



The Living Church

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MILWAUKEE, WISCONSIN, MAY 24, 1930

No. 4

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VOL. LXXXIII

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EDITORIALS & COMMENTS

Several Episcopal Elections

THE past two weeks have given us a record number of bishops elect, and not in a single instance do we feel that a mistake has been made.

Massachusetts has elected a bishop and Chicago a coadjutor. In both instances the choice was made by a nearly unanimous vote and on the first ballot. This is particularly noteworthy in the former of these dioceses, where differences in Churchmanship have sometimes been acute and where party lines in the Church are rather strongly marked. When the great bulk of Catholic Churchmen decided to vote for Dr. Sherrill rather than for a candidate of their own, they may be said to have made history. Too often a partisan contest has resulted in the choice of a colorless candidate, who was out of sympathy with both parties and whose election, therefore, gave no pleasure to either party. A generation ago it was next to impossible to find a strong man who could receive the support of the great bulk of men from two "parties." When Dr. Sherrill received such support, so that he was elected nearly unanimously, it meant that he was trusted and admired by men whose Churchmanship differed from his own, but who were confident that his sympathies were wide enough to include them all. It is a great thing for a man to receive such confidence and a greater thing to deserve it, yet we fully believe that this confidence has been well placed and that as bishop there will be no factors in the diocese that will be outside the sympathies of the newly chosen bishop. Toleration is not enough; sympathy is much more than toleration, and when we express the belief that Dr. Sherrill's sympathies will be found thus inclusive, we are but expressing agreement with those Churchmen in Massachusetts who have given him such a splendid indorsement.

To a considerable extent the same thing may be said of Chicago and of the election of Dr. Stewart to be bishop coadjutor. Party spirit has not run as high in Chicago for many years as it has in Massachusetts, and a party conflict was therefore not anticipated; yet here, as in Massachusetts, those Churchmen who are not wholly of Dr. Stewart's Churchmanship showed the same splendid confidence in him that was given, in Massachusetts, to Dr. Sherrill. And the confidence is as greatly merited in the one case as in the other. In both cases it is the triumph of a man, trusted by all his neighbors, and not of a partisan. When we reflect

that half a century ago both dioceses, both then including entire states, were almost torn into fragments in episcopal elections, both of which centered about the candidacy of Dr. de Koven, whose sympathies, indeed, would have been as wide as those either of Dr. Sherrill or of Dr. Stewart had he been elected, though the Church did not know it, one realizes how far the Church has grown together since his day, while at the same time it has also steadily gone forward. We venture to say that these two bishops could be interchanged between the two dioceses, and after they were both well known, no one, in either, would have aught but satisfaction to express. We congratulate both dioceses, as well as the Church at large, on both these elections.

WHEN Louisiana elected Bishop James Craik Morris, of the Panama Canal Zone, to be her bishop, she acted as thoroughly nonpartisan as did these other dioceses, and, since he has already cabled his acceptance, she has secured an admirable successor to her late bishop. But we are glad of the election for another reason. The Church sends men to the most difficult work on the frontiers of civilization, and then makes no provision for their return. Bishop Morris has performed an admirable work in the Canal Zone and adjacent territory, and he is entitled to a promotion. The government also sends executives to the Canal Zone but does not ask them to spend their lives there, and few white men can do this without shortening those lives. Bishop Morris has uncomplainingly stayed at his post in this difficult field for ten years and he is entitled to a post which, though perhaps not easier in actual work, is at least located where living conditions and environment are more normal. Any diocese is helped by coming into contact with a missionary fresh from the field and knowing its conditions at first hand. We could wish that it were more usual for dioceses in need of a bishop to look over the missionary field and see whether there might not be there bishops already trained who were deserving of translation and one of whom would fit into local conditions. It is not right for the Church to send such a man as Bishop Morris to the Canal Zone and then leave him there indefinitely. Louisiana has done a gracious as well as a wise act, and we are confident that there will

be no occasion to regret it. Incidentally, as Wisconsin gave Bishop Morris to the Canal Zone, he being rector of Grace Church, Madison, at the time of his election, so it is a pleasure to feel that now it is giving a bishop to Louisiana. The highlands of Wisconsin tender congratulations to the lowlands of Louisiana and trust that the river that connects them may not be the only gracious influence that may flow from the one to the other.

NEW YORK is still a good distance from the goal of unanimous elections, but while the choice of Dr. Charles K. Gilbert to be suffragan bishop does not present the near approach to unanimity that was reached in the other dioceses, yet we are confident that the confidence that resulted in this choice has not been misplaced. Dr. Gilbert's interests have largely been on the side of social service, in which he has proven a wise as well as an active guide, and we shall hope that his elevation to the episcopate will not so burden him with routine work, however important, that the diocese and the Church will lose his admirable services in his chosen field.

And West Missouri has also done well in choosing the Rev. Robert N. Spencer, president of her standing committee, to be her bishop coadjutor. There are advantages—yes, there are also disadvantages—in choosing a bishop from the same diocese, where he is well known and knows the local conditions. In this case we are confident that the advantages are greater than the disadvantages, and we have no hesitation in commending the election.

To these most recent elections should be added the names of Bishop Hobson and Bishop Scarlett, coadjutors, respectively, in Southern Ohio and in Missouri, and for all of them we express thanks and gratitude to Almighty God for a signal guiding of the Church through the difficult and dangerous processes of episcopal elections.

WE welcome the brief article by the Rev. Lefferd M. A. Haughwout, of the diocese of New York, entitled Propaganda in the Public Schools. We are not familiar with the book of alleged history which Mr. Haughwout has successfully challenged, but he has certainly made out a strong *prima facie* case by his quotations from it. When can we

Propaganda in the Public Schools

send children to the public schools and not feel that we are endangering their faith? Certainly the schools have no justification for taking sides in issues which involve different interpretations of history, particularly in the field of religion.

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PROPAGANDA IN THE PUBLIC SCHOOLS

BY THE REV. LEFFERD M. A. HAUGHWOUT

RECTOR OF ST. ANNE'S CHURCH, GREAT KILLS, STATEN ISLAND, N. Y.

DIFFERENT periods of the world's history have been characterized by the dominating ideas or tendencies which shaped and moulded their institutions, or by the outstanding achievements for which they were notable. We have had our ages of stone, bronze, iron, steel, and electricity; ages of faith, darkness, and renaissance, of intolerance, freedom, and democracy. By what outstanding characteristics our present generation shall be known, no one now living can safely foretell. It is an interesting speculation, and many answers might be given. I am sometimes tempted to think that it will be called the age of propaganda.

At no time since the dawn of history has the search for truth been more involved in difficulties than in this present day of enlightenment. Man has always sought for truth, and at no time has the search been easy; for apart from the natural difficulties of the quest, there have always been those who sought to suppress it. In the generations gone, truth suffered from tyranny and oppression. No one was altogether free to seek for it.

Truth at the present time is suffering from a very opposite complaint. It is suffering, we might almost say, from an excess of freedom, from a freedom that has degenerated into license unrestrained. That fundamental freedom which is so necessary for the truth's existence—freedom of thought and of expression—has been seized upon by all the forces of error. And so we have propaganda.

Propaganda, in the sense of propagating a belief, is legitimate enough, when it is done openly, and it makes no difference whether the belief is true or false. But when the source and motive of the propaganda are hidden, and the public is led to believe that the author is disinterested, then it is propaganda of the sort of which I am speaking. The secret effort of any group, organization, or special interest to achieve its end by influencing public sentiment, without revealing the underlying motive, is deceptive and dangerous. It is a menace to truth of every sort. Such efforts are sometimes the result of concerted action, but often they are promoted by individuals acting alone, as in the case of an author writing in the interest of a cause, without avowing his personal convictions.

We are living in an age of propaganda of this kind. Great business interests, political, religious, and social groups, and interested individuals, are using this method of indirection for achieving their ends. Newspapers and magazines are bought up, press bureaus are organized, radio broadcasts established, and skilful writers subsidized to influence the public mind. The printed page has become so prostituted that one hardly knows what to believe and what not to believe. The insidious thing has crept into the schools and colleges and often enough our children are compelled to study their lessons from text books which are rightly described as books of propaganda.

Public interest at the moment is focussed upon such a book. It is entitled *Modern History*, by Professors Hayes and Moon of Columbia University. Its avowed object is to trace the social, political, economic, and religious developments of the past four hundred years; the rise of democracy, the growth of our industrial civilization, and the origin of the great religious bodies of the West.

The book takes as its starting point the Middle Ages. In the view of these learned writers, that period might well be described as a species of social, political, and religious paradise from which our ancestors fell: a paradise which can never be regained so long as we adhere to the false gods of national patriotism, political democracy, capitalism, and Protestantism. For such are the obvious and indisputable implications of the book.

It is a sweeping justification of the medieval papacy, and of the political and economic institutions of that day. The writers then pay their respects to that which has come after: Protestantism, nationalism, patriotism, political democracy, and the economic structure of modern society, which they style the "capitalistic system." The Reformation is invariably styled the "Protestant Revolution." The great moral causes which inspired it are either minimized or skilfully glossed over, and reasons such as these are given to explain it:

"To the princes and nobles of Germany Luther explained

that if they would accept his teachings there would be no need of a papacy or of an elaborate religious organization, and that they might seize the great estates of the monks and bishops" (page 104). "The Protestant Revolution was caused in part, as we have seen, by the rise of national consciousness and by the desire of national monarchs to increase their wealth and personal power at the expense of the Catholic Church" (page 133). "The King of Denmark and Norway and the King of Sweden rebelled against the Catholic Church largely for political reasons" (page 105). "Calvin's approval of the taking of interest (usury) on loans and his break with the economic doctrines of the Middle Ages earned him the powerful support of many traders and bankers, and other well-to-do and middle class persons—the new and rising class of capitalists" (page 110). "A national monarch established the Anglican Church, and national patriotism maintained it" (page 136). "The rebellion of England against the Catholic Church was less the work of religious reformers than of an ambitious and licentious king" (page 106). "Refusing to recognize the Pope as head of the Christian Church, Henry VIII made himself the supreme ruler of the Church of England. Henceforth Englishmen must regard their king as pope and king combined" (page 154). "The Protestant Revolution was immediately significant in the development of autocracy, and even more significant in the rise of modern capitalism" (page 113).

I am not defending the Reformation in any of its phases. I am not defending Protestantism, nor the Church to which I belong and in which I firmly believe, neither am I attacking the Church of Rome. But I submit that statements such as these have no place in a textbook used in the public schools. They treat of matters for which no consensus of historical opinion can be claimed. The dogmatic assertions of the writers are questionable to the last degree, and gravely wound the religious sensibilities of the great majority of the American people. Fairminded Roman Catholics themselves may well deplore the authors' lack of restraint. At the very time when the sober minded elements of all religious bodies are endeavoring to promote good will, and to combat prejudice and intolerance, comes this unfortunate book to rekindle the old fires. It was written, as a matter of fact, before the good-will campaign, in which the Calvert Society is so much interested, was inaugurated. It is hoped that this organization may promptly disavow it. I challenge the Calvert Society to say whether or not they consider it a proper book for use in the public schools.

The book is objectionable also from the standpoint of patriotism and good government. It frankly disparages patriotism and loyalty to country by making them the main causes of war. It condemns "political democracy" as a contributing factor, and assails the motives of those who labored in the past to establish it. "By the political operation of political democracy," the authors tell us, "by the national fostering of popular education, and by the introduction of universal military service, the spirit of national patriotism was everywhere broadened and deepened. It went so far as to produce in the twentieth century the bloodiest war in the whole recorded history of mankind" (page 140). "Political democracy is only a fairly recent experiment, and if the experiment does not work well it will be changed" (page 145).

The book is a medley of seemingly irreconcilable principles, reaction upon the one hand and radicalism upon the other. At the first reading one is at a loss to grasp its fundamental philosophy, but a closer study will show that its ultimate objective is a species of internationalism, a breaking down of everything that pertains to nationality, and the establishment of some visionary scheme of a so-called "social and industrial democracy." Hence the savage thrusts at patriotism and the economic structure of the modern state.

Personally, I deeply deplore the publicity that has resulted from this incident. It was not of my seeking. But if it will do any good, if it will help to make parents more watchful over their children's welfare and over the schools which they attend, I shall not regret it. I particularly desire it to be understood that my action was not motivated by ill will for, or prejudice against, the Roman Catholic Church, an organization for which I entertain sincere respect. However I may differ with it upon vital matters of faith and worship, I regard it as one of the great forces for good in this country, and have no doubt as to the loyalty, patriotism, and fairmindedness of the great ma-

jority of its members. As I look upon it, I have been serving their own best interest, for this book was calculated to stir up the very spirit of prejudice and intolerance, which they profess to be so eager to suppress, and it is my earnest hope that all fairminded Roman Catholics will themselves disavow it.

* * *

The New York Herald Tribune, reporting an interview between Dr. Harold G. Campbell, acting superintendent of schools, and Professor Hayes, states the following: "Dr. Campbell pointed out to the authors those passages which were considered to betray the personal bias of the authors rather than an impartial summing up of facts or of diverse viewpoints. He said that the book would be removed from the school list of banned books if the passages in question were modified so as to give a fair expression of the opinion of both sides on such controversial matters as the motives of Martin Luther, the birth of the Anglican Church, and the effects of the Reformation.

"The charge is that the authors, who are Roman Catholics, presented the Roman Catholic viewpoint on these subjects as if all mankind agreed that the Roman Catholic viewpoint was the correct one and as if the subjects were not in dispute."

THE CHEERFULNESS OF JESUS

THE dominant note of the New Testament is one of cheer and happiness. It opens with joy over the birth of Jesus, and ends with the description of an immense choir of happy voices singing Hallelujah choruses. Amid circumstances happy or sorrowful there is this same persistent cheerfulness. We read of Jesus enjoying Himself at a wedding, and then of the disciples in prison, amid great bodily discomfort, singing songs of joy. Christianity, therefore, which expresses itself in such a book, must be a cheerful religion, and this is because the very center of Christianity is Christ who is Himself a most joyful Personality.

Once Jesus compared Himself and His companions to a bridal party. The onlookers expected that Jesus, if He were the prophet He seemed to be, shouldering the burden of reforming Israel, would show the strain of His position with a worried demeanor, with an impatient earnestness, and with a rigid abstinence from all the pleasanter side of life. Instead they found Him brim full with the zest of life, ever ready with a word of encouragement and of cheer. When criticized for His welcoming of sinners to His friendship, He says that finding and saving lost men is the most joyful work in the world. He compares Himself to a shepherd who calls his neighbors to a feast to rejoice when his lost sheep is rescued.

One of the reasons for Jesus' joyfulness was but the application of a universal law that the happiest people are those who are doing the most for others. Some people emphasize the sacrifice involved in service, but others are like the man who found a treasure in the field, and sold all that he had to possess it. The cost was nothing, the joy of possession everything. So Livingstone after years of terrible sufferings in Africa could say, "I never made a sacrifice in my life." What he had given up was as nothing compared with the joy of his service. And Paul was able to say, "We also rejoice in our tribulations."

Jesus had a conception of God from which radiated all kindly and happy thoughts. God was described as the Father, who, similar to an earthly father, yet vastly greater in power and wisdom, was able and willing to supply the needs of His children. With such a conception of God no one should be gloomy. Because God is our Father nothing is too good to be true. In spite of apparent failures, Jesus persevered, confident, with His faith in such a God, that in the end right would triumph over wrong. We also who look to God as our Father can share Jesus' optimism.

In the character of Jesus there is no conflict between the emotions of joy and sorrow. Both spring from the same source, which is the deep capacity for sympathy and feeling. The great range of both feelings is the result of the great depth of His soul. The men who cheer us most are those who have suffered the most. So Robert Louis Stevenson, exiled for his health's sake to an island in the Southern Seas, and knowing that his death was not far off, prayed, "Give us to awaken with smiles; give us to labor smiling; and as the sun lightens the world, so let our loving kindness brighten the house of our habitation." Such men are the real joy bringers. There is not an optimism based on the ignorance of sorrow, but rather strengthened and deepened by its presence. Just as the Master was the Man of Sorrow, so He is also the greatest source of cheerfulness, and the intimate, understanding Companion of all who suffer.

—Canadian Churchman.

DAILY BIBLE STUDIES

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

SEED-TIME AND HARVEST

*Sunday, May 25: Fifth Sunday after Easter,
commonly called Rogation Sunday*

READ St. Mark 4: 26-29.

THE Rogation Days are "Days of solemn Supplication," when we ask God's blessing upon the seed sown in the field. "Bless the labors of the husbandmen," we pray in our special prayer. It is surely wise that the Church should acknowledge God's care in the wonders of the field and forest. His great promise given to Noah has never failed of a gracious fulfilment: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8: 22). We are so accustomed to the supply of food that we forget the divine interest in humanity which causes the seed sown to grow until it is ready for our use. And we may well remember that if God so generously supplies nourishment for the body, He also supplies most lovingly spiritual food that our souls may be nourished.

Hymn 181

Monday, May 26: Rogation Day

READ Deuteronomy 28: 1-14.

IN OLDEN TIMES the minister and people were accustomed to go in solemn procession through the fields, reciting a litany and praying for a divine blessing upon the growing grain. The farmer, or the "tiller of the soil," was an important man in those days before machinery had enticed men to the factory and the crowded city. Although customs have changed, we must still remember how the land lies at the foundation of all human activity. We could not live and do our work were it not for the toil of the husbandmen, and back of that toil stands the blessed Father, who proves His goodness and care by what we are too apt to call the "forces of nature," regardless of our ever-present and ministering God. If we keep His commandments we find in the riches of the field an assurance of His personal reward. The world may measure harvests by dollars; the Christian measures them by faith and gratitude and worship.

Hymn 183

Tuesday, May 27: Rogation Day

READ Isaiah 64.

WE HAVE too readily fallen into the language of science and forgotten that sin and repentance have a mighty bearing upon human prosperity. A time of stress comes, when the "early and latter rains" fail, and we study "winds and tides" for an explanation. But may there not be "a Divinity that shapes our ends" and which has to do with human conduct and faith? For surely Christ taught the presence and power of the Almighty and that sin thwarts the desire of God to bless. If there is at any time a threatened famine, should not the Christian hear a call for repentance and amendment of life? There is great comfort in praying and confessing to an ever-present and loving God. Little peace is gained in the wild suggestion of impersonal law which disregards all human methods of living. Let us still believe that our faith and our sins have power to bless or withhold the riches of life.

Hymn 182

Wednesday, May 28: Rogation Day

READ St. John 6: 27-63.

THE "manna" which God supplied during the wilderness wanderings was a gift from God, and it was a declaration of the same loving care for human need which is shown in the regular seed-time and harvest. All the "forces of nature," as we call them, are just as miraculous as the giving of manna was miraculous. No man can make the grain grow. It is a constant reminder of resurrection power. "Except a corn of wheat

fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (St. John 12: 24). And this great declaration of Christ concerning His own death and resurrection brings to us a wonderful message from nature which implies the power and life-giving mercy of God. It is all so wonderful! And it leads us to consider the sowing of seed and the bearing of fruit as a widespread and blessed assurance of God's care for His children.

Hymn 423

Thursday, May 29: Ascension Day

READ Hebrews 4: 14—5: 10.

THIS glorious day, which completes the blessed redemption of Jesus Christ, calls us to holy hymns of triumphant gladness. The King of Glory enters in as the gates of Heaven lift up their heads and the everlasting doors are opened. The angels of Heaven sing and Christians on earth join in the eternal hymn: "The Lord of Hosts, He is the King of Glory." We are glad for the dear Christ that His period of earthly suffering for our redemption is over. We are glad as we realize the nearness of Heaven and in heart and mind thither ascend, for our Lord is there even as He is everywhere. We are filled with holy anticipations, for He has gone to prepare a place for His redeemed. Our gratitude and our praises are given unlimited expression, and heart and body bow in adoration, remembering His gracious words: "I ascend unto My Father and your Father; and to My God and your God" (St. John 20: 17).

Hymn 184

Friday, May 30

READ Psalm 24.

THIS blessed Ascension Day psalm, while it expresses our praise and adoration, fills us with longing which, for a moment, seems to find no satisfaction: "Who shall ascend? He that hath clean hands and a pure heart." And can we claim these holy possessions? Only as the perfect Christ gives them to us, and by His holy life and by His death and resurrection they are thus given. Hands are made clean from unworthy deeds and hearts are purified from sin by the Crucified, "who died to save us all." Ascension Day follows Good Friday; the Cross anticipates the Crown. Oh, precious assurance! I look at Heaven and long to enter in—and then I hear a Voice that bids me "come." Because He, day by day, gives me His grace of pardon as I look to Him, I can ascend thither and with Him continually dwell.

Hymn 193

Saturday, May 31

READ Romans 8: 35-39.

HOW real Heaven becomes to us when we think of our Christ as there at the right hand of God! We know not where it is, but it is somewhere. In God's vast universe there is a blessed Home and Christ is the Light thereof. And at last we, too, through His mercy, shall enter and see Him and hear His voice. O sweet and blessed Country! Yet the Master is calling: "Listen, dear child. Try to make earth as like to Heaven as thou canst by goodness and kindness and faith. And try to realize that I am with thee also on earth, and where I am there is the spirit of Heaven. And while with longing thou dost gaze into the glory which is revealed, remember to do the work I have given thee to do, so that at length there may be for thee an abundant entrance into My everlasting Kingdom."

Hymn 542

Dear King of kings, I worship Thee and I love Thee and I believe in Thee, for Thou hast redeemed me and opened the Kingdom, even Thy Kingdom, to Thy children. Help me to bring the spirit of heaven to earth, the earth which Thou hast made and for whose redemption Thou didst die. Amen.

"Fellow-Workers Unto the Kingdom"

By Frank C. Bancroft, Jr.

Theological Seminary of Virginia

APPROXIMATELY half the triennium has passed since the termination of the 1928 General Convention of the Episcopal Church in Washington. It has been a period for working out what was discussed in those autumn weeks when the Church found revivification in a new vision and the sense of unrealized power. Since that time she has busied herself in the practical task of weaving the ideals and policies of the convention into the warp and woof of parish, diocesan, provincial, and national Church life. It has been a multi-colored and intricately patterned work, and the task of this article is confined to the activities of one particularly busy shuttle—that of work in the colleges.

Many delegates to Washington, cleric and lay, will remember the determination and telling conviction with which a little group of men and women confronted the Church with her own very serious problem—her youth in the colleges. Frequent meetings, constituting a sort of sideshow to the main ecclesiastical circus (if the figure may be pardoned), informed an ever-growing group of the present status of the work and of the pressing need for its improvement and expansion. The Rev. C. Leslie Glenn, then Secretary for College Work, twice addressed joint meetings of the Houses, and the total effect at the time was considerable.

When at length the day was done, the college-workers folded their tents and stole silently away into the night of collegiate America. The academic arabs have been busy ever since, and the result is that since October, 1928, the Episcopal Church has done more to face the student problem than ever before. Mr. Glenn has been ubiquitous, stirring up the waters of complacency into waves of constructive action. A group of bishops and prominent clergymen have traveled to student centers. Younger clergy and seminarians have supplied a steadier, if less impressive, current.

In view of the task there is certainly no gainsaying the negligibility of actual accomplishment; but this detracts not at all from the significance of a real beginning—the Church's earnest of determination to face the situation. Nevertheless, actual tackling of the problem has revealed to its undertakers a painful lack of precedent in the Church, and the sense of grave personal inadequacy to the task. This has led to a humble and healthy realization of the necessity of help from many quarters. If there are leaders, possible allies, in the student field, let us find them, they say! We hope in this article to provide an intimate glimpse into the living work of just such an ally and to indicate methods of cooperation for the future. The ally is the student Y. M. C. A., and the sample of its method is the 1929 Eagles' Mere Summer Conference, attended by 500 men and women students of the Middle Atlantic states from June 12th to 22d.

I

A MINIMUM of introductory background about the student Y. M. C. A. is necessary to the understanding of Eagles' Mere, 1929. The Student Christian Movement is an autonomous federated division of the national Y. M. C. A. It is of independent origin, having arisen in Princeton University more than fifty years ago; later it affiliated with the Y. M. C. A. as a Student Division to avail itself of that organization's national machinery. Since then its work has spread to many nations, forming the World Student Christian Federation. Its sole concern is still with the religion of college men and women, and it is not functionally connected with any of the other work of the Y. M. C. A. except in isolated instances. The Summer Conference plan has long been a feature of its work, Northfield being the original and still best known site of conferences. Last June a dozen student gatherings of nature similar to Eagles' Mere met at widely scattered points over the country to bring to a climax the Christian work of the academic year in hundreds of educational institutions of all types. At Eagles'

Mere 500 college men and women from the area mentioned gathered for ten days near a Pennsylvania mountain lake of rare beauty. There they were led by the executive secretaries of the Student Christian Movement, many local college secretaries, certain nationally known speakers, and a number of miscellaneous interested persons such as ministers of churches, faculty men, theological students, and representatives of numerous religious and philanthropic interests.

Adequately to describe any living organism is impossible, but when that organism is a great conference composed of half a thousand highly sensitized separate units, all functioning actively along physical, mental, and religious waves of many lengths and intensities, it is surely altogether so. What went on inside the delegates nobody knows, least of all they. But a delineation of a few of the events and personalities which played into the complex may serve to transmit a little of its atmosphere to the interested person.

A vote of the delegates at the end of the period revealed that their greatest interest lay, fittingly, in the "interest groups." These were elective discussions meeting daily for group study along specialized lines. Following are some of the subjects, each group pursuing one of them for the full period of ten days: "The Christian Philosophy," "For Those in Doubt," "Home-Making," "The Fine Art of Living," "Prayer," "Prejudices," "Other Religions and Cultures." For many these served a fine double purpose—that of aiding them to express themselves in the presence of others on vital subjects, and that of helping them toward solutions of problems with which they had wrestled more or less unsuccessfully alone.

Bishop Paul Jones conducted daily worship services for all delegates. Realizing that many of the students had had a minimum of experience and encouragement in worship, and that many had come with casual or mild interest, he began with simple but provocative introductions to the spirit of prayer. But before very long, Episcopalians present heard many happy echoes from the Book of Common Prayer!

Another vital daily feature of the conference was the half-hour morning period conducted by the Rev. Henry P. Van Dusen, assistant professor of Systematic Theology at Union Seminary, New York, on the subject: *The Personality of Jesus*. Mr. Van Dusen is author of *In Quest of Life's Meaning*, and has had extensive experience in the religious life and activities of American colleges and universities. By the combination of rich insight into our Lord's person and sensitive aliveness to the thoughts and interests of students, his talks led many into a new appreciation of His message for their lives.

