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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 26, 1930

No. 13

The Anglo-Catholic Congress

EDITORIAL

Facing Unemployment

CLINTON ROGERS WOODRUFF

A Trip To Panama

VEN. W. S. CLAIBORNE

An Excerpt From
THE NEW YORK TIMES
St. Thomas' to Seek Fund of \$3,000,000
To Hold Site Forever

Plan to "Stave Off Lean Years Which Will Inevitably Come in a Decade or So."

NEW YORK, May 11—

"St. Thomas' Protestant Episcopal Church will seek to raise an endowment of \$3,000,000 to keep forever its site at Fifth Avenue and Fifty-third Street, it was decided at the third annual meeting of the Men's Association of the church, which was held Thursday at the Bankers' Club.

"The announcement of the project was made yesterday.

"The purpose of seeking the endowment, according to the announcement issued from the church, is to stave off the lean years that will inevitably come a decade or so hence, when the trading zone will have drawn its coils ever so more tightly around the territory."

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EDITORIALS & COMMENTS

The Anglo-Catholic Congress

EVENTFUL days for Churchmen are transpiring in England this summer, and we few Americans who must remain in this country take pleasure in knowing that the American Church is well represented there. The most important event, of course, is the Lambeth Conference, where matters of great moment to the entire Christian world are under discussion. Most colorful, and of great importance, too, is the Anglo-Catholic Congress, which opened with a great outdoor Mass near London, attended by some 20,000 worshippers.

Twenty thousand Anglicans, from all parts of the English-speaking world, gathered together in a great common act of Eucharistic worship! It must have been a magnificent spectacle, truly "a day that the Lord hath made." Could there be a more effective answer to the critics who sneer at Anglo-Catholics as ecclesiastical freaks, representatives of a hybrid and moribund sect, the religious counterpart of the mule, which is good enough for performing disagreeable tasks, but which is neither horse nor ass and cannot reproduce itself?

Twenty thousand gathered together to pay homage to our Lord in the Blessed Sacrament! For they were there to worship, most of them, and not as idle sightseers. The registration lists of the Congress, on which nearly 25,000 were enrolled on the opening day, bear witness to that fact, as did the reverence of the congregation, reported by many who were present. Even those who had questioned the advisability of holding an outdoor High Mass admitted freely that their fears were unjustified, and that the service was impressive, reverent, and devotional. The rumored disturbances did not occur. There were a few militant Protestants outside the grounds distributing handbills and carrying "No Popery" banners, and two men were arrested for trying to fly a kite bearing a huge banner inscribed "We protest against the Mass." But these were minor annoyances, and did not disturb the devotions of the thousands.

PICTURE the scene! A great football stadium (for that is where the Mass was held), thronged with people long before the hour set for the service. Young men and boys, the correspondent of the *Church Times* noted, formed a large and conspicuous part of the crowd. In the center of the field, under a large canopy,

was the altar, simple and dignified, with a high crucifix in the midst, surrounded by six tall candlesticks. Here, while the people were assembling and singing hymns, came the Bishop of Nassau, who was to be the celebrant, and knelt for his private preparation. During this hour, too, various representative groups took their places of honor behind the altar—one hundred and fifty nuns of various orders (themselves a living testimony to the vitality of Anglo-Catholicism), Boy Scouts and Girl Guides, prominent English laymen, representatives of the American Army and Navy, and a group of London workmen, five of whom subsequently made their communions. Two large groups of vested clergy and acolytes filled the outdoor "choir."

When the appointed hour arrived, the long procession entered the arena, led by twelve deacons in festal dalmatics and concluded by eleven Anglican bishops who came from all parts of the Anglican communion except—curiously enough—the British Isles! Not one English, Scottish, or Irish diocesan or suffragan attended, but the Anglican episcopate throughout the world was well represented by the Archbishop of the West Indies, the Bishops of Labuan and Sarawak (Borneo); Northwest Australia, Wai-kato, Colombo (Australia); Zanzibar, Masasi (Africa); the Windward Islands (West Indies); and from the United States, the Bishop and Bishop Coadjutor of Milwaukee and the Bishop of Fond du Lac. Following these came the Serbian Bishop of Novi Sad and the Metropolitan-elect of Paphos. The Serbian Bishop took his place on the throne opposite the Bishop of Nassau, which was later occupied by the Patriarch of Alexandria. The Patriarch arrived after his own Liturgy, in time to give his blessing to the kneeling throng. The essential incompatibility of Erastianism and the Catholic Faith must have been conspicuously apparent to all by the absence of the State-appointed bishops of the Established Church!

Following the Mass, eleven Fiery Crosses (emblems of the Anglo-Catholic Congress, in this case, though the Americans present must have been unpleasantly reminded of the Ku Klux Klan) were carried in solemn procession to the celebrant, who blessed them. Subsequently these crosses were carried, most of them in procession, through the busy streets of London to the City churches participating in the Congress.

ON the Monday the Congress settled down to its regular sessions, at which the Bishop of Nassau presided, though outshone (according to the *Church Times*, to which we are indebted for its excellent accounts of the Congress) by the three American bishops, who appeared "in all the glory of stiff crimson silk that would have shed lustre on cardinals."* The Congress papers appear to have been of a high order, though of this American Churchmen will be better able to judge when the official published volume is at hand.† One of the speakers on the opening night was Col. Anthony Dyer, of Providence, R. I., who brought a cordial greeting from American Anglo-Catholics. Another American scheduled for a later address was the Rev. Shirley C. Hughson, O.H.C.

One of the first acts of the Anglo-Catholic Congress was to send its greetings to the Archbishop of Canterbury (a happier choice and a more fittingly worded message than the one sent to the Pope by the 1927 Congress), who had not been in good health and was resting, regaining his strength against the strain of the coming Lambeth Conference. Replying to this message, the Primate sent a most cordial greeting to the Congress, asking its members for their prayers on behalf of the bishops at Lambeth, and concluding with this gracious note of fatherly sympathy:

"There is another word I must add. I daresay some controversial things may have been, or may be, said or done in your Congress, possibly some things of which I might not personally be able to approve. But I do not dwell upon these matters. As I write, I am thinking of you simply as a great body of eager and enthusiastic members of the Church. I am thinking of your devotion to the Lord Christ and to the Church which is His Body, of your thankful use of the Sacraments of His Grace, of your efforts to extend His Kingdom at home and throughout the world. When I think of these things, then my heart, as a Father-in-God, turns to his children, and prays for you, my sons and daughters in the Lord, that the blessing of God Almighty, the Father, the Son, and the Holy Spirit, may so fully rest upon your souls that you may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and in the joy of His service."

There have been times in the history of the Anglo-Catholic movement when not a single bishop of the English Church—to say nothing of an occupant of the see of St. Augustine—would have given his blessing in such a happy manner to the men and women who were striving to restore the fulness of the Catholic Faith to the Church of their fathers. It is a matter for great rejoicing that in our day most of the leaders of all groups and schools within the Church are big enough and generous enough to understand and appreciate the sincerity of those whose conception of the Church and her functions is not identical with their own.

SPACE does not permit us to comment in this editorial upon the other interesting and important Church events in England—the festival of the Confraternity of the Blessed Sacrament, in which the Bishops of Fond du Lac and Algoma took a leading part; the visit of the Orthodox prelates, with their promise to consider relations with the Anglican Churches at their Congress at Mt. Athos next year (an event which may hold the greatest importance for the future of Christendom), and above all the Lambeth Conference itself, the opening of which is reported in our London letter this week. These are momentous

* But American Churchmen will be gratified to learn that their bishops in England, though many of them, to quote a private correspondent, "have blossomed out into scarlet chimeres," all except one "still wear pants" for street costume.

† To be published in the fall by Morehouse Publishing Co., Milwaukee. Probable title: *The Church: One, Holy, Catholic, Apostolic*. Probable price, \$2.00.

days for the Church—days at once filled with encouragement, such as the Congress we have described, and fraught with danger both from within and without.

The future of the Church is now in the balance, in a sense in which it has not been for many generations. On the one side lies the full recognition of her Catholic heritage and possible reunion with the great Churches of the East. On the other side lies the renunciation of her historic Faith and Order to meet the demands of those who have lost their conception of Catholicity, with absorption into pan-Protestantism or schism as the resulting alternatives. It is a time when the sincere prayers of the humblest Churchman may, in the wisdom of God, serve to tip the scales one way or the other.

ANSWERS TO CORRESPONDENTS

A. B. H.—(1) Up to July 12th, the Finance Department of the Church reports \$21,194.48 received from the Good Friday offering, with belated offerings still being received.—(2) Figures on the Children's Lenten Offering are not yet available.

ACKNOWLEDGMENTS

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

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A MOTHER'S CREED

LORD, I believe in Thy Fatherhood,
How else could I teach my sons
That in all men there is some good,
In even the meanest ones?

Lord, I believe, as all mothers do,
In that little Babe, Thy Son,
So simple a thing my faith, yet true,
Or else I could not go on.

Lord, I believe in that Spirit Holy
Who guides my stumbling way—
Who comforts the hearts of the poor and lowly
And speaks of a Heavenly Day.

Lord, I believe, that on some fair day
I shall change my dwelling place
But live, and work, and love, and pray
For those who yet run life's race.

Lord, I believe that we mothers see,
With never a thought of how,
The Things that mean Life for Eternity
Though clothed in the forms of Now.

And Lord, I believe, as I knelt alone,
Within Thy House today,
That I caught a glimpse of a Kingly Throne
Ere the Vision faded away.

Lord, I believe that the Sacred Spot
And the Throne that I seemed to see
Were only a simple peasant's cot
And a Child at His Mother's knee.

SARAH PALMER COLMORE.

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—GENTLENESS

Sunday, July 27: Sixth Sunday after Trinity

READ II Corinthians 10:1-5.

THERE are six different words in the Hebrew and Greek which are translated as "gentle" or "gentleness" in our English Bible, but they all have the same general interpretation of "humility" or "kindness." Our English word "gentle" expresses all those graces which in speech and action attract and please. St. Paul appeals to Christians by the "gentleness of Christ," and he could have made no stronger appeal, for we know how courteous the dear Master was in all His human associations. Coarseness, rudeness, unkindness had no place in His character or manner or speech. Surely we should follow His example. "The weapons of our warfare" with sin and injustice are not of the flesh. It is the courtesy of love and kindness, leading us to meet the needs of others, that is Christlike and so victorious.

Hymn 500

Monday, July 28

READ II Timothy 2:22-26.

ST. PAUL was a great preacher and teacher, and he urged St. Timothy to be gentle in his ministry, and particularly to avoid the discussion of foolish questions which create bitterness and strife. The best way to meet those who oppose Christian truth is the way of gentleness and patience. In the life of the Church there have arisen many questions which have created schisms and bitter controversies largely because of unrestrained speech and hasty accusation. Still today there are "ecclesiastical arguments" which, alas! excite wrath and create strife. We should deal gently with those who do not hold to the fulness of faith and conquer them by kindness. Nothing is ever gained by controversy. Let us have that brotherly spirit which, while it stands loyally by Christ's teachings, draws both heart and mind into loving fellowship. God's truth is exact, but it is also wonderfully infinite.

Hymn 473

Tuesday, July 29

READ II Samuel 22:36-37.

THIS superb hymn of David is found also in the 18th Psalm, and the inspired poet reaches the climax of praise and worship when he cries: "Thy gentleness hath made me great." The Prayer Book translation is even more forceful: "Thy loving correction shall make me great," for the dearest correction of God is the manifestation of His gentleness and kindness which inspires us and makes us ready to do anything that He asks us to do. True greatness is that fine courtesy which comes from an intimate association with Jesus Christ. The practice of the presence of God will always create heroes, and true heroes are not destroyers but upbuilders, making men better and happier.

Hymn 503

Wednesday, July 30

READ St. James 3:17-18.

WISDOM is the application of knowledge. Christ, who is the supreme Wisdom, knows us, and from that knowledge comes His guidance. So also the wisdom which He imparts to us is pure, and peaceable, and gentle—that is, it applies our knowledge of life and men not by force and strife, but by love. It is from those who rebel against this wisdom that envying and confusion arise. The measure of truth is always rich and beautiful and peace-creating. We must not

blame righteousness for the battles of opposition, for righteousness comes not with sword and gun, but with a banner of hope, revealing a vision of goodness and happiness. We must be sure, however, that our wisdom is from above, divinely given and guided. Then the result will finally be peace and joy.

Hymn 40

Thursday, July 31

READ St. John 8:1-11.

THE holy courtesy of our Blessed Lord is revealed in many lessons from the gospels, but in this beautiful story of His dealing with an erring woman we have a message which every one of us should lay to heart. How sacred His tender courtesy when "He stooped down and with His finger wrote on the ground"! How high and divine His rebuke to the accusers! How precious His words of pardon: "Neither do I condemn thee." We live in an era when there is great need for this gentleness which lifts up the erring while it burns with holy fire the guilty accusers, themselves preëminently the creators of error. Purity of heart which lifts up the weak and points to the light of hope is of the very essence of gentleness. Jesus Christ died on the Cross from a broken heart because of His infinite love.

Hymn 494

Friday, August 1

READ Isaiah 53:7-9.

ISAIAH'S prophecy was fulfilled in Jesus Christ. How silent He was in the hour of His trial! Twelve legions of angels were ready to come, but the Son of God would fulfill the promise of the ages and give His own life for the life of the world (St. Matthew 26:53, 54). The Cross speaks to us, even today after many years, of the gentle Jesus who answered not the taunting questions of Herod and Pilate, but meekly bowed His head and died. Well does Sidney Lanier call Him the "Crystal Christ."

But Thee, but Thee, O sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, and Priest,
Jesus, good Paragon, Thou Crystal Christ!

Hymn 155

Saturday, August 2

READ St. Mark 10:13-16.

AS we read of the loving Saviour blessing little children we may well consider the call of Christ to gentleness. Alas, that we are apt in common life to be crude and coarse in speech and manner! Alas, that the great word "gentleman" has lost its real significance! Little children know the fault and are timid, whereas they had no fear of Christ. Should not our Christianity lead us to a healthy refinement as we seek to follow the Master? Our English language is superb—why should we debase it into grotesque jargon? Why can we not bring back the spirit of chivalry and the refinement of courtesy which had heart, indeed, but also reverence for man made in God's image? Let us pray for the ideal, patterned after the Man of Nazareth and Bethany and Jerusalem, who was also the Son of God and therefore perfect!

Hymn 120

Help me, Lord, to bring forth this fruit of the Spirit, even Gentleness. Keep me near to Thyself that I may grow like Thee. Help me to love as Thou dost love, so that I shall not hurt, but bless. And whatsoever greatness in Thy sight I may gain let it come through Thy gentleness. Amen.

A DE LUXE ALTAR SET

THESE three books, here illustrated, were presented to All Saints' Church, Ravenswood, Chicago. Their beautiful bindings were made at the Cuneo Studio, a part of the Cuneo Press, Inc. The Missal was first used at the Communion service in St. James' Cathedral, Chicago, during the meeting of the House of Bishops in April.

All fine bindings such as these have an interesting story connected with their making—a story about which so little is known.

Modern fine binding had its beginning in its present form in Byzantium in the sixth century. These early bindings had wooden boards decorated with metal, gold, silver, or copper gilt, and sometimes they were enriched with precious stones. Bookbinding at this time was confined entirely to the monks who were the *litterati* of the period, and they took advantage of the immense thickness of the boards and frequently hollowed them out to secrete their relics in the cavities.

Later the art was neglected for some centuries, owing to the plunder and pillage of the vandal hordes that overran Europe, and many books were destroyed to get at the jewels that were supposed to be hidden in the different parts of the covering, so that few remain to show how bookbinding was then accomplished and to what extent.

During the middle ages, samples of bindings were brought home from the East by crusaders, and these samples are still prized for their delicacy of finish. In Europe the monks, who still held the art of bookbinding in their hands, improved upon these Eastern specimens. Each monk devoted himself to a particular part of the work, one planed the oaken boards to a proper size, another stretched and colored the leather; and the work was thus divided into branches as it is now. The task was one of great difficulty seeing how crude were the implements then in use.

The invention of movable type in the middle of the fifteenth century gave new life to the art of binding and it rapidly developed into the making of books such as are pictured here.

The three books here shown came to the binders in folded sections which were carefully examined to make sure that they were perfect. Each section was then sewed to five hemp cords with silk thread. When the books were covered with leather these cords formed the five humps or bands on the backs as you will note in the accompanying reproduction. The ends of these cords were laced into the boards of the cover to insure a solid book.

The leather on these books is the best quality of goat-skin known as levant morocco, colored and finished in France.

The red color is called cochineal from the insect from which the dye is made. This leather is secured in its full thickness, and in preparing it it is shaved down just sufficient to allow a free opening book. Excessive paring will make the leather weak where the board hinges onto the back. With proper care this leather should last for hundreds of years.

The beadings of colored silk at the top and bottom of the backs, known as headbands, were worked with silk threads of various colors. These headbands, which do not show here, are important and constructional. When next you examine a fine leather binding note this interesting feature and observe how neatly it is done and what a variety of patterns can be worked with silk threads.

All the edges were gilt. This is commonly thought to be done for the purpose of decoration but its prime object is to resist dust and keep it from penetrating into the leaves. Books

that have been standing on the shelf for some time can, if gilded, be easily cleaned with a light sweep of a dry cloth.

The decoration of these particular books was carried out in gold by a combination of twenty-five small engraved tools. The pattern is first made up on paper cut to the exact size of the book.

This paper is pasted at the four corners to the cover and the various shapes and tools worked through the paper onto the leather. When every line and engraved tool has been worked through, the paper pattern is removed and the tools are warmed and impressed again in their exact position. This gives a sharp and clear impression.

Each line and tool is carefully painted in with size made from the white of an egg and vinegar. When dry, the leather is vaselined so that when the gold leaf is laid on it will remain in position while the hot tools are being worked. Two and often three leaves of gold are laid, one on each other, before every impression is completely covered. The tools are now worked again at about 212° F., through the gold, into their exact position. The surplus gold is cleaned off with native rubber and the pattern is complete in gold on the leather.

An idea as to how painstaking is this decoration, technically known as finishing, will be appreciated when it is known that fourteen tools had to be impressed no less than four hundred times to get the completed effect of one decorative cross.

The decoration of these three books is beautifully balanced, for while the scheme of decoration is the same, the proportions are perfectly in keeping with the differing sizes of the books. The Missal was given to the church by A. S. Wheeler in memory of his son. The Prayer Book was given by F. W. Bleike, and the Hymnal by R. W. Smith, Jr.



VISITING COURTESY

SUMMER is preëminently the time for visiting. Visitors always observe certain rules of courtesy. Courtesy should prevail whether one be a visitor in a private home or in a church. We therefore make a few suggestions regarding church courtesy.

If your hosts are not members of the Church, courtesy does not extend to the extent of your worshipping with them. You will therefore go to your own Church. Your host ought not and should not try to persuade you otherwise.

If you are fortunate enough to visit where the services are those to which you are accustomed, count yourself happy. But if there is but one Mass or Communion service, your duty is to attend that; it is your "bounden duty and service." If you are so unfortunate to be in a parish where Morning Prayer is the only service, then your duty is to attend that as it is the official service of the Church in that place.

Ceremonial is an aid but not an essential. When visiting, do not distract the members of the church with ceremonial. Follow the custom of the parish in which you visit. If there are some acts which you feel you must do, then be as unobtrusive as possible in their performance. It would be wiser to omit them (performing them in spirit, and God will so accept them), rather than distract other worshippers. Remember it is their church. You are not there to teach them (the rector will do that, we hope), but to worship God. If you are a guest in a parish where ceremonial is cut to the minimum (aside from some ultra individualisms of the rector), the courteous thing would be to omit all except what is essential, *e. g.*, the proper reverence to our Lord's Sacramental Presence. (We may err here, but it is our opinion.) If others do not appreciate, as we do, the holiness of beauty, we must remember the beauty of holiness. Courtesy, kindness, and humility are the holiness.

—Rev. Carl I. Shoemaker.

Facing Unemployment

By Clinton Rogers Woodruff

UNEMPLOYMENT is a serious, world-wide problem. If one entertains any doubt of this fact let him examine the bibliography just published by the International Labor Office at Geneva.¹ It covers the periodical and official literature of more than forty countries for a period of nine years. It is a highly practical aid to all observers of the current economic situation. The International Labor Office, which prepared a similar study in 1926, has begun the present issue with 1920 and brought it through 1929. The largest national section consists of material printed in the United States.

In addition to the arrangement by country of origin, special sections are devoted to specific phases of the subject, such as vocational guidance, training the unemployed, migration, unemployment insurance and relief, the creation and expansion of unemployment, and special problems, including the trade cycle, monetary questions, seasonal unemployment, unemployment among women, juvenile unemployment, unemployment in agriculture, in docks and harbors, among seamen and the unemployment of professional workers. The mere extent of this compilation adds fresh emphasis that unemployment is not a national but a universal problem and that its recurrence is no longer a new feature of our industrial age.

