



The Living Church

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VOL. LXXXIII MILWAUKEE, WISCONSIN, AUGUST 23, 1930

No. 17

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SIDNEY DARK

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REV. SAMUEL A. B. MERCER, D.D.



Next Week or Later

The Lambeth Conference

Full Texts of Resolutions and Encyclical;
Editorials and Special Articles by
Bishop Perry, Bishop Stewart,
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and Others

Father Mackay Writes



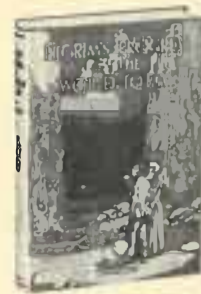
Another Vivid Sketch

First it was "Saints and Leaders"

Then "Assistants at the Passion"

Then "The Message of Francis of Assisi"

And now—



Pilgrim's Progress in the World Today

By the Rev. H. F. B. MACKAY

Vicar of All Saints', Margaret Street, London

THE author sends an English family of today on Pilgrim's Progress. He shows how Greatheart, Faithful, Apollyon, the saints, the sinners, and the monsters of Bunyan's great book walk in modern England, and how, as in *Pilgrim's Progress*, they should be encountered.

SOME ADVANCE PRESS COMMENTS

Cowley
(Anglo-Catholic)

ONCE again we are delighted by the author's ability to graft the religious experience of an earlier age onto the present-day life of the Church, and we are frequently led to chuckle at the characterizations of types of Church people we know in terms of Bunyan's famous characters. Surely this book will find a place on our five-foot shelf of the best things to lend to people who are vaguely interested in the Catholic religion but cannot understand what it is all about. Our only regret on finishing the book was that some time must necessarily elapse before we can be reading another by the same author.

✦ *Daily American Tribune* ✦
(Roman Catholic)

IT IS a stern work, it is a perilous work to thrust your hand in the sun and pull out a spark of immortal flame to warm the hearts of men. Still sterner and more dangerous is the task if you try to do so in these days according to the manner of no less a man than Bunyan the tinker. And yet that is what Dr. Mackay has done, and done well. He has recaptured the first fine careless rapture of the poor plain man whom Lord Macaulay calls "the most popular religious writer in the English language." . . . This little book is another example of the author's conspicuous gift for vivid portraiture and for blending past and present.

The Commonwealth
(Anglo-Catholic)

IT IS possible that some readers of Father Mackay's book will finish it with a comment upon its literary charm. It is probable that a far greater number will finish it with a profound thanksgiving to Almighty God for having sent a message to cheer their souls in some dark period of spiritual depression and to encourage them to a more consistent and persevering following of the Catholic way of life than has hitherto been theirs. In both cases they will assuredly be led to Bunyan's masterpiece on which the book is based.

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SAINTS AND LEADERS	\$2.40
ASSISTANTS AT THE PASSION	2.40
THE MESSAGE OF FRANCIS OF ASSISI	1.75

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, AUGUST 23, 1930

No. 17

EDITORIALS & COMMENTS

Placement of the Clergy

MOST unsatisfactory of all the practices in our American Church is that which has to do with placing the clergy. A good deal has been written on the subject, and a committee in the Department of Religious Education has devoted much thought to it, and a year ago presented a series of suggestions for a change in our system, which they have lately reconsidered and readopted in amended form.

The necessity for some change grows out of the twofold condition that (a) we have no way of guaranteeing to any clergyman ordained in the Church an opportunity or a place for the exercise of his ministry, and a very considerable number of such clergymen have dropped out of the actual work of the ministry for sheer lack of such opportunity; and (b) when there is a vacancy in any parish there is no workable system whereby the vestry can either find a suitable man for the purpose nor test the relative merits of those clergymen who (because of our lack of system for bringing clergymen into touch with opportunities for service) make application for the position or on behalf of whom such application is made.

The result of the condition is great discouragement among the clergy themselves, since they have no way of protecting themselves from possible lack of work; a grave handicap to the discovery of fit men for the ministry because of this uncertainty as to what awaits them; and the rise of various unsatisfactory expedients designed to bring clergy into touch with possible work. Our own advertising columns constantly bear witness to the need of various of the clergy to find work, and, with much less frequency, to the difficulty on the part of a parish in securing the "right" man. Our contemporary, *The Churchman*, has established a special bureau for the purpose. We should have done the same, could we discover any feasible way of making it successful, but we have not gathered that our contemporary has had great success in actually securing work for those who ask for it, and certainly we have not discovered a way by which we could anticipate greater success. Neither did the establishment of a like bureau at the Missions House prove more satisfactory.

IN a sense the problem is but a phase in the larger questions of unemployment and of old age retirement which press so heavily for solution everywhere in this country. But there are phases of both that are

peculiar to the ministry. It is essentially a calling that assumes permanence to whomever enters upon it. It is anticipated that a clergyman shall not engage in secular business; and, indeed, both by reason of the nature of his work in his ministry and his previous training for it, a clergyman is generally unfitted for active business life. St. Paul could find time to make tents, and must have found a way to market them, and so to support himself, while yet pursuing his missionary work; but the apostolic succession has not seemed to extend to tentmaking. Perhaps we have made a mistake not to provide for the ministry of such clergymen as might be able to provide for their own support; but such provision would scarcely be effective in connection with the greater number of our clergy. Incidentally, though, and in passing, we believe that there should be encouragement for such clergymen, especially deacons, as would support themselves and give some part of their time to clerical work. But, normally, every clergyman will be dependent for his living upon his opportunity to exercise his ministry in such field as shall have a salary or an honorarium attached to it. For that reason the ordination of any man who cannot so acceptably serve in some field, somewhere, as to give due service for the salary attached, is a grave wrong, not only to him but to the Church; and we do seriously feel that our bishops do not always exercise sufficient discretion as to those whom they will ordain. No multiplication of testimonials from parishes or from standing committee can relieve the bishop of the final responsibility for any ordination. It would be ineffective to require every bishop to become financially liable for the support of every priest whom he ordains, though the requirement that no one shall be ordained until he has a "title" such as shall seem to afford reasonable probability of his ability to earn his living in the ministry seems to afford a precedent for putting upon the ordaining bishop some responsibility for those whom he ordains.

The real difficulty is that our bishops have no power to give work to any clergyman or to find a position for him. Nominally an "Episcopal" Church, our canons throughout seem intended to restrain our bishops from doing anything of their own motion. The fact that we have had inefficient or partisan bishops, and may have such again, has seemed to our legislators to make it necessary to withhold power

from all bishops. Our chief criticism of the suggestions of the commission on the ministry is that they carry this caution to a still greater extreme.

They present, for the consideration of the Church, these suggestions:

"1. That the responsibility of placement be committed to the bishop and standing committee of each diocese or missionary district, or to the bishop and some other elected committee, as may be determined by the diocesan convention.

"2. It shall be the duty of this placement committee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a committee on records under the direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole Church be made available, under proper regulations, to provincial and diocesan authorities.

"3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

"4. In case of a vacancy in a mission the bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

"5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

"6. Upon recommendation from the bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective."

QUITE recognizing that a way must be found to cure a condition that has become intolerable, we object to the first of these suggestions that to associate either the standing committee or a placement committee with the bishop in providing for nominations of a rector for a parish will be ineffective because the members of such committees cannot generally have the necessary information as to available clergy and the responsibility might better be vested in the bishop alone.

We object to the second of the suggestions because any such roll of clergy, to be effective, would require personal information concerning a clergyman's characteristics and past work that would not be suitable for public record, and would necessarily reflect *somebody's* judgment upon the man; a judgment that easily might be erroneous and that sometimes might result in libel suits.

We object to the third suggestion because it seems applicable only to large and important parishes; in the case of ordinary parishes, such as do not generally involve an element of promotion for a clergyman, it is difficult enough to find one suitable and available nominee, let alone three, or indefinite multiples of three.

We object to the fourth suggestion because it removes from the bishop what little power of mission he has now (that of appointment to missionary fields) and vests it in a board.

And we object to the sixth suggestion because no committee can be charged with a duty of "removal or transfer" when it has no power of appointment to any position and consequently no way of utilizing the services of one who should be removed from the position that he already has.

THUS the chief value in the work of this commission, as we see it, lies in its recognition of a condition that has become intolerable, and its honest, though, we fear, ineffectual suggestions for remedying it.

Our own feeling is that, without interfering with the right of a parish to select and call its rector, the bishop can *generally* be the best adviser that a parish can have. There are exceptions, but dioceses that elect these exceptions to be their bishops must realize that they are placing great obstacles in the way of the effective work of every one of their parishes. But normal bishops are neither ultra-partisans nor men devoid of good sense; and we should rather assume in our legislation that our bishops will be normal and reasonably effective as advisers to vestries of vacant parishes.

We should, then, strengthen the hands of the bishop rather than tie them in still harder knots. We should seek to find a more effective method whereby a bishop and a vestry could work together in filling a vacancy.

We should recognize that our chief difficulty is that, though we have a fairly good system *on paper*, in our general canon (20) "Of the filling of Vacant Cures," its provisions have largely fallen into abeyance and are seldom observed. That canon provides:

1. That the authorities of a parish shall notify the bishop of a vacancy in the rectorship; that if the parish does not provide for services during the vacancy, the bishop may do so.

2. That the name of whomever the vestry proposes to elect shall be made known to the bishop, who is given thirty days in which to "communicate" with the vestry in regard to such election.

3. That notice of the election shall be sent to the ecclesiastical authority, who, however, has no authority in the matter if he be "satisfied" that the person so chosen is a "duly qualified minister."

The difficulty in these provisions, apart from the fact that they are often disobeyed, is that they do not directly provide for, or require, a free consultation between bishop and vestry.

Our own view of the difficult problem is that a cure is not to be found in the suggestions of the present commission, but in the entire re-writing of Canon 20. That canon omits the particular detail which it undoubtedly assumes, but without which its provisions, frequently overlooked, are valueless. That is, that before any call is extended to the rectorship of any parish, there should be a full and free discussion of the subject between bishop and vestry. We suggest that the canon provide that no call be extended, and none shall be valid, until there has been a conference between these two, as representing, respectively, the interests of the diocese and the interests of the parish. In all normal places and conditions the interests are identical; there can be only the single desire to find and to call the best man available for a particular position. The bishop has a better opportunity to know men and to appraise their qualifications than the best-meaning vestry can possibly have. He may have good reasons for not desiring to welcome into the diocese a particular priest whose name may have been suggested to the vestry. In all normal cases the fact that a proposed priest would be objectionable as rector to the bishop would be reason enough why he should not be called. But in the few abnormal cases where bishop and vestry would be bound to disagree, it would still be useful for the conference between the two to be held, and for the vestry to learn what would be the attitude of the bishop toward a possible rector. The right of the vestry to extend a call, which is guaranteed by statute in most states, would not be violated

by compelling a discussion of the matter with the bishop, and many, many tragedies would be averted if this were made a compulsory step. How often do we hear of a parish calling and securing a rector with no consultation with the bishop, and then afterward appealing to the bishop to pull them out of the difficulty that they have created for themselves.

It is true that this will not solve all the problems that exist in consequence of our present failure to provide for giving the clergy the opportunity to exercise their ministry.

The problem of what to do with the unemployable among the clergy will remain. The only cure for that condition is for bishops to discover them and refuse to ordain them. And that will never wholly prevent the condition from arising.

The problem of bringing unknown men from the missionary field, foreign or domestic, into normal parochial work will remain. That problem can only be solved by the help of the missionary bishops.

The problem of removing misfits from a parish will be only partially solved, but it will be partly so, for when a bishop is convinced that a particular priest is simply misplaced, he will have the opportunity of recommending him elsewhere.

And it remains true that the perfect priest does not exist. We have known parishes, particularly those that can offer only small salaries, to draw up a series of requirements for a possible rector that a St. Paul could not fill. No, the very slight change in our canonical machinery that we have suggested will not cure all the difficulties that may be discovered, but we believe that it will solve the most immediate of them—which is to enable a vestry to avoid serious mistakes in calling a rector. And that change requires so little alteration in our canons or in our customs that we should think it possible that the commission on the ministry might accept it and promote it as a first step in the solution of a real problem.

THE death of Bishop Darlington removes from the Church Militant a continuous and consistent worker for reunion between the Anglican West and the Orthodox East. In connection with that work, Bishop Darlington received from various Eastern ecclesiastics assurances which, though they were often informal, were of the greatest moment in the establishment of friendly relations. His wide acquaintance with Eastern prelates gave him a keen insight into the Eastern mind and his contacts enabled him to appreciate actual difficulties as few could do.

Bishop
Darlington

God grant him light and peace, and be very gracious unto him!

WE had hoped to receive for publication in this issue the full text of the Lambeth resolutions and encyclical. We were advised that these were on the way from New York by air mail, but they have not arrived in time for inclusion, and we are forced to go to press without them.

Lambeth

Although we have before us a very full synopsis of these which the New York *Times* received by cable, the importance of the matter is so great that we prefer to make no comment until we can receive and consider the full text of resolutions and encyclical.

We shall plan to make next week's *LIVING CHURCH* a special "Lambeth Report Number," with the official material, appropriate editorial comment, an impression of the conference by Bishop George Craig Stewart, and other supplementary features. We ask the patience of our *FAMILY* in this unavoidable delay.

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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FOR WORK AMONG LEPERS

R.	\$ 5.00
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QUIETUDE

I LOVE the feeling of a quiet room,
A garden, and a chapel very still —
The peace that comes from apple trees in bloom,
Or mists upon a hill —
Where strength and calm are met without a sound,
And sweetest benediction wraps me round.

LUCY A. K. ADEE.

WHITE GULL

WHITE gull sailing,
Hovering, searching, descending,
Floating, rising, circling,
Where shall you rest at nightfall,
Wanderer—like me—
Where find shelter
Through the long, cold darkness,
Till the dawn?

CHARLES BALLARD.

