. . . . When I say, therefore, that there are no longer any true Christians, I mean that the teachings of their Master are wholly unsuited to modern social, industrial, business, and financial life. In the literal sense, Christ has few followers."

Suppose we get down at once to what the slang of my youth called "brass tacks." Then our first question will be, "Can any nation be Christian which exalts high-power salesmanship?" . . . In spite of much pious talk, many of us seem almost hopelessly enamored of a religion that is little better than a sanctified commercialism. We consider business as a game or struggle between self-interests; we believe in national honor, and glory in national pride, and although we endorse scientific philanthropy, our presidential candidates sweep into office on a promise of prosperity. . . . I seem to see that, for many Americans of more than average intelligence, Christianity is little more than belief in the standard virtue of all prosperous civilizations, tempered by a fair amount of charity.

I do not find such Americans wrestling hard with questions of the application of Christ's principles to modern life. . . . Self-interest bulks large as the fuel which makes the present economic machine go.

Not only, "Do we need a great Christian revival?" Must we not have it, to preserve civilization? . . . If the recent war taught us anything, it taught us that the failure to apply Christian principles to national and international life came near to putting to death our whole western system of government, with all its economic and social organization. The failure to put Christ into all of life has ended in leaving Him out of most of life. . . .

The revival we need is something more than the old evangelism. It must attempt something more than the conversion of individuals. . . . The new revival must appeal to the intelligence. It may have the emotional note, but it must be a "teaching mission" on a large scale, conducted by men able to correlate new truth and old, and to translate into modern language, without hypocrisy or evasion, the faith of the ages. It must show men how they can honestly give Christian allegiance in these days with sincere purpose to carry the Christian atmosphere with them into daily life and to put the Christian spirit at work in modern business and industrial surroundings. It must show men who would be honest in their professions, or make none, how they can reconcile Christian belief and "necessary conduct." . . .

We must convert a world satisfied, and on the whole friendly, although sometimes rather disdainfully indifferent. . . . Today we live in a society far from hostile, where things are gray, rarely black and white.

We are today Christians in an unchristian system, whose task is to change the system—a harder task than to change one's self.—*Is America a Christian Country?* by BISHOP FISKE, in *Harper's*.

A YOUTH MOVEMENT GROWN OLD

HAVE YOU ever stopped to think that Christianity was a "youth movement"? Jesus Christ was but thirty years old when He began His public ministry, and His disciples probably ranged in age from 18 to 25. Peter could not have been over twenty-five at the time of his call, although he and most of the other apostles are pictured by the artists as being bearded gentlemen well toward the end of earthly activity. And then have you ever stopped to ask what is the matter with our modern Christianity that its work is largely in the hands of those past middle-life? Why cannot place and service be found for youth?

—Bishop Fiske.

Is There a Technique for the Cure of Souls?*

By the Rev. C. Rankin Barnes

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II.

HE WHO would understand the technique of the interview must realize that listening itself is a fine art. Listening is infinitely more than hearing. It is quite possible to make it definitely constructive. Listening is never merely sitting as one end of a conversation with ear-phones carefully adjusted and the listener hiding behind a screen of facial immobility. He is giving out every moment. Each sixty seconds of his listening is just as significant as a minute of speech from the other party. Furthermore, it is quite possible that skill in questioning may prove more valuable to the client than the giving of directions. To be able to stimulate response without the use of leading questions is indeed a rare quality.

One of the greatest needs of the priest in such an interview is skill in the generating of creative power within the consciousness of the client. Here the interviewer needs every ounce of suggestive ability to arouse and stimulate powerful elements within the personality which has been laid open before him. If there is an art of listening, how much greater is the technique of arousing the resources of an individual needing spiritual rehabilitation! Most clients are too much inclined to accept limitations that need not exist for them and to live below their maximum. The priest's great need is to appreciate a positive goal and to indicate constructive steps toward its achievement.

Dr. Mather, in the book already mentioned, makes certain comments about the powerful influence of the great religious teachers of the past which might well be quoted in regard to the current opportunity open to the conscientious spiritual consultant:

"When we find one whose words ring true, so far as we can test them, we are justified in having faith in the trustworthiness of his ideas concerning realities in those realms into which we cannot ourselves penetrate. . . . The human soul reaching out into darkness becomes aware of spiritual realities and through personal contact with the Eternal discovers something of the heights and depths which cannot be measured. The experiences of other men enlarge and enrich our own experiences and thus we become the heirs of all the ages. The response of the universe to the lives of great and good men is an expression of the creative energy which has likewise called us into being, and that response when fully understood is quite sufficient to satisfy our deepest yearnings. In a scientific age, the search for God bids fair to give mankind the wisdom which is more than knowledge."

AT THIS point it is well to realize that one of the severest obstacles in the way of the success of the parish priest as a spiritual case worker is the enormous case load which he is obliged to carry. Probably every rector of a parish of three hundred communicants or over is recurrently oppressed by the consciousness that he is too crowded with work to have adequate time to follow up his cases. He generously takes all the time necessary for the initial conference and then very frequently is unable to give his client adequate after-care. All too seldom is one interview sufficient. Those larger parishes act wisely which expect their rector to be only the parochial executive and the preacher, deliberately utilizing the services of an assistant as the "pastor of the congregation." Or the dilemma is sometimes avoided by leaving the rector free for pastoral contacts and case work while some brilliant speaker is employed from the outside to come in on Sundays and preach.

The tragic danger of the excessive case load is that inasmuch as the priest is unable to cut off the number of cases at the intake he is often obliged to give scattered attention to them all. I am confident that no adequate program for the cure of souls can be developed until this problem is more frankly faced.

Above all there are two specific directions in which there

are outstanding possibilities for the improving of technique in the cure of souls. As Canon Pym pointed out in his first volume, *Psychology and the Christian Life*:

"First, every man called to the ministry of any religious body should have, as an inevitable part of his training, a real grounding in practical psychology. The general principles which govern human behavior should be learnt, and he should have a course in moral pathology, as a medical student has his hospital course. The results of such universal training would be considerable. The Anglican confessor would become more efficient in helping the penitent to unburden himself; his counsel and advice would be given less by rule of thumb and more by real understanding of the complexities of human nature. Anglican priests who do not hear confessions, and ministers of the Free Churches also, would become more truly shepherds of their flock; many may become so in middle or later life as a result of accumulated observation and experience, but they might be more effective much earlier. Their dealings with individual sinners and sufferers would be more informed; they would understand more quickly what was wrong and how it came to be wrong; they would know how to counter and defeat evil suggestion, how to train and develop their friend's confidence in God."

All too long the gratuitous assumption has been made that the grace of ordination would somehow be sufficient to replace an ignorance of human personalities. Books on cases of conscience compiled out of an attitude of theoretical theology by a cloistered professor seem tragically inadequate when thrown into the balance opposite a human situation. The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, recently stated: "I think the hardest thinking of the next five or ten years will be done in the field of psychology. If the clergy are not equipped with the best of modern knowledge of human personality, people will inevitably find their satisfactions with the psycho-analysts."

The *Anglican Theological Review* optimistically stated not long ago: "On all hands it is recognized that pastoral theology needs to be brought up to date, especially in the field of psychology." I only wish I could conscientiously share in their attitude of optimism. It is true that in our own communion few clergy would be stupid enough to lead a choir through a hospital ward, singing at the top of their voices, "When the roll is called up yonder, I'll be there," as was recently done by a group of enthusiasts visiting the Los Angeles General Hospital, but one would not need to look far afield to find examples of Anglican activity just as crude from a psychological standpoint. The true situation of the present is indicated in the challenging words of Canon Pym:

"Whatever may be our opinion about the claims made on behalf of psychotherapy as a whole, we cannot deny the probability that future generations of general practitioners will have an equipment in the technique of the science of man, and so of conduct, superior to our own equipment, if that remain at its present level. . . . I am not referring simply to the pathological, to the case which should fall within the province of the doctor more than of the shepherd of souls, but rather to the increasing number of people who, without being in any sense abnormal, find in books or consulting-rooms the understanding and the instruction in the art of living which they have not found in confirmation class or pulpit."

THE new psychology has placed tremendous emphasis upon the place of the inherited dispositions in human behavior. Those who understand these bases of human conduct are much more adequately prepared to handle the cure of souls than those uninformed leaders, taught in an old school, to whom instincts suggest nothing but four-legged animals. Regardless of how students of psychology may differ in regard to the number of these inherited dispositions, they generally agree that there are three directions in which they tend to find expression in the normally developed human being, *i.e.*, self, social, and sexual. Psychologists have also taught us that without a

* A paper read at the National Episcopal Conference on Social Service recently held in San Francisco.

balance between these three there is likely to be some maladjustment of personality in the individual.

Let us assume for the moment that the spiritual director is working with a client whose principal difficulty is a malignant case of swollen ego. How important it is for him to know that he can stimulate the sublimation of these over-emphasized self tendencies in a more inclusive development. Perhaps his client is one who has lost all sense of proportion in the pursuit of social activities. How invaluable to the spiritual consultant would be the knowledge that he might accomplish the sublimation of these over-stressed gregarious tendencies by challenging his client for community service. The client may be possessed of an highly attuned sex urge and be balked of its legitimate outlet. How potent might be the appreciation of the fact that this very urge may find a satisfying outlet in the direction of social, artistic, or literary creativeness. I quote from Pym again: "Sex, in its broadest sense, is the instinct to life, the creative instinct; there is no channel more satisfying for the absorption of superfluous sex-energy than creative service, religiously inspired."

The ability to counsel wisely in the face of such situations must be born of knowledge and not merely of zeal. As was stated by the Rev. Francis Underhill in the volume of his editing, *Feed My Sheep*: "It is absurd to suppose that a generally religious life, combined with common sense and the reading of the plays of Shakespeare and good novels (as was once suggested to me), will qualify a man for the effective discussion of so technical a work as spiritual direction."

Secondly, an adequate technique in the cure of souls is dependent upon an effective knowledge of sociology. Just as psychology has to do with individual mental habit and behavior, so sociology is the science of group behavior and the understanding of how individuals react to groups. Many a priest at work in the Church today graduated from college before the word sociology ever appeared in the catalogue of courses. It is not his fault that he did not study sociology then; but it is his loss that he does not understand it now.

IN THE cure of souls the priest is constantly being called upon to advise parishioners or others in regard to contacts to be made with the numerous forces operating and agencies working in his community. In an age of such rapid social flux as ours, how can the spiritual consultant adequately counsel his client on matters of community adjustment with no more information than what he may have picked up by casual experience. An effective working knowledge of sociology and social psychology would inevitably enrich his ministry. His understanding and appreciation of his own community—its human resources and its social possibilities—is largely dependent upon his knowledge of community reactions in general. The need was summed up in a balanced fashion in the memorial sent last autumn to the deans of the theological seminaries of the Episcopal Church by a group of young candidates for Holy Orders who had done social case work in Cincinnati last summer:

"The rapid development of scientific social practice and the establishment of well equipped social agencies put upon us the responsibility of coöperation with them in the service of the communities in which our parishes and clergy are found. The development of such coöperation does not, however, require that our seminaries should attempt to turn out men expert in social technique, but it is essential that they should be socially minded and trained to understand social problems and to comprehend the constructive programs devised by our social agencies for the relief of these problems."

Nor may we assume for a moment that informed lay people are not conscious of these facts. To quote again from the editor of *Feed My Sheep*: "While a large number of members of every congregation are conscientiously or thoughtlessly traditional in their view of Christian doctrine, there are also men and women, particularly the young, who expect their priest to be aware of the criticisms and objections which are brought against orthodox Christianity today. Without expecting him to be a 'modernist'—whatever that term may mean—they do expect him to possess a modern mind."

Dr. R. J. Colbert, assistant professor of economics at the University of Wisconsin, brought out the joint contribution of these two sciences in a recent article in *THE LIVING CHURCH*, entitled *Personality and Social Adjustment*: "If I were to summarize the major contributions of psychology and sociology, I

would say that they consist of findings that enable us better to understand personality and the problems of adjusting personality to our changing social order. In this way we are coming to understand and appreciate the striving of men; and we are beginning to see and understand the bewildering problems that trouble our own minds."

No one can ponder seriously over developing a program for the cure of souls without coming to realize that it is fraught with a unique danger. This is the danger of giving religious sanction to bad advice or to pious incompetence. No amount of spiritual sanction can make bad advice socially good. And yet as we look back over the history of civilization, we witness frequent examples of social desolation and individual ruin caused by this combination of ideas. I was startled to have the former dean of women of one of our western colleges tell me that she had her greatest difficulty with members of young people's societies of the various churches and the Student Volunteers. They seemed to be possessed of a subconscious attitude that their devout intention was sufficient to insure their reaching a socially valuable goal.

THE cure of souls is marked by such a terrifying combination of difficulty and delicacy that nothing less than the finest possible resources should be used. In this new day, when the individual has come into his own through such processes as social case work, intelligence and achievement tests, and personalized attention, both physical and mental, it is absolutely essential that each individual be treated as such, when the endeavor is made to help him spiritually. The effective giving of this help depends not only upon a pious intention on the part of a man's spiritual director but also upon the constant refreshment of the latter's knowledge. Perhaps as never before, individual priests and groups of clergy are realizing the need of frequently taking "refresher" courses so that as spiritual guides of our people they may be provided with the finest possible modern knowledge.

The new vision of work in the Christian churches has to do with the resolving of human, rather than of theological conflict. It is interested in the elimination of the causes of human suffering, whether physical or mental, spiritual or social, racial or international. The only genuinely Christian method is to take the principles of social behavior as suggested by our Lord and apply them to individual cases of human conduct in accordance with the most enlightened knowledge of each generation. Mere good intention can never take the place of thorough understanding in dealing with such a delicate instrument as a human personality.

THE END.

THE ATONEMENT

THERE has been a general avoidance of the fact of Christ's atonement in much of modern preaching and teaching. The overemphasis on this doctrine in days past, especially upon the side of its physical aspect, has brought about a feeling of repugnance in the thinking of those who seek to interpret in spiritual terms present day religion.

No part of our faith, as it centers in the Son of Truth, has such great power and reach as the fact that Jesus Christ gave His life as a ransom for many. The lasting builders of the temple of the human spirit have been ransomers. All of their thought, all of their works, and all of their discipline has had a twofold relation. On one side, they raised themselves to the heights of things eternal to draw thence the secret for freeing for life-action the same eternal element in man. Then, by their own life blood shed in loving service, they have loosed the bonds of society.

Is anything more needed today than to grasp this tremendous principle of the Christ? In our boasted search after reality, freedom, and self-expression we often have become the enchainers rather than the ransomers of our fellows. To buy pseudo-liberty for ourselves at the cost of another's enslavement is to give our allegiance to that philosophy of life which in other years in Galilee and Corinth and Rome bid for the Prince of Life. Still the bidding goes on and still true victory for ample, hopeful, advancing life is with the continual offering of one for the redemption of the many. Ever are we debtors to the givers upon life's crosses and not to its getters in humanity's slave markets.

—Rev. Edmund Randolph Laine, Jr.

AROUND THE CLOCK

By Evelyn A. Cummins

THE college "grind" seems to be coming into its own at the expense of the "good fellow," if we are to take seriously the survey made among 4,000 employees of the American Telephone and Telegraph Company by its assistant vice-president. According to him, of these 4,000 men who have been out of college twenty-five to thirty years, the "grinds" can earn 50% more than the "popular guys" of college days. And wage earning in college to meet expenses does not handicap students in later earning power.

AHARVARD senior lost his diploma and was expelled when it was discovered that the baccalaureate hymn which he had written, and which was sung on Baccalaureate Sunday, was built upon an acrostic of profane and obscene words. Wonder what a college education does for some people who might have become gentlemen? Or is this the Harvard snobbery so widely heralded recently in the press?

