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No. 8

Troubles in the English Church

EDITORIAL

The Rural Church and Lawlessness

REV. GEORGE ROBERT BRUSH

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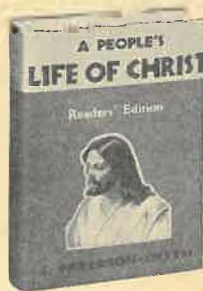
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VOL. LXXXIII

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EDITORIALS & COMMENTS

Troubles in the English Church

OUR readers will recognize that we do not often discuss the local troubles in the Church of England. This is partly because we feel that English Churchmen generally do not welcome American opinion concerning their affairs, and partly because American conditions differ so greatly from those of England that the very discussion of English problems seems to have a tendency to bring those problems into our affairs. Fundamentally the ecclesiastical troubles in England are due to the fact that the bishops on the whole represent the State and not the Church. They are consecrated, indeed, by the Church, and on every occasion of the naming of a new bishop the official body of a diocese goes through the motions of electing him; but since the result of such an election is a foregone conclusion, the election is of little avail. Nobody knows who are the advisers of the prime minister, who must act when there is an episcopal vacancy. The advisers, if there are any, have neither standing nor responsibility in the matter. During the last generation few of the prime ministers (except Mr. Gladstone) have been Churchmen, and the choice of bishops has therefore been made in other interests entirely than in those of the Church. Bishop Barnes, of Birmingham, for instance, was appointed by Mr. Ramsay Macdonald, during his first term as prime minister. We do not happen to know what is Mr. Macdonald's personal religious affiliation, but it is well known that his studies have been on entirely different lines from those of the Church. His earlier books were largely in the interest of socialism and at one time he was editor of a socialist magazine. Since his responsibilities in the government began, his writings have covered a wider field but there has been nothing to indicate that the problems of the Church have ever come to his knowledge at all. His selection of Dr. Barnes to be bishop had nothing to do, therefore, with any question of his fitness for the post. Dr. Barnes was distinguished as a scientist. He had written on such subjects as Gamma Functions, Integral Functions, and Linear Difference Equations, and it was such subjects that interested him. No Churchman, of any school or class, would probably have thought of him for a bishop, and certainly no American diocese would ever have picked him out as its bishop. We doubt whether, in the long roll of bishops in the English Church, there has ever been such a

hopeless misfit as Bishop Barnes has proven to be, and the narrowness of his sympathies has shown his unfitness to serve as a spiritual leader anywhere. Many of the troubles that have become so tense in the English Church have grown out of this unfitness of one who was appointed to his position with no intention of disrupting the Church, but with no perspective of giving spiritual leadership to it.

But Bishop Barnes is simply an example of the working of an impossible system. That system should also be credited with some remarkably fine and able bishops who have graced the English episcopate. These are the exceptional men. There are probably more real scholars in the English episcopate than in our own, yet tested by spiritual leadership and fitness for a spiritual position the American episcopate is so far superior to that of the Church of England that there is no comparison between them. We also have had our failures and misfits, generally due to the choice of men who were personally unknown to those who elected them, but our American system has not produced the rift between bishops on the one hand, and clergy and laity on the other, that one sees so largely in the Church of England. The English system makes of the bishops a force apart from the Church, and often out of sympathy with it. They perform the canonical duties of their order; only in exceptional cases have they been the spiritual leaders of Church or nation.

AND at length the worms, long trodden upon, have turned. A "Solemn Remonstrance to the Bishops" has been signed by eleven hundred priests in English dioceses not including the diocese of London. They speak of themselves as "extremists," and they use that term because, they say, the bishops generally know them by that term. Without repudiating it, they speak of themselves simply as Catholic Churchmen; and, they inform the bishops, "We have come to the limits of endurance." Then follows a list of grievances. The very men who talk most about the "comprehensiveness" of the English Church are those who have tried to drive these "extremists" out of it.

"The two Archbishops have recently, in their Pastoral Letter, emphasized the need for liberty and a wide toleration; but on all sides it is quite clearly shown that liberty has to stop just before it reaches us. Every kind of teaching and

practice is to be tolerated except our own. Are we only, of all men, to be pushed out? One Bishop has not hesitated to say that the Bishops are willing to make it easy for us to join the Church of Rome. Another has publicly advised us to do so. Every utterance on the subject suggests that the Church of England will take in Nonconformists on easy terms, but will rigidly exclude us. My lords, we use your own terms: we, too, demand 'Life and Liberty,' although we do not bind ourselves to the implications attached to that phrase.

"The hierarchy of the Church of England boasts to all the world of its comprehensiveness, and then apparently wishes to drive us from the fold. And for what reason? Because our teaching is false? We have challenged you again and again to show us that it is so. One Bishop has told us plainly that our practices with regard to the Blessed Sacrament are not condemned because they are wrong, but because they are inexpedient. And we ask boldly why this should be so? Why should every amazing practice go on unproved, whilst practices consistent with the Catholic Faith are forbidden? Why for ever must the Church of England strangle her entirely devoted sons, or strive to drive them from her arms, unless she can squeeze them into a mould in which they cannot live and thrive?"

They ask, What is the meaning of loyalty? They are "reminded again and again of [their] vows of Canonical Obedience" by bishops who constantly connive at disloyalty in others. Examples are cited. No bishop adheres literally and exclusively to the Prayer Book. Yet if those who protest merely use devotions that are unauthorized, however helpful they may be, they are charged with disloyalty. "It is always against the Catholic expression of the Faith that war is waged in the English Church."

These men insist "that we have no intention of becoming Roman Catholics, and we absolutely refuse to be driven out." Pointing out that the present policy of the bishops is "suicidal," they say that

"When Catholics in the Church of England have been given peace, English Roman Catholics have bewailed the fact of the drying-up of the stream of conversions from us to them; but now that we are faced with war and persecution, the conversions to Rome have begun again. Your present policy is suicidal! No gain of any kind can come to the Church of England from it. To us, it is a grievous matter of life and death, for we cannot in conscience be expected to acquiesce in a program which attempts to destroy our very life. Surely we have come to the limits of endurance. We make a straightforward demand, upon the basis of your own alleged policy of 'liberty and toleration,' for the full and impartial recognition of our right place in the English Church. No attempt has been made to find a way of life for us."

"This letter," they conclude, "is written with no desire of controversy, but is intended to be a demand for a fair deal and just consideration. We ask you to tell us plainly that the Church in this land is wide enough for all who love our Lord in sincerity and truth, and who can be brought to the test of the historic faith and practice of Christ's Church, and be found not wanting."

NOW this is a very serious pronouncement and indictment. Very likely the indictment does not rest equally upon all the bishops; no doubt some of them are entirely free from complicity. It is quite possible, too, that some of the charges are exaggerated. But with all allowances that may be made, eleven hundred men who admit that they are "extremists" are not all cranks. And when so large a body of men feel as severe a sense of grievance as do these men, it is suicidal for the authorities to do nothing about it. And if specifications are needed they are adequately given in a recent volume by the Rev. G. D. Rosenthal and the Rev. F. G. Belton entitled *So-Called Rebels: a Record of Recent*

*Events in the Diocese of Birmingham.** If anybody can read that book and not feel sympathy with the "so-called rebels," he is exceptionally callous or unthinking.

But—and here is a legitimate criticism of the position of these remonstrants—that volume itself gives evidence that not only the Primate, but bishop after bishop in the English Church, publicly condemned the Bishop of Birmingham for his attitude and for many of his remarks, so that it is impossible to charge the whole English episcopate with complicity in the persecution—we use the word advisedly—to which these men have been subjected. Moreover, in the brief time that has elapsed since the publication of the remonstrance, two bishops—those of Rochester and of Lincoln—have published letters disclaiming any sympathy with those instances of at least individualism on the part of various bishops which are cited in the Remonstrance, the latter bishop adding that his experience covers the dioceses of Salisbury, Lichfield, and London and that there is no ground for such charges in any of these.

And this leads us to our chief criticism of this document. It charges too much. Even in England the whole episcopate is neither apostate nor in sympathy with the persecutions which are being inflicted.

And the proper perspective for English Catholics to take is to recognize that this is not the first era of persecution that Churchmen have been called upon to endure, but that the Church has survived them all. Five centuries ago, bishops in England as elsewhere were parties to the burning of men and women as heretics. Some of them undoubtedly were heretics; others were as innocent of any heretical intent as are these remonstrants. Nothing can be a more hideous defiance of the duty of a bishop than to connive at this torture of men and women, guilty or innocent. At worst, therefore, the persecuted clergy of the present age ought to be able to endure, for conscience' sake, as their predecessors endured in the ages of barbarity in the Church. This does not excuse persecuting bishops, but it does indicate the duty of the persecuted. We feel for these latter, while yet we shall hope that nothing will induce any of them to be untrue to the English Church. If Englishmen do not find a way to relieve the English Church from the tyranny of the State, we fear that nothing can prevent incidents of this sort, and worse. Bishop Barnes, State-appointed, constantly appeals to the authority of Parliament as decisive in religious matters.

A time of persecution tests men. Are Catholic "extremists" in England worthy of the crown of martyrdom, which so many of their brothers in Russia have lately secured? We are not ready, for our part, to distinguish between "extremists" and other Catholic Churchmen. We think it likely that the former consist largely of those men who demand as a right that they be permitted to offer devotions publicly before the Reserved Sacrament. We are not willing to discuss that matter in this connection. A priest even who exaggerates his duty in this respect is not worse than one who denies an article of the Catholic Faith or one who approaches sadly close to blasphemy in speaking of the sacraments. If the principle of comprehensiveness is a legitimate principle in the English Church, it is right that it be applied to men whose sole fault is that they pray when and as other men do not pray. Why is their peculiarity the one outstanding limit to the comprehensiveness of the English Church?

We American Churchmen would be wise if we keep

* London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. Price \$1.00.

altogether out of English disputes in Church and in State. We cannot be neutral between right and wrong, or between rival conceptions of the episcopate that make of one man a father in God and of another a parliamentary policeman. But so long as Englishmen cling to the present relations between Church and State we see no escape from the inevitability of occasional clashes between them.

In particular it must be clear to every one that the undoubted stress that now prevails in England cannot possibly be used as an excuse for any American Churchman to run away from his post in disloyalty. It ought not to be possible for such an act of cowardice to prevail in England, but men under especial temptation must have especial sympathy. Never has there been less excuse for one to "go to Rome" from the American Church than there is today.

WE ARE printing in the Correspondence columns a letter from an East India Churchman protesting against the scheme for alleged unity in his country that has been so widely discussed. The first result of this discussion is that this writer declares that it has led to his "severance from all organized Christianity." Both sides have, he maintains, offered to compromise principles that they had once held to be fundamental. If fundamental principles can be compromised or altered, what is left of Christianity? When one who can say "I love Christ" feels it necessary to protest against compromises made in the name of Christianity, something is wrong.

The writer of this letter is described as "Leader of the Oriental Christ Movement" and is now lecturing in this country. We earnestly hope that the Bishops at Lambeth will listen to his protest.

ACKNOWLEDGMENTS

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THE GODLY LAYMAN *

I REGRET that we have to designate a non-clerical member of the Church by the word "layman," for it is a negative term and means only a non-professional person, or in this connection a non-parson. It speaks only of what he is not. I had rather emphasize his positive meaning, his membership in Christ, his covenant with God, his holy priesthood, his responsibility and opportunity. I dislike the suggestion of our canon that laymen are to be confined to temporalities, and spiritualities left solely to ordained clergy. This may be useful for the guidance of administration; but is neither worthy nor essentially true. Shall I dare, in a few words, to sketch the personality of the godly layman? The outline will be faulty and inadequate, but let me be rash enough to make the attempt, hoping that a few true lines will give it value in spite of deficiencies.

In the first place he is one who represents to the world what Christ means by a good man. He is a man of high standards of morals and righteousness and behavior, and does his best to live up to them. He is an eager man, on fire with the vision and the opportunity, anxious to make his life tell for God and His Kingdom. He is a happy man, for in a measure he realizes the Beatitudes. His Christianity is to him a glory—the glory of being and action according to a divine standard. His standard, in brief, is God. He is a serious man, for he realizes that

in some sort he exemplifies and illustrates the Church of God to the world. This layman is a man of firm faith, who believes with all his heart that Jesus Christ is the Son of God, Light of Light, Very God of very God, his only Lord and Saviour—a man who thinks of things in terms of the Cross, and measures the worth of things by that standard.

He is a man of unquenchable hope. This member of Christ never thinks or says that the forces of God cannot conquer evil, nor that the Church is powerless and ineffectual in a perverse world, rather does he live the belief he professes—"I believe in God the Father Almighty"—the belief in creative and all-sovereign love. He believes that "the Church is touching more lives, and touching them in more quickening and ennobling ways, than in this land she has ever done before." If he serve, as such a man will, as warden or vestryman, he will appreciate the paralysis of a non-worshipping vestry, and realize the power of worship and praise and thanksgiving and the contemplation of and communion with God. So far from fulfilling Lord Stowell's conception of the duties of a church warden, namely that it is an office of guardianship, observation, and complaint, he never criticizes the working of the Church unless it be suggestively and constructively, for he sees the Church less in its imperfect condition and more as it lives in the mind of Christ. He is not content with a vestry with committees on finance and care of property: he likes a vestry with committees on worship and evangelism and teaching.

He is a man of infinite charity, who loves his fellow men. The Church means to him the habitation of Creative Love. The cause of missions does not seem to him an irksome and crippling duty, because he sees beyond the machinery to the functioning of God's Love. Missions mean to him the establishment of God's Kingdom in the hearts of men. He is interested in all human brotherhoods, unions, fellowships—in all that will bind men together in a good cause; but to him there is one effectual and abiding brotherhood, ordained of God, whose Head is Christ—namely, the Christian Church. Churchmanship, to him, means the love with which Christ loved the Church and gave Himself for it. With all humility and charity, and appreciation of others, he believes that there is no fitter or finer instrument in the Hand of God for the salvation of the world than that branch of the Church to which he owes allegiance. He believes in its divine origin and supernatural grace. He glories in its hallowed and reverent worship. He rejoices in its heritage, its order, its continuity, its tradition. He appreciates its magnificent organization.

While he is devoted to his own parish, he knows that the unit of the Church is the diocese. To him the diocese appears what it really is—an absorbingly interesting and vital thing, perhaps the most abiding organization on earth, which will outlast dominions and governments. And so he seeks a place in diocesan life, because he feels that therein he is taking his part in something that will go on throughout the ages in the establishment of the Kingdom of God on earth. The well-being of the diocese, its projects, its policies, its problems, its opportunities, are things that touch him closely because he realizes that with these are bound up the issues of God's Kingdom. It occurs to him, as it does not to some, to support his diocese, and to make it a worthy unit of that mighty army, which we call the Church of God.

So the godly layman has a very high conception of what the Church means. He wants it to be the great city of friends. In short, the Church bulks very large in his life and he loves it with all his heart, believing it to be Christ's body, through which Christ seeks to express His will and to release the energy of His grace. He believes in the Power of God—the continual outflow of God's inmost being into man's life through Christ. As one of our own presbyters has drawn the picture, he is a man of principle and conviction who places the Church and her interests before anything else. Such a man penetrates to the heart of Christianity and knows how to make his service effective. He is progressive because he believes the Holy Ghost is still leading us on. His life, humble though it may be by earthly measures, is touched by the glory of God.

If I should attempt to sum up the character of this godly layman in a sentence, I should say he was one who expresses by his life that ascription which we commonly venture to append to our Lord's own prayer, "for thine is the Kingdom, and the power, and the glory." I thank God that the Church is producing such men. May He multiply their number!

* From Bishop Davies' annual address to his diocesan convention.

DAILY BIBLE STUDIES

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

THE FRUIT OF THE SPIRIT

Sunday, June 22: First Sunday after Trinity

READ Galatians 5: 22-25.

SOME branches of the Church name these Sundays from Pentecost. It is quite correct, therefore, for us to consider for a few Sundays the "fruit of the Spirit" as named by St. Paul in his letter to the Christians of Galatia. And this is the more important since we can only hope to master the temptations of the flesh when we are led by the Holy Spirit. We are to walk in the Spirit, and under His blessed guidance to cultivate His gifts—Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. Surely that is a splendid and an appealing program, and it is possible for us to fulfil it since we know the Holy Spirit will help us.

Hymn 373

Monday, June 23

READ Isaiah 11: 1-9.

THESE sevenfold gifts of grace, which are recounted in our Confirmation prayer (one of the oldest prayers in our Prayer Book), are suggestions of the power of the Holy Spirit by which He holds us from gross sins and fills us with divine strength. When we are "filled with the Spirit" (Ephesians 5: 18) these divine powers are given to us—Wisdom, Understanding, Counsel, Spiritual Strength, Knowledge, Godliness, Fear, or Reverence. They are like the pure mountain air which, as we breathe it in, drives out all the poison from our bodies. They are like the light which shines at dawn and banishes all the mists and shadows of the night. They lay the foundation upon which we build, for they are the principles of His Being, the Christ upon whom we are to rest as a sure foundation (I Corinthians 3: 11). As we grow in grace these gifts bring forth the nine fruits of holy living and we are constantly drawing new life from Him who is the "Lord and Giver of Life."

Hymn 524

Tuesday, June 24: St. John Baptist

READ St. Matthew 11: 7-10.

PERHAPS no man of the New Testament so fully produced the fruit of the Spirit as St. John Baptist. Our Lord Himself declared his greatness. He was not like the reed shaken by the wind; he cared not for luxury; he had a message: "Behold the Lamb of God! (St. John 1: 29.) It is the positive life that satisfies human hunger, even today. Men are weary of theories. They demand truth, and he who goes out in Christ's name with a positive message is filled with the Spirit. "I believe" comes with a strength which draws people. "I know" causes them to cling to the messenger who points them to Christ and so they find rest for their souls. "Love, Joy, Peace" and the rest—how they make the dull life shine with light from on high, and how they fill with rich fragrance the people who sit in darkness and in the shadow of death (Isaiah 9: 2).

Hymn 282

Wednesday, June 25

READ St. John 15: 1-8.

OUR Blessed Lord urged fruit-bearing as a necessary part of Christianity. This fruit is to be not only the result of real missionary effort, but the strengthening of personal faith and character. "A corrupt tree cannot bring forth good fruit" (St. Matthew 7: 18). Hence the necessity of personal Christianity, too often neglected. One wishes that such books as Dean Goulburn's *Thoughts on Personal Religion* might be read more frequently. We need a close and ever closer union with the Christ that we may bring forth fruit which shall re-

main. He who has drawn love and joy and peace from his communion with the Master will find new courage and wisdom in fighting evil and establishing good. Christ's call, "Abide in Me," as well as the human cry, "Abide with me," is the token of a union from which will surely come rich blessings.

Hymn 279

Thursday, June 26

READ James 5: 7-8.

THE fruit does not come immediately. The farmer has to depend on rain and sunshine and seasonable weather for the maturing of his products. We find it difficult, however, to be patient. We would like to have the spiritual fruit at once and in permanent form. We wish to be saints before we have learned how to be men. Spiritual fruit like the fruit of nature must come gradually and often with limping progress. "Wings for the angels, but feet for the men," sings Holland. The comfort is here, that while the Holy Spirit seems to work slowly, He works surely and in accord with revealed laws. First comes the desire for excellence; then the determination to seek follows. Asking God's help results from a knowledge of our own weakness, but it brings a speedy answer. So we grow, ever pressing on from one stage to another, until at last we shall awake after His likeness and be satisfied.

Hymn 385

Friday, June 27

READ St. John 12: 23-26.

LIFE from death is a miracle. Life after death can be accepted because there is a soul which cannot die. But life through death calls for faith. And yet how true it was with Jesus Christ! We cannot separate the Cross from the Open Tomb. So St. Paul reasons that as the grain dies so the harvest is promised (I Corinthians 15: 36-38). We are to die unto sin that we may live unto righteousness. New life anticipates the death of the old life. We are to be born again. Much fruit comes when the place is prepared for it, and death clears the way. All nature agrees with grace in this divine truth. Nature abhors a vacuum, and if the good seed is not sown the bad will claim place. In all this there is a fine exhilaration. Every day a new day. The old has passed, but from it, as by a miracle, springs the new. Generation after generation, but new life only as the old dies. Christ in me—but only as I in my poor weakness give place to His glorious power.

Hymn 525

Saturday, June 28

READ Revelation 22: 1-2.

MAY not this vision of St. John open to us the promise of rich fruitage in the eternal life of God's children? We receive in a measure now—love, joy, peace; but we are not satisfied because we want more, and God knows we are not ready to have more. Yet we press on, and when the day dawns and the shadows flee away then the fulness will come. "Twelve manner of fruits"—"Yielding her fruit every month"—could there be any richer promise of unlimited growth? Here on earth we must be patient for God is fashioning us and shaping us. When at last we are completed and ready to advance then limitations will be gone. The freedom and power of Heaven! Have we grasped the blessed promise? And do we with all diligence cultivate the fruit of the Spirit now, that so we may be prepared for that which Christ has prepared for us?

Hymn 515

Dear Lord, I long for the fruit of the Spirit, but I am very impatient. Why not now? O grant me patience that I may grow in grace gradually as Thou dost lead me. I leave all else to Thee, for Thou knowest best. Amen.

The Rural Church and Lawlessness

By the Rev. George Robert Brush

Rector of St. James' Church, Arlington, Vt.

WHILE controversies are rife on the question of the "Open Pulpit" and interdenominational Communion services, there is a surprising silence in the religious press on the subject of the relation of the Church to crime, to social vice, and indifference to law, the prevalence of which evils constitutes a grave peril to our national life and is perhaps a greater hindrance than all others combined to the advancement of Christ's Kingdom.

Ethical and moral questions are, after all, the ever-present problem of the parish priest, and they have to be faced with a view to an attempt at their solution if the Church is to maintain its position in the world as the defender of honor, fidelity, and purity.

What is the trend of the thought and activity of the Church as evidenced by the articles in our Church periodicals and in our group conferences? We read many articles of a controversial nature, we hear much of questions that are academic and speculative. How often are the subjects of crime and social vices made a topic that is outstanding in the counsels of Christian men in the Church?

I heard the statement made a few years ago by a college student that the Church has no responsibility toward the college man who is unbaptized. This may be true, but if so, is the more general statement true that the Church has no responsibility toward the unbaptized? If this is true, then the whole question of crime and lawlessness is outside the pale of the Church. But such cannot be the case, for if "love is the fulfilling of the law" then the maintenance of law, both civil and religious, is the background on which rests the fulfilment of our duties toward God and man.

We are concerned, therefore, with the ethical standards of our neighbors, whether or not they are signed with the sign of the Cross. If the Church is only concerned in the culture of the comparatively few souls that make up its body in the community, then I believe there has been a departure in some way from the principles of Christ.

Is the Church making any headway in setting a higher standard for the life of the people in our communities? What force for righteousness is the Church exerting outside the pulpit and outside the confines of the body of its worshippers? What are we doing to prevent the existence of the haunts of vice that have made an entering wedge in practically every community, the existence of which is a serious menace to a portion of that large proportion of people who are hardly ever known to darken the doors of our churches?

QUESTIONS such as these, it would seem, are issues of vital importance for the rural Church to study to the end that some constructive program may be formulated to cope with the lawlessness, the wantonness, and wide open vice that prevail. These problems are peculiarly rural because of the fact that in the small village or rural community there are, as a rule, no outstanding leaders in distinctly ethical and moral problems except the ministers of the churches. In the city, where there is a larger group of people who represent the best type of citizenship, there is more opportunity for organization against lawlessness and vice, and the city is better fortified for the enforcement of its laws.

As to the prevalence of social vice, it was suggested to a group in one rural community that social hygiene be taught in the public schools, but the opinion prevailed that the introduction of such teaching in the schools might do more harm than good. Discreet teaching of such matters in the home was considered to be the best corrective. But the fact was apparently ignored that in many homes parents are either unfit themselves to exert any moral guidance, or they have not the courage to attempt it.

The most valuable kind of social service is being rendered by

organizations outside the Church, notably by the organizations of the Boy Scouts and the Camp Fire Girls and the Four H Clubs. The Girls' Friendly Society in the Church no doubt accomplishes much for girls in the city, but my experience is that in the democratic atmosphere of a rural community it does not seem to fit in. The Church Mission of Help is, indeed, doing a valuable work in social welfare, a work which is unique and gives evidence that the Church is not entirely unmindful of existing pressing social needs. But the Church Mission of Help is an agency for the help of girls, it does not attempt to reach boys, except indirectly, and it cannot include in its program the criminal tendencies of the adult groups which constitute a menace to law and order.

As to lawlessness, which is the forerunner of crime, bootlegging is, of course, a conspicuous form. There are legitimate grounds for differences of opinion as to the wisdom of Prohibition or the Eighteenth Amendment, but I believe that the President of the United States is unanswerable in his argument that if a law is wrong its rigid enforcement is the quickest guarantee of its repeal; and if it is right, its enforcement is the quickest method of compelling respect for it. Evasion or defiance of the law is breeding the kind of citizenship of which no one can be justly proud; it is a breeder of dishonesty and craftiness. To seek ways and means to evade or over-ride the law seems a light and trivial, yes, sometimes a heroic thing, in the eyes of many of the rising generation.

Much of the problem of lawlessness and immorality is the outcome of the low state of mentality in some of our isolated rural places. The feeble-minded and the degenerate who live under conditions where the ordinary laws of decency are practically unknown naturally become debased and bestial in their lives. They, fortunately, do not represent a large part of our population, but the fact that the immoral practices of the degenerate and the ignorant are becoming more and more tolerated among the groups of the intelligent and the educated is one of the phases of the problem that is most serious.