A NATIVE SACRIFICE IN LIBERIA

IT HAPPENED that the two diminutive school-boys that I took along for company, in addition to my older "boys," belonged to different tribes and could not speak one another's language. Consequently they were forced to converse all the way in English that they have picked up in our schools at Bolahun and Porruma, an English quaintly colored by mistakes and mispronunciations. They regaled each other, and me, with a thousand stories as we walked single file along the trail; and it was most amusing, too, to overhear their arguments. I felt, when I got back, that I had done nothing but laugh for five weeks on end.

One of the boys, Boli, showed me the grave of his father, when we passed through his town. We stood by the mound of stones and said some prayers together.

He told me an interesting, but gruesome, story about his father, and one of his (*i. e.*, Boli's) brothers. It seems that six years or so ago this brother had stolen something and the father was greatly vexed. Whereupon he called all his sons together and directed them to follow him to their uncle's grave, a quarter of a mile from town.

There he told them to collect "tie-tie," a vine which is used for strings. When they brought it he proceeded to tie up the recalcitrant boy and to lay him on the grave. Then he began to speak to the spirit of his departed brother, saying that he was about to send him a slave to use in the next world.

When they saw what was imminent, the other little boys raced back to the town and told a friend of their father's that their brother was about to be sacrificed. The man instantly laid hold of a chicken—for one never begs without presenting a gift—and ran as fast as he could to the village burying place. He then proceeded to "beg" Boli's father somewhat in this vein:

"You must not," he said, "sacrifice your boy. Don't do so by any means. For it is not now like the good old days before the government took possession of our country. Then a man could do what he would with his own. If he wanted to sacrifice his son or his slave there was no one to say him nay. But now, if you kill your son, the government will kill you." By these words he saved the life of Boli's brother.

—FR. WHITTEMORE, O.H.C., in *Holy Cross Magazine*.

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—TEMPERANCE

Sunday, August 24: Tenth Sunday after Trinity
St. Bartholomew the Apostle

READ St. John 1:43-51.

ST. BARTHOLOMEW has been held by tradition as Nathanael whom Philip brought to Jesus. From St. John's account he was a devout Jew whom the Master declared to be "an Israelite indeed, in whom is no guile." He was accustomed to pray, for such is the interpretation of his being "under the fig tree," and his purity of character and life may well suggest the meaning of "temperance" in Greek, namely "self-control."

Self-reverence, self-knowledge, self-control—
These three alone lead life to sovereign power.

So the poet sings, but there is needed also the help of the Holy Spirit. Only as we pray and look to God for guidance and strength can we hope for guilelessness.

Hymn 306

Monday, August 25

READ Romans 14:14-23.

IN COMMON use "temperance" today implies abstinence from the use of intoxicating drink, and since St. Paul speaks of "drunkenness" as one of the works of the flesh (Galatians 5:21), he may well have had in mind the evil of using intoxicating liquor when he spoke of temperance as a fruit of the Spirit. There is a common misunderstanding regarding total abstinence, as if the use of alcoholic drink was an evil and a sin in itself. The Apostle makes the truth clear in Romans 14:21: "It is good neither to eat flesh [that is, meat offered to idols and afterwards offered for sale] nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." We abstain because so many are injured by the use of intoxicants, even as we abstain from the use of opium because its careless use is so fatal. "Love is the fulfilling of the law," writes St. Paul (Romans 13:10).

Hymn 506

Tuesday, August 26

READ St. Matthew 22:35-40.

LOVE is a very searching word and its abuse is sadly common. It implies absolute devotion and loyalty, but it also implies sacrifice. No man can truly love God without giving up his life to obedience. God asks many things of us which we cannot understand because we are ignorant. Sacrifice of self, therefore, becomes an essential part of Christianity. "I live, yet not I, but Christ liveth in me," cried St. Paul (Galatians 2:20). Love for my neighbor also demands sacrifice. In many cases it is a joyous sacrifice. If I truly love a person it is a delight to serve at any cost. In many cases the sacrifice is a trial, for a weak man calls for help which it is annoying to give. Yet if I have the love for which Christ calls I am ready to deny myself for the sake of those who are feeble and cannot control themselves.

Hymn 493

Wednesday, August 27

READ Philippians 1:9-11.

TO "APPROVE things that are excellent" is to have spiritual culture. It places before the individual a vision of perfection. And it places before the Christian patriot a vision of humanity made perfect. No man can love his country without longing and striving for a national excellence, a cultured citizenship. So freedom was demanded in 1860, and slavery was abolished. It demanded sacrifice, but it was worth the sacrifice. All evils which afflict people must be recognized as destructive. Personal and national culture must

always be the aim of God's people. Prohibition has been called a "noble experiment," but it is an "experiment" only in the sense of an endeavor seeking to master an evil which has wrought untold suffering. Christian culture cannot rest until at least the temptations leading to ruin are curbed and made unlawful.

Hymn 126

Thursday, August 28

READ St. Matthew 24:45-51.

MANY good people today think that we are approaching the "last days" and that Christ's promised second coming is near. We do not know the day or the hour, but it is a part of wisdom to be always ready. If we are careless regarding our personal life and if we do not desire and strive after the turning of the world from all evil, then we are surely like the servant who cried, "My Lord delayeth His coming!" We are here on earth not as exiles nor yet on probation, but for education. And true education is not an absorption of facts, but an endeavor to grow better and to help the world to grow better. Hence our missionary efforts. Hence our care for little children and for the sick and aged. And hence also our battle with all that is harmful and evil in our own lives and in the world's life. We cannot sit still and be content. We are Christian soldiers called to fight the forces of night.

Hymn 540

Friday, August 29

READ St. John 10:11-18.

THIS wonderful Good Shepherd chapter reveals to us the purpose of the Incarnation and of the life and death and resurrection of Jesus Christ. "I lay down My life, that I might take it again." Our blessed Lord's resurrection, after His dying for the sins of the world, was and is a call to newness of life.

He died that we might be forgiven,
He died to make us good.

The Cross is a challenge. We are pardoned through Christ's most precious blood, but we are "saved to serve." As He set us an example by conquering Satan in the wilderness, so also by His death and resurrection He calls us to join with Him in seeking the victory of His Kingdom over all that is hostile to purity and goodness. We are redeemed not only from the results of sin but from the domination of sin. The Cross is our banner. All that destroys the spiritual life is an enemy.

Hymn 85

Saturday, August 30

READ Revelation 21:22-27.

IT IS a comfort to read the gracious promises of God and to know that in Heaven there will be no evil or suggestion of evil! We grow so weary of the struggle here. But let us remember that even on earth there is the blessedness of knowing that we are engaged in the King's business. "It is not in Heaven that we find God, but in God that we find Heaven." He is indeed the King's soldier who has heard the Master's voice and is valiant in the warfare with evil, knowing that victory is sure. We miss something when we fail to recognize the splendor of a Christian life. High ideals for self and for humanity, fearless upholding of truth and righteousness, sacrifice of ease and endurance of criticism—but all the while the Voice of Christ speaking: "Be not afraid." And the assurance that life is real and worth while when we are in the service of the King brings cheer and joy.

Hymn 117

Dear Lord, let not the vision of perfection fade from my sight, but keep it clear even when opposition is bitter. Save me from compromise and selfishness. Help me to know that freedom is only found in serving Thee. And make me glad in life's battle because I know that victory is sure. Amen.

A Century of Persecution

The Story of the Anglo-Catholic Revival in England

By Sidney Dark*

Editor, the *Church Times*

ON July 14, 1833, the Rev. John Keble, Fellow of Oriel College and professor of Poetry in the University of Oxford, preached before His Majesty's judges of Assize in the University church. The sermon was afterwards published with the title of *National Apostasy*, and its delivery was the beginning of the Anglo-Catholic revival in the English Church.

John Keble, who was 41 in 1833, was a man of brilliant parts and of singular humility. He had "one of the most beautifully formed heads in the world and most wonderful black eyes." Six years earlier he had published his *Christian Year*. Among the other Fellows of Oriel were John Henry Newman, Edward Bouverie Pusey, and Richard Hurrell Froude, Keble's associates in launching the Oxford Movement, and Thomas Arnold, one of its most bitter opponents.

At its beginning the Oxford Movement was a protest against the Liberalism in religion, and, to some extent, the Liberalism in politics which were the result of the French Revolution, against the Erastianism that reduced bishop and priest to the position of State servants, and against the habitual neglect of their duty by high dignitaries of the Church. In many of its aspects Tractarianism was part of the romantic movement which vitally affected the intellect and imagination of Europe in the middle of the last century.

The famous Assize sermon was followed by the publication of *Tracts for the Times*, the first of which was issued on September 9, 1833. This Tract was written by Newman on the "Ministerial Commission," and was published at a penny. Dean Church says that the Tracts were "clear, brief, stern appeals to conscience and reason."

Pusey, a canon of Christ Church, and a man of means and outstanding scholarship, joined the Movement in 1834 and wrote the Tract on Fasting, and the first name given to the followers of the new movement was Puseyites. But Newman remained its intellectual and spiritual leader, and his sermons from the University pulpit, magnificent in their eloquence, "created a moral atmosphere in which men judged the questions in debate."

Hurrell Froude died in 1836, and the publication two years later of his *Remains* first brought the Oxford Movement into the public eye and aroused a storm of angry opposition. The publication was indeed a serious error of judgment, and it is easy to understand the horror caused among the comfortable when they read in the published letter of an English clergyman such a sentence as "Really I hate the Reformation and the reformers more and more." The Protestant protest found its expression in the erection of the beautiful Martyrs' Memorial in Oxford, and, among other things, in furious articles from the pen of Dr. Arnold.

IN 1839 the Movement reached London, the Catholic faith being taught in Margaret Chapel, the predecessor of the present All Saints', Margaret street. In 1841 Newman published the famous Tract Number 90, in which he set out to prove that the Thirty-nine Articles were patient of a Catholic interpretation. The Tract was promptly condemned by the Heads of Houses at Oxford, and its author was denounced as dishonest. Two years later Newman was received into the Roman Catholic Church, shortly after Pusey had in his turn been condemned for teaching doctrine contrary to the Church of England.

The teaching of the Tractarians has been summarized by Father Wilfred Knox in his book *The Catholic Movement in the Church of England*. Father Knox says:

* On the opening day of the 1930 Anglo-Catholic Congress, the *Referee*, a London secular newspaper, published a special Congress edition, in which this was one of the leading articles.

"They emphasized the cardinal doctrines of the Incarnation and the Atonement with all the ardour of the Evangelicals and with far more learning; they proclaimed the sacramental system of the Catholic Church as the divinely appointed means by which man has access to God; and they insisted that the Church was not a kind of department of the State for the preservation of sound morality on a vaguely religious basis but the living representative of God on earth appointed to preserve and proclaim the truth revealed by Jesus Christ and inspired by the abiding presence of God, the Holy Ghost, superior to all temporal authorities in so far as its doctrines and discipline were concerned.

"Above all, they taught that religion was not morality based on a dim supernatural sanction but the vital communion of the soul with God as revealed in Jesus Christ, a communion bestowed through the sacraments and prayer and impossible without a continual struggle to attain a personal holiness. The strength of the movement lay in its solid basis of Christian doctrine and the austere piety of its leaders."

Other secessions to Rome followed that of Newman, the most notable being that of Manning, then Archdeacon of Chichester, who left the English Church in 1851 because of the Gorham Judgment, the finding of the Privy Council that because a clergyman denied the doctrine of baptismal regeneration was not a sufficient reason for a bishop to refuse to institute him to a living.

In the years that followed, the Movement passed from the schools to the parishes, and in church after church the people were taught that the English Church was the Catholic Church in England, and that it had never abandoned essential Catholic doctrine. Opposition was persistent and determined and centered particularly round the doctrine of the Real Presence. In 1869 the Rev. W. J. E. Bennett was prosecuted for teaching that Christ is present in the Sacrament under the form of Bread and Wine. Sir Robert Phillimore, the then Dean of Arches and the father of the late Lord Phillimore, found in Mr. Bennett's favor, and the judgment was upheld by the Privy Council. This Bennett Judgment is one of the historical landmarks in the history of Anglo-Catholicism.

Equally persistent efforts were made to prevent the teaching and practice of the Sacrament of Penance which Anglo-Catholics have always contended is specifically taught and permitted in the Book of Common Prayer in the Office for the Visitation of the Sick.

But the Movement was moving, and the apprehension of its opponents was expressed by Queen Victoria, who, writing to Gladstone in 1874, said: "Protestant to the heart's core as the Queen is, she is shocked and grieved to see England forgetting her position, and the higher classes and so many of the young clergy tainted with this leaning towards Rome, for it is nothing else."

It was the Queen with Archbishop Tait, the father-in-law of Archbishop Lord Davidson, who was responsible for the Public Worship Act of 1874, Disraeli cynically coöperating. The Act established a new Court which, with an odd sense of humor, was presided over by an ex-divorce judge and, in accordance with its provisions, four clergymen were sent to gaol for various ecclesiastical offences. One of them, Father Arthur Tooth, is still alive.

The most pathetic figure of these years of persecution was Father Maconochie, of St. Alban's, Holborn, who, grieved and worn out by trouble, died, in effect, the death of a martyr.

The prosecutions under the Public Worship Act were all for ritualistic offences. The early Tractarians were more or less indifferent to ritual, which became of importance in what may be called the second phase of the Movement. How far the Church of England has traveled in fifty years is indicated by the fact that the wearing of a surplice at one time was an offence, and the appearance of a surpliced choir almost led to a riot.

Anglo-Catholics claim that the use of eucharistic vestments is definitely ordered in a rubric of the Elizabethan Prayer Book. Father Knox says:

"The points on which the struggle was waged most hotly were the eucharistic vestments, the lighting of candles on the altar, the use of wafer-bread instead of ordinary bread, the eastward position of the celebrant, and the mixing of water with wine in the chalice at the Mass and the use of incense.