IS IT surprising in the face of such lapses of decency that some declare the college to be a "supreme challenge to the Christian Church"? But this phrase was used by the general secretary of the Presbyterian Board of Christian Education in an attack upon "speculation and philosophy" that "have rationalized God out of the procession of their thought." Such an atmosphere leads to religious chill and death. This charge is, of course, as old as Socrates.

WHILE Wisconsin is considering a proposal of one of its lawmakers that that state enter into the liquor business as a manufacturer, Ambassador Dawes has announced that no liquor will be served in the American Embassy in London. Whose move next?

ANTI-SEMITISM among Austrian students led to the breakdown of the inviolability of the university precincts of Vienna when for the first time in centuries police entered to quell a riot. Suspension of three students for anti-Semitic activities was the cause of the disturbance.

RECENT discoveries in the foothills of Gilboa, in Palestine, reveal the ruins of an ancient Jewish synagogue not a hand's breadth below the surface of ground over which scientists have walked time and again in quest of antiquities! The most interesting feature of this new "find" is a mosaic pavement, which inhabitants of Beth Alpha encountered while digging in a courtyard for water! These mosaics are very primitive and independent of Greek influence. Astral symbols play a prominent part in their representations, which include Virgo (one of the zodiac figures) sitting on a throne in a form strongly resembling Byzantine mosaics of the Holy Virgin. And God's outstretched hand replaces God's voice in the symbol of the Scorpion.

THINGS are looking up in the Levant. Palestine reports an increase of its industrial establishments to 573, employing 5,000 workers, and capitalized at about \$7,500,000. This does not include the Ruttenberg works, which employ 700. A successful Palestine and Near East Exposition was held at Tel Aviv.

Egypt has set aside about \$32,000,000 for irrigation and other public works for the ensuing year. The consequences to Egyptian crops of having the waters of the Nile distributed by a dam in the Sudan may well be revolutionary in the nation's prosperity.

But the Kurd tribes of Iraq continue their depredations on Turkish territory, sustaining their reputation as incor-

rigible highwaymen. Attempts of the Turkish government to crush them have proved successful—until new forces and supplies were secured for further attacks, inflamed in part by resentment to modernistic inroads of Mustapha Kemal on Moslem customs.

DR. FOSDICK has preached his farewell sermon in the Park Avenue Baptist Church. No! He is not resigning. The farewell was to the building, not the congregation; for the congregation held its last services in the old building. Services are to be suspended for the summer, and in October will be resumed at the Jewish synagogue, Temple Emanu-El, till the new Riverside Church is ready for use in its magnificent location overlooking the Hudson just below Grant's tomb. Dr. Fosdick took advantage of the occasion to preach on the significance of change in religious life and thought.

The new church has made its bow in the Senate Chambers in Washington through an attempt to have its new carillon bells admitted free of the twenty per cent *ad valorem* duty imposed by the House tariff bill. The carillon is to cost the donor, Mr. John D. Rockefeller, Jr., over \$65,000. The case, with many other sundries, was not settled.

Two other Manhattan churches "moved" at the same time as Dr. Fosdick's. The Central Presbyterian Church moved into the Park Avenue Church's quarters from the ballroom of the Hotel Plaza; and All Souls' Unitarian Church vacated its structure to be demolished, while it builds a new church further uptown.

OTHER migrations include the exodus of the Amish people from Kansas in protest against the introduction of modern machinery into farming. This group is one of the sixteen Mennonite bodies, and gets its name from its founder, Nacob Amman. With other Mennonites it shares a steady opposition to modern inventions and practices. Easterners will be interested to know that they are migrating back to New Jersey, Virginia, and Maryland.

IN THESE days when ignorance of the Bible is so appalling, it is interesting to hear that a recent survey by the Bureau of Education showed that in 234 out of 831 rural homes in Cullman County, Alabama, the Bible was the only book found. Other findings were that in most of the homes there was a general lack of reading matter; that county library books taken to their homes by school children are read by more persons in the homes than in the schools, most of all by mothers; and that most of the books in homes are religious books, and most of the magazines farm journals. One of the weekly papers of the county finds its way into 668 homes out of the 831. Tests of the school children showed clearly the handicaps of the one-room school, hence arguing for the consolidated schools.

ALDOUS HUXLEY, the essayist, has launched an attack on the nature pantheism of Wordsworth in the *Yale Review*. Man has fancied nature too much to suit himself. "It is marvelous, fantastic, beautiful; but it is also terrifying, it is also profoundly sinister." Romanticism has given way before a new distrust; and man has fled from Nature to human society for refuge. But the best solution Mr. Huxley can offer is the dangerous one of a dual personality: inconsistency will guarantee us both intellectual, socialized conduct, and spontaneous, natural expression.

HEARD at the Grand Central telephone booth: "Say, how do you find the Saints in this telephone book anyway?"

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.

"THE PROBLEM OF ROMANIZING"

To the Editor of *The Living Church*:

MR. RIPLEY FORBES trots out an old fetish, that of the loud Mass. There seems to be a determined attempt to foist this on us. A priest recently complained that another said Mass as if it were a mechanical act. Quite so! Does not one so eat, sleep, dress, and perform all the natural functions of life? Why say prayers as if it was an unusual thing with which one was not at all familiar? A quiet tone, a natural, even pace, denote reverence and that joyful familiarity with holy things that is so healthy and delightful, but so rare among stiff Episcopalians. . . .

One of our greatest troubles is that we have emptied our services of holy mystery and declaim the holiest things to all and sundry. We shall never get far until we rid ourselves of "Mr. Senior's Mass" and get just a priest, *any* priest, just doing what our Lord commanded, at our altars and rid ourselves of this personality business, this treating people as if they were children and could not read their Prayer Books. . . .

Our Church claims to accept primitive Christianity as some sort of ideal. Well, let's *be* primitive and stop shouting the words of the Holy Mysteries into the ears of congregations of a very mixed type. Mr. Forbes, and those who are of his school, won't like this, but some of us feel very strongly about it, and we hate to see lots of people being driven away from our Church because they simply cannot stand the slow, declamatory, unnatural, irrational, and irreverent mishandling of that which should hush and awe. CHARLES FREEMAN.

Brooklyn, N. Y.

To the Editor of *The Living Church*:

SINCE THE appearance of the Rev. Kenneth R. Forbes' clear-cut article on *The Problem of Romanizing* [L. C., June 15th] several letters of appreciation and endorsement have been published on your Correspondence page. May I add my gratification that Dr. Forbes definitely repudiates the domination of the Papacy?

But with all the "Catholic" teaching expressed or implied in his article, the great majority of well-informed Churchmen will take serious issue. First, they positively protest against the usurpation of the name "Catholic" by any single group. Such strategy savors of ultramontanist. Secondly, they protest against all those innovations of the Dark Ages which the "Anglo-Catholics" especially champion. St. Paul would say of them, as he wrote with reiteration to the Galatians: "There is no other Gospel than the original; if any one preach another 'gospel,' let him be accursed." St. Peter equally denounces innovations. In his solicitous valedictory his appeal is "Be established in the present truth" as contrasted with "cunningly devised fables."

I trust this letter will be received in the same spirit of love with which it is sent.

Annapolis, Md.

(Rev.) JAMES L. SMILEY.

[Discussion of this subject is now closed.—EDITOR, L. C.]

"EARLY AND LATE MASSES"

To the Editor of *The Living Church*:

FR. PURCHASE'S suggestion of a 9:30 Mass on Sundays [L. C. July 27th] is one well worth considering. It is one not without precedent, as it is becoming quite common in parishes in England, and seems to be meeting a need there, especially in smaller places. Even in the larger cities one finds that provision made. For instance, in the city of Newcastle, with which I am most acquainted, there are fourteen parishes, including the cathedral, which have a sung Mass with communions at about 9:30 every Sunday, and they are becoming increasingly well attended. Of course the Catholic movement is further advanced over there, but it does seem possible that our American congregations could be brought to see the advantage of coming to church at some other hour than the sacred hour of 11 A.M.

Chicago, Ill.

GEORGE HENDERSON.

"THE PARISH HOUSE AND CHURCH SUPPORT"

To the Editor of *The Living Church*:

AFTER READING the article by the Rev. Frank R. Jones in your issue of July 20th, I am moved to say in public what I have often said to individual friends, that I hold the Christmas bazaar partly responsible for two abuses connected with Christmas giving. I refer to the obnoxious practices of shopping at the last moment, and the distribution of carelessly chosen gifts.

As an example I will take my own case. During the winter I live in a suburb of one of our large cities, and read continually in newspapers, see on the subway signs, and hear over the radio exhortations to buy and send Christmas gifts before the rush begins. How gladly would I have all my gifts ready by the first of December, as is often suggested, but the bazaar is scheduled for the 11th or 12th. So I wait to buy as many presents as possible then. It is seldom the case however, that I can provide for all who are on my list, and that necessitates a hard day going about the shops in the middle of the month, packing up parcels in the shortest possible time, and, as a rule, a long weary standing in line at the express or post office.

Nor is that all. While I carefully avoid buying mere frippery at the fair, I am usually forced to content myself with articles that any one can use—sensible as a rule, but with no special fitness for any one person. I remember wistfully the time when I belonged to a large New York parish which was independent of those money raising devices, and I could study my friends' tastes, and choose gifts really appropriate, to say nothing of having time to work for those I loved, time and strength which now must be spent on the bazaar. There is certainly a great waste in a system which compels us to buy other people's work to give our friends, and spend our time in making something for those other people to give to theirs.

But I fear that Mr. Jones and I are wasting our words. The women of the parish as a rule want the fair and enjoy the excitement of the preparation. "Giving with simplicity," as the apostle puts it, is lacking in what the slang of the day calls "kick," and will rarely be popular. JULIET C. SMITH.

Evergreen, Colo.

To the Editor of *The Living Church*:

FOR ONE, who has been a vestryman and then accounting and afterwards senior, warden for quite a while, to say nothing of my threescore and ten years of age, enabling me to have at least a proper retrospect of what is not only bad and good but better and best, entirely agree with what the rector of St. Mary's Church, Mott Haven, New York City, says under this caption in *THE LIVING CHURCH* of July 20th, and I hope many will read it.

And, to say the least, as the writer says: "The early Church prayed in the upper room, while the modern Church cooks in the supper room"—and echo answers, Why?

WILLIAM STANTON MACOMB.

Philadelphia, Germantown, Pa.

FOLLOWERS OF SIMON OF CYRENE

WHAT BUDDHIST, what Confucianist, what Mohammedan, watching the faces of the London crowd surging round the tube station in Oxford street, could say: "These people have a great and blessed secret which I do not possess"? Would he not rather say, "How hard and desperate these people look. What restless eyes, what knit brows, what hurried, impatient, disordered movements! How many of them have a furtive, suspicious, almost guilty look! And these are the followers of Jesus! How greatly has that prophet been over-estimated!"

No Eastern thinker, no! these are not the followers of Jesus! these are not the people who have:

Clasped the Cross with a light laugh

And wrapped the burning robe round, thanking God.

These are the unwilling people on whom the curse of the Cross is resting, the people who refuse to accept the principle upon which their civilization is based, but who cannot escape from the situation it has created. These are the followers of Simon of Cyrene. —FR. MACKAY, in *Assistants at the Passion*.

BOOKS OF THE DAY

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

CHRIST AND MODERN EDUCATION. By Charles E. Raven, D.D. New York: Henry Holt and Company. Price \$1.75.

THE material found in this book and fostered by the writer for some time past took shape, he alleges, by the inspiration received at the meeting of the International Missionary Council at Jerusalem, and to his colleagues this book is addressed. His approach, therefore, to the subject is from a Protestant point of view. After a preliminary review of that council and its significance he plunges into his subject of education. The book can be said to be divided into two parts: the essential ideas of modern education on the one hand, and the essential ideas of the Christ's method on the other.

He deplores the failure of education in the Church as shown by the numerous instances such as the absence of young people from the Church services; the leakage between the Sunday school and the church; the general ignorance of the average student at college regarding Christ and the Bible. All this goes to prove that there is something wrong in the teaching of the faith; chiefly because it is "poor in content and mistaken in method," resulting in general dislike, reflection, and prejudice against religion in general.

There must be, he says, a radical change in methods and principles from the present standards. This change must include not merely the acquiring of knowledge but the proper development of the whole personality of the child. Knowledge fails in its true purpose if it does not promote fullness of aesthetics and morals. Religion can achieve these things, and therefore "education without religion is almost a contradiction in terms." In methods, too, whatever they may be, as well as environment make us what we are. It is a development which calls out the whole rather than the part, and fosters it into a coherent unit.

These chapters are well worth reading because they sum up the whole from a psychological as well as a religious point of view. It is so true, as the writer says, that the modern method of cramming and specialization has a detrimental influence on life as it should be lived as a whole. Any student interested in this popular subject would do well to read these chapters because it states courageously the weaknesses of our present methods.

His solution of these problems on the other hand is not so original or impressive, and in this respect he gives very little new thought or method. He arraigns those countries east and west that omit all reference to religion in the public schools; he cannot conceive a vision of education so weak as to regard religion as a private concern, or too personal a subject to be mentioned in the classroom, and for such a condition of things he blames the Church. But when he attempts to solve this mooted question by adopting for the Reformed Churches exclusively a pan-Protestant program in religious education, particularly for the lower grades, omitting all reference to Catechism and Creeds, he will find that the last will be worse than the first. For a certainty the Anglican Church will not follow him in this.

The second division of the book dealing with the essential ideals of our Lord's method is by far the weaker section. He gives a most liberal interpretation of our Lord's method of teaching: "Jesus' treatment and method regarding adults begins with what they already have, and filling up the rough and uneven places, giving consciousness of God rather than a teaching about God, not censuring but loving, not indoctrinating but simple, plain, practical experience." In relation to children, Jesus made religion more of normal living rather than external. He illustrated by simple parables drawn from everyday life and illustrations of objects with which they were already familiar. This is very good as far as it goes, but to

make a statement that our Lord did not teach creeds or imply them would not be accepted generally today by scholars. The author does not mention the third Person of the Trinity, nor his work in guiding the Church in her teaching and methods. In fact there is a general disparagement of creed or doctrine throughout the book.

His last chapter deals with methods of instructing the average congregation, because the "moron" is more frequent in religion than in any other branch of human activity. It covers the ground already familiar to the progressive parish priest, and adds very little that can be considered new.

The book is noted for its vivid portrayal of the weaknesses of the present condition, and the author will have done a good service if he is successful in arousing the Church to a deeper conviction of her failure in this most vital subject.

D. ROBERT BAILEY.

IF ONE had the complete set of the Reports of the Church Congresses, one would certainly not have a very clear account of the Church's teaching, nor of the Church's opinion on questions of doctrine or social service, or anything else; but one certainly would have a very interesting collection of the dicta of many of her ablest leaders, clergy and laity alike, on some of the most important and difficult questions with which she is faced, and has been faced in the last half century. The report for 1928, *Forthright Opinions Within the Church* (Scribners, \$2.50), is no exception. In this volume we have the Episcopal Church and Church Unity, Marriage, Prohibition, Centralization of the Church, the Divinity of Christ, Personal Evangelism, and Greater Spiritual Value in Liturgics. Certainly no trivial topics; certainly no narrow selection of subjects in such a list. And granting that no speaker can cover even his own side of such problems in a brief address, the report makes engrossing reading, and leaves one thinking. Perhaps best of all is the thought that seems constantly recurrent in these reports, the thought of amazingly divergent views held by members of the same body in all Christian charity, and joined, in spite of contradictions, by a common loyalty to Christ and to the Church. In some ways the report of the Church Congress is a rather fine picture of the Episcopal Church at her best.

W. F. L.

THOSE INTERESTED in the Civil War will enjoy T. R. Hay's *Hood's Tennessee Campaign* (New York: Walter Neale, \$3.00). This is the first thorough monograph on that campaign, and it is extremely well done. Hood appears as insanely rash, but Mr. Hay well asks, "What else could he have done?" He had undertaken an impossible situation at a doubly impossible time. General Thomas, on the other hand, did the work entrusted to him almost perfectly, and one of his greatest merits was to refuse to be hurried by Grant.