Social workers, however, are prone to overlook this fact and to regard unemployment as a casual, spasmodic problem. David H. Holbrook, secretary of the National Social Work Council, points out that one of social work's contributions toward establishing better coordination throughout the whole economic system should be "its maintaining a rather stiff attitude on the general principle of industrial responsibility for unemployment. This is needed in two directions. During prosperous times social workers forget the educational work that should be continuous, and during the emergency the community suddenly demands impossible things from social agencies in the way of relief. Dr. Klein and others have brought out the importance of preparedness, but I know from experience that it is very difficult to get family agencies to give attention to the long-time program while the sun is shining. We had a Committee on Industrial Problems whose interest I could not arouse. Even our own staff regarded it as important, but not requiring immediate attention. At least it did not get the attention it should have had. The general attitude on this principle seems to me to be encouraging, but it is important that the main point be emphasized constantly in the minds of social workers, employers, and the public generally."

Our own National Council has recorded its deep concern for the recurrence of the serious and far-reaching condition of unemployment in the United States today. "Unemployment is more than a problem of individual needs," it declared. "It has become a national problem and is a challenge to our conscience and our capacity for intelligent coöperative action."

The Council commended the efforts of all Church groups, social agencies, and philanthropic bodies that are responding to this emergency, and in particular to the splendid pioneer work of the Church of the Transfiguration in New York City. The National Council further urged that every practical effort should be taken by our government and those charged with the management of industry "to respond in the spirit of Christian fellowship to the present needs and to render less frequent in the future these recurring periods of demoralizing unemployment."

AT a meeting of the Commission on the Church and Social Service of the Federal Council of Churches on March 18th, one of the main topics under consideration was the responsibility of the churches with regard to the present period of unemployment. A statement was adopted in which it was pointed out that the present period of unemployment is the fourth since the World War, and more severe than in any year

¹ *Bibliography of Unemployment*. International Labor Office, Geneva, 1930. Studies and Reports, Series C. Unemployment, No. 14. 217 pp. World Peace Foundation, Boston. Agent for U. S. A. \$1.00.

since 1921-22. In 1921, Mr. Hoover, then secretary of commerce and chairman of the President's Conference on Unemployment, said:

"There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life, in which numbers, willing and anxious to work, are deprived of these necessities. It simply cannot be, if our moral and economic system is to survive. . . . What our people wish is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find a solution. Without it our whole system is open to serious charges of failure."

Even when the present crisis is past, this statement went on to say, the problem of unemployment for hundreds of thousands of workers will not be solved. For years men and women in our building, textile, and other industries have suffered from seasonal unemployment and have found themselves for weeks and months without work in their chosen industries. Of later years, technical and structural changes in industry have occurred at such a rapid rate that many economists point to a new form of unemployment, or at least an augmented form of an old type, which they designate as technological unemployment, *i.e.*, unemployment produced by automatic machinery and other labor-replacing processes. Further, many workers who have reached middle age are finding it exceedingly difficult to secure employment in many of our corporate units. Dr. Leo Wolman, of the National Bureau of Economic Research, estimated that the minimum amount of unemployment for the years 1920 to 1927 ranged from a minimum of 1,400,000 to 4,270,000--and he declared that the actual figures were probably considerably above that minimum. The National Bureau likewise estimated a general increase of 650,000 unemployed during this period.

VITALLY connected with the problem of unemployment is the lack of ability on the part of the mass of people to purchase the goods that can be produced so speedily in our present machine civilization and the lack of proper control of investment in new productive equipment. These problems present a challenge of increasing importance as the years advance. The Commission declared itself in favor of these:

1. The collection and publication at frequent intervals of adequate statistics on the extent of unemployment.
2. The development of a comprehensive system of national, state, and city employment agencies, efficiently staffed.
3. The long-range planning of public works, to be undertaken during periods of depression.

While these immediate measures will not solve the whole problem of unemployment they are steps in the right direction.

Certain principles are being emphasized in the present nation-wide attack on the unemployment problem, the general acceptance of which would go far towards preventing a repetition of the distressing conditions of the last six months. Some of these principles were pointed out, in a report made public in April by a committee appointed by Governor Franklin D. Roosevelt of New York to consider "a long-time program for industrial stabilization and prevention of unemployment." Its findings in part were:

"That steady work the year round be incorporated in business men's thinking so that it may assume major importance in the employer's daily planning and actions. The slump bugaboo is not necessarily an act of divine Providence. It is a problem to be faced and worked out like any other business problem.

"That coöperative efforts of citizens working through their local chambers of commerce, trade unions, and other associations to put down unemployment be encouraged.

"That the state, city, and town governments direct more attention to the planning of their constructive and purchasing activities so that important contracts may be held back in time of prosperity and pushed forward in times of depression. Governmental bodies, by increasing public works and public purchases at the proper time, have it within their power

materially to stimulate business in full seasons and when a general depression is on."

SINCE beginning this manuscript, word has come from Dr. John B. Andrews, the efficient secretary of the American Association for Labor Legislation, that the United States Senate had acted and had passed finally all three unemployment bills: 1. Senate Bill 3059 for a system of long range planning of public works, endorsed by official conferences; 2. Senate Bill 3060 for an adequate federal-state employment bureau, endorsed by state employment officials; and Senate Bill 3061 for improved statistics on employment.

Now it is very important that all three bills be promptly passed by the House as vital parts of the *constructive program for unemployment prevention*.

Letters and editorials from all parts of the country indicate widespread, hearty support of all three measures. It is unthinkable, Dr. Andrews said, that the country should be allowed to face another depression without the protection of these measures. For nine years President Hoover has urged a public program along these lines and in his Message to Congress last December recommended "additional appropriations for the federal employment service in order that it may more fully cover its coöperative work with state and local services."

In his advocacy of these measures he argued that perhaps it is well that the steam shovel should be the high symbol of preparedness in the present widespread unemployment. Construction is the "balance wheel" of American industry, a phrase that is used in that suggestive book, *An Audit of America*, already referred to in these pages. While commending the magnificent appeal by President Hoover for emergency action, the country is gradually learning that advance plans and appropriations are necessary if emergency appeals are to result in prompt, effective action. This is especially true of public works in the states whose legislatures do not meet every year. Inevitably the realization must come that it is short-sighted to fail to adopt a permanent program for dealing with unemployment. When the emergency comes, too many steam shovels are idle owing to lack of advance plans and appropriations. We need long-range planning of public works. Moreover he pointed out that the importance of trustworthy employment statistics has never been more apparent than during recent months.

So far as the Senate is concerned these arguments have prevailed. Let us hope they will prevail with the House of Representatives.

IT IS only fair to say that the Senate has been giving long and detailed attention to this whole problem. It held a series of important hearings during the late months of 1928 and the early months of 1929 which have been published in full in a report of 517 pages. Those whose testimony is printed include some of the leading authorities on employment problems. Among them are Dr. John R. Commons, Henry S. Dennison, Sam A. Lewisohn, Otto T. Mallery, Bryce M. Stewart, and Ethelbert Stewart. With the report is printed an extensive study of unemployment insurance plans which was made by the Industrial Relations Counselors. Isador Lubin, who assisted the Senate committee in its work, adds a summary of the facts presented at the hearings. The recommendations of the Senate committee contain nothing that is new, but they serve to emphasize again the desirability of taking positive action to remedy the unemployment evil. The committee urged a census of unemployment as the most important immediate step toward obtaining accurate statistics upon the subject. This step has been authorized by Congress since these hearings were held.

The committee believed that the federal government should leave the matter of unemployment insurance to the states and to individual industries. It did, however, give due attention to the importance of this subject in the hearings and by including as an exhibit the study by the Industrial Relations Counselors; and it urged the extension of plans similar to the Hart, Schaffner and Marx system of unemployment insurance.²

Speaking of Messrs. Lewisohn and Dennison brings to mind

² Some idea of the extent of the interest in this question is to be found in the little volume (90 cts.) published by H. W. Wilson Company entitled *Government Fund for Unemployment* which presents an outline of the arguments pro and con on this phase of the subject. Another interesting publication is Father Ryan's leaflet entitled *Unemployment*, published by the Social Action Department of the National (Roman) Catholic Welfare Conference.

a joint letter which they sent out along with Ernest G. Draper to over 5,000 managers, engineers and business men. It was dated April, 1929, and read as follows:

"Most intelligent business men will agree that the present mass production methods of American industry are here to stay—at least for many years to come.

"One of the most important features of such methods is the economic well-being of the individual consumer.

"The man out of work is a drag upon his family, upon his community, and upon the industry itself which might have won him as a consumer if he had been working and therefore able to but in normal volume.

"Modern business men are realizing, then, that unemployment is not merely a problem of charity. It is a business problem which affects directly the profits of your business and mine.

"What are the facts of unemployment and how can it be reduced? These are some of the questions which are discussed briefly and clearly in the April issue of the *Survey Graphic Monthly*.

"Because we know that you are interested in problems that affect the business man of vision, we are taking the liberty of calling your attention to this issue of *Survey Graphic*, for part of the contents of which we have been responsible."

A very proper endorsement of the work by that publication has been given in special numbers, one in April, 1929, and the other in April of this year. These represent two of the most important contributions to the discussion in recent months.

ONE of the outstanding articles in the issue of the *Graphic* for April, 1930, is entitled, *Ivorydale: A Pay Roll that Floats*. In it we are told by Miss Beulah Ammidon how Col. William Cooper Proctor, the head of Proctor & Gamble, seems to have solved the unemployment problem. As one of its employees recently said, "We have forgotten what it feels like to be afraid." This statement was made in January when so many hundreds of thousands of other industrial workers were living under the poisoned knife of unemployment. Miss Ammidon tells the story of Ivorydale and how really happy are the more than 10,000 wage earners in this great soap factory.

Fels & Co. of Philadelphia, another great soap manufacturing concern, also has stabilized employment. What these concerns have done, others can do. What the United States has done, the various states and the various cities can do. As has so frequently been pointed out, stabilization of employment is one of the benefits which the wage earner most earnestly desires. For a fairly large percentage of workers fear of dismissal is an ever-present cloud hanging over their lives. The average worker does not view unemployment merely as a slack period of one or two weeks, during which he is compelled to find some other gainful occupation. To lose even a few days' pay is a disaster, but the calamity which he fears is that he will not be able to find work at all. With no private resources upon which he can draw, he and his family soon become public charges.

It is plain, therefore, as the editor of *America* has pointed out, that if employer and worker cannot devise some scheme to insure fairly continuous employment, the state may and should intervene, since in its effects unemployment is a public as well as a private evil. But this intervention should not be sought prematurely. As a matter of fact, in only a very few industries have employers and workers maintained a consistent effort to come together for the purpose of devising an employment program. There is reason to believe, however, that one of the results of the season of unemployment through which we are passing is a realization by employers of the need of taking measures to prevent what the Merchants' Association of New York euphemistically terms "temporary periods of depression," but what has been more accurately described by Messrs. Lewisohn and Dennison in their letter, or as still another editor called it "unemployment in the midst of plenty."

ONE of the most important contributions to the study of this problem comes from the Philadelphia Chamber of Commerce, from a committee headed by that clear-sighted employer and industrialist, Morris E. Leeds. In their report they hold that the regularization of employment is the most important step in a city-wide program for the solution of the unemployment problem.

Appointed by the Industrial Relations Committee of the Philadelphia Chamber, the committee on unemployment, now organized as the Committee on the "Philadelphia Program for Combatting Unemployment," is proceeding toward this objec-

tive. The specific proposals of the committee's report, endorsed by the Industrial Relations Committee and approved by the executive committee of the Chamber of Commerce, are summarized as follows:

1. Establishment of an institute for the regularization of employment.
2. Improvement of the system of connecting jobs with workers in the Philadelphia district.
3. Prosperity reserve of public works.
4. Study of the relation between vocational training and vocational guidance in the public schools and unemployment.
5. Coöperation with all agencies that are engaged in researches that will help in the understanding of the problem.

Whether unemployment insurance is a way out is still seriously and on the whole doubted in the United States. Robert S. Field in a recent communication³ asked, "Can anything be done to mitigate the suffering and injustice caused by unemployment? Pending the development of a cure, is there no better system of alleviation than the present makeshift method of passing the hat?" and then replied that eighteen other nations have answered these questions in the affirmative. In consequence, 45,000,000 of their citizens are protected against complete loss of income in time of business depression. The method they use is insurance.

Great Britain offers the greatest amount of experience with compulsory unemployment insurance. It was set up there on a national scale in 1911. Restricted at first to a small number of trades, it was extended during and after the War until at present it covers about 12,000,000 out of a total of 16,000,000 employes. As was to be expected in the case of such a great experiment there was plenty of criticism. One common assertion, for example—promptly picked up by American tourists and bandied about by the newspapers—was that the "dole" was rapidly demoralizing the British working population. Workmen of good habits were being converted into shiftless job-dodgers, content to eke out an existence on their insurance money. Labor was becoming pauperized and immobile.

This was a serious charge, so in 1926 the government appointed a committee, headed by Lord Blanesburgh, to investigate the whole scheme of unemployment insurance, and to make such recommendations as it deemed advisable. Its findings with reference to the demoralizing influence of unemployment insurance have been well summarized by Sir Herbert Samuel, a prominent British industrialist, in these words:

"There was a widespread impression not long ago that numbers of people who might obtain work if they set about it actively, did not trouble to do so, being content with "the dole," and not stopped from receiving it. The Blanesburgh Committee, appointed by the present government, showed that this impression was not justified. The committee made the closest investigation into the point and found, unanimously, that the cases of abuse were few, and that there was no ground for holding that unemployment was fostered in an appreciable degree by the measures for its relief."

It will be seen from what I have said herein that the American business men believe there is another way out and with characteristic energy they are devoting themselves to find that way and I believe that they will to an increasing degree endorse the judgment of James Myers, the industrial secretary of the commission on the Church and Social service: "A Christian civilization must solve the problem of unemployment so that all may have useful work to do. There is no basic reason why this cannot be done. But we shall need the engineering mind, and not only nation-wide but international approaches and scientific planning."

³ See his book *New Uses for Capital*, published by the author at 5322 Gairnor Road, Philadelphia.

THE CHRONICLES OF NATIONS

A LAND without ruins is a land without memories—a land without memories is a land without history. A land that wears a laurel crown can be fair to see: but twine a few sad cypress leaves around the brow of any land, and be that land barren, beautiful, and bleak, it becomes lovely in its consecrated coronet of sorrow, and it wins the sympathy of the heart and of history. Crowns of roses fade—crowns of thorns endure. Calvaries and crucifixions take deepest hold of humanity. The triumphs of might are transient, they pass and are forgotten; the sufferings of right are graven deepest on the chronicles of nations.

—Fr. Abram J. Ryan.

THE DAWN OF A NEW ERA

From a sermon delivered July 13th in Liverpool Cathedral

BY THE MOST REV. JAMES DEWOLF PERRY, D.D.
BISHOP OF RHODE ISLAND, AND PRESIDING BISHOP

WE STAND, as St. John at Patmos, to watch one era passing and another coming to birth. What message has the Church of Christ for a bewildered world in this period of change and readjustment? Let us ask the question again where the apostle asked it, in the presence of Him whose hair was white as snow, known through the experience of all the past, yet His eyes as flames of fire, piercing with new light the hidden secrets of the future.

In this conception of our Lord the first answer to our question must be found. The Christ we preach is both the final revelation of God, shown in the record of a life once lived on earth, and the source of new spiritual power in the life of each new age.

The Christian religion is essentially historic. It is contained and is rehearsed in the facts of birth and suffering, of death and resurrection. But the figure of the Son of Man as he appeared among the sons of men, teaching and ministering long centuries ago, the historic Christ, is revealed as well through the lives of His Saints and the ministry and teaching of His disciples, in every age, performing, as He promised, greater works than He once wrought on earth, because He has ascended to the Father.

Without such twofold conception of our Lord's place in human life, how is it possible to keep the balance between the conservative and progressive aspects of the Christian faith? The Church lives to preserve a tradition, but only that it may make this tradition live. She brings from the background of the past the accumulated wealth of Christian experience in the form of dogma—let us not surrender that rich word "dogma"; it signifies the treasury of truth acquired at great cost, making available to each new generation a clearer vision of the incarnate God.

The revolt against tradition, so popular and almost universal now, is a symptom rather of heart hunger than of distaste for the treasures of historic faith. We may be patient with the impatience of youth. They will not be halted by fixed standards, nor by rigid systems checking the passion for inquiry. Neither can they be satisfied by the watchword "back to Jesus," denying His promise of the Spirit who shall lead them into all truth. When they are made to feel the vibrant power of every word proceeding from the mouth of God and the response in voices of wholehearted worship rising round the Altar, when they hear the tread of eager feet pressing forward and not backward, to find Christ in their midst and in their lead, then the wisdom of the witness borne by past generations shall be justified of her children. There is virtue still to be found in the vision of the elders seated round about the throne, but the picture is completed in Him who speaks from the same Throne: "Behold I make all things new." "Come up hither and I will show thee the things which must be hereafter."

Translate this voice of prophecy into the language of the Spirit moving through Christendom today. The principle which governs the progress of the Church is the tradition, literally the "handing down" of Christian teaching, ministry, and worship, from one age to the next. Whenever this tradition becomes a static thing, an object in itself of veneration and complacent satisfaction, the result is an idolatry by which a Christian no less than a heathen people may become enthralled. Nothing in the Gospels is clearer than our Lord's intention to make the institutions of the Church instruments for the fulfilment of His purpose. When they pass from the hands or lips of one generation to the next, glowing with His presence, vibrant with His power, they remain for ourselves an undying spiritual heritage and for those who shall come after us a living witness to a living God.

"MY WORD SHALL NOT PASS AWAY"

YOU NEVER GET to the end of Christ's words. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.

—Dean Stanley.

A BISHOP TO A CANDIDATE FOR ORDERS

MY DEAR _____:
I was very glad indeed to get your Ember Week letter and to know that you are so happy in your work and in your relationships with the rector and others at _____ Church. The rector is an old acquaintance of mine, as is also _____. Both are men of fine spirit. I am glad, too, that you are having experience there along practical lines. I hope you will give special attention to voice production and to the reading of the service. Everything depends upon enunciation and cultivating a good quality of voice. I had no voice to start with, but I have learned to enunciate clearly. Then, too, one ought to try to strike a happy medium between the monotonous type of reading which we often hear and the over-dramatized and personalized fashion of reading which absolutely destroys rhythmic beauty and the devotional spirit. Ours is a wonderful liturgy, but alas! many of the clergy murder the service and others mumble it, being anxious, apparently, to approximate as closely as possible to the Roman type of service, where one does not have to *hear*, since it is all in a tongue "not understood of the people."

You tell me that you are somewhat awed when you think of the question of acceptable preaching. Let me give you a little bit of practical advice. When I was in the seminary, some of us got together and instead of having a Preaching Club, as was the custom with other groups, we gave ourselves over to reading, studying, mastering, and analyzing the sermons of some of the great preachers. We took Canon Liddon's sermons for example, those of Phillips Brooks, Newman's English Church sermons, those of the Bishop of London, who was then in his glory, some of Dean Church's and Bishop Boyd Carpenter's university sermons. When we had made our analysis we put it aside for a week and then wrote a sermon of our own on this analysis. We met together for mutual criticism of these sermons. It was immensely helpful as showing us how to be logical. Incidentally it gave us a good deal of practical theology and what for that day was modern thought. By waiting long enough we succeeded in writing a sermon which you may quite imagine was enough different from the original to be our own, although rather closely following the line of thought of the preacher we had taken for our model.

After awhile, we got so that we branched off on our own thought. For practice, we tried out these sermons "on the dog" in the little mission stations of which we had charge. I have found the Bishop of London very helpful, because of the warmth and directness of his style; I have found Dean Hodges helpful, because of his homely practicality and his ability to translate Bible stories and incidents into present day life; I have found Scott Holland valuable, because of his colorful style and his social philosophy.

Of the modern men I find Studdert-Kennedy a fine example of emotional power. I catch his fire without being able to use his thoughts. "Dick" Sheppard is the most "human."

I can quite understand how you feel about the prospects of your work in the ministry. When one thinks of what a priest must do it is a bit humbling. He must learn to read the Offices of the Church acceptably; he must be especially on his guard to maintain the devotional atmosphere of the Church and not to slip into mere mechanical performances of duties; he ought to give himself with utmost devotion to the celebration of the Holy Communion, while at the same time not over-straining to the point where he forgets his own congregation; he must learn to administer the business of the parish; he must be a sympathetic and helpful pastor; he must try to keep young, alive, and interested in the thoughts and work of youth; he must keep up reasonably well in the thought of the day, its scholarship, its peculiar difficulties, etc.; he must be fairly well informed on current subjects and able to hold his own socially; he must preach, not simply with the idea of offering an intellectual treat, but in order to reach and touch men's hearts; and all the while he must keep up his own inner life and try to stay close to God, which he *must* do if he is to do all the rest.