"It must always be remembered that these points were demanded or opposed not on the ground that they were pleasing or unpleasing, but on the ground that they were symbols of the doctrines of the presence of our Lord under the outward appearance of bread and wine and the eucharistic sacrifice as against the generally prevalent Protestant conception that the Eucharist was simply a memorial meal to keep in the minds of Christians the Passion of our Lord and their fellowship with one another."

THE next stage in the Movement was reached with the trial of Dr. Edward King, Bishop of Lincoln, for the eucharistic practices to which Father Knox refers, and the judgment in his favor in 1890. From that date until the beginning of the Prayer Book controversy, Anglo-Catholicism was permitted by authority to develop without any very determined attempt at repression. There was, however, a renewed series of anti-Catholic attacks initiated at the end of the last century by Sir William Harcourt, who was infuriated by "fantastic imitations of Roman ritual whose objects is the inculcation of Roman doctrine." This campaign led to the condemnation in 1899 of the ceremonial use of incense by the Archbishops of Canterbury and York, a prohibition that has been singularly ineffective, and by the appointment in 1904 of the Royal Commission to inquire into Ecclesiastical Abuses.

In its report issued two years later the commission condemned interpolations into the canon of the Holy Communion Office, Reservation of the Blessed Sacrament, Benediction, Holy Communion without any communicants, and other Catholic practices. The commission also recommended that Letters of Business should be issued to Convocations to consider Prayer Book Revision. It is important to recall, in view of subsequent happenings, that Prayer Book Revision was intended to hinder and not to encourage the Catholic movement.

Before proceeding to the later periods of the Movement, it is necessary to go back to the beginning of one of its most important developments. The religious life was revived in the English Church in 1841, Miss Marion Rebecca Hughes taking the vow of holy celibacy at St. Mary's, Oxford, of which Dr. Pusey was vicar. This lady lived till 1912, when she was the venerable Mother Superior of the Convent of Holy Trinity at Oxford. Since 1841 the great English Sisterhoods—Wantage, Clewer, All Saints', East Grinstead, Horbury, and others—have spread from England to America, Africa, Australia, and India. And in recent times small communities of contemplatives have come into existence. The male religious societies include the Society of St. John the Evangelist, Cowley (founded by Father Benson), the Community of the Resurrection (founded by Dr. Gore, of which the present Bishop of Truro remains a member), the Society of the Sacred Mission, and the Society of the Divine Compassion.

Dr. Pusey died in 1882. The outstanding figures of the Catholic movement in the years that followed were Dean Church and Canon Liddon, both of St. Paul's, Father Stanton of St. Alban's, Holborn, and Father Dolling and Father Lowder, who brought Anglo-Catholicism into the slums.

The English Church Union, largely a lay society, was founded in 1859 to uphold the Catholic faith and Apostolic discipline. For years it was directed by Lord Halifax, whose dream has been the union of the English Church with the great Latin Church of the West. Other notable laymen who have been associated with the work of the Union are its present president, the Earl of Shaftesbury, the Duke of Argyll, Lord Justice Slesser, Sir Samuel Hoare, Lord Lloyd, Lord Irwin, Sir Robert Newman, and the late Lord Phillimore.

THE Catholic movement may be said to have begun its latest phase with the end of the war, and it is to be noted that during the war prejudice against prayers for the dead—an important part of Catholic practice—largely disappeared.

The first Anglo-Catholic Congress was held at the Albert Hall in the summer of 1920. It had been initiated by the clergy of St. Matthew's, Westminster, and its president was Frank

Weston, Bishop of Zanzibar, a saint and a statesman, and the greatest of the later figures of the Movement. It was characterized by a great outburst of missionary enthusiasm. The second Congress was held in 1923, again with the Bishop of Zanzibar as president, and was made notable by the speech with which he finished the proceedings. This speech was a magnificent plea for social service. The Bishop said:

"It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating Him in the bodies and souls of His children. . . . You have your Mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and, when you have found Him, gird yourself with His towel of fellowship and wash His feet in the person of His brethren."

A third Congress was held in 1927 under the presidency of the Bishop of Nassau, who is again president this year.

It is unnecessary to write at length of the Prayer Book Revision discussions, of the attack on the Catholic movement in the House of Commons, and the subsequent endeavor of the Bishops at least to limit the practice of Reservation and to prevent extra-liturgical devotions before the Blessed Sacrament. The Movement is probably at the crisis of its history, but all living movements are always at a crisis.

It is fortunate in the possession of the notable array of scholars to whom even Dean Inge has paid tribute. The scholarship has found its expression in *Essays Catholic and Critical* and *The New Commentary*. It is even more fortunate in the possession of a noble army of devoted slum priests. Its ritual is to be seen at its best at a church like All Saints', Margaret street, and priests and laity alike are emphatic in their profession of devotion to the Church of England and in their belief that their faith and their practice are consonant with loyalty to their Church.

The Anglo-Catholics are still in the minority. The Liberal Evangelicals are the predominant party and from them bishops and high dignitaries are generally chosen. Modernism is perhaps increasing its influence. But the revival, not yet a hundred years old, has made immense progress, and the character of its leaders is constantly and warmly appreciated by the most convinced of its opponents.

SANCTIFICATION OF MONEY

WHAT we need in the Church, as in the world, is the greater sanctification of money. We need not so much the absence of financial campaigns as the spiritualizing of them, so that men who participate in them may go forth with a truer vision of what a financial campaign ought to be. The same is true of all our various organizations. The family is not just a mere institution, a means to an end, it is an end in itself. So is every business organization an end in itself, and so are the nation and the relation of one nation to another. The work of the Church today is primarily a work to sanctify all human relationships, and where can one look for a better opportunity than in the daily associations of life.

Where can a woman find a better experience in such relationships than in some Church organization, and especially in the relation of the organization in which she is interested to the life of some other organization? If we fail to attain the standards of Christ in these daily experiences of life, what hope is there that we can make His standards effective in business or social life, in national life or international life? In the mind of Christ I am sure there can be no distinction between the spiritual campaign and the materialistic campaign, between the thing sacred and the unclean. Nor is there any distinction between the means and the end, for every so-called means is in itself an end, and an opportunity to set forward the eternal truth revealed to us in Jesus Christ, that all things are God's, and all things are ours to consecrate to His service.

Oh! not in strange portentous way
Christ's miracles were wrought of old;
The common thing, the common clay,
He touched and tintured and straightway
It grew to glory manifold.

The barley loaves were daily bread
Kneaded and mixed with usual skill;
No care was given, no spell was said,
But when the Lord had blessed, they fed
The multitude upon the hill.

—Bishop Page.

The Christian Day School

Where Religious Education Is Not a Problem

By Victor D. Cronk

SUPPOSE the children in our parishes and missions were being taught that God, and His relation to us, is the most important thing in life; that all so-called secular knowledge must be considered in its relation to God; that the will of God, revealed in the Church and in the Bible, must be sought first of all; and finally, that absence from divine worship, unless through necessity, is a sin. Suppose they were being taught all this, not only from the pulpit, but every school day, by teachers who instruct in the secular branches, and whose business is to teach. The three R's, patriotism, the ritual of the flag, the "practical" things, yes. But God first, and without Him, nothing.

More than one hundred thousand pupils are being so taught in this country, in schools that are practically free and open to the public. This in addition to many times that number who are being taught in Roman Catholic parochial schools (more than a million, according to statistics).

Worth knowing about, in this age of upset. So I have been at some pains to observe the parochial school system of the Evangelical Lutheran Church. Of all Protestant Churches carrying on parochial education, this Lutheran branch, known as the Missouri Synod, seems to be the most widespread. Its educational system has some twenty-seven divisions, called school districts, covering all the United States and Canada, with one in Brazil and one in Argentina.

In 1847 this body established its first school. It was a day school, not a Sunday school. All schools in Germany, from whence these Lutherans came, were state schools, but they taught religion. In America the schools were state schools, but they did not, and could not, teach religion in any form that would be useful to the Lutheran Church. Hence the day schools. They were not an importation, but the device of men who were put to it to provide effective religious instruction for their children.

Thus religion is frankly the impelling motive of the work today. It stands out in all aspects of the system, from the training of teachers to the teaching of each and every branch of learning. Without the religious motive the whole scheme would quickly collapse. Learning is a good thing, but religion is *the* thing. And children are not fools. They know when their elders are consistent.

The religious courses include the study of the Bible, the Catechism, the Creeds (Apostles', Nicene, and Athanasian) and the Augsburg Confession, and Church history, besides the devotional life. This work comes first in the day. It is held of primary importance, and is never lost sight of. And all secular courses are made to center around it. In one school, the principal, who teaches the eighth grade, asks on Monday morning whether any pupil has failed to attend church the day before. If one has failed in this, he is admonished that absence from church without valid reason is contrary to God's will, and is a sin. Some might say that the teacher is butting in. Is he?

Moral and religious instruction is based in the Lutheran schools rather more exclusively on the Bible than one might expect. Thus one gets, perhaps wrongly, an impression of Fundamentalism. Outstanding is a sturdy insistence on the old-fashioned virtues of obedience and honor. Fads may come and go among the pedagogues, but it would be a revolution, not a revolution indeed, but an earthquake, that would jar these twin virtues from their high place in the Lutheran schools.

It is worth noting that of the more than eighty thousand pupils in the schools of the Missouri Synod, a considerable number, one-fifth in the school just mentioned, sometimes more and sometimes less, come from families that are not Lutheran. They come from all denominations, and from none at all. Many of those who are not Lutherans become such, and many bring their parents into the Church. The school is thus a missionary agency, a builder. And once again wisdom is justified of her children.

Here arises the common objection that standards of scholarship in the parochial schools are not adequate. The objection does not appear to be well founded. Competition takes care of the standards, and high school entrance requirements have to be observed. The texts used in the secular subjects seem to be the same as those used in the public schools. Last year the school just mentioned, which is situated in a Chicago suburb, sent fifty-three pupils to the township high school. Of this number there was but one failure in any subject, and that in a subject not taught in the grade school. Statistics indicate that graduates from the Lutheran schools rank somewhat higher than the average, in the higher studies.

AS might be expected, the training of teachers is a serious business. The normal schools, of which there are two, at River Forest, Ill., and Seward, Neb., turn out graduates whose aim in life is the training of the religious and secular life of the child in accordance with Holy Writ. The work is a calling, not a "game." The men are consecrated to it for life. The women are not so bound. The training is the same as in the state Normal schools, except that religion is taught, German is offered as a foreign language, and all students are required to take vocal and instrumental music, including pipe organ.

For the graduates are expected to become pastors' assistants. They are ministers, in the general sense of the word, although the distinction between them and the pastors is always kept clear. Thus, in addition to their day school work, they do all the work usually expected of lay assistants in other churches, such as working in the Sunday school, if there is one, pastor's secretary, organist and choirmaster, Bible class work, and so on. As a rule they receive no pay for this work, and at best a nominal sum.

Concordia Teachers' College at River Forest has some four hundred students. It has little endowment, but is supported for the most part by voluntary contributions. It occupies forty acres of desirable ground whereon are situated the college buildings, athletic field, and the homes of instructors. The students, all men, pay \$100 a year for instruction, room, and board. The question of money is thus kept in the background. And graduates cannot expect much more than \$200 a month, even after years of experience. And most of them marry.

The cost of maintaining these Christian day schools varies from practically nothing a year, in places where the pastor is the teacher, to \$50 or \$60 a year for each pupil. As might be expected, it is always less than in the public school. The local congregation is responsible for the school and its support. It is seldom that tuition fees are charged. The parents of children not members of the Church are given an opportunity during the year to contribute as they wish to the support of the school; but the instruction continues just the same, whether there is a contribution or not.

As to personnel: out of some 2,300 teachers in the Missouri Synod schools, about 1,400 are regular men teachers. Others are women or student supply teachers; and 335 are pastors. The pastors are classed as teaching temporarily. Church schools are often started on a small scale, with the pastor teaching the grades as far along as circumstances permit.

Lutherans are not alone among Protestants in maintaining Christian day schools. I am told that some of the most effective work in the country is being done by the Dutch Reformed Church in its day schools.

This is a report, rather than a commentary; but one can hardly help being impressed with the spirit that leads these young men to go into a lifework that promises so little of the things that people look for nowadays; or with the solid basis of conviction that leads so many pastors to undertake, and so

(Concluded at bottom of next page)

An Expedition to Abyssinia

By the Rev. Samuel A. B. Mercer, D.D.

Professor of Oriental Languages and Egyptology, Trinity College, Toronto

(See illustrations on opposite page)

UNTIL 1928 there were some ten books of the Old Testament which had never been printed in Ethiopic (or Geez). In that year the Catholic (Italian) Mission at Asmara in Eritrea printed the Bible complete in Ethiopic. But, in the first place, the text is not critical, in the sense that variant readings are recorded for the use of students of the text of the Bible, and, in the second place, the Asmara Bible is very difficult to procure. As a matter of fact, the text of only one book of the Old Testament in a really critical way has ever been published. This is the text of the Book of Daniel which was published in 1927 by Lofgren on the bases of twelve manuscripts.

The manuscripts used by Lofgren are to be found in European libraries and museums. But be it noted that not one of these manuscripts of Daniel is older than the fifteenth century.

The other books of the Old Testament which had never been printed before the Asmara Bible are: Proverbs, Ecclesiastes, Jeremiah, Ezekiel, Hosea, Micah, Nahum, Habakkuk, Haggai, and Zechariah.

It has for a long time been my desire to publish a critical text of some of the Old Testament books in Ethiopic. Indeed I had planned to do the Book of Daniel, and it was only after I had done considerable work on the text that I learned of Lofgren's work which was ready for publication. I then wrote to Lofgren and found that he was planning the publication of some other Old Testament books, and in conjunction with him I decided to do Ecclesiastes.