Dr. Theodore Will, in his book on *The Rural Parish*, points out that the weak spot in our rural economy is the lack of co-operation: "All the religious bodies of a community should be represented in those organizations which are working for the promotion of better living conditions, not necessarily in any official manner, but there should be co-operation of all forces for the furtherance of a community-wide plan for life-enrichment."

The traditional policy of "aloofness" on the part of the Church can only be justified in matters which have to do with doctrine and polity. In a small rural community the interests of the people are close and interdependent. Whatever has to do with the social and living conditions is a matter of concern to the whole community, and therefore people should act as a unit in regard to these affairs.

There is no panacea for our social ills, but it surely may be possible by well regulated and unified and determined effort to improve gradually the social conditions in rural communities.

THE writer is the advocate of a community social service commission, not merely a law enforcement committee, but a body of men and women whose purpose would be to seek to improve living conditions in a constructive way, insisting on the observance of law, but aiming to correct community abuses and harmful amusements by the substitution of beneficial social activities, by sponsoring well regulated dances, by organizing social gatherings, and promoting the best type of moving pictures.

"The command 'Go ye into all the world' surely includes our own neighborhood," says Dr. Sturgis. "Our particular 'world' may be a very narrow and localized one, but into all of it and into every phase of its life we are to go in service until it is permeated with the spirit of Christ."

CONFERENCE ON CHRISTIAN MORALITY IN RELATION TO ORGANIC UNITY

BY THE RT. REV. EDWARD L. PARSONS, D.D.*
BISHOP OF CALIFORNIA

THE official "findings" will give the real story of the conference between representatives of the Methodist, Presbyterian, and Episcopal Churches recently held in Atlantic City, N. J. There is little that anyone can add (especially writing in haste before boarding a steamer for England); but two or three things do stand out most conspicuously.

The first is that to which reference is made in the opening phrases of the reports. The spirit of the meeting was all that anyone could desire. It is of course to be remembered that the conference was not called to negotiate nor to legislate. It was (in its lesser way), like Lausanne, a fact-finding meeting. We interpreted our responsibility as beginning and ending with the discovery of our resemblances and differences in the application of Christ's teachings to the world of today. Furthermore we were meeting in a representative capacity, not to discuss our own views but so far as we could to interpret accurately the views of the communions to which we belonged. All this was constantly in the minds of all and our discussions were directed toward making clear each point of view. It was all done in the finest spirit of fellowship. There were about twenty of us present and at the end of two days we felt pretty much like twenty brothers. Seven of our own communion were able to come—Bishop Stearly, Drs. R. F. Humphries and George F. Dudley, Judge George F. Henry, General Charles M. Clement, and Mr. W. L. Balthis. We all missed Bishop Fiske and Dr. Clingman, both detained by important engagements. Among our friends were Bishops Welch and Leete leading the Methodists, and Dr. Stevenson of Princeton, Dr. Merrill of New York, and Dr. Mudge the Presbyterians. I really ought to put in all the names for everyone made a contribution that was worth while.

The preparation had been very carefully done. Dr. Merrill opened with a paper on The Social and Moral Causes of our Divisions. It left one's mind pretty clear that such causes as had operated to make division no longer existed in any great degree. Bishop Leete's paper on The Authority and Discipline of the Church was a scholarly study of the history of discipline with a discussion of its present-day status. It was a treat to hear the masterly way in which the Bishop dealt with the growth of discipline, with penance and the like. The question of Church and State aroused the greatest amount of discussion and it was with some considerable surprise that we discovered not only a common acceptance of the American theory, but the extent to which our brethren in their communions have put themselves on record as opposed to anything approaching theocracy or the entrance of the Church into political life. Our communions are unanimous in believing it right to pronounce upon the moral issues which enter into political life. But our own has never of late years made any pronouncements on the function of the Church as being *only* religious and moral, so emphatic as either of these sister communions.

Dr. Mudge brought a long and careful compilation of the action of General Assembly upon the various questions before us. Dr. Davis, although not a member of our commission, had been good enough to bring a similar study of the action of our more recent General Convention and our Methodist brethren had distributed the topics under IV among various members of their group.

At the close we had some discussion as to the advisability of meeting in another year.

We all felt (I am sure that the "findings" represent a sentiment quite unanimous) that there had been discovered an extraordinary amount of common outlook on life, of similarity of interpretation of our Lord's teaching and ideals in the application of that teaching, which brought us very close together.

I cannot forecast what our commission may wish to report to General Convention. I can only say for myself that there seem to be no obstacles towards further steps to unity along other lines, presented by Christian morality as understood in these three communions.

* Bishop Parsons is chairman of the commission appointed by General Convention to confer with Methodists and Presbyterians. The conference, which met last week in Atlantic City, is reported in the news columns.

THE ARCHDEACON WEBBER MEMORIAL FUND

BY C. T. EAPEN, PH.D.
TRAVANCORE, SOUTH INDIA

This statement is made in response to the inquiries as to the school in South India in which the late Archdeacon Webber was interested and which is now maintained largely as a memorial to Archdeacon Webber. Appeals through The Living Church have resulted in contributions of \$2,381 for the purpose, but more is needed.—Editor, L. C.

I WAS asked by a friend from America to give more information about our Church and the school on behalf of which we have appealed for funds. Our Church is known as the Church of St. Thomas, from the universal belief that the Apostle St. Thomas is the founder of it. The name Syrian Church, by which we are known also, is a comparatively recent one from our relations with the Church of Antioch. Though there is no direct evidence to prove the apostolic foundation of the Church, it was generally believed all over Christendom from very early times that the blessed Apostle Thomas was the founder of the Indian Church. The fact that there is no other tradition for the origin of a Church here adds weight to this current belief.

We had many vicissitudes to pass through in our history from the persecutions by non-Christians on one hand and the proselytism by European missionaries, especially Romans, on the other. As a consequence the Church which was once spread all over South India is now confined to the narrow sphere of



FACULTY AND STUDENTS

Travancore and Cochin only. Even there they are split into three or four denominations. The ancient branch of the Church forms only a fourth of the entire St. Thomas Christians. The glory that was once ours has entirely departed.

Now through the unselfish and disinterested service of the Anglican Church we are gradually coming to our own. A new consciousness that we have a tremendous responsibility to the teeming millions of non-Christians in India is dawning upon us. As the result of this new awakening a few movements and institutions have come into existence in our Church. Our school is one of them.

It is a unique one. It is the first residential school in South India. The teachers and boys live together, work together, and dine together. Here we can exercise the right influence over our boys. Many boys who lived in darkness and walked in the valley of the shadow of death have seen a new light through our efforts. Recently one of our old boys entered into rest. He was very mischievous and was brought to us, failing to educate him anywhere else. When he left us he was the best boy in the class, and a good boy, too.

The father of the boy writes to us about his death, that in his last moments he was uttering the name of his beloved school and his teachers. This is the kind of thing we have been able to accomplish in our short existence through the grace of God. This is the work we are dedicating to the sacred memory of our friend and inspirer, Archdeacon Webber.

May we again request the friends of Archdeacon Webber to contribute their mite to this useful work? I also avail myself of this opportunity to thank all those who have generously contributed to the fund.

"The Queen is Dead; Long Live The Queen!"

By the Rev. Herbert Ralph Higgins, M.A., S.T.M.

Minister of Education, Emmanuel Parish, Cleveland, Ohio

TO THOSE who would take time by the forelock, the tendency of current literature, especially the literature being produced by the youngest generation, is always a ready help. The *Saturday Review* recently closed a contest for writers of thirty years of age or under. The two essays standing highest in the opinion of the judges have already appeared in print, and they are comparable in at least one respect, namely, in their emphasis upon the need for affirmation on the part of the coming literati. An editorial in the *Review* reveals that this emphasis is characteristic of a large proportion of the essays submitted. Apparently these budding writers are preparing the way for a period of constructive work in the literary world. For the past decade or more the brightly-colored banner under which many of our most brilliant men of letters have gathered has borne an inscription which we may politely translate: "Down with Dogmas; Up with Instincts." The time is now ripe for a sounder literary tradition, and it is with renewed hope that we anticipate the fruit whose seeds are even now bearing tender shoots.

This Menckonian reaction on the part of the coming generation of writers suggests a parallel emphasis needed in the sphere of popular religious writing and thought. For many years now ink and oratory have been spilled with spendthrift generosity in an effort to crush dogmatism (how hateful a word to the red-blooded American!) and to elevate "personal experience" in the realm of religion. Comparisons being odious, we shall not pause to enquire whether or not there be any relation between the era of "freedom" in general literature and the decay of dogmatism in religion. One wishes, however, that some enterprising journal might sponsor a contest for religious writers of thirty or under with a view to determining the apparent direction of the spring zephyrs. It is not difficult to hazard a guess that there would appear a plea for affirmation and cogency in the teaching of religious principles which would resemble the tendency expressed in the works of our secular brethren. The slang applied to one generation lives on and becomes attached to the rising generation; and while many of the youngsters are making strained and frantic endeavors to live up to last year's labels, one feels that the number is increasing of those who are determined to represent ideals quite different from those of their immediate predecessors. Since the close of the war we have heard much about the "age of transition."

Doubtless this "age" was a reality, but transition implies getting somewhere. So in the realm of popular religion there seems to be growing up a rather definite desire for religious truth in a form which is not only intellectually plausible and practically attractive, but also systematic. The philosophy of popular Protestantism has lived its day and has definitely entered the twilight of a rather decadent evening. The latest contribution of religious individualism has been the distillation of the virus of indifference, whose poison has paralyzed the spiritual life of modern civilization. Of course, it is fashionable to attribute present conditions to that monstrous bugaboo of American culture, Science. Granted that a few grains of scientific teaching have soured many a layman's soup, even the purest soup will not remain fresh forever. One cannot help but feel that much of the unhappy controversy between religion and science, especially on its popular plane, could have been avoided if Christian leaders had used their talents in building up an adequate theological basis for the religious experience of the times.

Too long has the general public been fed on the idea that the "Queen of the Sciences" died many centuries ago, and now lives only in the pastel memories of pious bodies clothed in monastic garb or of clergymen with repressed sex instincts

The elder generations may have been willing in large part thus to offer goodies to their individualistic appetites. The day is now rolling around when the younger sprouts will have the audacity to demand of the Church a message which is more than a pious gesture to the hallowed past and nobler than a fatherly pat on the shoulder with the advice that each man must determine all these things for himself.

At the present moment the "old Army game" dominates the field, alas! even in our own Episcopal Church. The Church is so busy maintaining her vaunted reputation for comprehensiveness (as though comprehensiveness were the key to heaven!) that she cannot produce live food for her children. To a generation which demands bread, the Church, as represented by many of her clergy and teachers, presents a stone—a very remarkable stone 'tis true, hoary with age, hall-marked with sanctity, and resplendent upon a golden plate, but still a stone. Moreover, the adamantine fare is garnished with a fluffy froth of neutral color concocted from the mixing of the essential oils of all the books, addresses, and sermons which have been ground out on the subject of religion and modern times. Still from the pulpits does the complaint bark out that the world's present ills result from man's forgetfulness of the great historic teaching of Christianity. Therefore must we once more lay bare the foundations of our religion and point out with emphatic gesture the desirability of these foundations for the modern man's life structure. But while we can, granted sufficient voice and vitamins, lead some few equines to the waters, we cannot compel them to drink thereof; and the truth is that not many are drinking.

The essence of all modern religious cure-alls is the plea for a return to "fundamentals." But one notes that these "fundamentals" are often but the expression of a very personal opinion reinforced by a more or less eloquent appeal to some phase of the past. In this position there are two defects which I believe to be fatal. The first is the purely individual validity of the appeal. In this day of specialization the man who seeks to present the religious challenge to his fellows should be able to call forth the support of a body of readily-accessible teaching of the Church which represents the considered thought of a corporate organization. As things are at present, most religious specialists are free lances, representing no clearly-defined teaching, agents of ethics in general, but of no religion in particular. Thus it seems that in all our harangues about the duty of the Church to awaken the masses from their spiritual slumbers, we are overlooking the fact that before we start prodding our erring brethren it might be a good plan to make some efforts towards arriving at a religious philosophy which is at once modern and also in some sense a corporate expression.

THE second weakness of the popular position noted is that it invariably bases its appeal in the past. Whether evangelically or "dogmatically" interpreted, Christianity's cry for long has been "back to the past!" Most of our modern theologians have regarded it as their supreme task to produce a reconstruction of the life and teachings of Jesus or a commentary upon the primitive and medieval doctrines of certain leaders of the Church. Laudable as are these endeavors, might we not with benefit take the past somewhat for granted and permit it a needed rest? Classical studies have yielded invaluable information, but insistence upon them has given us a dangerous backward glance. Laboriously have we traced the roots of our traditions into the soil of the past, and lovingly have we noted the complexity, condition, and apparent direction of those roots. Such a task was necessary, and certainly should we combat any effort to cut out the roots or even to deny them reason-

able attention. Nevertheless, may we not now replace the soil and tend more earnestly the pruning of the tree against the day of fruition?

In short, the need of the every-day man both inside and outside the Church is for a workable theology which shall be something more than a justification of primitive tradition. We need a theology which shall express the fundamental truths of life as a whole in a modern manner to the edification of the man in the street, who is by far the most important member of contemporary society. Valuable as may be the opinions of Augustine, Aquinas, Calvin, Hooker, and the myriad others of that type for historical study, the busy day in which we live must interpret religious truth for its own times and people. Doubtless the traditional theologians expounded truths that will remain forever valid, but great changes have taken place in every department of life with the passing centuries, and an entirely new exposition of the Church's theological position is needed. Too often are we content in the assurance that Christianity is the final revelation of God, and that that revelation has received ultimate interpretation at the hands of the long line of distinguished orthodox theologians. All that this or any other subsequent generation can do under this attitude is to add yet other rubber stamps of approval to the ancient decisions. But such an attitude is hopeless to cope with the demands of the present and future. The American Episcopal Church can make a tremendous and far-reaching contribution to the reawakening of the religious consciousness of the masses if it will overhaul its theology and fit it for a present-day popular usefulness. This would involve the frank recognition of the changes which have taken place and which will continue to take place in the realms of economics, sociology, general science, and comparative religion. But such a procedure would not render useless the precious doctrinal inheritance from the past. Foundations must be used even in modern construction and what better foundations are there than those which have stood the strain and stress of the centuries?

IT IS easy to anticipate some of the objections that reactionaries would delight to suggest as barriers to such an undertaking. No matter how inadequate ancient formularies may be to express modern theological conceptions, such documents by reason of their very antiquity readily elicit at least nominal assent. But to continue to do lip service to medieval formulations while endeavoring to face the situation as we have it today is a disastrous expedient. It is not to be thought, however, that a more or less clear and concise statement of the present theological position of this Church would need to take the form of a legal document certified with the imprimatur of the General Convention, or even of the House of Bishops!

The most valuable and least objectionable method, perhaps, would be to develop within our Church a considerable body of coherent theological expression. We have dozens of excellent theologians who are at present expending almost their entire energies in endeavoring to acquaint more or less studious young gentlemen, candidates for holy orders, with the fundamentals of systematic theology. If these learned professors could be induced to divert some of this energy to the larger usefulness of building up a body of modern theology for the Church at large, we might not unreasonably expect some constructive results. Could there not be founded a Society of Theologians whose prime duty it would be to meet from time to time and to continue their studies in private with the suggested purpose in view?

In this present age the successful clergyman is not the deep student of an easier generation—he is, among many other things, a high-powered business executive. His theology and philosophy are usually summed up in the few maxims which he can recall from school days. At the most he can scan hurriedly some "brush-up" pamphlet, or, perhaps, look over one of the many little books on the Anglican Church which continue to flood the market, and which, by the way, afford an excellent illustration of the theological confusion (comprehensiveness?) which reigns in our midst. Although the busy parish priest cannot do much in the way of developing a constructive theology for the day, it seems to me that he has the right to demand of the Church which he serves that she shall provide him and his co-workers with a body of modern doctrine which shall meet the needs of the times and grow with the years. Such a task is ob-

viously the privilege of experts, and yet of experts who live in the present, not primarily in the past.

Would such a scheme work? Despite the difficulties, it seems worth while to try something of the sort. We need a standard which is at least quasi-official, though directive and regulative rather than binding and mandatory. It does not seem too much to hope that in the course of the years a rather definite coherence in the teaching of the American Episcopal Church might well emerge. Provided that such a coherence remained progressive in expression, who knows what new heights of achievement and influence the Church might attain? The other day a clerical friend told me that he has felt constrained to discontinue the practice of inviting brother clergymen to preach for him during Lent, because of late years so markedly different have been the theological presuppositions of his guests' sermons that the end of the season has found his congregation in a state of mental confusion! Such a condition is not healthy, although we do not need papal encyclicals to prescribe the cure. There is a middle path. In respect of our theological teaching many in our Church seem to be laboring under the harrowing misapprehension that confusion is comprehensiveness, shallowness is tolerance.

THE boast of popular Protestantism that the highest religious freedom is that every man shall construct his own theology has been called and found wanting; such a conception can never live peaceably in any form of organized religion, and it seems rarely to produce satisfactory results even in the mind of the most individualistic follower of such a philosophy. The older generations may have been unwilling to recognize this fact, but the younger men are going to demand of the Church something not only up to date but definite in the way of theology. Not that the younger generation is asking for a new edition of the Thirty-nine Articles with a five hundred year guarantee attached. So far from this, we should expect to note a considerable advance in the Church's theological expression as the years passed by. What we have in mind here is a thoroughly progressive theology, based on the essential historic doctrines, and sufficiently identified with the organized Church so that all her members may have access to a body of standards which will not only guide their beliefs but will also be of a real and growing help in their daily lives.

It is time that we all learned, if we have not already done so, that it makes a very great difference what a man believes about his religion and its relation to his life as a whole. Our predecessors have done their part in endeavoring to crush dogma and enthrone personal experience in matters of religious guidance. They have shouted in derision, "The Queen is dead!" Comes now the youngest generation, with all the hot-headedness of youth, but with an earnest desire that modern man shall have principles of religion that are deep rather than "comprehensive"; and this generation ere long will unite in the cry: "The Queen is dead! Long live the Queen!"

A DILEMMA

ON THE roof of the Cathedral of St. John the Divine stands a bronze statue of the Angel Gabriel, his trumpet at his lips, ready to blow on the Resurrection Morn. For thirty years he has stood there, facing the east over Morningside Drive and Harlem, and for thirty years the people of the neighborhood have gone to bed each night, secure in the feeling that they would have ample notice of Judgment Day. But now, less than a mile from the cathedral, what do we find but another bronze Gabriel, trumpet at lips, on the roof of Dr. Fosdick's church overlooking the Hudson. Obviously this may some day mean trouble. If Morningside should hear a trumpet at dawn, how would the people know whether it was Manning's Gabriel or Fosdick's Gabriel? And unless they knew that, how would they know whether or not to bestir themselves?

The situation is made worse by the fact that the two Gabriels are facing more or less in the wrong directions for arousing their proper constituencies. The Episcopalian Gabriel faces east, over Harlem, and would be heard largely by Hebrews and colored Baptists. The Baptist Gabriel points his horn at Trinity Cemetery, and would be heard by the Episcopal dead. This dilemma, it strikes us, is a problem for some committee on Christian unity. Consider what a dreary Resurrection Morn it would be for certain people to rise up at what they thought was the last trump, only to discover that the whole thing was started by a lot of Baptists.

—The New Yorker.

Summer Reading

By Clinton Rogers Woodruff

I NEVER could quite understand why summer time was regarded as the proper time for light reading, or to put it the other way, that only light reading was suitable for summer. It always seemed to me that summer, with its lessened activities and calmness incident to the milder weather, was particularly favorable for solid reading, with just enough light reading to add a little zest. Proceeding on this life-long theory, I am calling attention to some books that have been recently published that will help make the coming summer profitable.

First I would put William Bennett Munro's *Makers of the Unwritten Constitution* (Macmillan, \$1.50). It's a small volume, but highly interesting, especially at the present time when there is so much, shall I say futile, discussion of the law and its enforcement. It is refreshing to have a frank and scholarly discussion of our constitutional development. There are too many like the late William E. Gladstone who regard the Constitution as the product of a convention and as containing within itself all there is to be said on the subject of the government of the United States. As a matter of fact, the Constitution is a growth and it has never stopped growing. Professor Munro devotes his opening chapter to a clear and striking account of the "unwritten constitution" which has developed in the one hundred and forty years since the formal Constitution of the United States was written, and then discusses in turn Hamilton and the economic supremacy of the federal government, Marshall and the achievement of nationalism, Jackson and the democratization of the constitution, Wilson and the accentuation of presidential leadership.

Where one is apt to differ with our Harvard professor is in putting Wilson in the same class as the other three. It is indeed true that during the first term and a half of his administration he did put through Congress his legislative program, but his work has not lasted as has Hamilton's, Madison's, and Jackson's. Certainly, neither Harding, Coolidge, nor Hoover even pretended to be legislative leaders and the United States Senate has sought to establish its governmental supremacy more deliberately than at any previous time in its history.

It is to be regretted that we do not have more political writing of this type. Our English friends are far more effective. In that particular field one recalls Lord Bryce's *American Commonwealth*, and Herbert Horwill's more recent volume on *The Usages of the American Constitution* (Oxford University Press).

Whither Mankind, it will be recalled, was a volume of essays dealing with the modern trend of civilization. Now its editor, Charles A. Beard, has given us another volume which he calls *Towards Civilization* (Longmans, Green & Co., \$3.00). The list of writers is a distinguished one, but the contributions are uneven. The first synthetic volume Dr. Beard regards as representing the views of the outsider looking in. This new one represents the insider looking out. The thesis of the first set of essays was that our present Western civilization is in reality a "technological civilization" resting at bottom on science and machinery. The thesis of the second is that the technician is not unmindful of his responsibility and is thoughtfully considering the drift of things and the nature of the readjustment necessary for a better future. The editor asks, "Is modern life a jangle and a confusion or the prelude to a stronger and truer existence—a civilization? Philosophers and moralists are in doubt. What of the men who are designing and operating the world of science and power? Do they have faith in their work? Do they see the beginnings of a new culture and believe in the possibility of a strong, coherent structure growing from the chaos of today?" In *Towards Civilization* the writers speak their knowledge and vision. Some of them, like Dr. R. A. Millikan, Nobel prize winner, Michael Pupin, inventor and leader in electro-mechanics, Lee deForest, pioneer in wireless, are known to millions of readers. Others, though

they have been relative strangers to publicity, have helped to shape the policies of great industries or have originated the formulae by which tens of thousands of technicians operate. All are designers and creators.

THERE are many books on general psychology and its applications in business and education, but there has long been a need for a practical study of the applications of the principles of psychology in the fields of religious work and social service. *Psychology for Religious and Social Workers*, by Paul V. West, Ph.D., associate professor of education at New York University, and Charles E. Skinner, Ph.D., associate professor of educational psychology at New York University (The Century, \$3.00), is designed to meet this need. It combines a general survey of psychology with a study of the practical application of the principles to religious work and social service. Its aim is to present the knowledge essential to the task of influencing and wisely modifying the behavior of others. It explains the fundamental principles, then it develops further principles in particular fields, and finally it shows clearly just how to apply all of these principles in religious education, social reform, and many other activities of religious and social workers.

Those who are interested in industrial questions at home and abroad will find Lucien Romier's *Who Will Be Master: Europe or America?* (The Macauley Co., \$2.50) a most suggestive volume. Romier is a well known French historian and student of affairs and discusses modern industrial problems with acumen and distinction. At first a student at the Ecole Nationale des Chartes de Paris, then at the Ecole des Hautes Historiques at Philologiques, Lucien Romier devoted himself to the study of history and archaeology. He was then sent by the French government to the Archaeological School of Rome, Italy, and afterwards to the Historical Institute of Madrid, Spain. In the meantime, he visited the different countries of Europe, North Africa, and Asia Minor. As a historian, he renovated the history of the Protestant Reformation in France. At 28 years of age—an unprecedented fact—he obtained the highest reward which the French Academy may award to a historian. He applied himself after the war to the study of the world's economic and social problems of our time. He founded and edited a big economic paper, *La Journée Industrielle*. Then, at 38, he was appointed editor of the *Figaro*, but he left this post after two years to resume his travels.

Today he is the president of the Societé d'Economie Nationale, the largest economists club of France. He is one of the leading writers in the *Petit Parisien* and the *Revue des Deux-Mondes*.

From this account of his career it will be easily understood that this study of the machine age is distinctly worth while.

Still another book giving news and opinions on America is called *America Looks Abroad, the New Economic Horizons*, and written by Paul M. Mazur, a partner in Lehman Brothers, and author of *American Prosperity, Its Causes and Consequences*, which two years ago met with great success (The Viking Press, \$3.00). This new book is much broader in its implications than the first one and appeals to intelligent men and women concerned with the question of the social and economic development of the world.

Mr. Mazur believes that the recent stock market collapse was a symptom of uncertainty as to how far America's phenomenal material development can continue. He believes that prosperity may very well continue and even expand, but he sees a great problem in the next decade, one which calls for even greater attention to the foreign scene than to the domestic. The future of America depends on the future of Europe. The business machine cannot continue its pace unless economic progress is brought to Europe. How that can

be done calls for close examination of the situation abroad. He discusses the social and cultural phases of the old world for they are largely the factors which influence the economic. In *America Looks Abroad* there are some startling challenges to accepted ideas and analyses of present conditions which should be read by anyone who wishes to be well informed on the most important present day problems. He faces the situation with keenness of vision and accuracy of facts. A war of tariffs, a United States of Europe, cancellation of war debts, and the whole social and economic reform of Europe are among the many subjects to which he gives serious attention. His explorations of the relations between America and Europe lead him along the by-paths of society as well as the highroads of industry.