In some of the schools I have visited, I have found a controversial spirit so rife as to be distressing. Worst of all, the men seem to delight in controversy as a mere matter of dialectics; not with a view to reaching definite convictions, certainly not in a spirit of appreciation of the viewpoints of others;

rather, to win an argument and put the other fellow out. It is all very trying.

And it is still more boring to get into a school where the thought is provincial and narrow and men do not take the trouble to enter into the minds of those who belong to a different school of Churchmanship. I have found "Liberals" who know nothing of Gore and "Catholics" who scorn any attempt to understand Rashdall. I want you to try hard to understand the spirit of Anglican Catholicism. Rome is big, but Rome has no message for the modern world and no sympathy with democracy and independent thought. It can only declare the faith in the language of past centuries and bid one "take it or leave it, at your peril." Our own Church has embraced the more difficult task of translating the Church's life and thought into present day speech and action. That, too, differentiates us from Protestantism, which is "modern" without a stability that only full knowledge of the past can give. Ours is a Catholic Church with a mission to Protestantism; a Church of ancient lineage, with sympathetic understanding of modern thought.

We have a great opportunity, *if* only the clergy will teach, work, pray, and use common sense!

I am glad to know about the devotional life at _____, especially glad to have you tell me what you write about it, in view of what I have just written to you. When I was at _____, our devotional life was carefully cultivated.

We were fortunate in having on our faculty such men as _____, and others, with whom we could talk confidentially, who gave us occasional addresses, who set the tone for the daily services and the celebration of Holy Communion, while Bishop _____ and other men like him came for retreats and quiet days. As I look back upon my years at the seminary, I think most of us delighted in the chapel services. If we are to go through the rest of our lives conducting the services of the Church and expecting people to attend, certainly we must cultivate the spirit of devotional attendance ourselves.

THE MYSTIC WAY

I WOULD be one with Thee, O Heavenly Love;
No thought of self, no hope, no joy apart,
One with Thy Passion and Thy Sacred Heart,
Thy beauty my delight.

I give Thee back my will unflinching;
Daily my crosses bear to ease Thy load;
That I may find Thee on Thy suffering road
Self-love I crucify.

The way is rough and sad, my courage dim;
No radiance thrusts aside the fog of sin,
Trust only lives my darkened soul within
Where Thou alone must reign.

O joyful Love, triumphant, glorious,
Thy wounded hands outstretch to raise my head;
With Thine own Body wonderfully fed
I live my life in Thee.

FLORENCE R. MENTER.

ECONOMICS OF SELF-DENIAL

IT IS RATHER interesting and even amusing to consider how our self-denial affects the community! It may even change our methods! If I eat plain cake instead of fancy cakes, or plain bread and no cakes at all, what happens to the baker or the grocer? Their receipts depreciate, so that I am doing them a bad turn. If I simply exercise that self-denial as self-denial, some of the shopkeeper's money goes into my own pocket! I am selfish! If the money saved is just spent in the natural course of things later on, then the value of the self-denial is annulled. I get extra to make up afterwards. If the balancing of accounts leaves the difference for the bank, then the bank gains, but I also gain, which vitiates the self-denial. So, if self-denial is to do only good and no harm, it must be in order that some good cause may benefit by the saving.

In that case Peter is robbed to pay Paul—but Paul no doubt has the greater deserts, and our characters gain in discipline without suffering afterwards, in the way of the frog who climbed up the wall and dropped down again.

—*Scottish Chronicle.*

A Trip to Panama

By the Ven. W. S. Claiborne

Archdeacon of Sewanee

I BELIEVE it was Bishop Lloyd who remarked to me some years ago that if only one man was sent into a missionary field that one should be a bishop. At that time I was too young and too green to understand the significance of the good Bishop's statement, but a visit to Panama and association with the leader the Church saw fit to entrust with the care of souls in that locality was sufficient demonstration of Bishop Lloyd's wisdom and to convert the most obtuse critic to his position.

I had the privilege last year of visiting Panama for nineteen days, and following the Bishop around in that time was an experience I shall never forget. What a relief it was to board ship on the 24th of December (Christmas Eve) and leave the snow and ice behind, for a severe storm was raging and New York was in the grip of one of the coldest spells on record. I immediately made the acquaintance of the bursar and arranged for having a service for Christmas Day. As there were several people aboard who could play and sing, we had a most delightful service and everyone seemed to feel the spirit of the birthday of that new-born Babe of Bethlehem, the Saviour of the world. How many thanked us for the service—not only the passengers, but deck-hands as well. It was a great day.

It was a long but quiet and happy journey to Haiti, where we landed on the morning of December 29th. Several of the passengers joined me and we immediately went to the cathedral to attend service. I had the pleasure of taking lunch at the home of Bishop Carson, where I met another Sewanee man, a commander in the United States Navy, who was doing excellent work supervising road building through the island. After spending a very delightful day there I again boarded the ship. We crossed the Caribbean Sea, then and always choppy, and landed at 8 A.M., January 1st. How happy I was to see Bishop Morris awaiting me! With a smiling welcome I immediately felt at home. After driving around on the Atlantic side for an hour or so, we caught the train for Panama and arrived in time for lunch. Then followed a short siesta, later a reception given by General Craig, and then a visit to the Children's Home—a full but interesting afternoon. The next day, with the Bishop, we went shopping for the Children's Home and the Leper Colony, etc. On the 3d of January, at 7 A.M., we started to go out to the Hospital for the Insane at Corozal, where the Bishop acts as his own organist, leads in the singing, conducts the service in English and Spanish to a large number of patients. After the service the Bishop visited two patients at the point of death, and what joy came to them from his presence. It was late when we had breakfast, and at 12 o'clock we were at Palo Seco, the Leper Colony. Here the lepers enjoyed a New Year's treat from this visit of their much-beloved Bishop, and it was a pleasure to see how completely they entered into the music and the service and appreciated the big dinner that followed. It was a pathetic sight, too, but the gratitude of each individual and the love expressed for "My Bishop," a common share in their lives, was a poignant experience. After dinner we called on a dear old woman, confined to her room, old, blind, and gradually passing on to the Great Beyond. No sooner did she hear the Bishop's voice than she exclaimed, "My Bishop." The Bishop spoke to her, prayed with her, talked to her, and the appreciation on her part was wonderful to witness. On to another room we passed to visit another patient, blind and helpless. The Bishop presented her with a cigar and she was made happy. She, however, was not satisfied with the gift, she must have, too, the Bishop's blessing.

Returning from our missionary journey to the lepers, we had lunch at 2:30 and at 5 were at Bella Vista, the Children's Home, where again the Bishop was organist, choir leader, and preacher, and conducted the service; again the same atmosphere of appreciation and joy. What plight these children would be in but for this home, which is throwing around them the love of the Church and trying to make up what the little ones lose

in not having a real home. Seven P.M. found us at the Episcopal residence, where we dined and, afterwards, took a much needed rest.

On the 4th we visited old Panama and there realized to some extent the destruction wrought by Morgan over two hundred years ago. All that remains is the foundation of what was evidently a very handsome cathedral, and this, with the ruins of a few other buildings, made one realize the vandalism of the Buccaneers. At 7 A.M. the dean celebrated the Holy Communion in the cathedral. Eleven A.M. found us at St. Alban's Mission, Paraiso, where the Bishop celebrated the Holy Communion, 102 people partaking of the Holy Sacrament. The church was filled with natives from the English West Indies, and each individual entered into the spirit of the service with all his heart.

At 7:45 P.M., in St. Paul's Church, Panama, the rector, the Rev. Mr. Nightengale, sang the service, the Bishop pontificated, and there were over twelve hundred people in the church, with hundreds hanging around outside. There was not even standing room in the church. I was told this was always the case at the Sunday night services. Where could one find in the States such a clamor for church? There was no drum-beating or suppers given to entice them to come; the loaves and fishes were absent but the souls were there. Monday was given over to callers, and one could easily detect who the Father in God of that country was. It was always "Our Bishop" regardless of religious affiliations. On the 7th, at 7 A.M., in the Chapel of the Holy Comforter, Palo Seco, the Bishop had service for the lepers, and again led the singing and played the organ; how heartily these dear people entered into what was being done. The 9th we spent on the Atlantic side. Archdeacon Sykes took us to visit the Mission of St. George's, Gatun, also St. Mary's and the Military Post. After having spent a full day, we returned to Ancon at 6 P.M.

THE next day was spent in following the Bishop's round while he was making pastoral calls. The 12th, at 7 A.M., the Holy Communion was celebrated in St. Luke's Cathedral, where the dean and the Bishop had the service. We had a full congregation. The building of this cathedral was a wise move on the part of the Bishop. It is the spiritual center of the Canal Zone. The Church is to be congratulated on having such a wise leader, who had the foresight to erect in a good locality an inviting House of God. At 8 A.M. we were at St. Peter's, La Boca, where the good rector, the Rev. J. T. Mulcare, a West Indian, not an Irishman, conducted the service, and the Bishop pontificated. Again the church was packed to overflowing. There is no time lost; the Bishop is always looking for an opportunity to seek or do a kind thing, consequently he is kept busy. On the 15th I had an opportunity of going through the canal by land, sea, and air, and from every angle where I could observe the wonderful work of the construction. It was good to see how thoroughly our government has succeeded in carrying on the work of the Canal Zone. We had a lovely drive of some hundred miles with some friends of the Bishop, and went way into the interior of Panama where, twelve months before, the only way to reach the points visited was by foot. Now there is an excellent road and automobiles are continually going through. It was interesting to notice that the villages we passed were largely inhabited by Chinese, all busy, thrifty, and economical. Truck gardening seemed to be the chief industry, and one wonders why so little art, though the Chinese are noted for it, interests them there. The scenery in the interior was very beautiful, but being the dry season, the foliage was not as fresh as it usually is, thereby giving a little touch of fall. Churches through the interior were not numerous, but I understood an itinerant priest visits the little villages occasionally.

Well, the day drew near when thoughts of the boat and

home marked the next step, but the Panama visit was not complete until we had visited the Atlantic side. At 7 A.M. on the 19th of January, Father Cooper celebrated the Holy Communion in Christ Church, Colon. At 9:15 he again celebrated the Holy Communion, having a choral service. The church was full of people who love the service. At 11 A.M., in the same church, Archdeacon Sykes said Morning Prayer, and afterwards there was lunch and the boat. I was not let off as easily as one might think, for sermons are in vogue in Panama as elsewhere, and being a newcomer and a new voice, I was called on to do the preaching. A privilege it was, and I only hope my congregation got one-half as much out of my talk to them as I did out of my visit to them.

THE Church of England has made a deep impression on its West Indian colonists, and the people are loyal and grateful. They are proud of England and speak of their King as though they lived in England, many of them using the same accent as, I am told, is used in certain sections of the home country. They are proud of it, but it was a little hard for a country parson from the States to understand their inflection and vocabulary.

Now, the Church, in sending an "apostle," did not altogether send him alone, as you will discover, for there are five faithful priests who are doing their share in upholding the Bishop's hands. Father Nightengale and Father Mulcare, both from the West Indies, are doing a wonderful work and always ready to carry the message of the Master to their fellow-men. The same is to be said of Father Cooper, who for twenty odd years has been trying to bear witness to the faith in Colon. The church at Colon was built in the '40s, I believe, by some Philadelphia people, and was consecrated by Bishop Potter of Pennsylvania, one of the last official acts of that noble man. We must not forget Archdeacon Sykes, who lives in Colon and ever busy with his work. A more devout soul never lived. There is also Dr. Werlein, dean of the cathedral, and busy looking after the Gorgas Hospital.

While coming down on the boat, I met a doctor and his family, and they told me they were to be located at Ancon. This was Monday, the Feast of the Circumcision, and on the following Sunday the dean had the child in the Sunday school and the parents in the church, making them feel at home. I defy one to find more devout priests, economic work, and statesmanlike leadership than is to be found in the Panama Zone, and if there is any place in God's universe where people are more interested, I have yet to discover it. It is no place for a man too absorbed in scheduled work to find time to see a soul in trouble or minister to someone. One does not have to make an engagement far ahead of the time to see a clergyman, not even the Bishop. The Bishop's house has no locks on it, and he and Mrs. Morris are two of the most hospitable people it has been my privilege to meet. It is real Christian hospitality. How can we at home cut off part of the meager appropriation that is made to Panama? Yet this is constantly being done. Just before I left, the Bishop received a letter asking him if he could not cut off \$250 more on his appropriation. An outrage! One is constantly asked why the Church is not better supported, and the only answer is a lack of interest by her children.

We have not yet made mention of the large area and the number of souls in Colombia also under the Bishop's care. Archdeacon Sykes has all that he can do on the Atlantic side of the Zone, and when he has to take a trip once or twice a year into Colombia, his other work is, of course, neglected. One could readily see that the same condition existed in the case of the Bishop. I was told that thousands from the States, England, and other places, who are adherents of the Church, are without a shepherd except when the Archdeacon or the Bishop can steal away for a trip to Colombia. This is a most important work and needs a well-rounded man of mature years and experience to take hold of it. Unless the Church is in a position to send a real leader to Colombia, the work had better be left as it is. But where is to be found the man big enough for the job?

The United States government has done a noble thing in erecting the Hospital for the Insane and providing for the inmates the best of attention and care. The Church is doing the work of a Christian organization, working hand in hand with the State and never a conflict.

FROM the dawn of history humanity has been beset with a plague that has baffled science, but scientists have not given up, and our government has established the Leper Colony which is indeed a godsend to the country. What a pitiful sight it is to see these poor people, in their isolation, always hoping and praying that the day may come when they, too, may be proclaimed "clean" and allowed to return to the society from whence they came. What a joy to them always to have a visit from their beloved Bishop. A journey to this colony is one of more than ordinary interest. One is taken on a little gasoline launch, which is used for everything, across to the opposite peninsula, and when the water is low a man takes you in his arms from the boat to the mainland—rather an interesting sight when a 220-pounder is taken up as a baby and planted on the sands of the shore, as was the case with the Bishop's companion. Just as soon as the boat is landed, cries of "My Bishop" can be heard from the poor unfortunates, whose greatest happiness is a visit from their Father in God. A pull up the hill on one's own feet, while the little band is trying to play its notes of welcome to the visiting guests, and how heartily the man with the kettle drum beats away, with only a thumb and forefinger left to manage his instrument, but ever hoping, I suppose, that his terrible disease will be arrested and the two remaining fingers will be spared him. Again the inhabitants of the colony gather in the chapel for service and a talk from their Bishop. Some of the lepers are able to work in their gardens, and are paid a few pennies for their products. But how many there are who can do nothing but await the end! This colony is not even a "Silver" Colony, as I understand the Zone was divided into two kinds, the "Gold Colony" and the "Silver Colony."

A fly across the canal in a plane to land in Cristobal and one finds Archdeacon Sykes, his work hampered by the lack of a church for his large family in Christ to worship in. A church there is one of the greatest needs of the Zone. His people are unable to construct a suitable building, and yet there are hundreds of people who land there and eager always to attend services of the Church. I am sure there are many people who would gladly assist in contributing funds towards this purpose if only the needs of this church were put before them. As an outsider, I should say this was one of the most important needs in that locality. But the great thing now is to hold up the Bishop's hands and not curtail his apportionment. How he is to get along with the amount allotted him is more than I can see, and unless someone, or many, come to his rescue, the Bishop will surely have to curtail his work. When these people cry for food, must we give them a stone?

WHY CHRISTIANITY IS DIFFICULT

THAT IT is difficult no one will deny. In fact it is just because of its difficulties that many turn away when they give quite a different reason.

On the other hand, the stern challenge of Christianity has won its most heroic followers in all ages. Chief among them is the apostle who gloried in his hardships and sufferings as the bond-slave of Jesus Christ.

But do we really see what makes Christianity difficult, and why it is that it is so hard to make any impression upon our age as we preach and teach it?

Not the questions over which men have disputed from the earliest days to the present. Not the rise and spread of science with its unsettling influence upon many hoary beliefs and practices. Not the sectarian strifes perpetuated even in this day of growing enlightenment.

The demand made upon the wills of men to reproduce the life and spirit of Jesus—this is the real and almost overpowering difficulty.

How seldom we meet a person whose way of life carries out the teaching of Jesus, and in any measurable degree reproduces his experience.

We have thrown ourselves with energy into every form of service except the one that really counts. Loyally to accept and obey the rule of God in "every center of human activity and interest" is to face the most exacting moral obligation conceivable.

This is exactly what Jesus did; and we may build churches, construct theologies, and do a thousand things of value to society, but we shall not do the one vital thing for the salvation of men on any lesser and easier terms than those which Jesus himself accepted.

Let us never fool ourselves by thinking that Christianity is easy.

D. D., in *The Christian Advocate*.

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.

"CONCERNING THE BUILDING OF MANY NEW CHURCHES"

To the Editor of *The Living Church*:

THE Rev. William R. Moody's article [L. C. July 12th] calls for comment.

Whether one agrees in general with Mr. Moody is a question of one's point of view, but certain it is that the "specific" instance spoils his case by proving too much. Mr. Moody's article, as it stands, gives a wrong impression of Church extension in that part of the diocese of Washington referred to.

Of the six churches to which Mr. Moody refers, two are chapels of ease and may be omitted. The total seating accommodation of the other four churches is 695. The total number of communicants is 843. A parish priest may seldom get more than 25 per cent or possibly 33 per cent of his total communicant strength at any one service, but if his number of communicants is a little bigger than the number of seats in his church, his congregation, as a separate congregation, is amply justified. It must always be remembered that 25 per cent, Sunday after Sunday, represents more than a quarter of the total strength.

For instance: In Silver Spring Mission during April, May, and June an average of slightly less than 33 per cent was maintained at the Morning Service; but at Evensong at the same church an average of slightly over 33 per cent was maintained during the same period. A casual observer might say "An average of 33 per cent attends that church on Sundays." Not so, for some who come in the morning do not come in the evening. The truth of the matter is that well over 40 per cent attended Sunday after Sunday.

It amounts to this. In four out of the six churches quoted, the average seating accommodation is 173, and the average communicant strength is 210. The average attendance is somewhere between 50 and 70. On special occasions, say six times a year at least, they each have about 100. One of these churches has a Sunday school of 330, and two others of 100 each.

These four separate congregations are amply justified even if this is all that could be said. But there is more. Leaving out the two chapels of ease (which are quite six miles each from the original mother church, in opposite directions—it would have to be a rather long range rifle to reach them!) the other three churches are an average distance of two and a half miles from Grace Church, as the crow flies. But our people go by road, not by air; by road the average distance is quite three and a half miles. Distance is not yet completely annihilated.

Added to all this, it must be remembered that the territory referred to is north and northwest Washington suburbs. There is probably no district in the country growing more steadily than Kensington, Woodside, Silver Spring, and Takoma. The population under the jurisdiction of these churches will probably double inside ten years.

Not only are the four churches justified, even though only a third filled at present; but each one will, in all human probability, be called upon to enlarge its accommodation within the space of five, or at most, ten years.

(Rev.) ALFRED CHEETHAM,

Silver Spring, Md. Vicar of Silver Spring Mission.

THE CHURCH ARMY

To the Editor of *The Living Church*:

CHURCH ARMY has thirty-two men active in the Church's work, and chiefly in remote and rural fields.

Some of these fields of service have to be financed from Church Army headquarters, and with reduced income during vacation time it is with difficulty that we are able to keep all going.

Permit me in this way to appeal to those who believe in the work which we are doing to come to our help in these days of summer drought.

Our need is immediate. Send checks large and small to the treasurer, S. Van B. Nichols, 416 Lafayette street, New York City.

B. FRANK MOUNTFORD,

New York City. Secretary, Church Army.

THE HOLY SPIRIT IN THE CHURCH

To the Editor of *The Living Church*:

AT THIS time of the great anniversary of Pentecost—the birthday of the Church—why do we find so little written or spoken on the subject of the Holy Spirit in the Church? Except for Bishop Gore's very profound book with this title there seems very little brought to our attention along these lines.

In our eagerness to find a short cut to the reunion of Christendom are not we, who belong to the Anglican communion, trying to hide the fact (which it is surely more truthful if not so easy to state) that the Holy Spirit was given not only to warn and guide and strengthen individual believers but to rule and direct and strengthen the whole Church in a corporate way?

"He will lead you into *all* truth" said our Lord, and the apostles and the whole council at Jerusalem said: "It seemed good to the Holy Ghost and to us. . . ." (Of course, "to us" because to the Holy Ghost.) So we believe that—in spite of the sins and disagreements which we find in the establishment of the Christian Church—the Holy Spirit *did* overrule all contrary things, and that the teaching as well as the acceptance of the great Creeds of the Church and the Order of the Church, as well as the Sacraments, wherever the Gospel was preached, and in such a surprisingly short time, was His work. The greatest sign or miracle of the ages is surely this—the continuity of this work of the Holy Spirit, who takes of the things of Christ and shows them unto us. There is great cause for us to stop and think and give thanks when we face the fact that we still confess as our belief that which has been held "by all, everywhere and always"—the whole Catholic faith, and we also believe that those who fully, in loving obedience, accept it, are led into all truth.