WITH a precedent of one year the conference again ventured to turn loose 500 American college men and women for a day of unorganized spiritual retreat in the woody environs of Eagles' Mere. Known as they are for noisiness and activity and reputed lack of inner resources, it was a move of faith by the Executive Council (composed mostly of students), but the result was that there is now the successful precedent of two years. In solitude, in pairs, or in groups, with or without the fellowship of leaders, they hiked off around the lake or in the woods to think it all over, to meditate upon life's great puzzles, and to invite their souls. Needless to say, these were brand-new extra-curricular activities for most of them! But the evening saw many bonfires on the shores of the lake, and as the day of spiritual adventure passed away into a night of rare beauty by the woody waters, life was reaching new levels for many.

Unique in Eagles' Mere, 1929, were the services of "Ted" Shawn, co-leader and organizer of the Denishawn dancers, his wife, Ruth St. Denis, lending the other half of the hybrid name. By the waters of the lake, before a specially constructed sylvan dancing platform, Mr. Shawn explained to a large group the connection in his mind between the rhythmic beauty

of the dance and the inner life of the spirit. The dance impressions which followed exceeded even the eloquency of his words, and many were inspired with a new appreciation of God in His aspect of beauty. Only the future can reveal to what degree this procedure was prophetic of a new element in conferences.

Into the growing unity of the conference, from time to time platform speakers of wide repute were introduced. Kirby Page's address on the Cross left a deep impression of an unusually fine combination of social and personal "gospels." Norman Thomas turned the full acetylene torch of the Social Gospel upon economic and political status quo. Francis Miller shared results of a year's world-travel and observation of international religious trends.

For most of the delegates afternoons were free for athletics, with adequate equipment for baseball, tennis, swimming, and hiking. But often the executive committee sat in solemn session during the recreation hours, that the conference might proceed the more smoothly. The Student Christian Movement really is "student," having reached a highly praiseworthy degree of cooperation between secretarial advisorship and student initiative.

Several groups of delegates will interest Church readers. The largest single contingent, more than fifty men and women, came from the University of Pennsylvania under leadership of the Rev. John Hart, Episcopal student chaplain of that institution. He conducted daily celebrations of the Holy Communion. There were four Episcopal theological students, two of them accompanied by their wives. For the most part, they participated as delegates, but they were able in several cases to fill small positions of leadership.

Ultimately Eagles' Mere, 1929, is describable only in terms of the growing lives of the delegates. Like the rain, diplomas, and the parabolic seed, the blessings of Eagles' Mere fell on surfaces of all degrees of receptivity, and there is an essential element of gamble in the results. But several known instances of past Eagles' Meres make one sanguine. A delegate to the last three left this summer for several years of teaching in the Orient. He had never thought of such a thing before the first one. He was accompanied in travel by another boy who had grown up out of the movement into fine Christian character and leadership. A girl delegate of the past two years went back to a large Eastern university into a place of spiritual responsibility, inspired to a deep conception of it mostly by a woman representative of the Episcopal National Council in 1928. Such human spiritual values are not satisfactorily measurable in very definite units. But that is because they are immeasurably significant in their own realm.

II

IF WE have sufficiently acquainted ourselves with a specimen of the Student Christian Movement's work to realize the absolute necessity of entering into mutually helpful relations in our mutual task, may we not turn in the remaining paragraphs to the search for the mode of this entente? Three kinds of relationship naturally present themselves:

First and foremost, we may *benefit* by our contact with the Student Christian Movement. We may benefit by its organization. Eagles' Mere, 1929, is only one point in space and time of the great national year-round effort of the movement. It is preceded by months of promotion and planning and by large expenditure of money. It is followed during the academic year by the work of scores of local secretaries and traveling secretaries. Occasionally it is completely shaded by a great national conference, such as that at Milwaukee four years ago, when the late G. A. Studdert-Kennedy led many collegians into vital experience of the verities of the Christian religion. The Student Christian Movement has been at it for fifty years, is now world-wide, and has learned and done much about presenting Christ to college students. It were wise for the Church to appreciate this acquired wisdom and to avail herself of coöperating with it as fully as possible. The best way of doing this is by sending Episcopal students to Eagles' Mere, Northfield, Blue Ridge, Lake Geneva, Estes Park, Seabeck, Asilomar, and Hollister. This may be done individually, parochially, diocesanly, and in other ways.

We may also benefit by its message. In addition to having found the general atmosphere and thought-forms in which college students feel most naturally at home, there are certain particular lines along which the movement is prophetic. It has always been in the foremost ranks of the Social Gospel, ap-

pealing to the youthful idealism of students, for it has always felt a greater degree of freedom to advance the radical sides of Christian teaching, because of comparative freedom from entangling alliances with the status quo. Further, it has been prophetic in thought. Few ages have seen the frontiers of religion so persistently imperiled, nor the central foundations of her structure so shaken. Much theological adjustment has taken place; where it is to stop no one knows. Now the Student Christian Movement, through its original evangelical thrust and its continual contact with the seats of learning, has done yeoman service in the task of finding the significant meeting-places between real Christianity and the best currents of modern culture. The ministries of many churches have already been enriched by this synthesis.

Secondly, there is the relationship of *coöperation*. We should enter in every possible way into positions of service in the Student Christian Movement. Bishops John Dallas, Paul Jones, Edward L. Parsons, William G. McDowell, Bishop-elect Henry Hobson, Deaconess Newell, and others have long been doing this in an individual way. But it should be done in a concerted way. If we are to send college and seminary students to the conferences, it is only fair that our leadership should correspond to this constituency. We should be willing to share in the more prosaic matters of planning and administration, as well as speaking. There is also the work between conferences. During the past year clergymen and seminary students visiting the colleges under the Department of Religious Education have in many cases obtained valuable contacts, corporate and personal, through the secretaries of local Christian Associations. They have also in certain cases contributed to the work of those associations. There must be complete reciprocity.

LASTLY—and let it be humbly—there is a *contribution* which we can make; there are certain definite strengths which the Episcopal Church can bring to the Student Christian Movement. There is the matter of worship. At a recent meeting of the Inter-Seminary Movement, held at Crozer Seminary, Chester, Pa., the subject was Worship. Representatives of every Protestant church evinced desire to learn from Episcopal students there the secrets of beautiful liturgical service. The Rev. Frank Gavin, professor in the General Seminary, addressed them on this subject with telling effect. This tendency is increasingly characteristic of the Student Christian Movement, and undoubtedly in the next ten years summer conferences will make considerable strides in its realization, thus touching students who would know little of it otherwise. This represents the opportunity of the Episcopal Church to pay part of her debt to the Student Christian Movement along this line so near her central genius; but she must be significantly present to do so.

Then there is the matter of Christocentricity. The Student Christian Movement began as a band of college men called together through personal loyalty to Christ. Much water has gone under the mill since then. An extremely difficult period in the relationship of Christianity and culture has arisen, during most of which the movement has been characterized by an admirable loyalty to its originating and inspiring Personality. It is natural that in its efforts to present Christ to college students every possible attempt has been made to find the real place of Christianity in modern thought. Perhaps at this very moment no force in America is performing this very difficult task so well as the Student Christian Movement.

The Church is essentially conservative, and she is committed to teaching Christ. She does not shy, with a certain school, from "indoctrination"; she wishes to teach right teaching, and her very life is the assumption that the most lucid, most general, and more important truth is found in Christ. She does not wish to preach a "contentless Jesusolatry," but she wishes to be as Sabatier described St. Francis: "As true to Christ as a needle to the North." Doubtless the Church can enrich the content of its social and intellectual message from the Student Christian Movement: it can pay its debt by serving as compass Christward for its younger friend. And when it does this, it does nothing but remind the movement of its own best genius.

The Church is beginning to face her student problem. She should be thankful that God has already placed a powerful ally in the field, and should enter increasingly into relationships of mutual helpfulness.

Old Customs and Old Churches in Somerset

By Allena J. Pope

RELIGION for the Jews began when God called Abraham from Ur in Chaldea; but for the English-speaking people it began, potentially, when Joseph of Arimathea made his first trip to England. His *first* trip to England! Joseph of Arimathea never went to England at all; that is only a legend. Be that as it may, the search to prove Joseph's coming a fact is carried on by serious-minded scholars to this day.

Little by little the consciousness of being upon holy ground is borne in upon the mind, especially if one is so fortunate as to be among the hills and vales of Arimathean Joseph's country in springtime. The aspect of nature would almost convince many of this, but for those less easily impressed by the world about them, there are the multitude of churches and the ceremonials.

Of the ceremonials, Dressing the Well and Blessing the Crops are the simplest and, to my mind, the most beautiful. Both begin with a service in chapel or church where an appropriate text is read and elucidated upon, followed by a procession.

Of the two, Dressing the Well is the more primitive—pagan, some are inclined to call it. Ah, well, primitive gratitude has Christian grace. Stand among the throng about the well and lift your voice with the singers in *Where Streams of Living Water Flow*, and after the children have placed their garlands around the well, bow your head as the vicar, dressed in his Churchly vestments, utters his prayer of thanks for the most vital, except air, of God's gifts, and there will surge into your soul a new appreciation for water, which we accept so casually, so thoughtlessly.

Throughout Somerset, Devon, and Cornwall these ceremonies take place. Sometimes the dressings are very elaborate, especially if there is a roof over the well that can be covered with flowers and garlands twined down the side supports. Often there is dancing and merry-making after the ceremony.

During my sojourn in the little medieval city of Glastonbury, on Rogation Day a procession of clergy and choirs and laity, led by the Archdeacon of Wells Cathedral, ascended the slope of Glastonbury Tor to bless the fields and crops and homes in the ancient way. Sweetly impressive was the service, and the blessing came a trifle precipitate in the shape of a gentle shower; but the voice of the venerable archdeacon never faltered; in fact, his superior disregard of a slightly annoying circumstance was shared by all participating. As music always lingers longer in a dense atmosphere, so the voices of the singers hung in the air enchantingly melodious. In all directions the green fields, outlined by hedges, made patterns over the landscape—no stiff laid-out-by-the-compass

fields, but delightfully irregular patches. While from the top of the tor St. Michael's tower looked down upon the throng.

This Early English tower is all that is left of an ancient church. The tradition is that an earthquake swallowed up the rest of the edifice; and if it be a fact, that particular earthquake is to be congratulated upon doing such a neat, clean-cut piece of work. Although Glastonbury Tor is only five hundred and twenty feet high, it stands out with all the impressiveness of a mountain peak, rising as it does from the marshes. With the tower topping its summit, it is a landmark for miles around; and a beacon to mariners as well, for it can be seen far out upon the sea, which is fourteen miles away.



TOR GLASTONBURY

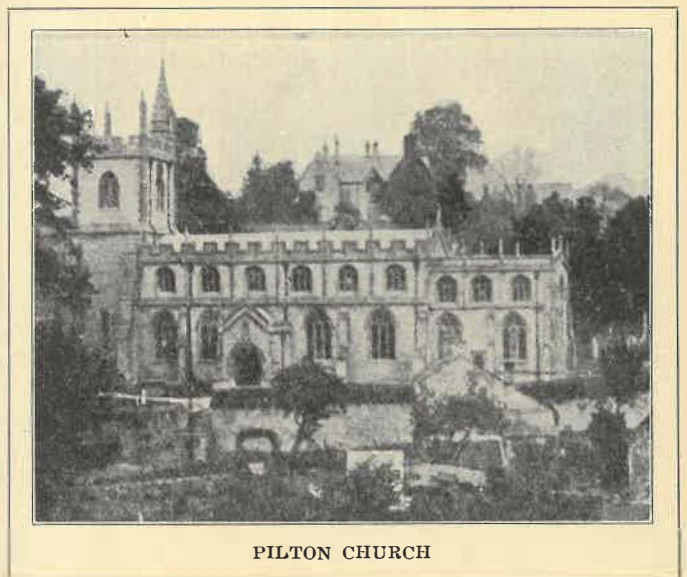
From a wood engraving by M. Berridge.

In ancient times, churches and castles were placed upon the hills as a matter of protection; but as warfare became less the order of the day, they were built in the sheltered vales, upon a picturesque hillside, or upon a plain. In Somerset, which has perhaps more churches than any other spot on earth in an equal area, the vale is the favorite location. The way these little gems of architecture—all are built of stone—fit into their setting delights the artistic sense that is in every soul. Each church has something that gives it a claim to recognition: either excellence of architecture, carving in stone or wood, ancient art in picture or statue, or stirring historical association.

TAKE the little church at Aller. Here King Alfred baptized the Danes. Guthrum, and his thirty chiefs. Alfred's confessor, St. Neot, was a small man; and as the Danes were yielding to baptism more or less under duress, Alfred probably thought to save their dignity and do the job himself. There is the stone font, quite out of proportion to the small church itself, whose flying buttresses go through the wall and project into the interior. On the left, as one faces the altar, is the stained glass window showing the beloved King Alfred. The window is of recent time and its bright colors may not be the best in art, while the tall figure of the hero-king nearly fills the narrow arch window. But the picture stirs memory so pleasantly one is not inclined to be art-minded. Here also one finds the tombs of two Crusaders: one within the church, the other in the yard.



ST. HUGH OF LINCOLN



PILTON CHURCH

A full-length figure reclines on each tomb, the feet crossed, as a Crusader's feet were always crossed in burial.

Some of the churches show the fantastic imaginations of the medieval artists, others the humor and human interest of the old designers. In North Cadbury Church the carvings at the end of the pews interest the visitor. One pew has a castle, the next a boy driving a horse with a bag of grain on its back; the next, quite naturally, is a mill. Children ought never to find service in this church dull. One pew has a couple kissing, a sort of burlesque, however, that inclines one to laugh.

Witham Friary, so solidly buttressed, is a quaint little church, restored and enlarged, but if you are one of those who can only see beauty in unaltered remains of the centuries up to the fifteenth, then you would probably pass Witham Friary by, and in doing so you would miss its interesting history. Henry II established a Carthusian monastery here, as a part of his penance for conspiring against Thomas à Becket. When Hugh, the obscure monk of Grenoble, came to save the sorry fortune of the place, he had the walls of the chapel encased. In eleven years' time he had buildings for a very large priory. It is the reflected glory of St. Hugh that sheds luster on Witham Priory Church. Hugh became Bishop of Lincoln. We read that when elected he refused to leave Witham Priory until commanded by the superior of his order.

After being consecrated at Westminster, he set out immediately for his new home amidst much pomp and many retainers provided by the king. He himself sat on a mule with all his worldly goods tied in a bundle behind him. It is said that his followers, mortified at the mean appearance of the Bishop, cut away his bundle unknown to him. When Hugh refused to appoint a prebend that Henry had requested of him, the king reminded Hugh of all he had done for him. Hugh meekly replied that it was true, but that he was working for God, not Henry. This irked the Plantagenet temper, and when it came to a formal ceremony in which it was the king's duty to kiss the Bishop, Henry ignored that part of the ceremony; but Hugh would have no slight put upon that which he represented, and sternly said: "Kiss me, King!" Henry was forced to comply. Hugh never lost his interest in Witham, and when worn out with the heavy duties of his office, he would retire there for a month at a time. It is no wonder then that the small buttresses of Witham Friary are in imitation of those of great Lincoln Cathedral.

Of course every one knows that the earliest Christian church in England was the one built of wattle by Joseph of Arimathea in Glastonbury; but Pilton also claims a church founded by Joseph. The present church is very new: the small nave is just eight hundred years old, the larger one seven hundred, while the tower is only six hundred years old. It is, however, on the site of the original church. Perhaps there are more angels in Pilton Church than in any other church in England, size considered. Not full length angels, but head, shoulder, and wing angels. They are in stone at the top of columns, and in wood in the two naves. Those carved out of wood have grown rich in color during the ages. In the center of the crossbeams the angels are in pairs, back to back; and, leaning forward, look down upon the worshippers. Their faces have a cameo-like beauty, especially in the older nave, where the half-folded wings have a more graceful turn than those in the seven-hundred-year nave. The bend in the wings of the latter is rather too pointed, giving the idea of thin and scrawny angels. Now in the time when Glastonbury was an island, Pilton was a harbor. One legend is that Joseph of Arimathea was a metal merchant; and that before he came to Britain as a missionary he came trading for tin and lead and copper, and visited Pilton Harbor. This is a Mendip and Cornish tradition, and of unusual interest because it incorporates the idea that sometime after Jesus had spoken in the Temple as a boy and the time He began His ministry, He came to Britain with Joseph, who, according to an Irish legend, was the uncle of the Saviour's mother. In a charming little brochure entitled, "Joseph of Arimathea as Founder of Pilton Church," the venerable vicar of Pilton gives this legend, in play form, in a most entertaining manner. The booklet is eight pence, and the proceeds go to the Pilton Church fund. It will prove interesting to those who have a fondness for legends.

In spite of Pilton's claim, Glastonbury is still considered "the holiest ground in England," just as it was in the time

of the Crusaders, when three pilgrimages to Glastonbury equalled one pilgrimage to Jerusalem. The pilgrimage to Glastonbury, however, had to be made barefooted.

WITHIN the last few years there has been a revival of the pilgrimage spirit of the west of England. Summer before last, I was an interested spectator of the fifth annual pilgrimage to the ruined abbey of Glastonbury. Forming in procession at the fine old parish church of St. John, the throng of over three thousand pilgrims, headed by high Church dignitaries and choirs, marched to the beautiful grounds of the abbey ruins. There was the medieval pomp of the fourteenth century. Attendants held back the robes of the bishops. Waving censers shone in the sun and diffused their incense in fine wreaths of smoke. Richly embroidered banners, and crosses—both plain and of rare workmanship—lent color and impressiveness to the scene. Chanting and singing, the procession came down High street and turned the corner at the Market Cross. It was the aim of all who were not participating to view the spectacle as it made this turning. The trained voices of the choirs led the singing with such sureness there was remarkable one-voice effect. And music added the touch that made it a stirring spectacle. Entering the abbey gates, the procession passed the Lady Chapel, built over the site of Joseph's little wattled church—more often called St. Joseph's Chapel—and entered the vast unroofed nave of the abbey church. Only a few massive columns and an angle or two of wall mark the outlines of this once great edifice. Here, after prayers and scripture readings by the bishops of England's great cathedrals, the Dean of Chester addressed the multitude.

Thus, by ceremonials, pageantry, and pilgrimages does this part of England strengthen its devotional life and perpetuate the traditional.

CHRISTIAN COURAGE

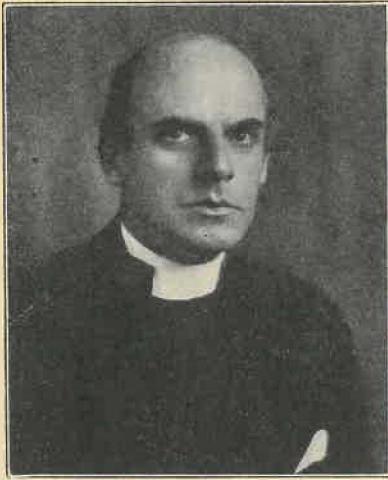
WHEN the people of Jerusalem noticed "the boldness of Peter and John they took knowledge of them that they had been with Jesus," for they were impressed with the thought that such courage as they possessed must be the result of some intense inward enthusiasm. All the qualities of the disciples were inspired and uplifted by the example and the influence of the indwelling Christ, for the disciples had placed themselves and all their capabilities into His hands to be moulded in accordance with His will, and in their courage, as in all matters, the disciples strove to be the mere echo and imitation of their Master.

The meekness and the gentleness of Jesus which are so rightly emphasized are not the results of timidity but rather of restrained strength. Jesus' courage is all the greater in that He was not called upon actively to oppose wrong, but rather quietly to endure. To meet death sword in hand calls for valor, but greater courage is needed to die lingering on the cross, and in the face of such a death to pray for mercy on His foes. Jesus was utterly fearless in His denunciation of wrong. In times of danger He was self possessed and calm, though He does not rush into danger, and more than once He retired from places where He was threatened. His courage was controlled by His obedience to God's plan for Him, and He would not risk His life until His work was finished and then eagerly He pressed toward the cross.

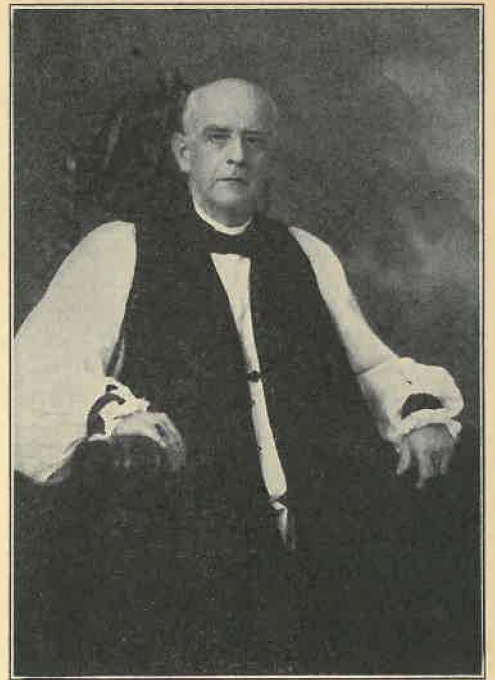
Inspired by the example of their Master the disciples met dangerous situations without finching. So Peter, when hauled before the Elders and commanded not to preach about Jesus, replied with defiant courage, "We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree." At another time when the early Church was in the thralls of that persecution in which Saul played an important part, we are told that all the congregation were scattered abroad throughout Judea and Samaria, except that the apostles remained in Jerusalem ready for martyrdom if that seemed to be God's will for them. The valor of the disciples was not brazenness, based on a courting of danger, but it was rather the mastery of their own fears for the love that they bore to their leader.

Later on St. Paul wrote to the Corinthians that he "Came unto them in weakness and in fear and in much trembling and spoke to them not in the words of man's wisdom, but in demonstration of the Spirit and of power." The disciples were weak men made strong by the indwelling Christ.

—Canadian Churchman.



News of the Church in Pictures



(Photograph by Underwood & Underwood.)

ELECTED BISHOP COADJUTOR

Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., elected Bishop Coadjutor of Chicago.

[See page 136.]

RT. REV. JAMES CRAIK MORRIS, D.D.
Missionary Bishop of the Canal Zone, Bishop-elect of Louisiana.

[See page 140.]



AT CONSECRATION OF BISHOP SCARLETT

From left to right: Bishops Seaman, Scarlett, Hobson, Atwood, Vincent, Capers, F. F. Johnson, Shayler, Fox, Page, Rogers.

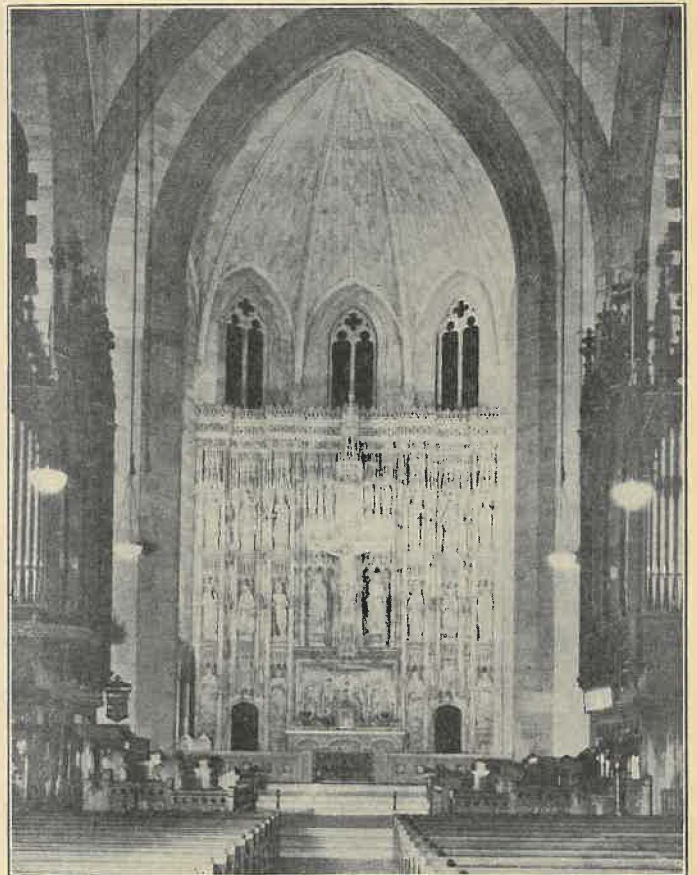
[See issue of May 17th, page 102.]



LAYING THE CORNERSTONE OF CATHEDRAL AT SEATTLE

The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, laying the cornerstone of St. Mark's Cathedral, Seattle, Wash., on eve of St. Mark's Day.

[See issue of May 17th, page 103.]



SCENE OF BISHOP SCARLETT'S CONSECRATION

The new Altar and Reredos of Christ Church Cathedral, St. Louis, Mo.

[See issue of May 17th, page 102.]

BOOKS OF THE DAY

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

WORSHIP. By Evelyn Underhill. London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. Price 15 cts.

THE Reformation of the sixteenth century was the triumph of Nominalism, leading to the overturning of the thought and life of the world: the real faded into religious expressions and experiences without body, parts, or passions, and the worship of God, as a necessary factor in the life of spirit, went by the board. The Puritan, using perhaps unconsciously the philosophical situation ready for him, handed down a Book of Common Prayer to the Church of England militantly shorn of the voice and gestures of worship.

The same destructive agency had previously thrown the symbolic worship of the Church into the street, clipping the wings of the religious imagination of a whole people, and, taxing spiritual emotion at the source, had bidden a perplexed and indignant nation to be content with "the dull mechanic oar" provided.

There are two deep truths which must be accurately defined and settled into a uniform belief among the children of God looking through "the glass that is called clear" before the broken fellowship can be mended: first, a definite conviction that the Church is the mystical Body of Christ, not to be crucified into the Day of the Preparation; second, the worship of God must find a mystical expression in a more or less uniform public adoration of God, Himself, and for Himself. There is "a sound of going in the tops of the mulberry trees" and schools of mysticism are emerging into public attention, especially in the Church of England. Able, mystical writers are appearing, among them Miss Evelyn Underhill with her distinguished style and abundant knowledge of the subject. It would seem as if God were appearing, His wonders to perform, and that soon our credal facts might be brought in out of the cold and warmed and melted into the emotions and the enthusiasms of "the creatures' adoration of God." This little book is redolent with the philosophy of Catholic worship, lost erewhile, but coming to the front, and that, too, without "the ancient forms of party strife." It may be that God in His goodness is about to restore a universal language, in which men may understand each other once more. The signs of the times are full of comfort, and the soothing simile of Arthur Clough may suggest itself:

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making
Comes silent, flooding in, the Main.