Having decided on Ecclesiastes my first task was to procure photographs of every manuscript known to exist in Europe, containing the Book of Ecclesiastes. This I did in 1929 with the ready and generous assistance of the various keepers of such manuscripts in Europe. I soon realized that no manuscript of Ethiopic Ecclesiastes in Europe could be dated earlier than the fifteenth century. These, of course, would do, just as they had served Lofgren. But could I find an earlier one? The place to seek was Abyssinia. Thus I decided upon the expedition, the main object of which is clear from what I have already said.

Once the decision was made to go to Abyssinia other objects presented themselves. Among them the following took first place: A search for and examination of liturgical manuscripts; a study of liturgical usages as they are practised in the native churches today; a search for epigraphical material on the older sites of the country; and a study of the ethnological character of the population.

AFTER long and careful preparation for the expedition, I left Europe on the twenty-sixth of January, fully equipped with photographic apparatus, and arrived in Abyssinia on February the fourth. The expedition lasted until the middle of April, when I left Abyssinia again for Europe.

My expedition was blessed by the finest of weather and the best of good luck in the way of friendly officials and willing assistants. But war reigned in Abyssinia during the whole period of my expedition, ending in the overthrow of the King's enemies, and indirectly in the death of the Empress. But in spite of the war the expedition went on—thanks to the friendly assistance of His Majesty and the energetic steps taken on all occasions by the Foreign Minister and Mr. Zaphiro of the British Legation. Besides these gentlemen many others, native, English, French, and German, helped me in a thousand different ways.

In Addis Ababa, I examined many biblical and liturgical manuscripts, but found no biblical manuscripts earlier than the fifteenth century. I visited churches in and near the city observing services and taking notes of important transitions in them, as well as photographing various parts of the service.

I made four trips beyond Addis Ababa. One of the most interesting was my visit to Debré Lebanos, where I was given an opportunity to study the service at a time when I could take photographs of interesting phases of the Mass. At Debré Lebanos I examined twenty-three manuscripts of various kinds, and among them found one containing the Book of Ecclesiastes, which has all the ear-marks of a fourteenth century manuscript. It cannot, I think, be later than the end of that century. I am using this manuscript in my text of Ecclesiastes which has all the ear-marks of a fourteenth century manuscript, which I did, and am glad to say that the photographs came out excellently. Other manuscripts of Ecclesiastes of later dates, and liturgical manuscripts, I studied and copied in part.

PERHAPS my most fruitful trip was the one to Addis Alem, for it was there that I identified and photographed the best and earliest manuscript of Ecclesiastes known to exist. It is certainly an early fourteenth century manuscript, and perhaps may with more reason be assigned to the thirteenth century. It will form the basis of my critical text of the Book of Ecclesiastes. Besides this manuscript of Ecclesiastes, I photographed another manuscript of the same book, and took full notes of a third. But these latter two are not earlier than some of those in Europe. Here also I had full opportunity to study the service and also the priestly vestments, and make inquiries about various liturgical usages.

While in Addis Ababa and on various trips I had an occasion to study the Falasha Jews with some detail, and while I could not get as far as Jenda, on account of the war, I had several opportunities to visit groups of Falashas, to question them, and to learn a good deal about their customs and beliefs. But the origin of the Falashas, their history, their religious customs, and their ways of living deserve careful and painstaking study.

On one of my expeditions I came across various rock inscriptions. This is another phase of Ethiopic learning which needs study and investigation, that is, the epigraphical material which is to be found, especially in the north.

Besides photographs of the two earliest Ethiopic manuscripts of the Book of Ecclesiastes known at present to exist, I brought home with me photographs of other manuscripts as well as a number of liturgical, historical, biographical, and apocryphal manuscripts in Geez of various dates.

One fact, among many others, has been impressed upon my mind by this expedition, namely, that there are still many ancient manuscripts to be found in Abyssinia, but they are mostly in private hands. They should be located, recorded, and at least photographed before they are worn out or lost. This would need a well-organized expedition prepared to spend years in search and in the recording and buying or photographing of every existing ancient manuscript in the country, from north to south, and from east to west.

THE CHRISTIAN DAY SCHOOL

(Continued from page 565)

many parishes to support, the burden of a properly rounded elementary education for their children; or with their enthusiasm over the results.

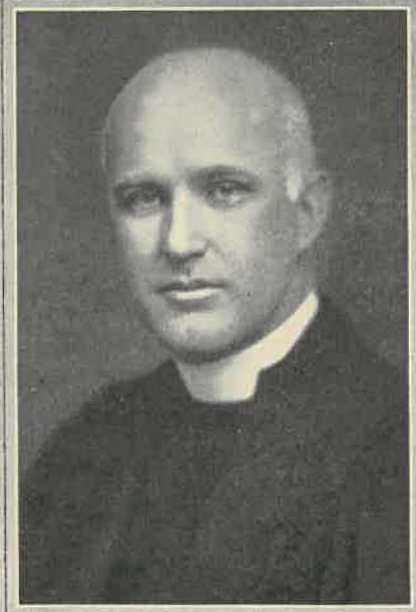
One of their pastors and professors has thus stated their aim: The teaching of religion as the core subject, and the training in the secular branches, in standards of living, in citizenship, and all other virtues in the light of the Word of God. A very effective antidote, it seems to me, for the poison of paganism that is eating its way into the heart of our social order.



Left: Imperial Palace, Addis Ababa.

Right: Dr. Samuel A. B. Mercer.

Below: Entering Addis Ababa.



Below, left: King Tafari Makonnen.

Below, center: Typical Abyssinian Church.



Above: A black Jew in Abyssinia.

Left: Market-place, Addis Ababa.

Below: The great African drum, at a religious dance.



Left: A page from the oldest Ethiopic manuscript of the Old Testament known to exist, now in Addis Alem, Abyssinia.



With Dr. Mercer's Expedition in Abyssinia

An Attempted Vindication of an Early Date for the Book of Acts

By the Rev. Canon Thomas E. Jessett

FOR one unacquainted with ancient manuscripts and eminent authorities in the field of the critical study of the New Testament it is somewhat impertinent to deem to express an opinion relative to the matter herein discussed. However, having recently discovered what appears to me to be additional support for the belief that the Book of Acts was published at the earliest advocated date, 60-64 A. D., which date seemingly runs contrary to the opinion of critical authorities, the idea is here advanced for what it may be worth.

The problem of the date of the Book of Acts today has reached a position in which three dates are suggested, each having its advocates and also those who strenuously object thereto.

The first solution, sponsored by conservative scholars, is that of the early date, *i.e.*, 60 to 64 A. D., and is supported by the fact that no mention of the trial of St. Paul in Rome or any decision of the court is recorded in the book. Furthermore, because no reference is made to any of the epistles an early date is strongly favored, while the primitive language and casual reminiscences contained therein would be improbable after many years.

The objection to this early date is that the author of the Book of Acts is undoubtedly St. Luke, the author of the third gospel. The third gospel preceded the Book of Acts and yet no critic is willing to place the present gospel of Mark, upon which St. Luke is obviously dependent for much, before the date 65 A. D.

The second date suggested is between 75 and 80 A. D. This, the most widely accepted date today, meets the objection regarding the date of the gospel of Mark and Luke. In support of this position it is often asserted that the purpose of the book is to show the rapid spread of Christianity throughout the Roman Empire, and only so far as it is necessary is it concerned with the life of St. Paul.

There are a few who advocate 90 to 95 A. D. as the date of the Book of Acts endeavoring to maintain that St. Luke, or whoever was the author, depended upon Josephus. The objections to this theory are: 1, that the Lucian authorship can hardly be maintained at so late a date; 2, the failure to use the epistles, by this date widely known, as supporting material; and 3, the fact that no reference is made to the trial of St. Paul. Scholars generally discredit this late date, feeling that the objections above mentioned make the position untenable.

The theory that the Book of Acts was written in the period 75 to 80 A. D., which is widely accepted today, gets its strong support from the necessity for using that date in order to maintain the sequence:

1. Mark's gospel, 65 A. D.
2. Luke's gospel, using Mark.
3. The Book of Acts written after Luke's gospel. With this also goes the idea that the Book of Acts is an Early Church history.

The objections to this theory are: 1. That no mention is made of the trial of St. Paul, or of the decision of the court; 2, No use is made of the epistles which by this time must have been in considerable circulation; and, 3. The primitive language, incidental remarks, and use of names in the book which would indicate an earlier date for the actual composition. The absence of any information about the eastward spread of the Church in the Book of Acts is remarkable and mitigates against the idea that it was intended as a history.

If a theory can be advanced which successfully meets the objections to the one advocating the 75 to 80 A. D. date, and at the same time agrees with all the other evidence, it ought to receive careful consideration.

The suggestion that I would put forth has come primarily as the result of reading, in close proximity, *The Four Gospels*,

by Canon B. H. Streeter, and *St. Paul on Trial*, by Dr. J. Ironside Still.

In his book published in 1923, Dr. Still propounds, after an exhaustive study of its internal composition, the theory that the Book of Acts was written by St. Luke in the year 61 A. D., primarily for the purpose of defending St. Paul before the Roman Emperor. It purports to show that the Christian religion, being the fulfilment of Judaism, is permissible under Roman law and therefore is entitled in its practise and faith to receive the protection of the Roman authorities. St. Paul, one of its chief exponents, is imprisoned because of riots stirred up by the Jews, but is entitled to be set free having waited two years uncondemned.

This support of the year 61 A. D. for the Book of Acts, at a time when practically all critical authorities felt this date impossible because of the synoptic problem and the evidence going therewith, has received, I believe, altogether too little attention. Of course Dr. Still unfortunately endeavors to put the present gospel of Luke at a date which critical authorities have shown to be untenable. This error on his part was unavoidable with the synoptic problem in the position it was at that time, but his main thesis is too well supported by the internal evidence to be easily set aside.

IN his comprehensive survey of the critical study of the gospels, published in 1925 and entitled *The Four Gospels*, Canon Streeter advocates an entirely new theory with reference to the origin of the gospel of Luke. Admitting the dependence of the present gospel of Luke upon that of Mark, Canon Streeter points out that the Marcan material in the gospel of Luke is undoubtedly an addition of a later date to that which is generally referred to as Lucian. He also clearly demonstrates what has escaped the attention of scholars for so long, namely, that the Lucian material forms a complete document in itself and that the material added from Mark has been fitted into the Lucian framework. This revision of the accepted opinion brought Canon Streeter to believe that the gospel of Luke was issued in two editions: First, a gospel composed in Caesarea, about the year 62 A. D.; and second, the same work expanded to the present gospel when its author came in contact with the gospel of Mark.

A correlation of the ideas expressed in these two books by their learned authors brings to mind a possible solution of the problem of the date of the Book of Acts. It is this:

That not later than the year 61 A. D., St. Luke in Caesarea wrote what Canon Streeter terms Proto-Luke, or the first edition of the gospel, together with the Book of Acts as a defense for St. Paul before the Roman court in an endeavor to establish the legality of Christianity under Roman law.

If this position can be successfully maintained then the Book of Acts can be placed at the early date, 61 A. D., that its internal evidence would signify, and which conservative scholars have always endeavored to maintain, and still meet the critical judgment of those who formerly have felt it necessary to put the work at a time a generation later.

KEEP GOD BEFORE THEE

GREAT, indeed, is the Christian and the Religious who has God in view in all his actions. He is constantly raising himself to the heights of heaven; he identifies himself, so to speak, with the Divinity, having but one will with it, and happy is he: for God, who sees the secrets of all hearts, will regard even the smallest action, however indifferent in its nature.

It is our Lord Himself who says "Thy Father, who seeth in secret, will repay thee." Are we trying to attain this happiness? We cannot gain it without great purity of conscience, and a continual vigilance over self. How do we stand?

—Catholic Citizen.

BISHOP DARLINGTON OF HARRISBURG DIES

THE Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg since 1905, died on Thursday morning, August 14th, in the Kingston Hospital, Kingston, N. Y. He was 74 years old.

Bishop Darlington was brought to Kingston about a week and a half ago from Lake Mohonk, suffering from an intestinal obstruction, for which he underwent a surgical operation. Complications later developed and an operation was performed, which was of a temporary nature, intending to bring relief. The Bishop rallied, but a diabetic condition from which he had been suffering caused an almost immediate relapse. Another rally followed, but Tuesday double pneumonia developed, which was the direct cause of death.

During his illness Bishop Darlington received the ministrations of the Rev. R. S. Hornby of the Church of the Holy Cross, Kingston, in the absence of the rector.

On April 26th, Bishop Darlington completed twenty-five years as the head of the diocese. President Hoover was one of the many public men who on June 9th sent personal felicitations to him on his seventy-fourth birthday. Bishop Darlington's friends were planning to give him a dinner in the fall in honor of his silver jubilee in the episcopate.

Before becoming the first Bishop of Harrisburg, Dr. Darlington served but one parish—Christ Church, Brooklyn, N. Y. For the last twenty-five years it was the custom of Bishop Darlington to return every Christmas week and preach in his old church.

Bishop Darlington was born in Brooklyn on June 9, 1856. He received degrees from the New York University, Princeton University, St. John's College, Dickinson College, Carlisle, Pa.; Princeton Seminary, and Halki Orthodox Seminary, Constantinople. He was educated for the Presbyterian ministry in Princeton Theological Seminary, graduating in 1880. He was drawn to the Episcopal Church, however, and connected himself with Christ Church, Brooklyn, where he served as assistant, being ordained deacon and priest in 1882 by Bishop Littlejohn. He continued as assistant from 1881 to 1883, and then succeeded to the rectorship of the church in 1883 on the death of the rector, the Rev. Dr. Partridge. He was rector of this church until his consecration as Bishop of Harrisburg on April 26, 1905, by Bishops Whitaker, Seymour, Whitehead, H. C. Potter, Talbot, and Burgess.