THERE'S a group of books dealing with politics that merits attention. The first is a series of lectures delivered at Princeton by John W. Davis, the Democratic candidate for President in 1924 (Princeton University Press, \$1.50), under the title, *Party Government in the United States*. In his conclusion he says:

"American political parties are made up of heterogeneous, often of discordant, elements; their principles overlap and the outlines frequently are lost in the mists of partisanship; the moneys they collect are loosely gathered and wastefully, sometimes hurtfully, expended; their platforms are often lacking in candor; and their nominating machinery is clumsy at its best. And yet our method of government through parties has one amazing virtue. It works. In spite of all its failings and frailties, nevertheless it works. It works out certainly as large, if not a larger, measure of public contentment and well-being as can be found in all the world."

The second deals with *The Recall of Public Officers: A Study of the Recall in California*, by Frederick L. Bird and Frances M. Ryan (Macmillan, \$4.00). Los Angeles was the first city to adopt the principle of the recall for city officers—in 1903—and in 1911 it was adopted by the state of California. In these twenty-five years the recall has been adopted to apply to state officers in eleven states and to public officials in over a thousand municipalities. There has been more use of it in California than in any other state (it has been attempted in 194 cases) and this study shows how the method has worked out. Students of political science, of municipal government, and of reform movements in this field will find much here to interest them.

Assuming that registration of prospective voters before election, although not now universal in the United States (three states having no form of registration), is essential to honest elections and will continue to spread, Dr. Joseph Harris, the author of *Registration of Voters in the U. S.*, outlines the history of the subject and describes existing systems as investigated by him during fifteen months of field study, involving visits to over 30 states and nearly all large cities. The book, one of the Studies in Administration of the Institute for Government Research (Washington, \$3.00), sets forth the various types, organization and personnel, records, procedure in original registration, check-ups, identification at the polls, the cost of registration, and the law governing it. The systems of New York, Boston, Milwaukee, Omaha, and San Francisco are covered in particular detail.

FILENE'S is one of the big department stores in Boston which has had the usual history of such institutions, and has developed from a small, personally conducted store to a great one. Its present owners are among the pioneers in employe relationship, being among the first to adopt liberal personnel policies, which is stated by Edward A. Filene, the senior member of the firm, in these words: "We agreed to do nothing for our people, but to help them with all our minds and strength to do everything for themselves." The Filene Coöperative Association formulated one of the earliest, if not the original plan, of employe participation in management to be set up. The Russell Sage Foundation has wisely studied this interesting experiment and Mary LaDame has written a book called *The Filene Store: A Study of Employe Relation to Management in a Retail Store*. It is done with the usual care and detail that are characteristic of other Sage Foundation publications (130 E. 22d street, \$2.50).

In transmitting a copy of a manual called *Christian Citizenship on a World Basis* the National Council of the Young

Men's Christian Associations (347 Madison avenue, New York), said that the concern everywhere expressed that the youth of today shall learn how to live in loving relations with their neighbors within a city, country, continent, and the world, is finding repeated expression. The Y. M. C. A. has attempted to develop in this manual a little tool chest of methods by which to help group leaders understand how these attitudes of world friendship can be brought about around the every-day experiences of groups.

One of the new ideas in religious education is to utilize the Bible as a means of recreation. In this connection Amos R. Wells has prepared a very interesting book which he calls *Go Till You Guess*, which he describes as a "Bible recreation book" (W. A. Wilde Co., \$1.00).

It has been a long time since I have read anything as refreshing and helpful as Joseph Bentley's *How to Sleep on a Windy Night* (Henry Altemus, Philadelphia). It is a series of good stories, interesting in themselves, but each one carrying a moral.

A new and cheaper edition of that admirable work *The Rise of American Civilization*, by Charles A. and Mary R. Beard, has been published by the Macmillan Co. (\$3.00). One volume.

SMALL CHURCH ATTENDANCE

I AM FRANK to confess that there are many conditions in our Church life which ought to give us grave concern. It may be risking the usual charge of pessimism, if I point them out; but it is far better to seem pessimistic than to permit oneself to go about blind-folded with eyes deliberately closed to the facts.

Take, for example, the matter of Church attendance and worship. Do not mistake me. Church attendance is not an infallible test of religious reality. It is, however, a fairly accurate thermometer by which to record the warmth of Christian loyalty. I have had a count made of the number of worshippers present at the principal Sunday service in some of our churches. The reports are amazing. In one city church having nearly 1,200 communicants, there was a Sunday morning congregation of 250. About the same number was present in a church reporting 1,300 members. In another, with close to a thousand communicants, the congregation numbered 225. In other churches with communicant lists ranging from 800 to 900 and upward, the proportion was about the same. Apparently the smaller churches showed a better record. City and town parishes with 400 to 600 communicants, and over, record an average attendance of about thirty-five per cent. Village and small town churches of 200 total membership, or less, showed about forty per cent. The count in several churches showed an appalling absence of men—about one-sixth of the congregations was all that could be mustered in several parishes, one-seventh in others. These are the facts. I can understand everything about them, save that clergy and laity who know the facts do not seem in the least anxious or concerned about them. The insoluble mystery is that so few of our leaders show serious dissatisfaction at such evident falling away.

These figures do not reflect special discredit upon our own diocese. I was led to make the count here because of the publication of certain statistics of church attendance in New York City. Fifteen prosperous parishes, leading churches of the city, having a total reported communicant list of 23,196, had on a fair, cool day in summer an attendance of only 2,496 at the principal Sunday morning service. Of course summer attendance is hardly a true test, although even in New York everybody is not away on week-end holidays or enjoying an entire season's vacation for the heated term. A survey made on a fair Sunday at the peak of the winter season showed in the same churches 6,977 persons present, not counting the attendance at early communions, which in several of the churches must have been considerable. Attendance under favorable conditions, therefore, was less than one-third of the reported membership. Unfortunately, the figures do not tell the whole story, because five of the congregations counted were in famous metropolitan churches where there is usually a large proportion of visitors to swell the number of worshippers. Either parish communicant rolls are absurdly overpadded, or the religious habits of church members are tragically lax.

—Bishop Fiske.

WE ARE physically the most aggressive people in the world but spiritually the most indolent. We follow new clues in the material world and enrich ourselves, but we cannot be persuaded to embark on new ventures in the spiritual world; thus we impoverish ourselves. The past generation had neurasthenia, the present has soulasthenia.

—Joseph Collins, M.D.

Bishops Who Expect to Attend the Lambeth Conference

(List Corrected to June 16)

DIocese	NAME	SAILING FROM	ON S.S.	DATE	ADDRESS
Alaska	Peter Trimble Rowe	New York	<i>Minnewaska</i>	June 7	Church Imperial Club, 75 Victoria St., S. W. 1, London.
Albany	G. Ashton Oldham	New York		about June 25	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Atlanta	H. J. Mikell	New York	<i>Samaria</i>	June 21	
California	E. L. Parsons	New York	<i>Lapland</i>	June 13	American Trust Co., 40-41 Old Broad St., E. C. 2, London.
Chicago	G. C. Stewart	New York	<i>Mauretania</i>	June 28	Carleton Hotel, London.
Colorado	I. P. Johnson	New York	<i>Baltic</i>	June 28	National City Bank of New York, 11 Waterloo St., London.
Connecticut	E. C. Acheson	New York	<i>Homerio</i>	June 13	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Delaware	Philip Cook	New York	<i>Pennland</i>	June 6	American Express Co., London.
E. Oregon	William P. Remington	New York	<i>Mauretania</i>	June 28	St. James Court, Buckingham Gate, London.
Easton	G. W. Davenport	New York	<i>Pennland</i>	June 6	Corporation of Church House, Dean's Yard, S. W. 1, London.
Eau Claire	F. E. Wilson	Montreal	<i>Antonio</i>	June 20	Kingsley Hotel, Hart St., London.
Erie	John C. Ward	New York	<i>Samaria</i>	June 21	
Fond du Lac	R. H. Weller	Montreal	<i>Megantio</i>	June 13	Berners Hotel, Berners St., London.
Harrisburg	J. H. Darlington	New York	<i>Statendam</i>	June 21	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Idaho	M. S. Barnwell	Montreal	<i>Montcalm</i>	May 15	Berners Hotel, Berners St., London.
Indianapolis	Joseph M. Francis		<i>American Farmer</i>	June 19	National City Bank, 36 Bishops Gate, E. C. 2, London.
Iowa	H. S. Longley	Montreal	<i>Andania</i>	June 20	
Kansas	James Wise	New York	<i>Baltic</i>	June 28	
Long Island	E. N. Stires	New York	<i>Augustus</i>	June 7	Claridge's Hotel, Brook St., London.
Los Angeles	W. B. Stevens	New York	<i>American Merchant Line</i>	June 12	Corporation of the Church House, Dean's Yard, Westminster, S. W. 1, London.
Maine	Benjamin Brewster	New York	<i>Republic</i>	June 25	Hotel Ruben, Buckingham Rd., London.
Massachusetts	Samuel G. Babcock		<i>Scythia</i>	June 15	
Michigan	Herman Page	Montreal	<i>Duchess of Richmond</i>	June 27	Aben Court, London.
Milwaukee	W. W. Webb	New York	<i>Pennland</i>	June 6	American Express Co., London.
Milwaukee	Benjamin F. P. Ivins	New York	<i>Pennland</i>	June 6	York Hotel, Berners St., London.
Mississippi	W. Mercer Green	New York	<i>Samaria</i>	June 21	Royal Park Hotel, Knightsbridge, London.
Nebraska	E. V. Shayler	New York	<i>Dresden</i>	May 29	1 Strathyre Ave., Norbury, S. W. 16, London.
Nevada	Thomas Jenkins	New York	<i>Minnewaska</i>	June 7	Church Imperial Club, 75 Victoria St., S. W. 1, London.
Newark	W. R. Stearly	New York	<i>Minnetonka</i>	June 21	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
New Hampshire	John T. Dallas	New York	<i>Berengaria</i>	May 14	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
New Jersey	Paul Matthews	New York	<i>Arabic</i>	June 21	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
New Mexico	F. B. Howden	New York	<i>California</i>	July 2	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Northern Indiana	Campbell Gray	Montreal	<i>Albertic</i>	June 21	
Ohio	William A. Leonard	New York	<i>Statendam</i>	June 21	Gorings Hotel, London.
Ohio	W. L. Rogers	New York	<i>Statendam</i>	June 21	National Liberal Club, Whitehall Pl., S. W. 1, London.
Panama Canal Zone	James C. Morris	Cristobal	<i>Cavina</i>	May 21	Guaranty Trust Co., 50 Pall Mall, S. W. 1, London.
Pennsylvania	T. J. Garland		(On world tour)		
Pennsylvania	Francis M. Taitt	New York	<i>George Washington</i>	July 23	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Pittsburgh	Alexander Mann	Boston	<i>Samaria</i>	June 22	Care of Lambeth Conference.
Rhode Island	James DeW. Perry	New York	<i>Samaria</i>	June 21	Clifton Hotel, Cavendish Sq., London.
Sacramento	W. H. Moreland	New York	<i>Columbus</i>	June 24	Church House, Westminster, London.
San Joaquin	S. C. Sanford	New York	<i>Lapland</i>	June 13	Church House, Dean's Yard, Westminster, S. W. 1, London.
South Dakota	H. L. Burseson	New York	<i>Samaria</i>	June 21	
Tennessee	Thomas F. Gailor	New York	<i>Cedric</i>	May 10	Hotel Goring, Grosvenor Gardens, London.
Tennessee	James M. Maxon	Montreal	<i>Andania</i>	June 20	
Vermont	S. B. Booth	New York	<i>American Merchant Line</i>		Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
Washington	James E. Freeman	New York	<i>Majestic</i>	June 6	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
W. Massachusetts	T. F. Davies	New York	<i>Aquitania</i>	June 18	Brown, Shipley Co., 123 Pall Mall, S. W. 1, London.
W. Michigan	J. N. McCormick	Quebec	<i>Empress of Australia</i>	June 11	Metropole Hotel, London.
W. New York	D. L. Ferris	New York	<i>Samaria</i>	June 21	
Hankow	Logan H. Roots	Shanghai	<i>Darien</i>	June 13	Church Imperial Club, 75 Victoria St., Westminster, S. W. 1, London.
Kyoto	Shirley H. Nichols	Kobe, Japan	<i>Suwa Maru</i>	May 22	Church House, Dean's Yard, Westminster, S. W. 1, London.
Mexico	F. W. Creighton	Montreal	<i>Melita</i>	June 10	
North Tokyo	John McKim	Kobe, Japan	<i>Suwa Maru</i>	May 22	Church House, Dean's Yard, Westminster, S. W. 1, London.
Southern Brazil	W. M. M. Thomas	Santos	<i>El Paraguay</i>		Church House, Dean's Yard, Westminster, S. W. 1, London.

EVENING PRAYERS

PRAYERS at evening, offered before retiring, spring naturally from thanksgiving for the day's benedictions and blessings, or from a need for forgiveness for all that has been amiss in what has transpired, or from a human longing to commit one's own spirit throughout the lonely watches of the night to the Lord of all life. A solitary sentry, wearied by the toil and heat of the day, at eventide surrenders himself again to the Eternal Vigilant who neither slumbers nor sleeps. Night's sable curtains noiselessly are let down and the long day is ended.

—Calvary Evangel.

THE PRICE OF PRAYER

IF we are not prepared to pay the price of the thing we ask for, ours is not really prayer at all. Pray rather that we may be ready to pay the price. Many of us can bet as far as that. "Do what lieth in your power and God will help your good will." We think we know what we are praying for—too often we do not; but God does. Behind the clamor of our prayers with which we besiege the throne of God, behind all the noise and din, God hears the voice of our sincere desire, and that prayer He both hears and answers.

—A. Maude Royden.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

URGENT NEED IN ALASKA

To the Editor of *The Living Church*:

IN January last we lost by fire our new dormitory school at Nenana, Alaska. The building was covered by insurance. The contents, which were not insured, were partly destroyed. The portion of the contents saved were stored in a house, in the white town of Nenana, not belonging to the mission. Now, just as I am on the verge of leaving this country for the Lambeth Conference, word reaches me that this house also has been destroyed by fire together with all furniture and supplies that had been saved from St. Mark's school.

The house has been occupied as a residence by our missionary at Nenana, the Rev. E. A. McIntosh and family. They lost everything but the working clothes they wore.

The present distressing situation is that about forty children are practically homeless until the new building is finished, which will be in August. This new building will have to be completely refurnished and equipped.

To equip St. Mark's School with beds, bedding, furniture for dining room and living room, a heating plant, kitchen range, cooking utensils, and all the multitude of items that are required even for the simplest housekeeping, I shall need \$6,000.

Needless to say everything will be of the simplest character.

In addition to this I must in some way find \$1,300 more to provide absolute necessities for Mr. McIntosh and his family.

Under this heartbreaking situation may I ask through you for help from all who may be willing to lend a hand once again, as they have so often kindly done in times past?

It is most important that the money should be in hand as soon as possible, in order that the furnishings and supplies may be purchased in Seattle and shipped into Nenana before August 1st.

I shall not be in the United States again until after that date. Meanwhile, Dr. John W. Wood, 281 Fourth avenue, New York City, who has just returned from the Orient, has kindly agreed to act for me in receiving gifts and arranging with Miss Bessie Blacknall, the head of St. Mark's School, and our purchasing agent in Seattle, in selecting and shipping such supplies as the gifts of friends make possible.

New York City.

P. T. ROWE,
Bishop of Alaska.

[THE LIVING CHURCH heartily endorses Bishop Rowe's appeal, and we hope that THE LIVING CHURCH FAMILY will, of their generosity, contribute a considerable part of the \$7,300 required. Checks payable to "The Living Church Relief Fund" and marked "For the school at Nenana" may be mailed to the publication office. They will be acknowledged the following week and promptly forwarded.—Editor L. C.]

THE SEABURY MEMORIAL, ABERDEEN

To the Editor of *The Living Church*:

WE HAVE to announce with great regret that it has been found necessary to postpone the ceremony of laying the cornerstone which had been provisionally fixed for the 15th of August.

On our return to Scotland, we at once called together our committee, and announced to them the result of our recent visit to America, as well as the further support which we felt assured we could count on from our friends there. The committee, though with some hesitation, agreed to secure the site and to make arrangements for the ceremony in August.

The Scottish bishops, however, who were also consulted, very strongly urged delay. They felt that in view of the cost of the site—about \$87,000—and the fact that the amount contributed during our two visits to America had not so far reached a total of \$100,000 it would be prudent to have a further conference on the spot with those bishops and other members of the American committee who are likely to be in Aberdeen this summer, before taking any irrevocable step.

As a result of their opinion the committee here agreed to rescind its former resolution, and to delay proceeding further pending such conference.

FREDERIC,
Bishop of Aberdeen and Orkney.
H. ERSKINE HILL,

Aberdeen, Scotland. Provost of St. Andrew's Cathedral.

FROM AN EAST INDIA CHURCHMAN

To the Editor of *The Living Church*:

MAY I SOUND a word of warning, through the kind hospitality of your columns, to the entire Episcopal Church of America in general and to the bishops who are going to the Lambeth Conference against the proposed scheme of South India United Church? It was about a decade back that I joined the Anglican Church in India and my religious development was something very like that of the Rev. R. J. Campbell of the City Temple in London. This scheme of the United Church was begun to be discussed just then and to me it was a painful surprise to see how both the parties, the Anglicans as well as the Nonconformists, were prepared to make compromises in regard to matters which they had considered fundamental to their very existence. This, together with many other things, of which I became conscious, very soon led me to my severance from all organized Christianity. This only by the bye. What I object to in this scheme is that it is only one more step in the imperialization of Christianity and as such it is bound to do harm to the best interests of true Christianity itself. It is a political compromise sought to be made by men who are ready to sacrifice principles which they have considered vital to the very existence of their various communions. Bishop Palmer, an ex-Bishop of Bombay, is one of the men to whom this scheme owes its existence or at any rate its present development. He spoke of this scheme as more important to India than the Montagu-Chelmsford Reforms, and the very comparison that he makes shows that he is thinking in terms of Politics. I love India and I love Christ and so I know that the only way in which this union can be more useful than the Montagu-Chelmsford Reforms is by being a counter-poise thereof. To make this clearer to your readers perhaps I need to say many things for which there is hardly any space here. Suffice it to say that Christianity in India is hand in glove with British Imperialism and any such move is bound to tend toward its further imperialization which in the last analysis is harmful to the best interests of India and of Christianity of the right type.

I am thankful that Bishop Gore and many others have raised their voice against this mechanical merger and political combination sought to be achieved at the cost of vital principles to all concerned and I sincerely hope that their voice will carry the day.

The International House,
New York City.

MANILAL C. PAREKH.

ECCLESIASTICAL AUTHORITY OF WEST MISSOURI

To the Editor of *The Living Church*:

THE Rt. Rev. Sidney C. Partridge has recently communicated with the standing committee and has made them the ecclesiastical authority of the diocese of West Missouri. Matters that need the attention of the Diocesan should be addressed either to the Rev. C. Hely-Moloney, president, 7th and Francis street, St. Joseph, Mo., or to the Rev. James Pernette DeWolfe, secretary, 424 West 67th street terrace, Kansas City, Mo.

(Rev.) JAMES P. DEWOLFE,
Secretary, Standing Committee.

IDEAS WANTED

To the Editor of *The Living Church*:

OUT HERE in Australia we have great admiration for America as the land of ideas, and note that many of your churches have services of a special nature and knowledge of progressive information in parish work. If any reader of THE LIVING CHURCH would forward any suggestions along these lines I should be most grateful.

We have a growing parish here and are always on the lookout for new ideas.

(Rev.) SYDNEY A. TURNER,
Milton, N. S. W., Australia. Rector, Church of
SS. Peter and Paul.

BOOKS OF THE DAY

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

DR. BETHUNE-BAKER'S book entitled *Early Traditions About Jesus* (Macmillan, \$1.50) is somewhat misnamed, for it deals but little with the traditions and much about their content; it is really a Life of Christ in the modern form. The work of a very great scholar, it is written with great simplicity and deep piety, and it is admirably adapted for the layman. Its emphasis is on Christ's teachings, and it does ample justice to both the eschatological and the non-eschatological aspects of His message. A defect, perhaps, lies in a certain lack of sharpness of summary, so that these two aspects are not clearly brought together in a real synthesis. And a further defect is a somewhat "old-fashioned" treatment of the first oral tradition; we certainly have got past the place where we conceive of the earliest Christians telling one another "anecdotes" of Jesus.

Jesus and the Law of Moses, by Dr. B. H. Branscomb (New York, R. R. Smith, \$2.50), has a self-explanatory title, and it discusses a theme whose importance is daily better recognized. Dr. Branscomb is Professor of New Testament in Duke University, and he writes with entire mastery of his subject, moving with entire ease both in Synoptic criticism and in Talmudic research. And the conclusion he reaches, "The work and teaching of Jesus comes out of the main stream of Jewish religious and ethical development: it was not a by-product nor in any sense an accident," is entirely in accord with the conclusions reached by most scholars today. That Christ purposely superseded the law of Moses with a new law of love—the theory beloved of the orthodox of old and of amateurs today—is wholly untrue; that He moved wholly within legal limitations—the theory beloved of certain modern experimenters—is equally untrue. And yet His emphasis was such as to make Paulinism inevitable; not the least of Dr. Branscomb's merits is that he brings this out unmistakably.

If any criticism is to be made, it is that Talmudic Judaism is perhaps trusted a little too far for the teaching of Pharisaism; the latter was certainly cruder than its development two centuries later.

DR. BERTRAM LEE WOOLF, Professor of New Testament in Hackney College, London, has published his Ph.D. thesis under the title *The Authority of Jesus and its Foundation* (New York, R. R. Smith). Its thesis form is unmistakable, a definition of the theme, considerations on methodology, an investigation of each source separately, and a final "synthetical" summary and conclusion. This method, scholastically considered, is of course unexceptionable, but it smacks a bit overmuch of the schoolroom and does not make for easy reading. This drawback, however, is largely overcome by Dr. Woolf's very lucid style and his transparent sincerity, while those who really wish to study the subject will find his close divisions of great assistance. His summary is this: "Let us then be content to say that, just as we hold our trust in God on the same tenure as our trust in each other, so also we recognize the authority of Jesus by the intuitions springing from the same soil of immediate personal intercourse. . . . Our faith is . . . essentially a personal reaction between the soul, its Saviour, and its Maker." Particularly interesting and important is Dr. Woolf's discussion of the problem of Christ's sinlessness.

DR. CAMPBELL N. MOODY in 1929 delivered the Bruce Lectures in Glasgow, and has published them under the title *The Purpose of Jesus in the First Three Gospels* (New York, R. R. Smith). Apparently the lectures are published exactly as delivered, for the style throughout is that of a speaker addressing an audience, with here and there more than suggestions of the

pulpit. But this does no harm. Dr. Moody centers his attention on a point too much neglected by modern writers, the place of Jesus in His own message, and draws very clearly and carefully the distinction between Christ's moral teaching—something independent of time and place—and the gift of strength that enables men to actualize this teaching—something intimately bound up with the personal presence of Christ and with human contacts with Him. In other words, the gospel of Jesus was a gospel *about* Jesus; indeed, one might almost say that in so far as Christ's teaching was "gospel" at all, it was almost exclusively a "gospel *about* Jesus."

TWO NEW volumes of *The Study Bible* have appeared, *Ephesians to Philemon*, by Dr. Orchard, with a critical survey by Canon N. P. Williams, and *Corinthians* by Principal A. C. Underwood, with the survey by the Bishop of Middleton (New York, R. R. Smith, \$1.25 each). The primary purpose of these commentaries is devotional, and the exposition consists largely of extracts from devotional writers. The "surveys" are brief, but are adequate enough and reasonably objective.

The Ethics of Paul is the title of a stately volume by Dr. Morton Scott Enslin (Harper & Brothers, \$4.00), Professor of New Testament in Crozer Seminary. And on the very first page we read the eminently sound remark: "To relegate Paul's ethical teaching to the background of his thought is to misunderstand the apostle completely." Here Dr. Enslin puts his finger on the weak spot of the traditional presentations of Paulinism, which one and all treated the Pauline ethics in a sort of an appendix; it was long the custom in theological classrooms to stop the exegesis of Romans at the end of chapter 11, with the depreciatory observation, "All that follows is merely ethical." Dr. Enslin, writing with supreme skill and with all the modern Pauline literature at his fingertips, shows the supreme folly of this attitude; morality was central in St. Paul's thinking. For the basis of the Pauline ethics he adheres to a dictum quoted from Johannes Weiss, "The new ethic is not precisely the life lived in accordance with the 'law of Christ' . . . but a life resulting from union with Christ, from the fulness of the Spirit." The greater part of the book is then taken up with a study of St. Paul's ethics in detail, particularly in comparison with the best teaching of the day, whether Jewish or Greek. The result is a permanent addition to Pauline literature, as useful to the preacher as to the student.

MR. H. O. STECHAN has dramatized St. Paul in a play called *The Great Apostle* (Los Angeles, Trinity Publications), which for feminine "relief" draws copiously on the Thekla legend; in fact Thekla tends a bit to displace St. Paul as the center of interest. The play is not without moments of dignity, but is more than a little turgid in spots, as in the speech of St. Paul to the Sanhedrin: "Christianity really marks the logical culmination of Judaism, whose finest ideals are fully realized therein." Nero, moreover, is made to "hiss snakelike" and to utter "a blood-curdling shriek." If staged, the play would require an enormous cast and very complicated scenery. E.