If we are honest in our profession how can we possibly treat these great rulings of the Holy Spirit lightly? If they are not His work we ought to reject them absolutely; if they are we reject them at our peril.

And why cannot we say frankly what we believe to those who do not believe in the Holy Catholic Church? Why keep in ignorance so many dear souls who are groping for more light?

Why not have courage to say to them: "You admire and love Jesus Christ as you read of Him in the Gospels, but if you reject the guidance of His Church you acquire distorted ideas of Him and you cannot be led 'into *all* truth.' To reject the teaching of the Holy Spirit leads to heresy and schism, and we believe the establishment of schismatic bodies to have been a sin, although it was certainly a great temptation to do so when those who professed to represent the Church were such false disciples of their Lord. We believe, however, that the best way to help you is not to try to soothe and praise the organization to which you belong, but to tell you the truth, and if you do not believe we are offering it to you in love we are sorry."

Narrowness and lack of love are attributed to us because we object to giving the Sacrament of the Body and Blood of Christ to those who have not received the gift of the Holy Spirit through the Catholic Church in the laying on of hands of a successor of the apostles, but would it not be wrong for us to do what in us would be denying what we profess to believe—that that great Sacrament is meant for those who recognize and accept the whole teaching or ruling of the Holy Spirit in the Church in a corporate way, and therefore are being educated by Him?

May God help the Anglican communion, and especially our Fathers in God about to meet in conference at Lambeth, to speak the truth in love.

M. C. R. WHEELER.

ECONOMY

HEAR that you have forgotten,
That you are happy and free;
When one can suffer for two,
What better economy!

EVANGELINE CHAPMAN COZZENS.

BOOKS OF THE DAY

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

SIX ALTARS: STUDIES IN SACRIFICE. By the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor of Chicago. Milwaukee: Morehouse Publishing Co. Price \$1.00.

A SERIES of lecture-sermons like this tends to the elevation of the life of all who hear or read them. The writer digs through the records or primeval religions and finds an Altar on every level, and presents them as prototypes of the Christian Altar, symbolic of a universal consciousness and need: Altar and Sacrifice and Oblation of Victim and Worshipper. This stigmata of sacrifice is on everything and everywhere, but the bustling crowds know little of the hallmark of humanity, and are only angry against God for the personal distress. Such suffering is not a sort of profit and loss in life; so we are taught how the principle of sacrifice may be traced upwards until it is found expressed in God Himself, in the face of Jesus Christ.

The author notes the destructive and constructive dislike of the Protestant in Reformation days to this idea of sacrifice as exhibited in the mystic rites of the Altar. Possibly there was some wrong on both sides, but the Protestant had the time of his life in hustling the English Altars all around the Church to shake off priestly activities thereat. These "vestigial remains" of the Altar in the form of "a Communion table" are still found in Protestant places of assembly—and in many of ours.

The Old Testament's pictorial background for the Christian Altar is duly emphasized, with the comparison of Leviticus and Hebrews merged into a freedom of mystical interpretation; including a fine description of the religious ceremonial of each Jewish day, and also the sober splendor of the Day of Atonement. Then the dread Altar on Calvary finding its continued life in the Sacrifice of Thanksgiving on the altars of our churches, and our privileged Oblations thereon.

"Indeed a picture of heaven, but it is in the terms of primitive Christian worship."

"And we who come to our communion do but complete a great sacrifice which we have joined in offering." The chapters on the Altar in the Church and Life are inspirational, in a measure idealistic, but no higher than they should be, if this hectic civilization is to be won for Christ, and not lost in the bewildering mazes of movable morals. "The highest principle in life, both human and divine, is the principle of the Cross. Jesus is God in perfect human life calling for followers."

It is a charming picture the author outlines in the return of a Christian family from early Mass, gathered about the table of the Home, and breaking bread, with its significant similarity to the offering, rich and rare, just consummated. The words of the writer as to Home are weighty and impressive; the trouble is that the Home, even apart from its needed Christian character, is rapidly disappearing under the pressure of thoughtless neglect, and honeycombed with "dates." All that an individual in a bunch of kinsfolk may expect is that he may be remembered a little while after his feet "have ceased making tracks on the door mat" as someone has said, or have ceased standing in the elevator.

The thought is left with us that: "What we see and see clearly is that sacrifice is the one and only secret of beauty and culture and character. Even the perfect man is made 'perfect through suffering.' Even God in human life must suffer upon the Cross.

"Then, for only a touch of gold,
In the seething furnace again
It paid for beauty the price of pain."

J. H. T. HORSFIELD.

THE DECLARED purpose of *The Study Bible* (Richard R. Smith, Inc., N. Y., \$1.25 per volume), edited by John Stirling is "First, to select for minister and teacher the best comments on the books of the Bible from the widest possible range of

Christian scholarship; second, to present by able authorities an appreciation of the religious meaning and a helpful discussion of date and authorship."

This twofold purpose has been most satisfactorily achieved in the two volumes on the Prophets of the Old Testament. That on the *Major Prophets* has been prepared by the Bishop of Durham, Dr. H. Wheeler Robinson, and Dr. W. F. Lofthouse. The Bishop of Durham has written a masterly appreciation of the message of the Prophets; Dr. Robinson contributes a critical introduction to the Book of Isaiah; and Dr. Lofthouse is responsible for the introductions to Jeremiah, Ezekiel, and Daniel. These introductions are necessarily brief, in view of the size of the volume, but they contain discussions of the chief problems of authorship, date, etc. The treatment of Ezekiel perhaps assumes a greater unity in that book than present criticism seems to justify, but Dr. Lofthouse shows himself familiar with the problems, though he rejects the most recently proposed solutions.

In addition to these introductions the volume contains a collection of notes and comments on various passages of the books, drawn from the writings of scholars in all ages of Christian history, selected with a view to making clear the meaning of the prophets' message. Because of the wide range of choice these extracts incidentally furnish a number of interesting examples of the change which, during the past century, has taken place in the method of approach to, and interpretation of, the prophetic books. The collection contains a wealth of homiletic material, much needed in our present civilization.

The same admirable treatment has been given the *Minor Prophets* by the Bishop of Plymouth and Canon G. H. Box. These excellent little volumes are well worth owning.

C. A. S.

THE SECOND VOLUME of the Old Testament part of the *Clarendon Bible* has been prepared by Dr. L. Elliott Binns under the title *From Moses to Elisha* (Clarendon Press, Oxford, \$1.50). It contains an introduction which discusses the biblical sources for the period, their historical background, and the religion of Israel to the end of the ninth century B. C. This is followed by more than one hundred and fifty pages of notes to selected passages.

This volume fails to attain the standard reached by others of the series, notably that on St. Mark. The historical summary in the introduction is far from satisfactory in its treatment of the Exodus and the Conquest, and fails to take account of conclusions reached in the notes on the selected passages. Nor is there always a clear evaluation of divergent traditions. For instance, a reader unfamiliar with the subject would be at a loss to decide, on the basis of the remarks on pages 108 and 109, whether the E or the P account of the Tent of Meeting is the more trustworthy. Consequently the book has in it a note of conservative timidity, and does not realize the aim of the series as set forth by the General Editors.

C. A. S.

THE COMPETITION wherein various publishers are vying with one another for preëminence in providing the public with cheap books is a thing to take advantage of while it lasts. Among other reprints at \$1.00 each which have come to us from the Garden City Publishing Co., two stand out as especially noteworthy: Will Durant's *Story of Philosophy* and R. L. Stevenson's *Treasure Island*. Both are too well known to need any further description here, but it may be said that the eight illustrations by Dulac to *Treasure Island* are alone worth the price of the book. And who, casually opening it on a bookstall so far as to read Stevenson's glorious lines "To the hesitating purchaser," could possibly read them and keep his dollar in his pocket?

The Living Church

Established 1878

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

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

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

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

Church Calendar



JULY

- 27. Sixth Sunday after Trinity.
- 31. Thursday.

AUGUST

- 1. Friday.
- 3. Seventh Sunday after Trinity.
- 6. Wednesday. Transfiguration.
- 10. Eighth Sunday after Trinity.
- 17. Ninth Sunday after Trinity.
- 24. Tenth Sunday after Trinity. St. Bartholomew.
- 31. Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS

JULY

- 31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

AUGUST

- 4. Evergreen Conference for Church Workers at Evergreen, Colo.
- 14. Sewanee Summer Training School, Young People's Division, Sewanee, Tenn.
- 18. School of the Prophets, Evergreen, Colo.
- 26. Annual Convention of Junior Brotherhood of St. Andrew, Oberlin College, Oberlin, Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 29. Grace, Cedar Rapids, Ia.
- 31. Society of St. John the Evangelist, San Francisco, Calif.

AUGUST

- 1. St. Paul's, Peoria, Ill.
- 2. Sisters of the Holy Child Jesus.

APPOINTMENTS ACCEPTED

BEARDEN, **Rev. ELLIS M.**, formerly chaplain of the Stuyvesant School, Warrenton, Va.; to be chaplain of Sewanee Military Academy, Sewanee, Tenn. New address, Sewanee, Tenn. September 1st.

COOPER, **Rev. PLACIDUS M.**, formerly priest-in-charge of St. John's Church, Henry, Ill.

(Q.); to be priest-in-charge of Christ Church, Kingman, Kans. (Sal.) New address, Christ Church Rectory, August 1st.

GEDDES, **Rev. ALLAN W.**, formerly vicar of St. Bartholomew's Church, Ely, Nev.; to be rector of All Saints', Watsonville, Calif. New address, 209 Third St., Watsonville. August 15th.

GRASER, **GORDON L.**, deacon, to be minister-in-charge of the Okanogan county missions of Okanogan, Omak, Oroville, Twisp, Loomis, and Winthrop, Wash. (Spo.) Residence in Okanogan.

SUMMER ACTIVITIES

GRUMAN, **Rev. GEORGE T.**, rector of Trinity Church, Brooklyn, N. Y.; 606 South St., Oconomowoc, Wis., or Nashotah House, Nashotah, Wis., during August.

WOOD, **Rev. GEORGE**, rector of St. Paul's, Sistersville, W. Va.; to be in charge of St. Matthew's, Wheeling, W. Va., during August.

DEGREE CONFERRED

LIVINGSTON COLLEGE, Salisburg, N. C.—Honorary degree of Doctor of Divinity upon the **Rev. OSMOND HENRY BROWN**, rector of St. Philip's Church, Buffalo, N. Y.

ORDINATIONS

DEACONS

FOND DU LAC—A notable event in the history of the Poor Brethren of St. Francis took place on Thursday, July 17th, at St. James' Church, Brooklyn, in the ordination to the diaconate of the first professed Friar to be prepared for Holy Orders in the Order itself. A novice of the Order, **Father Stephen**, was ordained to the priesthood last May, but **Brother Andrew**, who is the Assistant Superior of the Order, completed his studies for the ministry since his profession in the community, and was ordained Thursday by the **Bishop of Porto Rico**, the **Rt. Rev. Charles B. Colmore**, D.D., acting for the **Bishop of Fond du Lac**, in whose diocese the Friars were domiciled until their removal to Mt. Sinai, L. I., two years ago. Through the courtesy of the **Bishop of Long Island**, and of the **Rev. W. J. de Forest**, rector of St. James' Church, the ordination was held in Brooklyn.

The sermon was delivered by the **Rev. Emmons P. Burrill**, rector of St. John's Church, Pleasantville, and the ordinand was presented by **Father Joseph**, O.S.F., Superior of the Order. The **Rev. Lawson Carter Rich**, rector of Corpus Christi Church, Manhattan, sang the litany. **Fr. Heim** acted as priest crucifer.

Bishop Colmore sang the Mass with **Father Joseph** and **Father Stephen** of the Order of St. Francis acting as deacons of honor, and with the **Rev. H. Baxter Liebler**, rector of St. Saviour's Church, Sound Beach, Conn., as deacon and subdeacon of the Mass. The ceremonial was directed by the **Rev. Jerome Harris** of St. Ignatius' Church, Manhattan, with **Fr. de Forest**, rector of the parish, as priest assistant.

PENNSYLVANIA—**SAMUEL DRAPER RINGROSE**, formerly a Baptist minister, was ordained deacon by the **Rt. Rev. Francis M. Taitt**, S.T.D., **Bishop Coadjutor of Pennsylvania**, in All Saints' Mission, Darby, on the fourth Sunday after Trinity. He was presented by the **Rev. Dr. W. J. Anthony**, associate rector of St. James' Church, Philadelphia, who also preached the sermon. The **Rev. Mr. Ringrose** will continue work at St. James' during the summer.

PRIEST

RHODE ISLAND—On June 30th the **Rt. Rev. Chauncey B. Brewster**, retired Bishop of Connecticut, acting for the **Bishop of Rhode Island**, advanced the **Rev. GEORGE GARNER GUINNESS** to the priesthood in St. James' Church, West Hartford, Conn. The candidate was presented by the **Rev. Walter H. Gray** of Hartford, and the sermon was preached by the **Rev. Dr. A. M. Aucock** of Providence.

The **Rev. Mr. Guinness** is to be vicar of St. James' Church, West Hartford.

DIED

GILL—Entered into life eternal July 16th, **ANNE BANISTER GILL**, daughter of the **Rev. J. M. B. Gill** of Petersburg, Va.
 "So He giveth His Beloved Sleep."

SAY—Died suddenly, at Redding, Conn., Sunday, July 13th, **EDWARD A. SAY** of Waterbury, Conn., aged 29 years.

"May he rest in peace and perpetual light shine upon him."

MEMORIALS

Stephen Herbert Green

In memoriam **STEPHEN HERBERT GREEN**, priest, entered into rest, St. James' Day, 1919.
 "Grant him, O Lord, eternal rest."

Benjamin Horton

In loving memory of **BENJAMIN HORTON**, priest, who entered into life eternal, July 26, 1928.

"What though he standeth at no earthly altar,
 Still in white vestments on the golden floor,
 Where love is perfect and no foot can falter
 He serveth as a priest forevermore."

John Quitman Lovell

Entered into life eternal, **JOHN QUITMAN LOVELL**, Commander U. S. N., retired, on July 14th, suddenly, at Cape May, N. J., in the 71st year of his age.

A Christian gentleman, a loyal friend, a great-hearted man—"O just and faithful knight of God."

Clement Liddon Stott

In ever loving memory of **Clement Liddon Stott**, choir boy, St. George's, Kansas City, Mo., whom the Father called, July 26, 1910.

"Lord, all pitying, Jesu blest,
 Grant him Thine eternal rest."

CAUTION

All Churchmen, especially ministers, are warned against the supplications of a tall, dark, well speaking young man in his early twenties who is posing as my son. Some time ago this young man appealed to me for aid, which I gave him in the form of a tank full of gasoline, oil, and two dollars in cash. He claimed his name was White, and that he was on his way to his home in Chicago and wished assistance in getting as far as Minneapolis where he had friends who knew him. Since then he has seen fit to adopt me as his father and is said to have secured money from people in Aberdeen, S. D., Enid, Okla., and Hays and Norton in Kansas by reason of this assumed relationship. He drives a yellow Chrysler coupe. I disclaim, of course, all responsibility for and knowledge of this young man.

J. POYNTZ TYLER,
 Bishop of North Dakota.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

WANTED—ORGANIST AND CHOIRMASTER—Parish in a Western Pennsylvania city of 100,000. Salary \$1,200 a year—a capable musician would find a large teaching field. Must be acquainted with liturgical music and plainsong. Address R-505, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN WOULD LIKE TO CORRESPOND with parishes desiring rector. Address, S-504, LIVING CHURCH, Milwaukee, Wis.

PRIEST, DEFINITE, MARRIED, EXPERIENCED, present parish important county seat, would appreciate change in fall or early next year. Good Service essential. City preferred. Box D-516, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY-FIVE, MARRIED, SEMINARY and university graduate, effective extemporaneous preacher and efficient organizer, desires correspondence with vestry seeking a rector. Address, H-490, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINCERE, PUNCTUAL, FAITHFUL, hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first class references, urban and rural experience and as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION. Governess, housekeeper, nurse. Good service given, good pay expected. Reply, M-507, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, TRAINED AND EXPERIENCED social service worker, thorough knowledge of Church activities, director of Church school, executive ability, free to accept position as diocesan or parish worker, or director of religious education. Splendid references. Address, V-512, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, A.R.C.O., DESIRES change. English Cathedral and Canadian experience, recitalist, composer. Boy or mixed choirs. Address, R-515, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HOLDING highest credentials desires change. Pacific coast preferred. O. C. S.-489, care LIVING CHURCH, Milwaukee, Wis.

POSITION IN PHILADELPHIA, PA., AS companion during day-time. References. Reply, CORNELIA C. GALT, 3939 Chestnut St., Philadelphia, Pa.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years practical experience. Reply, R-458, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSITION as superintendent in Church home or settlement. Experienced with young and old. Creates home-like atmosphere, gives kindly individual care. Good housekeeper. Address, Box L-509, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

S. T. 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.

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

MISCELLANEOUS

INTEREST IN SHAKESPEARE IS FOUND at the sea or mountains by playing the game "A Study of Shakespeare." Original, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

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.

BOARDING

Los Angeles

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

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 SISTERS 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.

HEALTH RESORT

S. T. 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.

REST HOUSES

A QUIET REFINED HOME FOR CONVALESCENTS, elderly people, or those seeking rest. MRS. GREGER, 139 Franklin St., Kingston, N. Y.

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

COTTAGES FOR RENT

MARION, MASS., BOX 606. TWO furnished cottages to let, near church and bathing beach.

RETREAT

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.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DOWN, Rector
Sunday Masses, 7:30, 9:30, 11:30 A.M.

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.
Missa Cantata and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass Thursdays and greater Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

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.; Evening Prayer (choral except
Monday and Saturday), 5:00 P.M.

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 A.M.

The Transfiguration, 1 East 29th Street
"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.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00, 8:00, and 9:15.
 High Mass and Sermon at 11:00.
 Sermon and Benediction at 8:00.
 Daily Mass at 7:00 and 9:30. Also Tuesday and Friday at 8:00.
 Friday: Sermon and Benediction at 8:00.
 Confessions: Friday, 3:00 to 5:00; 7:00 to 8:00. Saturday, 3:00 to 5:00; 7:00 to 9:00.

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.
WIP, 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.
WMAL, WASHINGTON, D. C., 630 KILO- cycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross 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.
WGO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

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

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)
 American Civic Association, Inc. 901-903 Union Trust Bldg., Washington, D. C.
American Civic Annual, Vol. II. A Record of Recent Civic Advance with a List of Who's Who in Civic Achievement. Edited by Harlean James, executive secretary, American Civic Association. \$3.00.
 The Bentler Review Shop. Fowler, Ind.
Hoosier Rhymes and Readings. By Virgil Ray Mullins. Indiana State Teachers College, Terre Haute. With drawings by Marian Hetherington Marsh.
 The Century Co. 353 Fourth Ave., New York City.
The Gospel for Main Street, by Charles R. Brown, dean emeritus of the Divinity School, Yale University; author of *These Twelve*, *The Making of a Minister*, *Ten Short Stories from the Bible*, etc. \$2.00.
 Houghton Mifflin Co. 2 Park St., Boston, Mass.
The Religion of John Burroughs. By Clifford Hazeldine Osborne. \$1.25.
 Little, Brown & Co. 34 Beacon St., Boston, Mass.
The Religious Background of American Culture. By Thomas Cuming Hall, author of *History of Ethics Within Organized Christianity*, *The Social Meaning of Modern Religious Movements*, etc. \$3.00.
 Longmans, Green & Co. 55 Fifth Ave., New York City.
The Church and the Bible. By H. L. Goudge, D.D. \$1.35.
 Charles Scribner's Sons. 597 Fifth Ave., New York City.
The Protestant Ethic and the Spirit of Capitalism. By Max Weber. Translated by Talcott Parsons, tutor in Economics. Harvard University. With a foreword by R. H. Tawney. \$3.00.
 Charles Scribner's Sons. 597 Fifth Ave., New York City.
St. Paul's Ephesian Ministry. By George S. Duncan, professor of Biblical Criticism in the University of St. Andrews. \$2.75.
 James T. White & Co. 70 Fifth Ave., New York City.
The Natural Year: June. One of a series of twelve volumes. By Frederick Edwards. *July, December, April*, already issued.
 World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.
The Reparation Settlement. By Denys P. Myers. \$2.00.

PAPER-COVERED BOOK

The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Ave., New York City.
Twenty-Fourth Annual Report of the President and of the Treasurer.
MAP
 The John Day Co., Inc. 386 Fourth Ave., New York City.
A Medieval Map of East and West. By Alice York. Drawn by Edy-LeGrand. \$2.00.