He was archdeacon of North Brooklyn from 1896 to 1898; chairman of the Social Service Commission of the province of Washington; president of the Serbian Relief Committee; chairman, Committee to Confer with Eastern Orthodox Churches and Old Catholics, from the appointment of the committee in 1913 until the committee was discharged at its own request in 1925. He made several visits to Greek and Old Catholic authorities and obtained signing of the concordat with the Ecumenical Patriarch in Constantinople, and Bishop Herzoe, Presiding Bishop of Swiss Old Catholics in 1920. He was chaplain of the 47th Regiment, National Guards, New York, for eight years; chaplain, Grand Lodge, Pa., thirty-third degree Mason; vice-president of the Sons of the Revolution, Pa., founder of the Russian Club of America; an officer of the Legion of Honor for services to the French Republic; received decorations from Italy, Greece, Serbia, Belgium, and Spain; chaplain of the American League to Enforce Peace, from 1915 to 1919; and lecturer, Cuddeston Seminary, Oxford, England, in 1908; Berlin University, 1925. By appointment of the English and American Church authorities, Bishop Darlington dedicated the statue of Lincoln opposite Westminster Abbey in 1920. He represented the American Church at the service to celebrate the 1600th anniversary of the Nicene Creed held by the Archbishop of Canterbury in Westminster Abbey, with Patriarchs of Jerusalem, Alexandria, and many Orthodox prelates in attendance in 1925.

Bishop Darlington was the author of several works. Among

them were *A Twenty Years' Pastorate*; *Little Rhymes for Little People*; *The Year of Prayer and Praise*; *Verses by the Way*, Series I in 1923, Series II in 1925, Series III in 1927, and series IV in 1929; and was editor of the Hymnal of the Church with Music, and also of several sermons, pamphlets, and magazine articles.

The burial office on the morning of August 16th was said in the Church of the Heavenly Rest, New York City, of which his son, the Rev. Dr. Henry V. B. Darlington, is the rector, the arrangements for which were placed in charge of the Rev. Lewis Nichols, president of the standing committee of Harrisburg. The opening sentences were said by the Rev. Dr. Oscar F. R. Treder, rector of St. Stephen's Church, Harrisburg, with which parish the Bishop's family have been connected ever since taking up their residence in that city. The lesson was read by the Rev. Dr. Clifford Gray Twombly, rector of St. James' Church, Lancaster; the Creed and closing prayers were said by the Rev. Mr. Nichols; the Benediction of the body was pronounced by the Rt. Rev. James Craik Morris, D.D., Missionary Bishop of the Panama Canal Zone. Temporary interment was made in Woodlawn Cemetery in New York.

Requiem services were held in New York City in Old Trinity Church, where the Rev. Lewis Nichols was the celebrant, assisted by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport; and also in the Church of the Heavenly Rest, where the Rev. Dr. Oscar F. R. Treder was the celebrant.

Notwithstanding the fact that most of the clergy are away on their vacations, all those who could reach New York in time came to pay their last respects to their Bishop, and the large number of the clergy from the diocese of Harrisburg was augmented by many from other dioceses, among whom were the Rt. Rev. Manuel Ferrando, D.D., Suffragan Bishop of Porto Rico, Dean Gateson of Bethlehem, Dean Philbrook of Iowa, the Rev. Howard C. Robbins of the General Theological Seminary, the Rev. Dr. Thomas J. Lacey of Brooklyn, the Very Rev. B. Krupski, dean of the National Polish Cathedral in Scranton, representing Bishop Hodur, who was

unable to be present himself, and the Rev. John Ziela, rector of the National Polish Church in Bayonne, N. J.

Announcement was made that a memorial service will be held later in the diocese of Harrisburg.

Among the telegrams received by Bishop Darlington's widow was one from President Hoover, sent from the White House. It reads:

"Mrs. Hoover and I are deeply grieved to learn of the death of your distinguished husband, and send you our profound sympathy and prayers that you may be given strength to bear this affliction. Bishop Darlington's long and important labors in the spiritual life of the people will be remembered with general gratitude."

Among others who sent messages of sympathy were Gov. John H. Fisher of Pennsylvania, the Prince of Bearn, France, former Governor and Mrs. Gifford Pinchot of Pennsylvania, former Governor K. Tener of Pennsylvania, Bishop Manning, Frederick Watson, British Consul General at Philadelphia, and Ogden Reid.

The Bishop is survived by his widow, the former Miss Ella Louise Bearn of Brooklyn, and three sons, all priests of the Church: the Rev. Dr. Henry Darlington of the Church of the Heavenly Rest; the Rev. Gilbert S. B. Darlington, treasurer of the American Bible Society; and the Rev. E. C. B. Darlington, curate of Calvary Church, Philadelphia; two daughters, Mrs. J. Ellis Fisher and Miss Kate Brampton Darlington; and two brothers, Dr. Thomas Darlington, formerly health commissioner of Kingston, and Charles F. Darlington, who is an elder in the Fifth Avenue Presbyterian Church.

Governor Fisher of Pennsylvania sent a message of condolence on August 16th to the widow of Bishop Darlington. The telegram read: "This community, the State, and the Church which he so faithfully served, have suffered an irreparable loss."



BISHOP DARLINGTON

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.

CATHOLIC AND ROMAN CATHOLIC

To the Editor of *The Living Church*:

THE ADMIRABLE article of the Rev. Mr. Knowles in your issue of July 19th ought to satisfy any priest who questions the validity of his own orders or the Catholic character of the American Church. I do not know why men go to Rome, but I am persuaded that it is not love of Romanism so much as fear of Protestantism. They think they perceive a movement to merge all self-styled Christian denominations into one huge Pan-Protestant sect of which the Episcopal Church shall form a part. This fear is encouraged by the holding of union services, the exchange of pulpits, even to the extent of having Protestant ministers preach in our churches during Holy Week; by the common practice of speaking of the Roman communion as the "Catholic Church" and of our own as a Protestant denomination, and by the persistent refusal to strike the word Protestant from the title page of the Book of Common Prayer. These things appear to some to indicate a drift toward Protestantism. Undoubtedly a drift has been going on in the Anglican communion ever since the Oxford Movement began a hundred years ago, but it has been a drift in exactly the opposite direction. The writer was ordained a priest in the Church of God more than sixty years ago. What are some of the changes which he has observed in those years? Many practices then termed Romish are in general use throughout the Church, *e. g.*, colored stoles, altar crosses, vested choirs, choral services, early celebrations, corporate communions, wafer breads and mixed chalice, altar lights and incense, and excite no comment. Sixty years ago the writer was ordered by his bishop to remove the panels and take away the cross from the altar in his church that it might become a table under penalty of never having the parish visited by the bishop. The writer did not see fit to comply, but before the year was out left the diocese. In a neighboring diocese a priest only escaped trial and almost certain deposition for having a vested choir by obtaining work under another bishop. Would such action be possible today?

There has been a drift—a remarkable drift, due to the realization that ours is a true branch of the One, Holy, Catholic and Apostolic Church, and all we have to do is to "stand fast, and quit us like men." (Rev.) M. M. BENTON.
Lexington, Ky.

To the Editor of *The Living Church*:

IF I MAY do so, I would like to add a word to the controversy of "Anglicans going to Rome."
I would like to say first, that no one can become a Catholic just because Dr. Delany, late rector of St. Mary the Virgin's Episcopal parish, New York, did so, or that Fr. Vernon, Chesterton, Kinsman, one time Bishop of Delaware, Benson, a son of an Archbishop of Canterbury, John Henry Newman, or Sheila K. Smith and her husband, and no one really knows how many other Anglicans who have become Catholics, or because some one invites the Anglo-Catholics to leave, or because a bishop may or may not persecute one, or that they may not like the priest, or the priest may not like the congregation, but the only way that one may become a Catholic is to have an earnest and sincere conviction that the Catholic Church is right, and all others are wrong and in error.

Secondly, I believe it is poor taste to criticize Dr. Delany, or any one else that leaves the Anglican Church for the Roman Church, saying that they had no backbone, were not intelligent, that the Anglican Church is not on the defensive, etc. Do they, the critics, realize that this is about the hardest thing a convert will ever be called upon to do, that it means they are leaving old friends, old associates and associations, and family ties? It takes courage to do that. One is a coward who does anything else, for he takes the line of the least resistance if he does not follow his convictions.

To those Anglican priests who firmly believe that they are in a branch of the Catholic Church, that the Anglican Church is valid, that they are offering the Holy Sacrifice of

the Mass, let them say a Mass, with a special intention, asking God's blessing on Dr. Delany, granting him peace of mind and happiness in his new surrounding, that he may carry on the good work of saving souls for Christ, which is far more important than the differences in one's opinions.

Dallas, Tex.

LOUIS TAYLOR.

ST. PETER IN ROME

To the Editor of *The Living Church*:

IN REFERENCE to Charles F. Fitts' comments on my statements regarding St. Peter not ever having been in Rome (L. C., July 12th), permit me to submit the following:

Whether or not one believes that St. Peter was ever in Rome is, of course, entirely a matter of private judgment. Certainly there is not one iota of contemporaneous written evidence in support of St. Peter's presence in the imperial city. Also the recent archeological remains, referred to by Mr. Fitts as sustaining the Roman contention, are, I understand, not considered earlier than the third century. Hence they are not evidence that St. Peter ever was in Rome, but merely corroborate the well known fact that in the second century there had grown up in Rome an accepted tradition to that effect. This we have known for centuries. It needs no corroboration.

The first Christians in Rome were probably Jews returned from the Pentecost of 30 A. D. By 62 A. D. (about which date St. Paul arrived in Rome) they must have been fairly numerous, and had some sort of organization. There were in those days many itinerant "apostles" sent out from Jerusalem, who were not of the original twelve. Some of these visited Rome before St. Paul.

St. Paul, we know, "had the care of all the churches," and the *apostolic* foundation of Rome is usually dated from his known arrival (Acts 8: 4; 8: 5-40; 27: 7-29; Galatians 2: 7-9).

Neither St. Paul, any other biblical writer, nor any of the seventy-odd voluminous writings of the Church Fathers of the first and second century, mention one word about St. Peter being in Rome. Whenever they do mention him, he is located in the region between Syria and Babylonia, with headquarters at Antioch. He is acknowledged by the whole Church to have been the first "Bishop" of Antioch.

The presence in Rome of this great apostle of the Church would certainly have been a front-page news item for the Church chroniclers of those days. But as there is an entire absence of any mention by them of such an important news-item, the belief is reasonable that the second century tradition grew up from something else than fact.

The first we hear of St. Peter ever having been in Rome is in 177 A. D. In that year Irenaeus, Bishop of Lyons, published his great work, *Against All Heresies*; and in it he mentions that St. Peter was associated with St. Paul in the founding of the Roman Church. As this was 147 years after the Church's birth, there was ample time for a tradition of this sort to crystallize. There was a reason!

By the next century, somewhere around 250 A. D., they had begun to show in Rome St. Peter's relics, the place where he died, was buried, etc. All this is, of course, in line with the customary development of all tradition.

Another two hundred years passed, and by 450 A. D. this tradition began to be used by Pope Leo in his attempts to strengthen his position. As the Papacy developed, and became the dominating factor in the Church, west of the Adriatic, St. Paul gradually faded out of the picture as founder of the Roman Church, and Peter alone was left.

Such are the facts of history.

The entirely apocryphal character of the "Peter-in-Rome" tradition, together with its lack of supporting evidence, and the contrary indications of the Early Fathers, came into prominence only after the Reformation. This is because it was one of the links in the chain of evidence the Papacy put forth in defense of its papal claims. Its weakness was thus discovered.

A. B. HOFF.

Skaneateles, N. Y.

A REPLY FROM SIR HENRY LUNN

To the Editor of *The Living Church*:

YOUR TOO KINDLY reference in your issue of July 19th to my resignation of the editorship of the *Review of the Churches* has followed me to the Alps.

Despite your sympathy with me in the ultimate goal of my endeavors you misunderstand the passage quoted from my chapter in the volume on Episcopacy just published by the S. P. C. K., in which I urge that as in the Church of England today, so in the ultimate unity of the Church of Christ, it will be "possible to unite in one organic union those who believe in the transmission of grace through an unbroken succession from the Apostles with those who claim a grace given to their ministry direct from their Lord and Master and refuse to accept a theory of the ministry which denies the grace manifestly bestowed upon many who can claim no succession through any line of prelates." This conclusion you say "greatly disappoints" you because in your mind it prevents the acceptance of the belief that "succession from St. Paul or St. Peter or St. John would at least be as harmless as succession from Richard Baxter or John Calvin." Your words just quoted exactly express my belief.

My two friends, the first presidents of the Free Church Council nearly forty years ago, Hugh Price Hughes (Methodist) and Charles Berry (Congregationalist), used to contend that they were the true High Churchmen in holding the real High Church view—that the necessary succession is that of the Living Church and not that of a line of prelates which may be broken by any accident.

This attitude is the poles asunder from your misconception of the attitude of these great Free Churchmen and their successors who have "continued steadfast in the Apostles' doctrine and in the fellowship and in the breaking of bread and in the prayers." To say, as does your editorial article, "We simply cannot understand the willingness of a great part of the Protestant world to enter into unity with anybody and everybody and the successors of everybody except the successors of the Apostles," is fatally to misunderstand their ideas and purpose. None of my friends in the British Free Churches who met the bishops in conference at Lambeth in the committees that followed the Lambeth Appeal of 1920 or who assembled in conference at Grindelwald in the years 1892-1895, at Muerren in 1923 and 1924, at Stockholm in 1926, and at Lausanne in 1927, would have taken up any other position than that of passionately desiring to affirm and act upon the essential unity of all "successors of the Apostles," whether ordained episcopally or otherwise, who are, in the words of the Lambeth Continuation Committee, "true ministers of Christ's Word and Sacraments."