THE HEADMASTER of Eton, Cyril Alington, has written a compelling little book of Christian apologetics destined to untangle twentieth century uncertainties. It is called *Doubts and Difficulties* (Longmans, \$2.00), and is written in the popular style of narrative dialogue and friendly letters. It should prove to be very helpful to those who dread labored theories and explanations, which do not explain. And who does not? Here is a simple, natural, and beautiful record of the way one man has met the problems of life and has found in these encounters more courage to go on living. R. T. F.

The Living Church

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Church Calendar



JUNE

22. First Sunday after Trinity.
24. Tuesday. Nativity St. John Baptist.
29. St. Peter. Second Sunday after Trinity.
30. Monday.

JULY

1. Tuesday.
4. Friday. Independence Day.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. St. James.
27. Sixth Sunday after Trinity.
31. Thursday.

KALENDAR OF COMING EVENTS

JUNE

21. Fourth Annual Summer Conference of Western Michigan, Holland, Mich.
22. Erie-Pittsburgh Summer Conference, Saltsburg, Pa. Summer School of diocese of Los Angeles. Summer Conference for Church Workers, Cass Lake, Minn.
23. Gambier Summer Conference, Gambier, Ohio. Bethlehem Summer Conference, Bethlehem, Pa. Albany Summer School, Albany, N. Y. Missouri Summer Conference, Christian College, Columbia.
24. Conference for Church Work, Wellesley College, Wellesley, Mass.
28. Opening of Eagle's Nest Farm, diocesan camp of Newark.
29. Anglo-Catholic Congress, London, England. Indian Convocation of Duluth at Cass Lake, Minn.
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.

JULY

1. Spokane District Summer School, Lake Coeur d'Alene, Idaho.
7. Opening of Lambeth Conference. Summer Conference for Young People of Maine at Bowdoin College, Brunswick, Me.
15. School of Religion, St. Alban's School, Sycamore, Ill.
21. Summer School of Nevada at Lake Tahoe.
23. Fourth Annual Young People's Summer Conference of Seventh Province, at Winslow, Ark.
31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

23. All Saints', Bergenfield, N. J.
25. St. James', Bradley Beach, N. J.
26. Christ Church, Elizabeth, N. J.
27. St. Andrew's, Buffalo, N. Y.
28. Grace, Newark, N. J.

APPOINTMENTS ACCEPTED

APPELHOFF, Rev. GILBERT, Jr., missionary at St. Luke's Mission, Ferndale, Mich.; to be curate of St. Paul's Church, Jackson, Mich. Address, Pleasant and Ganson St., Jackson, Mich. September 1st.

BATES, Rev. CARROLL M., formerly assistant at Mt. Calvary Church, Baltimore; to be rector of Holy Cross Church, Baltimore. Address, 3207 Phelps Lane, Baltimore. July 1st.

BURGESS, Rev. THOMAS, D.D., formerly secretary Foreign-born Americans Division, National Council; to be rector of All Hallows' Church, Wyncote, Pa. September 10th.

CIRLOT, Rev. FELIX L., instructor at the General Theological Seminary, New York City; has been elected as instructor in New Testament Languages and Literature at Nashotah House, Nashotah, Wis. September 1st.

COLLETT, Rev. CHARLES H., formerly rector of St. Paul's Church, Grand Forks, N. D.; to be secretary of the Field Department of the second province for the National Council. Address, Demerest, N. J. July 1st.

COWLING, Rev. ROBERT ARTHUR, formerly priest-in-charge of St. Peter's Church, Lake Andes, and St. Philip's, Armour, S. D.; to be priest-in-charge of St. Paul's Church, Sioux City, Calvary Mission, Morningside, and of the churches at Le Mars and Mapleton, Iowa. Address, 522 Center St., Sioux City, Iowa.

CROCKER, Rev. JOHN, formerly assistant at St. John's Church, Roxbury, Boston; to be student chaplain for Episcopal students at Princeton University, Princeton, N. J.

DU DOMAINE, Rev. ALFRED L., formerly chaplain of St. John's Military School, Salina, Kans. (Sa.); to be rector of St. Philip's Church, Joplin, Mo. (W. Mo.) Address, 706 Byers Ave., Joplin, Mo. September 1st.

HARRINGTON, Ven. HOMER R., formerly archdeacon of North Dakota; to be rector of St. Paul's Church, Grand Forks, N. D. July 1st.

HELM, Rev. MACKINLEY, formerly instructor at Nashotah Seminary, Nashotah, Wis.; has accepted a research fellowship at Episcopal Theological School, Cambridge, Mass.

LAWSON, Rev. ROBERT, formerly priest-in-charge of St. John's Church, Durand, Mich.; has become priest-in-charge of St. James' Church, Detroit. Address, 14603 Outer Drive, West, Brightmoor, Detroit.

PELL, Rev. WALDEN, 2d, formerly master in Lenox School, Lenox, Mass. (W. Ma.); to be headmaster of St. Andrew's School, Middletown, Del. September 1st.

RYNDER, Rev. T. L., priest-in-charge of Holy Spirit Mission, Toledo, Ohio; to be assistant at Trinity Church, Toledo, Ohio. Effective June 29th. Address, Room 404, Nicholas Bldg., Toledo.

TRUMBORE, Rev. CLARKE RICHARD, formerly curate at Christ Church, Fitchburg, Mass. (W. Ma.); to be priest-in-charge of St. John's Mission, Athol, Mass. (W. Ma.) Address, 45 Park Ave., Athol, Mass.

WILSON, Rev. HERBERT A., formerly special missionary in the diocese of Michigan; to be priest-in-charge of St. John's Church, Durand, and St. John's Mission, Chesaning, Mich.

RESIGNATIONS

DOWDELL, Rev. VICTOR L., Ph.D., as instructor in the Collegiate department at Nashotah House, Nashotah, Wis.

ROSE, Rev. L. W., as rector of the Church of the Nativity, Greenwood, Miss., and will retire. Address after June 21st, 812 First Ave., Laurel, Miss.

NEW ADDRESSES

MACPHERSON, Rev. WILLIAM R., priest-in-charge of the missions at Seward and Anchorage, Alaska; Box 275, Anchorage.

RUTTER, Rev. GEORGE M., Ph.D., rector of St. Matthew's Church, Cleveland, formerly 1910 Wadena St.; W. 84th St. and Clark Ave., Cleveland.

TAYLOR, Rev. D. F., retired priest of the diocese of Louisiana, formerly 909 Andrews St.; 714 Hardcastle St., Houston, Tex.

SUMMER ACTIVITIES

BENTLEY, Rev. CEDRIC CHARLES, rector of Trinity Church, Toledo, Ohio; to spend the summer, from June 30th to September 6th, at his hummer house "Twin Gables" at Cape Vincent on the St. Lawrence River, N. Y.

DU DOMAINE, Rev. ALFRED L., formerly chaplain of St. John's Military School, Salina, Kans.; to be in charge of St. Mark's Church, Waupaca, Wis., for the summer.

MOOK, Rev. C. STANLEY, rector of Trinity Church, Seattle, Wash., left on June 13th with Mrs. Mook and Miss Elizabeth Mook for an extended tour of Europe, including the Passion Play. He expects to reach London August 2d, and may be addressed care of Temple Tours, 14 Regent St., S. W. 1.

PETERSON, Rev. R. V. A., rector of St. James' Church, Cleveland, has gone abroad, and should be addressed until August 1st, care of The American Express Co., 6 Haymarket, London.

SCHUYLER, Rev. HAMILTON, Litt.D., rector of Trinity Church, Trenton, N. J., has gone abroad to be absent until September 1st, and may be addressed care of Brown, Shipley & Co., Bankers, Pall Mall, London.

SHEPPARD, Rev. E. P., recently graduated from Nashotah; has become vicar of the churches at Eagle River and Minocqua, Wis., for the summer.

DEGREES CONFERRED

KENYON COLLEGE, Gambier, Ohio—At commencement on Monday, June 16th, honorary degree of Doctor of Divinity upon the Rev. STEPHEN E. KEELER, rector of St. Chrysostom's Church, Chicago.

PRINCETON UNIVERSITY—Doctor of Divinity upon the Rev. WALTER LOWRIE, formerly rector of the American Church in Rome, Italy.

ST. JOHN'S COLLEGE, Annapolis, Md. — The Rev. CHARLES E. MCALLISTER, rector of the Church of St. Michael and All Angels', Baltimore, had the degree of Doctor of Letters conferred upon him by St. John's College, Annapolis, Maryland, and the degree of Doctor of Divinity conferred upon him by the University of Maryland at their respective commencements this year. Dr. McAllister was also elected to Phi Beta Kappa, and as president of St. Stephen's College Alumni Association at the commencement at Annandale.

SYRACUSE UNIVERSITY—At commencement, June 9th, L.H.D., upon the Rt. Rev. CHARLES FYSKE, D.D., S.T.D., L.H.D., LL.D., Bishop of Central New York, and upon WILLIAM LYON PHELPS.

VIRGINIA THEOLOGICAL SEMINARY—At commencement, June 4th, the degree of Doctor of Divinity upon the Rev. ALFRED R. BERKELEY, rector of St. John's Church, Roanoke, Va.; the Rev. NOBLE C. POWELL, rector of St. Paul's Memorial Church, University of Virginia; the Rev. JOHN GASS, rector of St. John's Church, Charleston, Va.; and the late Rev. JOHN WESLEY JOHNSON, rector of St. Cyprian's Church, New York, who died suddenly in May.

WESTERN THEOLOGICAL SEMINARY—At commencement, June 16th, Doctor of Sacred Theology upon the Rev. GEORGE CRAIG STEWART, D.D., L.H.D., rector of St. Luke's Church, Evanston, and Bishop Coadjutorelect of Chicago. Doctor of Divinity upon the Rt. Rev. HARWOOD STURTEVANT, D.D., Bishop Coadjutor of Fond du Lac, and upon the Rev. JOHN HERBERT EDWARDS, rector emeritus of the Church of the Holy Spirit, Lake Forest, Ill.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—On Tuesday in Whit-sun-Week, June 10th, GEORGE LEON GURNEY was ordained to the diaconate in St. John's Church, Auburn, by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of the diocese. The candidate was presented by the Rev. F. S. Arnold, rector of the parish. A former rector, the Rev. Condit N. Eddy of St. Paul's Church, Watertown, was the preacher. The Rev. Dr. G. Sherman Burrows of the De Lancey Divinity School, Buffalo, N. Y., Archdeacon Jaynes, and Dean Houser took part in the service. The Rev. Dr. Compton of Rochester was present in the congregation, as was also the Rev. Lewis E. Ward of Jamestown, N. Y.

The Rev. Mr. Gurney will begin his work in charge of Sherrill and Canastota.

DALLAS—The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, ordained EDWARD M. LINDGREN to the diaconate in St. Matthew's Cathedral, Dallas, on June 22d. The candidate was presented by the Rev. Edward C. Lewis of the cathedral, and the Rev. Goodrich R. Fen-

ner, rector of Christ Church, Dallas, preached the sermon.

The Rev. Mr. Lindgren is to work under the Bishop, with address at Cleburne.

DULUTH—On Thursday, June 12th, in Trinity Cathedral, Duluth, ELMER EBLECK JOHNSON was ordained deacon by the Rt. Rev. G. G. Bennett, D.D., Bishop of the diocese.

The candidate was presented by the Rev. Philip Broburg of Minneapolis and Eagle Bend, associate dean of Swedish work. The sermon was preached by the Rev. Charles C. Rollit, D.D., professor of ethics and liturgics, Seabury Divinity School, Faribault, Minn. The litany was read by the Rev. Oscar Lindstrom, rector of St. Peter's and Holy Apostles', Duluth, and the epistle by the Very Rev. G. K. Good, dean of Trinity Cathedral.

The Rev. Mr. Johnson, a graduate of the 1930 class of Seabury Divinity School, will continue in charge of St. Stephen's, Paynesville, and St. Paul's, Glenwood, with residence at Eagle Bend.

MASSACHUSETTS—On June 11th in St. John's Memorial Chapel, Cambridge, the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, ordained to the diaconate LLOYD RUSSELL GILMETT, DAVID KEMBLE MONTGOMERY, ERVILLE BYRON MAYNARD, CHARLES WESLEY LOWRY, Jr., HARRY JAMES KNICKLE, WESTWELL GREENWOOD, and ROBERT ERNEST MCANERN. The Rev. John M. Groton of New Bedford preached the sermon.

The Rev. Mr. Gillmett, presented by the Rev. Dr. Edward S. Drown of Cambridge, is to be curate of Emmanuel Church, Boston; the Rev. Mr. Montgomery, presented by the Rev. J. Thayer Addison of Cambridge, is to be curate of St. Anne's Church, Lowell; the Rev. Mr. Maynard, presented by the Rev. Charles R. Peck of Boston, is to be curate of the Cathedral Church of St. Paul, Boston; the Rev. Mr. Lowry, presented by the Rev. Dr. Henry K. Sherrill of Boston, is to continue his studies at Oxford University, England; the Rev. Mr. Knickle, presented by the Rev. Ernest M. Paddock of Cambridge, is to be curate of Grace Church, Lawrence; the Rev. Mr. Greenwood, presented by the Rev. Dr. J. Wilson Sutton of New York City, is to be curate of Christ Church, Baltimore, Md.; and the Rev. Mr. McAnern has not yet been placed.

Robert E. McAnern, alone of all those ordained on June 11th to the diaconate, is graduating this June from the General Theological Seminary in New York. The others are all of the senior class of the Episcopal Theological School in Cambridge.

MASSACHUSETTS—The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, ordained STUART DEMERS FRAZIER and PAUL THEODORE SHULZ to the diaconate in Grace Church, Salem, on June 10th. The Rev. Howard R. Weir of New Haven, Conn., preached the sermon.

The Rev. Mr. Frazier, presented by the Rev. Mr. Weir, is to be missionary in South Dakota at Rosebud Mission; and the Rev. Mr. Shulz, presented by the Rev. C. P. Trowbridge, rector of Grace Church, is to be curate of St. James' Church, Chicago.

NEW JERSEY—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, ordained ARTHUR F. O'DONNELL to the diaconate in Christ Church Pro-Cathedral, Trenton, on Friday, April 25th. The candidate was presented by the Rev. James A. Smith of St. Paul's Church, Westfield, and the sermon was preached by the Rev. Prof. Frank Gavin of the General Theological Seminary.

The Rev. Mr. O'Donnell is to be curate of St. Paul's Church, Westfield.

PENNSYLVANIA—On June 9th the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, in the Church of the Holy Apostles, Philadelphia, ordained to the diaconate FRANK HENRY ANDREWS, WILLIAM BOYDEN CARNS, SPENCE ALEXANDER DUNBAR, GEORGE LYNN GIBBS, JOHN THOMAS LEDGER, WILLIAM PAUL C. LOANE, and TIMOTHY ELLSWORTH WOODWARD. The Rev. Dr. George Herbert Toop, rector of the Church of the Holy Apostles, preached the sermon.

The Rev. Mr. Andrews was presented by the Rev. Dr. J. Cullen Ayer of Philadelphia; the Rev. Mr. Carns by the Rev. William N. Parker of Philadelphia; the Rev. Mr. Dunbar by the Rev. Stanley V. Wilcox of Chester; the Rev. Mr. Gibbs by the Rev. Gilbert E. Pember of Philadelphia; the Rev. Mr. Ledger by the Rev. Frank Goostroy of Coatesville; the Rev. Mr. Loane by the Rev. George H. Toop; and the Rev. Mr. Woodward by the Rev. Carl I. Shoemaker of Philadelphia.

SPRINGFIELD—On Maundy Thursday, April 17th, the Bishop of Springfield ordained to the diaconate in Emmanuel Memorial parish, Champaign, Ill., WILLIAM GODESELL WRIGHT. The

sermon was preached by the rector of the parish, the Rev. Herbert L. Miller, who also presented the candidate. Litany was said by the Rev. Morton C. Stone, chaplain of the Chapel of St. John the Divine at the University of Illinois.

VIRGINIA—FREDERICK DELISLE PIKE (colored) was ordained to the diaconate in Meade Memorial Church, Alexandria, on June 12th, by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia. The Rev. Dr. William J. Morton of Alexandria preached the sermon, and the Rev. Dr. Junius L. Taylor of Richmond presented the candidate.

The Rev. Mr. Pike is to be minister-in-charge of Meade Memorial Mission, Alexandria, and Trinity Mission, Charlottesville, with address at Alexandria.

DEACONS AND PRIESTS

SOUTHERN VIRGINIA—At the Virginia Theological Seminary on June 5th, ROY B. RANDOLPH and ROBERT E. WITHERS of Southern Virginia were ordained deacons by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of the diocese; DUDLEY A. BOOGER, FREDERICK J. EASTMAN, DEWEY C. LOVING, and MARSHALL E. TRAVERS of the diocese of Virginia were ordained deacons by the Rt. Rev. H. St. George Tucker, D.D., Bishop of that diocese; the Rev. HENRY HEATON of Virginia and the Rev. E. ERNEST TAYLOR of Idaho were advanced to the priesthood by Bishop Tucker; and the Rev. GEORGE P. GUNN of Southwestern Virginia was advanced to the priesthood by the Rt. Rev. Robert C. Jett, D.D., Bishop of that diocese.

The Rev. Mr. Boogher has been assigned to the charge of McIlhany parish, Albermarle County, in the mountain missionary work of Virginia. His address will be Neve Hall, Charlottesville, R. F. D. No. 4. The Rev. Mr. Loving will take charge of St. Stephen's parish, Northumberland County, diocese of Virginia. His address will be Fleeton, Va.

PRIESTS

ALBANY—On June 11th the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, advanced the Rev. STANLEY CHESTER REYNOLDS to the priesthood in the Cathedral of All Saints, Albany. The candidate was presented by the Ven. C. R. Quinn of Hudson, and Bishop Oldham preached the sermon.

The Rev. Mr. Reynolds is to be priest-in-charge of St. Mark's Church, Philmont, and St. Luke's Church, Chatham, with address at Philmont.

MEXICO—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, advanced the Rev. JOSE FRLGONIO GOMEZ to the priesthood in St. Mark's Church, Frankford, Philadelphia, on June 1st. The Rev. Mr. Gomez is to be missionary in the district of New Mexico.

MILWAUKEE—On June 15th, in St. Paul's Cathedral, Fond du Lac, the Rt. Rev. HARWOOD STURTEVANT, D.D., Bishop Coadjutor of Fond du Lac, acting for the Bishop of Milwaukee, advanced to the priesthood the Rev. WILLIAM B. KENWORTHY and the Rev. THOMAS ARTHUR WITHEY. The Rev. W. F. Whitman of Nashotah presented both candidates and preached the sermon.

The Rev. Mr. Kenworthy is to enter the Society of St. John the Evangelist at Cambridge, Mass., with address at 980 Memorial drive, and the Rev. Mr. Withey is to be curate of St. Matthew's Church, Kenosha, Wis.

MINNESOTA—On Whitsunday the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. ROBERT G. PURRINGTON and the Rev. PAUL J. HIGGINS to the priesthood in the Cathedral of Our Merciful Saviour, Faribault. The Rev. F. F. Kramer, D.D., warden of Seabury Divinity School, was the preacher, and the candidates were presented by the Very Rev. W. C. Hengen, dean of the cathedral. Bishop McElwain read the litany. In addition to the cathedral congregation a large number of out of town friends and people from the missions which the two men have served were present at the service.

The Rev. Mr. Higgins will become curate at Trinity Cathedral, Omaha, and the Rev. Mr. Purrington, will be priest-in-charge of the church at Dundas for the summer.

NEW YORK—On Thursday, February 13th, with the permission of the Bishop of New York, the Bishop of Springfield advanced to the priesthood the Rev. FREDERICK ST. CLAIR ARVEDSON, in St. Luke's Church, New York City. The candidate was presented by the rector of the parish, the Rev. Edward H. Schlueber. The litany was said by the Rev. Dr. Herbert M. Denslow of the General Seminary, and the sermon was preached by the Bishop of Springfield. A number of the assistant priests of the parish united with the Bishop in the laying on of hands.

PENNSYLVANIA—The Rt. Rev. Francis M. TAITT, D.D., Bishop Coadjutor of Pennsyl-

vania, advanced the Rev. CHARLES EDWARD HOPKINS to the priesthood on May 1st, in St. Timothy's Church, Roxborough, Philadelphia. The rector of St. Timothy's, the Rev. G. Herbert Dennison, read the litany and the Rev. Wallace E. Conkling of Philadelphia preached the sermon.

The Rev. Mr. Hopkins, presented by the Rev. Malcolm E. Peabody of Philadelphia, is to be curate of St. Timothy's Church, with address at Ridge avenue and Walnut lane, Roxborough.

RHODE ISLAND—The Rev. FRANK WALTER WILLIAMS, head of St. Dunstan's College of Sacred Music, and for several years choir-master at St. Stephen's Church, Providence, was advanced to the priesthood by Bishop Perry, on June 3d, in that church. The Rev. Canon Winfred Douglas of Peekskill, N. Y., chairman of the joint commission on Music, sang the service. The Very Rev. Francis J. M. Cotter, dean of the Cathedral of St. John, read the litany; the Rev. Dr. Frederic S. Fleming, formerly rector of St. Stephen's Church and now vicar of the Chapel of the Intercession, New York City, delivered the sermon. The Rev. Charles Townsend, Jr., rector of St. Stephen's Church, was the presenter. The Rev. Oliver B. Dale, S.S.J.E., of Cambridge, Mass., joined several local clergy in the laying on of hands.

SOUTHERN VIRGINIA—The Rev. MAURICE DUNBAR ASHBURY was advanced to the priesthood in St. John's Church, Portsmouth, on Thursday, June 12th, by the Bishop of Southern Virginia, the Rt. Rev. A. C. Thomson, D.D.

The ordinand was presented by the Rev. Dr. William A. Brown, rector of the church, and the sermon was preached by the Rev. Dr. E. R. Carter, rector of Christ Church, Petersburg, and president of the standing committee of the diocese.

The Rev. Mr. Ashbury was baptized and confirmed in St. John's Church. During his diaconate he served the Church of the Good Shepherd, Petersburg, and has been assigned to Emmanuel Church, Cape Charles, Va.

TENNESSEE—On Trinity Sunday, June 15th, in St. Luke's Church, Evanston, Ill., the Rev. QUINTER KEPHART was advanced to the priesthood by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, acting for the Bishop Coadjutor of Tennessee. The Rev. Dr. David A. McGregor, professor of dogmatic theology in Western Theological Seminary, preached the sermon. The candidate was presented by the Rev. James R. Sharp, secretary of the diocese of Tennessee, who also said the litany. The Rev. John B. Hubbard, Jr., and the Rev. Gardner A. McWhorter were deacon and subdeacon of the solemn Eucharist, and the Bishop of Chicago was present pontifically.

Fr. Kephart, who has been pursuing advanced studies in Western Theological Seminary, will be transferred to the diocese of Chicago and become priest-in-charge of St. Paul's Church, La Salle, where he has been serving as deacon.

WESTERN MASSACHUSETTS—On June 6th the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, acting for the Bishop of Western Massachusetts, advanced the Rev. JOHN CROCKER to the priesthood in Christ Church, Fitchburg.

WESTERN NEBRASKA—The Rev. ARTHUR FENTON ROEBUCK was advanced to the priesthood in St. Stephen's Church, Grand Island, on June 8th, by the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska. The Very Rev. Francis R. Lee, dean of the pro-cathedral, preached the sermon.

The Rev. Mr. Roebuck, who was presented by the Rev. William D. Morrow of Hastings, is to be rector of St. Stephen's Church, Grand Isle.

DIED

BAILLY—Entered life eternal June 3d, SARAH AUGUSTA GWATKIN, 78, widow of the late Thomas BAILEY, at the home of her son, the Rev. Percival C. Bailey, Detroit, Mich. Interment at Sault Ste. Marie, Mich.

"Her children arise up, and call her blessed."

BARTON—Entered into rest May 2d, at her home in Cambridge, Md., SUSAN WORTHINGTON BARTON.

"In the communion of the Catholic Church."

CARSON—At Roger Williams Hospital, Milwaukee, at 4:30 A.M., Monday, June 16, 1930, ALICE ELISE CARSON, wife of the Rev. Charles F. Carson, and mother of Alice Charlotte and Dorothy Elise, daughter of the late Walter and Lucy (Frank) Smith; aged 56 years and 6 days.

"She tried hard to do her best. May she rest in peace."

GRIFFIN—The Rev. Father ALFRED WILSON GRIFFIN, born in Charlestown, Mass., June 13, 1859, died in Montclair, N. J., June 11, 1930. The funeral services were held in Christ Church, Bloomfield and Glen Ridge, N. J., on Thursday, June 12th.

"It is required of a steward that he be found faithful."

KINGMAN—Suddenly, on Tuesday, June 3d, GEORGE HOLDEN KINGMAN, 11 years old, son of Dorothy H. and the late Dan C. Kingman, Jr., and grandson of Eugenia J. and the late Brig. Gen. Dan C. Kingman, U. S. A. Interment in Washington, D. C., June 5th.

WOTKYNs—Died, in Pasadena, Calif., June 6th, HELEN C. WOTKYNs, widow of the late B. Marshall Wotkyns. Funeral services held at All Saints' Church, Pasadena, June 9th, the Rev. Dr. Leslie E. Learned, rector, officiating.

MEMORIAL

Bishop Theodore Nevin Morrison

Memorial to BISHOP MORRISON passed by the trustees of St. Katharine's School.

With deep emotion the trustees of St. Katharine's School record the death of THEODORE NEVIN MORRISON, Bishop in the Church of God, and for thirty-one years president of this board.

What those many years of patient persistence in the cause of religious education, of earnest prayer and endeavor for the welfare of St. Katharine's School have wrought can in no sense be recorded here—it is inscribed in letters of imperishable gold by the angel who records the good works done in the Name of Christ.