"COMMUNITY" SERVICE IN THE PHILIPPINES

MANILA, P. I.—The Woman's Auxiliary of the Cathedral of St. Mary and St. John a year ago attempted to lay particular stress upon the "community" field of service, and one of their efforts resulted in their taking upon themselves the care of a blind boy, just entering his teens, who had been brought to the School for the Deaf and Blind. Frightened, homesick, separated from former friends, his first few days at the school were pitiful, but in the year that has passed he has developed into one of the steadiest boys in the institution. He was given a small plot of ground to cultivate and raised corn, successfully. He was taken to St. Luke's Hospital for an operation on one eye in the hope that his sight might be restored or improved but the operating surgeons found the vision gone entirely, although in the other eye he can distinguish light from darkness. Upon his return from the hospital his one request was to be allowed to go out to "see" with his fingers how many inches his corn had grown in his absence. The change for the better that one year has wrought in Baghili has roused much interest among the members of the Auxiliary and their friends and may result in other children being cared for in the same way. The government supplies the children with food and lodging, efficient and sympathetic teachers, and medical attention, but family or friends must provide the sum of fifteen pesos a year, \$7.50 gold, for their transportation and clothing. How they are able to keep them so neatly and carefully clad on so apparently inadequate a sum is a mystery to everyone.

THE MISSIONS IN NEVADA

NEW YORK—Hawthorne, Nev., the town that has never had any kind of church in its sixty years' existence, and where the government has just built a great ammunition storage plant, has its new chapel duly opened and dedicated. The first time the new bell was rung it brought out the fire department. Within seven days of the opening, every Prayer Book office except ordination had been used in the chapel. At least nineteen other Nevada missions sent offerings for this infant brother at Hawthorne. The Southern Ohio Altar Society has provided linen and vessels for the altar.
 Last year, Bishop Jenkins' first year in the district of Nevada, he confirmed forty-eight. In the first five months of 1930, he confirmed 112, and had more classes waiting.
 Bishop Jenkins has found two more closed chapels in his district, and expects to open them at once.
 The mission at Sparks pays its apportionment and assessment before it pays any other bill. "The vicar insists and the people respond." Four other missions also observe this order of payments.
 Deaconess Todd, formerly at the Indian mission in the diocese of Sacramento, succeeds Deaconess Carter on July 1st in the Indian mission at Moapa, Nev.
 Seven Sioux Indian Churchmen from South Dakota and Minnesota live near Reno and are ministered to by the Church. Nevada has taken an advance work project, \$600 for out-stations at the growing Tirurai mission in the Philippine Islands.
 Bishop Jenkins asks his people to include a prayer for the Presiding Bishop in their private prayers at least one night each week.

Seventh Decennial Gathering of Bishops Of Anglican Communion Opens Sessions

Archbishop of Canterbury Welcomes Delegates to Lambeth—310 At- tend First Conference

The Living Church News Bureau
London, July 11, 1930

THE SEVENTH DECENNIAL GATHERING OF the Lambeth Conference of bishops of the Anglican communion began on Monday last in the library of Lambeth Palace, under the presidency of the Archbishop of Canterbury (Dr. Lang).

The conference will sit in full sessions from July 7th to 18th, and again from July 28th to August 9th, and in the interval from July 14th to 26th there will be meetings of committees.

The Primate, in his address at the service of welcome in Canterbury Cathedral, last Saturday, took the opportunity to survey the aims and future of the Church, which he defined as "a community of free and self-governing Churches," to make some remarks on the subject of Church union in South India, and to forecast an autonomous position for the missionary dioceses.

The opening service of the conference was a sung Eucharist at St. Paul's Cathedral on Sunday morning, which was attended by about 300 bishops from all parts of the world. The Archbishop of Canterbury celebrated, and the sermon was preached by the Archbishop of York. The Patriarch of Alexandria and other members of the Orthodox delegation were present, and it was noticed with great interest that the Patriarch was seated in the throne of the Archbishop of Canterbury—a notable gesture of friendship.

While the service was simple in form, ecclesiastical ceremony and pageantry within the great spaces of the cathedral gave to it a special character.

After the Litany, the *Veni Creator* was sung, and the Archbishop of Canterbury began the office of the Holy Communion, which was sung to the setting of Macpherson in E flat. The Archbishop of Wales read the epistle, and the gospel was read by the Archbishop of Armagh. There were thus three archbishops at the altar. For the Creed and *Gloria in Excelsis* the organ was joined by trumpets and drums.

Before beginning his sermon, the Archbishop of York said that Archbishop Davidson had accepted the invitation to be the preacher at the service, and until a few months ago had fully hoped to have that measure of association with this seventh Lambeth Conference, having been present at all but one of the earlier conferences.

After the sermon, the Archbishop of Canterbury, with the Archbishop's assistant, was conducted to the altar, and the offertory was taken while the choir sang to music by Dr. E. C. Bairstow the hymn *Blessed City, Heavenly Salem*. The administration of Holy Communion to the bishops followed.

LARGE ATTENDANCE AT FIRST CONFERENCE

Three hundred and ten bishops attended the first meeting of the conference on Monday morning in the library of Lambeth Palace. Dr. Bell, Bishop of Chichester, who was the assistant secretary at the last Lambeth Conference, is now the episcopal secretary, and the Rev. Mervyn

Haigh, principal chaplain to the Archbishop of Canterbury, is assistant secretary.

No report of the conference as a whole will be published till after August 9th, but it has been decided to issue each day a brief statement at the close of the afternoon session. On Monday the following official statement was issued from Lambeth Palace:

The opening session of the conference was held in the library of Lambeth Palace at 11 A.M. after prayers in Lambeth parish church. The Archbishop of Canterbury, president of the conference, opened the proceedings with an address of welcome. It was then agreed that the hours of the full sessions should be daily from 11 A.M. to 1:30 P.M., and from 2:30 to 5 P.M. A number of petitions and messages were received.

The conference then proceeded to discuss the first subject, *viz.*: The Christian Doctrine of God (a) in relation to modern thought; (b) in relation to non-Christian religions and ideals; (c) as determining the character of Christian worship; (d) to be realized throughout the Church by teaching and study. The following archbishops and bishops spoke: The Archbishops of Armagh, York, and Melbourne; the Bishops of Tennessee, Oxford, Kobe (Japan), Colombo, Liverpool, Madras, Goulburn (New South Wales), Norwich, Washington, London, Christchurch (New Zealand), Lincoln, Pretoria, Southwark, Ottawa, New Guinea; and Bishop Linton (Bishop in Persia). It was resolved at the end of the discussion that a committee be appointed to consider the subject and report to the full conference.

The conference met on Tuesday for the second day of its sessions. The subject for discussion was the Life and Witness of the Christian Community, Individual and Corporate, in the Fulfilment of the Divine Purpose—with special reference to questions of Marriage and Sex during the morning. The following bishops spoke: the Bishops of Winchester, Durham, Michigan, Sierra Leone, Southwark, Armidale, Ely, and Exeter. The conference continued in the afternoon and took the Life and Witness of the Christian Community in Relation to Race, Education, and Governments, Peace and War. The following spoke: the Bishops of Johannesburg, Salisbury, Chichester, South Dakota, Bishop Howells (Assistant Bishop on the Niger), the Bishops of Erie (U. S.), and Ripon.

The Archbishop of Canterbury, at the close of the discussion, put the resolution that a committee be appointed to consider this subject and report to the full conference. This was carried.

At 4:30 the delegation from the Eastern Orthodox Churches visited the conference.

Wednesday was devoted to the third subject, namely, The Unity of the Church, including (a) Report of Results of the Lambeth Appeal, 1920; World Conference on Faith and Order. (b) Schemes and Proposals of Union. (c) Relations of the Anglican Communion with Particular Churches.

The Archbishop of York, the Bishop of Chichester, and the Bishop of Gloucester delivered introductory speeches. The Bishop of Calcutta, Metropolitan in India, and the Bishop of Dornakal expounded

the Proposed Scheme of Union in South India. They were followed by the Bishop in Persia, the Bishop of Pretoria, Bishop Hamilton Baynes, the Bishops of Mombasa and Algoma, the Archbishop of the West Indies, the Bishop in Fukien, Bishop Palmer, and Bishop Lindel Tsen, of Honan, China. The Archbishop of Canterbury made some concluding remarks, and then put the resolution that a committee be appointed to consider the subject, and report to the full conference. This was carried.

St. Faith's Chapel, in Westminster Abbey, will be open for prayer for the Lambeth Conference daily during the hours when the conference is sitting.

NO SACRISTY FOR WESTMINSTER ABBEY

The announcement has been authoritatively made that the project to place a sacristy on the south side of Westminster Abbey has been brought to an end. The anonymous donor who, in 1928, offered to provide a sacristy, has declined to accept the plan in place of the original scheme. The official statement says:

"The dean and chapter of Westminster have for some months, with the assistance of their architect, been trying to make an effective scheme out of the plan recommended by the advisory committee presided over by Lord Davidson, for a small sacristy on the south side of the Abbey near Poets' Corner door. This site was one of the first considered, not only by the present dean, but by his predecessor. It is not feasible to make an adequate sacristy in this position, but the dean and chapter felt that, as it had been deliberately chosen by so weighty a committee, it was their duty to go into the whole question once again and see what could be done.

"The project, however, has now been brought to an end because the donor declines altogether, not without reason, to accept this plan in place of the complete scheme for which the generous gift was originally offered. The Abbey, therefore, is left not only without the accommodation that it requires, but without the necessary means to provide it."

GEORGE PARSONS.

NEW CHAPEL BEING BUILT IN PORTO RICO

MAYAGUEZ, P. R.—Work on a chapel has been started for use of the people near the "Quinta Tranquila"—the rest house for workers in Porto Rico. The contractors have done about half the work to date and expect to finish in four weeks. It will seat forty people. The design was made and given by Hobart Upjohn of New York.

HOSPITAL HEAD IN PORTLAND, ORE., RESIGNS

PORTLAND, ORE.—Announcement of the resignation of Miss Emily L. Loveridge as superintendent of Good Samaritan Hospital and appointment of Miss Carolyn E. Davis, R.N., as her successor, was announced recently by the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon and president of the hospital board of trustees.

In recognition of her forty years' service at the hospital, Miss Loveridge is retiring on full salary "that she may be enabled to enjoy her remaining years without financial anxiety."

"For two years Miss Loveridge has contemplated the giving up of the superintendency of the hospital, only awaiting the opportunity to find a suitable successor," Bishop Sumner said. "Miss Davis is a long and close friend of Miss Loveridge, a woman of large experience and fine personality."

Deputations From Orthodox Churches In London to Attend Lambeth Conference

Leontius, Metropolitan-Designate of Paphos, to Represent Cyprus—
Meletius Leads Deputation

L. C. European Correspondence
Wells, Somerset, England, July 6, 1930

THE DEPUTATIONS FROM THE VARIOUS autocephalous Orthodox Churches of the East are now in London, prepared to attend the Lambeth Conference. The method of their coming was as follows: The Archbishop of Canterbury sent his request to the Ecumenical Patriarch of Constantinople, as the leading prelate of that communion, that he would nominate two bishops who should be representatives of his own throne on the occasion, and should ask the various self-governing Churches in his communion to do the same. The names have been already published, and naturally most of the bishops are names, and no more, to American and, for that matter, to English readers. It is what they stand for that makes them important, as it should be. Some, however, are more or less known already in England, for in some cases Eastern Churches naturally asked dignitaries who were already in England to act for them. Thus it would have been surprising if the Ecumenical Patriarch had not made his standing ambassador in England, the Exarch Germanos of Thyatira, also his representative at Lambeth, and the Archimandrite Constantinides stands for the Church of Hellas. Americans will be at once interested and gratified on hearing that the representative of the ancient autocephalous Church of Cyprus is an American-trained man, the Deacon Leontius, Metropolitan-designate of the see of Paphos, who was on his way from America to his new duties when the invitation was received. The most interesting personality in the band, however, and also the leader of the deputation, and its senior member, is past question the Patriarch Meletius of Alexandria, who comes himself as representative of that great throne. Meletius is a man whose romantic career makes him, in his own person, almost an embodiment of all the principal sees of the Orthodox Church. Greek by birth—that is, Hellen—he began his priestly career as a brother of the great Church of the Holy Sepulchre in Jerusalem, the body that controls the Palestine patriarchate. Like most of the members of that house, he was marked for the episcopate and soon became Bishop of Kitium or Larnaka, in Cyprus, where he seemed likely to end as Metropolitan of that autocephalous Church. There was, however, some dispute in the island which was ended by the Hellenic statesman, Venizelos, who had his eye on the able young Bishop for some time, calling him to leave the island and become Metropolitan of Athens. Athens in the days of the Great War was a focus of interest, and Venizelos one of the stormy petrels of the day. Thus when he failed to persuade the King to take the course that he judged expedient and was driven into exile, Meletius shared the fate of his leader and was driven from the see of Athens which, however, he refused to resign. Of course he shared the triumph of his leader at the end of the war, but the question of his right to return to Athens was never raised, for the influence of the great Greek leader pro-

cured his elevation—under circumstances when the see had to be filled and a regular election was not possible—to the throne of Constantinople. It was then he took a step that may prove yet to have been of very great importance in the history of the Church at large. First of all Orthodox prelates he gave formal recognition to the validity of Anglican orders.

Meletius' tenure of the throne, however, was brief and troublesome. Disaster fell on Hellas, the Turks returned in triumph to Constantinople and the Patriarch who was the friend and helper of their great enemy was the special object of their hate. They made no secret of their intention to abolish him at once, and the British authorities, who still held a precarious control of part of the city, urged him to go at once on board a British cruiser and seek safety on Mount Athos. With the serene courage that even his enemies do not deny him Meletius remained in the face of the hideous danger that he fully understood, till he had done what was needful at the moment, and consecrated bishops for the infant Church of Poland, so as to secure it the means of carrying on its life. The Turks then were absolutely at the palace of the Patriarchate, and an official motor was waiting on the spot where one of his predecessors had been murdered by them, to carry him off to a captivity whence he would never have emerged. He had actually been arrested and was being put into the car when a launch drew up at the steps of the steamer-landing immediately below the palace and a line of British blue-jackets formed across the road. A monk who recognized the danger had telephoned the embassy and orders had been sent to the ships at once.

He was of course, unable to remain in Turkey, and spent some time in retreat and study on Mount Athos, before he was called thence to the one great throne of the East where he had not till then done any work, the seat of the "Pope of Alexandria and all Africa." A man who has done so much and has been preserved through such perils, may have much to do for Christendom in a life that may still have many years of service.

PLANS OF ORTHODOX DELEGATES AT LAMBETH

The members of the Orthodox deputations are, of course, not members of the conference but they will appear at the great opening services and at the opening session, where they will be solemnly received, and will give their errand of greeting from the Churches that they represent to their sister of England. During the conference, if not concerned with the making of recommendations for the better development of Anglicanism, they will have full opportunities of conferring with the committee specially appointed to make recommendations concerning the relations of the Anglican with other Churches.

Meantime, both they themselves in public speeches, and the patriarchs from whom they come and whom they represent, make no secret of their own feelings. They declare that friendship has gone on for a long time between the Orthodox Church and that of England, and that now the time has come when we may try for something more. "We are now entering," said the Patriarch Meletius when presiding at a gathering of the Nicaean Club, "on the main work of re-

union." Also his colleague, Germanos of Thyatira (the representative of the Ecumenical Patriarchate in the conference), has taken an opportunity of making another important announcement.

He had just returned, he said, from his duties on Mount Athos where he had been a member of the small representative body that assembled there to draw up the agenda for the Pan-Orthodox conference and "pro-synod" that is to assemble at that place next year, if all goes well. There among the agenda they had given a prominent place to the question of the "relations of the Holy Orthodox Church with the Anglican communion." As the same subject was to come before the Lambeth Conference before which he was to appear he could express the hope that, in our own day, we might be not only brothers in the one faith, but again members of the one Church, and might receive together, in Holy Communion, the Body of the one Lord.

Never have Orthodox prelates expressed the hope of us all so definitely and the occasion on which they venture to use these words invests them with a double significance. Let us pray that the hope may be realized, and that no untoward action on the part of zealots on either side may mar the growth toward fruition of what is one of the great hopes for the future of Christianity.

W. A. WIGRAM.

PLANNING FOR ANOTHER WORLD CONFERENCE

PHILADELPHIA—The Continuation Committee of the World Conference on Faith and Order will be in session in Mürren, Switzerland, August 26th to 29th. The principal business will be the selection of the time and place for the next World Conference together with the consideration of responses from the various Churches to the Lausanne reports with various questions of organization and educational work. The American Church will be represented by Bishop Perry, Bishop Parsons, Bishop Oldham, Bishop Rogers, and the Rev. Frank Gavin, Th.D., of the General Theological Seminary. Of these Bishop Oldham and Bishop Rogers have recently been elected by our commission as members of the commission. Bishop Rogers was present at Lausanne as a visitor. Professor Gavin attended a meeting of the Continuation Committee at Maloja last year.

SUCCESS OF CONFERENCE FOR YOUNG PEOPLE IN MAINE

BRUNSWICK, ME.—The first summer conference for young people of the diocese of Maine, held at Bowdoin College, Brunswick, July 7th to 13th, was remarkably successful. Fostered and promoted by a group of the younger clergy of the diocese, the Maine conference evoked so much enthusiasm and spiritual purpose that there can be no question as to its future. It must now be considered an established institution of the diocese.

The Rev. Nelson W. Bryant acted as dean of the conference staff, and the Very Rev. J. Arthur Glasier was chaplain. Other members of the faculty were the Rev. Messrs. A. S. Winslow, Ralph H. Hayden, Ernest O. Kenyon, and Herbert E. Pressey. Miss Frances Arnold and Mrs. Henry B. Nash were advisors for the girls. The Rev. Tom Akeley was advisor for boys. Miss Nana Marson assisted the Rev. Mr. Akeley in arranging and directing recreational programs.

Push Campaign for Restoration of All Saints' Cathedral, Halifax

Presentation to Veteran Missionary Archdeacon — Completion of Church at Sydney Mines

The Living Church News Bureau
Toronto, July 17, 1930

THE CAMPAIGN FOR THE RESTORATION of All Saints' Cathedral, Halifax, is being steadily pushed forward.

The preparatory work preliminary to the campaign began shortly in advance of the synod of Nova Scotia in May. Since that time the major portion of the cathedral appeal to the Anglicans of the city of Halifax has been conducted, and the preliminary work in organizing committees and presenting the appeal from the pulpits in the various parishes throughout Nova Scotia and Prince Edward Island has been going forward.

In the Halifax campaign a total of \$86,700 has been promised to date with considerable additional money certain to come, the committee feeling sure that the total Halifax results will exceed \$100,000. The objective of the campaign in the diocese outside of Halifax provides for the raising of \$75,000 in Nova Scotia and \$10,000 in Prince Edward Island. As the diocesan chairman for the cathedral campaign, R. R. Wallace has been visiting most of the parishes in the various deaneries, discussing the cathedral needs and assisting in the organization of local parish committees.

SUMMER SCHOOL OF GUILD OF HEALTH

Under the auspices of the Canadian Guild of Health a summer school is to be held in Victoria, British Columbia, July 21st to August 1st, the leader being the Rev. T. E. Rowe, warden of the guild, who is known in many Canadian centers for his missions in connection with the subject of Divine Healing and his advocacy of the revival of the ministry and the restoration of the Sacrament of Holy Unction. The Canadian Guild of Health in Christ Jesus our Lord—to give the full name—is working in sympathy with such organizations as the American Guild of Health and the Society of the Nazarene on this side of the Atlantic, and with the Guild of Health, the Divine Healing Fellowship, and the Society of St. Raphael in the Old Land. The guild stresses the sacramental and the devotional side of the Christian Life, along with the duty of intercession. The general subject of the course of study will be The Meaning and Value of Personal Life, covering the consideration of the terms "mind" and "body," the development of Personality, and the fulfilment of Personal Life in our Blessed Lord.

PRESENTATION TO VETERAN MISSIONARY ARCHDEACON

At the residence of Mrs. A. E. Cannon, Toronto, a beautiful traveling Communion set was presented to the Ven. Archdeacon Faries of York Factory, in the diocese of Keewatin, by a few friends—ladies from the parishes of St. Anne's and St. Peter's—who have been much interested in hearing the archdeacon's story of his work on the western shore of Hudson Bay. The donors of the Communion set—twenty-three altogether—were represented at the presentation by Mrs. Cannon, Miss I.

Cannon, and Mrs. Long of St. Anne's parish, and Miss Cale of St. Peter's parish.

The archdeacon was taken by surprise, but replied suitably expressing his appreciation and gratitude for the very much needed and useful gift. He told the ladies of how he had lost a pocket Communion set three years ago when the S.S. *Bayrurupert* was wrecked off the Labrador Coast, when Hudson Bay missionaries' supplies and personal effects were lost and how since he had felt the want of traveling Communion vessels in his journeys in the great Northland.