In 1895, on a visit to the Vatican to present to the Cardinal Rampolla, secretary of state, the reply of the Grindelwald Conference to the Papal Encyclical *Ad Anglos*, one of my courteous hosts, Monsignor Kelly, now Archbishop of Sydney, exhibited with great satisfaction an illustration which expressed the Roman and the essentially separatist and schismatic view of the Holy Catholic Church. The artist depicted the Church as a mighty oak growing through the centuries with branches lopped off in each century marked with the names of those whom Rome has excluded from her communion: the Patriarchs, archbishops, and bishops of the Eastern Church, and such names as Archbishop Laud, with Calvin, Cranmer, Knox, Bunyan, Wesley, Coke, Asbury, Jonathan Edwards, Pusey, Keble, Chalmers, Guthrie, Gardner, and Brent. These, from the Roman standpoint, are all branches lopped off.

But this is a false conception. All those saints and countless multitudes outside of the Roman obedience must be included in any complete roll of membership which professes to be that of the Holy Catholic Church "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone."

It is an entire misunderstanding of the position of those who share my views to say, as you do, that we stand for "a unity and an intercommunion that repudiates the ministry of those who claim the Apostolic Succession." We repudiate the ministry of none of the great communions, Anglican, Presbyterian, Lutheran, Methodist, or Congregational, where, in the words of the Article in the English Church, "the Word of God is faithfully preached and the Sacraments duly administered."

The expression of your disappointment with my attitude calls for a personal statement, which you may delete or print as seems best to you.

The Appeal of the Lambeth Conference, which was an effort to secure a ministry commissioned by the whole Church, has always appealed to me. Nevertheless, those who sympathize with me hold, as it seems to me, rightly, that no action must be taken by them which will throw any doubt on the

validity of their ministries previous to any Act of Union. There is, unfortunately, no Confirmation in the Methodist Church, in which I was brought up, and whose ministry I entered. After my retirement from the ministry my work took me a great deal abroad and I decided to be confirmed at a time when I was spending nearly four months of the year in Switzerland, dependent upon the ministry of the clergy of the Church of England. The position was entirely different when I resolved, with great reluctance, not to accept Archdeacon Farrar's offer in 1893 to become his assistant at St. Margaret's, Westminster, and to avail myself of the willingness of Bishop Temple to ordain me. Having retired from the Methodist ministry I found myself in the position of a layman with regard to both the Methodist and Anglican communions. This position was one which was entirely in harmony with the practice of the early Methodists as approved by John Wesley during his whole career. He was anxious that the members of the Methodist societies should remain communicants of the Church of England and, as you no doubt know, it was only because they were driven away from the Communion Table that the Methodist Conference ultimately decided to sanction the administration of the Holy Communion by the early Methodist preachers after Wesley's death.

The wonderful growth of the Methodist churches in all lands is a powerful argument that they were guided by Providence in so doing.

I am writing this letter when the results of the present momentous Lambeth Conference are unknown, but I trust that such decisions shall be arrived at as shall make possible union in India which will enable the members of the Indian Church to be in communion with Canterbury on the one hand and, on the other, with the Wesleyan Methodists, the Presbyterians, and the Congregationalists. If that result can be achieved by the wisdom of the bishops of the Anglican communion a great step will have been taken towards the realization of the ideals of the Lambeth Conference of 1920.

HENRY S. LUNN.

Maloja, Switzerland.

THE SCOTTISH PRAYER BOOK

To the Editor of *The Living Church*:

THAT LETTER on "The New Scottish Prayer Book" (L. C., June 7, page 199) so interested me that I sent to, and obtained from, Morehouse Publishing Company, Milwaukee, an Edinburgh-pressed *Scottish Book of Common Prayer*, cloth-bound; and I want to say that, besides the excellencies the author mentioned, I was particularly delighted to find, in the Nicene Creed, all four (not just three, as we have) "marks of the true Church," i.e., "one, Holy Catholic and Apostolic"; and not only in this 1929 Scottish (page 175) but also in the proposed, but unadopted, 1928 Church of England liturgy (page 191) as bound up with it.

The title page, too, is excellent and well worthy of our emulation, i.e., just "The Scottish Book of Common Prayer," with no mention of its being according to the use of (or anything else concerning or alluding to) The Episcopal Church in Scotland. Now, why not ours simply The American Book of Common Prayer? Would that our General Convention members and lawyers therein particularly looked well into this matter to see if and say whether such a suggested Prayer Book's title page wouldn't do, to say the least, and notwithstanding its too inclusive geographical inaccuracy (American) and omission of the legal name (The P. E. C. in the U. S. A.)? Of course, as in the Scottish and—I suppose about—every other authorized Book of Common Prayer, the words: "And Administration of the Sacraments," etc., and "Together with the Psalter," etc., and, perhaps, "The Form . . . of Making, Ordaining, and Consecrating," etc. (known as The Ordinal) would all be included and appear in the proper and usual place on that page.

WILLIAM STANTON MACOMB.

Germantown, Philadelphia.

[Last time we printed on this page a letter about the new Scottish Prayer Book, we appended a note to the effect that Morehouse Publishing Co. had a few copies in stock. So great was the unexpected demand from that note that the supply in this country was quickly exhausted, and it was twice necessary to cable for additional stock. Of the last shipment, a few copies are still available at 50 cents.—Editor L. C.]

A FEW YEARS AGO an old man used to sit alone in the parish church of a little Dorset village, his eyes turned toward the altar where an amber light showed the mystical presence of God. When asked what he did there so often and so long, he said: "Why, I just looks at God and God looks at me."

—*The Commonwealth*.

BOOKS OF THE DAY

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

HUMANITY UPROOTED. By Maurice Hindus. New York: Jonathan Cape and Harrison Smith, Inc. Price \$3.50.

WHAT are the facts about Russia? One reads and hears so many tales, conflicting tales, that one is confused and wonders what the truth really is. In this volume, which is entitled to be called outstanding, we have a painstaking effort to describe conditions as they are. It is not a brief either for or against Sovietism. It does not undertake to prove or disprove any theory. It is written by one who was born in a Russian village, but who has made America his home since he was fourteen. Understanding the Russian language he has visited Russia almost annually since 1923, and he roamed at his leisure in Siberia, the Caucasus, the Volga region, the Ukraine, the Crimea, and the far North. He tells what he saw and heard, not as a narrative, but topically.

Under the head of "Religion" he tells how the Soviet is seeking to deprive religion of the least justification for its existence and of the slightest element of utility to man, either materially, spiritually, or psychologically. They are confident that they can rid Russia of religion through the spread and application of science, art, morality (at least their brand of morality), sociability, social service, and a new faith, that is the Revolution. In setting forth the present collapse of religion among the masses he describes how the Russian Church strove after external gorgeousness at the expense of inner virtue; after showy splendor at the cost of spiritual perfection. It acquired pomp, power, riches, but lost its soul. These are almost the exact words of Archbishop Vredensky, one of the most scholarly of Russian prelates. Too exclusively the Orthodox Church gave itself to the pursuit of ceremonial and externalism, to miracles and magic. The Orthodox Church never sought to wean him (the Russian) from his pagan superstitions, "and so when the crisis came the spirit was lacking and the Soviet substituted its own gorgeous forms to satisfy the longing for ceremonial." The Orthodox Church was and is unprepared to meet the challenge. The Protestants are worried and nonplussed and the Roman Catholics are in despair. Their property has been confiscated and the Soviet law prohibits religious instruction to youths under eighteen outside the home and meanwhile, according to Hindus, "the forces of infidelity bear deeper and deeper into the life of the people."

With regard to the family he believes the odds are stacked against it. The forces of dissolution, both objective and subjective, would appear to be too multitudinous and too persistent. With private property in disrepute and on the decline, with religion in a state of collapse, with old sex standards and family sanctities in discard, with birth control and abortions legalized, although discouraged, with women sweeping into economic independence, with children growing up with but a feeble sense of family responsibility, with the socialization of the functions of the home already launched, with all these new and mighty social effects constantly gaining momentum, with legal, economic, metaphysical, religious, conventional, and even some domestic and social bonds of family life in process of dissolution, one wonders, as Hindus says, "what counter-acting or stabilizing influences are left or will remain to keep home and family together." Not a reassuring picture certainly.

The book is divided into three parts. The first deals with institutions; the second with the people; and the third with what he calls "quests," namely England, Revolution, War, and America. It would be hard to determine which is the most interesting, the most important. They all contribute, however, to give a picture, a truly vivid picture, of a stupendous revolutionary effort to uproot ancient and deep-seated institutions and to refashion the ways of man.

As to whether Sovietism will succeed in its far-reaching aims, our author does not express an opinion. That its efforts

will have far-reaching and permanent effect seems inevitable, but the situation is precarious as well as serious. Now, however, whatever other beliefs the Communist may cherish there is one, we are told, that he has abandoned—the belief that there is a spot anywhere in the world which is at present ripe for a Communist uprising. He sadly, but frankly, admits that there is no "imminently revolutionary situation," to use Lenine's expression, anywhere in any land; hardly even in China. He is willing to confess that he, with all his hatred of capitalism, can do little at present to foster the development of such a situation. This is the reassuring phase. . . .

America is admired because she is the symbol of the triumph of the machine. A Ford factory, a Brooklyn bridge, a Woolworth building, a Mississippi dam, a Hudson River tunnel; automobiles, cameras, typewriters, engines, mowing machines, the fruits of the American machine in fabulous quantities, these may come from a reactionary, capitalistic, imperialistic country, but America is mistress of the machine, and she has much, very much, to teach Russia, more than any other nation, if she is to realize her social and economic destiny.

It is to be hoped, however, that in the long run the finer things of America, the spiritual yearnings and developments, will prove to be the dominating influences.

CLINTON ROGERS WOODRUFF.

GOD'S CANDLE. By John Oxenham. New York: Longmans, Green & Co., 1929. Price \$1.50.

THE simple dignity and beauty of the gospel narratives of the execution of Christ have such an appeal to the heart and imagination of all who read the passion story with reverence and sympathy that it seems nothing short of presumption to supplement the accounts with fictitious narratives, however graceful and discerning they may be. We feel that here we have a demesne where even angels should fear to tread. But, notwithstanding our personal aversion to the design of Mr. Oxenham's little book, we must admit that this effort to interpret the reactions of the Roman centurion, Barabbas, Mary Magdalene, Judas Iscariot, Simon of Cyrene, and a little Roman boy invented for dramatic effect, is conscientiously done and may perhaps prove a revelation to those who have made no special study of the background of Christ's persecution. Why, we ask wistfully, should men try to improve on the most touching and powerful story ever told? Why is our conception of biblical characters—St. Mark, for instance—befogged by the conceits of our literati and our moving picture producers? It was to forestall such tendencies that the third Gospel was written; yet, after nineteen centuries, men have not learned to content themselves with simple truths but ineffably profound.

The writer is none the less an artist, in spite of his hybrid plan of procedure. We see Judas, a born materialist with no vision of a spiritual kingdom, alert and eager for the grand overthrow of the Roman rule in Judæa and staking all his hopes on his Master's power to revive the Jewish temporal state. Then we find him disappointed and disillusioned when the truth begins to dawn on him that Christ's dominion was not one of throne and sceptre, but rather of the souls of men. Feeling that he had been hoodwinked and seduced, he vents his resentment by betraying his Lord—a step which he soon regrets. His confidence in Christ's resources is so strong that he can hardly believe, even when the crosses are hoisted, that the Saviour will allow Himself to die. To the very end he tries to undo his deadly work. This is a picture vividly revealed. In fact, all of Mr. Oxenham's silhouettes are charming; we wish we were less fastidious in regard to the text itself, so that we could enter into real enjoyment of the book.

EDGAR LEGARE PENNINGTON.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
 Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

Literary Editor, **Rev. LEONARD HODGSON, D.D.**
 Social Service, **CLINTON ROGERS WOODRUFF.**
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Church Calendar



AUGUST

- 24. Tenth Sunday after Trinity. St. Bartholomew.
- 31. Eleventh Sunday after Trinity.

SEPTEMBER

- 1. Monday.
- 7. Twelfth Sunday after Trinity.
- 14. Thirteenth Sunday after Trinity.
- 17, 20. Ember Days.
- 21. Fourteenth Sunday after Trinity. St. Matthew.
- 28. Fifteenth Sunday after Trinity.
- 29. Monday. St. Michael and All Angels.
- 30. Tuesday.

CALENDAR OF COMING EVENTS

AUGUST

- 26. Annual Convention of Junior Brotherhood of St. Andrew, Oberlin College, Oberlin, Ohio.

SEPTEMBER

- 6. Conference of Church Workers of Chicago, Church of the Mediator, Morgan Park, Chicago.
- 8. Oriental Students' Conference, St. Alban's School, Sycamore, Ill.
- 15. Seventh Annual Conference on Rural Church and Social Work, Hoosac School, Hoosick, N. Y.
- 30. Eleventh Annual Synod of Province of Northwest, Miles City, Mont.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 27. St. James the Less, Philadelphia, Pa.
- 28. House of Mercy, Valhalla, N. Y.

SEPTEMBER

- 1. St. Paul's, Bloomsburg, Pa.
- 3. St. George's, Utica, N. Y.
- 4. St. John's, Dunkirk, N. Y.
- 5. St. Uriel's, Sea Girt, N. J.
- 6. St. Paul's, Fort Fairfield, Me.

APPOINTMENTS ACCEPTED

BELL, Rev. HENRY W., priest-in-charge of St. Paul's Church, Brownville, and of the churches at Dexter and Glen Park, N. Y. (C.N.Y.); to be rector of Grace Church, Carthage, N. Y. (C.N.Y.) September 1st.

BURGESS, Rev. GEORGE, rector of Trinity Church, Milford, Mass. (W.Ma.); to be rector of St. Paul's Church, Newburgh, N. Y., September 1st.

MCALLISTER, Rev. J. ROWAN, priest-in-charge of Bath parish, Dinwiddie Co., Va.; to also have charge of the churches at South Hill, Palmer Springs, and Baskerville, in Mecklenburg Co., Va. (S.V.)

SHERMAN, Rev. ARTHUR M., D.D., formerly of Hankow; to be rector of St. Clement's Church, Honolulu.