Deep in the heart of this saint of God lay this school. On it he fostered and developed those ideals of Christian life that reflected themselves in the sanctity of his human relationships and the sweetness of his character. In no small sense he lives on in the ideals of the school, the complete fullness of the chapel worship, and in the lives of those whose privilege it was to come under the influence of his personality.

We would place on record our deep thankfulness for these many years, for his example of unworldliness in the midst of a life filled with worldly cares and anxieties, for his devotion to the interests of this school, and for the inestimable privilege of our association with him in this work.

We would add to this our prayers for the repose of his soul, for his continual growth in the love and service of his Master, and for his early enjoyment of the complete fullness of the Beatific Vision.

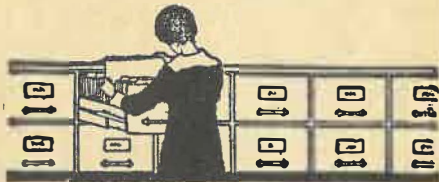
CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]
EAST CAROLINA—Add, Rev. Walter R. Noe, 507 Southern Bldg., Wilmington, N. C.

MONTANA—Omit, Rev. S. D. Hooker, Helena, Mont.

INFORMATION BUREAU



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

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

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

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

POSITIONS WANTED

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

RECTOR, UNMARRIED, UNUSUAL RECORD as pastor, preacher, in work among young people, desires larger opportunities, preferably in New England. Salary required, \$3,600 and rectory, with heat and light. Address, P-441, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

GENTLEWOMAN RECENTLY FROM ENGLAND, wishes position of trust and responsibility in household of elderly people. Well read, musical, experienced housekeeper, practical nurse, secretarial ability. Experienced driver. References. Mrs. V. T. LOVERIDGE, Box 469, Greenwich, Conn.

ORGANIST-CHOIRMASTER SEEKS POST for September. Boy choir exclusively, Catholic usage, best Church music traditions. Stipend moderate in teaching field. Experienced, male, single. Address, R-313, care LIVING CHURCH, Milwaukee, Wis.

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.

YOUNG ORGANIST-CHOIRMASTER-COMPOSER, of national reputation, wishes to correspond with rector or vestry of church contemplating change. Available September 1st. Address, B-421, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

VESTMENTS

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.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

APPEAL

ORGANIST AND CHOIRMASTER, A MAN of proven ability whose reputation is of the best, but who has been the victim of unusual circumstances, is accordingly in search of a Church position offering permanent opportunities for good service. Clergymen, music committees, and readers can be of direct assistance if they will notify of any vacancy within their knowledge. Box J-429, care of LIVING CHURCH, Milwaukee, Wis.

CAUTION

CAMPBELL—Caution is suggested in dealing with a man giving his name as WILLIAM C. CAMPBELL and claiming to be an ex-major of the British Royal Engineers. The man is described as 5 feet 9 inches tall, weight about 190, gray hair, about 65 years of age, English accent, good education, well dressed. Further information may be obtained from the Rev. THOMAS E. JESSETT, Cathedral of St. John the Evangelist, Grand Blvd. and Sumner Ave., Spokane, Wash.

LENDING LIBRARY

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

FOR RENT

TWO FURNISHED COTTAGES TO LET IN Marion, Mass., near the church. Address, Box F 606, care of LIVING CHURCH, Milwaukee, Wis.

FOR SALE

IN PASADENA, CALIF., YEAR AROUND, 8 rooms, 2 baths, gas-furnace. Landscaped lot 62 x 187, excellent location, rector's valuation \$14,000. Will consider exchange for smaller, less value, Wisconsin, eastern, or southern. Address, OWNER, 225 State St., Pasadena, Calif.

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.

CHURCH LITERATURE FOUNDATION, INC.

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

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

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.

BOARDING

Los Angeles

CHURCHWOMAN WITH LOVELY HOUSE and garden in mountains of Southern California, will take one or two guests. Individual guest house and patio. Near church. Box 192, BEAUMONT, CALIF.

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

Mountain Lakes, N. J.

THE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

New York City

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

Washington, D. C.

MRS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street Northwest, near the White House. Most of her rooms have private, connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near, and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

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.

REST HOUSES

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

ST. PHOEBE'S HOUSE, FOR REST AND retreat. On slopes of Mt. Tom, above mountain stream. Ideal for sun baths. Board reasonable. Also housekeeping cottage free to clergyman in return for daily Eucharist. Address, Deaconess-in-Charge, Lakeside, Conn.

RETREATS

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. Conductor, Fr. Robert Chalmers. No charge. Address, GUESTMASTER.

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.

CHURCH WORK among college students has been helped forward by the completion of a new rectory for the Church of the Good Samaritan, Corvallis, Oregon, whose rector, the Rev. Vincent Gray, is chaplain to 160 Church students in Oregon state college. The new house replaces an old outworn frame building. It is hoped that the new church and a parish house will follow.

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 the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5:00 P.M. Thursdays and Holy Days, a second Mass at 9:30 A.M.

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.

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.
" 9:30 A.M. Children's Mass and Catechism.
" 10:40 A.M. Morning Prayer.
" 11:00 A.M. High Mass and Sermon.
Masses daily at 7:30 and 9:30 A.M.

CHURCH SERVICES—Continued

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
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
REV. FRANK L. VERNON, D.D., Rector
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

KFOX, 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.

KHQ, 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.

KSCJ, 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.

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

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

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

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

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

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

WPG, ATLANTIC CITY, N. J., 1100 KILO- cycles (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

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

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

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

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

W^GO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

BOOKS RECEIVED

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

Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

A Message to You. By Charles F. Hoffman. \$2.50 net.

Hearts and Flowers. Poems and Prose of Faith, Hope, and Love. By Mabel Reed Wilson, author of *My Garden of Dreams*, etc. \$1.50 net.

The Pilgrim: and Other Poems. By J. D. Weaver. \$1.25 net.

Teat Book on Home and Church Tithing. By Rev. James T. Gaskill. \$1.00 net.

E. P. Dutton & Co. 300 Fourth Ave., New York City.

The Beloved Community. By Zephine Humphrey, author of *Chrysalis, Mountain Verities, Winterwise*, etc. \$2.50.

Institute of Social and Religious Research. 230 Park Ave., New York City.

The U. S. Looks At Its Churches. By C. Luther Fry, author of *American Villagers, Diagnosing the Rural Church*, etc. \$2.50.

Marshall Jones Co. 212 Summer St., Boston, Mass.
A Victor: Nathaniel Bowditch Potter. By Charles Henry Brent.

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

Building Family Foundations. By the Rev. Harold Holt, M.A., S.T.B., assistant secretary, the Department of Christian Social Service, National Council, Protestant Episcopal Church. With Introduction by the Most Rev. James DeWolf Perry, Presiding Bishop of the Church. Cloth, \$1.00; paper, 65 cts.

An Aid for Churchmen, Episcopal and Orthodox. Toward a Mutual Understanding by Means of a Brief Comparison of the Rites and Ceremonies of the Orthodox Church with those of the Episcopal (Anglican) Church. By the Rev. H. Henry Spoer, B.D., Ph.D., sometime lecturer at the Lichfield Theological College, England. With a Foreword by the Rev. Frank Gavin, Ph.D., Th.D., professor of Ecclesiastical History at the General Theological Seminary, New York. \$1.25.

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

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

The Christian Faith in the Modern World: A Study in Scientific Theology. By E. O. James, Ph.D., D.Litt., F.S.A., F.R.A.I.; vicar of St. Thomas', Oxford; president of the Folklore Society; president of the Oxford University Anthropological Society; membre de l'Institut International D'Anthropologie, etc. \$3.00.

A Plain Man Looks At Life. Addresses Broadcast from London. By the Rev. W. H. Elliott, M.A., canon and precentor of St. Paul's; chaplain to the King. Boards, 80 cts.

Richard R. Smith, Inc. 12 E. 41st St., New York City.

The Church and Adult Education. By Benjamin S. Winchester. \$1.50 net.

Medieval Latin Lyrics. By Helen Waddell, author of *The Wandering Scholars*. \$5.00.

BOOKLETS

Christopher Publishing Co. 1140 Columbus Ave., Boston, Mass.

One Woman and the Princess. By Jerusha Oliver. \$1.00 net.

PAMPHLETS

National Committee on the Churches and World Peace. 105 East 22nd St., New York City.

The Church and World Peace. A Message to the Churches by the Third Study Conference of Representatives of Thirty-seven Communion and Allied Religious Organizations held in Evanston, Illinois, February 25-27, 1930.

Bishop of London Defines Attitude to Open-Air Celebration at Congress

Former Suffragan Bishop of Stepney and Bristol Dies — Festival of Church Music

The Living Church News Bureau
London, June 6, 1930

THE BISHOP OF LONDON HAS DEFINED his attitude to the open-air High Mass, to be held at Chelsea Football Ground on Sunday, June 29th, to mark the inauguration of the Anglo-Catholic Congress, in a reply to a letter from J. A. Kensit, of the Protestant Truth Society. Mr. Kensit, in the course of his letter, wrote:

"Surely a Bishop should stand clear from a party occasion which is likely to prove particularly provocative to an overwhelming majority of Churchmen in general and to a very considerable section of the diocese of London in particular! Can it be anything else than a questionable proceeding to hire a sports arena and turn what should be a deeply sacred service into an actual party demonstration?"

The Bishop's reply is as follows:

"Leave has been given, after some hesitation, for the celebration in Stamford Bridge grounds, on three conditions: (1) There shall be no organized procession either to or from the place where the celebration is to be held. (2) That none but members of the Anglo-Catholic Congress, who could give evidence of their membership by producing some ticket, should be admitted to the ground, and that the ordinary reporters and press photographers should be excluded. (3) That there should be a reasonable number of communicants.

"This leave has been given on the understanding that it shall be a great devotional gathering and not a great party demonstration. The service, therefore, is no more or less High Mass than the service which I shall be attending in St. Paul's Cathedral at the same time. I am only looking in on my way back to Fulham to give a blessing."

BISHOP G. F. BROWNE DIES

Dr. G. F. Browne, formerly Suffragan Bishop of Stepney (1895-97) and Bristol (1897-1914), who died last Sunday at Bexhill at the age of 96, was a remarkable personality, whose long life was full of service to both Church and State. He was a great organizer, and an antiquary and historian, and his intellectual vigor hardly diminished even in extreme old age.

George Forrest Browne, born on December 4, 1833, was the son of George Browne, proctor of the Ecclesiastical Court at York. He was sent to St. Peter's School, York, and then went up to Catharine Hall, Cambridge, the name of which was soon afterwards altered to St. Catharine's College, by the University Commission of 1854. In 1863 he was elected a Fellow of St. Catharine's. He had been ordained in 1858 by the Bishop of Oxford, and served as chaplain and lecturer of his college.

In 1891 Lord Salisbury nominated Professor Browne to a canonry at St. Paul's Cathedral. Dr. Billing, the Bishop of Bedford, in 1895 had broken down in health, and it was arranged that Canon Browne should take up his work in East and North London, and be called Bishop of Stepney.

When, in 1897, the bishopric of Bristol was separated once more from that of Gloucester, Lord Salisbury nominated the Bishop of Stepney to the vacancy.

Early in 1914, being then 80, Bishop Browne resigned his see.

BISHOP OF LIVERPOOL ON LAMBETH CONFERENCE

Dr. David, Bishop of Liverpool, writing on the Lambeth Conference, says that it is important that Church people should keep clearly in their minds what kind and degree of authority attaches to the conclusions which will be reached by the conference. "It will," he adds, "certainly not be the authority of law. The conference does not make canons, or even regulations. Constitutionally, all it can do is to register the trend of opinion in the minds of the bishops for the time being of the Anglican communion throughout the world. But, morally and practically, the pronouncements made have always been accepted by the provinces concerned as possessing a very real authority. They are, as nearly as it is possible in these days for anything to be, declarations of the mind of the whole Church upon matters on which our people are in doubt. Let us, therefore, not expect precise instructions or final settlements. Rather let us hope for such conclusions as will throw fresh light on many questions which perplex and, to some extent, divide us now, believing that in this light all estates of men in the Church may, if they will, interpret afresh for themselves old truths of faith and order and conduct in the new conditions of today."

FESTIVAL OF CHURCH MUSIC

A festival of Church Music has been organized on behalf of the new School of English Church Music (St. Nicolas College, Chislehurst), of which Dr. Sydney Nicholson is warden. This will be held at the Albert Hall on Friday, June 27th.

Sir Walford Davies is to conduct the singing of well-known hymns by the public from 7 P.M. to 8 P.M., with Dr. Ernest Bullock, organist of Westminster Abbey, accompanying. Dr. Henry Ley, organist of Eton College, will play a number of solos during the evening, and there will also be an address by the Bishop of Winchester, Dr. Woods, who is keenly interested in Church music.

There will be about thirteen hundred singers, representing 180 choirs in all parts of the country. A magnificent program will be presented, consisting of anthems, chants, and hymns illustrating the history of English Church music from the Tudor composers to our own times.

BIBLE SOCIETY RECEIVES OLDEST LATIN BIBLE

The British and Foreign Bible Society has, through the generosity of a friend, obtained for its library a magnificent copy of the oldest Latin Bible, printed about 1480 in Strasburg. The text is printed in two columns with an interlinear gloss by Anselm, apparently Anselm of Laon, who flourished about 1100. In the margins are given the old glosses of Strabo. The copy which the society has secured is illuminated, and is bound in four volumes in embossed pigskin. The pages, with their margins, are printed on hand-made paper of superlative quality, and the four volumes afford one of the finest additions in recent years to the Bible Society Library.

SEEK TO AMEND LIVERPOOL CATHEDRAL ACT

The Bishop of Liverpool, at the forthcoming meeting of the Church Assembly,

will move for the appointment of a committee to prepare a measure to amend the Liverpool Cathedral Act, 1885, and to make further provision for the foundation and constitution of a dean and chapter of Liverpool Cathedral. At present the Bishop acts as dean, and the four residentiary canons are provisional. To act as dean, says the Bishop, in addition to

his ordinary duties, is too much for a bishop with so much other work to do.

Dr. David also desires to vary the old traditions, and to have power to appoint fewer canons than four if he chooses. He proposes to start with three. The necessary statutes could not be obtained under the 1885 Act. Hence his motion for amendment.

GEORGE PARSONS.

clubs, we eat in restaurants, we entertain our visiting friends in cabarets, and we are buried from funeral parlors. I cannot help but reach the conclusion that if our Brooklyn women had children there would be more happiness and fewer divorces.

"Presence of children attracts the husband to his home and keeps the mothers from the gossiping neighbors and bridge parties. Absence of children promotes discord. Their presence makes the harmony."

ITEMS

Bishop Manning will officiate at the cathedral tomorrow at the Trinity Sunday ordinations when eleven men will be presented.

Dean Gates is remaining in the states this summer, declining an invitation to be in charge again of Christ Church, Lancaster Gate, London. Because of progress in the cathedral construction he will be near New York, although he will be preaching on all the Sundays of the summer months, filling engagements at York Harbor, Nahant, and Newport and, on the last four

Church of St. Mary the Virgin, New York, Announces Resignation of Dr. Delany

Cowley Fathers to Assume Temporary Charge of Parish—Summer Preachers

The Living Church News Bureau
New York, June 14, 1930

THE BOARD OF TRUSTEES OF THE CHURCH of St. Mary the Virgin sent out last evening a letter to the members of the parish announcing the resignation of the Rev. Dr. Selden Peabody Delany as rector. The notice included Dr. Delany's

continued spiritual care of his former congregation.

It was announced yesterday afternoon that the trustees of St. Mary's have, with the consent and approval of the Bishop of New York, asked the Society of St. John the Evangelist to assume the spiritual care of the parish until such time as a permanent rector is elected. Accordingly, the Father Superior of that order has appointed the Rev. Granville M. Williams, S.S.J.E., to be temporarily priest-in-charge. Fr. Williams will continue as rector of St. Paul's, Brooklyn, giving such direction and counsel to the work at St. Mary's as may, in this period, be needed.

CORRECTION

It was stated in the issue of June 14th that more than a thousand persons have already subscribed to the endowment fund at the Church of the Transfiguration and that the cost of thus becoming a member of what is known as "The Family of the Little Church Around the Corner" is \$1,000. This amount is only \$999 out of the way. By the payment of \$1.00 a person is enrolled as a member of "The Little Church Family" and becomes a sharer in the movement to guarantee the permanency of this internationally beloved shrine.

SUMMER PREACHERS

From Kentucky Bishop Abbott and Bishop Woodcock are to come to preach at the cathedral during July and August. At St. Mary the Virgin's, Fr. Channing F. Savage and Fr. J. E. Osborne are to be visiting preachers between now and September. The Rev. Lawrence C. Ferguson of South Bend, Ind., will preach at the Transfiguration in July, and the Rev. Harrison Rockwell in August. At St. James' Church, the Rev. Jackson H. Harris of Augusta, Ga., will be in charge during July, and the Rev. George G. Burbank of Richmond, Ind., in August.

JUSTICE LEWIS ON BIRTH CONTROL

Two prominent priests of this diocese recently expressed publicly their commendation of the birth control movement. Here is an opinion from Supreme Court Justice Harry F. Lewis of this city before whom comes an appalling number of cases of domestic infelicity:

"Birth control information," he said, "may have its good points but can truly be indicted on many counts, the least of which will be responsibility for unhappy marriages and a falling off in the census."

In sixty-four undefended divorce cases tried before him in one day he found that there was only one child for every two families and that the duration of each marriage averaged less than three years.

"Not long ago a home meant something," Justice Lewis said. "It was the location of our birth. It was the place where we entertained our friends and where we held all our family functions. Today we are born in hospitals, we entertain in our



ASSUMES CHARGE

Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, who becomes priest-in-charge of the Church of St. Mary the Virgin.



RESIGNATION ACCEPTED

Rev. Selden P. Delany, D.D., who has resigned as rector of the Church of St. Mary the Virgin, New York City.

Photo by Elizabeth Dickson Studio.

letter to the trustees. The letter is dated June 2d; it asks that the resignation be accepted to take effect June 8th. Dr. Delany expresses his appreciation of the courtesy and kindly cooperation accorded him by the trustees and the congregation during the fifteen years of his ministry at St. Mary's. To explain his action, he has written:

"I am resigning because I can no longer conscientiously subscribe to the ecclesiastical principles which I have hitherto held. For a whole year I have been seriously reconsidering my whole position. I am not taking up any other work at present, but am planning to spend the next year in travel and study and writing."

Dr. Delany came to New York in 1915 from the deanship of Milwaukee cathedral to become associate rector at St. Mary's. For thirteen years he continued in this capacity, becoming on January 1, 1929, the rector of the parish to succeed the Rev. Dr. Joseph G. H. Barry.

Since his retirement a year and a half ago Dr. Barry has made his home at Mt. McGregor and at Kingston. It was recently reported that his health is in critical condition, a statement which, happily, can be denied. He is in good health and has this week taken an active part in planning, with the trustees, for the

Sundays of August, at St. Paul's Cathedral, Boston.

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, will be the preacher on Sundays from July 1st through the middle of September in the chapel of Saranac Inn, on Upper Saranac Lake.

The Rev. Thomas J. Williams, assistant priest at Holyrood Church, and who is now abroad on a two months' vacation, will join the staff at St. Paul's Chapel, Trinity parish, on September 1st as an assistant to the Rev. Dr. McComas.

The fifty-seventh annual report of the Home for Old Men and Aged Couples has been issued. It is announced that \$200,000 is now needed to complete the construction and furnishing in the doubling of the capacity of this invaluable institution. The home is on Amsterdam avenue, directly opposite the cathedral close.

From St. Peter's Church, Westchester avenue, the Rev. Edmund Sills, rector, comes a copy of *The Messenger*, published by St. Vincent's Guild of acolytes of that parish.

At Trinity Church the Rev. V. Auguste Demant, of the Christian Social Council of London, will be the preacher on Sunday, June 22d, at 11 o'clock, and on June 29th the Rev. George B. Myers, Sewanee.

HARRISON ROCKWELL.

Great National Conference on Social Work Opens Sessions in Boston

Church Forms One of Forty Associate Groups—Commencement at Theological School

The Living Church News Bureau
Boston, June 14, 1930

FIVE THOUSAND PERSONS CAME TO Boston during the past week for the sessions of the great National Conference on Social Work. The magnitude of the affair may be gauged by the fact that some thirty halls and fourteen churches were used as meeting places for groups, not to mention the hotels in which speakers at special luncheons were presented daily. Our Church formed one of the forty associate groups holding meetings coincidentally; and for the Church it was the tenth National Conference on Social Service. A program was arranged by our national Department of Social Service that was equal to the best. Disregarding any proper sequence in the chronicle of events, let us leap at once to an address given by the Rev. Dr. John Rathbone Oliver at the closing session yesterday afternoon.

Dr. Oliver was scheduled to speak in St. Andrew's Hall of Trinity Church where all the afternoon meetings of the Church program were held; but St. Andrew's Hall could not hold the people, so across Boylston street the whole audience moved in a body and took its place in the lecture hall of the Rogers Building. Boston knows Dr. Oliver through his books and also by reason of his years at Harvard. And so this lecture by a noted man who has already crowded so many achievements into one short lifetime was thronged. In developing his presentation of the spiritual viewpoint of social work, he drew a picture of the growth of social work in America so contrary to the way in which the social consciousness has been aroused in Europe, for the latter method may be called a bureaucratic consciousness, while in America our great wave of social endeavor has grown entirely from the way pointed by the spiritually-minded volunteer. We were shown how the transition period when social service was adopted as a career or profession brought inevitably that lessening in spiritual motive which is now deplored. Dr. Oliver's thesis is summarized by his challenge:

"Are we going to go on making things more complicated, inventing new words, talking about imaginary problems or are we going to get back to the spirit of the old, unpaid volunteers? I call you back to St. Francis with his love of the poor, and to St. Ignatius with his love of the sick and the imprisoned. Human beings cannot be set right with the community until they have been set right with God. I call you back to the simple, away from the complex; away from cases back to the soul; from contacts to friendship; from social service to the service of Jesus Christ, to the service of other men and women for His sake . . . if we do not give service for the love of Him, there may be a lot of what we call 'social service,' but there will be no blessing on our work, no return of loving gratitude from those we try, as we say, to reconstruct and readjust. We are turning the wheels of machinery without any adequate spiritual motive. If your masters are the masters of great wealth and industry and all the great powers of wealth, if your re-

wards are a comfortable office and better salary, then you cannot expect very much gratitude or very much happiness, or very much success. If those are your masters, then, looking back on the early days of social service, you can surely say, 'Ichabod, Ichabod, what a glory has departed from Israel.'"

RESULTS OF JERUSALEM CONFERENCE DISCUSSED

And now, retracing our way, we will begin at the beginning! Dean Lathrop, as a forerunner to the week's events, preached in Emmanuel Church last Sunday morning, and gave a very compelling sermon dealing not with methods but with the reasons whereby everyone believing in Pentecost should have it upon his conscience that his brother should be given an adequate opportunity for a more abundant life in this world. Tuesday saw the real beginning of the Church sessions with a luncheon, at which the Rev. A. B. Parson discussed the results of the Jerusalem Conference from the social angle; in the afternoon, Dean Lathrop gave his opening address and the Rev. Harold Holt and Spencer Miller, Jr., spoke on their respective subjects of Family Relations and Industry. Dean Lathrop spoke of the latent power in the Church which, if not used, and used intelligently, results in destruction and spiritual disease. He spoke effectively and constructively in regard to the intelligent building of jails and a wise use of the parole system. The Rev. Harold Holt presented a subject very much misunderstood by the majority of persons; it was refreshing to hear advocated not clinics for marriage difficulties or family adjustment centers but the intelligent use of the quiet pastoral relation as a preventive of family difficulties. Spencer Miller, Jr., third speaker of this opening business session, included in his address an account of his attempts to integrate employers and employees in their common Churchmanship. The Rev. Harold Holt presented the relation of the Church to social work at Wednesday's luncheon, in which the Federal Council was a co-operative factor, and he brought out how ably the Church had promoted and supported social work, thus making its greatest contribution rather than through the actual doing of the work itself.

Miss Miriam Van Waters, president of the big National Conference on Social Work, in her address given at a luncheon under the auspices of the Church Mission of Help on Thursday, urged the use by case workers, of appeals consistently made to motives based on concepts of great characteristics, in which the essentials of indirect imitation must be furnished. At a dinner on Thursday evening in which the Federal Council coöperated, Bishop Burleson unexpectedly took Bishop Perry's place and gave from the wealth of his own experience a message on the humanizing of the social worker's task. The luncheon on Friday was under the auspices of the Girls' Friendly Society, which presented Dr. Alfred Worcester of the Department of Hygiene of Harvard University, whose commonsense talk on the Education of Our Affections brought home vital truths in Dr. Worcester's pleasing but telling way, all conducive to mental health on the problem of rightly understanding sex instincts. Of Dr. Oliver's talk of the after-

noon meeting following the G. F. S. luncheon, we have spoken; he was followed in turn by Miss Mary S. Brisley, executive secretary of the New York branch of the Church Mission of Help. And thus ended a well rounded, well chosen, and ably presented series of addresses on social service.

COMMENCEMENT AT THEOLOGICAL SCHOOL

Commencement Day at the Episcopal Theological School was observed on Thursday beginning with a service of Holy Communion in St. John's Memorial Chapel, followed by the graduation breakfast with Dean and Mrs. Washburn. The commencement exercises came at 11 o'clock, when Bishop Babcock presented the degrees.