The archdeacon and Mrs. Faries have now left Toronto for Hudson Bay to continue their work among the Indians. Mrs. Faries' health has much improved under medical treatment in Toronto.

SUNDAY SCHOOL VAN DEDICATED FOR ATHABASCA

The new van, Saint Nicholas, presented by the diocese of Carlisle to the diocese of Athabasca, was dedicated by Archdeacon White outside All Saints', Athabasca, after the evening service. Miss Hasell spoke on her work to the congregation at Parkhurst in the morning, to a Russian community (by means of an interpreter) in the afternoon, and to the town congregation in the evening.

Construction Resumed on West Front of New York Cathedral; Hope to Open Nave in 1931

Needs of City Mission Society — Bishop of North Dakota Officiates at St. Thomas' Church

The Living Church News Bureau
New York, July 19, 1930

AT THE PRESENT TIME WORKMEN ARE ENGAGED in setting up additional sections of steel scaffolding along the front of the cathedral. This is a welcome sight, and is evidence that the prevailing money stringency will not delay the opening of the nave. The great west front has been constructed to a height of seventy-two feet above the floor level. A recent picture in these pages showed the progress made to the present time on that part of the edifice. The building operations now in evidence mean that the work on the west front is to be continued some sixty-five feet further, bringing its height to the roof of the nave. That will fill the large gap now remaining and completely enclose the nave, and then that portion can be opened for use, the temporary partition at the west end of the crossing removed, and the great interior, from the high altar to the western doors, be revealed in its vast extent. It is estimated that about fifteen months will be required to complete this portion of the west front. If that schedule can be carried out, it is likely that the nave will be opened late in 1931.

It is the writer's privilege to assist in the cathedral services during July. To see the throngs of worshippers who tax the capacity of the crossing at the Sun-

COMPLETION OF CHURCH AT SYDNEY MINES

Trinity Church, Sydney Mines, Cape Breton, erected during the rectorship of the Rev. Albert Gale, now of the diocese of Albany, has been reopened after restoration and completion.

At the time of the erection of the church, twenty-six years ago, it was found necessary to leave the overhead walls unfinished and since then, owing to industrial conditions, the work was retarded until at present. Through the untiring efforts of the rector, the Rev. H. Clarke, and his band of workers, Sydney Mines can now boast of possessing one of the finest churches in the maritime provinces.

The interior scheme of the church has been entirely transformed by finishing the dome roof in the style of the Henry VII chapel of Westminster Cathedral. Carried out in the finest grades of Douglas pine with poplar beading, the massive pillars in dark oak finish, the walls finished with rough plaster, painted a rich dark green, accentuate greatly the beautiful lines of the building. The large pipe organ has been completely renovated and the console detached and all details of the altar beautifully refreshed.

Guest preacher for the day was the Rev. Dr. A. H. Moore, president of King's College, Halifax. At 3 o'clock the junior congregation met, the junior choir directed by Miss Frances Stratton leading the service of praise.

Splendid music was rendered by the choir under the direction of Claude W. Peppett, organist and choir leader. The offering for the day was \$1,205.

day services and to note their interest in the progress of construction is to witness one of the most remarkable evidences of spiritual concern to be found anywhere in America. That the crossing, limited in space and unattractive in its incompleteness, has served to draw great congregations for many years, is a proof of the place which the cathedral already fills in the spiritual life of the city and nation, and one looks forward with increasing eagerness as the goal is neared for the sight of the greatest church interior in the western world. Among various reasons for hoping that the nave will be opened in 1931 is that the year will mark the tenth anniversary of the consecration of Bishop Manning, the one whose lot it has been to bear the heaviest burden of all who had aught to do with the building of the cathedral.

CITY MISSION SOCIETY'S NEEDS

The country is experiencing unusually hot weather. Nowhere is there greater suffering from such than in the congested sections of the greater cities. Here in New York, so far as our own Church is concerned, the City Mission Society is our tireless agent. If we will contribute, the representatives of that remarkable society will undertake the care and transportation of hundreds of mothers and children from the city slums to the fresh air of the country or seaside. They report that funds in hand permit caring for 900 and that they have room for 1,700. It is an effort to take people from the local luxuries of fire-escapes, city sidewalks, public fountains, and hydrant

streams to the country homes that are waiting to receive them.

ITEMS

The Bishop of Lexington, Dr. Abbott, is to be the preacher at the cathedral on July 20th and 27th. The Bishop of North Dakota, Dr. Tyler, continues at St. Thomas' Church through this month and August.

Bishop Philip M. Rhinelander of Washington officiated last Tuesday at the cathedral here at the marriage of Miss Constance Templeton of Hinsdale, Ill., to his son, Frederic W. Rhinelander, II. Both Mr. Rhinelander and his bride are students at Oxford, and they will make their home there for the next two years.

In the death last Wednesday at Etam-

pes, France, of Miss Anna Houghton, there passed away the last living member of one of New York's most prominent Church families. She was the niece of the second rector of the Church of the Transfiguration, the Rev. Dr. George C. Houghton, who himself was the nephew of the founder, the Rev. Dr. George Hendric Houghton. Mrs. Gertrude Strombom, daughter of the second rector, died some two years ago.

The Rev. Almon R. Pepper of the staff of the City Mission Society will leave New York about September 1st to engage in similar work in Cleveland.

The Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, Trinity parish, will leave this coming week for a European trip, to be away until October 1st.

HARRISON ROCKWELL.

The Rev. H. K. Bartow, rector, in making his address referred to the fact that the building is designed to serve not only the parish but the community.

MISCELLANEOUS

Preaching services on Boston Common under the auspices of the Greater Boston Federation of Churches are being held as usual very Sunday afternoon. The Rev. John R. Dallinger, curate of Grace Church, Newton, represented the Church at the session and ensuing forum of last Sunday.

Sound movies, popularly known as "talkies," will henceforth be enjoyed upon occasion by the inmates of the Massachusetts Reformatory in West Concord. Bishop Babcock, Dean Sturges, the Rev. Dr. Sherrill, the Rev. Robert Walker, chaplain of the reformatory, Supt. Charles T. Judge, George A. Giles of Cambridge, and Harry Cohen, general manager of the Talking Pictures Equipment Company, cooperated to secure the equipment.

Bishop Moulton of Utah, former rector of Grace Church, Lawrence, has conducted services in that church and preached on the last two Sundays.

The Rev. C. B. Bowser, rector of St. Augustine's Church, Lawrence, has begun his summer ministry at Bass Rocks, Gloucester, where he has held services for the past ten years. Fred Timmins, lay reader of St. Anne's Church, Lowell, will be in charge of the services in St. Augustine's during the rector's absence.

The Rev. Richard G. Preston, rector of Grace Church, Newton, is in charge for the summer of the Church of the Messiah, North Woodstock, N. H.

The Rev. Dr. Benjamin M. Washburn, rector of Emmanuel Church, Boston, is as usual in charge of the Church of the Transfiguration, Bretton Woods, N. H., for the summer, and, with his family, is making his home in Randolph in the White Mountains.

The Rev. R. Eliot Marshall, rector of St. Mark's Church, Dorchester, is again in charge of St. Matthew's Church, Sugar Hill, N. H. ETHEL M. ROBERTS.

CHURCH WORKERS AMONG COLORED PEOPLE MEET

SYRACUSE, N. Y.—The conference for Church workers among the colored people of the first and second provinces was held at St. Philip's Church, Syracuse, from Thursday, June 26th, to June 29th.

Bringing in the Kingdom of God was the general theme of the conference. The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York; the Ven. A. A. Jaynes, D.D., archdeacon of Central New York; the Rev. Dr. H. H. Hadley, rector of St. Paul's Church, Syracuse; and the Rev. Dr. Herbert G. Codrington, rector of Grace Church, Syracuse; were present at the opening service of the conference. The preacher was the Rev. N. Peterson Boyd, of St. Philip's Church, Brooklyn.

On Saturday Bishop Fiske addressed the conference. He showed how the Negro can contribute to the life of the Church. On Sunday three of the colored clergy spoke in the leading churches in Syracuse.

BISHOP QUIN RETURNS WITH SON'S BODY

NEW YORK—The Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, arrived Sunday, July 20th, on the French liner *La Fayette* with the body of his son, Robert, 19, who died on July 10th just before the boat they were on reached Havre.

Church of St. John the Evangelist, Boston, Built a Hundred Years Ago

Canon Raven of Liverpool Ends Boston Engagements — Honor Memory of Chaplain Rollins

The Living Church News Bureau }
Boston, July 19, 1930 }

PILGRIMS AND PURITANS AND INDIANS and Early Settlers are the prevailing characteristics of the landscape now that we are in the hey-day of our tercentenary celebrations.

A stray bit of history, interesting but not of tercentenary value, is that the Church of St. John the Evangelist, Bowdoin street, was built a hundred years ago as a Congregationalist church for the Rev. Lyman Beecher. His home, which sheltered Harriet Beecher Stowe and Henry Ward Beecher, is now St. Ann's Convent, a very old wooden house on Temple street. The first organist was Samuel F. Smith of national anthem fame and there is a decided probability that *America* was sung for the very first time in the building that is now St. John's. St. John's was formerly the Church of the Advent until the present Church of the Advent was built on Brimmer street.

The alterations in St. John's are now in the process of being begun. The organ, rebuilt, is to be in the gallery at the back and henceforth there will be a gallery choir instead of a sanctuary choir. In the carrying out of Ralph Adams Cram's plans, a new chapel on the gospel side will take the place of the organ, and the baptistry on the epistle side will be screened in. There will be changes in the sanctuary itself such as a change in the arrangement of the rood screen. All this is in memory of Fr. Field and the result will be awaited with eager anticipation.

CANON RAVEN IN BOSTON

Canon Raven of Liverpool Cathedral ended his Boston engagements last Sunday. In addition to his two sermons in St. Paul's Cathedral, the canon preached in Christ Church, Cambridge, at 5 in the afternoon. It is two years since he lectured in Harvard University but he cherishes a certain connection with Cambridge when he was appointed dean, fellow, and lecturer on theology of Emmanuel College, Oxford University. He occupied during the term of his service there the same room that John Harvard occupied when he was a student in Emmanuel.

Canon Raven is to remain in this coun-

try for a few more weeks and he will preach in a number of other cities before returning to England.

HONOR MEMORY OF CHAPLAIN ROLLINS

The name of the late Rev. Lyman Rollins—Chaplain Rollins of the Yankee Division of the 101st Infantry—is known and honored in this diocese. Here he received his training and his ordination for the priesthood and here he served in student days in St. John's, Charles Town; as curate of St. Stephen's, Lynn; and as rector of St. Michael's, Marblehead. From Marblehead he went to deeds of heroism in the great war for he accompanied his fellows into action, ever holding that a chaplain could minister best in the heat of battle to those there meeting pain and death.

Tomorrow afternoon a memorial service will be held in St. Michael's. The Rev. Albert R. Parker, present rector, will conduct the services and Gen. Edward L. Logan, colonel during the war of the 101st regiment, and the Rev. Joseph O'Connor, present chaplain of that regiment, will make addresses.

AT ST. JOHN'S, JAMAICA PLAIN

The Rev. John L. Oldham, rector of Trinity Church, Martinsburg, W. Va., and a brother of Bishop Oldham of Albany, N. Y., will be the preacher in St. John's Church, Jamaica Plain, during July and August. The Rev. Samuel Holmes will also be resident in the parish and respond to all who may need a priest's services. These arrangements have been made by the rector, the Rev. Thomas C. Campbell, who is on a holiday with his wife. Mrs. Campbell recently won distinction and praise by pleading successfully before the Privy Council of the British Empire in an effort to win her rights in her mother's estate. The verdict in Mrs. Campbell's favor reversed the decision of three Canadian courts. Mrs. Campbell, who is not a professional lawyer, is the only appellant to win a case unassisted by counsel before the Privy Council.

CORNERSTONE LAID AT QUINCY

The cornerstone of the new Christ Church parish house was laid in Quincy last Thursday evening. The stone itself of famous Quincy granite was cut and presented as a gift by Deacon Brothers. The late William H. Deacon of that firm gave many years of loyal, generous service to the parish as vestryman and warden.

Bishop Taitt Lays Cornerstone of New St. Augustine's Chapel, Norristown, Pa.

Audiphones Installed in St. Thomas', Whitemarsh — Bishop Coadjutor to Sail for London

The Living Church News Bureau
Philadelphia, July 19, 1930

BEFORE A GATHERING OF ABOUT TWO hundred people, the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, officiated in laying the cornerstone of the new St. Augustine's Chapel in Norristown, on Sunday, July 6th. He was assisted by the Rev. Richard J. Morris, secretary of the diocese.

After the ceremony the Bishop held a confirmation service, at which fifteen colored candidates were confirmed. This is the second confirmation service to be held within a year for this congregation, twenty-eight having been presented last November by the rector, the Rev. James M. Niblo.

About a year ago, Fr. Niblo, who is rector of St. John's Church, Norristown, began to hold services in St. John's for the colored people living within his parish district. In February it was announced that Fr. Niblo had purchased two properties in Norristown, which he generously donated to St. Augustine's Mission as a site for the new chapel.

St. Augustine's Chapel will be located about twelve blocks from St. John's, in a section of Norristown in which there is a growing colored population. It is expected that the chapel will be completed by October, and that the congregation will be able to move in by November 1st. St. Mark's parish, Philadelphia, has contributed an altar, which was formerly used by St. Michael's Chapel of that church.

The new chapel, and also the parish house, will be constructed of red brick, and will have stone trimmings and red tiled roofs. There is also another building, which was already on the property when it was purchased by Fr. Niblo, which, as the mission develops, eventually will be used as a rectory for a resident priest.

Although this mission was only organized a year ago, it has steadily developed, and the average attendance at the Sunday services is over a hundred. There are over seventy children in the Sunday school of St. Augustine's Mission.

BISHOP TAITT TO SAIL THIS WEEK FOR LONDON

Bishop Taitt will sail on Wednesday, July 23d, for London, arriving in time to attend the last two weeks of the Lambeth Conference. The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, and the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, have been in attendance at the conference since the opening. Fr. Joiner is acting as chaplain to the Rt. Rev. Rocksbrough R. Smith, Lord Bishop of Algoma.

AUDIPHONES INSTALLED IN ST. THOMAS', WHITEMARSH

Workmen have recently installed in St. Thomas' Church, Whitemarsh, four transmitters, an amplifier, and six audiphones. This means that it is possible from now on for persons who are hard of hearing to hear quite easily a service from beginning to end with the help of devices known as audiphones.

At the pulpit, the lectern, the rector's stall, and the Communion table are very small transmitters, which will carry the speaker's voice by wire to an especially-made amplifier. From the amplifier, the voice is carried, again by wire, to the six "outlets" which have been installed at various places throughout the church. By "plugging in" to these outlets, and holding the audiphone to the ear (an audiphone is somewhat like a small telephone receiver, it is possible for those who are even quite deaf to hear the voice of the speaker.

The Rev. Nathaniel B. Groton is rector of St. Thomas', Whitemarsh.

THE REV. H. L. LONSDALE TO PREACH AT BRYN MAWR

The Rev. Herman Lilienthal Lonsdale, of the diocese of Long Island, has been invited to be special preacher during July and August at the Church of the Redeemer, Bryn Mawr. The Rev. Ernest C. Earp, rector of the Redeemer, sailed on July 6th with Mrs. Earp for England. Canon Earp was formerly a clergyman of the Church of England, having been rector of the parishes of Smiths and Hamilton,

Bermuda, before coming to Bryn Mawr last September.

MISCELLANEOUS ITEMS

Bishop Taitt officiated on July 9th at ceremonies held in Chester, in connection with the dedication of the new Chester-Bridgeport Ferry System.

The Ven. James F. Bullitt, archdeacon for foreign work of the diocese, sailed on Friday, July 18th, for Europe, and will spend the remainder of the summer in Switzerland, near Lucerne.

Word was received today that the Rev. John R. Hart, Jr., chaplain of the University of Pennsylvania, had been injured in Toronto, Canada, during a cricket match. The extent of his injuries, however, were not made known.

The Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, sailed for Europe last Saturday with his family.

Under the will of the late John Barnes of Haverford, who died on July 3d, the income from a fund of \$5,000 is to be paid to St. Thomas' Church, Barnesboro, Pa.

The rectory of St. James' Church, Perkiomen, which is over one hundred years old, has been thoroughly renovated during the past six weeks. St. James' is one of the oldest country churches around Philadelphia, being considerably over two hundred years old. It is located on the Perkiomen Pike, about one mile south of Collegeville. ELEANOR ROBERTS HOWES.

Civic Progress Necessitates Remodeling Of St. Luke's Church, Chicago

Summer Conference Reunion at Church of the Advent — Plan G. F. S. Convention

The Living Church News Bureau
Chicago, July 19, 1930

THE TIDE OF CIVIC PROGRESS IS MAKING necessary some radical alterations in the physical properties of historic St. Luke's Church, Chicago.

In the process of widening Western avenue it was found necessary for the city to purchase seventeen feet off the front of the St. Luke's property. This has made necessary a remodeling of the front of the structure and the erection of an entire new front.

The work is now under way, and will cost between \$15,000 and \$20,000. This work is made possible through the purchase price paid for the land by the city. Plans for the remodeling were drawn by Armstrong, First, and Tilton, Chicago architects.

For thirty-two years the Rev. H. L. Cawthorne has served this parish. He has seen the section pass through many changes, and has faced a multitude of difficulties to keep the church open. When he went to St. Luke's thirty-two years ago, a "For Sale" sign was hanging on the front of the church. Bishop McLaren had decided to sell the property in order to pay a \$6,000 debt. But Fr. Cawthorne saw to it that the debt was paid and the church has been self sustaining ever since. In the early days, and, in fact, until a very few years ago, Fr. Cawthorne did his calling and visiting on a bicycle, in preference to an automobile.

SUMMER CONFERENCE REUNION

The annual reunion of those who attended the annual Racine Conference for

Church Workers, held at St. Alban's School, Sycamore, took place at the Church of the Advent, Chicago, last Sunday night. Fifty persons were present for the dinner served prior to the reunion service.

A large congregation assembled in the evening for the service, at which the Rev. P. W. MacDonald spoke on the conference. At the close of the service, the beautiful office of Compline was sung. Clergy who took part were: the Rev. Messrs. G. G. Moore, P. W. MacDonald, Irwin St. John Tucker, Walter S. Pond, Charles E. Williams, Harry L. Forbes, and H. S. Rubel.

Fr. Moore was reelected general chairman of the summer conference for another year; the Rev. Herbert L. Miller, Champaign, business manager, and the Rev. Walter C. Bihler, chairman of faculty.

ROGERS PARK IMPROVEMENTS

Extensive alterations have recently been completed in the chancel of St. Paul's-Church-by-the-Lake, Rogers Park, the Rev. Charles T. Hull, rector. The chancel has been enlarged considerably to make room for choir pews, thus bringing the choir down from the loft in the south transept. Three pews have been placed on either side of the chancel for the choir, and the organ console has been moved down. The new arrangement will help to bring the service into focus on the altar, instead of dividing attention of the

THE REV. R. M. WARD TO PHILIPPINES

The Rev. R. Malcolm Ward, assistant rector of Christ Church, Winnetka, for the past three years, will leave Chicago next week for the Philippine Islands, where he has accepted appointment as rector of the Cathedral of St. Mary and St. John. He will sail from San Francisco the first of August and will take

up his new duties immediately upon his arrival in Manila.

In addition to being the rector of the cathedral, the Rev. Mr. Ward also will be rector of the Cathedral School of the Philippines. Both the cathedral and school were built by the late Bishop Brent while he was in the Philippines.

PLAN G. F. S. CONVENTION

Plans are nearing completion for the triennial national council of the Girls' Friendly Society, which will be held in Chicago October 14th to 19th, at the Hotel LaSalle. Mrs. Robert B. Gregory, vice-president of the G. F. S. from the midwest province, is chairman of the local committee and will serve as hostess to the convention.

Problems of importance, both as related to young women and the community in general, will be considered by the council, under preliminary plans. Jane Adams, founder of Hull House, Chicago, and internationally known social service worker, will be one of the speakers. Church leaders who will be on the program include Bishops Griswold and Stewart of Chicago, Bishop Gray of Northern Indiana, Bishop Scarlett of Missouri, and Mrs. Harper Sibley of Rochester, N. Y.

It is expected there will be nearly 2,000 representatives of the G. F. S. from all over the country in attendance at the convention.

NOTES FROM AUSTRALIA

The Living Church News Bureau
Sydney, June 20, 1930

THE AUSTRALIAN CHURCH AT THE present time has to depend upon a very small number of bishops—about half a dozen—to cope with confirmations. The exodus of the majority of the episcopate to Lambeth for six months has thus overburdened their remaining brethren, and we trust that their physical strength will be vouchsafed to them in their endeavors to fulfil the impossible. Perhaps the reason so many of our bishops are in England now is because more than half are attending the Pan-Anglican Conference for the first time. No doubt the experience will be valuable to them personally, but it is questionable whether the Australian Church as a whole will regain the loss to young Church people in not becoming full communicants of their Church through the inevitable postponement of their confirmations.