WRIGHT, Rev. THOMAS F., formerly city missionary of Episcopal City Mission, Detroit; to be rector of St. Peter's Church, Tecumseh, Mich. Address, 115 Mill St., Tecumseh. Effective September 1st.

WELLS, Rev. SAMUEL E., formerly priest-in-charge of St. John's Church, Deadwood, S. D.; to be rector of St. John's Church and St. Mary's Church, Camden, El Dorado, Ark. Address, Camden, Ark.

SUMMER ACTIVITIES

BAILEY, Rev. CHARLES R., Ph.D., rector of St. Ann's Church, Revere, Mass., is in temporary charge of the services at Grace Church, Manchester, N. H., until August 31st.

CILLEY, Rev. MORGAN, priest-in-charge of St. Stephen's Church, Romney, W. Va., is in charge of services at Emmanuel Church, Cumberland, Md., during August.

HENRY, Rev. CHARLES W., of Andover, Mass., is in charge of St. John's Cathedral, Albuquerque, N. Mex., during August.

RESIGNATION

LONG, Rev. C. S., D.D., will shortly relinquish his appointment as chaplain in the U. S. Navy. New address, 2101 Laguna St., San Francisco.

CAUTION

BERNHARDT—Caution is suggested in dealing with one giving the name of **BERNHARDT** and claiming to represent a firm dealing in sacramental wine. It is said that his plan is to secure advance payments for wine, but the wine fails to arrive. He is said to have operated in Chicago and in Michigan, giving the name of "The Italian Swiss Colony, Inc., Asti, Italy." Further information may be obtained from the office of the **DIOCESE OF CHICAGO**, 664 Rush St., Chicago, Ill.

ORDINATION

DEACON

TENNESSEE—On Tuesday, August 12th, in the chapel of St. Andrew's School, St. Andrews, Tenn., **GEORGE WILLIAM JONES** was ordained deacon by the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, acting for the Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Roger B. T. Anderson, O.H.C., who also preached the sermon and served as deacon of the solemn Eucharist. The Rev. James H. Flye was sub-deacon; the litany was read by the Rev. James R. Sharp; the Rev. George E. H. Johnson was master of ceremonies; and the Rev. Charles L. Widney, priest-in-charge of the Sewanee mission field, which includes St. Andrew's, was also present in the sanctuary.

The Rev. Mr. Jones will continue his work as a member of the faculty of St. Andrew's School and assistant in missions served therefrom.

DIED

KNOWLTON—**MARY ESCOTT (McConnell) KNOWLTON**, widow of the Rev. William H. Knowlton, entered into rest August 9th at her home in St. James, Minn.

MEMORIALS

May Lillian Bishop
 (Mrs. John Walcott Thompson)

In loving memory of wife and mother who entered into paradise the evening of August 22, 1926.

Mary Van Nest Goodwin

GOODWIN, MARY VAN NEST, entered into life eternal August 25, 1927.
 "Of your charity pray for her soul."

Agnes Stuart Higgins

Departed this life, Tuesday, September 3, 1929, **AGNES STUART HIGGINS**.
 May she rest in peace.

Allen Leverett Smith

In tenderest memory of my beloved son, **ALLEN LEVERETT SMITH** who entered life eternal August 19, 1929.
 "In all their affliction He was afflicted and the angel of His presence saved them."

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—A **YOUNG WOMAN TO TEACH** the primary grades and assist with the sewing. Address **THE SISTER-IN-CHARGE**, St. Margaret's Home, Ralston, N. J.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES POSITION, PERMANENT or temporary. Address, A. D-516, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WOULD LIKE POSITION AS ASSISTANT, director of religious education, secretary, organist. Address, S-550, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES WORK in Church institution where she may have son, fourteen years of age, near her. Address, **MRS. R. M. LAURENSEN**, 199 Manchester St., Battle Creek, Mich.

CHURCH WORKER, GRADUATE of Church Training School, family case work experience. Desires a position as a parish worker. Excellent references. Address, H-543, 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.

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.

ORGANIST-CHOIRMASTER, COMPETENT, experienced, desires position. Successful with boy and mixed choirs. Trainer and director of outstanding ability. Energetic, ambitious, enthusiastic worker. Recitalist. Churchman. Highest recommendations. Communications invited. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0236.

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

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.

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.

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

VESTMENTS

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

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.

MISCELLANEOUS

BOOKS—A PRIEST ABOUT TO RETIRE, would sell his books—some dating back to 1600. List furnished. A. M. RICH, 68 Amherst St., Charleston, S. C.

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

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

REST HOUSES

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

ST. PHOEBE'S HOUSE FOR REST AND retreat. On slopes of Mt. Tom, above mountain stream. Daily Eucharist. Special rates by the month. Address, DEACONESS-IN-CHARGE, Lakeside, Conn.

RETREAT

THE ANNUAL RETREAT OF THE Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at Adelynrood, South Byfield, Mass., beginning Monday evening, September 15th, and closing on Thursday morning, September 18th. Conductor, Rev. Fr. Charles Townsend, rector of St. Stephen's Church, Providence, R. I. Those desiring to attend will please notify "THE SECRETARY," Adelynrood, South Byfield, Mass., or the Rev. P. G. MOORE-BROWN, 12 Camp St., Providence, R. I.

APPEAL

A PRIEST FOR 40 YEARS, ABOUT TO retire from a congregation of laboring people, would like help to pay off a mortgage of \$1,500 on parish house. Endorsed by Bishop. A. M. RICH, 68 Amherst St., Charleston, S. C.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the 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. Ivens, 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."

THAT ESTIMABLE volume, *Who's Who*, gets much free advertising one way and another. Some one now informs us that sons of clergy are much higher in proportion among its entries than sons of any other profession.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 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: 8:00 and 11:00 A.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANGOLPH 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 kilocycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M. P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 kilocycles (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 kilocycles (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 kilocycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 kilocycles (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 kilocycles (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

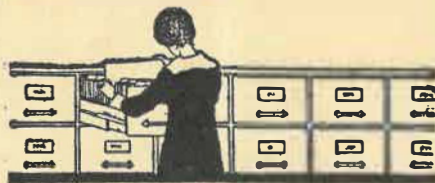
WRBQ, GREENVILLE, MISS., 1210 kilocycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

WMAL, WASHINGTON, D. C., 630 kilocycles (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.

WGO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (330 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

American Civic Association, Inc. Washington, D. C. *American Civic Annual.* Edited by Harlean James. \$1.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn. *Behaviorism: A Battle Line.* Edited by William P. King. \$2.25.

W. Heffer & Sons, Ltd. Petty Cury, Cambridge, England.

Episcopal Ordination and Confirmation in Relation to Inter-communion and Reunion. A Collection of Anglican precedents and opinions. By J. W. Hunkin, M.C., O.B.E., B.D., rector of Rugby, Archdeacon of Coventry (lately Fellow of Gonville and Caius College, Cambridge). 2s. 6d. net.

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

Marriage and Romance: With Other Studies. By Archdeacon Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L.; author of *The Gospel of the Hereafter, A People's Life of Christ, The Bible in the Making*, etc. \$1.50.

Russell Sage Foundation. 130 E. 22nd St., New York City.

Ten Thousand Small Loans. Facts about Borrowers in 109 Cities in 17 States. By Louis N. Robinson and Maude E. Stearns.

PAMPHLET

American Child Health Association. 370 Seventh Ave., New York City.

Statistical Report of Infant Mortality for 1929 in 729 Cities of the United States.

MEMORIAL SERVICE IN KYOTO FOR BISHOP PARTRIDGE

KYOTO, JAPAN—A memorial service for the Rt. Rev. Sidney C. Partridge, D.D., first Bishop of Kyoto, was held in the afternoon of Thursday, July 10th, in Holy Trinity Church, Kyoto. Many of the clergy of the dioceses of Kyoto and Osaka—both Japanese and foreign—were in the chancel, and the sermon was preached by the Rt. Rev. Y. Naide, Bishop of Osaka.

After the service the clergy and congregation adjourned to the assembly room of St. Agnes' School, where many of the people who knew and had worked under Bishop Partridge paid affectionate tribute to him, and gave interesting accounts of the work done in this missionary district during his regime.

CAMP FOR COLORED PEOPLE IN PROVINCE OF SEWANEE

BRUNSWICK, GA.—The first diocesan camp in the province of Sewanee for young colored people was that of the diocese of Georgia held in the dormitory of the old St. Athanasius' school building, from August 8th through the 10th. The camp was named for the late deacon, Godfrey R. Jackson, who devoted the whole of his long life to work among his own race. Thirty-four boys and girls from throughout the diocese attended the camp. The Ven. J. Henry Brown, vicar of St. Augustine's Church, Savannah, and archdeacon for colored work in the diocese, and the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, were the directors with the following faculty and curriculum:

Child Psychology and Christian Nurture, Mrs. O. Holly Lee, Savannah; Church Teachings, the Rev. Charles R. Dukes, St. Mary's Church, Augusta; The Prayer Book and Young People's Problems, Archdeacon Brown, Savannah; Church School Administration, the Rev. J. C. Perry, Brunswick; Story Telling, the Rev. R. N. Perry, Church of the Good Shepherd, Thomasville; Plays and Pageants, Miss Eloise Floyd, Brunswick; director of music, Mrs. C. R. Parker, Brunswick; recreation director, Mrs. Gladys Broughton, Savannah; Mrs. Elizabeth Geiger, Savannah, and Mrs. C. B. Pritchett, Waycross, were the house-mothers. The Rev. C. B. Pritchett, vicar of St. Ambrose's Church, Waycross, was also in attendance at the conference.

The camp opened early on the morning of August 8th with a celebration of the Holy Eucharist. On Friday evening a reception was given at which there were music, dancing, and games. Saturday afternoon the campers motored to St. Simons Island where surf bathing and a barbecue were enjoyed. Later a twilight service was held in Christ Churchyard where the group assembled around the "Wesley Oak" and sang Negro spirituals.

Sunday morning was devoted to Church services. That afternoon a mass meeting was held, led by R. A. Tracy, M.D., who also made an address on Young People's Problems. Sunday evening the camp closed with a pageant, *The Sinner Beloved* based on the book of Hosea and written by the Rev. Philip Osgood and directed by Miss Eloise Floyd.

An unknown donor gave six copies of *Talking With God* to Archdeacon Brown, and after the pageant he presented a book to each leader.

Everyone was most enthusiastic about the camp which was financed this year largely by St. Athanasius' parish assisted by the Woman's Auxiliary and the Men's League. However, next year it is planned to ask the executive council for a camp fund, and already members of the camp have promised to save their pennies from now until next spring to help swell the amount that the Woman's Auxiliary and the Men's League will be asked to give, so Camp Godfrey R. Jackson seems to be assured as a permanent asset in advancing the practice of Christian living in the lives of the young colored people in the diocese of Georgia.

TRAINED NURSE NEEDED AT FORT YUKON, ALASKA

NEW YORK—Emergency need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest possible type of nurse is needed, not only in experience but especially in Christian character.

Lambeth Passes Resolutions Dealing With Scheme of Church Union in South India

Bishop Perry Preaches Closing Sermon of Conference—New Bishop of Rochester Appointed

The Living Church News Bureau }
London, August 8, 1930 }

ON THURSDAY, JULY 31ST, THE LAMBETH Conference resumed the discussion of the report of the committee on marriage and sex. The following bishops spoke: The Bishops of Exeter, Durham, Bloemfontein, Gloucester, and Winchester. The discussion was then adjourned to a later session.

The conference proceeded to consider the report of the sub-committee on race, and passed a series of resolutions on the introduction of the Bishop of Johannesburg, chairman of the sub-committee. The following, among others, spoke: The Bishops of Nasik, Pretoria, Calcutta, the Archbishop of the West Indies, the Bishop Coadjutor of Mississippi, the Bishops of Dornakal, Bermuda, Tinnevely, Nagpur, the Bishop in Persia, the Bishop in Fukien, the Archbishop of York, Bishop Lindel Tsen, the Bishops of Nassau, Mexico, London, and Salisbury.

On Thursday afternoon the report of the committee on unity was introduced by the Archbishop of York, chairman of the committee, who was followed by the Bishop of Gloucester, chairman of the sub-committee on relations with Episcopal churches. A series of resolutions were passed on Christian unity.

On Friday, the conference resumed the discussion of the resolutions dealing with Christian unity. It first adopted a series of resolutions on the relations of the Anglican communion with Episcopal churches, introduced by the Bishop of Gloucester. The following spoke: Bishop Hine, the Archbishop of Armagh, the Bishop of Norwich, the Archbishop of Melbourne, the Bishops of Manchester and Ripon, the Archbishop of Dublin, the Archbishop of York, and the Bishops of Bradford, Guiana, Moray, and Chichester.

The conference then passed a series of resolutions dealing with the proposed scheme of Church Union in South India on the introduction of the Archbishop of York, and, following them, resolutions on other aspects of Christian unity. The following spoke: The Bishop of Calcutta, Bishop Palmer, the Bishops of Norwich and Salisbury, the Bishop in Persia, the Archbishop of New Zealand, the Bishops of Qu'Appelle, Fredericton, and New Guinea, the Archbishop of Brisbane, the Bishops of North Tokyo, Pretoria, Ontario, and Nassau, the Archbishop of Perth, Bishop Nash, and the Bishop of Christchurch (New Zealand).

On Saturday, the conference had before it the report of committee No. IV on the Anglican Communion. The Bishop of Salisbury, chairman of the committee, presented the report and the resolutions attached. A number of resolutions were passed, and in the course of the morning and afternoon sessions the following bishops, in addition to the chairman and the president, took part in the discussion: The Bishops of Durham and Southampton, Bishop Palmer, the Bishop of Rhode Island, Bishop Baynes, the Bishops of Gloucester, Knaresborough, Bombay, Willochra, Chichester, Bangor, and California.

The Archbishop of Dublin, the Archbishop of New Zealand, the Bishops of Lincoln, London, Norwich, Madras, and Maine.