The author does not "care" for the word "worship," as being stiff and ineffectual. The hope may be expressed that she will find other words of holy significance, which she does not "care for," and that she will rip them up too, to their very depths, and show us, the creatures of the grass, the mystic meanings thereof. However, she does use the word right loyally. Worship "should cover the whole element in our life which is directed towards God, the Transcendent." Then the author goes on to expose the "Rice Christian" theory of Christian Worship. "Not because of its usefulness, not because we want something, not because it does us any good; but solely for Him." "It is not getting information about God," "It is not telling Him our sins, and asking forgiveness, nor is it recommending to His notice the persons and causes which happen to interest us." Worship, "after all, only means honor, and gives a rather frosty account of this great human impulse." "In it we transcend the ordinary visible world of time—get, as the mystics say, beyond Then and Now—and join with the whole Communion of Saints, the living and the dead, in reverent, adoring delight in God." "Worship is the little human spirit's humble adoring acknowledgment of the measureless glory of God, the only Reality—the Perfect, the Unchanging, the entirely Free." This deep acknowledgment of God is ex-

pressed individually and corporately. The hidden, private communion with God is not sufficient; as social beings the homage offered to God in Christ must have visible, tangible embodiment. We are not pure spirits, so we cannot worship in purely spiritual ways. "That is the lesson of the Incarnation. Thus liturgies, music, symbols, sacraments, devotional attitudes, and acts have their rightful part to play in the worshipping life; and it is both shallow and arrogant to reject them *en masse* and assume that there is something particularly religious in leaving out the senses when we turn to God."

Reverently the *Sanctus* is placed as the norm of the "non-utilitarian adoration of God," wrought into shape through the three factors: Object—God in His Redeeming Love; Subject—Ourselves, part spirit and part matter, trying to worship our Maker and Redeemer: Surroundings—the Church, with its traditions and its cultus.

The brochure is all quotable in its compact style. There is a simile that is impossible to pass. "Many a congregation when it is assembled in church must look to the angels like a muddy puddly shore at low tide, littered with every kind of rubbish and odds and ends; a distressing spectacle. And then the great tie of worship comes in, and it is all gone: the dead sea-urchins and jelly-fish, the paper and the empty tins, and nameless bits of rubbish. The cleansing sea flows over the whole lot. So we are released from a narrow selfish outlook on the universe by a common act of worship over against the spaceless majesty of God." One more: "The people who talk contemptuously about 'empty forms' forget that 'empty things' can always be filled, and that it is up to them to do it."

Other and far more important points might be quoted concerning the subject of the brochure. The sixteen pages of this admirable booklet are a distinct contribution for a renewed sense of the necessity of public worship to come and stem the tide of influences distilled from the example of those whose strength is to sit still in their approach to The Ineffable One, The Only True.

F. H. T. HORSFIELD.

The Ship of Truth, by Lettice Ulpha Cooper (Boston: Little, Brown and Co. \$2.50), won the \$5,000 prize offered by an English publishing firm for "the best religious novel." For once such a prize has gone to a book which well deserves it. Miss Cooper's story is that of a priest of the Church of England who lost his faith and resigned his living, and is in the process of winning his way back to belief as the book closes. The theme is no new one, but the treatment avoids the faults which usually mar its presentation in fiction. It is free from either propaganda or sensationalism. The various characters are portrayed in a way that shows that their author really understands them; she loves them and so they live in her pages—a most refreshing thing in an age when so many novelists kill the people of their creation by despising them. The book is inspired throughout by a transparent and beautiful sincerity, and well deserves to be read by all who are interested in the life and work of the clergy of the present time. Candidates for ordination would find it a valuable contribution to their study of *pastoralia*.

In attempting to summarize the plot on the jacket, the publishers have unfortunately given a very misleading account of it.

L. H.

TO THEIR well known series called "The World's Classics," the Oxford University Press have now added *The Four Gospels* and *The Acts of the Apostles*, in the King James Version (114 Fifth avenue, New York. Cloth 80 cts., leather \$1.75). The text is printed in paragraphs, divided into chapters but not verses. For those who wish to carry with them a copy of the Gospels as a pocket companion, this edition is ideal.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

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

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

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Special rates on both of the above in quantities to Church schools or others.

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

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

Church Calendar



MAY

- 25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
- 29. Thursday. Ascension Day.
- 31. Saturday.

JUNE

- 1. Sunday after Ascension.
- 8. Whitsunday.
- 11, 13, 14. Ember Days.
- 15. Trinity Sunday.
- 16. St. Barnabas.
- 22. First Sunday after Trinity.
- 24. Tuesday. Nativity S. John Baptist.
- 29. St. Peter. Second Sunday after Trinity.
- 30. Monday.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 24. Christ Church, Corning, N. Y.
- 25. St. Clement's, Buffalo, N. Y.
- 27. St. Peter's, Westfield, N. Y.
- 28. St. Andrew's, Baltimore, Md.
- 29. Christ Church, Cuba, N. Y.
- 30. St. Philip's, Buffalo, N. Y.

CALENDAR OF COMING EVENTS

MAY

- 25. Convocation of South Dakota.
- 28. Convention of Minnesota.
- Convention of Ohio. Convocation of North Dakota.

JUNE

- 2. Conference of Episcopal, Presbyterian, and Methodist Churches at Atlantic City, N. J., to discuss a proposed platform for the ultimate union of these ecclesiastical bodies. Summer Conference, diocese of West Texas, Kerrville, Tex.
- 3. Convention of Fond du Lac.
- 9. Tenth National Conference on Social Service, Boston, Mass.
- 10. Opening of Summer Camps for Young People of North Carolina.
- 11. Special convention of Duluth to elect Bishop Coadjutor at Trinity Cathedral, Duluth.

- 16. Virginia Summer Conference of Religious Education, Sweet Briar College, Young People's Camp and Conference, diocese of Georgia. Summer Conference, diocese of Olympia, at Tacoma, Wash.
- 17. Y. P. S. L. Camps and Training Conference, diocese of Florida, Camp Weed, Fla. Summer Conference for diocese of South Dakota, Sioux Falls.
- 21. Fourth Annual Summer Conference of Western Michigan, Holland, Mich.
- 22. Erie-Pittsburgh Summer Conference, Saltsburg, Pa.
- 23. Gambier Summer Conference, Gambier, Ohio. Bethlehem Summer Conference, Bethlehem, Pa.
- 24. Conference for Church Work, Wellesley College, Wellesley, Mass.
- 27. Consecration of the Rev. Dr. Robert Burton Gooden as Suffragan Bishop of Los Angeles, at St. Paul's Cathedral, Los Angeles.
- 28. Opening of Eagle's Nest Farm, diocesan camp of Newark.
- 29. Anglo-Catholic Congress, London, England.
- 30. Racine Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill. Camp Gailor-Maxon, diocesan Y. P. S. L. camp of Tennessee, at Ovoca, Tenn.

APPOINTMENTS ACCEPTED

BIRCH, Rev. A. A., formerly priest-in-charge of St. Augustine's Mission, Galveston, Tex.; has become priest-in-charge of the new St. George's Mission, St. John's Chapel, Washington, D. C. Address, 85 R St., N. W., Washington, D. C.

GILLES, Rev. ETIENNE VICTOR, formerly priest-in-charge of Church of the Resurrection, Gros-Morne, Haiti; has become priest-in-charge of Mission of the Redemption, Gonaives, Haiti, and associated missions. Address, Gonaives, Haiti.

GLENN, Rev. CHARLES LESLIE, secretary of College Work for the National Council; to be rector of Christ Church, Cambridge, Mass. Address, 1 Garden St., Cambridge. June 1st.

GRIFFITH, Rev. MORGAN, of the diocese of Pennsylvania, has been appointed assistant priest in the parish of Holy Trinity, Stroud Green, by the Bishop of London. Fr. Morgan Griffith has resided in England for the past five years, much of his time being given to mission preaching in London. He will be pleased to welcome such Americans as are coming to the Anglo-Catholic Congress who shall write to him at Holy Trinity Vicarage, Stroud-Green, London, N. 4, England.

HOLT, Rev. WILLIAM T., chaplain of Sewanee Military Academy, Sewanee, Tenn.; to be priest-in-charge of St. Paul's Church, Newport, Ark. June 1st.

INSLEY, Rev. L. IRVING, formerly rector of St. Luke's parish, Church Hill, Md. (E.); to be rector of North Elk parish, North East, Md. (E.) Address, North East, Md.

LEWIS, Rev. JOHN RANDOLPH, D.D., vicar of St. Patrick's Mission, West Palm Beach, Fla. (S.F.); to be priest-in-charge of St. Cyprian's and St. Augustine's Missions, Detroit. Address, 6108 28th St., Detroit. Effective June 22d.

MILLER, Rev. CLYDE JAY, formerly priest-in-charge of the churches at Tomah and Mauston, Wis. (Eau C.); to be rector of St. Ambrose's Church, Antigo, Wis. (F.L.) June 1st. Address, 814 Sixth Ave., Antigo, Wis.

PLUMB, Rev. ROBERT J., curate at All Saints' Church, Worcester, Mass. (W.Ma.); to be rector of Trinity Church, Branford, Conn. August 1st.

STONE, Rev. WILLIAM H., formerly assistant at Trinity Church, Trenton, N. J.; to be rector of Christ Church, West Collingswood, N. J. Address, 802 Grant Ave., West Collingswood. June 1st.

RESIGNATIONS

GUNN, Rev. J. W., as priest-in-charge of St. James' Church, Burley, and Holy Trinity, Rupert, Idaho; to retire. Address, Route No. 1, Nampa, Idaho.

SANCHEZ, Rev. SHIRLEY G., as rector of Church of the Good Shepherd, Mobile, Ala. Effective May 30th. Address, until July 15th, 537 Robinson St., Philadelphia.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]
EASTERN OREGON—Add, Rev. Schuyler Pratt, Hood River, Ore.

WEST TEXAS—Add, Rev. L. B. Richards, 230 W. Mistletoe Ave., San Antonio, Tex.

NEW ADDRESSES

WOODCOCK, Rt. Rev. **CHARLES E., D.D.**, Bishop of Kentucky, formerly 1129 Third St., Louisville; St. Matthews, Ky.

DOUGLAS, Rev. **WINFRED**, of Evergreen, Colo.; St. Mary's Convent, Peekskill, N. Y.

KEMPSTER, Rev. **FREDERICK**, rector of St. Mark's Church, Pittsburgh, formerly 307 Wilbur St.; 119 Matthews Ave., Pittsburgh.

UPJOHN, Rev. **R. R.**, formerly of Mt. Vernon, N. Y.; "Shirley Arms," 10 Wright Place, Scarsdale, N. Y.

VOS, Rev. **ANDREW V.**, rector of Emmanuel Church, Bronx, New York City, formerly 910 Cauldwell Ave.; 1067 Clay Ave., New York City.

ORDINATIONS

DEACON

WESTERN MASSACHUSETTS—**JOHN VERNON BUTLER, Jr.**, was ordained deacon in All Saints' Church, Worcester, by the Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, on May 4th. The candidate was presented by the Rt. Rev. Henry W. Hobson, D.D., Bishop-Coadjutor of Southern Ohio, his former rector. The Rev. Frederic C. Lauderburn of the General Theological Seminary, New York, preached the sermon. Many of the clergy of the diocese were present in the chancel and a large congregation attended.

PRIEST

SOUTHERN BRAZIL—The Rt. Rev. William M. Thomas, D.D., Bishop of Southern Brazil, advanced to the priesthood the Rev. GAUDENCIO VERGARA DOS SANTOS in the Church of the Redeemer, Pelotas, on May 4th. The candidate was presented by the Rev. José Severo da Silva, rector of the church, and the sermon was preached by the Rev. Athalicio T. Pithan.

The Rev. Mr. Vergara will continue as assistant at the Redeemer in Pelotas, with special responsibility in the care of missions within a radius of twenty miles.

CAUTION

ASSYRIAN impostors again are said to be active in the vicinity of Philadelphia and the southern states. The clergy are warned that the only Assyrian Relief organization co-operating with the Patriarch and recognized by our Church is the Assyrian Relief Committee of which Samuel Thorne, Esq., 44 Wall St., New York City, is treasurer, and George M. Lamsa sole field agent.

(Signed)

WILLIAM C. EMHARDT,
Secretary Committee on Ecclesiastical
and Racial Relations.

DIED

BOGGS—**WILLIAM PATERSON BOGGS**, at his residence, 45 Bainbridge place, Brooklyn, N. Y., May 6, 1930, husband of Mary C. Ewing Boggs, formerly of Philadelphia, and son of John Lawrence and Cornelia Bell Boggs, formerly of Perth Amboy, N. J. Committal service was held at St. Peter's churchyard, Perth Amboy, Thursday afternoon, May 8th.

PALMER—Entered into life eternal, on the morning of May 13th, **EUGENE ARTHUR PALMER**, dearly beloved husband of Lena Stone Palmer, cherished father of Frederick Arthur Palmer and Kenneth Eugene Palmer, and brother of the late Ajah Rundall Palmer of Seneca Falls, N. Y. A faithful, consistent Churchman, who walked among his fellows wearing the white flower of a blameless life.

"Where loyal hearts and true,
Stand ever in Thy light."

FROM THE WELLESLEY MAIL BAG

Dear Hal:

Courses to interest a woman at the Conference? All of them! What are her activities? For Church school workers there are the three splendid Bible courses; also classes on administration, leadership training, and several on methods and psychology for work with Kindergarten, Primary, Junior, and even Pre-School children. (If you send the leader of your "Little Helpers" that is THE course for her.) Then there are courses on American Church History, Church Extension, and those I mentioned before on Drama, Ethics, and Music. For Program, address Registrar, Conference for Church Work, 1352 Beacon St., Brookline, Mass.

Sincerely, Peggy.

MEMORIALS

Joseph Sherlock, Priest and Doctor

In the death of the Rev. JOSEPH SHERLOCK, on the 25th of February, 1930, the Philadelphia Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles has lost its senior member, and one who for eight years held the office of president.

We desire to bear testimony to his faithful-ness and devotion to the Catholic cause, and to express our appreciation of the true worth of his Christian character.

Father Sherlock began his Church life as a choir boy at St. Mark's Church, under the rectorship of the Rev. E. A. Hoffman, D.D., and very soon found his vocation to be the priesthood. He graduated from the University of Pennsylvania in 1883, and received his theological training at the General Seminary, where he took his B.D. in 1886. He was ordained by Bishop Paret and served as curate at Mt. Calvary, Baltimore, for three years. In 1891 he was called to the rectorship of the Church of St. John Chrysostom, Philadelphia, where he remained to the day of his death the devoted pastor and unselfish friend of his people.

The two characteristics which marked him as a saintly priest were fidelity and humility. For more than thirty-eight years he was the father of his flock, although he saw the parish gradually diminishing in numbers, through the changing population of the neighborhood.

In his humbleness of mind he thought no labor in serving his Church was too lowly for a priest to undertake, and his memory will long be cherished as an example of a faithful priest and humble servant of the Lord Christ.

"May God grant him a place of refreshing, clearness of light, and an ever increasing joy."

(Signed)

ROBERT BAKEWELL-GREEN,
G. HERBERT DENNIS,
FRANKLIN JOINER,
Committee.

William Larned Allen

Resolutions adopted by the dean and vestry of Trinity Cathedral, Davenport, Iowa, at a meeting on May 13, 1930, in view of the recent death of Dr. WILLIAM LARNED ALLEN:

It is with deep feeling and with the sense of combined personal and corporate loss that the dean and vestry of Trinity Cathedral record the entering into eternal life of William Larned Allen, the senior warden of the parish, on May 8, 1930.

His personal connection with the cathedral dates from the earliest years of its establishment. On March 27, 1859, just two years after the founding of "The Bishop's Church," William Larned Allen was received "into the congregation of Christ's flock" in Baptism by the Rev. Horatio N. Powers, then rector of the parish. For fully threescore years and ten he was a valued and honored member of the cathedral in Davenport, assuming in his adult years the responsibilities which the activities of the parish laid upon him—in the Sunday school, the men's club, and finally in the vestry.

We record with deep gratitude the many years of unselfish service which he gave in the interests of this cathedral, not only as a vestryman, but as one of its wardens. The welfare of the parish was very near his heart. His interest, however, could not be confined to the narrow limits of a single parish. He wanted to behold his Church engaged in humanitarian service in the community. St. Luke's Hospital of Davenport is the child of that desire, speaking in eloquent language the worth of the vision of this devoted Churchman. Full of years, he has been gathered unto his fathers in the Communion of the Church he knew and loved so well; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world.

We would express our thankfulness for his life and labors, our gratitude for the privilege which was ours in association with him in the work of the kingdom of God, our deep sympathy for the members of his family, and our prayers for his enjoyment of the blessedness of those who die in the Lord.

(Signed)

ROWLAND F. PHILBROOK,
Dean of the Cathedral.
CLARENCE M. COCHRANE,
Clerk of the Vestry.

Harry Herkimer Cowan

In ever loving memory of HARRY HERKIMER COWAN, devoted layman of the Church, who entered life eternal May 30, 1928.

"In Thy Presence, O Lord, is the fullness of joy."

Peyton H. Skipwith

Entered into rest, at his home in St. Louis, May 25, 1926, PEYTON H. SKIPWITH.

"Enable with perpetual light,
The dulness of our blinded sight."

Annah Robinson Watson

There are souls, loaned for a time to earth, who when returning whence they came leave memories as vibrant as the spirit enshrined. Such the memory enriching many hearts, today, embalming the life and personality of Mrs. ANNAH ROBINSON WATSON, widely known far beyond the boundaries of her beloved southland, in varied fields of literature, poet, essayist, dramatist, and preëminently as a student of Genealogy. In the latter realm of research, her works: "Some Notable Families of America," "A Royal Lineage," and "Of Sceptered Race," emanating from one herself a valued member of leading historic orders and societies of this country and England, are recognized authorities, while her classic poem, "The Victory," won from Prof. Charles Elliot the commendation: "A work truly Miltonic in tone and production."

Yet brilliant and versatile as these gifts of mind, more enduring, perhaps, the memories recalling the magnetic charm irradiating her relations in the sphere of home, community, and Church. Beloved as wife and mother, cherished and admired as social friend and favorite, it was as a steadfast daughter of the Church that all other ties felt the uplift of her innate spirituality. Glorifying in the antiquity of that Church, her love of history and heritage, vested its claims with royal dignity, and its creed and dogmas with peerless authority.

Though a Kentuckian by birth, daughter of the late A. Magill and Louise Taylor Robinson, her long married life was passed in Memphis, Tenn., with Calvary parish as her spiritual center. Beautifully rounded her long life of aim and achievement, and despite her years—threescore and ten—she was still youthful in mind and body, when suddenly, in the stillness of night, April 30th, an angel seemed to whisper: "The Master is come and calleth for thee," and quickly and silently she slipped away to meet Him, and joined Him in Paradise.

Mary Wendell

At her home in Wilmington, North Carolina, on April 16, 1930, in her hundredth year, there entered into the calm of "paradise the best" MARY WENDELL, born in Brooklyn, New York, December 27, 1830, a daughter of the late Hannah Maria (Tallman) Wendell and the late Dr. Matthew Wendell, and a half sister of the late Rt. Rev. A. A. Watson, first Bishop of East Carolina.

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

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

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CLERICAL

CLERGYMAN WANTED—PRIEST, UNMARRIED, for curacy in mid-western church. Fair salary. Interesting work. Moderate Churchman. Reply, M-300, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERGY

CLERGYMAN DESIRES VACATION SUPPLY work, July and August. Accommodations for self and mother. Reply, S-305, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CITY MISSIONARY priest, married, desiring rectorship, invites correspondence with Church authorities. Reply, G-203, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, FAITHFUL AND EFFICIENT, wants supply duty near New York City. Write KENNETH GUTHRIE, 1177 Warburton, North Yonkers, New York.

MISCELLANEOUS

YOUNG CANADIAN ORGANIST WOULD deputize for organist of an Episcopal Church in New York or vicinity during the month of July. Would give weekly recitals if required. Write, A. E. CLARKE, St. Thomas' Church, 383 Huron St., Toronto, Ont., Canada.

CHURCHWOMAN DESIRES CARE OF SEMI-invalid, or position as house manager. Fond of children. Ability as secretary in Church work. Knowledge of stenography. Church school, institution, or home acceptable. Reply, G-306, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED COMPANION-ATTENDANT to lady, by a refined, educated, and healthy young American woman. Cheerful, dependable, and unencumbered. Good reader. Amanuensis service, useful. References. H. S. FULLER, Box 328 Back Bay Post Office, Boston, Mass.

ORGANIST-CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F.A.G.O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, of international reputation and experience, desires position. Organ graduate of two colleges. Trainer and director of outstanding ability. Recitalist. Highest recommendations. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0236.

SEPTEMBER, OR EARLIER, IN SCHOOL OR small institution, as nurse, housemother, or household management. Best references. Address, DEACONESS, St. Mary's School, Knoxville, Ill.

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

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NOTICE

THE TWELFTH REUNION OF THE SOCIETY of the Graduates of St. Mary's Hall, will be held at St. Mary's Hall, Founders' Day, May 27, 1930. Opening service in the chapel, 10:30 A.M.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

MISCELLANEOUS

A HOME MAY BE SECURED FOR A YOUNG child or family of children. Experienced care, cultured surroundings in Christian home. Southern ideal yearly climate. References exchanged. Reply, M-307, care LIVING CHURCH, Milwaukee, Wis.

THE UNDERSIGNED DESIRES TO CORRESPOND with any priest who makes the Holy Communion with hymns and sermon the regular Sunday Morning Service in his church. FRANK T. HALLETT, 2 Bingley Terrace, Thornton, R. I.

WANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

YOUNG LADY DESIRES THE ADDRESS OF a first-class boarding house on the New Jersey coast, near a church with frequent early celebrations of the Holy Communion. Reply, C-301, LIVING CHURCH, Milwaukee, Wis.

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PRIVATE GUEST HOUSE IN ENGLAND. Shepton Mallet, Somerset. Near Glastonbury, Bath and Wells. Charming country house, every comfort. Recommended by THE CHURCHMAN, 6 East 45th St., New York City.

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

FOR SALE

BAUSCH AND LOMB, 80 MM (3 1/8 IN.) Observation Telescope, complete with 3 huygenian eyepieces, erecting system, sun-glass, ray filter, and tripod. Excellent for astronomical work. Price \$300. Reply, S-209, care of LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

THERE WILL BE A RETREAT FOR SEMINARIANS and candidates for holy orders, beginning with Vespers, on Monday, June 2d and ending with Holy Communion, on Friday, June 6th, at Holy Cross Monastery, West Park, N. Y. Conductor, the Rev. Gregory Mabry. No charges. Those wishing to attend apply to the GUESTMASTER, Holy Cross Monastery, West Park, N. Y.

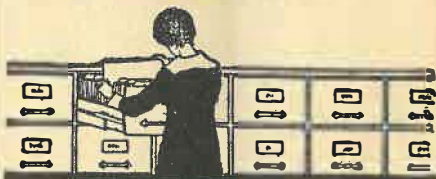
THE ANNUAL RETREAT FOR WOMEN will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers, Monday, June 9th, and closing with the Mass, Friday, June 13, 1930. Conductor, the Rev. Frank L. Vernon, D.D., Philadelphia, Pa. Those desiring to attend will kindly send their names to THE MOTHER SUPERIOR, C.S.M.

THE SOCIETY OF THE COMPANIONS OF THE Holy Cross has arranged a retreat for women at Adelynrood, South Byfield, Massachusetts, to be conducted by the Rev. A. T. Conover, from June 21st to 23d. The expense is \$5.50 each person. Application should be made to MISS H. G. DUDLEY, 45 Leighton Rd., Wellesley, Mass.

WEST PARK, ULSTER CO., N. Y. A RETREAT for laymen will be held at Holy Cross, God willing, beginning on Friday evening, July 4, 1930, and closing on Sunday morning, July 6th. No charge. Address, GUESTMASTER.

WEST PARK, ULSTER CO., N. Y. A RETREAT for priests will be held at Holy Cross, God willing, beginning Monday evening, September 22, 1930, and ending on Friday morning, September 26th. No charge. Address, GUESTMASTER.

INFORMATION BUREAU



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

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

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

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

NEW YORK—Japan's rising tide of population is said to be increasing at a rate which will be equal to adding a city the size of Tokyo every two years. Tokyo has over 2,000,000 in the city proper, over 4,000,000 in the metropolitan district.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C. 46 Q Street, N. W. Sundays: 7:00 A.M. Mass for Communions. " 11:00 A.M. Solemn Mass and Sermon. " 8:00 P.M. Solemn Evensong. Sermon. Daily Mass 7:00 A.M., also Thursday, 9:30. Fridays. Evensong and Intercession at 8:00. Confessions. Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago 1133 N. La Salle Street REV. WILLIAM BREWSTER STOSKOPF, Rector Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M. Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

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

Minnesota

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

New York

Cathedral of St. John the Divine, New York City Amsterdam Avenue and 111th Street Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evensong Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York Madison Avenue and 35th Street REV. H. PERCY SILVER, S.T.D., LL.D., Rector Sundays: 8, 10, and 11 A.M.; 4 P.M. Noonday services daily 12:20.

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

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

St. Paul's Church, Brooklyn (To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.) REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector Sundays: 8:00 A.M. Low Mass. " 9:00 A.M. Low Mass and Catechism. " 11:00 A.M. High Mass and Sermon. " 4:00 P.M. Sung Vespers. Brief Address and Benediction. Masses daily at 7:30 and 9:30. Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 Rev. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7 and 8.
 High Mass, for Children, at 9:15.
 Solemn Mass and Sermon, at 11:00.
 Solemn Vespers and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
 SUNDAYS:
 Masses for Communion, 8:00 and 9:00.
 Solemn High Mass, 11:00.
 Solemn Evensong, 4:00.
 DAILY:
 Masses, 7:00 and 7:45 (9:30 Holy Days
 and Thursdays.
 Matins, 9:00.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESSIONS:
 Saturdays, 4:00 to 5:00; 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

RADIO BROADCASTS

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

K HQ, SPOKANE, WASHINGTON, 590 KILO-
 cycles (225.4). Cathedral of St. John the
 Evangelist. Evening service every Sunday from
 8 to 9 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (225.4). St. Thomas' Church, every
 Sunday, organ and sermon at 2:30 P.M., and
 first and third Sunday at 11:00 A.M., C. S.
 Time.

W BBZ, PONCA CITY, OKLAHOMA, 1200
 kilocycles (240.9). Grace Church, every
 third Sunday at 11:30 A.M., C. S. Time.

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

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

W IP, PHILADELPHIA, PA., 610 KILO-
 cycles (492). Church of the Holy Trinity.
 Every Sunday at 10:45 A.M., E. S. Time.

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

W LBW, OIL CITY, PA., 1260 KILOCYCLES
 (238 meters). Christ Church. Every
 Wednesday, 12 noon to 12:30, E. S. Time.
 Rev. William R. Wood, rector.

W PG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
 Blatchford, rector.

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

W RBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

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

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

W TAR, NORFOLK, VA., 780 KILOCYCLES
 (384.4). Christ Church every Sunday and
 Festivals 11:00 A.M., E. S. Time.

BOOKS RECEIVED

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

The Friebelle Press. 107 W. 25th St., New York
 City.

*Forty Years of Parish Life and Work, 1883-
 1923.* An Autobiography by the Rev. Olin
 Scott Roche, D.D., rector emeritus of St.
 Peter's Church, New York City.