OF ALL SCOUNDRELS in history, the *soi-disant* Count Cagliostro was one of the most complete. Harper & Brothers have now brought out *Cagliostro* (\$3.50) in an adequate translation from the German of Johannes von Guenther. The book is in the Dumas manner, more novel than biography. It may be recalled that Carlyle made Cagliostro the subject of an essay, and applied to him various mouth-filling epithets, among them spirit-summoner, gold-cook (*i. e.*, alchemist), prophet, thaumaturgic moralist and swindler, and liar of the first magnitude. Von Guenther shows this hero busy at all these functions, a chapter being devoted to each of the European capitals he infested. The longest episode, and most exciting by far, deals with Cagliostro's part in that far-reaching affair of the Queen's necklace at the court of Louis XVI. His place in the history of free-masonry is far less exciting. It is even dull, and makes the book too long.

The Living Church

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Church Kalendar



AUGUST

4. Tenth Sunday after Trinity.
6. Tuesday. Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. St. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

KALENDAR OF COMING EVENTS

AUGUST

12. School of the Prophets, Evergreen, Colo.
15. Sewanee Summer Training School, Sewanee, Tenn., for Young People's Conference.
25. Minnesota Summer School for Church Workers, Faribault, Minn.

APPOINTMENTS ACCEPTED

BARNES, Rev. CHARLES RAYMOND, formerly rector of St. Mark's Church, Newark, N. Y. (W.N.Y.); to be rector of Brookland parish, Church of Our Saviour, Washington, D. C. Address, 1410 Lawrence St., N.E., Washington, D. C. September 1st.

NICOL, Rev. FORREST LEE, priest-in-charge of Church of the Good Shepherd, Fairhaven, Mass.; to be rector of St. John's Church, Fall River, Mass. September 1st.

TUCKER, Rev. A. CAMPBELL, rector of Christ-church parish, Middlesex, Va.; to be rector of Trinity and Scott parishes, Louisa and Orange counties, Virginia. Address, Gordonsville, Va. September 1st.

SUMMER ACTIVITIES

MANN, Rt. Rev. Cameron, D.D., Bishop of South Florida, and Mrs. Mann, expect to sail for England on the *Carmania*, August 2d, to be gone about two months.

CHAPMAN, Rev. BENJAMIN E., rector of Trinity Church, Aurora, Ill.; to be at Pine Lake, Hiles, Wis., for the summer.

HORTON, Rev. JOHN M., rector of St. Mark's Church, Paterson, N. J., to spend his vacation in Europe. While abroad he will visit London, Paris, and Nice. He will return in September.

HUBON, Rev. CHARLES W., rector of St. James' Church, Derby, Conn.; to be in charge of Grace Church, Everett, Mass., with residence in Duxbury, while the rector, Rev. Wm. H. Pettus, is on vacation in New Hampshire and Nova Scotia.

KNAUFF, Rev. GRANT; to be in charge of St. George's Church, New Orleans, La., during August. Address, 4600 St. Charles Ave., New Orleans.

MALLET, Rev. J. R., rector of Holy Trinity Church, Greensboro, N. C.; sailed July 18th on the S.S. *Stuttgart*, for a trip in Europe, to return early in September. During his absence, his father, the Rev. F. J. Mallett, will have charge of the services.

SADTLER, Rev. H. A., rector of St. Paul's Church, Rahway, N. J.; Burkhaven Hotel, Lake Sunapee, N. H., until September 7th.

WARD, Rev. FREDERICK D., is in charge of St. Augustine's Chapel, Trinity parish, New York City, during July and August. Address, 105 East Houston St.

DEGREES CONFERRED

BOWDOIN COLLEGE, Brunswick, Me.—Doctor of Divinity upon the Rt. Rev. BENJAMIN BREWSTER, D.D., Bishop of Maine, at the commencement on June 20, 1929.

NEW ADDRESS

LEE, Rev. ALAN W. S., of the missionary district of Anking, formerly Lorane, Ga.; American Church Mission, Anking, China.

MARRIED

KENT-TIRRELL—On Wednesday, June 12th, at 9:00 A.M., at the Church of the Good Shepherd, Hartford, Conn., followed by a celebration of the Holy Communion, the Rev. George T. Linsley, rector, officiating; DOROTHY ISABEL, daughter of Louie Roland Tirrell and Laura Wheeler of Hartford, Conn., to RICHARD PEABODY KENT, JR., son of Richard Peabody Kent and Julia Tufnell-Sabine Haines of Pelham, New York, and Merrick, Long Island.

Mr. and Mrs. Richard P. Kent, Jr., have joined the staff of workers at St. Michael's Mission, Ethete, Wyo.

DIED

EGE—On July 23d, at Fall River, Mass., GERTRUDE SHOEMAKER EGE, wife of the late Charles Rankin Ege, of Chestnut Hill, Pa. Funeral services were held on Friday, July 26th, at St. Thomas' Church, Whittemarsh, Pa.

FORSTER—On July 20th, WILLIAM DICKSON FORSTER, of Glenside, Pa. Funeral services were held at All Hallows' Church, Wyncote, Pa., on July 22d.

GWINN—At Pennlyn, Pa., MARY GWINN, wife of John Gwinn, and daughter of Henry Pepper. Funeral services were held at St. Peter's Church, on Monday, July 29th.

MILLS—Entered into life eternal, on July the 26th, in St. Luke's Hospital, New York City, Miss MARY MILLS, younger daughter of the late Rev. Dr. W. H. and Mrs. Nannie Alvey Mills, and sister of Mrs. Percy T. Fenn.

"Blessed are the pure in heart."

OGDEN—CARO C. EASTMAN OGDEN, widow of the late J. Monroe Ogden of Macon, Ga., entered into life eternal, July 8, 1929, at her home, 520 West 122d St., New York City.

"To spend eternity with Thee—
My Saviour, this is life!"

SKEEN (nee Deans)—On July 18th, FRANCES J. SKEEN, wife of Milton M. Skeen, aged 55 years. Funeral services on July 23d at Calvary Church, 41st and Brown streets, Philadelphia.

VAN COURT—At his residence, Windermere Court, 4800 Walnut St., Philadelphia, July 26th, HORACE G. VAN COURT, husband of the late Annie E. Van Court. Services at the Church of the Resurrection, Broad and Tioga streets, Philadelphia, on July 29th; interment at St. Thomas' Cemetery, Whittemarsh, Pa.

MEMORIALS

William Burling Abbey
Edward Austin Abbey II

In loving remembrance of WILLIAM BURLING ABBEY, entered into paradise the evening of Sunday, July 2, 1917—and of our dear son, Lieutenant EDWIN AUSTIN ABBEY II, in peace, April 10, 1917.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Kirkland Huske

The clergy of the diocese of Long Island desire to express their very sincere sorrow at the death of the Rev. KIRKLAND HUSKE, rector of All Saints' Church, Great Neck, Long Island, on Tuesday, July 9th, 1929. His passing to the larger life is indeed a great loss to the diocese of Long Island and to the whole Church.

We shall miss him because of the position he held in the diocese. He was regarded with great esteem by all. He had been rector of one of the prominent parishes in the diocese for nearly thirty-four years; had served on the standing committee for a time, being its secretary; and he had also been a clerical deputy to the General Convention.

He was a man of firm convictions, for which he stood unhesitatingly. He was appreciated, because we were sure that his point of view would be fair; and in critical situations, his judgment reliable. He was recognized as a leading citizen of his community because of his conscientious, courageous, Christian life. He made a deep and lasting impression upon a large number who knew him both in and out of the diocese.

We are deeply grateful to our Heavenly Father for the life that he lived in our midst, and we feel confident that he deserves the words of our Master, "Well done, thou good and faithful servant."

The clergy, after the funeral of the Rev. Mr. Huske on Friday, July 12th, agreed to place on record this expression of their deep regret with the assurance of their sincere and lasting sympathy to the members of the Rev. Mr. Huske's family, to the vestry and members of All Saints' parish, Great Neck.

CHARLES H. RICKER,
CHARLES A. BROWN,
CHARLES E. CRAGG,
JOHN H. FITZGERALD,
GEORGE E. TALMADGE,
Committee.

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PRIEST, NOW RECTOR EASTERN PARISH, desires change, moderate Churchman with unusual business and Church experience, has absolutely clean record. J-419, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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W EBR, BUFFALO, N. Y., 1310 KILO-
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W IBW, TOPEKA, KANSAS, 1300 KILO-
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 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.

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 herd. Morning service every Sunday at 9:30
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 —The annual retreat of the Brotherhood
 of the Way of the Cross, to which the clergy
 generally are cordially invited, will be held
 at Adelynrood, beginning Monday evening, Sep-
 tember 16th, and closing Thursday morning.
 Conductor, the Rev. William M. V. Hoffman,
 S.S.J.E. Charges \$6.00. Those who purpose to
 attend will please send early notice to THE
 SECRETARY, Adelynrood, South Byfield, Mass.

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 men will be held at St. Mary's Convent,
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 day, August 15th, and ending with Mass,
 August 19th. Conductor, the Rev. Roger B. T.
 Anderson, O.H.C. Those desiring to attend will
 please send their names to the SISTER SUPERIOR.

WEST PARK, ULSTER CO., N. Y. A RE-
 treat for priests will be held at Holy Cross,
 God willing, beginning on Monday evening,
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 fred Douglas. No charge. Address, GUES-
 TMASTER. This notice will appear every three
 weeks.

BOOKS RECEIVED

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

The Century Co. 353 4th Ave., New York City.
Democracy. By Edward McClesney Sait.
 \$1.50.

Christopher Publishing House. Boston 20, Mass.

*Quotations and References in Charles
 Dickens.* By James S. Stevens, dean of
 College of Arts and Sciences at the Uni-
 versity of Maine. \$1.50 net.

The Power of a Grave. By Edith Harrison
 Stump. \$1.00 net.

Florentine Nights. By Heinrich Heine. Trans-
 lated by Kirke Boylan Fitz-Gerald. Intro-
 duction by John Driscoll Fitz-Gerald.
 \$1.50 net.

A New Way to Health. By Ralph Collier
 Wright, author of *Brevia*. \$1.50 net.

Doubleday, Doran & Co. Garden City, N. Y.

The Quest for Experience in Worship. By
 Edwin H. Byington, D.D., professor of
 Homiletics and Liturgies, Gordon College
 of Theology and Missions, Boston; author
 of *Pulpit Mirrors*. \$2.00 net.

The Macmillan Co. 60 Fifth Ave., New York City.

Men and Machines. By Stuart Chase. \$2.50.
*"Chicago." A More Intimate View of Urban
 Politics.* By Charles Edward Merriam,
 professor of Political Science in the Uni-
 versity of Chicago. \$3.50.

Andrew Johnson, A Study in Courage. By
 Lloyd Paul Stryker. \$6.00.

Simon and Schuster. 37 West 57th St., New York
 City.

*The Story of Religion: As Told in the Lives
 of Its Leaders.* With special reference to
 atavisms, common elements, and parallel
 customs in the religions of the world.
 By Charles Francis Potter. \$5.00.

Talbot & Co. 13 Paternoster Row, London, E. C.
 4, England.

Notes on American Shrines in England. By
 A. Manby Lloyd.

The Vanguard Press. 80 Fifth Ave., New York
 City.

Rattling the Cup on Chicago Crime. By
 Edward D. Sullivan. \$2.00.

PAMPHLETS

Hattie Elizabeth Lewis Memorial Essays in Ap-
 plied Christianity. Lawrence, Kans.

China at the Crossroads. By Ernest Delbert
 Tyler. Fifteenth Award. Essay winning
 first prize in competition of 1928, Uni-
 versity of Kansas.

Oxford University Press. 114 Fifth Ave., New
 York City.

*The Form and Order of Service to be Used
 in Westminster Abbey on Sunday, July 7,
 1929 in Thanksgiving to Almighty God for
 His good providence whereby our MOST
 GRACIOUS SOVEREIGN has been delivered
 from severe illness to the comfort of
 the whole Realm and for the signal love
 and loyalty of his people made manifest
 in the time of trouble.* \$1.00. Leaflet form,
 10 cts.

BULLETINS

Department of Publicity. 281 Fourth Ave., New
 York City.

*Report of Income and Expenditures for
 1928 with Comparative Figures for 1926
 and 1927.* Issued by the Department of
 Finance. Bulletin No. 63. Official Bulletins
 of the National Council of the Protestant
 Episcopal Church.

The Rockefeller Foundation. 61 Broadway, New
 York City.

*The Rockefeller Foundation. A Review for
 1928.* By George E. Vincent, president of
 the Foundation.

DURING the six years in which the Rev.
 and Mrs. W. S. Simpson-Atmore have
 been in charge of the Helen Dunlap
 School, Winslow, Ark., a boarding school
 of twenty-five or thirty girls, fifty-two
 girls have been baptized and sixty-three
 confirmed. Many come entirely without re-
 ligious training. They go out of course in
 many instances to communities where the
 Church is unknown. They are trained to
 read Church services as well as to con-
 duct the usual Church school work.

**CHINESE DIOCESE SHOWS
 PROGRESS DESPITE WAR**

NEW YORK—In his address to the twen-
 tieth annual synod of the diocese of
 Kiangsu, Bishop Graves was able to say:

"The work in the diocese has gone on
 during the year without interruption from
 war, and those buildings which were oc-
 cupied by soldiers have been returned to
 the Church. The last of the churches to
 be returned was St. Paul's Church, Nan-
 king, which was used by a political club
 for its offices and meetings.

"St. John's College, St. Mary's Hall,
 and Soochow Academy were reopened in
 September, 1928, and have been quietly
 carrying on the work of Christian educa-
 tion. Several of our day schools have also
 been open but most of them have been
 unable to do so. If the national govern-
 ment and provincial educational authori-
 ties would understand that we allow no
 sort of political propaganda in our insti-
 tutions and are not opposed to the govern-
 ment, but that our sole aim is to
 educate our students well and to try to
 form in them a high type of honest and
 upright character, they ought not to put
 any obstacles in the way of carrying on a
 work that is so clearly for the good of
 China.

"Our hospitals in Shanghai and Wushih
 are as busy as ever and doing a vast
 amount of good for the people, both the
 rich and the poor. It is very sad indeed
 that the hospital at Zangzok has not been
 open. That means that the work of the
 only real hospital in that large city has
 been destroyed. On the other hand, the
 people of Wushih have shown how much
 they value the work of St. Andrew's by a
 gift of \$1,000 in addition to the \$3,000
 which they subscribed to repair the hos-
 pital when it was reopened.

"The Central Theological School has
 moved back to Nanking and the buildings
 which were so badly damaged are to be
 repaired at once.

"Because of the continued troubles in
 China and of the opposition of the na-
 tional government to Christian teaching
 in schools and because they have been
 told so often that the Chinese were now
 able to carry on the work of the Church,
 many people in the United States who
 have hitherto contributed generously to
 the work in China have thought that it
 was of no use to continue work here and
 funds have not come in as they once did.
 It follows from this that the question of
 self-support becomes of the first impor-
 tance. It is urgent that the synod take
 some steps in this matter.

"It is surely a remarkable and encour-
 aging fact that in spite of the troubles of
 the past few years, which were by no
 means ended in 1928, baptisms should
 have reached the remarkable figure of 514
 persons, and that contributions should
 have nearly reached their pre-revolution
 figure."