Dean Sperry of the Harvard School of Theology, in his sermon to the graduates, emphasized that to speak truly in the great emergencies of life, to meet the inevitable crises in accord with the Spirit of our Father, it is essential that the same Spirit be listened to daily and that the principles of Christ be so consistently applied that they inevitably are the guide toward right choices when the time of rigorous test unexpectedly appears.

The part of the alumni in the commencement day program is always an important one, for the large body of men keeps its interest in the welfare of the school and its graduates at high tide. The association held its business meeting, its service, and dinner. The Rev. John F. Scott, of St. Stephen's Church, Lynn, preached at the alumni service; the speakers at the dinner were: Dean Washburn; B. Preston Clark, president of the board of trustees; Bishop Hobson of Southern Ohio; Bishop Scarlett of Missouri; Edward Allen Whitney, one of the trustees; and Charles Wesley Lowry, Jr., of the senior class. The Rev. Henry K. Sherrill, vice-president of the alumni, was toastmaster. In honor of Dean Washburn's tenth anniversary as dean of the school, the alumni presented to him a silver bowl, suitably inscribed and filled with gold pieces; the board of trustees likewise presented a gift, and appreciative references were made to the harmony with which trustees, dean, and faculty work as a unit for the welfare of the school. Bishop Lawrence, prevented from attending, sent a message of inspiration.

It is a fact that the tutorial system adopted by the school is highly satisfactory. Another interesting concrete point is that the new organization, started last autumn and called the Friends of the Episcopal Theological School, has already accomplished something. This organization, of which Mr. Whitney spoke in detail, is composed of both alumni and of interested friends; they seek to keep those graduates at a distance informed of matters of interest to them; to make the school known to laymen; and to seek an increasing and mobile fund of money. The Friends have already obtained \$2,000 which has been skillfully parcelled out to various objects with the idea of giving those objectives a definite name and a start. Thus, for instance, a fund for two traveling scholarships has been started; a retirement fund for the faculty; a reserve fund for repairs to the fabric; a fund for the enlarging of the teaching staff.

Bishop Touret pronounced the benediction. Throughout this meeting of the alumni, the memory of Bishop Slattery was potent; he was referred to with affection and his great gifts to the Church mentioned again and again. Commencement Day for the new battalion of young

clergymen was always a day very close to Bishop Slattery's heart.

BISHOP BABCOCK SAILS FOR ENGLAND

Bishop Babcock will sail tomorrow for England, where he will attend the Lambeth Conference and remain a few weeks in England for rest after a very arduous

season of multiplied episcopal duties. In his address to the graduating class of the Episcopal Theological School on Thursday, the Bishop based his remarks on the example for a loving pastoral life as presented by the late rector of Grace Church, North Attleborough, the Rev. George E. Osgood. ETHEL M. ROBERTS.

Bishop Perry Consecrates Dr. Stewart As Bishop Coadjutor of Chicago

St. Ansgarius' Swedish Church Dedicated — Clergy Urge Crime Action

The Living Church News Bureau
Chicago, June 14, 1930

EVERYTHING IS IN READINESS AS THIS is written for the consecration of the Rev. George Craig Stewart, D.D., L.H.D., as Bishop Coadjutor of Chicago, next Wednesday, June 18th. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will act as consecrator and the co-consecrators will be the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, and the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

Dr. Stewart will be presented for consecration by the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas. Attending presbyters will be the Rev. William Francis Taylor, rector of St. Peter's Church, Ripon, Wis., and a brother-in-law of Dr. Stewart's, and the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee.

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, will be the preacher. The registrar will be the Rev. Edwin J. Randall, S.T.D., executive secretary of the diocese of Chicago, while the master of ceremonies will be the Rev. Alfred Newbery, rector, Church of the Atonement, Chicago.

The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, the Very Rev. John Herbert Edwards, the Rev. Gerald G. Moore, and Henry E. Mason, will present the credentials of election. Sacred ministers at the Eucharist will be Dr. Stewart's assistants at St. Luke's, the Rev. Gardner A. MacWhorter and the Rev. John Hubbard.

Following the consecration, there is to be a luncheon given by the vestry of St. Luke's in honor of the new Bishop, at which the Presiding Bishop, Bishop Manning, Bishop Griswold, Dean Edwards, and Mr. Mason will speak. Bishop and Mrs. Stewart will be guests at a reception and dinner in their honor at the Hotel Sherman, Wednesday night, under auspices of the Church Club.

Bishop Stewart will confirm his first class at St. Edmund's Church (colored), Thursday night, June 19th, and on Sunday, June 22d, he will confirm a class at old Trinity Church, 26th and Michigan avenue. He plans to leave Chicago on June 27th for the Lambeth Conference, sailing from New York on the 28th.

CLERGY URGE CRIME ACTION

The brutal slaying this week of Alfred Lingle, Chicago *Tribune* reporter, has brought forth strong expressions from many clergy in Chicago, urging immediate action to clean up Chicago's gangs. A crusade on the part of Chicago newspapers, calling upon decent people of the city to back up strenuous efforts to clean

up, has received the hearty backing of many clergy of the Church as well as other communions.

Mass meetings are being planned by several Church bodies to unite in the campaign. The Rev. Dr. George Craig Stewart, Bishop Coadjutor-elect, was one of the first to join the movement. He said:

"We must support law and order vigorously. But we must not be satisfied with that. Crime is a symptom of deeper disturbances. We must earnestly concern ourselves with grave problems of poverty, ignorance, and irreligion. These breed crime. The Churches must share with all other social agencies in tracing and solving the chronic problem of unemployment."

The Rev. Howard R. Brinker, rector of St. Bartholomew's, the Rev. F. L. Gratiot, Church of Our Saviour, the Rev. H. L. Bowen of St. Peter's, the Rev. John F. Plummer, Church of the Epiphany, and the Rev. R. Everett Carr of St. Mary's, Park Ridge, were others who voiced opinions on the situation.

CLERGY RE-ELECT FR. BRINKER

For the fifth consecutive year, the Rev. Howard R. Brinker, rector of St. Bartholomew's Church, was elected president of the Clergy's Round Table of the diocese, at the final meeting of the year at St. James' Community House, Monday morning.

Fr. Brinker has built up the Round Table to an active, thriving organization and the clergy present at Monday's meeting in expressing this opinion held that he should continue in charge of the destinies of the body. With reluctance, Fr. Brinker accepted the tribute, expressing the belief, however, that some other priest should be placed at the head of the Round Table.

The Rev. Alfred Newbery, rector of the Church of the Atonement, spoke to the group on following-up Dr. Oliver, telling of methods which should be employed in meeting the problems of the mentally ill which naturally come within notice of the priest.

DEDICATE ST. ANSGARIUS' CHURCH

Another milestone in the interesting history of St. Ansgarius' Swedish Church was reached last Sunday afternoon when Dr. Stewart, Bishop Coadjutor-elect, dedicated the Jenny Lind Memorial Chapel and parish house of the church.

The new building, an imposing edifice particularly well adapted to the needs of the parish, was crowded to overflowing and many were turned away. In his address, Dr. Stewart paid tribute to the members of the parish and particularly to the Rev. William Tullberg, pastor, whose untiring efforts have largely made possible the progress of the work. He declared that the money given to the new building no doubt had meant sacrifice on the part of many but added that the investment was the greatest ever made by any one of the contributors.

ORDER FOR CONSECRATION

NEW YORK The Presiding Bishop has taken order for the ordination and consecration of the Rev. George Craig Stewart, D.D., L.H.D., Bishop Coadjutor-elect of the diocese of Chicago, as follows:

Time and Place

Wednesday, June 18, 1930, St. Luke's Church, Evanston, Ill.

Consecrator

The Rt. Rev. James DeWolf Perry, D.D., Presiding Bishop and Bishop of Rhode Island.

Co-Consecrators

The Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago.
The Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky.

Presenters

The Rt. Rev. William T. Manning, D.D., Bishop of New York.
The Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac.

Preacher

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado.

Attending Presbyters

The Rev. William Francis Taylor, rector of St. Peter's Church, Ripon, Wis.
The Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee.

Master of Ceremonies

The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago.

(Signed)

CHARLES L. PARDEE,
Registrar and Secretary
of the House of Bishops.

Assisting Dr. Stewart in the dedicatory service were the Rev. Walter S. Pond, rector of St. Barnabas' Church, and the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest. Following the dedication, refreshments were served in the parish hall.

The new building includes the Jenny Lind chapel on the first floor, parish house in the English basement, and four-room apartment for the rector on the second floor. The building has been very adequately and comfortably furnished.

NEWS NOTES

Dr. and Mrs. Stewart were guests at a dinner in their honor given by trustees of the Western Theological Seminary at the Horlick Refectory, Wednesday evening. Dr. Stewart was the special preacher at Evensong in the Anderson Chapel preceding dinner.

The Rt. Rev. William F. Faber, D.D., Bishop of Montana, was the special preacher and confirmed a class at Trinity Church, Highland Park, last Sunday.

The Very Rev. Archie I. Drake, dean of All Saints' Cathedral, Milwaukee, was the speaker before the monthly meeting of the Catholic Club of Chicago, at the Church of the Atonement, Thursday.

Plans for a memorial window in honor of the late Rev. Alfred Kolkebeck are being made by the Rev. Alfred Newbery, rector of the Church of the Atonement. Fr. Kolkebeck was for a time curate at the Atonement.

The Rev. Edward S. White, rector of the Church of the Redeemer, is sailing this week for England. He will be at the Lambeth Conference as chaplain to Bishop Webb of Milwaukee and also will attend the Anglo-Catholic Congress.

The twentieth anniversary of his ordination is being celebrated tomorrow (Sunday) by the Rev. John F. Plummer, rector of the Church of the Epiphany. Bishop Coadjutor-elect Stewart is to be the special preacher.

Philadelphia Clergy and Confraternity of Blessed Sacrament Attend Festival

Divinity School Holds "Refresher Courses"—Opening of St. James' Church Farm

The Living Church News Bureau }
Philadelphia, June 14, 1930 }

THE FESTIVAL OF CORPUS CHRISTI, which falls on Thursday, June 19th, will be observed by a special service at St. Alban's Church, Olney, at 8 o'clock. All of the clergy, acolytes, and members of the Confraternity of the Blessed Sacrament in Philadelphia have been invited to attend this service, which will consist of the appointed Vespers of Corpus Christi, a sermon, a Procession of the Blessed Sacrament, and Benediction.

The Rev. Franklin Joiner, rector of St. Clement's Church, will preach. The sacred ministers will be the rector, the Rev. Archibald Campbell Knowles, as celebrant; the Rev. Henry B. Gorgas, of St. Luke's Church, Germantown, as deacon; the Rev. Charles L. Steel, rector of Calvary Church, as sub-deacon; the Rev. Carl I. Shoemaker, rector of the Annunciation, as priest crucifer; and the other officiating clergy, who will be the Rev. Frs. Francis F. E. Blake and Geoffrey M. Horsfield of St. Mark's, and the Rev. Frs. William I. Edwards and William T. Bulkeley, Jr., of St. Clement's Church.

Members of the Confraternity, who will attend the service, are also invited to be St. Alban's guests at a lawn fête, which will follow the service.

It was erroneously reported in this column last week that this service was to be an acolytes' service. Certain acolytes will be present, but only to add their presence as an act of devotion. St. Alban's has, for many years, kept the evening of Corpus Christi (or its Octave) as an observance of this festival, and this service is primarily for the clergy and all members of the Confraternity of the Blessed Sacrament.

DIVINITY SCHOOL HOLDS "REFRESHER COURSES"

The Philadelphia Divinity School conducted a series of brief courses for clergy at a summer conference, which was held at the school from June 9th to 12th.

The Rev. Drs. George A. Barton, professor of New Testament Language and Literature, James A. Montgomery, professor of Old Testament Literature and Language, and Joseph Cullen Ayer, professor of Ecclesiastical History, presented recent developments in New and Old Testament scholarship, and in the field of Church History, so that those who attended were refreshed by familiarity with modern trends which might have escaped the attention of busy parish priests. Conferences on subjects vital to the work of the ministry were also conducted.

HOLIDAY HOUSE TO OPEN JUNE 22D

Holiday House, the vacation rest house for women and children of Holy Trinity Church, will start the summer with an opening service at 4 o'clock on Sunday, June 22d.

The house stands on sixteen acres of land, and is situated about one mile from Sellersville. It is on a hill with a delightful view, and has fine shade and good farmland. The land was bought and the house built in 1895, and was the gift of Dr. L. P. Chamberlain, in memory of his

wife, Frances Lee Chamberlain. It accommodates fifty people, and has an average of 280 guests during the summer months.

Working women with their children, and young girls variously employed, find delightful rest and refreshment at this place.

OPENING OF ST. JAMES' CHURCH FARM

Clear Spring Farm, the summer farm of St. James' Church, opened on June 15th, to remain open for three months. This is one of the two farms which were purchased by St. James' parish about eight years ago, one on each side of the Tocken Creek, near Quakertown, in Bucks County. One property, Oakley Farm, has been developed as a real farm, with cattle, chickens, pigs, and horses, the eggs and milk obtained being sold to St. James' parishioners.

The other property, Clear Spring Farm, is the summer place proper. The fine old barn has been turned into dormitories for boys and men, with accommodations for fifty. The guest house, a good old Dutch stone house, nearly 100 years old, is used for women and girls. Attached to it is a dining hall, large enough to accommodate 100 people. In this house, the rector and his wife, the Rev. and Mrs. John Mockridge, have their room.

There is also a staff cottage, built in 1760, and the "shack," a dormitory for boys, making sleeping quarters for a total of 110 people. The choir boys and acolytes from St. James' Church, as well as the girls, men, and women of the parish, all visit the farm during the summer. Other choirs and groups of people from other churches are also taken care of during their vacations. There is also an open-air chapel, where a short service is held every day after supper, and an athletic field.

MISCELLANEOUS ITEMS

Bishop Taitt presented diplomas to thirty-five graduates at the commencement exercises of the Episcopal Academy, which were held on June 10th in the academy gymnasium.

A Mother Goose Garden Party was given this afternoon by the Girls' Friendly Society of St. Paul's Church, Chestnut Hill, at the home of Mrs. Richard Nalle, on East Bell's Mill Road.

The Rev. Arthur Lee Kinsolving, rector of Grace Church, Amherst, Mass., delivered the commencement address at the thirty-sixth annual commencement of the Shipley School, Bryn Mawr, which was held on June 11th.

The Athanasian Creed will be sung in procession at St. Clement's Church tomorrow evening.

The Rev. Milward W. Riker, of St. Thomas' Church, Washington, D. C., will preach in St. Matthew's Church tomorrow morning.

Two parish picnics were held today—the Church school of Calvary Church, Germantown, at College Settlement Farm, and the Young People's Fellowship of St. Luke's, Germantown, at Neshaminy Falls.

ELEANOR ROBERTS HOWES.

NEW YORK—Several young men in the Nebraska State Reformatory were baptized and two were confirmed last year—part of the work of the priest-in-charge of St. Matthew's Mission, Lincoln, the Rev. W. J. Woon, who is also voluntary chaplain at the prison.

LONG ISLAND NOTES

The Living Church News Bureau }
Brooklyn, June 12, 1930 }

ATRIBUTE OF AN UNUSUAL AND VERY satisfactory sort is to be paid to the Rev. John Henri Sattig, rector of St. Philip's Church, Dyker Heights, Brooklyn, on Tuesday evening next, June 17th. A self-appointed committee has won the support of a number of civic organizations in the neighborhood, and will tender a complimentary dinner to the Rev. Mr. Sattig on that date, commemorating his thirtieth anniversary as rector. The committee consists of three Roman Catholics, a Presbyterian, a Lutheran, and three Churchmen. The movement is a neighborhood matter, and did not originate in the parish.

St. Philip's parish has developed greatly under the leadership of the rector, and has a beautiful property, with church, rectory, and parish house.

ASSEMBLY OF DAUGHTERS OF THE KING

About seventy-five were present at the seventieth diocesan assembly of the Daughters of the King, held on Wednesday, June 11th, in Grace Church, Riverhead. The program began with a celebration of Holy Communion, the Rev. Willis B. Holcombe, rector of the parish, being celebrant and preacher. The Rev. Frederick H. Handsfield assisted. After luncheon at Perkins' Hotel, officers for the ensuing year were elected.

FONT ROLL PARTY

At St. Ann's, Brooklyn, it is the custom to have each year a party for the babies on the Font Roll who have reached the age of four years. Their mothers are always invited to accompany them. At this party the four-year-olds are graduated from the Font Roll and entered in the Church school. This year's party was held on Tuesday, June 10th.

NEW WINDOW IN ASTORIA CHURCH

At the Church of the Redeemer, Astoria, a new window has been placed in memory of Henry and Margaret Snyder, by their son. Mr. Snyder was choirmaster of the parish for some years.

OYSTER BAY PARISH BEREAVED

In the death of W. Emlen Roosevelt the parish of Christ Church, Oyster Bay, has suffered a serious loss. He was churchwarden for thirty years. The rector, the Rev. George E. Talmage, says of him: "He was a wise counselor, a punctilious servant, and a generous friend."

LAY READERS BROADCAST

On a Sunday morning recently, lay readers of St. George's Church, Brooklyn, conducted a service which was broadcast. It is said to have been very well rendered. These lay readers are a group who have been trained by the Rev. Horace E. Clute, rector of St. George's, and he gives much credit to St. Andrew's Brotherhood and to Bishop Stires' school for lay readers for the results attained.

CENTENARY OF ZION CHURCH

Last Sunday one of the events of the centenary commemoration program of Zion Church, Douglaston (Little Neck), was held. It was an "old-fashioned Sunday school service." The old melodeon of Zion Church was used. The rector's vestments were those of a hundred years ago. The sermon was one of Bishop John Henry Hobart's, first preached a hundred years ago. The hymns were of that period. Next Sunday there will be historical addresses.

CHAS. HENRY WEBB.

LAWRENCE COLLEGE RECEIVES BUST OF BISHOP LAWRENCE

APPLETON, WIS.—A bust of the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, son of the founder of Lawrence College, is the gift of a trustee to the college, it was announced recently. The bust of the famous Churchman is the work of his daughter, Marion Lawrence Peabody, who has won a name for herself in the field of art through her water color paintings and fine sculpturing.

Amos Lawrence, father of the Bishop and New England philanthropist, founded Lawrence in 1847 with an original gift of \$10,000. His son, Bishop Lawrence, and his grandson, the Rev. William Appleton Lawrence, Bishop and rector respectively in the Church, visited the college which



GIFT TO LAWRENCE COLLEGE, APPLETON, WIS.

Bust of Bishop Lawrence, son of the founder of Lawrence College, recently presented to the college.

bears their name, a year ago, and participated in a ceremony in which the grandson was honored with the degree of Doctor of Divinity, *honoris causa*.

The bust which will be placed in the college library was on exhibition in the California Palace of the Legion of Honor in San Francisco as a part of the great exhibition of contemporary American sculptors assembled under the auspices of the National Sculpture Society.

Marion Lawrence Peabody, the artist and sculptor whose fine bust of her father becomes the possession of Lawrence College, was born in Boston, Mass., 1875. In recognition of her excellence in the field of art she was awarded the Sears prize for drawing. Her most famous work in addition to the bust of Bishop Lawrence is entitled *Head of a Girl*.

Y. P. S. L. CAMP OF EAST CAROLINA TO OPEN

WASHINGTON, N. C.—The Y. P. S. L. camp of the diocese of East Carolina will be held at Camp Leach, about four miles east of here, June 30th to July 13th. Courses will be given in Young People's Service League, Church's Program, Prayer Book, Life of Christ, Personal Religion, Church Music, Parliamentary Law, and Counsellors. The Rev. Ilbert deL. Brayshaw of Wilmington is director, and the Rev. Frank D. Dean of Wilmington, assistant. It is planned, if there are a sufficient number to warrant such, to run two Junior camps simultaneously, boys and girls, 10 to 14, immediately following the Young People's camp.

THE REV. BENJAMIN KEMERER ELECTED IN DULUTH

DULUTH, MINN.—The Rev. Benjamin T. Kemerer, rector of St. Paul's parish, was elected Bishop Coadjutor of Duluth at a special convention which convened June 11th.

Those nominated for the office of Bishop Coadjutor were the Rev. Mr. Kemerer; the Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne, Pa.; the Rev. Arthur H. Beaty, rector of St. Paul's Church, Virginia; and the Rev. Ernest C. Biller, rector of St. John's Church, St. Cloud.

The first ballot showed fifteen clerical and twenty-five lay votes for the Rev. Mr. Kemerer; five clerical and six lay votes for Dr. Tuke; two clerical and nine lay votes for the Rev. Mr. Beaty; and

five lay votes for the Rev. Mr. Biller. The Rev. Mr. Kemerer's election was then made unanimous.

Bishop Bennett announced the assignment for Bishop Coadjutor all white work in the diocese outside the city of Duluth, he himself retaining the city of Duluth and the Indian field.

The Rev. Benjamin T. Kemerer came to Duluth from El Paso, Tex., February 1, 1928, succeeding the Rev. James Mills as rector of St. Paul's Church. Previous to his rectorate in St. Clement's Church, El Paso, the Rev. Mr. Kemerer was for a number of years on the staff of the National Council as secretary of the Department of Religious Education.

Last fall St. Paul's Church rejoiced in the completion of its parish house, of exceptional beauty and usefulness, to the building of which the Rev. Mr. Kemerer gave unstintingly of his energy and thoughtful care.

Acceptance of his election as Coadjutor has not yet been made public.

WESTERN NORTH CAROLINA TO OVERCOME OBSTACLES

LAKE KANUGA, N. C.—A note of determination to overcome the obstacles confronting it marked the eighth annual convention of Western North Carolina held at Lake Kanuga, June 10th, 11th, and 12th.

The opening sermon was preached by the Rev. J. Preston Burke of Hendersonville. The Advance Work was presented by the Rev. David R. Covell of the National Council.

The elections resulted as follows: New members of the standing committee, the Rev. Arthur W. Farnum, Asheville; and Messrs. M. H. Yount, Hickory, and Sheldon Leavitt, Asheville.

Deputies to the synod of the province of Sewanee: *Clerical*, the Rev. Messrs. G. Floyd Rogers, Asheville; B. M. Lackey, Lenoir; L. A. Jahn, Morganton; J. P. Burke, Hendersonville; L. F. Kent, Valle Crucis; and Arthur W. Farnum, Asheville. *Lay*, Harold V. Smedberg, Brevard; Sheldon Leavitt, Asheville; J. C. Searles, Tryon; M. L. Cutler, Marion; W. Vance Brown, Asheville; and Miss Mary W. Sumner, Upward.

Alternates: *Clerical*, the Rev. Messrs. S. B. Stroup, Hickory; C. P. Burnett, Tryon; C. S. McClellan, Jr., Fletcher; Hugh A. Dobbin, Legerwood; Jesse S. Lockaby, Marion; and Harry Perry, Brevard. *Lay*, A. W. Wolfe, Hickory; William D. Anderson, Gastonia; Michael Schenck, Hendersonville; Thomas Fausoux, Gastonia; Mrs. L. S. Kent, Valle Crucis; and Mrs. A. H. Wolfe, Hickory.

URGE SEPARATION OF CHURCH AND STATE

ATLANTIC CITY, N. J.—Complete separation of Church and State is urged in the report of the joint conference of Churchmen after the delegates had spent three days discussing Church Unity. The Methodist Church, North, and the Presbyterian Church met in connection with the Episcopal Church.

"We find complete agreement," said the report, "upon the importance of the separation of Church and State as guaranteed in the Constitution of the United States. We find the common conviction that the Church of Christ has a definite responsibility to guide the conscience of individual Christians and a corporate responsibility to endeavor to infuse through society the principles of God's will. Utterances of the highest representative bodies in our several communions reveal a common conviction that the function of the Church is not to govern or seek to govern political action, but to further the influence of Christian principles upon society."

The conference was called, on invitation of the Church, to straighten out ancient differences. The conclusions on this subject were outlined as follows:

"In the matters coming before us for consideration, we find ourselves and the communions we represent in their formal pronouncement in substantial agreement.

"So far as other than theological and ecclesiastical factors were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

"Our three communions are as one in recognizing the authority of the Church to teach and guide individuals in the development of Christian life, and to exercise discipline in cases of violation of the fundamental precepts of that life. We find that in all three communions the tendency is obvious to substitute for such discipline as excommunication the methods of love, persuasion, and voluntary penance as being more expressive of our Lord's teachings.

"In comparing pronouncement on attitudes or laws of our communions upon some more important moral questions of the day, we discover:

"Entire unanimity of judgment upon the importance of the Christian home and the meaning of the Christian marriage as the lifelong union of a man and a woman. We find complete agreement in the recognition of the evil of divorce and are all humbly and seriously striving to find the mind of Christ and to follow it in legislating upon this serious matter.

"In regard to international peace, with varying emphasis as inevitable, all of our communions have made pronouncements concerning the importance of the law-governed world. All are agreed in the desire to find a substitute for war in the settlement of international disputes."

CELEBRATES FORTY-FIFTH ANNIVERSARY OF ORDINATION

PORTLAND, ORE.—The Rev. G. Taylor Griffith, chaplain of the Good Samaritan Hospital, Portland, who celebrated his forty-fifth anniversary of ordination to the priesthood Whitsun-Tuesday, June 10th, retired from active work of the Church. He was made a deacon on St. Alban's Day, June 17, 1884, and his forty-six years have been spent in aggressive work for the Catholic cause. He is one of the fourteen Catholic priests in New York City who in 1887 organized the clerical union for the Maintenance and Defense



CELEBRATES FORTY-FIFTH ANNIVERSARY

The Rev. G. Taylor Griffith, until recently chaplain of Good Samaritan Hospital, Portland, Ore., celebrates forty-fifth anniversary of ordination to priesthood.

of Catholic Principles, and has remained with it all through the years. He is a member of the Anglo-Catholic Congress enterprise, and of the Confraternity of Catholic Unity, the C. B. S., and the G. A. S.