International Labor Office (League of Nations).
 Geneva, Switzerland. (U. S.: World Peace
 Foundation. 40 Mt. Vernon St., Boston, Mass.)

*The International Labor Organization, 1919-
 1929.* \$2.00.

Jonathan Cape and Harrison Smith, Inc. 139 E.
 46th St., New York City.

Humanity Uprooted. By Maurice Hindus. In-
 troduction by John Dewey. With Drawings
 by Arthur Hawkins, Jr. \$3.50.

J. B. Lippincott Co. Philadelphia, Pa.
An Hour On Christianity. By Llewelyn
 Powys, author of *The Cradle of God*, etc.
 \$1.00. The One Hour Series.

Longmans, Green & Co. 55 Fifth Ave., New York
 City.

Toward Civilization. Edited by Charles Austin
 Beard. \$3.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
The Christian Outlook in the Modern World.
 By Charles F. D'Arcy, D.D., Hon. D.D.
 Oxon, F.B.A., Archbishop of Armagh. \$1.75.
The Present and Future of Religion. By
 C. E. M. Joad. \$2.00.

Marshall Jones Company. 212 Summer St., Boston,
 Mass.

Religion Or Faith. By Walter Lowrie. \$2.00.

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

The Radiant Life: A Book of Happiness. By
 John S. Bunting, rector, the Church of
 the Ascension, St. Louis, Mo.; author of
*Prayers for the Way and The Secret of a
 Quiet Mind*, etc. Introduction by Joseph
 Fort Newton, D.D., rector, Memorial
 Church of St. Paul, Overbrook, Phila-
 delphia, Pa. \$1.50.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York City.

W. H. T. G. to His Friends. Some Letters
 and Informal Writings of Canon W. H.
 Temple Gairdner of Cairo, 1873-1928.
 \$2.00.

St. Paul's Parish House. 57 Olive St., New Haven,
 Conn.

*History of St. Paul's Parish, New Haven,
 1830-1930.* By Frances Bishop Barney.

The Viking Press, Inc. 18 E. 48th St., New York
 City.

*America Looks Abroad: The New Economics
 Horizons.* By Paul M. Mazur, author of
American Prosperity.

Willett, Clark & Colby. 440 South Dearborn St.,
 Chicago, Ill.

Tents of the Mighty. By Donald Richberg,
 author of *The Shadow Men, A Man of
 Purpose*, etc. With a Foreword by Paul U.
 Kellogg. \$2.50.

The Williams & Wilkins Company. Baltimore, Md.

The New Evolution: Zoogenesis. By Austin H.
 Clark, U. S. National Museum; author of
*Animals of Land and Sea, The Birds of
 the Southern Lesser Antilles, The Crinoids
 of the Indian Ocean, Die Crinoids der
 Antarktis*, etc. \$3.00.

The John C. Winston Co. Philadelphia, Pa.

New Uses for Capital. The Problem of In-
 vesting for Genuine Prosperity. By Robert
 S. Field. \$1.50.

PAMPHLETS

Association for Promoting Retreats. 243 Abbey
 House, 2 Victoria St., S. W. 1, London,
 England.

The Love of God. No. 1. For times of Recrea-
 tion. Notes for use during private and
 corporate silent times. Arranged by the
 Rev. Gilbert Shaw, organizing secretary to
 Association for Promoting Retreats.

The Vision. A quarterly magazine issued by
 the Association for Promoting Retreats.
 No. 42. April, 1930.

Church Periodical Club. Room 704. 22 West 48th
 St., New York City.

Fortieth Annual Report, 1929.

Carnegie Endowment for International Peace. Divi-
 sion of Intercourse and Education. 405 West
 117th St., New York City.

Nation-Building and Beyond. The Richard
 Cobden Lecture given at the Royal So-
 ciety of Arts, Adelphi, London, under
 the auspices of the Dunford House Cob-
 den Memorial Association, May 7, 1930, by
 Nicholas Murray Butler.

Imponderables. An address delivered before
 the Reichstag, Berlin, Germany, on
 Wednesday, April 30, 1930, by Nicholas
 Murray Butler.

ALABAMA CHURCHMEN MEET IN
INTEREST OF ENDOWMENTS

BIRMINGHAM, ALA.—In response to an
 invitation issued by the Rt. Rev. William
 G. McDowell, D.D., Bishop of Alabama,
 to all the clergy and vestries of the Bir-
 mingham district of the diocese, a large
 gathering of these leading Churchmen took
 place in the parish house of St. Mary's-
 on-the-Highlands, Sunday evening, May
 11th, as supper guests of the Bishop and
 the rector, the Rev. R. Bland Mitchell.

This meeting was the initial step in a
 movement largely to increase the diocesan
 endowment fund, which, the Bishop
 declared, was insufficient to meet the ex-
 penses of the diocese and to support her
 charitable institutions.

The plan will be formally launched at
 the next diocesan convention, which takes
 place in January, 1931, at Christ Church,
 Mobile; at which time will be the cen-
 tennial celebration of the founding of the
 diocese.

The Bishop explained that it was not
 planned to conduct a drive for the endow-
 ment, which might interfere with contri-
 butions for existing work; but rather to
 create a mental attitude. Four ways of
 increasing the fund will be held before
 Church members, namely: (1) by volun-
 tary personal gifts, (2) by establishing
 a trust fund in its favor, (3) by a life
 insurance policy for its benefit, and (4)
 by bequests.

As the first century of the life of the
 diocese was occupied in laying founda-
 tions, the Bishop urged, the second cen-
 tury should be marked by building se-
 curely upon those foundations. Hence,
 provision should be made for all current
 expenses, so that all the financial strength
 of the diocese may be directed to a for-
 ward movement.

Y. P. F. OF NEWARK MEETS

PATERSON, N. J.—Officers for the coming
 year were chosen at the annual conven-
 tion of the Young People's Fellowship of
 Newark, held at St. Paul's Church, Pater-
 son, on Saturday, May 10th. The new
 president, who will also act as treasurer,
 is Albert Crockett, of Hawthorne.

The delegates were welcomed by the
 Rev. Dr. David S. Hamilton, rector of
 St. Paul's. Approximately 180 attended
 the convention. Important features of the
 program were four conferences on: What
 Should Young Men and Young Women Ex-
 pect of Each Other, by the Rev. Allan
 Whatley of Newark; Should the Church
 Attempt to Influence Political Thought, by
 the Rev. Albert J. M. Wilson of Rumson;
 What We Read, and Why, by the Rev.
 Walter O. Kinsolving of Summit; and
 The Call to Social Action, by the Rev.
 Canon Donald MacAdie of Nutley.

After the conferences a group photo-
 graph was taken and a service was held.
 A dinner followed, with Bishop Stearly
 as the chief speaker. He dwelt upon the
 importance of Young People's Fellowship
 work to the Church and to the cause of
 Christianity in America.

Conventions and Convocations

CENTRAL NEW YORK

Evangelism Is Dominant Note of Convention

UTICA, N. Y.—Over 200 clerical and lay delegates attended the sixty-second convention of Central New York, which opened with Evensong on Tuesday, May 13th, in Trinity Church, Utica. In the evening dinner was served to clergy, delegates, and others at which the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, was the principal speaker. On Wednesday the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, made his address dealing with diocesan conditions and indicating on the whole generally improved conditions. There are sufficient candidates now to care for all vacant cures within the diocese. Reports from various branches of the diocesan council showed advance in finances and work, especially that of social service and the department of religious education.

The dominant note throughout the entire convention was that of Evangelism, which the Bishop urged be emphasized by the appointment of a committee to that end. A committee was also appointed on the salaries of the clergy to study what can be done looking to increased remuneration, especially in the mission field.

EASTON

Bishop Observes Tenth Anniversary of Consecration

SALISBURY, Md.—Preceding the formal opening of the sixty-second annual convention of Easton, a large gathering of clergy and laity numbering about 250 from all parts of the diocese met to commemorate the tenth anniversary of the consecration of the Rt. Rev. George W. Davenport, D.D., as Bishop of Easton. There were present to honor the occasion four bishops from neighboring dioceses, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; the Rt. Rev. E. T. Helfenstein, D.D., Bishop of Maryland; the Rt. Rev. John Chamberlain Ward, D.D., Bishop of Erie; and the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia.

This meeting followed the annual dinner for clergy and laity on the evening preceding the convention. Col. Henry J. Waters of Princess Anne, chancellor of the diocese, presented to Bishop Davenport a gift of \$1,000 in gold, as a testimonial of the esteem and affection of the laity of the diocese. The Rev. C. L. Atwater of Chestertown presented, on behalf of the clergy of the diocese, a handsome episcopal ring, on which was carved the seal of the diocese. Addresses of congratulation and greeting were made by the visiting bishops and others present.

The convention opened on the morning of May 5th, in St. Peter's Church, Salisbury, with a celebration of the Holy Communion, Bishop Davenport being the celebrant, and Bishop Cook preaching the sermon. This was immediately followed by the organization of the convention in the parish house adjoining the church, at which time Bishop Davenport read his annual address, a large portion of which was devoted to the splendid growth made

in the diocese during the past ten years.

In the morning there was a mass meeting in St. Peter's Church at which Bishop Davenport presided. Bishop Ward delivered an address on Evangelism.

Delegates to the synod: *Clerical*, the Rev. Messrs. W. C. Eastburn, Joseph R. Baird, C. L. Atwater, and R. R. Gilson. *Lay*, Messrs. H. Lay Beaven, Dudley G. Roe, C. M. Dashiell, and David Dallas.

IDAHO

Establishing and Strengthening of Church Schools Sought

BOISE, IDAHO—The magnificence of distances in the state of Idaho is somewhat depreciated by the difficulties involved in gathering representatives from the widely scattered parishes and missions for the annual convocations. The attendance at the convocation, held in St. Michael's Cathedral parish, Boise, May 4th and 5th, was consequently small. Two rather important steps were taken: it was determined to secure a Church school worker to establish and strengthen Church schools throughout the district, and provision was made for securing the district's pledge to the advance work program of the Church.

The Woman's Auxiliary held its usual enthusiastic meetings, heard of increased activities throughout the district, packed the district mission box, which goes to Alaska again this year, and gave every evidence of advancement.

The three Church institutions presented reports reflecting increased usefulness in their fields; St. Luke's Hospital, Boise, with its new building, has almost doubled the daily average of patients. With a capacity of 110 beds, the daily average is slightly above eighty per cent. Forty-five student nurses are now in training.

St. Margaret's Hall, Boise, has had its best year, with the hall full of boarders. An increased faculty, and generally improved work.

Fort Hall Indian Mission is struggling with a great opportunity in the face of limited facilities; the mission is filled to overflowing, and more and more the surrounding countryside is being touched by the ministry of the mission. Thirty-two Indian children were confirmed on Low Sunday.

Social features in connection with the convocation were an art exhibit and tea at St. Margaret's Hall, and a reception in connection with the graduation service of St. Luke's Hospital and Training School.

Elections were as follows:

Secretary: The Very Rev. F. A. Rhea, "to succeed the Rev. Thomas Ashworth, who served in that office fifteen years.

Council of advice: Dean Rhea, Archdeacon Stoy, the Rev. I. Q. Wood, Messrs. R. M. Davidson, T. A. Purton, and W. N. Northrup.

Delegates to provincial synod: *Clerical*, the Very Rev. Frank A. Rhea, the Rev. L. A. Cook, and the Rev. B. C. d'Easum. *Lay*, Messrs. R. S. Butterfield, R. M. Davidson, and W. N. Northrup.

MONTANA

Makes Plea for More Pastoral Work

DILLON, MONT.—All clergy of the district in active service, with two exceptions, were present at the twenty-second annual

convention of Montana, which met in Dillon on May 11th, continuing through Tuesday noon. The sermon on Sunday morning was preached by the Rev. Dr. Frederick W. Clayton, rector of All Saints' Church, Omaha, Neb., who stressed the simplicity of religion and the need of personal evangelism. He also addressed the House of Churchwomen on Work Among Young People, and was the chief speaker at the convention banquet.

The two Bishops delivered their addresses at the evening service. Bishop Faber made an earnest plea for more pastoral work by the clergy. He asked the clergy to lay to heart very much the fact that, although a large number were presented for Confirmation each year, the number of communicants in the diocese did not materially increase. Why was this so? Was it due to lack of pastoral oversight or business methods among the clergy? These communicants must be somewhere scattered over the diocese. The Bishop urged the clergy to greater efforts in retaining those who already were confirmed, and to make an honest effort to show 5,000 bona fide communicants next year. He thought this could be done by persistent pastoral work.

Bishop Faber also announced that he expected to travel about the diocese for some time, but the general direction of diocesan activities would be in the hands of the Bishop Coadjutor.

Bishop Fox urged each parish and mission to adopt the monthly payment plan of meeting the various assessments. He stated that this was the only business-like method of meeting the sums asked of them, and that it will save the Bishops many anxious hours at the close of the year. He also brought before the convention the need for a modest building of some sort where the diocesan library and the archives of the diocese may be kept and in which the Bishop could have his office, and his secretary do his work. He also announced that the matter of evangelism in the diocese should receive more consideration and attention, and stated that the spirit of personal evangelism should arouse among our own people a sense of duty in bringing others into the life of Christ as expressed in the Church.

Considerable discussion took place during the convention regarding the explanation of the term "communicants." The Rev. Malcolm Jones asked for some uniformity in the diocese regarding the explanation of this term. The following resolution was passed: "Be it resolved that for the purpose of laying diocesan assessments upon the parishes and missions, the per capita assessment shall be based upon resident, untransferred, confirmed persons."

The convention also voted in favor of providing a suitable building for diocesan headquarters, and that it be made an object for advance work.

The convention voted to accept the apportionment of \$2,000 for advance work assigned by the National Council, several parishes and missions making their pledges at this meeting.

Bishop Faber reported that the late Charles Warren Goodale had made be-

quests of \$10,000 to the Episcopate Fund, \$10,000 to the Bishop Brewer Memorial Missionary Endowment, \$10,000 to St. Peter's Hospital, and \$10,000 to St. John's, Butte. The money has all been received by the various boards.

The following were elected members of the standing committee: *Clerical*, the Rev. Thomas W. Bennett, chairman, the Rev. George Hirst, and the Rev. H. H. Daniels. *Lay*, Frank W. Haskins, Dr. E. W. Spottswood, and Edward Sears.

MAINE

Clergy Placement Plan Opposed

PORTLAND, ME.—The diocese of Maine is opposed to the clergy placement plan. This was apparent in the judgment registered by the delegates to the 111th annual convention of the diocese held in the cathedral hall at Portland, May 13th and 14th. Rejecting definitely its special committee's approval of a placement system, the convention voted that no change be made in the present system. Through a substitute resolution, offered in opposition to a resolution of the special committee which declared for placement and defined certain principles which the committee considered fundamental, the convention recorded its belief that the proposed plan would lead inevitably to friction, would create an expensive information service that would help neither parishes nor priests, and would, in the end, fail to solve any problems.

In his annual address, Bishop Brewster drew attention to the fact that this year marks the 1900th anniversary of Pentecost and that the general observance of this anniversary adumbrates a new approach to Christian unity. The Bishop also stressed the importance of cultivating the inner life of the spirit to the end that a more adequate witness for Christ may be given to the world, and spoke of certain signs of a spiritual revival now apparent in diocesan life. In the opinion of the Bishop, the affairs of the diocese have never been in a better condition during all the years of his administration, nor has the outlook for the future been more promising.

On Tuesday evening, the annual dinner meeting of the Church Club of the diocese was held at the Hotel Falmouth, with more than a hundred laymen of the diocese in attendance. The speakers were the Rev. Edmund L. Souder of Hankow, China, and Leon C. Palmer. Fr. Souder was also the preacher at the missionary service held at the cathedral on Wednesday evening.

The Rev. William E. Patterson, Bar Harbor, and the Very Rev. J. Arthur Glasier, dean of the Cathedral Church of St. Luke, were elected to the standing committee. Other members were reelected.

Delegates and alternates to the provincial synod were elected as follows: *Clerical*, the Rev. Ralph H. Hayden, Dean Glasier, the Rev. Arthur T. Stray, and the Rev. William E. Patterson.

Alternates, the Rev. Charles M. Tubbs, the Rev. John A. Furrer, the Rev. Albert L. Whittaker, and the Rev. Canon Ernest A. Pressey.

Lay, Messrs. John S. Rogers, Frederick M. Drake, Charles F. Flagg, and Charles N. Vroom.

Alternates, Messrs. Frank W. Farrar, Capt. E. W. Hamlen, Henry C. Wright, and Allan P. Stevens.

Nearly 200 women of the diocese gathered at the cathedral on Thursday for the fifty-second annual meeting of the Maine branch of the Woman's Auxiliary. After five years of notable service as president, Mrs. Kenneth C. M. Silks of Brunswick retired, and Miss Marguerite Ogden was elected as her successor in office.

An interesting and happy feature of

the convention should be noted. The wives of the Portland clergy united in giving a dinner at the Hotel Columbia to the wives of the clergy present at the convention. Twenty or more of those invited responded to the invitation.

NEW JERSEY

Consider Trinity Church, Trenton, as Pro-Cathedral

ELIZABETH, N. J.—At the 160th convention of New Jersey, which met at Trinity Church, Elizabeth, May 6th, Bishop Matthews' address was given at the opening service, stressing the opportunity for a great forward movement in the spiritual life of the Church presented by the nineteenth centennial of Pentecost, which he asked to have generally observed throughout the diocese. He also urged upon the clergy and laity a concerted effort to bring the diocese up to the one hundred per cent mark this year, in the raising of the entire quota obligation. Plans looking to that end have been in process of working out for some months past.

The outstanding matter of diocesan importance was the suggestion that in place of Christ Church, adjoining the present diocesan house on Hamilton avenue, the quite valuable property of Trinity Church, Trenton, on Academy street, should be somewhat more definitely taken over by the diocese as its pro-cathedral. The present pro-cathedral status of Christ Church, which was built during the rectorship of the late Rt. Rev. Edward Jennings Knight, D.D., afterward of Colorado, was in part an outcome of the enterprise of the associate mission, for which the present diocesan house was built. The detailed administration of Christ Church has always been essentially parochial, excepting with regard to diocesan functions that from time to time have been held there, and there is little prospective development in that part of Trenton to indicate that it could well be otherwise. On the other hand, the present property of Trinity Church, while not affording room for such institutions as might be associated with a permanent cathedral project, is much more centrally located with regard to the present development of Trenton, its state and municipal governments, and its business and industrial life, and might ultimately be sold to good advantage if a permanent site should be found. The proposal has come to the fore at this time because of the retirement of the Rev. Dr. Hamilton Schuyler, who for many years has done a useful work as rector of Trinity Church, and it has already been given some serious consideration in conferences between the vestry and the diocesan authorities. Bishop Matthews laid it before the convention for consideration, and prior to adjournment the matter was referred to the trustees of the cathedral foundation by a resolution which tended to favor it and conveyed authority to consider and act upon the present emergency. The traditional relation of the Bishop's seat with St. Mary's, Burlington, as well as with Christ Church, Trenton, is, of course, rather intimate.

Bishop Knight and Archdeacon Shepherd were both present and able to give their reports, after recent illnesses. Fitting action was taken upon the death, which had just taken place, of Mrs. Robert M. Berry, who had succeeded her mother, the late Mrs. Lindaberry, in the management of "The Evergreens," Home for the Aged, and upon the death last October of Mr. Augustus A. DeVoe of St. Peter's, Spotts-

wood, after membership in the convention for upwards of sixty years. The archdeacon reported the reopening for services, after many years, of the old church at Waterford. Miss Spurr, the principal of St. Mary's Hall, reported much encouragement in the present conditions at the hall and at Ruth Hall, the preparatory school for St. Mary's, a large part of the deficit having been cleared off. The committee on the celebration of the sesqui-centennial of the diocese reported progress and was instructed to bring in matured plans at the next convention; and an invitation was approved by unanimous vote, to invite the General Convention to hold its 1934 meeting at Atlantic City, that being the meeting nearest to the centennial of the great missionary convention of 1835.

The fellowship dinner in the evening at the new Winfield Scott Hotel, adjoining the church, was noteworthy in that all the speakers were laymen.

On Wednesday morning certain constitutional changes were adopted on first reading, providing for one lay representative from each organized mission, assisted parish, or recognized parochial mission station, as against the three delegates from each self-supporting parish. An amended canon, prepared after much study of the subject of provisions for the trial of a clergyman, was referred back to the committee on canons for further study.

The Rev. Harold Morse of Merchantville was elected to the standing committee in the place of the Rev. Charles M. Perkins, deceased.

Deputies to the provincial synod: *Clerical*, the Rev. Thomas A. Conover, the Rev. William R. Cross, the Ven. R. Bowden Shepherd, the Rev. Ralph E. Urban, the Ven. Samuel G. Welles, and the Rev. A. Q. Bailey. *Lay*, Messrs. W. S. F. Pierce, William F. Sloud, Major C. M. Duncan, Ross A. Fowler, John C. Beatty, and H. W. Kelly.

NEW MEXICO AND SOUTHWEST TEXAS

Missionaries to Navajos Report Progress

SANTA FE, N. MEX.—The convocation of New Mexico and Southwest Texas of 1930 met in the quaint old town of Santa Fe, upon which repose three centuries of Spanish, Mexican, and American history, and where the chill of snow from the mighty Sangre de Cristos is still felt in May.

The sessions were held May 6th, 7th, and 8th at the Church of the Holy Faith, of which the Rev. W. S. Trowbridge is rector. One of the leading features was the joint session in which the missionaries to the Navajos and to the Mexicans presented their work before the delegates. The Rev. Robert Davis of the San Juan Mission described one of the famous Indian sand paintings and a healing ceremonial at which a native medicine man presided. Miss Lena Wilcox, a nurse who conducts a dispensary at a remote trading post on the reservation, speaking from her more than ten years of experience, told of the slow and gradual way in which she had overcome the suspicion of the desert dwellers. Miss Aline M. Conrad of St. Ann's Mexican Mission, El Paso, told of her completion of five years of struggle, the erection of the new mission, and the extension of her work among the very poor Mexicans along the border.

Officers and committees were generally reelected. The Rev. Frank Eteson of Las Vegas was appointed chairman of the commission on Evangelism to succeed Dean O'Malley who is now in Hawaii recuperating from a breakdown.

The annual convention of the Woman's Auxiliary was held in connection with convocation. In addition to the routine work,

the Auxiliary took up the question of ministering to the isolated, and provision was made for carrying the message of the Church to the tubercular patients in the many hospitals and sanatoria in the district, and to the children and the aged on remote ranches and in mining camps.

Convocation ended with a dinner at La Fonda, the famous tourist hotel.

NORTH CAROLINA

Clergy Urged to Study Industrial Problems

CLEVELAND, N. C.—For the first time in its 114 years of history, the convention of North Carolina met in a country church, Christ Church, Rowan County, May 13th and 14th. Good roads made this gathering possible, as many of the delegates were entertained many miles away from the church.

About 150 delegates were present, and the convention was interesting from beginning to end. There was only one outside speaker, the Rev. John W. Suter, Jr., who addressed the night meeting on Tuesday on the subject of Creative Christian Education.

The address of the Bishop dealt with St. Mary's School and the use of the new Prayer Book. Part of the address of the Bishop Coadjutor was devoted to the present industrial difficulties:

"Industry is migrating to the South. With this economic transformation the Church must keep pace. Are our churches meeting the new situation? Do all the people of the various groups feel that the Church is their friend? The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned there is the interest and business of the Church. We refuse to admit that business is business. We believe rather that business, like all corporate endeavor, is ideally related to the kingdom of God for the simple reason that people are involved, for good or ill, in the way it is transacted. It seems to me that the diocese has an extraordinary opportunity to exercise some measure of foresight, and to anticipate the further industrializing of our social order and make intelligent provision to meet the new situation. Just how the Church should endeavor to apply the ideals of the Church to the new industrial order, I do not know. But I believe it is our duty to find out. The specialist can help because it is an economic problem. The student of history can help because it would be blundering to repeat the errors of the past through ignorance of them. The level headed prophet of the social gospel of Christ can help."

The special committee to whom this part of the address was referred urged the clergy to study the matter carefully, and also urged that laymen involved in this industrial adjustment think first of the human elements involved, and of the implications of Christian brotherhood. A special committee was appointed to make a careful study and to report at the next convention.

The evaluation committee recommended a full time director of religious education for the diocese. The budget for 1931 was adopted, and the finance department was instructed as to where cuts should be made, if cuts should be necessary. The convention also undertook to raise as much of its \$12,000 share in the advance work of the general Church as possible.

The committee on the state of the Church brought in a most able and careful report, based on a ten years' study of the

diocese. As a result of this report, the department of missions was authorized to readjust its work, and, if necessary, to close certain small stations that have steadily diminished in membership. A resolution was introduced looking toward proportional representation in the convention, instead of parochial representation, and also a resolution making changes in the method of the call of a rector, with provisions for his removal. These were referred to the committee on canons, to report at the next convention.

Deputies to provincial synod were elected as follows: *Clerical*, the Rev. Messrs. M. A. Barber, R. E. Gribbin, E. L. Haines, I. W. Hughes, J. L. Jackson, and T. Patrick. *Lay*, Messrs. J. S. Holmes, J. R. Wilkes, H. M. London, J. H. Cowles, Mrs. F. N. Challen, and Miss R. Clark.

WASHINGTON

Building Plans of Diocese Presented

WASHINGTON, D. C.—Delegates and Church people of the diocese gathered in the Church of the Epiphany on Tuesday evening, May 13th, to listen to the Bishop's address. According to custom of several years' standing this address is delivered the evening before the convention.

The convention was held at the beautiful new parish house of St. Paul's Church, Rock Creek parish. The opening celebration of the Holy Communion took place at 8 o'clock on Wednesday morning, May 14th.

The annual fellowship dinner was given on Wednesday evening, to which were invited not only delegates, but members of vestries. In addition to the entertainment provided at the dinner, slides were projected showing present and proposed buildings of institutions and parishes in the diocese. A careful and illuminating series of graphs and charts, together with a statement of comparative statistics, spiritual and financial, over a period of years, was presented by Eugene E. Thompson.

Officers and committees were generally re-elected.

Deputies elected to the provincial synod: *Clerical*, the Rev. Messrs. D. W. Curran, D.D., F. L. Metcalf, G. W. Atkinson, D.D., and G. Freeland Peter, D.D. *Lay*, Messrs. H. T. Nelson, S. E. Kramer, Dr. W. S. Bowen, and E. L. Stack.

WEST MISSOURI

Rev. R. N. Spencer Elected Bishop Coadjutor

ST. JOSEPH, Mo.—The Rev. Robert Nelson Spencer, rector of Grace and Holy Trinity Church, Kansas City, was selected Bishop Coadjutor of West Missouri at its forty-first annual convention in Christ Church, St. Joseph, on May 13th. Other nominees who received substantial numbers of votes in the convention were the Rev. Dr. Benjamin M. Washburn, rector of Emmanuel Church, Boston, Mass.; the Rev. Henry Neal Hyde, executive secretary of West Missouri; and the Rev. James P. De Wolfe, rector of St. Andrew's Church, Kansas City. The Rev. Mr. Spencer was elected on the fourth ballot, and on motion of the Rev. Roy H. Fairchild of West Plains the unanimous ballot of both orders was immediately cast for him.