**CITY MISSION SOCIETY,
 LOS ANGELES, HOLDS PICNIC**

LOS ANGELES—On July 16th the Episco-
 pal City Mission Society of Los Angeles,
 the Rev. V. D. Ruggles, superintendent,
 held its annual picnic for 2,100 people at
 the county farm. On the preceding day
 the volunteer workers gathered at St.
 Barnabas' House, the society's conva-
 lescent home, and made 2,100 sandwiches.
 In addition 120 large cakes and 85 gallons
 of ice cream were provided and a brass
 band played for four hours in the various
 sections of the institution. The farm au-
 thorities say that this picnic is the great-
 est event of the year. The same generous
 Churchman who provides the funds for
 this treat is financing another for 175
 children at Olive View Sanitarium for
 tubercular patients and has also given two
 automobiles for the use of the chaplains.

Rejection of English Prayer Book Has Not Altered Difficulties It Intended to Remedy

Neither 1927 nor 1928 Book Can Satisfy Needs of Church—Outcome Difficult to Forecast

The Living Church News Bureau
London, July 19, 1929

IMMEDIATELY AFTER THE DIVISION IN THE Upper House of Canterbury Convocation, which I reported in my last letter, the Archbishop of Canterbury, accompanied by the bishops, proceeded to the Great Hall in order to place before the Lower House the resolution as agreed to by the bishops. Dr. Lang, after a survey of the situation, went fully into the details of the bishops' proposals, and said:

"The rejection of the Prayer Book measure has not altered—it has indeed accentuated—the difficulties of the situation which it was intended to remedy. Still, and more than ever, it is both undesirable and impossible to enforce strict conformity to the Book of 1662—the only book which has full statutory sanction. But if the difficulties remain, they cannot be allowed to drift, or else the dangers which had already appeared will be increased. The bishops are still responsible for the regulation of public worship and the ministry of Word and Sacrament in the parish churches throughout the land. It is a responsibility which they owe, not to Parliament, but to the Church itself. Because Parliament has rejected the remedy which they proposed, they cannot fold their hands and refuse to accept that responsibility."

After appealing to the Lower House for their coöperation with the bishops, his Grace went on to say:

"I am persuaded that during this difficult time the bishops who accept the proposals which I have brought before you will act upon them with a sincere desire to consider with sympathy the needs of their various parishes, to refrain from provocative words or acts, to deal justly and fairly with all the varied influences which are moving in the life of the Church, and to keep these movements within the fellowship of the one body. May I not believe that a like desire will guide the thoughts and words and acts of the clergy and all members of the Church? It would indeed be disastrous if the energies of the Church were even to seem to be absorbed by the controversies which the events of the last three years have inevitably aroused. This is not the way along which a solution, even of these controversies, can be found. The only way is to see them in their true proportions, in the light of the nobler tasks which the Church is manifestly called to fulfil. . . .

"May I, as I close, put a more personal note into the appeal which, through you, my brothers, I venture to make to the whole Church of England? I think you will have enough sympathy to understand and to forgive it. A new archbishop has just been called to bear the great and growing responsibilities which press upon the See of Canterbury. He can only bear them for a few short years. You can well imagine how ardently he longs that during these years his life may not be wholly spent in the weary efforts to compose controversies, but may be set free to help the Church, as far as in him lies, to attempt great things for God. Must he not wonder whether this longing will be satisfied, or whether all that will be said of him is that he labored for peace, but when he spake to his fellow-Churchmen thereof they made them ready to battle?

"As for these proposals which I ask you

now to consider, they are the best which the bishops who proposed them can make for an immediate and very difficult situation. We trust and pray that by following these lines patiently, considerately, and justly, we may be able to guide the Church through its present difficulties, so that with faith and courage it may face the greater tasks which lie before it. At least we will do our best. We know that we have your sympathy. We hope that we may have your help."

ASSURE ARCHBISHOP OF LOYAL SUPPORT

Discussion on the bishops' proposals occupied the whole of the Thursday afternoon session in the Lower House.

The prolocutor (the Archdeacon of St. Albans) moved: "That this House thanks his Grace, the president, for his clear and convincing statement of policy, which the bishops have agreed to follow in the administration of their dioceses, and assures him of his loyal support."

Prebendary C. Harris had given notice of an amendment requesting the Upper House "to make the Book of 1927, rather than that of 1928, the basis of future episcopal regulation of worship in the Church," but he withdrew his motion in view of what he described as the assurance that the 1928 Book would be generously and sympathetically administered in the spirit of the 1927 Book.

Following a very full discussion, the prolocutor's original motion, after the deletion of the three words, "clear and convincing," was carried by ninety-six votes to fifty-four. An addendum by the Rev. C. E. Douglas was carried in the following terms: "But that this House respectfully requests His Grace the president and their Lordships of the Upper House to provide that the concurrence of the convocation shall be obtained to any general regulations issued for the province, and of the synod of the diocese to local regulations by individual bishops."

Another rider, proposed by the dean of Norwich (Dr. Cranage) and seconded by Dr. Selwyn, was carried without dissent, as follows: "But that His Grace the president be respectfully requested to appoint a joint committee of the two Houses to consider the situation caused by the rejection of the revised Prayer Book, and to report to another session of convocation."

The two addenda and the original resolution were submitted to the House together as one motion, and carried by seventy-four votes to nineteen.

The resolution was subsequently sent to the Upper House, and the Archbishop made the following reply:

They had heard, he said, with great gratitude the resolution which the Lower House had been good enough to pass on the motion of the prolocutor. Personally, as president of the convocation, and in the name of the other members, he would like to say that they regarded that motion, considering all the difficulties of the situation, that were known to none better than the bishops, as great encouragement in the discharge of their responsibility. With regard to the particular addenda appended to the main resolution, he took the first as meaning the general regulations issued by the province, and governing for some considerable time the forms of worship sanctioned in the whole province, and the local regulations by indi-

vidual bishops as regulations intended to cover the whole diocese, and that it did not refer to such regulations which a bishop might make in his consideration of the needs and desires of any particular parishes. . . . Understanding that to be the meaning of the motion, he need scarcely say that the members of the Upper House, in the discharge of their own responsibility, would give the most respectful attention to what the Lower House in its addendum had brought before them.

With regard to the second addendum, requesting the president to appoint a joint committee to consider the situation caused by the rejection of the revised Prayer Book, he thought it was interpreting the wishes of the bishops if he said that that was a proposal to which they were ready to give the most favorable sympathy. They considered there were many matters specially affecting the convocations both as regards their past action in this matter and their possible future action, which it would be quite proper for convocation as such to consider, apart from the wider matters to be considered by the commission to be appointed by the Church Assembly.

He repeated the gratitude of the Upper House for the assistance the resolution had given them. He hoped it might be followed by the bishops by a time of patient and sympathetic administration, and by a time of loyalty on the part of clergy and people, which would prove beneficial, spiritually and temporally, to the life of the whole Church, even if it involved some sacrifice.

As a result of the deliberations of convocation, the bishops have obtained a definite scheme for the administration of their dioceses. That scheme is approved by nearly the whole of their own body, by both Lower Houses of convocation, and, as the Archbishop of Canterbury pointed out, by at least 7,000 out of 10,000 clergy voting at diocesan conferences throughout the country. At a time when some variations from the Prayer Book of 1662 are inevitable, variations within the limits of the 1928 Book will be permitted, variations beyond those limits will be forbidden. To that extent, fixed principle supported by authority, in place of sporadic and indeterminate caprice, will regulate the worship and ceremonial of the Church of England. Such a result should be welcome to the general body of Church people. The bishops' scheme is frankly an interim measure, devised to meet an emergency. Its success in working must depend upon the degree of tolerance and goodwill shown by bishops, clergy, and laity alike in giving it effect.

OUTCOME IS DIFFICULT TO FORECAST

What will be the outcome of the enactments in last week's convocation is difficult to forecast. That they are not a real solution of the problem is certain. Neither of the two books, 1927 or 1928, as they stand, can satisfy the needs of the Church. The 1927 Book leaves the relative position of the Invocation and our Lord's Own Words in the Eucharist inverted, and therefore in a form which a large number of priests are unable to employ; and it narrows the use of the Reserved Sacrament in a manner which would mean privation to many desiring to make their Communion from it. The 1928 Book is still less satisfying; the alterations it contains were manifestly drawn up to placate the House of Commons rather than to express the Church's own desires. And behind all this is the un-

easiness caused by divisions among the bishops themselves. What security, for instance, is there that the Bishop of Birmingham will administer his diocese with impartiality, or be influenced by the wishes of a parochial council in the matter of Reservation?

SPEAKS ON THE AMERICAN STATE
AND RELIGION

On Monday, last week, Dr. Douglas Mackenzie, president of the Hartford Seminary Foundation, Connecticut, spoke on The American State and Religion at the opening session, at St. Martin-in-the-Fields, of the fourth Anglo-American Religious Conference, arranged by the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America.

Dr. Mackenzie said the American people were religious, and they took life seriously. There were those who there, as elsewhere, thought there was too much gaiety, and that the pursuit of pleasure and money took precedence of other claims, and was becoming the chief aim in life. In spite of that fact, the churches of all denominations in America were able to announce every year considerable additions to their memberships, showing that they were having a powerful influence on the life of the people. Churches of all denominations in the United States were now, through their councils of education and similar institutions, seeking to find a way by which more adequate and real instruction might be given to the vast mass of the young people of the country. One of the most notable developments of recent years had been the wireless broadcasting of sermons all over the country. He thought there was a feeling abroad that broadcasting services, so far from detracting from attendance at churches, tended to reach those who normally did not attend churches, and it had, moreover, a way of reaching the consciousness of those people so as to make them ask themselves why they, too, should not attend churches.

BISHOP ROGERS ON CHURCH UNION

On Tuesday, the Rt. Rev. Dr. W. L. Rogers, Bishop Coadjutor of Ohio, spoke on Church Union. He gave a most interesting historical sketch of the difficulties of the Anglican Church after the Declaration of Independence, and of the various movements toward Church unity ending with the Lausanne Conference. He went on to say that the American movement toward consolidation might be described as "the new catholicity." Each of the Protestant sects was trying to find out how and why it came into existence, and, where it was found to have some good in it, would try to keep it for the good of the nation. Each group was trying to find a possible affiliation with others. Those groups that were nearest to each other were trying to merge forces.

Just before he (Bishop Rogers) left the United States, a national gathering of Congregational churches was held in Detroit, and had as its guests representatives of the Christian Church. Both those communions proposed definite programs for merging. The Presbyterians and Methodists were working toward the same end, and last October the Episcopal Church, to which he belonged, appointed a commission with the idea of finding ways and means of affiliation with the Presbyterian and Methodist communities, recognizing where they were similar, and aiming at finding the lines of a merger.

This movement would take a long time

to mature, but in the long run they hoped to work out programs of affiliation. The same problem would come up before the Lambeth Conference next year. That conference would be the most important ever held. America was looking to the Lambeth Conference for a lead, and no man bore a greater responsibility than did the Archbishop of Canterbury.

Replying to questions, Dr. Rogers said the Romanists in the United States had declined to unite with any other sect, and other communities would not join them so long as the question of the recognition of the Papacy stood in the way.

SECURE PLACE FOR 1930 CONGRESS

It has been decided to hold the Church Congress in 1930 at Newport, Monmouth-

shire, in Wales. The Congress last met in Wales in 1909, at Swansea. A previous meeting in the same town was held in 1879, and other Welsh meeting places were Cardiff in 1889 and Rhyl in 1891.

Commenting on this, the *Guardian* says: "We hope that future meeting places will be fixed expeditiously and without the fiasco that has made a Congress this year impracticable. We have already expressed our conviction that the Church Congress has still a useful part to play in the life and work of the Church, but if it is to continue without the unfortunate hitches of this year we would repeat our suggestion that some reorganization of the permanent committee appears to be desirable."

GEORGE PARSONS.

Document on Albanian Question, Issued By Patriarch, Received in England

Roumanian Bishop Issues Pastoral on Unity—"Kosovo Day" in Ser- bia—Western Church Notes

L. C. European Correspondence
Wells, England, July 13, 1929]

THE FORMAL LETTERS CONDEMNATORY, issued by the Ecumenical Patriarch on the Albanian question and sent by him to all his brother patriarchs in the Orthodox communion, have now reached England. In these documents his Grace denounces the "Albanian *coup d'etat*"—at least, that would seem to be the best rendering of the word *Pravikopema*, and proceeds to disciplinary measures, as with a group of dioceses of the Orthodox Church that is still part of his patriarchate, and under his jurisdiction. The three newly consecrated bishops, Agathangelus, Athanasius, and Euthymius, are declared to be deposed from all clerical rank, as is one of the two bishops who consecrated them, Bessarion, or Visarion of Albania. His companion, Victor, who is a Serbian bishop, is left to the jurisdiction of his own Church, which probably means delayed action. There it may be remembered that the Patriarch of Belgrade, Dmitri, is a very aged and dying man.

The Patriarch of Constantinople goes on to denounce the treatment of the two loyal bishops of the land, Hierotheus of Miletopolis and Christophoros of Synada, of whom the one has been exiled from Albania, and the other confined in a monastery. As an afterthought, he also declares the degradation of the priest Basil Mark (otherwise At Basil), who was one of the moving spirits in the Albanian synod that took the action denounced and who has been given by it the right to "wear the mitre." A married man, he was himself not eligible for the episcopate. The Patriarch declares his intention of appealing to the League of Nations in the matter, as it might be brought under the clause in the Versailles treaty dealing with the rights of religious minorities. Whether much will come of that is another question. It seems more likely that the new autocephalous Church will become another Bulgarian question. That is to say, a schism that cannot be dealt with until such time as it has become a recognized and existing institution, and till tempers have cooled. Fortunately, that process does

seem to be now taking place in Bulgaria after some sixty years of quarreling. (The Albanian Church being a much smaller body, let us hope it may be able to cool sooner.)

The Bulgarians are admitted, even by the Greeks who love them least, to be doing their best now to do away with the schism and to forget old squabbles—if a man of the Balkans can forget! They have memories that are at times most appallingly good. The autocephalous Church of that land does really want to be united with the rest of the Orthodox communion, from which it is separated by no doctrinal bar at all. In fact it is, and has always been, in full communion with the Church of Russia, which ignored the sentence of excommunication passed by the ecumenical patriarch and was too big and important then to be disciplined for its action.

The question is really one of ancient history. The Bulgarian Church proclaimed itself "autocephalous" under its exarch in 1870, as the Serbian and Roumanian Churches had done before them. The patriarchate objected that they formed no precedent. They were independent of the Turk before they proclaimed their ecclesiastical autonomy, while the Bulgars were still, in theory, Turkish subjects. In fact, they declared that the exarchist movement was really mere politics, a Russian move in the game that had for its prize, Constantinople; it was the business of the patriarchate to defend Hellenism against Bulgarian nationalism. There lay the sting of the matter. The Bulgars were really out against Hellenic dominance in the Church.

Now, it is to be hoped that this old quarrel is being forgotten. The independence of the Bulgarian is past challenge and therefore the Bulgarian Church is in a position to ask the patriarchate to recognize it. There is to be no apology, or going to Canossa, but a friendly talk that may bring a schism to an end, now that the foundation of it has vanished.

The approaching visit of the Bulgarian Exarch to the Bulgarian monastery of Zographos on Mt. Athos—a tour which he can extend to Athens—gives an opportunity for the unofficial conversations that will clear the ground for direct action. The only obstacle comes from the possible fears of the Bulgarian government. A country that has an established Church is not too willing to see that Church too

friendly with others. Still, that difficulty is, it is hoped, in process of being removed.

ROUMANIAN BISHOP'S PASTORAL ON UNITY

Another movement in the direction of union comes from Roumania. There one of the younger bishops of the Church of that land (Bessarion Puiu, Bishop of Hotin) has roused a good deal of interest by a vigorous pastoral letter, addressed to his own flock directly, but to the whole body of the Roumanian Church in fact. Admitting his suspicion of such "Pan-Protestant" movements as we connect with Lausanne and Stockholm, he yet is openly desirous that such invitations to union as are being addressed to the East by "Catholics and Anglicans" in the West should be welcomed. It has been inevitable hitherto, he says, that the Orthodox communion should consist of a congeries of separate Churches, for its political status made that necessary. Now that necessity has passed, the Church should get accustomed to acting as one corporate whole. The unity of faith and love that exists already should manifest itself in open action, and the close collaboration of all members of the Orthodox Church is necessary, in order that she may rouse herself from the stupor that is a natural consequence of her experiences in the past, but which ought to give way to vigorous action in the future.