Fr. Griffith is on the eve of his 71st birthday, but is in perfect health. He has read THE LIVING CHURCH for half a century.

On June 16th Fr. Griffith withdrew from his work at the Good Samaritan Hospital, and may be addressed at 279 East 37th street (south).

STRESS SELF-SUPPORT AT SYNOD OF KYOTO

KYOTO, JAPAN—The twentieth synod of the district of Kyoto met in Holy Trinity Church, on May 7th and 8th, the Rt. Rev. Shirley H. Nichols, D.D., Bishop of the district, presiding. The Rev. Mr. Kan, president of the standing committee, was the preacher at the opening service. The business sessions and conferences were held in the new auditorium of St. Agnes' School, of which Trinity Church building is the chapel. Out of a possible attendance of sixty-four there were present fifty-eight delegates, thirty-two clergy and twenty-six laymen.

Reports of committees and reviews of the past year's work would probably make dull reading, but nevertheless they tell of a steady progress. The interest and inspiration of the synod were not in the debates on motions and the passing of resolutions, but in two conferences held

outside the regular business meetings, one on Self-Support and the other on Progress through Personal Evangelism.

The matter of self-support is looming large in the councils of the district. Since we gave up our self-supporting portion of the district to help form the independent diocese of Osaka with its native bishop, we have been slow to recover and only one self-supporting parish has arisen. But now the movement is on and in a few years we hope to see several parishes paying their pastors' salaries in addition to all running expenses. The conference on self-support showed that the spirit to do is here. The true progress of the Church and the deepening of the faith of our members will result in increased giving in the future as it has done in the past.

FOUNDER'S DAY AT NEGRO COLLEGE IN SAN ANTONIO

SAN ANTONIO, TEX.—Founders' Day was observed at St. Philip's Junior College for Negroes, San Antonio, on June 9th, the birthday of the founder, the late Bishop J. S. Johnston. The San Antonio branches of the Woman's Auxiliary met in the College Chapel for a memorial service conducted by the Bishop of the diocese, the Rt. Rev. William T. Capers, D.D., the memorial address being delivered by the Rev. L. B. Richards, president of the standing committee, and formerly rector of Christ Church, San Antonio, of which Bishop Johnston was a member for several years previous to his death.

After the service luncheon was served in the college dining hall, Bishop Capers presiding. The Bishop spoke of the needs and opportunities of the institution.

About a year ago St. Philip's was raised to the rank of a junior college, and is the only junior college for Negroes in Texas fully accredited by the state department of education. The buildings are sufficient for the present, but the institution is in need of additional funds for further equipment and to provide for the necessities of an increasing student body. Miss Artemisia Bowden is the principal, and her brother, the Rev. Henry G. C. Bowden, is chaplain. Bishop Capers is president of the board of trustees.

SPEAKERS AT THE CATHOLIC CONGRESS

BUFFALO, N. Y.—The Church, the Body of Christ, is to be the general theme of the fifth Catholic Congress to be held in Buffalo, October 28th, 29th, and 30th. The Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop, is to be the congress preacher, and papers will be read by the following:

Christ, the Head of the Body, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.
The Holy Spirit, the Life of the Body, the Rev. Robert D. Crawford, rector of St. Barnabas' Church, Omaha, Neb.

The Priesthood and the Body of Christ, the Rev. J. Gregory Mabry, rector of Holy Cross Church, Kingston, N. Y.

The Eucharist and the Body of Christ, the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, Pa.

The Scriptures of the Body of Christ, the Rev. Cecil J. S. Stuart, M.C., rector of St. Thomas' Church, Toronto, Ont., Canada.

The Faith of the Body of Christ, the Rev. William F. Dunphy, instructor in Dogmatic and Moral Theology, Nashotah House, Nashotah, Wis.

The Moral Witness of the Body of Christ, the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, Md.

The Body of Christ and the World Today, the Rev. Shirley C. Hughson, O.H.C.

The speeches at the dinner will be by laymen.

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ATTENDANCE		OFFERING		1930		
Attendance	Offering	Previous	Today	Year Ago	Gain	
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Primary	55	93	Dec 23	Largest Att.	451	
Junior	34	70		Contribution	549	
Interord.	93	1.27	East	Birthday	72	
Adult Dept.	29	1.72	Sun Apr 7	Missionary	2.81	
Teacher Tr.	8	47		Increase	72	
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RECEIVES HIGHEST HONORS AT HOBART COLLEGE

GENEVA, N. Y.—Ray Lawrence Balcom of Binghamton, who has been completely paralyzed from the waist down since the age of seven, graduated from Hobart College June 9th with the highest scholastic record ever attained by a student there in all the 105 years of the college's history. Furthermore, he completed the regular A.B. course in three years instead of four, majoring in modern languages and the classics.

His record has been one of an unbroken succession of "A's." He received special honors in French and the classics. He



RECEIVES HIGHEST HONORS AT HOBART

Ray Lawrence Balcom of Binghamton, N. Y., completely paralyzed from the waist down, recently graduated from Hobart College with the highest scholastic record ever attained by a student there.

was the recipient of the Phi Beta Kappa key in his second year, though his scholastic standing rated him at that time as a junior.

Despite his handicap of the complete uselessness of his lower limbs, Balcom has earned much of his own way both through high school and college by private tutoring. He goes about everywhere in his hand-propelled wheel chair, engaging in many forms of non-athletic extra-curricular activity. He is one of the most popular members of his class, both with fellow students and with faculty.

Balcom plans to go next year to Cornell University as a graduate student of modern languages. He hopes then to teach in his favorite subject.

MEMORIAL LIBRARY DEDICATED AT DU BOSE SCHOOL

MONTEAGLE, TENN.—The Alfred Duane Pell memorial library building, given to the Du Bose Memorial School by Mrs. Pell of New York in memory of her husband, was dedicated on Wednesday, June 11th. Arthur L. Moffatt, a member of Grace Church, Mrs. Pell's parish in New York, and now a student in the school, served as crucifer. The Rev. Dr. William S. Claiborne, founder of the school, and the Rev. Dr. Albert G. Richards, recently installed dean, assisted in the service. Bishop Reese of Georgia was the officiant at the dedication and the speaker of the occasion.

The library is a two-story structure of

modified Spanish mission architecture, harmonizing in design with the main building, to which it is connected by a cloister. It has space for 45,000 volumes, with room for shelves, reference files, and reading rooms on both first and second floors, and is considered one of the best arranged and equipped library buildings of its size in the South.

WORLD CONFERENCE ERECTS MEMORIAL TABLET IN MAINE

GARDINER, ME.—On Sunday afternoon, June 8th, a tablet in memory of Robert Hallowell Gardiner, given by the World Conference on Faith and Order at its meeting held in 1927 at Lausanne, Switzerland, was unveiled at Christ Church, Gardiner. The tablet, which is of Italian marble, bears the following inscription: "In memory of Robert Hallowell Gardiner, born September 9, 1855; died June 15, 1924. Warden of this parish. Constant in service to the Church, his hopeful devotion contributed largely to bring about the World Conference on Faith and Order, held at Lausanne, Switzerland, 1927. May he dwell in God's peace and love. The World Conference directed this tablet to be placed here."

The dedication and unveiling of the tablet was attended by many Maine Churchmen, and by representatives of other Christian bodies. The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, presided, and the dedicatory address was delivered by President Kenneth C. M. Sills, of Bowdoin College. President Sills was a member of the committee appointed by Bishop Brent to have charge of the erection of the tablet. Other members were George Zabriskie, Chancellor of New York; the Rev. Peter Ainslie of Baltimore, the Disciples of Christ; the Rev. J. Ross Stevenson, president of the Princeton Theological Seminary, of the Presbyterian Church; and the Rev. James Cannon, Jr., Bishop of the Methodist Episcopal Church, South. Following the presentation of the memorial to the parish, the gift was accepted by Judge Harold E. Cooke, senior warden of Christ Church.

"The real memorial of Robert Hallowell Gardiner," said President Sills, "is not the tablet on yonder wall; it is the fact that the World Conference on Faith and Order actually took place at Lausanne, Switzerland, three years ago this coming August. It is too early yet to say what will be the result of that conference, which by his faithful devotion Mr. Gardiner so largely contributed to bring about. Certainly the conference did clear the ground, did bring about better understanding. Certainly it was a magnificent start, and certainly we can all gain from the life of Mr. Gardiner one real and very helpful lesson. We can, like him, keep the purpose of unity firm in our hearts."

CORNERSTONE LAID FOR PARISH HALL AT LORRAINE, VA.

LORRAINE, VA.—On Saturday, June 7th, the cornerstone for a parish hall at St. Mary's Church, Goochland County, was laid by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia. The Rev. Dr. W. H. Burkhardt, rector emeritus of Grace and Holy Trinity Church, Richmond, read the lesson and prayers. Legh R. Page, chairman of the committee in charge of St. Mary's, made an address telling about the growth of the work and of the needs that the parish hall would fill.

Robert E. Peyton spoke a message of congratulation on behalf of St. Stephen's Church.

The new building will fill a long felt

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want. The Church ministers to a people who are cut off from much of the social life of the ordinary community, so the parish hall will be a community center, a health center, and a center for recreational work.

Mr. Page announced that practically all of the money needed for the building had already been subscribed by friends, so that, when completed, it would be free of debt.

Henry E. Baskerville designed the building and gave all of his services free of charge. The building will be connected with the church by a covered passage.

LAY CORNERSTONE AT MASON CITY, IA.

MASON CITY, IA.—On Sunday afternoon, May 25th, the Rt. Rev. Harry S. Longley, D.D., laid the cornerstone of the new church and guild hall of St. John's Church, of which the Rev. C. Burnett Whitehead is rector.

The church structure is of gothic architecture and is being constructed of a fine sand mold brick with a brick interior. The church is very complete with chapel, choir room, and both working and priest's sacristy. The chapel is the gift of Mrs. B. C. Way. Col. Hanford MacNider and Mrs. C. H. MacNider are constructing the guild hall as a memorial to the late C. H. MacNider who for many years served St. John's faithfully as a vestryman. The guild hall is equipped with a stage, a modern kitchen, and parlors, all to make it a modern work room for parish work.

NORTH DAKOTA ACCEPTS ADVANCE WORK

VALLEY CITY, N. D.—The forty-sixth annual convocation of North Dakota meeting in All Saints' Church, Valley City, May 11th, 12th, and 13th, voted to accept the \$1,000 advance work project assigned by the National Council. A special committee was appointed to meet with the Bishop and Council to devise plans to raise this amount.

The Rev. Messrs. W. C. Marsh, H. R. Harrington, and H. S. Brewster were elected clerical delegates, and Messrs. John Lewis, Minot, H. M. Reuter, Valley City, and Allen King, Minot, lay delegates to the meeting of the provincial synod.

Special speakers at the convocation were Dean Woodruff of Sioux Falls, S. D., and Mrs. Willard, educational secretary of the Woman's Auxiliary of Minnesota.

FOUNDERS' DAY AT DE VEAUX SCHOOL

NIAGARA FALLS, N. Y.—De Veaux School will celebrate founders' day on June 21st this year when the old De Veaux boys will hold their reunion and the new Schoellkopf Hall will be so far advanced as to be ready for inspection by the alumni and friends. This new dormitory will be completed in time to be of service when De Veaux opens in the fall, and will enable the school to add forty additional pupils to its enrolment.

The chapel of De Veaux has been re-decorated during the past winter and many other improvements were made to the property. During the recent visit of the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, who is a trustee and one of the old De Veaux boys, a class of eight cadets was presented by the Rev. Dr. William S. Barrows, warden of the school, and a formal parade was held by the entire cadet corps.

OBSERVANCE OF PENTECOST IN NEW CASTLE, PA.

NEW CASTLE, PA.—Four thousand people crowded into the Scottish Rite Cathedral auditorium, an overflow service was hastily arranged in the Highland U. P. Church near by, where 1,200 were accommodated, and yet people were turned away for lack of room from the union service on the feast of Pentecost at 8 P.M., which was the climax to the celebration of the 1900th anniversary of the Birthday of the Church under the leadership of the New Castle Ministerial Association.

The Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, won the hearts of all by his immediate and ready willingness to preach first at the overflow service and then be rushed to the cathedral to preach again at the main service.

The printed form of service, placed in the hands of each worshipper, was practically the shortened form of Evening Prayer, and included several well-known hymns.

In a notable sermon, from the text, "I speak concerning Christ and the Church," Ephesians 5:32, using the old English verse for the bride's chest:

"Something old, something new,
Something borrowed, something blue,"

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Without instituting comparison with other manuals, some of which have real merits, it is true to say that no pastor of children who tries this Series will be easily persuaded to substitute for it any other. Some Series of Lessons is a necessity because so many catechists in our Church Schools are only partially competent, in character or in knowledge. A really competent teacher of religion needs no other books than the Prayer Book and the Bible, used in that order; but the very great majority of our teachers must have helps, such as this Series provides abundantly and skillfully, if they are to teach anything more valuable than some names and analogies and theories.

What I have written above is a record of happy experience. About the time of the issuing of the Trinity Course, an opportunity for personal conference about it with Doctor Beckwith was the beginning of a cherished friendship and of an appreciation of the manuals which deepened with acquaintance. So long as I continued to be parish priest I used the Beckwith System with satisfaction and success. I have commended it strongly to my students here. Some of them have used it with enthusiasm. On two occasions Bishop Beckwith explained it in my lecture room, in his forceful, inimitable way. It has the uncontested merit and strength of teaching what the Church expects each parish priest to teach, by using the Church's own provided, designated, enjoined and adequate instruments: the Catechism, the Church Year, the Book of Common Prayer.

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has shown a peculiar ability to assimilate the truth in the new thought of each age; has borrowed and adapted the best about her; and has always been true to the 'blue,' God in Christ Jesus."

The president of the association and the chairman of the special committee was the rector of the local parish, the Rev. Philip C. Pearson.

NEW CHURCH BUILDING OPENED AT RICHMOND, VA.

RICHMOND, VA.—The new church building erected for the Church of the Epiphany, Barton Heights, Richmond, was formally opened for services on the morning of Whitsunday. Prayers of dedication were read by the Rev. J. H. Gibboney, the former rector under whose leadership



NEW CHURCH FORMALLY OPENED

New church building for the Church of the Epiphany, Barton Heights, Richmond, Va., formally opened on Whitsunday.

the plan was undertaken for the erection of a new church. The sermon was preached by the Rev. G. Peyton Craighill, rector of St. James' Church, Leesburg, another former rector. The service was under the direction of the Rev. Harold B. Peters, rector of the parish, and the Rev. Dr. G. MacLaren Brydon, executive secretary of the diocese.

The new church which has been erected at a cost of \$80,000 is a beautiful building. A dwelling house already standing upon the property has been remodelled and enlarged to form a commodious and convenient parish house, and placed upon foundations adjoining the church building upon which a permanent parish house eventually will be erected.

COMMENCEMENT AT ST. MARY'S COLLEGE, DALLAS

DALLAS, TEX.—St. Mary's College closed its forty-first year with commencement week, June 1st to 6th. On Sunday, June 1st, in St. Matthew's Cathedral, the Rev. H. Cowley-Carroll, of Trinity Church, Ft. Worth, preached the baccalaureate sermon. Numerous music recitals and class banquets were held during the week, culminating with the closing service on Friday, June 6th. The Very Rev. George R. Wood, dean of the cathedral, delivered the commencement address, and the certificates of graduation were given by the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas.

PROGRESS REPORTED AT SOUTH DAKOTA CONVOCATION

WATERTOWN, S. D.—Most heartening reports from all departments and from the two bishops featured the annual convocation of the South Dakota district held at Watertown, May 25th to 27th. Held at a date somewhat earlier than usual, because the bishops will leave this month for the Lambeth Conference, the convocation was largely attended by clerical and lay delegates and a splendid spirit was apparent from the very beginning of the sessions.

The addresses of the bishops showed great progress in the church in South Dakota, the Diocesan, the Rt. Rev. Hugh L. Burleson, D.D., reporting steady growth in parishes and missions, while Bishop Roberts gave a heartening report on missionary enterprise.

The convocation began with the Holy Eucharist at 7:30, and at 10:30 the choir and clergy, fully vested, made a striking procession into the parish church for Morning Prayer at which Bishop Burleson preached what he called, and what truly was, a simple gospel sermon, with great affect.

The forty-sixth annual convocation was officially opened by the Bishop in the afternoon. The Rev. R. P. Frazier, formerly of South Dakota, now a field secretary of the National Council in charge of the Advance Work of the Church, was happily received by the convocation and presented some features of the work as it affects the South Dakota district. He urged that the district accept and prepare to build a church in Porto Rico and a guild hall in Eastern Oregon for the Bishop of Eastern Oregon, the Rt. Rev. William P. Remington, D.D. formerly Suffragan of South Dakota.

At the convocation banquet, given in honor of the Diocesan, tributes were paid the Bishop by clergy and lay members.

The election results were: Delegates to the provincial synod: Clerical, the Rev. Messrs. George H. Richardson, Ph.D., Lead; Edward Ashley, D.D., Aberdeen; H. H. Whipple, Greenwood. Lay, Messrs. C. D. Rowley, Sioux Falls; Max Royhl, Watertown; Joseph White Face.

Alternates: Clerical, the Very Rev. E. B. Woodruff, D.D., Sioux Falls; the Rev. E. R. Rodd, Aberdeen; and the Rev. C. A. Weed, Mitchell. Lay, Clement White, George Northland, and Bruce W. Swain.

The Bishop announced the transfer of ecclesiastical authority to the council of advice from June 9, 1930, until the return of Bishop Roberts from the Lambeth Conference. The district accepted the action of the executive council in assuming on the advance work program \$150,000 for a guild hall in Eastern Oregon, and \$2,000 for a chapel in Porto Rico.

Steady progress was reported on the Episcopal Endowment Fund. The offering for the past year was \$800 which brought the total up to \$27,600.

DEMONSTRATION CHURCH SCHOOL AT SYCAMORE, ILL.

SYCAMORE, ILL.—Miss Vera L. Noyes, director of religious education of the diocese of Chicago, will conduct a "demonstration Church School" at the Racine Conference at St. Alban's School, Syracuse, from June 30th until July 11th. A group of several children of all ages will volunteer as members of the school each day, and Miss Noyes will demonstrate the use of the Christian Nurture lessons and materials on these children.

Miss Ruth Osgood of the national Woman's Auxilliary will conduct a normal class for women each day of the conference.

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BISHOP FREEMAN PREACHES IN CANTERBURY CATHEDRAL

CANTERBURY, ENGLAND—The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, delivered the sermon on Saturday afternoon, June 14th, which marked the commemoration of the 800th anniversary of the dedication of Canterbury Cathedral.

Bishop Freeman spoke on World Peace and traced the close alliance between this Norman cathedral and the diocese of Washington. He said the occasion "stands midway between two notable events, the meeting of five sovereign powers at London whose purpose was a further guarantee of world peace and the approaching meeting of Anglican bishops at Lambeth."

YOUNG CHURCHMEN IN JAPAN ORGANIZE

AKITA, JAPAN—The problem of correlating and finding work for young men to do for the Church seems to have been tackled and at least a partial solution effected in the organization of the Japanese Holy Catholic Church's Young Men's Association Conference held at Sendai on May 6th.

All the various Young Men's Associations of the district have been included in a diocesan association with the usual officers acting under the general supervision of the Bishop of the diocese, the Rt. Rev. Norman S. Binsted, D.D.

Although the exact work of the Young Men's Association has not been formulated, the work will, in general, be evangelistic and social.

The Young Men's Association of Sendai were the hosts of the organizational meeting, the number of delegates being fifteen. Everyone seems interested and we hope this will be but the beginning of a real movement to enlist the young men of the Holy Catholic Church in Japan.

BUFFALO CHURCH EXTENSION SOCIETY MEETS

BUFFALO, N. Y.—The Church Extension Society of Buffalo held its annual meeting and dinner at St. John's parish house of that city recently when 150 persons, including many of the local clergy, representing various diocesan organizations and a company of Indians from the Cattaraugus Reservation, were present. The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, presided at the meeting and spoke on the work of the society which he characterized as "the most important in the Church." Reports were made by several officers of the society. The Rev. G. F. J. Sherwood, rector of St. Jude's Church, was the guest of honor. Very interesting programs were presented by the people of St. Philip's Church (colored), who sang a number of Negro Spirituals, and by the Indians who were present.

CANADIAN NIGHT AT DETROIT CATHEDRAL

DETROIT—On May 25th thousands watched the 1st Battalion of the Canadian Scottish Regiment as it paraded with its bag-pipe band from the Windsor Ferry to St. Paul's Cathedral, Detroit, for the annual Canadian night services. The sermon was by the Ven. M. P. Scott, archdeacon of Quebec and chaplain of the first Canadian division in France during the World War. Many Canadians and officials of the British Empire were in the congregation which filled the church to its capacity.

Canadian night is always the Sunday following May 23d, so fixed because that date is celebrated as Canadian Empire Day, commemorating the confederation of the provinces of the Dominion, and also because of May 24th being the holiday of the birthday of Queen Victoria, and the Sunday nearest these is becoming the Memorial Day to the Canadian dead.

On Memorial Day Canadian, British, and French veterans marched in honor of American dead in the Detroit parade, and the Ambassador Bridge, opened to commemorate the century of good-will between America and Canada, is becoming a symbol of mutual understanding and good-will that points the way to a new day in international affairs.

THE KING'S HENCHMEN

DETROIT—Last year the fifth province endorsed the Adventuring With Christ program, tried in a large number of parishes and missions, and it was so successful that a new and larger program is planned for next fall and winter.

The aim of the program is to revitalize the work of the Church school, to arouse the Church to the realization of the possibilities of a program for children, and to overcome the mistake of too common neglect in the past.

The plans for the coming year are for a children's mission in the fall to be called The King's Henchmen and a Lenten mission to be The King's Ship. As Adventuring With Christ aimed chiefly at the personal evangelism of the children and their parents through them, the new program aims at the revitalizing of the Church school and increasing its membership. The aim for the diocese of Michigan is 4,000 new pupils, although some parishes are having difficulty caring for the large schools they have already.

Last year over 155,000 pieces of literature were used and reports give 1,200 children as being added to the Church schools through the program, and prayer corners were established in more than 2,000 homes.

Literature and information regarding the program can be secured from E. E. Piper, superintendent of the department of religious education, 63 East Hancock street, Detroit.

COMMENCEMENT AT HOWE SCHOOL

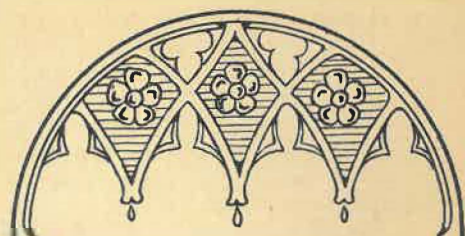
HOWE, IND.—Howe School is closing a most interesting and successful year with the largest enrolment in its history, and with exceptionally strong work in its well established academic department.

Shortly before commencement, seven members of the sixth form were elected to the membership in the national honor society of Cum Laude, a branch of which is established at Howe as the first school to be admitted to membership in the middle west.

Bishop Gray was the special preacher. Bishop Page gave the commencement oration.

Following an ancient tradition of Howe School, each class at graduation presents a gift to the school. For several years these gifts took the form of pillars to mark the entrance to the grounds or the boundary of the campus. The classes of 1929 and 1930 have turned their attention to the chapel. Each of these classes have given a window placed in the Mothers' Chapel.

Work on the new gymnasium is making rapid progress. The building will be ready for use in the early fall.



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COMMENCEMENT AT BERKELEY

NEW HAVEN, CONN.—Commencement at Berkeley Divinity School, June 4th and 5th, was a very colorful and interesting event. At the alumni service on the first day the preacher was the Rev. Dr. George H. Toop, rector of the Church of the Apostles, Philadelphia.

A reception and dinner was held on Wednesday evening, in Trinity parish house, at which the Rt. Rev. E. Campion Acheson, D.D., Bishop of the diocese, acted as chairman and the Rev. Dr. Theodore Sedgwick of Yonkers, N. Y., was toastmaster. Prof. W. E. Hocking of Harvard was the chief speaker. Other speakers were the Bishop, the Rev. Dr. John N. Lewis, rector of St. John's, Waterbury, who represented the alumni, and I. M. MacIntosh, just graduated, spoke for the students. Dean Weigle of Yale Divinity School paid a glowing tribute to Berkeley and expressed the warm feeling with which Yale welcomed the coming of the school to New Haven. Dean Ladd expressed his gratitude for the success of the school and the loyalty of all the friends. Bishop Brewster spoke briefly and with deep feeling.

Bishop Acheson presided at the graduation exercises. The address was made by the Very Rev. George P. T. Sargent of the Cathedral of the Incarnation, Garden City, L. I.

YOUNG PEOPLE OF MILWAUKEE MEET AT TAYLOR HALL

MILWAUKEE—The annual conference of the young people's societies of Milwaukee was held at Taylor Hall, Racine, from May 29th to June 1st. The Very Rev. Archie I. Drake, dean of All Saints' Cathedral, Milwaukee, was chaplain for the conference and 108 young people represented the societies in the diocese.

The general subject of the conference was the Church and the relation of the young people to it. The discussions were led by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese; the Rev. Henry W. Roth, rector of St. Luke's Church, Racine; the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha; the Rev. Walter K. Morley, Jr., city missionary and rector of St. Edmund's Church, Milwaukee; and Miss Frances Bussey.