Under instructions of his physician, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of the diocese, did not attend the convention, and the Rev. Mr. Spencer presided in his place. Twenty clergy were present and sixty-nine lay delegates.

A brief address prepared by Bishop Partridge was read, in which he asked

for the election of a coadjutor and assigned to him the missionary work of the diocese. The convention voted to provide a salary of \$5,000 for the coadjutor, with allowance of \$1,000 for house rent and further allowance for travel as needed.

Leave of absence of three months was granted to Bishop Partridge and a special appropriation of \$300 to meet cost of a vacation journey to San Francisco.

The advance work program of the Church was presented by the Rev. Frederick G. Deis, national field secretary. The convention voted to undertake the providing of \$5,000 toward one of the advance projects, and the matter of raising the money was placed in the hands of a committee with the Rev. Richard M. Trelease as chairman.

The convention voted to make application to the National Council for a grant of \$4,000 for missionary and social work within the diocese.

The convention voted an appropriation of \$250 to the work of the student center at the University of Missouri, and also endorsed the publication of a diocesan paper to be issued not more than three times a year.

The present secretary and treasurer of the diocese were re-elected.

The Rev. Charles R. Tyner was elected to succeed the Bishop Coadjutor-elect as member of the standing committee.

The convention will meet in May, 1931, in St. George's Church, Kansas City.

AT BETHESDA HOME FOR BOYS, SAVANNAH, GA.

SAVANNAH, GA.—The Whitefield Memorial Chapel at Bethesda Home for Boys passed into the possession of the Union Society as the gift of the Georgia Society of the Colonial Dames of America on April 23d, Bethesda anniversary day.

Although the chapel was completed five years ago, at which times the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, assisted in its dedication, the Colonial Dames had retained control up to this time, and while non-sectarian, the chapel's architecture and furnishings conform to that of the Church. As a parting gift the Colonial Dames gave the chapel a lectern Bible.

Religious services are held every Sunday, except the second Sunday, by the superintendent or by some organization from some of the Protestant churches. The second Sunday in every month is looked forward to by the boys, for on that afternoon the rector of St. Paul's Church, Savannah, the Rev. S. B. McGlohon, and the vested choir go out for Evensong. So far as is known, no sacraments are administered, for the policy of the Home is against the boys "joining" or affiliating themselves with any Church until they leave the home.

Bethesda is the oldest orphanage in the United States. General James Oglethorpe and the two Wesleys, John and Charles, were interested in the need of an orphanage, but it remained for the Rev. George Whitefield, then rector of Christ Church, Savannah, to raise the money and establish the home 190 years ago. At the present time 104 boys are being cared for and three are in college.

The Union Society, the organization in charge of Bethesda, is now 180 years old, and it is to George A. Mercer, a Churchman and its president, that much credit is due for his interest in the home and his untiring and unique method of raising money to support the institution.

Archbishops Appeal for £50,000 for Church of India, Burma, and Ceylon

S. P. G. Celebrates Notable Anniversary—Festival of Liverpool Cathedral Builders

The Living Church News Bureau }
London, May 9, 1930 }

THE ARCHBISHOPS OF CANTERBURY AND York have issued an appeal to the English Church for a dowry of £50,000 for its daughter, the Church of India, Burma, and Ceylon. A substantial proportion of this large sum has already been promised. The Church at home has a certain responsibility for the future of the Church in India, and should see that it is properly equipped for its work of evangelization. But the financial demands made on the faithful in England are far too heavy, in these days of trade depression and increasing unemployment, for any complete response to be possible. Money is urgently needed in England for the building of new churches, for the training of ordinands, and for the schools. The S. P. G. fears the starving of its missionary activity for lack of funds. The *Church Times* suggests that, if the Church of India is the daughter of the English Church, it is also the younger sister of the Episcopal Church of America, and if a world-wide appeal were made, there is every reason to believe that American Churchmen would be proud to supply part of her dowry.

S. P. G. OBSERVES ANNIVERSARY

The Society for the Propagation of the Gospel has had a notable anniversary during the past week. It is the first time that Dr. Lang, as Archbishop of Canterbury, has presided at the annual meeting; and three other Archbishops were on the platform with him, these being of Dublin, Wales, and the West Indies. A dozen overseas bishops were also present.

Dr. Lang referred, in his address, to the work of the Church among the urbanized natives in some of the chief centers of South Africa and Rhodesia, and said he noted how great was the demand for workers in what he described as "that almost pathetic field" among the natives who had lost touch with the life of their ancestral villages, and who had so scantily generous treatment meted out to them by the white people. He would ask local friends to do their best for the dioceses in which they were specially interested, and to realize what depended upon the solid background of the society's block grant. He hoped the bishops who were coming to the Lambeth Conference this year would be able to return to their work cheered and encouraged by finding the Church at home standing solidly behind them.

FESTIVAL OF CATHEDRAL BUILDERS

The annual festival of the cathedral builders, an enthusiastic body who in five years has contributed £12,000 to the building fund of Liverpool Cathedral, took place last Saturday in the cathedral. A dignified and beautiful form of service had been arranged. Archdeacon Howson, as canon in residence, led the congregation in thanksgiving for "the fruition of many years of good and faithful work in this cathedral church, and for the share we have in perfecting the same," mention being made of the architect, craftsmen, artificers, and all other helpers. The cli-

max of this offering was reached when the clergy grouped themselves before the altar and the *Te Deum* was sung.

At the close of the service, the congregation had an opportunity of inspecting every part of the cathedral and of seeing the magnificent plate and richly embroidered altar frontals. Much interest was shown in the work of the new section, where the great central space and additional transepts are now taking definite shape. A beginning is being made with the stonework of the large windows which will light the central space on the north and south sides.

CHURCH ASSOCIATION INSTITUTES SUIT

The Church Association announced at its annual meeting the initiation of a suit for the removal of a hanging pyx suspended over the altar of St. Mary's, Truro. This is in pursuance of what they term the laity's right to access to Consistorial Courts, and "for the vindication of the Reformed character of the Church of England."

St. Mary's, Truro, was the old parish church, and was built into the fabric of the cathedral when the latter was erected fifty years ago.

Such litigation is to be regretted, but faculty lawsuits of this character have been the stock-in-trade of the Church Association for many a day. However much trouble or pain they may have occasioned, they have never, even when successful,

opposed any real check to the advance of Catholicism.

CELEBRATION AT CHURCH AT FOLKESTONE

The ancient parish church of Folkestone, which is dedicated to SS. Mary and Eanswythe, will commemorate on June 11th and 12th the thirteenth centenary of its Saxon patron saint.

St. Eanswythe was the daughter of Eadbald, King of Kent, and granddaughter of Ethelbert, who was converted to Christianity by St. Augustine.

In A. D. 630 she founded the first sisterhood in England, on the cliffs near Folkestone. Here St. Eanswythe lived until her death, some ten years later, as abbess of her convent, under the rule of St. Benedict.

The original church and convent—to the east of the present church—were destroyed by the Danes, but restored by King Athelstan in 927. Once again a devastating hand was laid upon the sacred building by the notorious Earl Godwin; then, in 1095, a priory of monks was founded on the same site. Owing, however, to the encroachment of the sea, the monks moved inland, and in 1138 the foundations of the present church were laid.

Throughout those early years the relics of St. Eanswythe were faithfully treasured; there is also record of their translation to the present church some time after 1138, on September 12th, which day is kept yearly as the Feast of the Dedication. But it was not until 1885 that a reliquary was discovered in the chancel—in a position of distinction—and here to-day the relics of the Saxon patron saint are still preserved. GEORGE PARSONS.

Notes From the East — New Age Opening for the Church of Abyssinia

Mount Athos Difficulty Still Open Question—Church and State Agree to Changes

L. C. European Correspondence }
Wells, Somerset, Eng., May 4, 1930 }

THE STRANGE CHURCH OF ABYSSINIA always attracts the interest of any Western who spares a thought for Churches of the East at all, with its customs that are almost savage and its ritual that dates back, in all probability, to days long before Christianity, and embodies parts of the old worship of Isis and Osiris.

For ages past this little body of Christians, nominally subject to the Patriarch of Alexandria, the Coptic holder of that office, has been left in isolation, only getting a bishop now and then from the Mother Church to perform necessary episcopal offices. Of late, however, even this land has not been able to escape the influences of the process that has brought even the most inaccessible corners of the earth into civilized purview, and Abyssinia has to recognize that a new age is opening for it as for others. In this case it is the persistence of Roman propaganda that has made the Coptic authorities feel that they must take more note of this little dependent, if they are not to lose her allegiance altogether, and in consequence the Patriarch of Alexandria has been making the long journey up the Nile to visit Addis Adebä. It shows how isolated the life of the Church has been, that this is only the third time that a Patriarch has visited it in sixteen cen-

turies of its existence. Certainly the journey only became moderately feasible since railways and motor cars introduced an entirely new set of Church problems to the world. The Patriarch paid his visit, being received with royal honors in the little kingdom, and he took advantage of his visit to consecrate another, a fifth, bishop for the Church of the land. It is said that his visit has been an effective counterblast to Roman propaganda, and so for the time it may have been. Still, if these ancient Churches are to stand up against the influences brought to bear on them, they will have to use Roman methods of steady education and religious zeal.

THE MOUNT ATHOS DIFFICULTY

The Mount Athos difficulty that we referred to in a previous letter is still an open question. The Russian monastery of the peninsula complains to the League of Nations that the Greek authorities have confiscated all its endowments in Greece for the benefit of the Greek refugees, but the Greeks are after all entitled to reply, "We have only extended to you the same treatment that we have applied to our own people, and that is at the least much better than your own government would apply to you."

In consequence we have the melancholy spectacle of monks from a monastery that was once the wealthiest and most magnificent in the East, wandering in Poland and appealing to the charitable for alms, while many other monks of other houses follow the example. It is natural, but it is disastrous. In medieval days the "Gyro-

vagus," the monk who had left his monastery with or without leave and wandered at large, was common, but he was also a scandal. It is interesting to find the medieval difficulty reproducing itself in the world of the twentieth century.

In Greece proper, the authorities of Church and State have agreed together, after long discussion, on sweeping reforms in the constitutional status of the Church, and the bill that is to make those changes the law of the land will soon appear before the Greek parliament.

A commission of mixed composition, clerical and lay, presided over by both the Archbishop of Athens and the Minister of Cult and Education, has produced this scheme.

According to this all the endowments of the Church will be handed over to a "Greek ecclesiastical commission," which will take charge of and administer the whole of the property in question. The monastic lands have already been alienated, usually for the benefit of the refugees in the land who will in future pay rent to the state for their holdings, or buy the freehold of them gradually, and the commission receives Greek government bonds, Refugee loan, in their place.

From this fund something like 6,000 of the parish priests will receive a regular stipend, the balance of 2,000 being paid out of older parochial endowments, which we should call "glebe lands" in England, and which are apparently left to the parishes and farmed by the priests themselves. Monasteries are in future to be much limited in number, and where they are altogether empty the buildings may be sold and the Church kept as a shrine used only on its festal day. There are many churches in Greece—often in most inaccessible places—where service is only performed on the patronal festival, but which are then attended by all the peasants in the district.

Bishops are also to come down very much in number, and they are also to receive their stipend from the commission. Hitherto, there have been about forty in "old Greece" and thirty in the "new provinces" of Macedonia, etc., besides four in Crete. These are now to come down to a total of forty-three, and in future a civic prefecture, a "nomarchia," is normally also to be a diocese. There are no old historic dioceses in Greece to resent a change. This implies, of course, the vacation of about forty episcopal residences, which may in some cases be sold as real property, but which it is also wished to use as residences for chapters of approved preachers and theologians, the Greek Church being fully aware now of the need of an educated clergy who can act as preachers and lecturers. However, this new branch of the ministry has to develop gradually, and can only be provided with the residences it needs as the present occupants of the residences vacate them. However, it is hoped and expected that many of the men who will thus be in episcopal orders but have no dioceses to administer will take up this new work.

All this has been threshed out between Church and State without any serious disagreement except over details. The organic law, however, which is to be the self-government act for the autocephalous Church of Greece, is still a subject of rather warm debate.

MEETINGS OF SYNOD

All agree that the Church is to be governed by the synod of its bishops, and that that synod is to be able to pass any canons that it judges needful. One ques-

tion is, however, how often that synod is to meet. The government thinks every two years is enough; the Church insists on its need to meet annually. Probably this will be compromised by agreeing on meeting every two years only, with a right to summon emergency meetings when required. Not all English bishops like to attend convocation every year.

More important is the question of the election of bishops. The hierarchy want to elect and consecrate on their own choice, thus making the episcopate a coöperative body. The government wishes the synod to draw up a list of say three names, and that the ministry should then have a power of choice. Other questions debated are: "Shall there, or shall there not be, a state commissioner officially present in the synod when it debates and passes canons? The bishops say that this system, which is the existing one, has not worked well, and that undesirable men who did not understand the business have often been appointed to the post. The government is believed to attach importance to the presence of this representative of theirs, with power to voice their views, in the Church parliament.

There is a further question. The Church in Greece is established and recognized by the state. Its courts have the right in inflicting penalties that are in theory spiritual only but in practice may carry distinct secular consequences. It is not pleasant to be excommunicated in Greece. Are these decrees of the Church courts then to be valid of themselves, or, as the government wishes, only when they are countersigned by the Minister of Cult and Education? The Church asserts that this is not enforced in other courts, and ought not to be the case in theirs. The government says that a citizen has a right of appeal to the government if he will. It is not quite an easy question to solve, but at least the fact that it has been raised shows how the ancient Churches of the East are reforming their own practice and making new machinery to meet the needs of a new age. The Orthodox Church was at one time, maybe, frozen under the Turkish glacier, but she has got out from under it now, and is at work thawing her limbs and rendering them mobile once more. This is a fact that will be of greater importance as the twentieth century goes on.

W. A. WIGRAM.

Commission Fellowship Workers for Special Work in Western Dioceses of Canada

Church Army Van Dedicated for Ottawa—Special Service for Airmen

The Living Church News Bureau
Toronto, May 15, 1930

A GODSPEED SERVICE FOR THE Fellowship of the West was held in the Church of the Redeemer, Toronto, on Tuesday evening at 8 o'clock. The special preacher was the Rev. R. A. Armstrong, rector of the church in which the service was held and editor of the *Canadian Churchman*. The Bishop of Toronto, the Rt. Rev. J. F. Sweeny, D.D., commissioned five Fellowship workers, three clergymen, and two laymen, for special work under the auspices of the Fellowship of the West in western dioceses to which they have been appointed by the bishops concerned.

CHURCH ARMY VAN FOR OTTAWA

The evangelistic work of the Church Army in Canada received added impetus and encouragement when the mission van St. Paul was dedicated in front of Christ Church Cathedral, Ottawa, by the Rt. Rev. J. C. Roper, Bishop of the diocese.

Coming as the direct result of an address made by Captain Casey at the meeting of the Ottawa synod last June, the van will do much to bring the Cross of Christ as exemplified in the services of the Church of England to those residing in districts of the diocese of Ottawa which are remote from any church.

Captain Casey's story of the great need for evangelistic work in outlying parishes made such a deep impression on those who heard it that a society of Church Army Associates was formed with the express object of financing the construction and maintenance of a mission van in the sections of the diocese where help is so sorely needed.

The service of dedication was beautiful and impressive in its simplicity. The actual blessing by the Bishop took place outside the church, but this was preceded by

a short and inspiring service within the cathedral. There was a large congregation, and taking part in the service were the Rt. Rev. J. R. Lucas, warden of the Church Army in Canada; Captain W. R. Davey, secretary of the short missions department, London, England; Captains Hutchinson, Wall, Jackson, Banks, and Godwin of the Church Army in Canada; the Rev. E. F. Salmon, rector of Christ Church Cathedral, conducted the service; the lesson was read by the Rev. C. G. Hepburn, rector of All Saints'; and among the large number of the clergy in the choir stalls was the Ven. Archdeacon J. M. Snowdon.

SYNOD OF NOVA SCOTIA

At the synod of Nova Scotia a quiet hour was conducted by the Bishop of Montreal, who was also the preacher at the synod service at All Saints' Cathedral.

The Archbishop in his charge made extensive reference to the coming Lambeth Conference. Of Church Unity he said:

"The Anglican proposals are the fairest and have been consistently made and repeated for the last thirty years. It is not abortion but alliance that we seek. It is not dominance, but equality we suggest. It is not a sacrifice of cherished traditions but a willingness to share with one another what each possesses."

ENCAENIA AT KING'S COLLEGE, HALIFAX

At King's College, Halifax, the baccalaureate service was preached by the Rev. George Ernst, rector of Hubbard's, and the preacher at the university service at All Saints' Cathedral was the Bishop of Montreal. A successful encaenia was held at St. Paul's Hall. The splendid new buildings will, it is expected, be ready when the college reopens in the autumn.

SPECIAL SERVICE FOR AIRMEN

A special service for airmen was held on St. Monica's Day at 11 o'clock in St. Monica's Church, Toronto. Members of the Toronto Flying Club attended.

Boy Scouts and the Church Lads' Brigade furnished guards of honor. "The

flying parson," the Rev. J. F. Tupper, rector of the church, spoke on Airmen and Politics. Mr. Tupper began his ministry at Baddeck, Nova Scotia, where the first Canadian flight was made. He was the only padre appointed by the government as chaplain of the Canadian Air Force. At the inaugural meeting of airmen in Toronto when the Aeronautical Association of Canada was formed, he was made chaplain. He is also honorary chaplain of the Toronto Flying Club.

WITH THE COWLEY FATHERS AT BRACEBRIDGE

The patronal number of the *Little Paper* of the Society of St. John the Evangelist in Canada says:

"The idea that monks spend their time sitting in graceful attitudes round a cloister would be quickly dispelled by a visit to the Mission House, Bracebridge, or to any other similar Religious house. Sometimes people call our abode the retreat house, but it is no retreat from the ordinary crosses and trials of human beings in general. Even if we do not have children of our own, other people have children that they cannot always manage, and we have to lend a hand, occasionally both hands. Then again our water supply is neither infallible nor impeccable, so there are times when we all have to set to work to dig up a hundred feet or more of pipe at a depth of three or four feet. Our cellar floods as easily as less religious cellars, and our hens are as liable to petty ailments as less fortunate fowls. Our neighbor's cows take advantage of the weak spots in our fences, and of gates left open by abstracted passers-by. Our bush is as inflammable as any into which ardent smokers cast cigarette butts. Potato bugs are as voracious, and twitch is as persistent in our garden as in any other. We get colds in the head, and our furnace goes out once in a while. Our bills come in with as startling regularity as your own. So if any one of us expected to find the earthly paradise he has found that it cannot be found this side of heaven. But we did not expect any such thing. Are we downhearted? No. As long as the Good Lord sends us food and shelter, what excuse have we to be anything but full of gratitude? We have plenty of work to do, and work is such a joy when you work for the One we work for. And, on top of all that, He sends us a multitude of kind friends to encourage us with their generosity and affection.

"During the year we have cared for sixteen little missions, some of them entirely, others by giving the Sacraments and supervising the work of a catechist. To do this work we have used the train, two Ford cars, and five pairs of legs according to the weather. In winter some of these missions have to be closed on account of their situation on roads no longer kept open after the snow comes. The diocese and the missions, between them, give us \$900 a year for this work and that amount pays our traveling expenses and allows something for replacement on the cars, which will not live forever. We are working toward self-support for these missions. As they increase their giving the diocese will have less to pay. They are all very small and poor, but they are really trying to do their part, financially."

MISCELLANEOUS

Reputed to be the smallest Anglican church in Ontario, St. Jude's Church, Wexford, celebrated its eighty-first birthday on Sunday, April 27th. The celebration had been postponed several months on account of the bad roads. At the special evening service the Rev. D. B. Langford, rural dean of East York, was the preacher. The church has a congregation of about fifty.

The Bishop of Toronto dedicated the new organ in St. Aidan's Church, Toronto, with a large congregation present.

The organ was officially opened by J. Chalmers, formerly assistant organist at Holy Trinity Church, and now organist at St. Aidan's. The rector, the Rev. Dr. T. H. Cotton, conducted the service.

On the occasion of his retirement from the active ministry, after forty years' ser-

vice, the Rev. Frederick Robertson was presented with a well filled purse of gold by the members of St. Matthias' Anglican Church, Weston, Ont. Mrs. Robertson and the Rev. O. Westbrook, the assistant minister, who is also relinquishing his duties, were the recipients of similar gifts.

Dr. Charles Kendall Gilbert Elected Suffragan Bishop of New York

Dr. Gilbert Accepts Election— Bishop Stresses Pastoral Ministry at Diocesan Convention

The Living Church News Bureau
New York, May 17, 1930

THE REV. CHARLES KENDALL GILBERT, D.D., was elected Suffragan Bishop of New York at the 147th annual convention held here in synod hall, cathedral close, May 13th and 14th. This event, which was the outstanding feature of the two-day session, was the result of Bishop Manning's request for a second assistant bishop to fill the vacancy caused by the death last March of Bishop Shipman.

Following the reading of the diocesan's annual address, in which he made formal request for the election of a suffragan bishop, it was voted that nominations for that office be made then, late on Tuesday afternoon, and that the election be made the order of the day on Wednesday at 11 o'clock.

The following priests were nominated: the Rev. Dr. Gilbert, the Rev. Thomas A. Sparks, rector of St. Clement's Church, New York; the Rev. Robert S. W. Wood, rector of St. Mary's Church, at Tuxedo; the Rev. John M. Chew, rector of the Church of the Good Shepherd at Newburgh; the Rev. William H. Owen, rector of Holy Trinity Church, New York; the Rev. John R. Atkinson, rector of Christ Church, New York; the Rev. Cranston Brenton, sacrist at the cathedral; the Rev. Dr. Nathan A. Seagle, rector of St. Stephen's Church, New York; the Rev. Homer F. Taylor, rector of St. Paul's Church in the Bronx; and the Rev. Dr. H. A. Prichard, rector of St. Mark's Church, Mount Kisco. Canon Prichard's name having been withdrawn at his request, the convention assembled on Wednesday morning with the names of the other nine clergymen, listed above, before the house for voting.

The result of the first ballot was as follows:

	C.	L.
Number of votes cast	237	122½
Necessary to elect	119	61½
C. K. Gilbert	98	72½
T. A. Sparks	64	15
R. S. W. Wood	24	13½
J. M. Chew	15	7½
J. R. Atkinson	10	4½
W. H. Owen	9	4
N. A. Seagle	6	1½
H. F. Taylor	2	1
C. Brenton		½

Also, there were scattering votes for some eight others.

The first ballot seemed to indicate that Dr. Gilbert's election was certain, the lay vote being at once eleven more than necessary in that order. Following the announcement of the votes on the first ballot the names of J. R. Atkinson, W. H. Owen, and Cranston Brenton were withdrawn. These withdrawals and some changes threw thirty-six additional clerical votes to Dr. Gilbert, giving him eighteen more than necessary, and making him

thereby, on the second ballot, our Suffragan Bishop-elect.

The result of the final ballot was as follows:

	C.	L.
Number of votes cast	230	123½
Necessary to elect	116	62
C. K. Gilbert	134	87
T. A. Sparks	60	16½
R. S. W. Wood	23	13
J. M. Chew	8	3½
J. R. Atkinson		
W. H. Owen		1
N. A. Seagle	2	1
H. F. Taylor	1	1
C. Brenton		½

Immediately his election was confirmed by the unanimous vote of the convention, Bishop Manning presented the Bishop-elect to the delegates, expressing his happiness at the choice made and affirming his conviction that, judging by Dr. Gilbert's record in the priesthood, he is one who will be a true and faithful Bishop. In reply, Dr. Gilbert thanked the convention, not only for the honor accorded him then but for the kindness shown him throughout his twenty-five years' ministry in this diocese. He spoke, with great feeling, of the call to try to fill the place of Bishop Shipman, and, as he expressed his acceptance of the election, asked the prayers and help of all of us for the new work ahead of him.

In so prominent a diocese as New York the election of a bishop is of great interest to Churchmen throughout the country. Party lines are definitely drawn and people of conviction are tremendously concerned with the results of New York's controversies and elections. The local papers gave considerable space to Wednesday's election because of their interest in the Churchmanship of the men nominated. As they saw it, seven of the nominees represented Liberal Churchmen; Fr. Sparks, the Anglo-Catholic group, and the Rev. Robert Wood, the "modified" Anglo-Catholics. Probably that is a close enough estimate for after-election concern. More important is it that one has been chosen whose election is pleasing to the Bishop of the diocese. Dr. Gilbert, as secretary of the diocese for fourteen years and secretary of its social service commission for ten years, has become one of the most widely-known priests among us. Especially by reason of the latter position have his splendid efforts in behalf of many civic reforms made his work recognized and appreciated. Under his direction our social service commission has become an invaluable asset to the diocese.

Charles Kendall Gilbert was born in Bainbridge, N. Y., August 6, 1878. He received his education at Hamilton College and the General Seminary. He was ordained deacon in 1905 by Bishop Olmstead, and to the priesthood in 1906 by Bishop Greer. In his ministry he has served as rector at Trinity Church, New Dorp, 1905-06; Grace Church, Millbrook, 1906-12; and at St. James the Less, Scarsdale, 1918-20. From 1913 to 1918 he was editor of the *Churchman*. In 1907 he was married to Miss Anna Louise Brownell of New

Bedford. They have one son, Frederick Dan Huntington Gilbert, aged 23, a student in Harvard Law School.

It seems to the writer that Dr. Gilbert's election is a very satisfactory one. He is preëminently a pastor. His great capacity for friendship, his outstanding characteristic of kindness, will make him a beloved chief pastor among us. In the hope that it is not too personal a mention, one may believe that in the new office Dr. Gilbert will be much like Bishop Lloyd. If in this belief the writer is among the prophets, certainly a happier prediction could not be made.

BISHOP STRESSES PASTORAL MINISTRY

Bishop Manning's address to the convention, the tenth of his episcopate, reviewed the more important affairs of the diocese. A beautiful tribute was paid to the life and ministry of Bishop Shipman. Announcement was made that the donor of the St. Peter and St. Paul Foundation, a fund the interest from which is to be used especially for needy missions and parishes in this diocese, has increased the amount of the fund from \$300,000 to \$500,000. The Bishop closed his address with a decidedly valuable stressing of the importance of the pastoral side of a priest's work. From that section I quote two sentences: "Parishes have been known to die spiritually under scholarly and eloquent preaching. No parish will ever fail where there is a true exercise of the pastoral office, and a revival of the pastoral ministry will bring with it a revival of real preaching and a fuller exercise of the priestly office."