If there be many like this Bessarion in the Orthodox body—and we know of our own knowledge that there are some—the approaching ecumenical synod may be one of the most important in the modern history of the Church.

"KOSOVO DAY" IN SERBIAN CHURCH

In Serbia the aged Patriarch continues to live, though whether he will ever recover strength enough for real work is another question. He has done a noble work in his long life, and his order of release and promotion may be expected at any time. Of late, all the Serbian Church, and all Serbians have been celebrating the solemnities of "Kosovo Day" with the fervor that always marks that anniversary. It shows the mentality of the Serb, and in a measure of the Slav at large, that that should be so. Kosovo was fought in the days of our Richard II, in the year 1389 to be precise, and it was the great disaster that brought medieval Serbia under the Turk for 350 years. One can hardly imagine the English or Americans celebrating the Battle of Hastings so! Still, it is the fact that every year since the slaughter of the fatal "Field of Blackbirds" has been commemorated, and that day of disaster and disgrace—for the battle was lost by the treachery of part of the nation—has been the main theme of the marvelous ballad literature of the Serb from that day to this.

The Slav of the Balkans is not constructed to forget either good or evil. Let us give one other instance. "We have always liked you English," said a Serb schoolmaster to the writer in 1926. "We have always felt that you are our comrades, since we fought side by side with you"—one expected a reference to the Great War, of course, but what followed was staggering—"under your great Marlborough, at Oudenarde." There was not even a Serbia then, far less a Yugoslavia, but Serbs—Croat battalions in Austrian or Imperial service—were brought up by Prince Eugene that day to fight in Flanders, and Serbs have never forgotten July 11, 1709. With men who remember like that, it is hard to ask them to forget terrible things of far later date!

St. Vitus' Day, "Vidovdan" then, is the anniversary that excites all the deepest feelings of every Serb. Was it pure madness then, or was it something worse than madness, that made Austrian authorities select that day of all others—June 28th—for parading Franz Ferdinand through the streets of Serajevo?

WESTERN CHURCH NEWS

In the western Church, there is but little to record. The Prussian diet has solemnly endorsed the concordat made by the government with the Roman Catholic Church, and the three new bishoprics of that faith are now accomplished facts. They are: Berlin, Aix-la-Chapelle, or Aachen—the throne of the new bishop will probably be in the "round church" that Charlemagne built—and Schneidemuch.

At Rome complete diplomatic relations have now been established between the

two kingdoms of Italy and the Vatican, for the papal nuncio, who is the ambassador to the Quirinal, has now been received. The Pope, however, has not yet left the precincts in which he has confined himself so long. Even the solemn processions of July 25th will hardly imply that. On that day, he will come out of the great doors of St. Peter's, now open at last, and go in solemn procession, bearing the Host, round the Piazza of St. Peter. That, however, is just a "beating of the bounds" of what is now within his kingdom. To go outside it, even to St. John Lateran, the cathedral that has been unvisited so long, is a more solemn thing yet, and has to be carefully prepared for. No doubt Pius XI sees the need for all this care, but does Achille Ratti, the old member of the Alpine club—and a very distinguished member, too—never chafe at all these restrictions?

W. A. WIGRAM.

Death of Canon Jones Takes From New York Cathedral a Staff Member of Long Service

Bishop Manning Honored in Edison Radio Hour—Summer Activities at Grace Church

The Living Church News Bureau
New York, July 27, 1929

THE DEATH OF THE REV. DR. ROBERT Ellis Jones, Canon Bursar at the Cathedral of St. John the Divine, serves to bring before those who are interested in the erection of the great edifice the long period of invaluable service he has given it. Dr. Jones was appointed to the cathedral staff in 1902 by the then bishop of New York, the Rt. Rev. Henry Codman Potter, under whom while rector of Grace Church Dr. Jones had served as assistant. At that time only the foundation of the present crossing was completed and all the cathedral services were held in the crypt. Since then he has aided in the construction of the crossing, the seven chapels, the bishop's residence, the deanery, the choir school, the deaconesses training school, synod hall, and so much of the nave as is now completed. Recently the Rev. Cranston Brenton has taken much of the duties of the Canon Bursar because of the great amount of work required of Dr. Jones in the construction of the nave, baptistry, and north transept. That the above mentioned buildings have all been put in the twenty-five years in which Dr. Jones was a member of the cathedral staff is a reminder of the vast amount of construction work that has been done in the cathedral close in this comparatively short time, a quarter-century during which there were several extended periods of inactivity.

At the cathedral services last Sunday prayers were offered for Canon Jones, and before his sermons, morning and afternoon, Bishop McCormick paid tribute to his memory, remarking upon Dr. Jones' service to the cathedral and the debt that is owed him therefore. "Canon Jones has built himself into the cathedral by his special knowledge and his interest in the building." Dr. McCormick added that it was a coincidence that the announcement should be made by the Bishop of Western Michigan for it was in that diocese that

Canon Jones was ordained and there he had his first parish.

The funeral was held on Monday afternoon at St. John's Church, Ashfield, Mass., where Canon Jones died and where his summer home was. Among those officiating were Bishop Manning, who came from his vacation residence at Mount Desert, Me.; also Bishop Shipman; the Rev. Dr. Howard C. Robbins, former dean of the cathedral; the Rev. Cranston Brenton; and the Rev. W. D. F. Hughes, both of the present staff. Burial was in the cemetery at Ashfield.

REV. J. BRETT LANGSTAFF DIRECTS SUMMER ACTIVITIES AT GRACE CHURCH

During the absence of the Rev. Dr. Bowie, who this year is spending his vacation in Maine, the activities at the parish church, Broadway and Tenth street, are in charge of the Rev. J. Brett Langstaff, assistant priest. Because of the proximity of the New York University buildings in Washington square, Grace Church has an opportunity to get in touch with a considerable number of summer school students. To them Mr. Langstaff is giving special attention, both in the provision of a series of Sunday morning sermons dealing with educational problems and in the arrangement of receptions held in the church library after Evensong.

Mr. Langstaff returned recently from England where he spent five weeks in visiting and preaching. He was privileged to deliver the annual Memorial Day sermon before the American Embassy staff; the hospital fund sermon at St. Margaret's, Westminster; to preach in Worcester Cathedral, and in other churches while there.

When an undergraduate at Oxford, Mr. Langstaff carved and painted a replica of the ancient chandeliers which then lighted the nave of Oxford Cathedral. Several years later, while rector at Walden, N. Y., he had the model copied for fixtures in St. Andrew's Church there. On the occasion of his recent visit to Oxford Mr. Langstaff, upon inquiry concerning the old chandeliers, now replaced by modern lighting, found that no one connected with the cathedral has any information what disposal was made of them. It seems that the only indication remaining of this gothic type of early lighting, unique with

Oxford, is to be found in the parish church at Walden.

BISHOP MANNING HONORED IN EDISON
RADIO HOUR

The "Edison hour," a feature of the National Broadcasting Co.'s program each Monday evening, was devoted this week

to the Bishop of New York. Musical selections chosen by some prominent citizen make up the program of the hour. Announcement was made Monday that Bishop Manning had not only expressed his choice but was listening to the program at his summer home at Mount Desert, Me. HARRISON ROCKWELL.

SOCIAL JUSTICE INSTITUTE
AT ADELYNROOD

The Social Justice Institute under the auspices of the Companions of the Holy Cross began its sessions in Adelynrood, the retreat house of the companions in South Byfield, on Wednesday. The general subject under consideration is Education and the More Abundant Life, and Mrs. Mary B. Edgerly is the chairman. Education and Family Life was the sub-division considered on the opening day. On Thursday, attention was given to Education and Civic Life, with a paper read in the evening on the question, Can Education Prevent War? Friday was devoted to the relation education bears to economic life, and in the evening Miss Edith Canterbury of West Roxbury gave an address on the folk schools of Denmark. Today's topic is Education and the Religious Life, and tomorrow, the last day of the institute, will be observed as a day of devotion conducted by the Rev. Theodore R. Ludlow, D.D., secretary for Adult Education under the National Council.

The technique of the method followed in this institute differed from that usually employed at Adelynrood conferences. The morning sessions were divided between meditation and group discussions; round table groups of four or five met in the afternoons for more intimate discussions; the formal addresses were given in the evening. The aim was collective thinking and discussion and the opportunity to pool the experiences of all in an attempt to formulate a social philosophy of education.

MISCELLANEOUS

The Rev. E. A. E. Palmquist of Philadelphia is known to many through his former office as secretary of the Greater Boston Federation of Churches and his present duty in a similar capacity in Philadelphia. Dr. Palmquist preached in the Arlington Street Church last Sunday morning and, in the course of his sermon on Religious Orphans, stated that "the God of a great many people was killed in the last war." His thesis was that when the great group which held God responsible for all the events of human history found a great war in progress and felt compelled to say that the war came from God, that kind of God died for multitudes of people. Said Dr. Palmquist, "If Protestant ministers were to open a confessional, I am convinced they would make two surprising discoveries: the number of people who would be interested in using confession; and the number of them who would be perplexed about God."

The Rev. Arthur W. H. Eaton, D.C.L., is resting comfortably at the Phillips House, Massachusetts General Hospital. Friends of Dr. Eaton will regret to hear that he suffered a paralytic stroke while enjoying his daily period of sea bathing early in the month.

Bishop and Mrs. Slattery are spending the summer in Princeton, within reach of various points in the diocese as engagements may demand.

The Rev. Arthur B. Rudd, canon of the National Cathedral in Washington, D. C., preached in All Saints' Church, West Newbury, last Sunday morning. In the afternoon, Canon Rudd gave an address on the cathedral, illustrated with lantern slides, in All Saints' Mission, Georgetown. The illustrated lecture was repeated in St. John's Hall, West Newbury, on the following Monday.

Trinity Church, Haverhill, whose rector is the Rev. James Malcolm-Smith, is being reconstructed and the work is pro-

Ralph Adams Cram Pays Tribute to Greek Architecture on Return From Cruise

Church Consecrated at Hamilton and Wenham—Other Massachusetts Items

The Living Church News Bureau
Boston, July 27, 1929

RALPH ADAMS CRAM, AMERICA'S GOTHICIST, honors the Greeks" says the headline of an article in the Boston *Evening Transcript*. The pronouncement was occasioned by Mr. Cram's return from an extended cruise in the Eastern Mediterranean and his statement: "I know I am supposed to propound only Gothicism and sneer at everything classical, Greek, but it is a fact that I know of nothing more beautiful than the Acropolis." This tribute was made with memory picturing the last visit: "The sun was going down and, as they approached, the marble pillars were bathed in golden light and set on the silver blue rocks that make up the hill. The purity and simplicity of the building and its beauty of setting made an unsurpassed sight."

The majority of us have to obtain our knowledge of the Near East vicariously and so one notes the comments of Mr. Cram who, as guest of John Nicholas Brown on the yacht *Iolanda*, was able with his host to follow the dictates of an impulse dominated by their mutual interest in architecture, classical and Byzantine, and in archeology. This leisurely journey to the islands of Crete, Cyprus, and Rhodes, and up the coast of Asia Minor to Constantinople and thence to holy Mount Athos, led them again and again to where they were "nearly drowned in beauty," and it led them also to the discovery of nearly unknown small Byzantine churches and villages where there were treasures of art, architecture, mosaic, and manuscripts.

Economic and governmental matters could not be ignored as they traveled where young governments or new experiments were meeting with various measures of success. "Turkey he found to be in a dire state. The Turks themselves call Constantinople a dead city and the environs are but little better. And it is due to nothing else but the plans of exchanging populations. Instigated by Amundsen, in the post-war negotiations, Mr. Cram found it to be 'the wickedest performance since the war itself. Not only did it impose hundreds of thousands of expatriates upon Greece, but it tore out of the economic fabric of Turkey the most vital element it had. Turks admit that the loss of the transported Greeks is one of the worst things that could have happened. The Greeks were the valued working classes in commerce, in manufactures, in agriculture. And for a time, those transported by both nations had a deplorable time. There was no place for them, they spoke another language, their lives were

completely disrupted, and it is a wonder they were ever righted. Greece has done work that is nothing short of miraculous for them. . . . Stories heard of the exchange were heart-breaking, particularly those of the Turks sent to Asia Minor from Crete. Apparently the government has been unable to do anything for them. Now, besides that, Kemal is trying to impose western ways of living, western standards, on a people who don't know how to use them, don't want them, and hate them. Another case of the theorists deluded by the universal supremacy of western civilization. Not only that, but there are amazing evidences of the rapacity and venality of the government element. Two theories have contrived to render Turkey most unhappy."

With all the pros and cons of the Mussolini régime, it is interesting to read that Mr. Cram says the Island of Rhodes illustrates admirably what Mussolini does, for he has apparently done everything for this island—good roads, a restoration of the Castello of the Knights of Rhodes, a perfectly arranged museum, public buildings, markets, schools, and so forth. "It is all done in the pseudo-Venetian and 'is as good as anything modern can be.'"

Mr. Cram returned to this country by way of Paris, and, while in France, visited the memorial churches which are being built from his plans by the government at Belleau Wood and Fère-en-Tardenois; and also conferred with Carroll Greenough about the American church which is being built on the Quai d'Orsay.

CONSECRATE CHURCH AT HAMILTON AND WENHAM

Christ Church of Hamilton and Wenham, consecrated by Bishop Slattery on the second Sunday of July, was selected by Ralph Adams Cram as one of the most beautiful churches in New England. The building is of field stone donated from neighboring estates; the floor is of heavy slate slabs and the roof is also of slate. Reminiscent of the small, English country church (the pews hold 144 people), it is built in gothic style. A special note of interest is the block of sixteenth century oak incorporated in the altar, for this oak came from the Church of All Hallows, Barking, England, which is the oldest parish (but not the oldest church) in all England and is the one where William Penn was baptized and which is now the Guild Church of Toc H.

Bishop Rhinelander, formerly Bishop of Pennsylvania, assisted in the consecration and read the Gospel. Bishop Slattery and the Rev. W. F. A. Stride, rector of the parish, also took part in the service.

Bishop Babcock laid the cornerstone of Christ Church, Hamilton and Wenham, on the second Sunday in July, 1926; the church was opened for public worship on Easter Day, 1927.

gressing rapidly. This church was built in 1856. The parish house is also in the hands of the builders and the remodeled buildings are expected to be ready for use in November.

Three distinguished foreign missionaries officially received in Boston this past week were the Rev. C. Y. Cheng, leading Chinese Christian statesman, secretary of the National Christian Council of China; the Rev. Akira Ebizawa, head of the National Christian Council of Japan; and Professor Julius Richter of the University of Berlin, who is considered the greatest living authority on missions.

The Rev. John W. Matteson of Whit-

man is conducting services during the present month in the Sea-Side Chapel, Minot. The Very Rev. F. C. Grant, D.D., of the Western Theological Seminary will conduct services in the Sea-Side Chapel in Minot during the month of August.

The Rev. R. Eliot Marshall, rector of St. Mark's Church, Dorchester, is in charge of St. Matthew's Church, Sugar Hill, New Hampshire, during the summer months. Mr. Marshall was formerly headmaster of the Holderness School for Boys in New Hampshire and his connection with the summer congregation of Sugar Hill has extended over a number of years.

ETHEL M. ROBERTS.