HARDSHIPS IN CHIEF CITIES

The chief cities of Australia are suffering serious hardships and trade is far below normal conditions owing to what is termed "financial depression." Thousands are unemployed and hundreds of families are at starvation point. The winter will be the worst known for distress, and the government is trying hard to alleviate the suffering. Many causes for the slump are put forward but explanations are poor substitutes for needy men, women, and children. The Church is trying bravely to cheer and to encourage with its tithe of possessions. In the Melbourne diocese a special diocesan fund has been created, which is a very sensible and speedy attempt to work unitedly and definitely in relief. There is talk of one in the great Sydney diocese, but time is flying and opportunity is being lost. Individual parishes—especially in the densely crowded

industrial areas—are working hard with the problem by collecting clothes, food, and money for distribution. But the danger of exploitation and the impossibility of adequate investigation when the work devolves solely upon the rector and one or two others make the efforts less effective than need be if a diocesan board was working properly.

In the parishes in the New South Wales coalfields, where strikes have been in existence for many months, the distress problem is most acute. The clergy with self denial and quick enthusiasm have showed themselves true pastors to their miner flocks. Not only have they endeavored to organize practical food relief, but they have thrown themselves into the political struggle on behalf of the men, and also with the objective of trying to keep the peace when riots have been surging at the pit heads. The Anglican Church on the New South Wales coalfields, at the head of which is the statesman, Bishop Long, is doing the solid work of pastoralship in a praiseworthy manner. The Church in Australia prays continually for industrial peace in this fair land of natural wealth but which is, unfortunately, the "land of strikes." At present that peace seems far away yet, undismayed, we must continue our supplications and endeavors.

SUCCESS OF CHILDREN'S CRUSADE

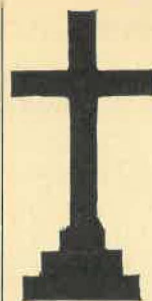
An item of interest is the success in Brisbane, Queensland, of a recent Children's Crusade. It was a Whitsuntide rally. Perhaps there had never been such an inspiring scene of like nature in the city before. Over four thousand children assembled in Albert square, a brightly gleaming banner headed each Sunday school, and a choir of 250 young Australian voices led the vocal music. The crusade spoke volumes for the Sunday school movement. Writing of Sunday schools it might be mentioned that the custom of holding the schools in the forenoon is growing. The advent of the motor car to the middle class family has steadily drained the attendances from the afternoon Sunday school. In addition, it has been felt by many of the clergy that the afternoon school has become a substitute for Church, with the result that when the children arrive at their teens they leave the school. Not having gained the habit of worship in the congregation they are lost to the Church. In some cases the change to the morning session has resulted in one hundred per cent increase of children and a participation in the morning service also.

As I write the news has come that the Brisbane diocesan synod, which is now in session and being presided over for the first time by the new Bishop Coadjutor, the Rt. Rev. F. de Witt Batty, has decided to raise 1,000,000 shillings to be used for a clergy superannuation and also for an endowment for the new theological college at Morpeth, N. S. W.

R. HARLEY-JONES.

THE PRAYERS OF A CHRISTIAN

NEW YORK—A woman came to a missionary at Bangalore, India, asking him to stop a certain Christian from praying for her. "I used to perform my worship to the idols comfortably," she is reported as saying, "but now I cannot do so. He told me he was praying for my family, and now my son and two daughters have become Christian. He is always bringing things to pass with his prayers. Somebody must make him stop!"



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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, July 17, 1930

IN THE DEATH ON THURSDAY, JULY 10TH, of the Rev. J. Philip deBeveris Kaye, for nearly four years rector of Emmanuel Church, Great River, in this diocese, we in Long Island lost a man whom we had only begun to know and to value; but the Church loses a faithful servant who had done important work and made a mark of prominence elsewhere. He had been ill several months before his death, which occurred in the Southside Hospital at Bayshore, L. I. The Rev. William R. Watson, rector of Bay Shore, ministered to him in the hospital, and gave him the Blessed Sacrament shortly before his death.

There was a short service in his church on Friday evening, the Rev. W. R. Watson, the Rev. John Tilley of Central Islip, and the Rev. E. J. Burlingham of Babylon officiated. The body was sent to Topeka, where a full service was held and where he was buried beneath the altar of the cathedral church of which he was so long dean.

ACOLYTES OF ST. GEORGE'S

The acolytes of St. George's continue to receive invitations from places in this diocese and beyond to conduct service both as helpers of the clergy and also in the absence of clergy. Their rector expresses concern lest in offering their services during the vacations of the clergy, they themselves be deprived of a "Sunday off" during the summer.

SUCCESS OF CHAPEL IN SUMMER COLONY

One of the interesting summer chapels in this diocese is St. Andrew's Chapel at Saltaire, on Fire Island. The Rev. Clarence M. Dunham first held services in this colony, using his own cottage as the place. Later he was able to gather money to build a chapel. From time to time it has been embellished and beautified, until it is most churchly and attractive. It was the first church on Fire Island, and for years the only one. When the group of Roman Catholics on the island became numerous, and had no church, the use of St. Andrew's Chapel was offered to them. Though they were not able to accept, yet the offer was much appreciated, and many Roman Catholic people were consistent helpers of St. Andrew's after that. Moreover, since they have built their own church, in which enterprise many of our people helped, a happy state of mutual respect and regard prevails.

St. Andrew's Chapel has a number of beautiful windows, most of them memorials placed by summer residents of the colony. The Woman's Auxiliary built the tower, and has helped from the beginning with their accustomed zeal. A rector has been provided, also through the interest of the Woman's Auxiliary. Fr. Dunham was priest-in-charge for a number of years, but more recently others have officiated, notably Bishop Creighton.

This is a fine example of the devotion of a priest, starting a work where he spent his vacations, and maintaining it until a sufficient number were interested to carry the burden with satisfaction and joy. Fr. Dunham still summers in the colony and is much beloved, but no longer has the responsibility for the chapel.

Saltaire is reached by ferry from Bayshore. In winter houses and chapel are all closed up and deserted. The colony is populated in the summer season only.

BOYS' CAMP OPENED

The diocesan boys' camp opened July 15th. It gives promise of being patronized to capacity for the whole six weeks' season for which it will be available. It is located in the Interstate Palisades Park, a few miles back from Bear Mountain, and is reached by Hudson River steamboat to Bear Mountain and bus to the camp.

CHAS. HENRY WEBB.

BISHOP PERRY COMMENDS
FAITH AND YOUTH PROGRAM

PHILADELPHIA—The Faith and Youth program for boys, prepared by the Brotherhood of St. Andrew to be offered to parishes throughout the Church this fall, has been approved by the Presiding Bishop in the following published statement:

"The Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The Spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the disciples of the early Church throughout the world with the single purpose of making our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

"I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits."

The plan as outlined provides for a seven-day mission for older boys, beginning on Sunday, November 23d, and leading up to the nation-wide annual corporate Communion of men and boys on Advent Sunday, November 30th. Posters and publicity material, special services of worship, material for seven addresses by the leader, and follow-up plans will be provided by the Brotherhood.

PLAN SYNOD FOR PROVINCE
OF NORTHWEST

MINNEAPOLIS, MINN.—The eleventh annual synod of the province of the Northwest will be held at Miles City, September 30th to October 1st.

The president of the synod, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, has announced the tentative program. The Rev. L. B. Whittemore, Grace Church, Grand Rapids, Mich., will conduct a conference on 'The Children's Crusade, or Adventuring for Christ. The Rev. Mr. Whittemore will demonstrate the methods of the Crusade with the children of the Church of Emmanuel, Miles City, the Rev. J. L. Craig, rector.

A mass meeting on September 30th. Advance Work Program, will be developed by the Rev. Robert F. Frazier, secretary of the Field Department of the National Council. The Rev. Dr. Frederick W. Clayton, All Saints', Omaha, will speak on Evangelism.

At the banquet to be held on the final evening, the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, and the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, will present their reports on the Lambeth Conference.

The provincial Auxiliary will meet at the same time and their program is already completed.

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NEW CHURCH OPENED IN HOLLYWOOD, CALIF.

HOLLYWOOD, CALIF.—Opening services in the new St. Mary of the Angels Church (Hollywood's "Little Church around the Corner") were recently held in the completed edifice at 4510 Finley avenue, when Bishop Stevens confirmed a large class of candidates.

The Rev. Neal Dodd, rector of the church, started a small mission of the same name not far from the present site twelve years ago. It is largely through his personality and determined work in the service of God that this success has crowned his efforts.

The new church was designed by Carleton Monroe Winslow, a prominent architect, who is also a vestryman of the church, and built by Sumner, Sollitt & Co., of Los Angeles. It represents with the land, buildings, furnishings, and equipment in excess of \$100,000. The church is a gift to the diocese of Mrs. Florence M. Quinn, given as a memorial to her father, the late Rev. Samuel Philp, a minister of the Methodist Church.

In design the building expresses the Spanish-Mexican type of architecture, and is of the character of the well known old missions of Southern California. On the street front is a patio, on the east side of which is a wall fountain and pool.

The entrances to the church, lady chapel, and offices are from the patio. In the basement of the church are the Sunday school rooms and a large recreation hall. The lighting fixtures in the primary portion of the church were all imported from Italy.

The main auditorium will seat 350 persons, with additional space available to accommodate a much larger congregation.

Further interest is added to the new church by the fact that the Rt. Rev. Frederic L. Deane, Lord Bishop of Aberdeen, assisted in the laying of the cornerstone while on his recent visit to America.

WORSHIP BOOK PREPARED BY COMMISSION ON RURAL WORK

NEW YORK—The *Book of Worship*, prepared by a special committee of the Joint Commission on Rural Work, is now ready for distribution and may be secured from the Book Store at the Church Missions House or any Church bookseller.

The *Book of Worship* was published in response to the need for a book of worship suitable for use in school houses, preaching missions, and Sunday schools; as its "foreword" says, "it is intended to help people to love our Lord and to take part in the Church's worship."

The book contains Morning and Evening Prayer, over twenty psalms, seventy-five hymns, and a number of "notes" on the origin, history, and teachings of the Church. Directions for participation in the services are printed in red and are easily followed. The psalms are punctuated as in the revised version of the Prayer Book.

The *Book of Worship* is the result of months of labor by the committee in charge, the Rt. Rev. W. L. Rogers, D.D., the Rev. Dr. C. N. Lathrop, and the Rev. H. W. Foreman, and embodies suggestions made by leaders of the Church in town and country and city. Many suggestions incorporated in the book came from men doing actual missionary work. The response to the book has been most cordial; the late Bishop of Massachusetts, the Rt. Rev. C. L. Slattery, D.D., approved the

plan of the book unreservedly and others have done likewise.

The Joint Commission on Rural Work has published the book on the understanding that it will "be used with the approval of the Bishop of the diocese" and states that fact plainly on the title page.

The *Book of Worship* is printed in green limp cloth and can be secured at the Book Store at the Church Missions House or at any Church bookseller at a cost of 25 cts. each, carriage additional.

CHAPLAIN LOBDELL OF NORTH CAROLINA CONVALESCING

RUTHERFORDTON, N. C.—After a six months' illness from tarsal arthritis Chaplain Frederick D. Lobdell, of the U. S. Government hospital at Oteen, is able to leave the Rutherford Hospital where he has been under treatment. He was rector of Rutherfordton for many years, and for thirteen years has been a chaplain at Oteen, where he has done a successful work and been much beloved by the many ex-service men to whom he has ministered. The Rev. F. B. Roseboro is acting for Chaplain Lobdell at the hospital this summer. Chaplain Lobdell is visiting relatives in New Jersey and on Long Island, N. Y. His many friends will wish him renewed health.

WELLS COLLEGE, NEW YORK, OPENS CAMPAIGN

NEW YORK—A campaign to raise the remaining \$500,000 needed to build a new administration building is under way at Wells College. The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, is director of the campaign, and has opened a central office at Suite 3014, 60 East 42d street.

The alumnae association at commencement time resolved unanimously and with enthusiasm to cooperate in fulfilling this undertaking. The endeavor already is well begun with the unanimous subscription of the faculty members and of the trustees. A subscription of \$100,000 by Mrs. Phipps, on condition that the entire sum is attained, has been received.

NOTED GLASS FIRM CELEBRATES ANNIVERSARY

LONDON—Messrs. James Powell and Sons (Whitefriars), Ltd., commemorated the 250th anniversary of the firm's foundation, June 16th to July 12th, by holding an exhibition of glass work, produced by it at intervals during that long period.

In its exhibition was shown one of a magnificent series of windows, designed by James H. Hogan, and commissioned for St. Thomas' Church, New York. The colors are remarkably rich, and are assembled with great taste in a design harmonizing admirably with the character of the interior. Her Majesty the Queen paid a visit to the exhibition and was much impressed by the beauty and color of the window.

U. T. O. WORKER IN PORTO RICO

NEW YORK—Miss Isabel Beauchamp, a Porto Rican graduate of St. Catherine's School, San Juan, P. R., is one of two United Thank Offering workers recently added to the staff of St. Anne's Spanish-American (Mexican) Mission, El Paso, in the missionary district of New Mexico. A new Girls' Friendly Society branch of twenty Mexican girls has been organized here.



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FREDERICK JAMES BASSETT, PRIEST

PROVIDENCE, R. I.—The Rev. Dr. Frederick James Bassett, for the past forty-four years rector of the Church of the Redeemer, Providence, died here on Saturday, July 19th. He was 74 years old.

A native of Albany, N. Y., Dr. Bassett received his education at the Union College and at the Berkeley Divinity School, being ordained deacon in 1880 and priest in 1881 by Bishop Doane. He was assistant at St. Paul's Church, Albany, from 1880 to 1882, and from 1882 until 1886, when he came to Providence, he was rector of All Saints' Church, Torresdale, Pa. He was a deputy to the General Conventions of 1898, 1901, 1904, 1907, 1910, 1913, and 1916, and a deputy to the Pan-Anglican Congress in 1908.

GEORGE HERBERT BROUGHALL, PRIEST

TORONTO, ONT.—The Rev. George Herbert Broughall, resident padre of Toc H, and for years active in the varied activities of the Church and educational work, died suddenly from heart disease at Hanlan's Point, where he went on the annual picnic of All Hallows' Sunday school.

Although his duties were associated with Toc H, he assisted the rector of All Hallows' Church, and was highly esteemed by the congregation. At Toc H his charm of manner, his eagerness to help others, and his enthusiastic energy won him many friends.

It was due to his wonderful energy, too, that he went overseas in the ranks of the ambulance corps, and after serving some time at the front was made a chaplain.

He was the eldest son of the late Rev. Canon A. J. Broughall, for more than fifty years rector of the Church of St. Stephen the Martyr, in Toronto; was educated at Trinity College School, Port Hope, and Trinity College, Toronto; and was ordained priest in 1886 and deacon the following year.

His earliest connections with educational work were with the Toronto Church School for Boys, and headmaster at Trinity College School, Port Hope. In 1907 he was appointed rector of the Church of St. Michael and All Angels, Winnipeg, where he took a keen interest in the Masonic order.

From Winnipeg he went overseas on active service. For the past five years he had been at Toc H and made his home there. The Very Rev. Dean Broughall of Hamilton, and the Rev. Canon James S. Broughall, rector of Grace Church-on-the-Hill, are brothers.

WILLOUGHBY N. CLAYBROOK, PRIEST

TYLER, TEX.—The Rev. Willoughby Newton Claybrook, rector of Christ Church, Tyler, died on Sunday night, July 13th, at his home here.

The Rev. Mr. Claybrook was born in Westmoreland Co., Va., September 1, 1870, receiving his theological training at the Theological Seminary of West Virginia.

He was ordained deacon in 1898 by Bishop Gibson and priest the following year by Bishop Whittle. He was rector of Bloomfield parish, Virginia, from 1898 to 1901; rector of Christ Church, Tyler, 1901 to 1904; rector of the Church of the Nativity, Huntsville, Ala., 1904 to 1907; general missionary of the diocese of Alabama 1907 to 1908; rector of St. Mary's Church, Birmingham, Ala., 1908 to 1919; and returning in 1919 as rector of Christ Church, Tyler.

A son, W. N. Claybrook, Jr., and two brothers-in-law, Gordon and Robert Fariss, survive him.

JOHN HUDSON FAIRLIE, PRIEST

PITTSBURGH—The Rev. John Hudson Fairlie, non-parochial priest of the diocese of Pittsburgh, died at Toronto, Ont., Canada, on Wednesday, July 9th. The burial service was held on Friday, July 11th, in Brantford, Ont.

The Rev. Mr. Fairlie was ordained deacon in 1884 and priest the following year by the Bishop of Huron. He held cures in Parkhill, Chatsworth, Meaford, St. Vincent, Clinton, Listowel, all in Ontario, from 1885 until 1896, and was principal of the Indian Industrial School at St. Paul's, Ont., during the year of 1897. Coming to the United States he was rector of the church at Fremont, Ohio; rector at Port Alleghany, Pa.; and rector of St. Mary's Church, Braddock, Pa.

GEORGE H. KALTENBACH, PRIEST

LUCERNE, SWITZERLAND — The Rev. George H. Kaltenbach, rector of Christ Church, Lucerne, died in a hospital following an operation on Wednesday, July 9th. He had been ill for about a year.

The Rev. Mr. Kaltenbach was born in Baltimore, Md., took his B.A. and M.A. degrees at St. Stephen's College, and graduated from Nashotah. From 1912 until the present time, save during four years of the war, he had been rector of Christ Church, Lucerne. The Rev. Mr. Kaltenbach acted as correspondent for THE LIVING CHURCH for the American Churches in Europe for several years.

JAMES PHILIP DeB. KAYE, PRIEST

GREAT NECK, N. Y.—On Thursday, July 10th, the Rev. James Philip deBeyers Kaye, priest-in-charge of Emmanuel Church, Great River, Long Island, died at the South-side Hospital in Bay Shore, after a year's illness.

He was born in Shropshire, England, on July 4, 1864. He came to America with his parents when he was six years old, and the family established itself in Troy, New York, where Dean Kaye received his early education. In 1884 he entered Kenyon College, Gambier, Ohio, and there completed the classical and theological course, graduating in 1889. For a year he attended the Philadelphia Divinity School, completing his studies there in 1890.

He was ordained both deacon and priest by Bishop Leonard in 1891. For four years he was rector of Trinity Church in Alliance, Ohio. During the two years following he served as rector of the Church of the Resurrection, at Fernbank, in the same state.

In 1896 he was called to be rector of the Church of the Transfiguration, Ironwood, Mich., where he met and married Miss Frances Camp Nelson.

He came to Topeka in 1901 to become the dean of Grace Pro-Cathedral. For twenty-one years Topeka enjoyed his fine spiritual leadership. He was president of

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the standing committee of the diocese, a delegate to four successive General Conventions, an examining chaplain, a professor of systematic theology at the Kansas Theological School, and trustee of the property of the same institution, vice-president and general manager of Christ's Hospital, and chairman of diocesan finance committee.

Not only was he active in the affairs of the Church, but he was also known in constructive civic enterprises, having been president of the Civic Improvement Society; a director of the Foster branch of the National Humane Society; a member of the advisory board of the Topeka Orphans' Home; and a member of the Topeka Commercial Club.

The most outstanding achievement in his ministry was the building of the magnificent and beautiful cathedral in Topeka, which was begun in 1912 and consecrated when completed on March 4, 1917. Grace Cathedral, of which Dean Kaye was the inspiration and builder, is one of the most imposing church buildings in the southwest. In fact, it is generally conceded to be the most beautiful ecclesiastical edifice in this part of the land. Due to this man's untiring industry and consecrated efforts this splendid structure, valued at about a half million dollars, was all paid for when it was completed and consecrated.

In March of 1923 Dean Kaye left Topeka to accept a call to be rector of the American Church in Florence, Italy. He spent two very full and helpful years in this work. In the fall of 1925 he became priest-in-charge of Emmanuel Church, Great River, where he was residing at the time of his death. He is survived by his widow, two daughters, and one son.

The burial service took place in Grace Cathedral on July 13th, at 11:15 in the morning. The service was unique because the body was interred during the service below the chancel of the cathedral, immediately in front of the altar and sanctuary rail.

The Very Rev. John Warren Day, present dean of the cathedral, conducted the service and gave a short address on the life and character of Dean Kaye.

Two years ago the dean visited Topeka and pointed out to Dean Day the exact place in which he desired to be buried. The body was placed in a heavy concrete vault, which in turn was lowered into another vault which was built in. The built-in vault is bricked up to the floor of the chancel making it a part of the cathedral, joining the building and the remains of the builder together.