On Wednesday morning in connection with the presentation of matters pertaining to the Church Pension Fund, the Rev. William B. Kinkaid, priest in charge of Trinity Church, New York, brought before the convention the matter of the Bishop refusing to accept the letter dimissory of a priest who came to this diocese to work and whose Pension Fund premiums had not been fully paid. Fr. Kinkaid claimed that it amounted to a priest being imprisoned in a diocese in the event his parish could not pay in full such premiums. Bishop Manning pointed out that the acceptance of a priest under such circumstances put up to this diocese the matter of paying his debts and that that such procedure is unjust to the priests already in the diocese and to their beneficiaries. He stated that the priest in question has been licensed to officiate in this diocese.

Among other business transacted by the convention are the following items:

The salaries of the suffragan bishops, in spite of the protest of Bishop Lloyd, were raised from \$9,000 to \$10,000.

Dr. Bell of St. Stephen's College in his annual report to the convention made a magnificent plea for the institution and for its endowment. He stated that the non-support of this college is one of the extraordinary and outstanding failures of the diocese.

The results of the several elections to the standing committee, cathedral trustees, provincial synod, etc., will be given in the next letter.

HARRISON ROCKWELL.

DULUTH TO ELECT BISHOP COADJUTOR

DULUTH, MINN.—A special convention for the election of a Bishop Coadjutor of Duluth will be held in Trinity Cathedral on Wednesday, June 11th. The convention opens at 9 o'clock with a celebration of the Holy Communion.

Trinity Church, Boston, Crowded as Children Present Annual Lenten Offering

Branches of Church School Union Meet—Bequests to Church Institutions

The Living Church News Bureau
Boston, May 17, 1930

IMPORTANT MEETINGS—A GOOD MANY OF them—have brought together, successively, children, young people, and adults during the first half of this month. Great Trinity Church in Copley square was literally crowded with 2,000 persons, mostly very young persons, last Sunday afternoon at the presentation of the children's Lenten offering. Six hundred and fifty children from the Church school choirs marched in the procession and sang. Besides the children, there were fifty-two clergymen in procession. Representatives were present from practically every Church school in the diocese. The service was conducted by the Rev. Dr. Sherrill, rector, and the Rev. William M. Bradner, executive secretary of the diocesan department of religious education. The Ven. J. Henry Thomas of Klamath Falls, Ore., preached the sermon, bringing home the missionary work of the Church.

The children under the care of the Church Home Society, together with the officers, associates of that society, and the big group of foster mothers, are meeting this morning in St. Paul's Cathedral. This is the thirteenth annual service bringing together such a group and inculcating the lessons that work for the welfare of little children involves a spiritual bond and must be strengthened through spiritual means. The Rev. Dr. Sherrill gives the address at this service.

The annual service of the Order of the Fleur de Lis brought together 300 girls in Trinity Church on the afternoon of May 4th. The Rev. Dr. Charles F. Lancaster, rector of the Reading parish, and Miss Helen Mower, sovereign queen of the entire order, officiated at the ceremony, and the Rev. Otis R. Rice of the Trinity staff gave the address.

The Young People's Fellowship of the diocese met for a conference in St. Paul's parish, Malden, beginning last Saturday afternoon. The young people planned the program which was greatly to their credit and included a busy afternoon devoted to business and conference, a supper and social, and then, at 9:15 P.M., a service of preparation for the corporate Communion of the next morning. Sunday morning breakfast followed and then the fellowship service in the Malden church, St. Paul's. The Rev. Otis R. Rice conducted the Saturday night service while the Rev. H. Robert Smith, rector of the Malden parish, preached the sermon on Sunday morning.

Several hundred girls and women, members of the Girls' Friendly Society, met for the annual service in Trinity Church last Monday night. The members marched to the church in procession from the Y. W. C. A. building on a neighboring street, and many G. F. S. branches throughout the state were represented. The Rev. William M. Bradner preached the sermon. The G. F. S. missionary offering was made at this service and much interest is manifested in the result for two particularly appealing causes are to benefit: the national project of the

G. F. S., aid for the medical clinic of St. Andrew's Mission, Mayaguez, Cuba; and cows for St. Elizabeth's herd of Short-horns at Wakpala, S. D., whereby the Indian children in the school are going to get more milk.

CONFERENCE OF CHURCH SERVICE LEAGUE

The women of the middle district met for the annual conference of the women's division of the diocesan Church Service League in Trinity Church, Concord, last Tuesday, beginning at 10:15 A.M., and lasting until 3 in the afternoon. At the service of remembrance, immediately following that of the corporate Communion, special thought was given to Mrs. Laird W. Snell, chairman of the women of the middle district, who died last March. Brief reports were given on interesting work accomplished by the women of various groups before the diocesan officers of varying aspects of women's work outlined the program and current events of the year. Luncheon time gave opportunity for social intercourse before the addresses of the afternoon. Miss Louise Pitman, representing the John C. Campbell Folk School of Brasstown, N. C., moved her audience to tears and to laughter as she graphically presented the need and the individuality of the mountaineers. Miss Laura R. Little, head of the Church Service League supply bureau, presided in the absence of Miss Eva D. Corey.

The United Thank Offering for the past year was presented by the women of the diocese in St. Paul's Cathedral yesterday. Bishop Lawrence was the celebrant at the service of Holy Communion, and the Rev. Dr. Benjamin M. Washburn of Emmanuel Church preached the sermon. Mrs. William P. Roberts of China and Miss Gertrude Dame, a United Thank Offering worker in Arizona, spoke at the afternoon meeting in the crypt of the cathedral. This afternoon meeting, planned by Mrs. J. Thayer Addison, included a discussion of methods, and Mrs. John Hurd and Miss Kate L. Cotharin had a share in it. Tea was served at the end of a very profitable and inspiring afternoon.

BRANCHES OF CHURCH SCHOOL UNION MEET

Branches of the Church School Union are now, in many cases, holding their annual meetings. Last Wednesday the North Shore branch was entertained in St. Paul's parish, Peabody, and thus a goodly body of Church school teachers from a group of parishes benefitted by an interchange of ideas and definite instruction, as well as by the realization of a fellowship for mutual help and inspiration. The Rev. Fr. Hoffman, S.S.J.E., of Boston, and the Rev. Robert Miller of the Church of the Incarnation, Lynn, led groups, respectively, of teachers of younger children and teachers of older children. Since the Birthday Thank Offering of the children goes to the building of a ward for children in St. Luke's Hospital, Tokyo, the choice of speakers was a very happy one, as Mrs. Paul Wakefield knows Japan from a long residence in the Orient, and the Rev. S. H. Kimura, now with the Society of St. John the Evangelist at St. Francis' House, Cambridge, is a native of the country. The meeting closed with the presentation of a little play, *Medicine Money*, by mem-

bers of the Church school with the parish acting as host.

MISCELLANEOUS

Dawn On the West Coast, a play by the Rev. Arthur C. Peabody of Newburyport, was the main feature of the spring meeting of St. Dunstan's Guild for Religious Drama, held in St. Paul's Cathedral on Thursday evening. This guild is one of the activities sponsored by the department of religious education of the diocese. The author, with the assistance of members of his parish, acted the play which is designed as the centering-point for project work on the part of Church school classes and has lively action as well as idealism for an appeal to youth.

The Rev. Stanley C. Hughes of Trinity Church, Newport, R. I., made the address on Florence Nightingale, Her Life and Work, in St. Paul's Cathedral last Sunday evening. As the anniversary of the birth of "the Lady with the Lamp" occurs this week, St. Paul's Cathedral in accord with an annual custom had a service in her honor and invited nurses in the Boston hospitals to join with the cathedral congregation as special guests.

The will of Miss Ellen F. Mason, recently deceased, provided for the following bequests to Episcopal institutions: Board of Domestic Missions of the Protestant Episcopal Church, \$30,000; American Church Institute for Negroes, \$15,000; St. Paul's Cathedral, \$2,000; the Church Home Society, \$8,000.

Many friendly gatherings occur at St. Paul's Cathedral and not the least is the farm supper. Last Tuesday evening all those who had been to the cathedral farm and camp at Hubbardston, all those who plan to go, and all those interested in the life and work on that farm were invited to a supper at the nominal charge of 25 cents. "Just a happy gathering of the large family who have association with the farm. We talk about the good times we have had there and what we propose to do this summer," wrote Dean Sturges in his cathedral leaflet.

ETHEL M. ROBERTS.

BISHOP ABBOTT IS ASKED TO STAY IN LEXINGTON

LEXINGTON, KY.—Thirty-one of the thirty-three parishes and missions in the diocese have petitioned Bishop Abbott to remain their Bishop. One of these parishes having only seventy-eight communicants sent in such a petition signed by 611 people, including practically the whole population of the town irrespective of religious affiliations. The Bishop and the ecclesiastical court have jointly issued a letter, each exonerating the other from any personal reflections. Bishop Abbott has just celebrated the first anniversary of his consecration, which took place on May 15, 1929.

PROGRESS REPORTED IN WEST TEXAS

BRACKETTVILLE, TEX.—A contract has been let for the construction of a parish house for St. Andrew's Church, Brackettville, to cost approximately \$7,000 without equipment. The building will be of brick and will be provided with all necessary conveniences.

Work has been started on the new stone church and parish hall for St. Peter's, Kerrville, the Rev. F. M. Brasier, rector. Native stone will be used in the construction and the cost will be more than \$30,000. When completed this will be one of the most beautiful churches in the diocese.

Dr. George Craig Stewart Accepts Election as Bishop Coadjutor of Chicago

Elected on First Ballot—Bishop Griswold Enthroned at Diocesan Convention

(Picture on page 123)

The Living Church News Bureau
Chicago, May 17, 1930

THE REV. GEORGE CRAIG STEWART, D.D., rector of St. Luke's Church, Evanston, was elected Bishop Coadjutor of Chicago. His election on the first ballot by the special diocesan convention at St. James' Cathedral, Tuesday, witnessed a unanimity of opinion which was remarkable in itself and which could not but impress every member.

Dr. Stewart's election on the first ballot followed a majority vote given him on the nominating ballot. He received 54 of the 106 clerical votes cast on the nominating ballot and 97 of the 108 votes on the formal ballot. On the nominating ballot, he received 36 of the 72 lay votes. The outcome of the election was not in doubt after the informal ballot when the Rev. Dr. George H. Thomas, rector of St. Paul's, took the floor and withdrew his name in favor of Dr. Stewart. Dr. Thomas had received twenty-two votes. The Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church, who received 12 clerical and 7½ lay votes, also withdrew as did the Very Rev. Duncan H. Browne, dean of the cathedral, who received 5 clerical and 4 lay votes. The Rev. Dr. Samuel S. Drury of St. Paul's School, Concord, N. H., received 4 clerical and 1½ lay votes.

The laity confirmed the election by a vote of 63 out of 72.

The election took place Tuesday afternoon. The convention assembled at 10 o'clock for Holy Communion. As part of this service, the Rt. Rev. Sheldon M. Griswold, D.D., was enthroned as Bishop of the diocese, Dean Browne officiating. The Rev. John H. Edwards, president of the standing committee, was the celebrant at the Holy Communion, assisted by the Rev. T. DeWitt Tanner of Joliet, the Rev. W. H. Ziegler of Elgin, the Rev. Dr. Edwin J. Randall and the Rev. Gerald G. Moore of Chicago.

Immediately after the service and enthronement, Bishop Griswold called the convention to order, reading his call and his request for a coadjutor. Bishop Griswold then read a statement of the duties which he would assign to the coadjutor, being: to share with the Bishop in appointments for confirmations, ordinations, and consecrations and other episcopal functions, and to assist the Bishop by presiding in his place at meetings and in such other administrative duties as may be mutually arranged.

The question of a more specific statement of the duties was raised by Dr. Thomas, Dr. Charles L. Street, and Dean Browne. Bishop Griswold ruled, following a reading of the canons, that the statement was sufficient.

The remainder of the morning was devoted to appointment of committees, and reports of the same. The salary of the coadjutor was fixed at \$10,000 a year and a residence.

After lunch, Dean Edwards took the chair and ordered the convention to proceed with the election. The results of the nominating ballot and of the formal ballot follow:

	Nominating Ballot	1st Ballot
Dr. Stewart	54	97
Dr. Thomas	22	9
Dr. Keeler	12	
Dr. Drury	4	2
Dean Browne	5	
Dr. Robbins	1	
Rev. Alfred Newbery	1	
Rev. G. G. Moore	1	
Bishop Moulton	1	
Rev. B. E. Chapman	1	
Bishop Burleson	1	
Rev. H. R. Brinker	1	
Rev. H. L. Bowen	1	
Bishop Abbott	1	
Total	106	108

The lay vote on the nominating ballot was:

Dr. Stewart	36
Dr. Thomas	20½
Dr. Keeler	7½
Dr. Drury	½
Dean Browne	4
Rev. G. G. Moore	2
Rev. Howard Ganster	1
Dr. Robbins	1

After the first formal ballot, on motion of the Rev. Irvine Goddard the election of Dr. Stewart was made unanimous. The chair then appointed Drs. Thomas and Keeler to escort the Bishop Coadjutor-elect to the chancel where he was received and congratulated by Bishop Griswold. Dr. Stewart then addressed the convention, saying in part:

"It is very touching and to me it is very humbling to realize the action you have taken. I have learned to love this diocese, its clergy and its laity. If I have one regret today it is that we haven't with us our great Bishop Anderson, whom we so revered and loved.

"I can only say that if the standing committees of the Church and bishops are moved to confirm your action, I shall accept the election and shall consecrate myself, God helping me, in love and devotion, to the service of my Bishop, to be a good son and good helper, to support him in every way possible, not fearing at all the question of the distribution of work. I ask you one thing: during these weeks that are coming when I have the strain of being rector of a parish and not knowing whether my election is going to be confirmed or not, and breaking homes ties, do let me feel your affection and your prayers."

The convention immediately joined in singing the *Gloria in Excelsis*.

SKETCH OF THE BISHOP COADJUTOR-ELECT

During the twenty-six years of his priesthood, Dr. Stewart has become one of the best known priests in the American Church. He came into the Church from the Methodist ministry while yet a young man, being accepted for holy orders by Bishop McLaren and ordained by the late Bishop Anderson in 1903. Before coming into the Church he had made a remarkable record in several Methodist churches of Chicago.

His first charge after ordination was St. Elizabeth's Church, Glencoe. There he served for slightly over a year, going to St. Luke's Church, Evanston, in the fall of 1904. St. Luke's then was a small mission, with a frame building. During Dr. Stewart's more than twenty-five years at St. Luke's, the parish has risen to the largest in the diocese in point of membership and givings, with a magnificent church edifice and plant. The properties of St. Luke's are today valued at well over a million dollars.

In addition to his remarkable parochial

record. Dr. Stewart also has taken a leading part in the work of the diocese and the national Church. He is a member of the National Council and of its departments of Finance, Publicity, Field, and Religious Education. He was a member of the Commission on Faith and Order and of the American delegation to the Lausanne Conference. In the diocese, he is a member of the diocesan council, chairman of the department of ways and means, and of the finance committee. He is a trustee of Western Theological Seminary and of Northwestern University, his alma mater. He has been a deputy to several General Conventions.

In the civic field, he is vice-president of the Evanston Boy Scouts, a director of the Evanston Trust and Savings bank, and active in other affairs.

Dr. Stewart is a graduate of Northwestern University, from which he received the D.D. degree in 1917. Previously, in 1915, he had received the L.H.D. degree from Kenyon. He is a member of Delta Upsilon fraternity and Delta Sigma Rho.

The Bishop Coadjutor-elect was born at Saginaw, Mich., August 18, 1879. He was graduated from Northwestern University in 1902. The same year he married Gertrude Clyde of Chester, Pa. To them were born three children, Katharine, who died during the war; John, and George Craig, Jr.

As a preacher and speaker, Dr. Stewart is one of the outstanding men in the American Church. He is also widely known for his books, which cover a wide range of subjects. The best known of these are *Spanish Summer*, a record of a delightful journey through the Iberian peninsula, and *Six Altars*, a series of studies in sacrifice, published this spring.

HOLD PRE-CONVENTION DINNER

The injection of "moral codes" into religion is creating an emasculated thing which ceases to be religion when it is viewed as nothing more than such a code, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, declared Monday night at the pre-convention dinner and annual meeting of the Church Club at the Sherman Hotel. Approximately 500 Church men and women were in attendance.

"Religion today has become very largely discredited, especially that religion which places any emphasis upon faith or asserts any truths, any dogmas," said Bishop Ivins. "This is true because modern science has become dogmatic and has disseminated its ideas among people who cannot think."

The fundamental causes for the present-day disturbance, he stated, are: a misunderstanding of what the Bible is, and an insufficient knowledge of science and philosophy. "Science," he added, "is neither any more reasonable nor inerrant than is the Bible. Science talks about evolution as though it explains creation. It does not. Nor does it diminish the mystery."

The Rev. Hubert Carleton, rector of St. Augustine's Church, Wilmette, spoke on present-day difficulties facing the Church school, and Charles H. Kingman, principal of the Ottawa Township High School, on the challenge which the present-day makes to the Church.

Bishop Griswold spoke briefly. He stated that his physicians assured him that he would be completely recovered from his recent illness by fall, provided he conserves his strength and does not undertake too many duties.

Bishop Freeman Dedicates Pilgrim Steps of National Cathedral

Formal Use of Steps to Begin in 1932 — Dedicate Tablet in Christ Church

The Living Church News Bureau
Washington, May 17, 1930

THE PILGRIM STEPS OF WASHINGTON Cathedral, great stone symbols of spiritual aspiration, which mount the hillside beneath the rising edifice on the heights above the national capitol, were dedicated Friday afternoon for use of countless pilgrims of the future.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, officiated at the dedication before a congregation numbering nearly two thousand men and women of prominence from many cities, and including Mr. and Mrs. Roland L. Taylor of Philadelphia, who provided for the con-

service began, a procession of clergy in vestments, the Washington Cathedral choir of men and boys, and cathedral banner-bearers, emerged from a vaulted passageway in the hillside, which leads from the cathedral crypts, singing the processional hymn.

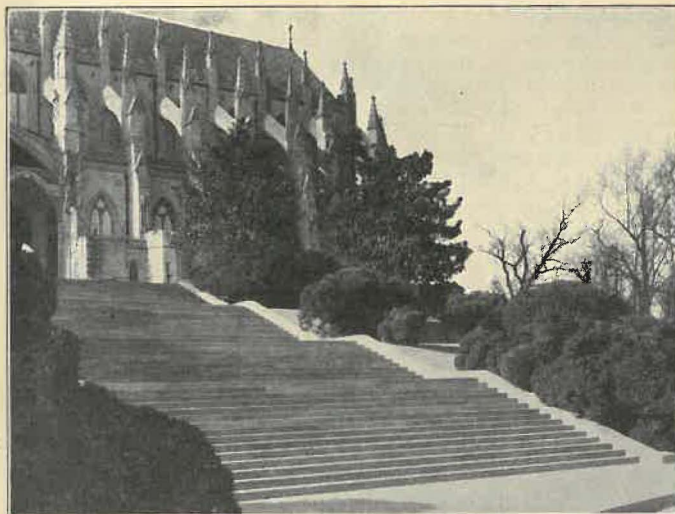
Following the reading of responsive verses and appropriate prayers and the singing of two hymns, Mr. Pepper began his address. He was standing on one of the lower treads. At his conclusion a silken cord, stretched across the steps, was cut and the crucifer, banner-bearers, choir, and clergy, followed by members of the congregation, began the first pilgrimage upward toward the cathedral. This was one of the most impressive phases of the ceremony.

Immediately following the service, Bishop and Mrs. Freeman were hosts

THE PILGRIM STEPS

One of the most impressive approaches in the world is provided for the cathedral in the National Capital by this great flight of stone steps, dedicated May 16th.

(R. J. Bonde & Sons, Inc.)



struction and landscaping of the steps in appreciation "of all those who have worked for the upbuilding of the cathedral."

Gordon A. Hardwick, Jr., and Roland Taylor Ely, youthful grandsons of the donors, unveiled the tablet of dedication by drawing apart ivy vines which covered it at the start of the ceremonies. Former United States Senator George Wharton Pepper, chairman of the national executive committee for Washington Cathedral, delivered the dedicatory address.

Constructed of stone from quarries once owned and operated by George Washington and landscaped with skillfully placed masses of ancient boxwood, yew trees, magnolias, and other unusual plantings, the Pilgrim Steps with the Pilgrim Road and the Pilgrim Path, other items in the future development of the cathedral grounds, comprise one of the most impressive cathedral approaches in the world. The steps are 40 feet broad, 100 feet long, and attain an elevation of 26½ feet. There are fifty-one treads with spacious landings at convenient intervals. The design was created by Mrs. G. C. F. Bratenahl and executed under the supervision of Charles H. Merryman.

The first portion of the dedicatory exercises took place at the base of the steps. The congregation was assembled in a semicircle in a grove of trees facing the noble stone stairway, above which towered the lofty walls of the structurally complete apse and choir of the cathedral. As the

with members of All Hallows' Guild, the garden guild of Washington Cathedral, at a reception and tea which was held in the Bishop's garden in honor of Mr. and Mrs. Taylor.

Formal use of the Pilgrim Steps as a means of access to the south transept is expected to begin in 1932 as it is the aim of the cathedral authorities to use the main floor of the edifice for services in connection with the national observance of the 200th anniversary of George Washington's birth. The plan is to complete the north and south transepts for use at this time. Provision has already been made for the construction of the north transept and committees are now functioning under the leadership of Gen. John J. Pershing as national chairman, to obtain a fund of \$1,000,000 for the building of the unit facing the Pilgrim Steps and the city of Washington.

DEDICATE TABLET IN CHRIST CHURCH

A tablet was placed on the wall of Christ Church, in G street, S. E., on Tuesday, May 13th, by the Marcia Burns chapter of the Daughters of the American Revolution. A committee headed by Mrs. Frederick K. Sparrow was in charge of the ceremony. The rector, the Rev. Edward Gabler, received the tablet, prayer was offered by the Rev. Edward Clark of Chevy Chase, and an address was given by the Bishop of Washington who also dedicated the tablet. Music was furnished by the Marine Band.

Christ Church was the first parish to

be established in the limits of the District of Columbia. The parish was established in 1795 and the present church built in 1807. Thomas Jefferson was one of the earliest worshippers. The tablet

was unveiled by descendants of Thomas Jefferson, President James Monroe, and Bishop Claggett, the first bishop consecrated on American soil.

RAYMOND L. WOLVEN.

Children of Pennsylvania Church Schools Take Part in Seven Presentation Services

Garden Parties Planned for Various Missions—Y. P. F. Meets in Annual Convention

The Living Church News Bureau
Philadelphia, May 17, 1930

ON ACCOUNT OF THE INCREASED DEMAND for space in the Church for children taking part in the annual presentation services of the children's Lenten offering, it was decided to hold seven central services this year, instead of one. Accordingly, one service was arranged for each of the six convocations of the diocese, and an extra one for the Bucks County section of the Germantown convocation.

The service for the children of South Philadelphia will be held tomorrow afternoon in the Church of the Holy Trinity, the Rev. Dr. Floyd W. Tomkins, rector. Bishop Taitt and Bishop Creighton of Mexico will both speak at this service.

At St. Simeon's Church, one hour earlier, the children of North Philadelphia will meet for their service, at which Bishop Taitt and Bishop Creighton will also speak.

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, will address the children of the West Philadelphia convocation in the Chapel of the Mediator, also tomorrow afternoon.

The children of the Germantown convocation will have their service in St. Luke's Church, where the address will be made by the Rev. Edmund L. Souder, a missionary from China and the Philippines.

Bishop Beecher of Western Nebraska preached at the service last Sunday afternoon in the Church of the Redeemer, Bryn Mawr, for the children of the Chester convocation. After the service in the church, the Rev. Benjamin N. Bird, dean of the convocation, officiated at an open air memorial service in the churchyard at the grave of the late John Marston, who, in 1877, was the founder of the Lenten offering.

The Rev. Mr. Souder addressed the children of the convocation of Norristown in St. John's Church, on May 11th. The children from the Bucks County Church schools held their service in St. James' Church, Bristol, on the same day.

MEETING OF CATHOLIC CLUB

The regular meeting of the Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles was held at St. Alban's Church, Philadelphia, on Tuesday, May 13th.

A choral Mass was sung at 11 o'clock, which was followed by a meditation. The business meeting and luncheon were held in the parish house, after which the president read a paper on the Appearances of the Risen Christ. The Rev. Archibald Campbell Knowles, rector of St. Alban's, was the host at this meeting.

MANY GARDEN PARTIES PLANNED

For the benefit of various missions in Philadelphia, several garden parties are scheduled for the next few weeks:

The Woman's Aid of the convocation

of Germantown will hold its annual garden party on Wednesday, May 28th, at Wyck, the residence of Casper Wistar Haines, on Germantown avenue and Walnut lane. The proceeds will be used for the diocesan campaign pledge for the benefit of St. Matthew's Mission, Oxford Circle.

The convocation of North Philadelphia will also hold its annual garden party and fair at Wyck on Thursday, June 5th, which will be for the benefit of St. Ambrose's Mission, North Philadelphia.

The annual garden party to be given by the Woman's Aid of the West Philadelphia convocation will be held on Saturday, June 7th, at the home of Mr. and Mrs. J. Clifford Jones, Wynnewood road, near Montgomery avenue, for the benefit of the missionary work in West Philadelphia.

The Maples, the home of Mrs. E. Druitt Crawford, on Pennlyn pike, between Morris road and Skippack pike, will be the scene of a county fair on Saturday, June 14th, which will be conducted by the Woman's Aid of the Norristown convocation. Supper will be served. It is planned to have a traffic officer on duty in order to take care of parking. In case of rain the parish house of St. Thomas' Church, Whitmarsh, will be used. The proceeds of this fair will go to the general missionary work of the Norristown convocation.

Another outdoor affair will be an old-time May market on the lawn of Trinity Church, Oxford, on Rising Sun avenue, to be held on Saturday, May 24th, by the Girls' Friendly Society.

MISSIONARY MASS MEETING WELL ATTENDED

In spite of an extremely hot evening, over 2,000 persons were present at the mission mass meeting held in the Academy of Music on Monday, May 5th, to present the advance work program to the people of the diocese. It was one of the finest missionary meetings ever held in Philadelphia.

Bishop Taitt presided. The speakers of the evening were the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico; the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska; and the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma. Each outlined the work and needs of his diocese, emphasizing particularly the work to which the diocese of Pennsylvania will contribute. Members of the standing committee of the diocese were on the platform.

The singing was led by 200 members of the Festival Choir Association. Following the meeting, a reception to the Bishops was held.

ANNUAL YOUNG PEOPLE'S FELLOWSHIP CONVENTION

The Young People's Fellowship of the diocese held their annual convention on Monday afternoon, May 12th, in St. Simeon's Church. After a business session at 4 o'clock a dinner was held, at which Bishop Taitt and the Rev. Dr. John R. Hart, Jr., of the University of Pennsylvania, were the speakers.