Lake Forest Church Women Active In Social Service Program at Great Lakes

Mrs. C. E. Bigler to Work at St. Luke's, Evanston—Wright Memorial Consecrated

The Living Church News Bureau
Chicago, July 26, 1929

A PRACTICAL DEMONSTRATION OF A SUCCESSFUL and unusual social service program is being carried on by the social service guild of the Church of the Holy Spirit, Lake Forest, with Mrs. Theodore W. Robinson as chairman. The program was begun last fall and has been so successful that it will be carried forward on even a larger scale during the coming year, according to the rector, the Rev. Herbert W. Prince.

The program involves work at the Great Lakes Naval Training Station, Fort Sheridan, various homes and institutions in and near Lake Forest, as well as individual case work. Mrs. William Mitchel Blair is chairman of the work at the naval station. Monthly parties are held at the Hostess House for the benefit of recruits. An average of 150 men are entertained each month. Assisting Mrs. Blair is Mrs. Ronald Boardman and Mrs. Charles Edward Brown, Jr.

Mrs. Robert Pierson and Mrs. Thomas Cowles do a similar work at the Red Cross House for men in the naval hospital. Mrs. Cowles makes regular trips to the hospitals with magazines and other articles of interest to the men. In this hospital work, Mrs. John F. Jelke, Jr., and Mrs. Robert Hixon have shared.

Another interesting phase of the work has been done by men of the parish who have been giving talks on Sundays to the men at the naval station and Fort Sheridan barracks. The number in each group varies from thirty-five to seventy-five. Those most active in carrying on this work are: Alfred Granger, Benjamin Bryan, Harry Bunting, and John Pollard. Mr. Bryan also has gone frequently to the barracks on Sunday evenings with his motion picture outfit to entertain the men. At these meetings, he had as many as 200 men present. Mr. Bunting has also given attention to men in the naval station "brig," especially on holidays and Sundays.

Mrs. Fred Preston is chairman of the Ridge Farm Preventorium committee, another phase of the program. This committee has as its duty the taking of girl residents for weekly rides around the countryside. The Friendly Visiting committee is headed by Mrs. Benjamin Bryan. This committee does excellent work by assisting needy families in and around Lake

Forest. Clothes, food, coal, rent, hospital, doctors', and nurses' services have all been supplied in different cases.

At Fort Sheridan, Mrs. Charles Glove has headed a committee which has provided some of the playground equipment for the children of men stationed there. A visiting room also is being fitted up at the post hospital.

This social service program has been a means of enabling a large number of prominent society women in Lake Forest to do an added bit for their parish. It is one of the most unique and extensive programs of its kind in the diocese.

MRS. BIGLER TO ST. LUKE'S, EVANSTON

Announcement is made of the appointment of Mrs. Margaret Kehoe Bigler, wife of the Rev. Cleon E. Bigler of All Saints' Church, Western Springs, as director of religious education of St. Luke's Church, Evanston. She succeeds Miss Marion Stacey, who resigned to continue her studies at Columbia University.

Mrs. Bigler was for several years director of religious education at Christ Church, Woodlawn. At that time, she was one of six persons appointed by the National Department of Religious Education to prepare a course of study and write the text books for the primary department. This work resulted in the publication of the Christian Nurture Series. She has been a leader in various religious educational conferences, including those at Wellesley, Sewanee, Racine, Wawasee, and Gambier. In the diocese of Northern Indiana, from which she has recently returned, Mrs. Bigler was diocesan director of Church schools and was chairman of the program committee of the Wawasee conference for five years. She has been a recreational leader of boys' clubs at Hull House.

PILGRIMAGE MADE TO GRAND DETOUR

The fourth annual pilgrimage of the northern deanery to St. Peter's Church, Grand Detour, was made recently. The congregation included Church people from Grand Detour, Dixon, Sterling, Rockford, and Freeport. The Rev. John R. Pickells, dean, and the Rev. Albert B. Whitcombe officiated at the service. The Rev. Garth Sibbald of Rockford, delivered the sermon.

St. Peter's Church, Grand Detour, is a unique and historic spot. At present, there are few communicants living permanently in the town. But in order to minister to transients, Fr. Whitcombe conducts services each Sunday afternoon in July and August. The church is a beauti-

ful little stone structure, with white colonial spire. It was built in 1850. By making the annual visits to the church, the deanery not only shows its interest in the preservation of St. Peter's, but profits by fostering a neighborly spirit among parishes and missions of the section.

A pilgrimage to Grace Church, Galena, another historic parish, is being planned for some time in August. Also it is proposed to have a caravan trip in the fall to places in the deanery where there were missions in early days of the Church in northern Illinois, such as Marengo, Rochelle, Amboy, and Polo.

WRIGHT MEMORIAL CONSECRATED

Before leaving on his vacation, Bishop Griswold consecrated the Father Wright Memorial Altar in the Chapel of the Blessed Sacrament at the new Grace Church, St. Luke's Hospital. Nurses and the graduating class of the hospital, as well as parishioners, were present for the ceremony.

Bishop Griswold paid high tribute to Fr. Wright and his work at St. Luke's. The consecration was completed with a celebration of the Holy Eucharist at the new altar the following morning by the rector, the Rev. Robert Holmes.

A bronze tablet to Fr. Wright has been placed on the wall to the right of the altar by the alumnae association of St. Luke's Training School. The altar is at the west end of the north aisle of the new Grace Church.

VACATION SCHOOLS HAVE VARIED PROGRAMS

Vacation Church schools of the diocese are carrying on varied and interesting programs, according to Miss Vera L. Noyes, director of religious education.

The Church school of the Advent, under direction of the Rev. G. G. Moore and Deaconess Payne, is instructing the children of the invisible Church through the visible church. The boys in the manual training class are making a model of their parish church. This school will close next Friday with a pageant. The director reports that nearly half of the enrolment in the Advent school is made up of non-Church children.

St. Stephen's Mission has a school for little children of the neighborhood. Mrs. Nellie Olsen is director. St. Edmund's school has the largest enrolment, approximately 100. A staff of six teachers under the direction of the Rev. Samuel Martin is carrying on the work. St. Thomas' also has a vacation school again this year.

Captain Estabrook of the Church Army is director of the Church of the Epiphany school. The children are given not only Bible stories, memory work, worship and handwork, but also outings and other recreational activities, including swimming. The theme for all grades of the Good Shepherd school is World Friendship. Mrs. J. C. Sutphen is the leader. Mrs. W. A. Garrard is having a class for girls at St. Aiden's, Blue Island.

Miss Clara Baldwin will be director of the school at Holy Innocents' mission, the Rev. Walter S. Pond, priest-in-charge, during August. The children will have part in the regular services of the mission.

NEWS NOTES

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, is leaving this coming week for New York where he will sail for two months in Europe, returning early in October. The Rev. Frank H. Hutchins, curate, will have charge of services at Grace Church.

The Rev. Henry Neal Hyde, executive

secretary of the diocese of West Missouri, has returned to his former parish, St. Paul's-by-the-Lake, Rogers Park, to take charge of the services while the rector, the Rev. Charles T. Hull, is on vacation. Mr. Hyde will be in charge throughout August.

Parish activities in mid-summer are difficult, but the Rev. Alfred Newbery last week sponsored a successful meeting for men at the Church of the Atonement. The affair was designed primarily to interest new men in the parish. Fifty-four, most of them entirely unknown to the parish, turned out. The meeting furnished an op-

portunity for a definite contact between the parish and the prospects.

An appeal to golfers and others who insist upon Sunday as a day of recreation is made by the Rev. R. Everett Carr of St. Mary's, Park Ridge, with a 7:30 service Sundays. The children's and adults' services are held simultaneously at 10 o'clock. Community services, uniting all faiths and creeds, are conducted Sunday afternoons during the summer in Oak Park. The Rev. N. B. Quigg of Christ Church, Streator, preaches at the early Communion service as a feature of his summer services.

New St. Giles' Church, Philadelphia, Nears Completion at Gates of City

Famous Painting Discovered in St. Jude's Church—Students Discuss Religion

The Living Church News Bureau
Philadelphia, July 27, 1929

AT THE GATES OF THE CITY, AS IS PROPER for a church dedicated to the patron saint of beggars, cripples, and other unfortunates of the world, the newest St. Giles' Church is now under construction at Locust street and Hampden road. When the architects complete their plans, there will stand a triple building, fashioned of brick in true Colonial style, consisting of the church proper, a spacious parish house, and a rectory.

This beautiful new creation may well be considered a belated triumph of six inspired men, who set out, thirteen years ago, to found a church of their own in the Stonehurst section, which, through a long line of yesteryears, marked the western gateway to Philadelphia. According to an old custom in England, and on the Continent, churches at such points are dedicated to the memory of St. Giles, because he patronized the downtrodden and unfortunate who gathered at city gateways asking for alms from passers-by.

Under the guidance of the Rev. Dr. A. Overton Tarrant, of Philadelphia, these six men got together and commenced to put their dreams into reality.

A tiny frame structure was brought from Drexel Hill and placed upon an empty lot at 69th and Chestnut streets, the western boundary of the city. It seated only seventy-five, but that was more than enough for the little congregation. This little wooden church, even now, is in use for the purpose of worship at Newtown Square, a little village some eight miles outside the city, where it was taken when the present church was built in 1922.

By that time the Rev. Walter C. Pugh, the present rector, took charge of the parish. The church they could afford was built upon the same rising lot where once the frame structure stood. This church, as yet in service, resembles nothing better than the plain stone columns of ancient city gateways. It is a flat, squatting structure of gray, rough-hewn stone, which emerges only two yards from the ground. The church proper is built in the cavity and has a seating capacity of 150.

The new church will stand proudly above its ground, and will contain 250 seats. The parish has now about 175 communicants, but many visitors, not yet transferred from their previous churches, attend the services.

Mr. Pugh, who was born and raised in Philadelphia, is tending his little flock with much care and attention. People move about so much nowadays that congregations wear an everchanging face.

"The first few years were the hardest," Mr. Pugh said, "and when I came in 1921, I found only eleven communicants in this mission. The number of the original six had increased but by five during the first four years. Of these eleven, we still have three with us. The others moved away, and a few died. But we have now a healthy number of 175 communicants, and while we lose a few at times, when they move from this district, we find that we gain even a greater number by the same means."

FAMOUS RELICS IN CHURCH

The Church of St. Jude and the Nativity, Eleventh and Mt. Vernon streets, houses perhaps the strangest relics of any church in Philadelphia. Among them is a beautiful painting, "Paul Before Agrippa," from the brush of the noted Philadelphia artist, Peter Frederick Rothermel, which was exhibited this week by the rector, the Rev. John L. Saunders.

"I think some Philadelphians believe that this painting has been lost," said the Rev. Mr. Saunders; "certainly few know that it is here. Thomas E. Baird bought it from John Rice, who owned it in 1864, and presented it to the church.

"In the catalog of paintings exhibited at the Great Central Fair of 1864, this painting is listed first, and with such paintings as 'Napoleon at Moscow' and the 'Landing of the Pilgrims.' The Rothermel family have attended this church for many years, and some of them are still communicants."

Down a dark passageway in the cellar of the parish house is a collection of interesting relics. One of them is a strange chest taken from a Chinese trading vessel more than 200 years ago. By pressing a few buttons and pulling out drawers here and there, it is turned into a bureau with mirror, cloisonné wash basin in handsome colors and beautiful Chinese design, and innumerable cut glass bottles for a Chinese gentleman's toilet.

STUDENTS HOLD RELIGIOUS DISCUSSION

The growing interest among college students in religious subjects was manifested last evening at the University of Pennsylvania, where a large number of summer school students gathered for an open discussion of The Present Status of Religious Education in the United States. Dr. P. M. Harbold, of the faculty of Franklin and Marshall College, spoke on

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the subject from the historical standpoint, while Dr. James C. Miller, professor of educational administration in the University of Pennsylvania, dealt with the legal aspect of the matter.

MISCELLANEOUS

The Church of the Holy Trinity, Rittenhouse Square, held a service for British War Veterans on Sunday morning, July 28th. The Rev. Dr. Floyd W. Tomkins, the rector, preached at this service, as well as at the evening service.

The afternoon service of St. Luke and the Epiphany was conducted in the orchard of the Church Farm by the Rev. Dr. Henry R. Gummey on Sunday.

The Rev. William MacD. Sharp, vicar of the Chapel of the Prince of Peace, will be the special preacher at the noonday service at St. Stephen's Church on Wednesday, July 31st.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, July 26, 1929

BISHOP LARNED, AS ACTING PRESIDENT of the World Association of Daily Vacation Bible Schools, has opportunity to reach thousands of children in this diocese, and in some degree many thousands more throughout the world, during this vacation period. In Brooklyn there are seventy-five of the vacation schools, a good proportion of them in our own churches. Bishop Larned has sent the following message to them:

"I would be particularly happy if the schools could make an offering this summer toward the wonderful new venture we have started this year in some twenty new schools in the Holy Land, including three in Jerusalem, two in Bethlehem of Judea, and one in Nazareth of Galilee. Another of these schools is to be located near Jacob's well, where the children will have ample opportunity to refresh themselves during the summer season; and five more will be located beyond Jordan in the land of Moab. About forty schools will be opened in Egypt. In China, it is expected that 1,000 schools will be opened in fourteen provinces; in Korea, on July 1st, 500 schools will be opened; and in India we expect to open 200; to say nothing of a host of others being thought of, but for which the plans are not yet ripe. Any offering of this kind that the children could make, could be sent directly to me, and I can assure you that I will see that it is well invested. Indeed, I will promise to match personally or through friends of mine, every gift that is made by a child in these schools; in other words, their offering will be doubled, and therefore do twice as much for the little children in the Far East."

Certainly it must grip the imagination of children, to have a chance to ally themselves with similar work being done in Bethlehem and in Nazareth!

OUT-DOOR SUMMER PREACHING

Under the auspices of the Brooklyn Federation of Churches, a noonday outdoor service is being held daily in front of Holy Trinity Church, Clinton and Montague streets, Brooklyn. A platform has been built against the building, and a number of chairs have been placed on the lawn inside the fence. Two trumpeters and a small organ provide the music, and "gospel" hymns are sung. The speakers, who are secured by the Federation, have so far included only one of our clergy, the Rev. L. Bradford Young, assistant at Holy Trinity. A typical attendance is said to be about 150, some seated inside the fence, others standing on both the near and the far sides of the street.

COMBINED SERVICES FOR THE SUMMER

Three neighboring Brooklyn parishes, St. Luke's, the Messiah, and the Incarnation, have combined Sunday services for the summer months. During July and August the Rev. Clifford W. French, until lately rector of St. Gabriel's, Hollis, is in charge of the combined parishes.

RECTOR OF GRACE CHURCH, JAMAICA, RESIGNS

The Rev. Rockland Tyng Homans, for the past nineteen years rector of Grace Church, Jamaica, has resigned, and will undertake certain special work in the diocese under the direction of Bishop Stires and of Bishop Larned. The resignation is effective October 1st. Mr. Homans is a native of this diocese, born in the rectory of Christ Church, Manhasset, when his father was rector there. In his earlier ministry he was rector of Grace Church, Whitestone. During his incumbency at Jamaica, the fine memorial parish house

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was built, and the organized work of the parish, especially among the young people, greatly developed. His many friends in the diocese will be glad to know that he is not leaving the diocese, though resigning his rectorship.

THE CONFERENCE OF LAYMEN

Bishop Stires' call for a conference of laymen, to follow the clergy conference to be held at Easthampton in September, is meeting with a fine response. One hears of parishes that have already appointed and secured the acceptance of representatives. The clergy conference has been a notable success, and has served a useful purpose; and the call of a conference of laymen signifies fine leadership, and will doubtless meet with excellent results.

And speaking of laymen, how refreshing to read in the parish paper of the Church of the Ascension, Rockville Center, that the wardens and vestrymen of that parish, during an interim between rectorships, feeling themselves responsible for the conduct of parish affairs, appointed a monthly corporate Communion

services during the year. Twelve different priests of the diocese have given their services to the chapel and have baptized twenty-five persons there.