VIRGINIA SEMINARY COMMENCEMENT

ALEXANDRIA, VA.—The 107th commencement of the Virginia Theological Seminary was held June 3d and 4th, with a large attendance of alumni. The annual sermon before the missionary society was preached by the Rev. Dr. James W. Morris of the Church of the Epiphany, Washington.

The commencement exercises were held on the morning of June 4th, at which time a class of twenty was graduated. Sixteen received the degree of Bachelor of Divinity, and four received the degree of Doctor of Divinity. The address to the graduating class was made by the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina.

The ordination service was held in the seminary chapel on June 5th, at which time six deacons were ordained and three advanced to the priesthood. The Rev. David W. Howard, rector of St. Luke's Church, Norfolk, preached the ordination sermon.

SUMMER CONFERENCE IN WEST TEXAS

KERRVILLE, TEXAS—"The best conference ever held in the diocese," was the verdict of all who attended the sixth summer conference for Church workers of West Texas, held on the grounds of the Westminster Encampment at Kerrville, June 2d to 7th. Eighteen parishes and missions were represented in the attendance, which included a fine group of young people under the leadership of Miss Rowena Brown of St. Mark's parish, San Antonio, a secretary of the San Antonio Y. W. C. A.

The leaders and courses were as follows: Miss Mabel Lee Cooper, secretary for teacher training in the Department of Religious Education of the National Council, conducted classes in Training for Leadership and Church School Problems. The Program of the Church was ably presented in four sessions by the Rev. E. H. Gibson, rector of Trinity Church, Galveston, the title of his course being, Focusing the Searchlight on God's Kingdom. The Rev. L. B. Richards of San Antonio, president of the standing committee of the diocese, gave a course of devotional studies on the Resurrection of Our Lord. He also conducted a half hour of Church Music each evening. Miss Rowena Brown, Y. W. C. A. secretary and an accredited Interdenominational Bible School instructor, led the young people's group in a series of studies on The Old Testament for Young People, and also conducted conference hours on Young People's Work in the Church.

The Rev. Henry N. Herndon, rector of St. Philip's Church, Uvalde, was the chairman and chaplain of the conference.

In the evenings various entertainments were presented, the most interesting being a pageant, The Making of the Bible, written and staged by Miss Rowena Brown, all the members of the conference taking one or more parts.

The final night was the Bishop's Night, when Bishop Capers gave a splendid address on Pentecost, in preparation for the approaching Whitsunday, the 1900th anniversary of the Church's birthday.

Too much praise cannot be given to Garland H. Lang, manager of the Westminster Encampment, for placing at the disposal of the conference all the facilities and conveniences of the camp, which is owned and operated by the Texas synod of the Southern Presbyterian Church.

G. F. S. AT CHURCH CONFERENCES

NEW YORK—Miss Florence L. Newbold, executive secretary of the Girls' Friendly Society, and other members of the staff are representing the society at seventeen Church conferences this summer; in some instances acting as deans of girls, in others teaching courses either for girls or for leaders. They are also sharing in fourteen G. F. S. conferences, eleven of which are diocesan, two provincial, and one national.

Miss Newbold will act as dean of girls at the Blue Mountain Conference, Hood College, Frederick, Md., June 30th to July 11th, where she will give a course for girls on Adventurous Living. July 27th to August 3d she will be at the Girls' Friendly Society younger members conference for the sixth province at Buffalo, Colo., and from there will go to the Sewanee conference, adult division, July 31st to August 14th, to give a course on The Girls' Friendly Society.



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BISHOP SUMNER CELEBRATES ANNIVERSARY

PORTLAND, ORE.—The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, was honor guest on Tuesday night, May 27th, at an all-city laymen's dinner at St. Mark's Church, when he was presented with a purse of \$1,200 in commemoration of his fifteenth anniversary as Bishop of Oregon.

The presentation was made by B. B. Coles, chancellor of the diocese and chairman of the committee of laymen which made up the purse. He also announced an additional amount of \$175, the gift to Bishop Sumner from students of St. Helen's Hall. Bishop Sumner responded in a brief address.

TOURS WEST TEXAS IN INTEREST OF BROTHERHOOD

PHILADELPHIA—Merton S. Albee, an attorney of Los Angeles, who is a member of the national council of the Brotherhood of St. Andrew, has recently completed a ten days' tour of West Texas, as a volunteer worker, on behalf of the Brotherhood. The tour was arranged by Bishop Capers and the Rev. Henry N. Herndon of Uvalde, representative of the diocese on the Brotherhood's national committee on clergy coöperation. As a result of the tour, seven enthusiastic Brotherhood chapters were organized and there are prospects for five others.

COMMENCEMENT AT MARYLAND DIOCESAN SCHOOLS

BALTIMORE, MD.—The Hannah More Academy, Maryland's diocesan school for girls near Reisterstown, held its commencement exercises on Tuesday, June 10th. Bishop Helfenstein delivered the diplomas and awards. Miss Laura Fowler is principal.

On Wednesday, June 11th, the Bishop delivered the diplomas to the graduating class at St. James' School, Maryland's diocesan school for boys, near Hagerstown, Washington County. Adrian H. Onderdonk is headmaster.

SUMMER SCHEDULE OF CHURCH IN UTICA, N. Y., CHANGED

UTICA, N. Y.—The congregation of St. George's Church, Utica, at a meeting on the last Sunday in May voted to change the hour of the late service on Sunday from 11:00 to 9:30 o'clock. The schedule of services is now Low Mass at 8:00 A.M., Sung Mass with sermon at 9:30. This is of interest especially as the congregation, when consulted, were practically unanimous in their desire for earlier hours, as would no doubt be the sentiment of a number of other places if the people were allowed to vote on the idea.

COMMENCEMENT AT NEBRASKA DIOCESAN SCHOOL

OMAHA, NEB.—The sixty-seventh annual commencement of Brownell Hall, the diocesan school for girls, was held Tuesday morning, June 10th, in Trinity Cathedral. Acting for Bishop Shayler, the Very Rev. Stephen E. McGinley, dean of the cathedral, conferred the diplomas on eighteen graduates of the school. The commencement address was delivered by Chancellor Burnett of the University of Nebraska.

† Necrology †

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

ALFRED WILSON GRIFFIN, PRIEST

MONTCLAIR, N. J.—The Rev. Alfred Wilson Griffin, retired priest of the diocese of Eau Claire, died in Montclair, on June 11th.

Fr. Griffin was born in Charlestown, Mass., June 13, 1859, receiving his education at St. Luke's University. He was ordained deacon in 1885 and priest the following year by Bishop Quintard. He was formerly rector at Eugene, Ore., rural dean of the Central Convocation of Oregon, chaplain Kemper Hall, Kenosha, Wis., locum tenens at St. Augustine's Church, Croton, N. Y., and rector of Grace Church, Menomonie, Wis.

The funeral services were held in Christ Church, Bloomfield and Glen Ridge, on Thursday, June 12th.

JOHN McCARTY PLEASANTS

NEENAH-MENASHA, WIS.—In the death of John McCarty Pleasants, in his 71st year, which occurred immediately after attending the fifty-sixth annual council of Fond du Lac, on June 3d, the parish of St. Thomas, Neenah-Menasha, suffered an exceedingly severe loss.

Mr. Pleasants, born of sturdy Virginian stock, moved to Menasha with his family about fifty years ago.

Early in life he studied law under Wisconsin Supreme Court Judge Kerwin, and practised in Menasha, serving the city in many capacities including city attorney and mayor.

Mr. Pleasants was a devoted Churchman all his life, having served on the vestry of old St. Stephen's, Menasha, and later as vestryman of St. Thomas' Church, Neenah-Menasha, and for many years a delegate to the diocesan council of Fond du Lac.

GENERAL LEONARD WOOD NOT RE-BAPTIZED

MANILA, P. I.—Bishop Mosher says in the *Diocesan Chronicle*:

"The Little Apostle of the Mountains is a rather sentimental little monthly published by the Belgian Fathers in the Mountain province. Their last issue carried a statement, in bold type, that it had been reported on good authority that General Leonard Wood had been baptized by a Roman priest before he died. We very much doubt that there was any such report at all, and we will guarantee that if there were one it was not on any authority that any one of discernment and a desire for true facts would or could call 'good authority.' It is difficult to see how people trying to propagate the truths of Christianity can think they advance the cause of their Master by making statements of this sort and it is impossible for others to take them seriously or to maintain any high regard for them when they do so.

"We are in a position to state that General Wood was not baptized by any Roman priest—ever—anywhere. This, however, we imagine will not be of any interest to *The Little Apostle*."

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**SUCCESSFUL YEAR AT
WOOSTER SCHOOL, CONN.**

DANBURY, CONN.—The Wooster School for boys, beautifully located on a 125-acre domain three miles from Danbury, is now completing its fourth year of successful work. Starting in 1926 with an enrollment of one, the headmaster's (the Rev. A. C. Coburn) son, and opening its doors to ten, the school has now fifty-one boys, its full capacity.

At the present time the lands and buildings are valued at \$150,000. A chapel, the Banks memorial, is now under construction and will cost about \$50,000, the gift of Mrs. James Marshall of Newtown. A new dormitory costing another \$50,000 will be erected this summer. Sixty boys will then be received in the fall. The Rev. Frederick H. Sill, O.H.C., is taking a keen and appreciated interest in this school which is patterned after the Kent School model.

**DR. WALTER LOWRIE
RETURNS HOME**

PRINCETON, N. J.—The Rev. Dr. Walter Lowrie, who recently resigned the rectorship of the American Church in Rome, Italy, has returned with his wife to his former home in Princeton. Dr. Lowrie received from his alma mater, Princeton University, the degree of D.D. at the recent commencement. He goes to the College of Preachers at Washington for a teaching engagement during July and to preach on Sunday mornings and afternoons in the National Cathedral.

Dr. Lowrie resigned his work in Rome for the reason that the American colony in that city is now so small and the present tendency of tourists is to stay such a brief time in the city that the work no longer seemed to require his services.

NEEDS IN NORTH TOKYO

NEW YORK—Some one from Japan said that if we could imagine the diocese of New York without all the parishes and communicants and clergy in New York City, we should have a rough comparison with Bishop McKim's diocese of North Tokyo, which consists of the former diocese of Tokyo without the work in that city, now a separate Japanese diocese. Of course the comparison is not at all exact, but in each case the need and work of the city are apt to overshadow the need and value of the work in the rest of the diocese.

There are hardly any foreign clergy now in the diocese of North Tokyo and the faithful Japanese clergy are struggling along with less than a minimum of equipment in many places. In one town a Japanese gentleman said no, he did not wish to come to the church; it looked like an old stable. In some places the Japanese clergyman or catechist and his wife have only their little home in which to hold services or meetings. Can the Church possibly show a normal growth under such conditions?

The Advance Work program for North Tokyo calls for simple churches at Tsuchirua, Hachioji, Ashikaga, and Omiya, and for a church and other equipment at Kiryu and Sukegawa—at costs varying from \$5,000 to \$15,000 each.

IMPROVEMENTS in public school facilities in Upper South Carolina have enabled that diocese to close some of its Negro parish schools. Several are still much needed, however.

NEWS IN BRIEF

ALBANY—At the June meeting of the standing committee of the diocese, the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany, who has been secretary for the committee for the past seven years, was elected president in place of the Rev. Henry R. Freeman, D.D., retired. The Rev. Irving G. Rouillard of the Church of Bethesda, Saratoga Springs, was elected secretary.

ALBANY—The Rev. Dr. Edward T. Carroll observed his thirty-sixth anniversary as rector of St. Ann's Church, Amsterdam, on Sunday, June 8th. It was on Whitsunday, 1894, that Dr. Carroll came to St. Ann's as head of the parish.

CENTRAL NEW YORK—Syracuse University at its commencement on June 9th honored for the second time Bishop Fiske, conferring upon him the degree of L.H.D., which was at the same time conferred on William Lyon Phelps. Bishop Fiske preached the baccalaureate sermon at commencement, and Dr. Phelps gave the address at the opening and dedication of the Hendricks Memorial Chapel.—The graduation exercises of the Manlius Schools took place on Saturday, June 7th. On that day the school graduated the largest class in its history of sixty years. Bishop Fiske conferred the graduating certificates upon eighty-seven men.—Bishop Fiske delivered the principal address at the conference of the Mayors of New York State, held in Utica on Wednesday evening, June 11th. Bishop Fiske also gave the invocation at the dinner.—All over the diocese on Whitsunday, the children of the Church schools met in larger centers for their annual Whitsunday rally, the largest being held in Calvary Church, Utica, for Utica and surrounding towns. The capacity of the church was taxed, nearly 1,000 being present. The service was in charge of various clergy, the Rev. Harold Sawyer, rector of Grace Church, Utica, preaching the sermon. A similar rally was held simultaneously in Zion Church, Rome, with the schools of Camden, Sherrill, Canastota, and Oneida, no one church in the district being sufficiently large to accommodate all the participants.

CONNECTICUT—A special meeting of the Fairfield archdeaconry was held at St. Paul's Church, Norwalk, on Monday, June 9th. The archdeacon read a communication from the Bishop in which the clergy were requested to have prayers for the mission work of the Church, for the spread of the work of the Church in Connecticut, and for the Lambeth Conference during the days of its meeting. The Rev. Samuel Sutcliffe, New Britain, addressed the meeting on the work of the committee on placement of the clergy.

DALLAS—Immediately following the late morning service on Whitsunday, the Bishop of Dallas blessed to its use a portable altar for the choir and acolyte camp. This altar is a memorial to the late Ven. Hudson Stuck, one time dean of St. Matthew's Cathedral and founder of the annual camp in St. Matthew's Cathedral parish. It is made of cypress wood, and has been water proofed, as it is to be used out-of-doors.

DALLAS—On Whitsunday, June 8th, at the 11 o'clock service in St. Matthew's Cathedral, the Rt. Rev. Harry T. Moore, D.D., Bishop of the diocese, formally instituted the Very Rev. George R. Wood as dean of St. Matthew's Cathedral. The Bishop preached the sermon, which was followed by a celebration of the Holy Communion, the dean being the celebrant.

EAST CAROLINA—The Rev. Stephen Gardner, rector of St. Peter's parish, Washington, will spend the summer months abroad, returning to his parish in September. During his absence the services and other work of the parish will be cared for by the Rev. William H. R. Jackson, a student in the theological department of the University of the South.—The Rev. Ilbert deLacy Brayshaw, assistant rector of St. James' parish, Wilmington, has been appointed chaplain to the 252d Coast Artillery, Tractor Drawn, North Carolina National Guard, which carries with it an appointment to the Reserve Corps of the U. S. Army.—Work has been started on the student center, which will be provided by the diocese for use of students at East Carolina College, Greenville. This will be a part of the parish house to be built by St. Paul's parish, the Rev. W. A. Lillycrop, rector.—The Lenten offering banner has been won this year by St. Cyprian's Church School, New Bern—the first time that it has been won by a Church school of the colored convocation since it was first offered several years ago.

GEORGIA—At a service that taxed the seating capacity of the church, the annual inter-parochial Whitsunday and Birthday Thank Offering service of the Church schools was

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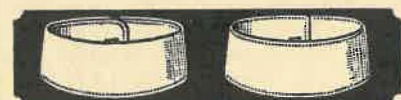
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held in Christ Church, Savannah. Prayers appropriate to the service were read by the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, and the rector of Christ Church, the Rev. Dr. David Cady Wright, then welcomed the gathering, and after expressing the regret of Bishop Reese that he could not be present, due to his absence from the city, asked the Rev. Charles C. J. Carpenter, rector of St. John's Church, to present the Bishop's banner to the Church school in the diocese having the largest per capita Easter offering. The Ven. J. Henry Brown (colored), rector of St. Augustine's Church, Savannah, and archdeacon for colored work in the diocese, addressed an interparochial meeting of the Woman's Auxillary at St. John's Church, the Rev. C. C. J. Carpenter, rector, on the afternoon of June 10th, on the subject of Race Relationship.

LONG ISLAND—The Rev. Walter E. Bentley, missionary of Port Washington, L. I., after holding a very successful mission at St. Luke's Church, Christchurch, New Zealand, has just closed an equally successful mission of two weeks' duration at St. Matthew's Church, Auckland, the largest church in the Dominion.

MARYLAND—The Bishop and Mrs. Helfenstein entertained the Maryland clericus at their home, on the cathedral grounds, on Monday, June 9th. After a short business meeting, luncheon was served on the porch to about ninety of the clerical family in Maryland. Immediately after luncheon the men grouped themselves on the lawn, under the lovely trees, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, made an address.

MICHIGAN—More than thirty Church school superintendents of the Detroit area met at St. John's Community House, Detroit, early in June, to complete their organization under the department of religious education. The meeting was devoted to building the programs for 1930-31. For the first time all schools of greater Detroit will have a school program essentially the same, and during the year the superintendents will be able to meet for exchange of ideas, suggestions, and experiences.

MILWAUKEE—The Rev. George W. Schroeder of St. Paul's Mission House, together with Miss Olga Schroeder, his sister, and Walter H. Schroeder, left on June 19th for Quebec, and will sail from there for a motor tour of England and Scotland and the continent. They expect to return about the latter part of September. An exceptional bit of wood carving, a bas relief of the Last Supper, was erected in the altar of the mission house and blessed at the late service on Whitsunday. The senior King's Daughters presented a \$100 bond to the Mission House Foundation at the early service of a recent Sunday. This brings the foundation fund up to \$1,100.

MISSOURI—The Rev. J. Boyd Cox, rector of Trinity Church, St. Louis, sailed June 6th. in company with the Rev. E. S. White of Chicago, Bishop Ivins, and Bishop Webb. They will go to London for the thanksgiving service for the restoration of St. Paul's Cathedral. They will attend the Anglo-Catholic Congress, and then go to the opening of the Lambeth Conference. Fr. Cox will leave for America on July 26th. The Rev. J. S. Bunting, rector of Church of the Ascension, accompanied by Mrs. Bunting and their little daughter, left this week on the S.S. *Mauretania* for London. The Rev. Roy S. Rawson, rector of St. Stephen's House, and the Rev. W. W. S. Hobenschild, rector of the Church of the Holy Communion, will sail July 1st on the S.S. *Saturnia*, going direct to Naples and making a tour of Italy.—The Rev. David Coombs, rector of Calvary Church, Louisiana, will leave for the Lambeth Conference, June 28th, returning the early part of September.—The Missouri diocesan assembly of the Brotherhood of St. Andrew held its summer meeting at Emmanuel Church, Webster Groves, on Saturday, June 14th. The speaker at the supper meeting was the Rev. Sumner Walters, rector of the Church of the Redeemer, St. Louis.

NEBRASKA—Open air services are being held during June and July on the lawn of St. John's Church, Omaha, the Rev. Ernest J. Secker, vicar, Sunday nights. St. John's is located opposite a popular public park and on one of the chief automobile thoroughfares. Illuminated life-sized figures of Christ attract the attention of motorists and pedestrians. The services, shortened Evensong, with well known hymns, are conducted by Fr. Secker and the Rev. George St. G. Tyner, vicar of St. Paul's.

NEW JERSEY—The spring conference of the candidates of the G. F. S. met June 7th at Christ Church, Riverton, with 110 girls present from nine branches of the diocese. A procession with banners opened the service, which the rector conducted, and the candidates' offering of the year for Porto Rico was presented.

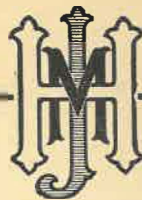
NEW YORK—The Confirmation at the Holy Redeemer, Italian Mission, Port Richmond, was held on Sunday, June 8th. Bishop Lloyd confirmed eighteen young boys and girls, which the Rev. Carmelo DiSano, missionary-in-charge, had presented. All the candidates are Italo-Americans, and eleven of them were baptized by the Rev. Mr. DiSano at the same mission in the past eighteen years of his missionary work in Staten Island; the others came from the Roman communion.

NORTHERN INDIANA—New altar service and chancel books have been presented to St. Alban's, Indiana Harbor, by Mrs. John W. Lees.—St. James' Church school, South Bend, served about 200 at a dinner given Saturday, June 7th, as a benefit to the parish house fund.—Bishop Gray gave the address at the commencement for nurses at Huntington County Hospital, Huntington, Monday, June 9th.

PITTSBURGH—The rectory of St. Mark's Church, Pittsburgh, the Rev. Dr. F. Kempster, rector, has been renovated and remodeled so the vestry and parishioners celebrated with a housewarming on Friday, June 6th. The largest class for confirmation in the history of the church was presented to Bishop Mann on Whitsunday, the church being packed for the service.

SOUTHERN OHIO—At a recent meeting of the vestry of St. Luke's Church, Marietta, a permanent endowment committee was appointed. At present the endowment totals \$13,100—\$5,500 of which came from a recent bequest. This action of the vestry has stirred the interest of the parishioners, many of whom have confided the fact that they will provide for the fund in their wills. An endowment of \$100,000 is the ultimate goal of the committee.

TENNESSEE—A recent issue of the Chattanooga *Daily News* was edited by members of the local Ministers' Association. The Rev. Dr. Oliver J. Hart, rector of St. Paul's Church, president of the association, was editor-in-chief.—The annual pilgrimage to old St. John's Church and Bishop Otey's tomb at Ashwood, on Rogation Sunday, drew a congregation of over 300 from Columbia, Nashville, Pulaski, Tullahoma, and other points in middle Tennessee. Bishop Maxon was celebrant and preacher.—The rabbi of Ochs Memorial Temple in Chattanooga has arranged a program similar to that of the St. Louis seminary, inviting a number of Christian ministers of the city to speak from the temple pulpit. The Rev. Battle McLester of Grace Memorial Church was one of these.—Bishop Maxon announces that he has reconsidered his intention of at-



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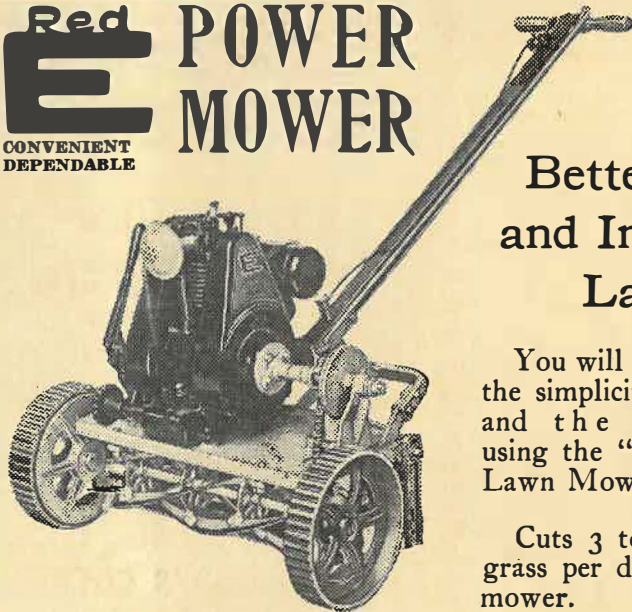
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tending the Lambeth Conference, and will remain in the diocese for part of the summer, going later to his camp in Canada for a few weeks' rest before taking up his fall work.—A special celebration of the Holy Eucharist, with the choir, and a corporate Communion of the parish at 7 A.M., on Expectation Sunday, featured the tenth anniversary of the Rev. Dr. Charles F. Blaisdell as rector of Calvary Church, Memphis.

WESTERN MICHIGAN—The diocesan summer conference will be held at Rochdale, Inn, Montague, Mich., and not at Pine Lodge, Holland, as first announced. The change has been made necessary because buildings and building projects have been delayed. The date is still June 21st to 28th, and the cost is \$17.50 for the week. The faculty and courses are as follows: Pastoral Theology, the Rev. Chas. H. Young, S.T.D.; The Church in China. Deaconess Stewart; Religion of Youth, Fr. Simms; Prophets and Psalms, Professor Taylor of Cambridge, Mass.; Methods of Teaching and Advanced Principles of Teaching, Harold S. Chambers; Religious Drama, Miss Vera Gardner and Miss Celeste Higgins; Being a Good Neighbor, Victor S. Woodward; Church Music, Professor W. Curtis Snow.

WESTERN NEW YORK—The annual service in connection with the presentation of the Little Helpers' offering in Rochester this year was of more than usual interest in the number of parishes represented, and also from the fact that the congregations attending this service filled both the Church of the Ascension and St. Mark's at this time. The service was held on Saturday, June 7th. The service at the Church of the Ascension was in charge of the Rev. Dr. William A. Compton, rector, and the service at St. Mark's was in charge of the Rev. Carrie, rector.—Six memorial windows will be placed in St. Luke's, Jamestown, this coming summer, and the interior will be completely renovated as a result of a campaign completed for \$40,000 for this purpose. All the walls in the nave and pillars will be completely done over. The chancel will be entirely renovated and it is planned to darken the woodwork and place lanterns of special design in the nave, while the chancel will have a series of flood lights.—St. Mark's and St. John's Church, Rochester, presented the Rev. Frank L. Brown of St. Simon's Church of that city with a beautiful processional cross. St. Simon's is one of the parishes which is doing splendid work among the colored people of the diocese.—The Rev. H. H. Hassinger of St. Peter's Church, Geneva, is to be one of the faculty of the summer conference to be held at Saltzburg, Pa., June 22d to 27th.

WEST VIRGINIA—The second Sunday of June marked the fiftieth anniversary of the first time that Charles A. Bukey, then a boy of fifteen years of age, played the organ in Trinity Church, Parkersburg. The occasion was made notable, and tributes to his splendid service were paid at the 11 o'clock service on that day. The rector, the Rev. Joseph M. Waterman, preached a special sermon. The rector emeritus, Dr. S. Scollay Moore, paid tribute, presenting to Mr. Bukey a purse of gold subscribed by members of Trinity parish, while Miss Mary Ellen Bukey, daughter of the organist, unveiled a handsome bronze tablet.

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