GIRLS' FRIENDLY SOCIETY ANNUAL SERVICE

The annual service for members and associates of the Girls' Friendly Society in the diocese was held in the Church of the Holy Trinity on Thursday, May 8th. Bishop Taitt preached the sermon, his subject being Women's Responsibility for Social Conditions.

MEMORIAL DAY SERVICE AT ST. JAMES THE LESS

The second annual Memorial Day service will be held in the churchyard of St. James the Less, the Rev. C. J. Harriman, rector, on May 30th, at 10 o'clock. The temporary altar erected under the lych gate will become, for an hour, the sanctuary of a necropolis, or city of the dead. The burial office will be read, and the Holy Eucharist offered, with the collect, epistle, and gospel provided in the revised Book of Common Prayer.

ELEANOR ROBERTS HOWES.

YOUNG PEOPLE OF ERIE MEET IN CONFERENCE

WARREN, PA.—The sixty delegates at the third annual conference of the Young People's Fellowship of Erie, May 10th and 11th, meeting at Trinity Memorial Church, Warren, passed a very busy and inspiring weekend.

Miss Winona Thompson, diocesan Christian social service worker, opened the discussion of What Do the Young People Expect of the Church?, while the Rev. F. B. Atkinson, rector of St. John's Church, Sharon, spoke on What Does the Church Expect of Young People?, taking as his special topic, Fruits of the Tree of Fellowship.

Four discussion groups led by the Rev. F. B. Atkinson, the Rev. Arthur L. M. Worthey of Erie, the Rev. E. Pinkney Wroth of Warren, and Miss Thompson, were formed for the further consideration of these topics.

At the annual business meeting, officers for the ensuing year were elected.

In the afternoon an automobile trip along the edge of the National Forest Reserve up the Allegheny River Valley to Kinzua was followed by the banquet. The Rt. Rev. John C. Ward, D.D., Bishop of Erie, was toastmaster, speakers being the Rev. Malcolm deP. Maynard, rector of Grace Church, Ridgeway; Miss Clarice Lambright of Rochester, N. Y.; and the Bishop.

Following the banquet Bishop Ward conducted the service of preparation for the corporate Communion, which was celebrated on Sunday morning.

The conference concluded with Morning Prayer and sermon, the preacher being the rector of the parish, the Rev. E. Pinkney Wroth.

BUILDING PROGRAM AT LONGMEADOW, MASS.

LONGMEADOW, MASS.—The contract for the building of another unit of St. Andrew's Church, Longmeadow, a suburb of Springfield, is soon to be awarded. The nave was completed five years ago, but the rapid growth of the Church school called for an extension of the basement to the proposed size. The new basement eventually will be the foundation for an addition to the nave and chancel of the church. It will comprise a large hall for social purposes, a well equipped kitchen, a vault for storage purposes, a new office for the Church school, and numerous classrooms. The full amount necessary to complete this unit has been pledged. The Rev. Richard T. Lyford is rector.

Nightingale Memorial Service for Nurses Held in St. Ann's Church, Brooklyn

Church of Good Shepherd to Be
Consecrated—Dr. Grenfel at Cathedral

The Living Church News Bureau
Brooklyn, May 16, 1930

THE FLORENCE NIGHTINGALE MEMORIAL service for nurses was held last Sunday night in St. Ann's Church, Brooklyn. This was the fourth annual service of this character. About 700 pupil nurses from seventeen hospitals were present, entering the church in procession from the undercroft. At the same time 200 graduate nurses in white uniform entered the galleries, coming from the parish house. There were about a hundred guests. Bishop Stires was the preacher.

On the same day, at 4 p.m., a similar service was held at the cathedral in Garden City for the nurses of Nassau and Suffolk counties. About 200 nurses in uniform, and a general congregation, filled the church. Physicians of the vicinity acted as ushers. The Rev. Dr. Howard C. Robbins, chaplain-general of the Guild of St. Barnabas for Nurses, was the preacher. The offering was given to the directress of nurses of Nassau Hospital at Mineola to meet any emergency affecting nurses.

PROGRESS IN QUEENS AND NASSAU

The quarterly meeting of the archdeaconry of Queens and Nassau, held recently at Grace Church, Jamaica, revealed the following advances in the many missions in this territory: All Saints', Baldwin, relinquishes \$300 formerly given yearly by the archdeaconry; St. Alban-the-Martyr, at St. Albans, relinquishes \$150; St. Thomas', Bellerose, has reduced its building mortgage by \$4,000 since last October. St. Stephen's, Jamaica, has \$2,300 on hand toward a new parish house; and Nativity, Mineola, is making plans for one. St. James', Long Beach, has acquired a well-located site, 100 x 100, and has contracted to buy a similar plot adjoining. The Church Army is canvassing four sections of the archdeaconry. A committee was appointed to study the reports of these canvasses and, if warranted, to appeal to the diocesan council for help to the amount of \$5,000.

A BUSY WEEK

Next Tuesday and Wednesday, 20th and 21st, the diocesan convention meets at Garden City; on Thursday is the annual spring festival at the Church Charity Foundation; on Friday the Woman's Auxiliary has its annual out-of-town meeting, this time at Christ Church, Oyster Bay; and Saturday is cathedral day, when the Church schools of the diocese will send representatives to the cathedral for a day's program.

NEW WINDOWS

In St. John's Church, Flushing, the Rev. L. L. Twinem, rector, two new windows of two panels each have lately been placed. One window was given by Mrs. Charles Titus, one panel in memory of her mother and one in memory of her husband; the subjects are the Last Supper and the Resurrection. The adjoining window contains the Ascension and the Boy Christ in the Temple—one panel donated in memory of John H. Potterton by his wife, and

the second the gift of Mrs. Leonore Hawley in memory of her son.

The baptismal window, also in two panels, was presented by Mrs. Sarah M. Smith. The panels represent the Baptism of Christ and the Baptism of the Ethiopian. One is in memory of John and Susan Mahon, the other of Sarah M. Smith.

CHURCH TO BE CONSECRATED

At the Church of the Good Shepherd, Brooklyn, next Sunday there will be a parish thanksgiving because of the success of the Easter effort to pay off the indebtedness on the property. The church will be consecrated in October. The real estate is valued at \$270,000 and has been acquired and paid for without any organized "drive" or campaign. The rector, the Rev. Robert Rogers, D.D., will preach next Sunday on the Church's Future.

DR. GRENFEL AT THE CATHEDRAL

Sir Wilfred Grenfel of Labrador spoke in the cathedral in Garden City on a recent Sunday morning. The church was filled and the offering, about \$500, was sent to the Grenfel Society in New York.

OTHER NOTES

The Rev. George T. Gruman, rector of Trinity Church, Brooklyn, gave each scholar in his Church school a nickel at the beginning of Lent, with instructions to make the nickel grow. On Easter Day the school presented a missionary offering of \$336.40—the first Lenten mite-box offering in the seventy-five years' history of this parish.

At St. Peter's, Bay Shore, a dinner for teachers of the community will be held on May 19th. The Rev. William Grime of Great Neck will speak on Teacher Training, and the Rev. Dr. Arthur L. Charles of Brooklyn, on Religious Education.

At a special service in St. George's, Brooklyn, on St. George's Day, British Vice-Consul J. Robinson made an address, and a large delegation from the Long Island lodges of the Sons of St. George and the Daughters of St. George attended.

The children of the cathedral Church school presented their Lenten offering for missions on Easter Day. The amount was \$2,001, much in excess of their previous efforts.

At a recent meeting of the Woman's Auxiliary, Miss Elsie W. Atwater described a three weeks' visit in Mexico, and \$75 was promptly raised for certain missionary needs of which she told.

CHAS. HENRY WEBB.

DIVISION FOR RURAL WORK ISSUES PRAYER LEAFLET

NEW YORK—The division for rural work of the department of Christian Social Service has just issued a leaflet entitled *Prayers for Rural Life and Work*.

The leaflet contains a litany for the Church's work in rural fields, appropriate hymns, and fifteen prayers for special objects.

The leaflet is the exact size of the regular Prayer Book and is easy to carry and handle. Thanks partly to the generosity of certain individuals, copies of the leaflet will be distributed gratis to all who wish them. Address The Book Store, Church Missions House, 281 Fourth avenue, New York City.

WAITING FOR THE CHILDREN

NEW YORK—There are some good arguments for the proposed new calendar under which Easter would be celebrated on the same date each year.

Last year Easter occurred on March 31st, this year on April 20th. As a consequence much of the children's Lenten offering was received in April of 1929 and very little of it in 1930. As of May 1st we are \$119,835.72 behind last year in payments by the dioceses. Only twelve treasurers are still asleep. Ten dioceses and districts are in the 100 per cent class.

The present hot wave reminds us that summer is near at hand. Less than two active months in which to secure payment of all back pledges and to urge people to make provision for regular remittances on their pledges during the vacation period.

LEWIS B. FRANKLIN,
Treasurer.

WOMEN TO BE ELECTED TO PROVINCIAL SYNOD OF PACIFIC

SAN FRANCISCO—The adoption of an amendment to the ordinances providing for the election of women to the provincial council was a feature at the twelfth annual synod of the province of the Pacific, which was held at Grace Cathedral, San Francisco, beginning on Wednesday, May 7th.

An educational conference was held in Grace Chapel on the day before the opening of the synod. In the unavoidable absence of the Bishop of Los Angeles, chairman of the provincial department of religious education, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, conducted the opening devotions and welcomed those present. Dr. Herbert F. Evans, professor of religious education at the Pacific School of Religion, spoke on Present Trends in Religious Education. Dr. James A. Whyte, executive secretary of the Northern California Council of Religious Education, led a discussion on Teacher Training. In the afternoon Miss Edna Stangland of the state department of education spoke on Adult Education. Miss Elizabeth Baker, field secretary of the Woman's Auxiliary, gave an address on the Church and Adult Education. At the evening session Prof. C. E. Rugh of the University of California lectured on the Religion of the Student. On Wednesday, May 7th, the corporate Communion was celebrated at 7:30 in Grace Cathedral. The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, was the celebrant, assisted by the Rev. Alfred Lockwood, secretary of the synod. At 9:30 there was the opening service with the Rt. Rev. Lewis C. Sanford, D.D., Bishop of San Joaquin, president of the province, as the celebrant, assisted by Bishop Parsons and the Rev. Edgar F. Gee, chairman of the House of Deputies. The Very Rev. J. Wilmer Gresham, D.D., dean of the cathedral, welcomed the delegates, and Bishop Parsons preached the sermon. After this service the synod met for organization in the cathedral, and the provincial branch of the Woman's Auxiliary met in Grace Chapel. The usual reports of the provincial council, the various departments, and commissions, were presented.

The synod dinner was held at the Fairmont Hotel. Special speakers were the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon; Mrs. L. M. Judd of St. Andrew's Cathedral, Honolulu; and Bishop San-

ford, who gave a very interesting historical summary of the history of the synod, showing the growth of the Church life and work in the province.

There was a daily celebration of Holy Communion in Grace Cathedral, and an early morning conference on Religious Education, Christian Healing, and the Ministry. On Thursday afternoon there was a joint session of the synod and the Woman's Auxiliary and other organizations. The general subject was Oriental Work and Opportunity Within the Province. The Rt. Rev. W. P. Remington, Bishop of Eastern Oregon, and the Rev. Dr. G. F. Weld of Santa Barbara were in general charge. The Rev. D. G. C. Wu, priest-in-charge of True Sunshine Chinese Mission, San Francisco, and the Rev. John T. Sakurai, S.S.J.E., priest-in-charge of Christ Mission, Japanese, spoke of their work. At the evening mass meeting the special preacher was Bishop Remington.

The synod adopted a resolution expressing sympathy with the large number of unemployed. Another resolution was passed extending the hearty congratulations of the province to the Presiding Bishop, and inviting him to visit the province for the next meeting of the synod. Reports by the Very Rev. H. H. Powell, D.D., dean of the Church Divinity School of the Pacific, now in Berkeley, and by Dean Newell of the School for Christian Service, also in Berkeley, were heard and cordially endorsed.

In the amendment providing for the election of women to the provincial council, the amendment provides that there shall be three associate members of the provincial council who shall be women communicants having domicile in the province. They are to be elected by the women of the provincial branch of the Woman's Auxiliary, and shall have seats in the council and a voice and vote unless it is specified otherwise in the ordinances. These associate members will not, however, be elected until next year.

The synod carefully considered the report of the committee on placement of the clergy, including the suggestions adopted by the commission on the ministry. The synod voted to accept the invitation to meet in Phoenix, Ariz., next year.

On the afternoon of the closing day the synod delegates visited the new St. Margaret's House in Berkeley. This is the new house of the School for Christian Service under the direction of Dean Anna Newell. The delegates also inspected the new building of the Church Divinity School of the Pacific in Berkeley, where Dean Powell welcomed visitors.

RESIGNS PARISH IN ROME

ROME, ITALY—The Rev. Walter Lowrie has resigned the rectorship of St. Paul's Church, Rome, and expects to return to the United States early in June, though continuing the charge of the church to the end of September. He goes at once to Princeton, N. J., his wife's former home, then to Keene Valley, N. Y., in the Adirondacks, where he maintains his summer home. Mr. Lowrie is in excellent health and resigns because he feels that the resident colony has so largely diminished since the war and American tourists are there in so much smaller numbers that there is not the amount of work to be done that would justify his remaining. His work in Rome has been a very notable one.

PROTESTANTS, CATHOLICS, AND JEWS MEET IN ST. LOUIS

ST. LOUIS, Mo.—Future conferences between representatives of the Protestant, Catholic, and Jewish faiths here will result from the St. Louis Seminar, which adjourned May 15th after voting to continue its governing committee. The future meetings may be formal and largely attended, like the two-day gatherings just ended, or may be informal, called to deal with some special situation where difficulty has arisen in the relations of the three religious groups.

The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, chairman, in closing the final session of the seminar, said that the progress made by the conference had exceeded the expectations with which it was organized.

"We have found that it is useless to explore certain paths further," he said. "We have encountered the sign, 'No Thoroughfare,' or as we put it in St. Louis, 'West Gate Closed.' It is a good thing to know this and to respect such signs. Other paths are open and we intend to pursue them further."

"Hot spots," as characterized by Dr. Arnold H. Lowe of the Presbyterian Church, were summed up by the two leaders of round tables, Prof. Harrison S. Elliott of the Union Theological Seminary, and Everett Clinchey, secretary of the national conference of Jews, Catholics, and Protestants, as centering around the matters of education, economic differentiation on the basis of religion, evangelization, intermarriage, and racial antagonism.

Personal and family matters proved the most attractive problem themes. Questions of intermarriage and of Church laws about bringing up children, proselyting which would turn children against parents, and vivid questions and answers about tolerance made the discussions lively. Evangelism was a subject that brought protests from the Jewish speakers. Another subject that provoked much discussion was the religious education of children, the Catholics and Lutherans upholding the parochial schools, submitting to double taxation in order to give their children the sort of education they deemed necessary. A Jewish rabbi contended that the public schools should remain for all the children in America. "If you want more religious teaching," he said, "let it be in the homes."

Michael Williams, editor of *The Commonwealth*, New York, was called on often by the leader to explain the Catholic position from a layman's viewpoint, and Prof. Samuel Cohon of Hebrew Union Seminary, Cincinnati, expressed the Jewish standpoint when requested to do so.

At the banquet held the evening of the first day, at which 900 people were present, a telegram was received from President Hoover, in which he said: "Please extend my cordial greetings to the members of the St. Louis Seminar, and my best wishes that their deliberations may advance the noble purpose of the meeting to lift the relations of the communicants of the various religious faiths to the high level of mutual charity and understanding and coöperation."

Governor Caulfield of Missouri presided at the banquet. The speakers that night were Dr. Reinhold Niebuhr of the Union Theological Seminary of New York, the Rev. John A. McCloy, S.J., writer and lecturer of the University of Detroit, and Rabbi Stephen S. Wise of the Free Synagogue of New York, which he founded in 1907.

The necessity of religion to mankind was stressed by Fr. McClarey, expressing the Catholic viewpoint.

Rabbi Wise discussed justice and understanding for Jews. He ignored bursts of applause that followed some of his utterances and they soon ceased lest some of his words be lost.

Dr. Niebuhr, as a Protestant, put emphasis upon the appreciation of one group for the outstanding strengths of the others. "We are living in a narrow world," he said, "and we have to learn the art of living together. The first business is to become conscious of things we hold in common. Religious leaders are usually careful to emphasize the differences."

BISHOP MORRIS ELECTED IN LOUISIANA

(Picture on page 123)

ALEXANDRIA, LA.—The Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, was unanimously elected Bishop of Louisiana on the first ballot at the special diocesan council meeting, May 14th, at Alexandria. Bishop Morris subsequently accepted his election.

Bishop Morris was consecrated Bishop of the Canal Zone on February 5, 1920, by Bishops Tuttle, Gailor, Webb, Knight, and Griswold. He was born in Louisville, Ky., June 18, 1870, receiving his education at the University of the South, the University of Louisville, and at the General Theological Seminary. He was ordained deacon in 1896 by Bishop Dudley and priest later in the same year by Bishop Garrett. He was assistant at St. Matthew's Cathedral, Dallas, Tex., 1896 to 1898; curate at St. Joseph's Church, Brooklyn, N. Y., 1898 to 1901; dean of St. Mary's Cathedral, Memphis, Tenn., 1901 to 1916; and rector of Grace Church, Madison, Wis., 1916 to 1920.

SISTER PROFESSES LIFE VOWS AT DENVER, COLO.

DENVER, COLO.—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, recently officiated at the final profession, in life vows, of Sister Ellen Anne, in the second order of the Order of Saint Anne. The Sisterhood has opened a house, and a children's convalescent home, in Denver, in connection with St. Andrew's parish; and the ceremony took place in St. Andrew's Church. Bishop Ingley officiated and preached. Other clergy taking part in the service were: the Rev. Neil Stanley, the Rev. J. W. Hudston, and the Rev. W. L. Hogg, of St. Andrew's, and the Rev. T. J. Haldeman of St. Mark's, Denver, who acted as the Bishop's chaplain; the Rev. G. A. C. Lehman of Emmanuel Church, Denver, who played the organ; the Rev. Leonard Wolcott and the Rev. Earle Mad-dux of Denver.

CHURCH AT ROCHESTER, N. Y., CELEBRATES ANNIVERSARY

ROCHESTER, N. Y.—Christ Church, Rochester, has been celebrating its seventy-fifth anniversary with a diamond jubilee beginning May 7th and lasting through the week. The services began with a corporate Communion of the parish at 7:30 on Sunday morning, followed by Matins at 10:20, and Holy Communion at 10:45. In the evening there was festal Vespers with solemn procession and *Te Deum*. The sermon was preached by the rector, the Rev. Charles C. W. Carver. During the week the men's club held an evening of pleasure for the parish to celebrate the anniversary.

OFFICERS OF WOMAN'S AUXILIARY MEET

RACINE, WIS.—At Taylor Hall, Racine, May 2d to 7th, took place one of the most representative conferences ever held there. The first two days were for educational leaders and the last three for executives. Eighty-four were registered, representing eight provinces, thirty-five dioceses, and twenty-six states. The general theme was the Life of the Spirit in the World Today.

The conference for diocesan educational secretaries began Friday afternoon, May 2d, with a round table discussion on adult religious education. The leaders were Dr. Adelaide Case and Miss Margaret Marston of the Department of Religious Education of the National Council. On Saturday the leader was Miss Margaret Read of England, worker in the Christian Student Movement. The session began with a conference on India in regard to the book to be chosen for study next year. In the evening Dr. Case recommended a list of worthwhile books both for educational purposes and as current literature. This was followed by preparation for the Holy Communion, led by the Rev. John W. Suter, Jr., of New York.

Sunday was set apart as a quiet day, linking together the conferences of the educational secretaries and the Woman's Auxiliary officers. It began with an early celebration at which the Rev. Mr. Suter officiated. He was in charge of the quiet day, giving two meditations in the morning and two in the afternoon. In the evening the advance work of the Church was taken up.

On Monday morning the conference of diocesan officers began. The topic for the day was Changing Conditions in Our Own Country, led by Miss Elizabeth Matthews of Southern Ohio. In the discussion on Problems of Home Life Today, led by Mrs. Robert Happ of Northern Indiana, solutions were offered in the form of having family clinics, giving young mothers a chance to train, in relief by kindergarten and nursery schools; training before marriage and treating it as a project; improving marriage and divorce laws; and curbing the sensational press. The conference on Changing Conditions in Our Work, led by Mrs. Charles E. Hutchison of Newark, discovered many ways in which the Church might help women in their varied occupations.

Miss Margaret Read led the conference on Changing Conditions in Our Student Life. Having visited colleges of the middle west since January 1st she was prepared to characterize the young person of today as having three tendencies: a general rejection of authority in all spheres, a readiness to experiment with every side of life, and an absence of reverence for beauty or spirituality, all reflections of the world outside and all showing an attempt to escape from life. Nevertheless, there is a great desire for being absolutely sincere and looking things in the face. Changing Conditions in Race Relationship was presented by Mrs. Paul Barbour of South Dakota and the Rev. Dr. John A. Williams of Omaha. Mrs. Barbour said that the present outlook in South Dakota was much improved on account of increased appropriations for schools, new land appropriations, and the cessation of public land sales. Dr. Williams' plea was that the Negro may have the fullness of opportunity, that in his walk through daily life his race may not always be made prominent, that he may not be excluded from sanitary neighborhoods and from occupations which allow of advancement. He spoke of Tuttle

School for training colored women in Church work as one of the most helpful institutions in advancing the Negro.

Changing Conditions in Rural Communities was presented by Mrs. John R. Wheeler of Tennessee for town and open country, and Deaconess Maria Williams of Virginia for mountain areas. Tuesday morning Miss Nannie Hite Winston of Louisville took the chair for a conference on the New East. Prof. Harley F. MacNair of Chicago University, formerly of St. John's College, Shanghai, provided the members of the conference with a great treat in his clear and comprehensive lecture on Problems of Growth in China.

In her talk, India on the March, Miss Margaret Read gave a vivid picture of the situation of that country, so much in the limelight today. Miss Elizabeth Upton of Loving Service School, Tokyo, Japan, explained how the elaborate caste system of ancient times in Japan had been reduced to only two classes at the present time. Tuesday evening Miss Bussey and Mrs. Biller gave a brief sketch of Taylor Hall and of the National Center for Devotion and Conference which has existed since May, 1924. Resolutions of regret were offered that Taylor Hall might be devoted to this purpose no longer, and of the intention that the center should be carried on in some other location. During the six years, 175 conferences have been held,

FOR SALE

Very attractive summer cottage in Santa Cruz section of Twilight Park at Haines Falls, New York. This cottage has a glorious view down the Kaaterskill Clove and across the valley of the Hudson to the Berkshires. There are five bedrooms, bath, dining room, kitchen, and living room with open fireplace. Electric lights and stationary tubs. Large porch around two sides of cottage. This cottage is near Santa Cruz Inn, and is in excellent condition. For sale furnished—Price \$5,500.00.

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Wednesday morning, under the leadership of Mrs. J. C. Tolman of Texas, a résumé of the conference was made in which the members showed how they had gained help to carry on their work. After luncheon the meeting was closed, all agreeing that it had been both delightful and profitable, both mentally and spiritually.

DEAN AT SAN FRANCISCO OBSERVES ANNIVERSARY

SAN FRANCISCO—The Very Rev. J. Wilmer Gresham, D.D., dean of Grace Cathedral, San Francisco, recently observed his twentieth anniversary as dean of the cathedral. Dean Gresham came to San Francisco from Trinity Church, San Jose. At that time the cathedral congregation was worshipping in the chapel which still stands at the corner of Taylor and Sacramento streets. Four years later the cathedral crypt was opened for worship. Today the construction is going forward on a great section of the cathedral that is to be.

In commemoration of these twenty years of progress a series of anniversary events have recently been held when Dean and Mrs. Gresham have received the congratulations of their many friends. The dean was the guest of honor at luncheons of the completion committee of the cathedral, and the Churchmen's Round Table. Bishop and Mrs. Edward L. Parsons gave a complimentary reception to which the clergy of the diocese were invited. There was a special celebration of the Holy Communion in the crypt of the cathedral with the dean as the celebrant, and the Bishop as the special preacher.

NEW PARISH HOUSE DEDICATED AT SEATTLE, WASH.

SEATTLE, WASH.—Old Trinity, the mother parish of Seattle, and its rector, the Rev. Charles S. Mook, rejoiced greatly on Sunday, May 11th, when the Bishop of the diocese, the Rt. Rev. S. Arthur Huston, D.D., dedicated their new and unusually well equipped parish house. At considerable sacrifice and at its rector's desire, Trinity parish remained on its down town site to minister to the community from the center. It greatly needed a parish house, and this was at last made possible by the splendid bequest of the late Mrs. Richard Sackville Cox, of East Orange, N. J., to provide a memorial for herself and her deceased husband in the parish whose former rector had ministered faithfully to them twenty-seven years previously when two of their sons were accidentally killed while visiting in Seattle.

The building is very well planned. With the nave and transept of the church it forms three sides of a hollow square and presents to view a most convenient auditorium seating 450 persons and furnished with a stage, retiring rooms, and ticket office. On the same floor are a wide hall and a beautiful reception room, besides three offices for the clergy and parish officers and six classrooms. From the hall a broad staircase leads up to nine more classrooms on the second floor, including specially equipped rooms for the kindergarten and high school girls; while in the northwest angle is the room for the meetings of the women's organizations, with convenient kitchenette attached.

Downstairs is the dining room and kitchen, completely fitted with the most modern appliances, while to the side is a men's den with open fireplace, and at

the rear of all a spacious gymnasium, with shower and locker rooms adjacent. On all three floors are lavatories, store rooms, and cupboards.

The entire cost is \$77,000, including the furnishings, many of which are being subscribed for by members and friends of the parish. A sum of \$25,000 is in hand for maintenance and is to be eventually increased to \$50,000.

The opening of the building was celebrated by a week of festivities, including a banquet at which felicities were expressed by Bishop Huston, the Rev. Dr. H. H. Gowen, a former rector, the Rev. Dr. J. D. McLaughlan, rector of St. Mark's, Seattle, and many others.

It is worthy of note also that on the Tuesday evening following the monthly service at midnight for the people of the theater, a full orchestra and several headliners from the principal theaters of the city gave a benefit performance in the auditorium out of gratitude for the kindness shown them by the rector of Trinity.

DR. ROBERT GOODEN TO BE CONSECRATED

LOS ANGELES—The Presiding Bishop has taken order as follows for the consecration of the Rev. Dr. Robert Burton Gooden as Suffragan Bishop of Los Angeles:

Date: Tuesday, May 27th, at 10:30 A.M.

Place: St. Paul's Cathedral, Los Angeles.

Consecrator: The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

Co-consecrators: The Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, and the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.