Bishop Stevens has visited the mission twice confirming eighteen persons prepared by Mr. Wiley, including two Roman Catholics and a Congregationalist.

The chapel has the distinction of being a diocesan mission which has operated without cost to the diocese, except for the original gift of altar, communion rail, three dozen chairs, and two dozen prayer books and hymnals. This has been possible through the energy and generosity of its own members, and of its friends, both clerical and lay, in other parishes.

The chapel is indebted to two women, members of the Baptist faith, who have given rent free the use of a large store room which lends itself singularly well to use as an Episcopal Chapel, equipped with altar, communion rail; pews given by the Chapel of the Advent, Los Angeles; organ from the Good Samaritan hospital; baptismal font from the Good Shepherd, Los



STORE EQUIPPED AS CHAPEL

Chapel of the Holy Apostles, Glassell Park, Los Angeles, which celebrated its first anniversary, July 22d.

for themselves, and a weekly vestry meeting. "The first Sunday in July, a hot day, by the way, saw them still going strong, and each Monday night sees every man in his place in the guild hall." These are the sort of men who will be eager to respond to the Bishop's call for a conference.

CHAS. HENRY WEBB.

CHAPEL IN LOS ANGELES CELEBRATES FIRST ANNIVERSARY

LOS ANGELES—A two-day observance of the first birthday of the Chapel of the Holy Apostles Mission in the Glassell Park section of Los Angeles, began with the celebration of the Holy Communion on Sunday, July 21st, by the Rev. Royal H. Balcom, general missionary of the diocese, and ended with a birthday dinner on Monday evening, July 22d.

The chapel is largely the result of laymen's efforts—the district, previous to the opening services, having been canvassed by a group of young people from All Saints' parish, Highland Park, under the direction of A. S. Wiley, lay reader of St. John's parish, Los Angeles, and president of the Lay Readers' League. Yet the Chapel is notable for its sound Churchmanship, and the record of its first year reveals the fruit of consistent sacramental teaching.

There have been twenty-two celebrations of the Holy Communion, ninety Sunday services, and twenty-five weekday

Angeles; and brass altar cross and eucharistic candlesticks from the diocesan altar guild. Many other gifts were made to the chapel.

At the birthday dinner which the Women's Guild served to more than 160 members and friends of the mission, Mr. Wiley announced that the Birthday Offering presented the day before amounted to more than \$80, which brought the total of the building fund to more than \$525, and that the Women's Guild had pledged to raise \$1,000 by collecting a "mile and a fifth" of pennies (16 pennies=1 foot), of which more than \$230 was already in hand.

The Rev. William E. Maison, rector of All Saints' Church, Highland Park, who has given his services for the early Communion the first Sunday of each month, commended the members of the chapel for what had been accomplished and especially for the fine spirit of cooperation, harmony, and devotion which had been so evident in all their activities. The program was brought to a close with the pronouncement of the Benediction by Fr. Maison.

THE TWELVE or fourteen elderly women who live at Trinity Chapel Home, New York, have been making garments for babies cared for through the Church Mission of Help. The average age of the women is around eighty.

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PENNSYLVANIA GIVES CHURCH TO TOKYO CONGREGATION

PHILADELPHIA—When the diocese of Pennsylvania undertook its famous and successful effort on behalf of the Japan Reconstruction Fund in 1924, it selected as one of the objects for which it desired to give \$35,000 (of the \$250,000 total it aimed to secure) to the rebuilding of Christ Church, Kanda, Tokyo.

This is one of the older Tokyo congregations. It has been self-supporting for nearly twenty years. Every year it makes an offering for the work of the Church in the United States on the Sunday nearest to the date upon which it declared its independence of aid from abroad. In the earthquake and fire of September, 1923, many of the members of the congregation lost their homes and almost everything they had—though none of them lost their lives. They were unable to build a suitable church, and welcomed the generous gift of the diocese of Pennsylvania.

The new church has now been completed and consecrated. The Rev. Teruo Minagawa, its rector, writes:

"Christ Church was originally built by the Rev. Mr. Cooper in 1877. It was a wooden building, thirty-eight feet long and eighteen feet wide, and stood on a rented ground.

"In 1896 the Rt. Rev. C. M. Williams and the Rt. Rev. John McKim bought a wider area of land, and built a brick church on it. It was forty-eight feet in length and twenty-four feet in width. But it was completely destroyed in one night by the great earthquake of 1923.

"God, however, gave us a far bigger, and stronger, and more beautiful church, through the most generous sympathy and sacrifice of the Mother Church in America. It is a reinforced cement building of ninety-three feet by thirty-three feet. It was consecrated on Easter Day, March 31, 1929, Bishops McKim, Reifsnifer, and Matsui being present.

"We are most happy to have this church built in loving memory of the Rt. Rev. John McKim who has given his life of sacrifice since March, 1880, for the salvation of our nation. It is our most sincere hope to show our deepest gratitude toward God and the Mother Church by our true faith in the Lord, and by our service for men."

CHURCH AT HERMOSA BEACH HAS ANNIVERSARY

HERMOSA BEACH, CALIF.—St. Cross Church, "The Little Church in the Garden," which has been visited by people all over the United States during their holidays spend at Hermosa Beach, celebrated the twentieth anniversary of the consecration of the church during the week of July 7th. The rector, the Rev. C. H. ParLOUR, who has been in the parish but a few months, organized the celebration as a means of refreshing the congregation's mind relative to the past years which centered about the late Bishop Johnson and Father DeGarmo, and it served also as a means of uniting the parish in a new and greater spirit of devotion and love. On July 7th at the 11 o'clock service twenty people were presented for confirmation to Bishop Stevens, the largest class in the history of the parish. Besides the Bishop, the special preachers included the Rev. H. H. Kelley of the Seamen's Church Institute, the Rev. W. N. Pierson, the Ven. Canon J. D. H. Browne, the Rev. Ray O. Miller, and the Rev. B. J. Darneille. Two hundred people attended the parish dinner held on the anniversary night which was addressed by Bishop Stevens and a number of other prominent speakers. A

surprise of the evening was the presentation to Mrs. Sarah A. Beane, "the mother of St. Cross" of a large and beautiful birthday cake covered with flowers and holding twenty candles. Mrs. Henry Kinsley, head of the Corporate Anniversary Gift Fund, announced that over \$200 had been raised and that the money would be used to secure a Bishop's Chair. Besides the special services and the parish dinner, an enjoyable children's Sunday school party was held, and the Woman's Guild held the most successful sale and bazaar in the history of that organization.

AMERICAN WORKERS IN ALASKA SUFFER SALARY CUT

NEW YORK—Bishop Rowe writes from Nenana that because so many of the dioceses have notified the National Council that they cannot be counted upon to give the quotas assigned them by General Convention he has been compelled to cut the salaries of American workers in Alaska by 5 per cent.

"In order to make this reduction," he says, "I have been forced to apply it to the meager salaries of the workers. It seems to me that it is not keeping faith with the workers. They are sent out and promised a definite salary which, I think, should be made good. It hurts me more than I can say to be the Church's instrument in such an ungracious act, but I can find no other way of securing the required amount. If I were to take it from the appropriations for our hospitals and schools, that would mean that sick people and school children would have to go without proper food and care. I know that every member of my Alaska staff from Ketchikan to Point Hope, and from Eagle to Anvik, would rather have his or her salary reduced. I could almost wish they would join in a protest dynamic enough to arouse our Church members everywhere to realize what happens when congregations and dioceses fail to give their quotas."

The Bishop then gives a list showing a reduction of \$50 in the salary of each woman worker and \$100 in the salary of each American clergyman. This is approximately five per cent of their incomes. The Bishop's own name heads the list with a reduction of \$200. In addition, he gives up \$300 for the education of his three boys.

BROTHERHOOD UNDERTAKES WORK WITH BOYS

WASHINGTON, D. C.—The needs of the fatherless boys at the Episcopal Home for Children, Washington, were stressed by Representative Lind of St. Thomas' chapter at the meeting of the executive committee of the Potomac assembly of the Brotherhood of St. Andrew recently. Mr. Lind's chapter is acting as big brother to several boys at the institution and it was recommended that other chapters of the Brotherhood do the same.

The religious census of Washington and the visitation evangelism plan for February and March, 1930, under the auspices of Dr. Earl Kernahan, were strongly recommended to the Episcopal churches by the Brotherhood men and the coöperation of the latter was pledged in taking advantage of the effort.

Plans were discussed for the annual Washington's Birthday corporate communion of the assembly, February 22, 1930.

Reports from various chapters showed that they were continuing their activities throughout the summer.

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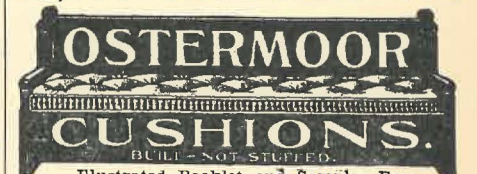
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SPECIAL NORTH TOKYO SYNOD CONSIDERS PENSION PLANS

NEW YORK—On June 14th a special synod of the diocese of North Tokyo was held for the purpose of considering plans for pensioning Japanese workers who have arrived at the age of 65 after twenty-five years or more of service, and for making plans for the development of a larger measure of self-support on the part of the Japanese congregations. The question of pensions is a serious one for a comparatively young Church such as the Holy Catholic Church in Japan. The matter is being dealt with courageously.

Further progress was made in increased pledges for self-support, though the advance is not as great as Bishop McKim had hoped. This is partly due to the fact that considerable advances were made in this direction in 1928. No clergyman is ordained for a church in Japan unless there is a congregation ready to provide at least one-third of his support. Bishop McKim says:

"There is a get-together spirit in the district, a growing one of unity and harmony which is stimulating and gives us great cause for thanksgiving to Him who is the Spirit of peace."

NEED FOR UNPAID WORKERS IN DIOCESE OF ANKING

NEW YORK—In his address to the Anking diocesan synod, Bishop Huntington stated that, compared with 1927, the year 1928 might be fairly regarded as a peaceful year so far as the diocese of Anking was concerned.

"The worst thing during the year," he says, "was banditry. Throughout the whole district bandits have been pillaging and robbing first in one place and then in another. In the places where we have work. Kingsien suffered most, having been held by the bandits for nearly a week and thoroughly looted, but many smaller towns were looted and individual travelers robbed. As we all remember with sorrow, Mr. Wang was captured by them on the way from Nanling to Wuhu and shot. The frequency of the bandits made it inadvisable for me to visit some stations which I had intended to visit.

"As will be seen from our statistics, we have however made some progress during the year, and I think really more progress than would ordinarily be indicated by the statistics because it has been made in the face of more opposition, although a decreasing opposition. Financially, the showing is pretty good, the offering being \$5,135.84, more than twice what was given in 1927."

The Bishop urged the development of a body of unpaid workers.

"It should be possible," he said, "to get most of the work which is now done by paid catechists and a good deal of that which is done by the clergy done by volunteer workers. There is no reason why we should not have unpaid clergy taking charge of work in various places and so relieving the paid clergy to start new mission work in places where as yet we have nothing. This will, I think, be one of the most important moves in the direction of self-support.

"At present we have far too many paid workers in proportion to the number of Christians to make self-support even remotely possible and this will have to be changed by getting a large part of the work which is now done by paid workers done by unpaid workers. These workers will need to be trained into doing parish work, partly by the clergyman in charge and by doing practical work, and they should be trained in conferences, institutes, missions, and retreats undertaken

by the whole diocese. Only so is there a reasonable prospect of either self-support or of the extension of our work to other places. It seems practically certain that the Department of Missions will not continually increase the amount of money given to this diocese, as they feel, quite rightly, that it is time we undertook the burden of responsibility for an increasing financial share in the work."

NIOBRARA CONVOCATION ATTRACTS MANY VISITORS

YANKTON, S. D.—The annual Niobrara convocation, one of the largest events in the district of South Dakota, was held July 19th to 21st on the grounds of the Hare Industrial School, at Mission. More than 3,000 Indians were in attendance at the convocation, which opened with a pro-

cession in which nearly 100 ordained and lay ministers marched, followed by Bishop Roberts and Bishop Burleson.

The encampment was in the old style on the edge of Antelope Creek, one half mile west of the school. A central booth of pine boughs was erected to seat 800 people and services and business sessions were carried on there. It was a picturesque sight, the clergy in their robes, the Indian women in their bright shawls, and in a circle about the central booth, the tents stretching in a circumference of two miles. The great tent city sprang up in a day and vanished in an hour following the close of the convocation. The work of the camp was carried on by the Indians themselves.

At the service on Sunday hundreds more were in attendance. There was another procession and candidates were pre-



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sented for ordination. The offering of the Indian people was also received.

Many visitors were attracted to the convocation, among them being Bishop McElwain of Minnesota and his family, Capt. Christopher Atkinson, of the English Church Army, and interested Church people from Virginia, Connecticut, and many other states.

LAYMEN HOLD CONFERENCE AT KANUGA LAKE, N. C.

HENDERSONVILLE, N. C.—Fourteen dioceses were represented by eighty-two men at the laymen's conference on personal evangelism held under the auspices of the Piedmont-Carolina Assembly of the Brotherhood of St. Andrew, at Kanuga Lake, from Friday to Sunday, July 19-21. After an informal session of fellowship Friday

Chattanooga, and others, the conference closed Sunday afternoon, with announcement that similar conferences would be held annually in future.

DIOCESE OF OLYMPIA HOLDS SUMMER CONFERENCE

TACOMA, WASH.—With two bishops and two national secretaries present and with a record enrolment, the third annual summer conference of the diocese of Olympia was held, as usual, in the buildings and grounds of the Annie Wright Seminary, Tacoma, the new principal of which, Miss Sallie E. Wilson, was present. The attendance numbered 224, and a larger number than ever stayed for the whole ten days from July 9th to 19th.

The Rt. Rev. S. Arthur Huston, D.D., and Mrs. Huston had the invaluable as-



FACULTY AND STAFF, OLYMPIA SUMMER CONFERENCE

FRONT row: Rev. H. H. Gowen, D.D., Mrs. Huston, Rt. Rev. S. Arthur Huston, D.D., Rt. Rev. W. P. Remington, D.D., Mrs. Remington, Rev. G. Warfield Hobbs.

BACK row: Miss Elizabeth Redway, librarian; Miss Marion M. C. Findlay, housekeeper; Mrs. Robert Arneson, dean of women; Miss Lucy Mays Taylor, secretary; Rev. Charles N. Lathrop, D.D.; Mrs. J. E. Macpherson, singing instructor; Miss Nan Jardine, recreation manager; Mrs. C. S. Mook, religious drama.

Read Photo Service.

evening, the conference opened Saturday morning with a celebration of the Holy Communion by the Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina. Leon C. Palmer of Philadelphia, general secretary of the national Brotherhood of St. Andrew, spoke on Why We Are Here, and was followed by Larkin W. Glazebrook, M.D., of Washington, D. C., field worker of the national Commission on Evangelism, speaking on Personal Evangelism.

The Rev. Elmer N. Schmuck, representing the Field Department of the National Council, spoke on The Church's Program as a Channel of Personal Evangelism, and was followed by Dr. W. J. Loaring Clark. In the afternoon H. Lawrence Choate, president of the Brotherhood, spoke on Training Boys for Christian Leadership, and in the evening on Opportunities and Methods of Personal Evangelism. The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, conducted a preparation service for the corporate Communion, which was celebrated the following morning by the Rt. Rev. J. M. Horner, D.D., Bishop of Western North Carolina.

After addresses by S. Bartow Strang of

assistance of the Rt. Rev. W. P. Remington, D.D., and Mrs. Remington, of Eastern Oregon, as well as of the Rev. Dr. Charles Lathrop, and the Rev. G. Warfield Hobbs, of New York. The Rev. Dr. H. H. Gowen, of the University of Washington, delivered Bible lectures, and the Rev. Russell E. Francis conducted classes in religious education.