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**WILLIAM KNIGHT MCGOWN,
PRIEST**

NEW YORK—The Rev. Dr. William Knight McGown, rector of Grace-Emmanuel Church for the past thirty-six years, died Saturday, July 19th, at his residence, in his 71st year. He had long been a sufferer from asthma, and the strain of combatting this disease exhausted his heart. He was a widower. No children survive him. Funeral services were held in his church at 8 o'clock Monday evening, July 21st.

Dr. McGown was born in New York on October 27, 1859. He received his early education in the New York public schools and in a business college. After an experience of a few years in business as a clerk he felt the call of the Church and entered the Philadelphia Divinity School.

He was ordained deacon in 1888, and priest in 1893 by Bishop Potter.

From 1888 to 1892 Dr. McGown was assistant rector of Holy Trinity Church, Harlem, N. Y. In the latter year he was appointed rector of Emmanuel Church, which two years later was consolidated with Grace-Emmanuel Church. He was a member of the Brotherhood of St. Andrew and president of the Blodgett Memorial County Home Association at Golden's Bridge, N. Y.

LYMAN ROLLINS, PRIEST

WHITE RIVER JUNCTION, VT.—The Rev. Lyman Rollins, greatly beloved chaplain of the 101st Infantry, Twenty-sixth (Yankee) Division, died at a little farm he owned in Enfield near Lebanon, N. H., on July 11th. At the time of his death he was rector of St. Paul's Church in White River Junction, but his home was across the line in the neighboring state. His death at the early age of 49 years was due to severe gassing while serving in France during the great war.

The story of that gassing which will cause his name to be honored as long as the name of his regiment lives is as follows: "Twelve years ago on the night of May 30-31, 1918, a detail of Yankee soldiers raiding a German trench was caught in a blinding gas attack and terrific barrage. Lost amid wire entanglements, the young chaplain removed his gas mask, found the way, and led the party back to the American lines and safety. He returned from overseas with the Croix de Guerre, a recommendation for the Distinguished Service Cross for bravery beyond the call of duty, and a citation in American general orders for exceptional gallantry and service in action."

Chaplain Rollins was wounded by shrapnel in the following October, and the entire time spent by him in France was largely in sectors where there were very severe engagements in which he was a participant. His democratic fellowship caused him to be loved by men of all rank and of every religious affiliation.

Lyman Rollins was born in Concord, N. H. He was a graduate of Bates College, the Newton Theological Seminary, and the Episcopal Theological School of Cambridge. He was ordained deacon in 1912 and priest in 1913 by Bishop Lawrence. During his senior year in Cambridge he assisted at St. John's Church, Charles Town: from 1912 until 1915 he was curate in St. Stephen's Church, Lynn; and in 1915 he became rector of St. Michael's Church, Marblehead. While rector of the Marblehead parish, he gave his first service as chaplain with the 5th Regiment, Massachusetts Infantry, National Guard, on the Mexican border. He returned to his Marblehead parish after the war but he was obliged to resign in an attempt to regain his health by living in a higher altitude.

Funeral services were held on the afternoon of July 13th, in his own parish church, St. Paul's, of White River Junction. They were conducted by the Rev. Lawrence Amor of St. James' Church, Woodstock, and by the Rev. Allen W. Clark of St. Thomas Church, Hanover, N. H. On the following afternoon, July 14th, an impressive military funeral service was held in St. Paul's Church and at the cemetery in Concord, N. H. The services in St. Paul's Church were conducted by the rector, the Rev. Arthur O. Phinney, assisted by the Rev. Albert R. Parker of St. Michael's Church, Marblehead, and by the Ven. Ernest J. Dennen of Boston,



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formerly rector of St. Stephen's Church, Lynn. The latter, departing from the usual custom of the Episcopal Church, read a eulogy. In tribute to Chaplain Rollins came a group of seventy-five officers headed by Lt.-Gen. Edward L. Logan, Brig.-Gen. Albert C. Gray, and Brig.-Gen. John D. Murphy. A detachment of 100 men, including a firing squad of non-commissioned officers came from Camp Devens, Mass. A color squad of twenty men, and a firing squad, members of the American Legion, Post 32, came from Marblehead, and official representatives came from St. Michael's parish, Marblehead. The Rev. Frank J. Knapp, chaplain of the 388th Infantry, represented the Vermont Department of the American Legion, and the diocese of Vermont.

Chaplain Rollins was unmarried and is survived by two brothers, N. L. and W. M. Rollins, both of Concord, N. H.

ARTHUR HOWARD NOLL, PRIEST

MEMPHIS, TENN.—The Rev. Dr. Arthur Howard Noll, canon of St. Mary's Cathedral and historiographer of the diocese, died at his home in this city July 17th. He was born in Caldwell, N. J., February 4, 1855, the son of Arthur Burtis and Mary (Hamilton) Noll. Educated for the legal profession, and admitted to the bar in New Jersey, he studied later for holy orders at the University of the South, and was ordained deacon in 1887 by Bishop Galleher of Louisiana, and priest in 1888 by Bishop Johnston of West Texas. After serving various missions in West Texas, he became successively rector of St. James', Port Gibson, Miss., 1889-92. Mount Olivet, New Orleans, 1892-95 (where he built the present church), and Holy Trinity, Nashville, Tenn., 1895-97. The remainder of his ministry was in the diocese of Tennessee, and included cures in Somerville, South Pittsburg, Monterey, and Memphis, where he was rector of the Church of the Good Shepherd and chaplain of the Church Home from 1919 until 1929, when he retired from active service. He was registrar of the University of the South from 1902 to 1916, and secretary of the diocese from 1899 to 1928. The degree of Doctor of Laws was conferred on him by St. John's College, Annapolis, in 1908.

Dr. Noll was married in 1887 to Florence English, daughter of Thomas Dunn English, the author of *Ben Bolt*. Mrs. Noll died in 1926. One son, Maxwell Hamilton Noll of Memphis, survives him.

Dr. Noll was an author of considerable note in the field of history, both secular and ecclesiastical, his published works including: *Short History of Mexico* (1890; revised 1903), *From Empire to Republic: the Story of the Struggle for Constitutional Government in Mexico* (1903), and *History of the Church in the Diocese of Tennessee* (1909). He was joint author with Philip MacMahon of *The Life and Times of Miguel Hidalgo y Costilla*, and with Bourdon Wilson of *In Quest of Aztec Treasure*. He was editor of Bishop Quintard's *Memoirs of the War*, of Wilson Gregg's *Life of Alexander Gregg, First Bishop of Texas*, and of Dr. English's *The Little Giant*. He was also an artist of note and an authority on heraldry, being widely known as a designer of bookplates and seals, and an engrosser and illuminator of ecclesiastical documents.

The burial was from St. Mary's Cathedral, the Very Rev. Israel H. Noe, dean, officiating, assisted by other clergy of the city.

RICHARD SEABORN, PRIEST

TORONTO, ONT.—The death occurred at his summer home, Meaford, of the Rev. Richard Seaborn, of 84 Follis avenue, and rector of St. Cyprian's Church for eighteen years.

The Rev. Mr. Seaborn retired a year ago from active work, having been in ill health for several years. His death, however, came as a shock as it was believed that he was making rapid progress toward recovery. Only a week ago the Rev. Mr. Seaborn went to his summer home.

During his active term of service he acted as assistant rector to St. Martin's-in-the-Field and later rector of St. Martin's Church, West Toronto.

Surviving him are his widow, five sons, and two daughters.

MRS. GEORGE HAWKES

NORTH GIRARD, PA.—Mrs. Annie Hawkes, aged 78 years, wife of George Hawkes, treasurer of Grace Church, North Girard, died on Thursday, June 5th, after an extended illness.

Her life was one of long service in the Church. She was a native of Wyton, Huntingdonshire, England, the daughter of the late John and Susanna Thackery. Her father was for forty years senior warden of Wyton parish.

Since coming to America in 1890 she has been an active member of the parishes in which she has resided in the dioceses of Iowa, Northern Indiana, Ohio, and Erie.

During the last twelve years she has been an active member of Grace Church branch, Woman's Auxiliary. Totally blind

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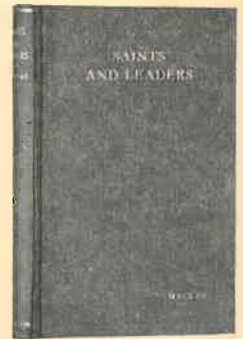
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for several years her unusual knowledge of the Prayer Book enabled her to enjoy and take part in the services of the Church.

The funeral, held in Grace Church on June 8th, was conducted by the rector, the Rev. Kenneth R. Waldron, and the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D.

JESSE HOLDOM

CHICAGO—Death claimed one of Chicago's leading citizens and one of the Church's leading laymen in Chicago during the past thirty years, when the Hon. Jesse Holdom passed away at his home here late Monday, July 14th. Judge Holdom had been in poor health since last December, but he was active up to within two days of his death, which was attributed to a heart attack.

Funeral services were held at St. Paul's Church, Kenwood, of which Judge Holdom had been senior warden until ten years ago, the Rev. Dr. George H. Thomas, rector, officiating. Present were leaders in civic, court, and legal circles of the city. Burial was at Oakwoods.

Judge Holdom's early Church connections were at St. James', when he first came to Chicago more than sixty years ago. He was born in London seventy-nine years ago, and as a boy he rang the bell and pumped the organ at St. James' Church the Less there. He was confirmed by Bishop McLaren on Easter Day, 1877, at the old Cathedral of SS. Peter and Paul, Chicago.

For many years Judge Holdom was affiliated with Trinity Church, Chicago. For a number of years he was senior warden

of this parish, later transferring to St. Paul's where he also became senior warden. A few years ago he moved to the north side and went back to St. James', where he was first affiliated when he came to the city.

Judge Holdom was at the time of his death president of the endowment fund of the diocese. He had been a director of the Church Club for thirty years, and was president of the club for three years, 1902-1904. He was one of Bishop Anderson's closest advisors, particularly on legal matters. He was a deputy to several General Conventions and a delegate to many diocesan conventions. As late as last year he was a delegate from St. James' Cathedral.

Judge Holdom served in the circuit and appellate courts of Cook County for twenty-four years. He was the senior jurist of these courts in the point of years. He was known as one of the finest Christian characters ever to have served on the bench in Cook County.

Judge Holdom is survived by a son and daughter, both living in California.

HARRY F. McDOWELL

FRANKLIN, PA.—Dr. Harry F. McDowell, a faithful communicant of St. John's Church, Franklin, a valued member of the vestry, and also a member of the board of trustees of the diocese of Erie, died on March 11th. The burial service was read by the rector of St. John's Church, the Rev. Dr. Martin Aigner, on Thursday, March 13th.

Dr. McDowell ministered for thirty years to the physical welfare of the city

of Franklin and the surrounding towns and was universally esteemed as a beloved physician for this professional skill, his great kindness, and his sterling Christian character.

EFFIE JONES MONCURE

SHREVEPORT, LA.—Mrs. Effie Jones Moncure, for many years an active Churchwoman in the diocese of Louisiana, died at her home in Shreveport, at 11 A.M. on Sunday, June 29th, aged 74.

She was the widow of the late Conway Moncure and is survived by five children, one of these being the Rev. Roland Moncure, rector of St. Paul's Church at Salem, in the diocese of Southwestern Virginia.

NEW WARD OPENED IN MANILA HOSPITAL

MANILA, P. I.—St. Luke's Hospital, Manila, has just opened an attractive new children's ward, the gift of the woman's board of the hospital. It is a two-story pavilion, attached to the main building, accommodating some twenty children, with a wide porch upon which the cribs may be moved in pleasant weather, and with modern kitchen space underneath. The new building is to be named in honor of Mrs. Halsted Dorey, who was the designer of a successful "Paseo de las Islas" held during a recent Manila carnival—consisting of a group of native homes showing the life of various non-Christian tribes. This was the main source of the funds used to complete the addition to the hospital.

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NEWS IN BRIEF

ERIE—The annual acolytes' festival services were held at Grace Church, Ridgeway, the Rev. Fr. Malcolm deP. Maynard, rector, June 30th and July 1st, with fifty servers and ten priests attending. At solemn Evensong of the Blessed Sacrament the Rev. Fr. H. D. Viets, rector of St. John's Church, Carlisle, preached. The next morning there was a corporate Communion followed by breakfast in the parish house.

ERIE—Two prominent Churchmen have been honored recently by the Grand Commandery, Knights Templar, in Pennsylvania—James H. Chickering, junior warden of Christ Church, Oil City, is the newly-elected Eminent Grand Commander, and the Rev. Dr. Martin Aigner, rector of St. John's Church, Franklin, the Grand Prelate.

FOND DU LAC—On Sunday, June 1st, the Rev. A. Parker Curtiss, rector of Grace Church, Sheboygan, dedicated the new Austin organ, which was given to the parish by Mr. and Mrs. E. E. Pantzer, Sr., as a thank offering. The old organ, a Hook and Hastings, which has served for fifty-five years, had been the gift of an aunt of Mrs. Pantzer. A south transept was added to the church to be used as the organ chamber, while the north transept, formerly the organ chamber, has been made into a Lady Chapel.

GEORGIA—The Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, will leave on July 27th, to spend a month in Blowing Rock, N. C., with his son-in-law and daughter, the Rev. and Mrs. Henry D. Phillips of Columbia, S. C.—The Rev. Dr. James B. Lawrence, rector of Calvary Church, Americus, is in charge of St. Mary's Church, Manhattanville, N. Y., during the month of July.—The Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, is in charge of St. James' Church, New York, during the month of July.—The financial report of the diocese as of June 30, 1930, is a healthy one. The collections from the parishes and missions show that with an "expectation" of \$9,621.40 there has been "paid" \$9,680.68.

MONTANA—Miss Monica V. Howell of Philadelphia arrived in Helena July 15th, to take up her work as United Thank Offering worker for the diocese. She will have charge of the rural communicants and correspondence of Sunday school work.

NEWARK—Under the auspices of the Society of the Nazarene, a reading room has been opened at 109 William street, Boonton. A lending library is also located there. By their contributions, friends of the society made possible the establishment of this reading room.—The Rev. William R. Mulford of Sag Harbor, L. I., had charge of the service at Christ Church, Ridgeway, on Sunday, July 13th, at which time the rector, the Rev. Edwin S. Carson, preached at Forest Lake Inn, Pike County, Pa.

OLYMPIA—The Rev. Robert B. H. Bell, well known in the Church as a successful healer, is to be in Seattle and Tacoma during September to conduct healing missions. On September 14th he will be at St. John's, West Seattle, where the Rev. A. W. Sidders is rector, and from September 14th to 21st he will be at St. Mark's, Tacoma, where the Rev. Arthur Bell ministers.

PITTSBURGH—The Rev. Dr. John Dows Hills, rector of the Church of the Epiphany, Bellevue, addressed the congregations of the churches of Bellevue in a union service held on the lawn of the Bellevue Y. M. C. A., Sunday, July 13th. His subject was Pioneers of Christian Faith.—The Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh, presided at a community meeting of twenty-five congregations of the Oakland and East end churches of Pittsburgh, Sunday evening, July 13th. The congregations were addressed by the Rev. Dr. Karl A. Stein, pastor of Grace Reformed Church, Pittsburgh.

PORTO RICO—Miss Ethel Robinson, principal of St. Catherine's School for Girls in San Juan, left Porto Rico in June for a year or more in the hope of getting back her health.—The Bishop and Mrs. Colmore are on furlough this summer. Mrs. Colmore will be in the Adirondacks with Miss Robinson, and the Bishop will be at the Lambeth Conference.—The summer camp for St. Catherine's Girls has begun with Miss Johnston and Deaconess Deiterly in charge. The camp has been thoroughly rebuilt after the cyclone of 1928 and now is stronger than ever.—Two teachers have left the work in Mayaguez this summer, Miss Fern Fitzsimons of Fort Dodge, Ia., returning to her home on account of her health, and Miss Mary Margaret Lathrock, who will not return for the coming year.

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Preliminary Announcement

The American Missal

To be Published in time for Holy Week and Easter, 1931

THIS elaborate work now in process of publication and to be ready for Holy Week and Easter, 1931, is a notable landmark in Anglican liturgy. The Missal is edited by a committee of clergy, with Bishop IVINS, Coadjutor of Milwaukee, at the head, but will be published without the names of the editors. The musical notation which will be contained in the book is issued under the editorship of the Rev. Canon WINFRED DOUGLAS, who has done much similar work and who is well known as a Church musician and as one of the compilers of the New Hymnal. This includes not only the notation in the Ordinary and Canon, but also for Holy Week observances, etc.

The book will be published in missal form as a large volume for the altar. It is based chiefly on a Kalendar which has been arrived at by combining the Kalendars of the American and English Prayer Books with those of the principal Religious orders, both for men and for women, in the Anglican communion. As the orders differ among themselves concerning the rank of the feasts and the observance of octaves, in this Missal it is sought to establish a mean to suit parochial needs, which results, in many cases, in altering the rank of various festivals and in eliminating certain octaves. This has mainly resulted in the reduction of the rank of certain days, making a more liberal provision for Votive Masses and Requiems.

The volume contains the traditional Propers for the days embraced within the Kalendar, as stated, and including a wide range from which selection may be made in order to promote the use of local or other Kalendars, not necessarily requiring that the entire list of suggested days be observed by any who may not care to utilize them all. The Propers include traditional Collects, Epistles, Gospels, Introits, Offertory, Secret, Post-communion, etc. There is afterward an abundance of Commons for various occasions.

THIS Missal is put forth as a supplement to, not a substitute for, the Book of Common Prayer. The editors feel that such a supplement is needed, for two reasons: First, the increasing recognition that the triumph of Faith in Sainthood is by no means confined to the first Christian century has caused a demand for a more liberal and more Catholic provision of commemorations of saintly men and women throughout the Christian ages. Secondly, the Prayer Book of 1928, authorizing the singing of hymns and anthems at the Introit, between the Epistle and Gospel, at the Offertory and Communion, justifies the publication of a book containing the appropriate anthems traditionally assigned to these stages of the Sacrifice.

There is furthermore an increasing need on the part of Catholic-minded priests for a book of sufficient size for use on the altar, containing the private devotions which they are accustomed to use in the offering of the oblations, at their own communion, and at other suitable and traditional points in the service.

The editors have therefore proceeded upon the following principles: Wherever the Prayer Book makes a definite provision that anything is to be done or said, no other prayer or ceremony is to be substituted. Wherever the Prayer Book makes no such definite provision, or where it allows an alternative usage, the common tradition of Western Catholic Christendom is to be followed. Where there is a divergence

in the Western Rite they have followed either the Sarum or the Roman usage, choosing in each case the use which harmonizes better with the Prayer Book liturgy and which makes for the greater simplicity and devotional effectiveness.

IN some Communities and in many parishes it may be desired to use the traditional Propers simply as private devotions. In order to facilitate this use we have carefully distinguished the official and obligatory matter derived from the Prayer Book by printing this in dark face **Antique type**. As this was found impracticable in the Ordinary and Canon we have printed the Prayer Book Ordinary and Canon without additions, following it by another Ordinary and Canon containing the devotions and ceremonial usually followed by Catholics at Low Mass. Those who may wish to use the Collect, Epistle, and Gospel for a black-letter day, but not the other Propers, will find these parts (as also the Secrets and Post-communions) distinct from the rest by having their titles centered and on a separate line from the text. The rubrics of the Book of Common Prayer are indicated by placing a ¶ mark before them.

The Kalendar has been arranged in the following manner: All days for which the Prayer Book provides a Mass are printed in **ANTIQUÉ CAPITALS**; all days implied by the Prayer Book but for which it provides no proper Mass are printed in **Antique Capitals and lower case**. All black-letter days are printed in ordinary type.

In the provision of Masses for the Ember Days it might be thought that the editors have departed from the principles declared above, for the whole ancient Proper is given, the Prayer Book Collect, Epistle, and Gospel being printed only once in the Common. Judging, however, by the fact that the Book of Common Prayer provides alternate lessons for these days, it may be inferred that it does not regard its provision for them as obligatory. But any who do not agree with this inference will find no difficulty in fitting the Common into the Proper provided for each season.

In respect both of the Kalendar and the Collects this Missal will be found to conform to the new edition of the Monastic Breviary soon to come from the Oxford University Press.

The Memorial Prayers for the seasons have been printed in full for each Mass, thus doing away with a great deal of turning of pages. This could not, of course, be done in the case of Masses for Saints' Days, and Votives, but even there it will be found that the amount of paging is greatly reduced. As the rank of each day is indicated after its title as well as in the Kalendar, there should be no difficulty in seeing at a glance the number of Collects, etc., proper to that day's observance.

THE book will be handsomely printed and bound. The Ordinary and Canon, both as reprinted without change from the Book of Common Prayer and as repeated in supplementary form, will be rubricated throughout, and printed in the middle of the book.

THE AMERICAN MISSAL will be published in several styles, and the prices here stated are for advance orders only and will be increased on publication of the volume or at Easter, 1931.

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Prospectus now in preparation will be mailed in September to interested persons requesting it.

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