Preacher: The Rt. Rev. Edward L. Parsons, D.D., Bishop of California.

Presenters: The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, and the Rt. Rev. Walter L. Mitchell, D.D., Bishop of Arizona.

Attending presbyters: The Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, and the Rev. Philip A. Easley, rector of St. Stephen's Church, Hollywood.

CONVENTION OF YOUNG PEOPLE AT ROCK HILL, S. C.

ROCK HILL, S. C.—The Young People's convention of Upper South Carolina was held in the Church of Our Saviour, Rock Hill, May 2d, 3d, and 4th. The ladies of the congregation together with the young people had prepared a banquet for the opening night. The leaguers were welcomed by the Rev. W. P. Payton, rector of the parish, and Miss Lettie Greene, president of the local league. Joe Faulk responded for the diocesan league. Among other speakers were the Rev. Edgar C. Burnz of Orangeburg, and Mendel Rivers, president of the league in South Carolina.

After the banquet, the Rt. Rev. K. G. Finlay, D.D., Bishop of the diocese, conducted the preparation service for the corporate Communion which was held in the church next morning. At the morning business session Joe Faulk presided in the absence of the diocesan president. Reports were heard from all the local leagues, showing advance along many lines.

The Church school Lenten offering, which amounted to about \$5,000, was presented at an impressive service in the church on Saturday morning. The Rev. Capers Satterlee, chairman of the department of religious education of the diocese, gave the address.

The Saturday evening program was a Kanuga Night at a neighboring country club. A water pageant, prepared by the Rev. Mr. Satterlee, was presented by him

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The closing service on Sunday morning was conducted as usual by young men of the leagues. The Rev. W. H. K. Pendleton of Spartanburg gave the young people a message of unusual power.

**PROGRESS REPORTED
IN ARKANSAS**

LITTLE ROCK, ARK.—Progressive work is being planned in several parishes.

St. Luke's, Hot Springs, was given permission by the standing committee to borrow money for forward work.

Trinity Cathedral, Little Rock, is planning a parish house, and the standing committee gave its approval for a mortgage loan. The Very Rev. John M. Williamson is dean.

St. Mary's Church, El Dorado, has decided to vacate its former rectory, and to turn it into a parish house in order to take care of the Church school.

Trinity Church, Pine Bluff, has a beautiful new altar which is to be installed soon. The Rev. H. A. Stowell is rector.

St. Paul's Church, Batesville, has a new rectory, comfortable and up-to-date. The Woman's Auxiliary has undertaken to pay the interest on the borrowed money. The Rev. Elnathan Tartt is rector.

The Woman's Auxiliary of this province has appropriated for the Helen Dunlap School at Winslow, \$4,500, to be spread over three years. Bishop Winchester appointed a committee to handle this fund, and the Rev. H. A. Stowell is chairman.

**SUMMER SCHOOL
AT LAKE TAHOE, NEV.**

RENO, NEV.—The summer school of the missionary district of Nevada, which is held on the shores of Lake Tahoe in a beautifully wooded section of Nevada, will open its second year on July 21st and continue until August 2d. The diocese of Sacramento is this year coöperating in the enterprise, and a large attendance is looked for. The members are housed in tents, some of them open air arrangements with nothing overhead except the tall pines, and meals are served in a dining hall constructed last year for that purpose.

Courses will be given on Young People's Work, Religious Education, Adolescent Psychology, New Testament, New Prayer Book, Field Work, Women's Work, Social Service, and Religious Drama with a pageant at the end of the course.

The Rev. K. L. A. Viall, S.S.J.E., of San Francisco, is to be the chaplain.

**MEMORIAL SERVICE HELD
AT PUYALLUP, WASH.**

PUYALLUP, WASH.—A very beautiful memorial service for the late Rev. Francis R. Bateman was conducted by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, in Christ Church, Puyallup, on Sunday, May 11th. It was attended by a large congregation, including many who were unable to be present at the funeral services conducted on April 24th by Bishop Huston, Bishop Faber of Montana, the Rev. Dr. J. D. McLauchlan, rector of St. Mark's, Seattle, and the Rev. Dr. J. A. Staunton, of St. Michael's Chapel. Mrs. Amy E. Bateman, the widow, was present at the memorial service, together with her son, Commander Arnold H. Bateman, U. S. N., who arrived from Annapolis in time for this service, and her four daughters. The sermon was preached by the Rev. Dr. McLauchlan.

**WOMAN'S AUXILIARY OF ERIE
IN CONVENTION**

ERIE, PA.—Harmony, a keen desire to do for God and His Kingdom, and larger achievement during the past year summarized the nineteenth annual convention of the Woman's Auxiliary of Erie, held May 14th and 15th in the Cathedral of St. Paul and in the chapter house.

The convention began with a short evening service at which all were welcomed by the dean, the Very Rev. Francis B. Blodgett, and the Bishop, the Rt. Rev. John C. Ward, D.D. The Rev. Albert N. Roberts of Rio de Janeiro told of the work in Southern Brazil.

The Bishop of the diocese, assisted by the dean, was the celebrant at the corporate Communion Thursday morning. At the business session addresses were made by the diocesan president, Mrs. J. H. Chickering; the pastor for work among the foreign-born in the diocese, the Rev. S. J. Noce; Mrs. Margaret B. Adams, president of the Auxiliary, province of Washington; Miss Myra Chickering, who had recently returned from an extended trip around the world; and Bishop Ward.

Mrs. Albert Broadhurst reported \$850 of the \$1,000 desired to furnish the new parish house of St. Paul's, Farrell, had been received. The treasury showed a balance on hand of \$600. This unusual report enabled the following appropriations: \$100 to St. Barnabas' House-by-the-Lake, North East; \$100 to the Bishop's Discretionary Fund; and three scholarships for the Erie-Pittsburgh Summer Conference, Saltsburg, Pa.

BROTHERHOOD NOTES

PHILADELPHIA—The Brotherhood of St. Andrew as a practical program of parish evangelism was presented by General Secretary Leon C. Palmer at the South Carolina diocesan convention, held at St. Philip's Church, Charleston, May 6th to 7th. In addition to addressing the evening session of the convention Mr. Palmer spoke at the diocesan Church Club dinner, followed by George W. Urquhart, of Savannah. The diocesan commission on evangelism, headed by the Rev. C. H. Goodwin of Charleston is planning to promote the organization of Brotherhood chapters as an important part of its program during the coming year.

A ten days' tour of the diocese of West Texas in the interest of the Brotherhood is being made by Merton A. Albee of Los Angeles, member of the national council of the Brotherhood, and the Rev. Henry N. Herndon of Uvalde, Tex., diocesan representative on the Brotherhood's national committee on clergy coöperation. The tour began at Marfa, N. M., on May 14th and will cover the leading points in the diocese.

On Tuesday, May 13th, a diocesan assembly of the Brotherhood was formed in Wilmington, N. C., with eighty representatives present from chapters in the various parishes and missions of the diocese. Addresses were made by H. Lawrence Choate of Washington, D. C., national president of the Brotherhood of St. Andrew; John G. Bragow of Washington, N. C., for many years member of the national council of the Brotherhood; and the Rt. Rev. Thomas C. Darst, D.D., Bishop of the diocese.

Mr. Palmer addressed the diocesan Church Club of Maine, at their annual dinner in Portland on May 13th, and on the following day spoke at the diocesan convention. In both addresses the speaker stressed the need for organized lay evan-

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gelism in the Church and the value of the Brotherhood as a practical means of promoting it. Conferences were held looking toward the further development of this work in the diocese of Maine. The diocesan commission on Evangelism, through its chairman, the Very Rev. J. A. Glasier, presented a report urging the formation of Brotherhood chapters throughout the diocese during the coming year, and several new chapter organizations were reported by the diocesan representative, the Rev. Charles F. Odell.

PITTSBURGH LAYMEN'S LEAGUE HAS ANNIVERSARY

PITTSBURGH, PA.—The Laymen's Missionary League of Pittsburgh celebrated its forty-first anniversary Sunday, May 18th. The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, and the Rev. Dr. Wyatt Brown, of St. Paul's Cathedral, Buffalo, N. Y., took part in the commemoration services. Bishop Mann was the celebrant at a corporate Communion of the league held in St. Peter's Church, and the Rev. Dr. Brown preached at the main service in the Church of the Ascension, Pittsburgh. After the corporate Communion the members of the league had breakfast in the Hotel Schenley.

The Laymen's Missionary League was founded by the late Bishop Courtland Whitehead to assist him in keeping open the mission churches of the diocese without clergy.

MEETING OF WOMAN'S AUXILIARY OF MISSOURI

St. Louis, Mo.—The Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, celebrated the Holy Communion, assisted by the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor, at the service Friday morning, May 16th, in Christ Church Cathedral, opening the quarterly meeting of the Woman's Auxiliary.

At the business meeting which followed in the Bishop Tuttle Memorial, at which Mrs. John F. Shepley presided, Bishop Scarlett made his first official address since his consecration. Bishop Scarlett will have special supervision of missionary work in the diocese.

Mrs. W. C. Rumsey, retiring president, was honored with a monetary gift from the Auxiliary. Mrs. William H. Burritt made the presentation, saying that Mrs. Rumsey might apply the money to whatever cause she saw fit, to which Mrs. Rumsey responded that she would devote the purse to the foundation of an endowment, and would make efforts to obtain additional gifts for the purpose.

Mrs. Robert Burkham, member of the national executive board of the Woman's Auxiliary, led in the roll call of churches for the quarterly pledges, of which \$1,200 is to be applied on the Church's program; \$450 to advance work; \$100 to the supply department; \$200 to St. Stephen's House; and \$200 to the Helen Dunlop School for Girls at Winslow, Ark.

A memorial on the recent death of Mrs. W. W. Seibert, the first devotional secretary of the diocese, was read by Mrs. Thomas Q. Dix.

Richard Kopplin, a lay reader and volunteer worker, spoke on the work he is carrying on at Valley Park, and of the success that has attended his efforts in the social work of the little mission, and especially in building up the Sunday school. After the close of his remarks, many enthusiastic testimonials as to the work of Mr. Kopplin were given by vari-

ous members of the Auxiliary, including Bishop Johnson.

A tribute was paid Bishop Johnson for the splendid coöperation he has always given the Auxiliary in its work, and the president expressed, on behalf of the entire body, a hope that he would not relinquish to the Bishop Coadjutor his responsibility as a source of inspiration and enthusiasm to the women in their efforts for the Church.

PITTSBURGH CHURCHES UNITE IN SERVICES

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, opened on May 12th the first of a series of daily noonday sermons in Trinity Cathedral on the coming of the nineteen hundredth anniversary of Pentecost. The sermon series has been arranged by the Pittsburgh Council of Churches, and was to have been given by Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church, Washington, who several days ago was taken ill with pneumonia. Five Pittsburgh pastors filled Dr. Sizoo's place in the pulpit for the series, ending Friday, May 16th.

The Very Rev. Percy G. Kammerer, dean of the cathedral, preached on Monday, with Bishop Mann presiding. On Tuesday, Dr. W. W. T. Duncan of Emory Methodist Episcopal Church preached. Dr. Carl Wallace Petty of the First Baptist Church gave Wednesday's sermon, and the sermon for Thursday was given by Dr. A. R. Robinson of the Sixth United Presbyterian Church. Friday's speaker was Dr. W. L. McEwan, of the Third Presbyterian Church.

All the leading Protestant denominations in Pittsburgh and Allegheny county participated in the services.

KANSAS COUNCIL OF RELIGIOUS EDUCATION

TOPEKA, KANS.—On Friday, May 9th, the Kansas council of religious education completed a most successful state convention. Some of the guest speakers were:

Dr. Silas J. Evans, president of Ripon, Wis.
Dr. Roy B. Guild, associate secretary of the Federal Council of Churches of Christ in America.

Dr. Allen A. Stockdale, pastor of Rogers Park Congregational Church, Chicago, Ill.

Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association.

The Rev. Jesse M. Bader, director of Evangelism of the United Christian Missionary Society.

Miss Vesta Towner of Kansas City, Mo., dean of leadership training schools of the Kansas City Council of Churches.

The Very Rev. John W. Day, dean of Grace Cathedral, Topeka, who conducted four worship services at the noon hour. He also gave an address and led a discussion on the subject of Worship, at the state young people's division which met on Saturday, May 10th.

SUMMER CONFERENCE TO BE HELD IN TACOMA, WASH.

TACOMA, WASH.—The popular summer conference of the diocese of Olympia will be held for the fourth time at the splendidly equipped Annie Wright Seminary, Tacoma, from June 16th to 27th. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, is president, and Miss Lucy Mays Taylor, treasurer. The faculty includes the Rev. Lloyd B. Thomas, rector of Trinity Church, Oakland; the Rev. Hoyt E. Henriques, provincial chairman, department of religious education; the Rev. Frederick B. Bartlett, general secretary, Field Department of the National Council; and Miss Elizabeth Baker, national Woman's Auxiliary representative.

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MISSION CONFERENCE HELD AT NARA, JAPAN

NARA, JAPAN—Between seventy and eighty members of the Japan Mission left their various posts to attend the third biennial mission conference, this year held at Nara (the ancient capital) from March 29th to April 1st. Illness, in the case of a few, prevented the entire missionary body from attending. All four bishops were present, and this conference was made particularly eventful and helpful by the presence of Dr. John W. Wood.

Much of the work and many of the problems of the Church's work in Japan were presented; able papers were read and thoroughly discussed. The tremendous value of these conferences—because of the opportunity afforded to the older and younger members of the staff to view and discuss together the work as a whole—was unanimously expressed, with the hope that they may continue to be held as long as there is need for the Church in America to send her representatives to assist in the Church's work in Japan.

G. T. S. ALUMNI IN CENTRAL NEW YORK MEET

UTICA, N. Y.—The annual gathering of the alumni of the General Theological Seminary resident in Central New York was held at the Hotel Martin, Utica, Tuesday, May 13th. About fifty of the clergy were present. The Rev. Donald C. Stuart of St. George's Church, Utica, presided, and the principal address was given by the guest of honor, the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado. Other guests included the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York; and the Rev. Dr. Francis J. Hall, all of whom spoke to the gathering.

DR. NORWOOD PREACHES FLOWER SERMON

St. LOUIS, Mo.—The Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, New York, was the preacher of the annual "flower sermon" at the service held in Christ Church Cathedral Sunday morning, May 11th. This was the first service at which Bishop Scarlett presided after his consecration.

Under the terms of Henry Shaw's will, in which he bequeathed his famous Missouri Botanical Garden to the public, each spring a prominent clergyman is brought to St. Louis to preach the sermon at the cathedral, with which Mr. Shaw was connected during his life. At this time the cathedral is filled with flowers that come from the garden.

"A gracious spirit who believed not only in the beauty of holiness but in the holiness of beauty," was Dr. Norwood's characterization of Henry Shaw. Referring to Christ's love for flowers he called them "little sacraments of the real Presence of the infinite Spirit."

COMMENCEMENT AT SAINT KATHARINE'S

DAVENPORT, IA.—Commencement at Saint Katharine's School is to be held on June 9th and a series of other events is arranged for various days preceding, beginning with the May fête on the afternoon of May 15th. There is a class of ten to be graduated. Bishop Longley preaches the baccalaureate sermon on June 8th.

ACOLYTES' FESTIVAL HELD IN MILWAUKEE

MILWAUKEE—A strong appeal for greater religious consciousness among the boys and young men of the Church was voiced by the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, at the fifteenth annual acolytes' festival held in All Saints' Cathedral here, Monday evening, May 19th. The service, attended by nearly 300 servers from the three Wisconsin dioceses and the diocese of Chicago, was that of solemn Evensong and a procession in which all of the visiting acolytes and diocesan clergy participated. The Bishop of Milwaukee pontificated, and the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the officiant, assisted by the Rev. H. G. Smith, Jr., of Burlington, Wis., as deacon, and the Very Rev. A. I. Drake, dean of the cathedral, as sub-deacon.

The holding of this annual festival at Milwaukee is the revival of a custom followed for many years at All Saints' Cathedral, which has a strong acolytes' guild, having given six men to the ministry during its existence. A seventh, Ernest Scully, now a student at Nashotah, was to be ordained deacon on the Friday following the festival service. A dinner to the visiting acolytes and clergy was served in the cathedral guild hall preceding the service, under the auspices of the women of the cathedral.

ST. LUKE'S HOSPITAL, BOISE, GRADUATES CLASS

BOISE, IDAHO—One of the chief services of St. Luke's Hospital, Boise, to the entire state is the training of competent nurses. To a succession of splendid classes in former years, this year's class was added through graduation held in St. Michael's Cathedral, Monday night, May 5th. The entire student body and staff attended in uniform, graduate nurses taking their places at the hospital. Bishop Barnwell delivered the address and delivered the diplomas to the graduates.

A reception followed in the Bishop Tuttle House, to which a large number of townspeople and parishioners, along with delegates to the convocation, came.

COMMUNIST FINDS TOWN TOO CHRISTIAN

NEW YORK—To a Chinese town where missionary work has long been established came a Communist organizer not long ago ready to stir up strife and paint the town his favorite color, but his stay was brief. "Why do you not stay?" he was asked at his departure. "That town is too Christian," he said, "to be of any use to us."

W. E. Soothill, professor of Chinese at Oxford and some time exchange professor at Columbia, closing an address to the Church of England Zenana Society, said, "Anarchy will pass, order will be restored . . . the day will dawn when the Chinese themselves will recognize that the greatest gift we brought to them was the liberating and inspiring power of the Christian religion, the ladder to Heaven."

A HISTORY CONTEST

NEW YORK—The boys at Iolani School, Honolulu, have been having a contest to see who knows the most about the school. Given ten days' start to study, they were to answer a quiz about the origin and history of the school, its athletics, famous alumni, bishops who have been connected with it, and so on. Don't call it Church history and mission study!

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ALICE RONDTHALER CHASE

WARE, MASS.—Alice Rondthaler Chase, beloved wife of the Rev. Arthur Chase, rector of Trinity Church, Ware, died recently at her home here. She was a woman of rare Christian character, for years devoting herself to the work of her husband during his long rectorship at Ware. The funeral service was conducted at Trinity Church, on April 2d. The Ven. M. E. Mott and the Rev. Franklin Knight of Holyoke officiated.

RADCLIFFE CHESTON

PHILADELPHIA—Dr. Radcliffe Cheston, widely known physician and founder of the Chestnut Hill Hospital, died on May 13th, at his home in Chestnut Hill, Philadelphia.

Dr. Cheston was for many years chief of the medical staff of the hospital, resigning two years ago. He was a vestryman of St. Paul's Church, Chestnut Hill, and was very active in the parish.

Although he had suffered from a heart ailment for three weeks, his condition did not become serious until the night before his death. Earlier in the day, he had attended a meeting of the directors of the hospital, and was stricken after he had retired for the night.

Born at West River, Md., 69 years ago, Dr. Cheston was educated at the University of Pennsylvania, and was graduated from the School of Medicine of that institution in 1883. He was regarded by scores of households in Chestnut Hill as typical of the "family physician."

He is survived by his widow, Mrs. Eugenia Morris Cheston; two daughters, the Misses Elizabeth and Charlotte Cheston; and five sons, Radcliffe Cheston, Jr., James Cheston, 4th, Morris Cheston, Calvert Cheston, and Charles Cheston.

At the funeral service, which was held on May 15th in St. Paul's Church, Chestnut Hill, with the Rev. Malcolm E. Peabody officiating, the church was filled to capacity, many mourners having to remain out on the lawn. The entire staff of the Chestnut Hill hospital, including nurses and internes in their uniforms, were present. The burial service was private.

LUCY H. GREENLEE

CHESTER, PA.—Mrs. Lucy H. Greenlee, for more than twenty years housekeeper, friend, and counselor to the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, died on May 13th at Bishop Taitt's home in Chester. She had been ill more than two months.

Mrs. Greenlee was widely known as "aunty" to the people of the diocese. She joined Bishop Taitt's household when his mother became an invalid. At the consecration of Bishop Taitt last October, Mrs. Greenlee was escorted to the church by Mayor Turner of Chester, and Bishop Taitt. A daughter, Miss Daisy Greenlee, of Philadelphia, survives her.

The funeral service was held on May 15th in St. Paul's Church, Chester, burial taking place in Upland Cemetery.

J. HARLESTON PARKER

BOSTON—J. Harleston Parker, a prominent architect of Boston and a vestryman of Trinity Church for seven years, died at his home here on May 5th. He was born in Boston on November 27, 1872, the son of Harleston Parker, in whose memory a medal known as the Parker medal is given each year to the designer of the most beautiful piece of architecture in Greater Boston.

J. Harleston Parker received his education at the Noble and Greenough School, Harvard University, the Massachusetts Institute of Technology, and the Beaux Arts of Paris. He has been notable in his profession for the past thirty years and is the creator of important buildings in this and other cities.

Funeral services were held in Trinity Church on May 7th. Bishop Lawrence and the Rev. Dr. Henry K. Sherrill officiated. Burial was in Mount Auburn Cemetery.

Mr. Parker is survived by his widow, Edith Stackpole Parker, and by four children: J. Harleston Parker, Jr., James Parker, 2d, Edith Harleston Parker, and Margaret Stackpole Parker.

JOHN HUBBARD STURGIS

CAMBRIDGE, MASS.—John Hubbard Sturgis, in his 70th year, died at his home in Cambridge on May 8th. Funeral services were conducted in Christ Church, Cambridge, on May 10th.

Mr. Sturgis was the son of John Hubbard Sturgis and Frances Codman Sturgis, and was born in London, England, while his parents were temporarily residing there. His schools were St. Paul's and Harvard, from which latter he graduated in 1881. Following connections in the west with railroads, and a few years in New York, he returned to Boston and served for twenty-five years as the treasurer of the Franklin Savings Bank. For the past few years he had been retired from business but retained his office as treasurer of the Society for the Prevention of Cruelty to Children.

Mr. Sturgis is survived by his widow, Kate Hosmer Sturgis, and three daughters, Mrs. Richard J. Eaton, Miss Francis A. Sturgis, and Miss Katharine H. Sturgis, all of Cambridge. He is survived also by four sisters, Miss Frances C., Miss Mabel, and Miss Evelyn R. Sturgis of Boston, and Mrs. William Haynes-Smith of Bradford-on-Avon, England.

CHURCH people in the diocese of Hallow sent a gift of about \$30 gold to the Church in Jerusalem. It arrived just in time to be of use when the English mission hospital was opened in Hebron, where some of the worst tragedies occurred in the recent outbreak of trouble.

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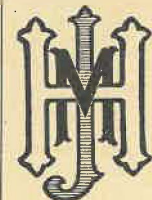
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NEWS IN BRIEF

BETHLEHEM—The Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector, reports two new Friendly societies, a senior and a junior chapter. The vestry of this church employed a deaconess to assist the rector in his parish work.—Trinity parish, Bethlehem, the Rev. Merrill M. Moore, rector, engaged Miss Mary Wallace to be director of religious education. — The annual meeting of the G. F. S. of the diocese was held in the Church of the Good Shepherd, Scranton, on May 9th and 10th.—Two presentation services were held this year to receive the Lenten offering of the Church schools. The number who attended this service before was so large that the biggest parishes found it difficult to entertain the delegates. For the convocation of Scranton it was held in St. Clement's Church, Wilkes-Barre, and for the convocation of Reading in St. Mark's Church, Mauch Chunk.

COLORADO—The spring meeting of the northern deanery of Colorado was held in St. Stephen's Church, Longmont, on Thursday, May 15th, with 100 delegates representing almost every parish and mission. The Holy Communion was celebrated by the Rev. Z. T. Vincent of Fort Collins, assisted by the Rev. E. W. Boone, rector of the parish. The sermon was preached by the Rev. H. M. St.G. Walters, rector of St. John's Church, Boulder, and Bishop Ingle read the Gospel and pronounced the Absolution and Benediction.

DULUTH—Bishop Bennett will be host to the clergy of the diocese at The Mission, Cass Lake, from June 16th to the 20th. The annual summer conference in the diocese will be held during the week of June 22d, also at The Mission, Cass Lake. The annual Indian convocation will be held June 29th and 30th, and July 1st, at The Mission, Cass Lake.

GEORGIA—On Sunday night, May 11th, a memorial service to Florence Nightingale was held by the St. Barnabas' Guild of Nurses in Christ Church, Savannah, the rector, the Rev. Dr. David C. Wright, being chaplain of the guild.—Following up their Lenten study, *Roads to the City of God*, Section A of the Woman's Auxiliary of St. John's Church, Savannah, arranged an interparochial meeting on May 14th, at which time D. G. Bickers, associate editor of the *Savannah Morning News*, made an address on Racial Relationships.

HARRISBURG—The choir of St. Stephen's Church, Harrisburg, made its annual pilgrimage to the parish of St. Mark's, Lewistown, to present a service of music on the feast of the Patronal Saint of St. Mark's. The parish provided supper for the full choir of forty-five men and boys, and refreshments were served again before their return to Harrisburg. A splendid program of music was rendered under the direction of the organist, A. C. Kuschwa, and the new Cassavant organ, recently installed at St. Mark's, was given a splendid test of its possibilities.—The spring meeting of the archdeaconry of Harrisburg was held in St. John's Church, Carlisle, on Tuesday and Wednesday, May 6th and 7th. The meeting opened with Evensong on Tuesday evening, Archdeacon

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Hughes reading the office, and the Rev. Charles E. Berghaus, of Marietta, the lessons. The special preacher was the Rev. Frederick P. Houghton of St. John's, Lancaster, whose subject was The Joy of the Ministry. At the business session on Wednesday, a paper on The Doctrine of the Real Presence As Expressed in the American Liturgy was read by the Rev. Mr. Berghaus. All the clergy present participated in the discussion which followed. Owing to illness, Bishop Darlington was unable to attend, and a telegram regretting his absence and wishing a speedy recovery was sent to him.

LOS ANGELES—The election of the Rev. Robert B. Gooden, D.D., chairman of the board of examining chaplains, as Suffragan Bishop, has necessitated the reorganization of that board. The Rev. C. Rankin Barnes has been elected chairman and the Rev. Wallace N. Pierson, secretary. The Very Rev. Harry Beal, D.D., has been appointed to fill the vacancy. On May 1st the Episcopal City Mission Society of Los Angeles took over larger quarters for its hostel, maintained for working boys. The new plant will accommodate thirty, and is filling rapidly.—The Los Angeles clericus, meeting at St. Barnabas' Church, Eagle Rock, on May 5th, was addressed by the Rev. John W. Suter, D.D., secretary of the Prayer Book Commission of 1928.—Commemorating the 110th anniversary of the birth of Florence Nightingale, 700 uniformed nurses attended service at St. Paul's Cathedral, Los Angeles, on Sunday, May 11th, to participate in a program sponsored by the Guild of St. Barnabas.—Reports from the San Francisco meeting of the synod of the province of the Pacific featured the May meeting of the diocesan Woman's Auxiliary, held at St. Paul's Cathedral, Los Angeles, on the 13th.

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