A new and effective pageant, "The Church and Peace," was produced under the direction of the Rev. C. S. Mook and Mrs. Mook of Seattle. The services in the chapel and on the cloister steps were highly devotional, and recreation and group singing were heartily enjoyed.

THE FOUNDER of the Society of St. John the Evangelist, the Rev. Richard Meux Benson, says the *Holy Cross Magazine*, met one day, at the close of a meditation, a gushing young aspirant who said, "Father, may I not be allowed to share some of the spiritual treasures that have been given you in your meditation?" "Yes, indeed," was the reply, "have you heard the latest from America: 'Early to bed and early to rise, is no use at all if you don't advertise?'"

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† **Recrology** †

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MORTON EDWARD NELSON, PRIEST

TOPEKA, KANS.—On Sunday, July 14th, the Rev. Morton Edward Nelson, curate at Grace Cathedral, priest-in-charge of St. Simon's mission, and chaplain of Christ's Hospital, Topeka, died in St. Barnabas' Hospital, Minneapolis, Minn., following an operation for appendicitis.

The Rev. Mr. Nelson was born in Genoa, Neb., on December 19, 1900. He was educated in the public schools of that town and attended the Congregational church, the church in which his burial service was conducted by the Very Rev.



THE LATE REV. MORTON EDWARD NELSON

John Warren Day, of Grace Cathedral. He was graduated from the University of Kansas with a degree of Bachelor of Arts in 1922. While attending the university he was confirmed by Bishop Wise and became a candidate for the ministry. Subsequently he entered the General Theological Seminary, finishing his course there in 1928. He was ordained to the diaconate a month before his graduation from the seminary by Bishop Stires in St. Thomas' Church, Brooklyn.

On June 1, 1928, he came to Topeka and was attached to the cathedral staff. In the year during which he worked in Topeka he endeared himself to hundreds of people not only within the confines of the Church, but also among members of other groups.

On July 21st a memorial service was held in Grace Cathedral, at which Dean Day preached the sermon.

PHILIP F. ALBURGER

HADDONFIELD, N. J.—Philip F. Alburger, senior warden of Grace Church, Haddonfield, died very suddenly on Saturday afternoon, July 20th, at Atlantic City, in his forty-ninth year. Death was due to a heart attack.

Mr. Alburger, who was elected senior warden about a year ago, was the third vestryman of Grace Church to die within a year. He had been a communicant of

the church for a great many years, and was very active in all the affairs of the parish, being especially interested in the music and choir boys. He had been in the insurance business, being connected with the Provident Mutual Life Insurance Company.

He had arrived in Atlantic City only a few minutes before being stricken, while climbing to the tower of a hotel in order to see the choir boys' camp at Brigantine Beach, several miles away. The Rev. August Walton Shick, in charge of the camp, was called, but when he arrived, Mr. Alburger had died.

Funeral services were held by the Rev. Mr. Shick at Grace Church, Haddonfield, on Wednesday, July 24th.

MARY DOUGLAS HENDERSON

GERMANTOWN, PA.—Mrs. Mary Douglas Henderson, wife of George M. Henderson, died on Saturday, July 20th, at Bar Harbor, Me., after an illness of three years. Mrs. Henderson had been active for many years in the parish of St. Michael's Church, High street, near Morton, Germantown.

A daughter of W. Baumont Whitney, Mrs. Henderson was born and brought up in Philadelphia. She left for her summer home at Bar Harbor about three weeks ago. Besides her husband, to whom she was married thirty-eight years ago, she is survived by two children, Mrs. Edward O. McHenry and Robert R. Henderson.

Funeral services were held at St. Michael's Church on July 24th by the rector, the Rev. Gilbert E. Pember.

COMMANDER CHARLES THEODORE JEWELL, U.S.N.

WASHINGTON—Commander Charles Theodore Jewell, U. S. N., retired, died at Emergency Hospital, Washington, Monday night, July 22d, aged 57 years. He had been in failing health for about a year, but had been seriously ill only a short while. His parents, Rear Admiral T. F. and Mrs. Jewell, were present when he died.

Commander Jewell was born in Annapolis, Md. He received his early education at Coddington School, Newport, R. I., and later attended the Rogers School at Newport. He was graduated from the United States Naval Academy in 1892. He was promoted to lieutenant, junior grade, in 1899, and to lieutenant in 1902. He reached the grade of lieutenant commander in 1907, and was placed on the retired list with the grade of commander two years later. He taught physics at the Naval Academy from 1902 until 1904. During the World War, Commander Jewell specialized in signals and other staff duty, including extensive study of navigational instruments for aircraft, aeronautical photography, aerology, and carrier pigeon supplies.

Commander Jewell was one of the leading laymen of the Church in the District of Columbia. He was in general charge of Church publicity for a number of years, and at the time of his death was secretary of the provincial and diocesan commissions on religious education, in addition to serving as a member of the Publicity Department of the National Council. He was also secretary of the laymen's service association, of which he was at one time president, and served as superintendent of St. Margaret's Church School, Washington, from 1911 to 1926. He was the founder of the *Church Militant*, which

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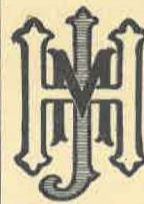
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was published in Washington for a number of years, and was also at one time Washington correspondent for THE LIVING CHURCH. He was prominent in the social life of the capital, being a member of the Chevy Chase Club and the Kalorama Citizens' Association.

Interment was in Arlington Cemetery on July 24th.

MARY GOODRIDGE MARTIN

PATERSON, N. J.—Mrs. Mary Goodridge Martin, a former organist and for many years an active and faithful worker in the Church of the Holy Communion, Paterson, died on July 17th in her 78th year. Two of her sons are priests of the Church: the Rev. Wallace Martin is chaplain and superintendent of the Harriet Pinckney Home for Seamen, Charleston, S. C., and the Rev. John Goodridge Martin occupies a corresponding position at the Hospital of St. Barnabas, Newark, N. J.

The Rev. Dr. Harmon C. St. Clair, rector of the Church of the Holy Communion, and the two sons of Mrs. Martin, officiated at the funeral, which was held at the church on July 20th.

RESIGNS AS SECRETARY OF C. M. H. IN PATERSON, N. J.

PATERSON, N. J.—The Church Mission of Help, Paterson district, is about to lose the services of Mrs. Hugh D. Wilson, secretary since the organizing of the work in this section in 1923. Her resignation will take effect on August 1st. It is her intention to take up teaching in the fall. She was formerly engaged in that profession.

Resolutions adopted by the committee in charge of the work of the Church Mission of Help in the district credit Mrs. Wilson with having set and maintained a very high standard in that field of endeavor.

Her successor will be Mrs. Olivia McGregor of Newark.

NEWS IN BRIEF

CENTRAL NEW YORK—On Sunday, July 21st, immediately following the morning service, the choir, clergy, and congregation of St. John's Church, Cape Vincent, participated in the service attendant upon the turning of the first sod for a new parish house by the rector, the Rev. John Fairburn. The Rev. Cedric C. Bentley, rector of Trinity Church, Toledo, O., who has a summer home at Cape Vincent, made an address in which he extolled the excellent work of Mr. Fairburn over a period of four years, which is evidenced by the erection of the parish house and the establishment of St. John's as a self-supporting parish.

DULUTH—The Duluth branch of the Woman's Auxiliary has presented to the Indian convocation for use in the Mission Chapel, Cass Lake, two beautiful brass alms basins in memory of Mrs. Margaret Graves Bennett. This memorial was blessed by Bishop Bennett at the opening service of the Indian convocation, June 30th.

The living room of Bennett Hall, one of the smaller cottages at the Mission, used by the Bishop and clergy at various summer conferences, has been most attractively furnished by the Auxiliary.

The second vice-president of the Auxiliary, Mrs. E. C. Biller of St. Cloud, is making a tour of the diocese, telling the story of the Program of the Church. The groups addressed include men as well as women.

DULUTH—The Bishop and clergy in the diocese of Duluth enjoy—during summer conferences—the exclusive use of Bennett Hall, one of the smaller cottages at the mission on Cass Lake, Minnesota, the living room of which has recently been very comfortably furnished by the Woman's Auxiliary of the diocese.

EAU CLAIRE—Announcement has been made of the engagement of Miss Eleanor Lorinda

Hall, daughter of Mrs. William Tileston Hall of Evanston, to the Rt. Rev. Frank Elmer Wilson, D.D., Bishop of Eau Claire. The wedding will take place in the fall, according to the announcement.

FLORIDA—On Wednesday, July 24th, the first service was held in the little chapel set up in Worsham Hall, to be known as Bicknell Chapel, in honor of the Rev. Jesse R. Bicknell, the first rector of the little mission from which the Church of the Good Shepherd, Jacksonville, grew. Mr. Bicknell is now retired and living in Atlanta, Ga. The chapel will contain furnishings which have a historic association with the parish, and will be used for week-day services. A large organ is being installed in the new church as a memorial to the late Rev. Milton R. Worsham, given by St. Helena's Guild. A full communion set of twelve pieces, made by Gorham, will shortly be in use, given as a memorial to the late Rev. J. L. Lindsay Patton. Both Mr. Worsham and Mr. Patton were former rectors of the parish.

LONG ISLAND—St. George's Church, Hempstead, the Rev. J. S. Haight, rector, has installed a three-manual Pilcher organ. It is interesting to note that Henry Pilcher, founder of the present firm, began his career as an organ-builder in England two years before St. George's was erected, the latter having been built in 1822.

MISSOURI—A service of thanksgiving for the recovery of King George was held Sunday morning, July 21st, at the Graham Chapel of Washington University, St. Louis, under the auspices of the British Consulate, the English Speaking Union, and the Church of St. Michael and St. George, the Rev. Dr. K. M. Block, rector. This parish is worshipping in the university chapel during summer repairs on the church building.

The service was conducted by the Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital, St. Louis. Consuls of many countries with their flags were in attendance. In his address Mr. Putney made a plea for better international understanding and that the thoughts of all nations might be turned to peace instead of war. The anthems of the United States and Great Britain were sung, and prayers were offered for the welfare of the King.

NEWARK—This summer a new heating system is being installed in the parish house of the Church of the Mediator, Edgewater, the Rev. Albert E. Phillips, rector, and the rectory is also undergoing extensive improvements. Not only has the parish no indebtedness on its property, but its people are also making plans to build a new church, an excellent site for which has been obtained.—Taking the services and ministrations of the Church to people who are spending their vacations in a portion of the northwestern section of New Jersey, the Rev. Oscar Meyer, rector of Christ Church, Newton, is carrying out a schedule which includes Cranberry Lake, Hopatcong, Culver's Lake, and Lake Owassa.

NEWARK—On Sunday evening, June 23d, the choir of St. Mary's Church, Haledon, the Rev. Donald MacAdie, rector, joined with the Presbyterian church in the neighboring community of North Haledon in rendering a musical service, at which Mr. MacAdie assisted, and the pastor of the Presbyterian church, the Rev. D.

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Clarence Burd, preached. Reciprocating, the choir of the latter church visited St. Mary's and aided in singing the music at a morning service on July 21st. Leading in the reading of a psalm, Mr. Burd also read a lesson which accorded well with the subject of Christian unity, on which Mr. MacAdie delivered an address.

NEWARK—At the eleven o'clock service on Sunday, July 7th, a beautiful American flag was blessed and used for the first time at St. Clement's Church, Hawthorne, the Rev. Addison T. Doughty, priest-in-charge. This flag was the gift of the Ladies' Guild of the parish.

NEW JERSEY—The Rev. Charles Bratten DuBell, former rector of St. John's Church, Camden, conducted services in memory of those members of the 114th Infantry who lost their lives in the World War, on Sunday, July 28th. This service was arranged in connection with the two-day reunion of the 114th Infantry at Camp Larsen, and was attended by 5,000 persons, including many prominent military men.

NORTH CAROLINA—On July 14th, in Trinity Church, Mount Airy, THOMAS SIMONS CLARKSON was ordered deacon by the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of the diocese. The candidate was presented by the Rev. M. A. Barber, rector of Christ Church, Raleigh. Mr. Clarkson is to be in charge of Trinity Church, Mount Airy.

OLYMPIA—A chime of bells, cast in Croydon, England, has been hung in the tower of the Florence Henry Memorial Chapel, at The Highlands, the charming country club estate near Seattle. The bells were consecrated on Sunday, July 7th, to the glory of God and dedicated in honor of the learned and lovable ministry of the Rev. Herbert H. Gowen, D.D., who has served the chapel for several years in addition to his work as vicar of St. Barnabas' Chapel and as professor of Oriental Studies at the University of Washington.

QUINCY—Grace Parish, Galesburg, is making plans to observe its seventieth anniversary this fall. The church has been on its present location seventy years the 20th of this September. Old members or friends of the parish are asked to correspond with the rector, the Rev. R. Y. Barber.

SOUTH DAKOTA—The Church camp of South Dakota opened July 1st in Camp Remington in the Black Hills, twelve miles from the place where President Coolidge spent his summer two years ago. The camp period extends over two months. Bishop Bursleson will be in residence most of the time. Bishop McElwain and his family from Minnesota will occupy a cottage. Others of the clergy and Church people are planning to spend some period of the summer at this camp in the canyon of Iron Creek seven miles from Harney Peak. A teacher from All Saints' School will conduct a French camp for a number of pupils, occupying one of the larger cottages during July.—The Rev. K. Brent Woodruff, son of the dean of the cathedral, Sioux Falls, who recently concluded a fellowship course at Harvard University, receiving a degree of M.A., has entered upon his work as superintending presbyter of the Standing Rock Reservation, with residence at Wakpala. He succeeds the Rev. William Holmes, whose sudden death in April deprived the Dakota mission of its outstanding native presbyter. The first task of Mr. Woodruff will be to begin the erection of a new St. Elizabeth's Church to take the place of a structure destroyed by fire last Christmas.

VERMONT—The Rev. Dr. John Henry Hopkins and Mrs. Hopkins, who have recently moved from Chicago to Grand Isle, were the guests of honor at a reception held in the public library on the evening of July 18th, the citizens of the entire township having been invited to extend this welcome. The attendance was large and representative. After an interesting program of music and addresses, Miss Jessie I. Ross, as chairman of the committee of arrangements, presented Dr. and Mrs. Hopkins with a private key to the library as a special expression of welcome. A reception and dancing followed in the Richard A. Hopkins memorial community room of the library.

VERMONT—The fine old Vermont Episcopal Institute building at Rock Point, Burlington, which has been under reconstruction during the past year, will be dedicated on the Feast of the Transfiguration, August 6th. An open air service to which the whole diocese is invited will be held at eleven o'clock with the clergy in procession. This will be followed by a service of blessing the house. After luncheon addresses will be made by Bishop Perry, Bishop Rhinelander, and the Rev. Dr. John Henry Hopkins.—The Rev. and Mrs. Allan J. Holley have returned to Brandon, after spending the months of May and June in England.

VIRGINIA—The annual meeting of St. Peter's Church Restoration Association was held at St. Peter's Church, New Kent Co., on Sunday, July 21st. The services were conducted by the priest-in-charge, the Rev. Samuel B. Chilton, rector of St. Paul's Church, Hanover, the sermon in the morning being preached by the Rev. Dr. G. M. Brydon, executive secretary of the diocese, and in the afternoon by the Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond. A picnic dinner was served on the church grounds by the ladies of the parish and of the neighborhood. The present officers of the association were all re-elected.

THE ENGLISH Bishop in charge of North and Central Europe, Bishop Batty, describing his recent visit to Wiesbaden, where there is a garrison of the Army of Occupation, mentions a confirmation at the English church and two morning services at the garrison church, and then says casually, "In the afternoon I had a confirmation at which about a hundred young soldiers were confirmed."

Confirming twenty-seven young people at the British Embassy Church in Paris, the Bishop called each candidate by name to answer the questions individually.

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