DISCUSS YOUTH AND VOCATION

Discussion was resumed on Monday morning, on the resolutions dealing with the Anglican Communion, its ideal and future, and questions of provincial organization, etc. A series of resolutions were passed. The following spoke: The Bishop of Salisbury, the Bishops of Wanganatta, Tinnevely, and Rhode Island, the Bishop of Fukien, the Bishops of Goulburn, Uganda, Durham, Winchester, Yukon, and Montreal. Bishop Knight, the Bishop of Brechin, the Archbishop of New Zealand, the Bishops of Jamaica, Killaloe, Bombay, Natal, and Madras.

In the afternoon the report of committee No. VI on youth and vocation was presented by the Bishop of London, chairman of the committee. The following spoke: The Archbishop of Cape Town, the Bishops of Ripon, Chelmsford, Wakefield, Croydon, Sheffield, Ely, Trinidad, Eastern Oregon, Armidale, and Michigan.

On Tuesday morning the discussion on youth and vocation was resumed and concluded, as was also the discussion on the Anglican Communion. In the afternoon the conference resumed the discussion on marriage and sex, but the official report does not state whether any resolution was passed on this important matter.

The conference will end tomorrow (Saturday), and on Sunday morning the bishops will assemble in Westminster Abbey for the closing service. The sermon will be preached by the Presiding Bishop of the American Church, the Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island.

BISHOP OF GLOUCESTER WRITES ON CONFERENCE

The Bishop of Gloucester, writing in the current number of his diocesan magazine, on the subject of the conference, says:

"It is not possible for me to speak now of anything that we have accomplished. I would only like to say that the statements which have appeared in certain newspapers are entirely unauthorized, and, for the most part, incorrect. . . .

"The one point I wish to dwell upon now is the interest and value of the conference, quite apart from anything that is done in it. It is of great value that we should meet and exchange ideas with bishops of our own communion from all parts of the world, it is of great value that they should come together. I think it is of value, also, that they should come home to this country. What impresses me is that, while we have, quite clearly, a common basis of thought and religious life, which makes consultation and coöperation possible and valuable, there is, naturally, a considerable divergence of experience and outlook, which means that new, and often fertile, ideas come to us from many different sources. It certainly is not possible to say that there is anything like unanimity in the conference, but there is that common outlook and mode of thought which makes discussion valuable and agreement possible."

APPOINT NEW BISHOP OF ROCHESTER

The Rt. Rev. M. Linton Smith, Bishop of Hereford, has been appointed to the Bishopric of Rochester, vacant by the resignation of Dr. J. R. Harmer.

Dr. Linton Smith was educated at Repton and Hereford College, Oxford, and was ordained in 1893. He had a very varied experience in parish work, having held curacies in Whitechapel, Aston, Limpsfield, and Southwold. He was appointed rector of St. Nicholas, Colchester, in 1903, but shortly afterwards was preferred to the benefice of St. Saviour's, Liverpool. Three years later he became vicar of Blundellsands. He was appointed an honorary canon of Liverpool Cathedral in 1915. In 1918 he was appointed Bishop Suffragan of Warrington, and was also rector of Winwick on the nomination of Lord Derby. He was appointed to succeed Dr. Hensley Henson as Bishop of Hereford in June, 1920.

Dr. Linton Smith did remarkable work in the war. After serving in the Army Chaplain's Department, he went out to France in 1915, and was in the battle of the Somme, the battle of Arras, and the third battle of Ypres. Later he was chaplain to a brigade, and was senior chaplain of the 30th Division. He was mentioned in dispatches, and was awarded the D.S.O. for service in the field in January, 1917.

BISHOP OF SHEFFIELD ON OPEN-AIR WORK

At a conference held last week by the Christian Evidence Society, the Bishop of Sheffield said that in open-air work two things were of supreme importance. One was to keep one's temper, and the other was not to pretend to be omniscient. The difficulties of today were not so much those of people who were quite ignorant of Old Testament criticism, but those caused by people who put forward un-Christian views of sex morality, and some of the most capable of these were women.

Lord Daryngton, who presided, explained the literary program of the society, which specializes in (1) interesting those who are indifferent to religion, (2) solving the problems of doubters, (3) refuting the convictions of those who emphatically disbelieve in the existence of God, and (4) studying the propaganda of atheist societies and organizing the defense of Christianity.

GEORGE PARSONS.

BETHLEHEM MOURNS DEATH OF THE REV. H. G. MERSHON

BETHLEHEM, PA.—The diocese of Bethlehem was shocked to hear of the death of the Rev. Harry G. Mershon, rector of Holy Apostles' Church, St. Clair, on Thursday evening, August 7th.

Services were conducted in his church on Saturday morning, August 9th. The body was then taken to his home near Chicago. Dean Howard W. Diller of the convocation of Reading, to which the Rev. Mr. Mershon belonged, conducted the services assisted by some of the nearby clergy.

The Rev. Mr. Mershon did a remarkably fine piece of work at Holy Apostles' Church. The fabric of the church was renewed, the chancel and sanctuary greatly improved, the rectory likewise was repaired and improved, and made ready for the bride he expected to bring there the latter part of this month.

His greatest work, however, was being a beloved spiritual pastor. His people loved him dearly. Congregation, Church school, and all organizations began to grow and manifest new life. Seldom does a man in three years make such an impression on a people. In the strength of youth he was called Home.

Orthodox and Old Catholic Delegations Pleased by Conversations at Lambeth

Quarrel for Patriarchate of Antioch—Religious Movements in Czechoslovakia

L. C. European Correspondence
Wells, Somerset, England, August 3, 1930

THE FIRST FORMAL DELEGATIONS, REPRESENTING both the Orthodox Churches and the Old Catholic body, that have ever attended a Lambeth Conference, have now come and gone. What has been effected by the consultations that took place *in camera* remains a secret until such time as the conference shall make its full and formal report, and must then be the subject of another article. Some things, however, are common knowledge, and as such may be put in print in America as in England; thus it is no secret that the Orthodox delegation are much pleased at the result of the conversations, and that what was done and agreed on there may form an important part in the agenda of the "pro-synod" that will meet at Mount Athos next summer.

One leading member of the delegations said openly that all desired agreement and that the way to that must be sought through an understanding on the points of dogma at issue, first of all. If those could be settled, then all other points would easily fall into order; failing an agreement on those foundation points, no other working agreement could stand. That being so, it is a real encouragement to hear it said by members of the same delegation that in their discussions they had taken a long stride toward absolute union.

Of course, union or agreement between theologians *in camera* is by no means all that has to be done. Even if the two sets of representatives have come to complete agreement, the committee of English bishops has to report to the conference (the approval of the conference has now been given), and the delegation to the Churches it represents. Then, both have to commend what they have done, informally but very really, to the laity. There have been unions of East and West ere now—as at Florence for instance—when the authorities met and agreed, but all their work "fell into the water" when the lay folk had to pass judgment on it! As the Patriarch Meletius said to an English audience, "If the work of the theologians and the spiritual accord of the bishops of both Churches is needful for union, so also the approval of the work by the religious conscience of the flock of either Church is also necessary and indeed indispensable."

ORTHODOX CHURCHES TO DISCUSS "PRO-SYNOD" AGENDA

Before the Lambeth Conference even met, most of those who were delegates to it had been serving, with others, at the "preliminary Inter-Orthodox Commission" that met on Mount Athos to draw up the agenda for the "pro-synod" that is to meet there in due course. Its report, which we understand was unanimous, has now been sent to the authorities of all the Orthodox Churches by the Ecumenical Patriarch for full discussion before they send their own delegates to the next meeting. It will be published, later, by the authorities of Constantinople. Some lay folk were, we understand, very anxious

to be present, if not to vote, but they were told that the commission could not do its work before an audience! So, like Lambeth, the commission worked in private, and like the English conference, has been most successful in keeping out, not only the ubiquitous reporter, but even the circulation of unauthorized accounts of what their decisions have been!

It is comforting to find that the penetrating power of the press has its limits, even in these days.

THE PATRIARCHATE OF ANTIOCH

The miserable quarrel between the two claimants for the Patriarchate of Antioch seems to be no nearer solution, and indeed the latest development is that the whole question has been adjourned for a further period of eight months—or so the *locum tenens* of the Patriarchate has informed the Patriarch of Constantinople—"in order that the Metropolitans may come to an agreement." If those rather bellicose prelates have not been able to do it in two years, one doubts if they will do it in eight months more!

The Patriarchs of Constantinople, Alexandria, and Jerusalem have sent in a joint letter of counsel to the synod in question, begging them, as they obviously are unable to agree among themselves, to put the whole question of the appointment of their Patriarch, *pro hac vice*, into the hands of the holders of these sees, in the hope that, an appointment once made, canons for regular elections in future may be made before there is another vacancy, and a similar scandal avoided in the future. So far, those who are quarrelling have not accepted this overture, and of course the long dispute gives an obvious opportunity to Latin and Uniate propaganda.

LAW FOR LIQUIDATION OF MONASTIC PROPERTIES

In Greece the difficulty about the law for the "liquidation of the monastic property" still continues. The synod of the Church of Hellas, which has held several sessions to debate the question, is firm in its opinion that the law, as now framed, is practically a confiscation of what is left of the property of the monasteries, and will make real monastic life in the future almost impossible. Of course, if it is passed and put into execution, they must submit to it, but in the meantime, they will take no part in the administration of it. Thus the bishops to whom that duty was assigned have declined to act, and have returned to their dioceses.

ORTHODOX FACTIONS IN AMERICA RECONCILED

A Greek bishop, to turn to a more cheerful subject, has done good service to the Church at large in healing the quarrels among the Orthodox on the American side of the water. Hitherto, so far as we know, the scattered bodies of Orthodox in the United States have not been regularly organized, and have depended for episcopal ministrations on "stray bishops," including some whose ecclesiastical position was, or was thought to be, rather doubtful. Hence, debates and disputes naturally arose, and a danger of definite division among the "American Diaspora" of the Orthodox.

The Metropolitan of Corinth, Damascenus, was sent over to investigate the matter with the local rank of "Exarch."

(That title has now come to mean a Prelate who is sent not to do arch-episcopal, but extra-diocesan work among sons of the Church who cannot be gathered into a regular diocese.) He has succeeded in reconciling the disputes, and has put the two stray bishops who have hitherto been officiating in America under some sort of ecclesiastical censure—to which they have loyally submitted. The whole of the Orthodox Church in the United States is now acting as one diocese under the temporary rule of the Exarch Damascenus, though he may not be able to remain there permanently. Some sort of regular episcopal governance, like that of the Bishop of Gibraltar over the Anglicans of the Mediterranean lands, will probably be instituted.

Meantime, there will still remain, unavoidably, the numerous tiny groups of Orthodox Christians scattered about the United States who may have to depend, for long years yet, on the brotherly courtesy of the Episcopal Church. This matter was the subject of long and friendly discussions between the Patriarch Meletius, and the representative of the Episcopal Church of America, the Rev. Dr. Emhardt, when they met on the occasion of the Lambeth Conference. The authorities of the Orthodox Church fully recognize how much they owe to the Episcopal Church in this regard, and it is to be hoped that the services, for the continuance of which they hope, will soon be put on a more regular and recognized footing.

In this connection, we must say that the Orthodox also recognize how much they owe to other bodies in the United States, such as, for instance, those who were responsible for the training of Leontius, Bishop-designate (perhaps by now Bishop actual) of Paphos.

RELIGIOUS MOVEMENTS IN CZECHOSLOVAKIA

Czechoslovakia is seeing yet another of the interesting religious movements that are sure to come in days like these when young nations are for the first time for centuries feeling their independence. A "Karpato-Russian" body of people, said to number about a million in all, who were more or less forcibly Latinized in old days of Austrian rule, now wish to return to the Orthodox Church. They have priests in some abundance, but at present no bishops among them, and are casting around for a means of supplying that need. Their first idea was to put themselves under the Serbian Church, and with that object they approached one of its most respected bishops, the Lord Dositheus of Nish. There were, however, political difficulties here, for not only is a Serb naturally foreign, but also he is of a nation that is rather near to the Czechoslovak border. He, therefore, felt that it would be hardly prudent for him to act.

At present, the Karpato-Russians are inclined to ask one or more of the Russian bishops to act for them in their need, and this will probably be found to be the simplest way out of the difficulty. Meantime, the religious movements in Czechoslovakia are of a sort that will well repay watching.

W. A. WIGRAM.

FROM "HOBO JACK"

NEW YORK—St. Stephen's Church, Gilroy, Calif., stands at a cross roads, with open doors. Recently in its alms box was discovered a sheet of paper wrapped around some bills, and a pencilled note, "Kindly accept this \$200 for the little red church on the corner from Hobo Jack."

Reform of the Stage Discussed by Prominent Churchmen in New York

Funeral of Bishop Darlington Held in Son's Church—The Rector- Elect of St. Mary's

The Living Church News Bureau
New York, August 16, 1930

A PROMINENT ITEM IN THE NEWS OF THE past week has had to do with certain objectionable plays now appearing on the New York stage. It is not a new problem; it is an ever-present one, even though the demand for a solution is not persistent. This time the protest was launched under the auspices of Cardinal Hayes and of Monsignor Lavelle, the rector of St. Patrick's Cathedral in this city, and has been issued through the agency of the summer bulletin of the Catholic Theater Movement. Two or more plays, now on the boards here and, evidently, deserving of this censure, caused these high ecclesiastics to appeal to Christian people to help build up a widespread public opinion against patronizing theatrical productions of degrading nature.

In the *Times* of last Tuesday there appeared comments on this action of Cardinal Hayes from Bishop Manning and the Rev. Dr. Randolph Ray, rector of "The Little Church Around the Corner" and warden of the Episcopal Actors' Guild. The Bishop, over the telephone from his summer residence on Mount Desert Island, Me., commended the Cardinal's crusade and stated that it should have the support of all decent elements in the community, especially of those who wish to see the theater fulfill its true function.

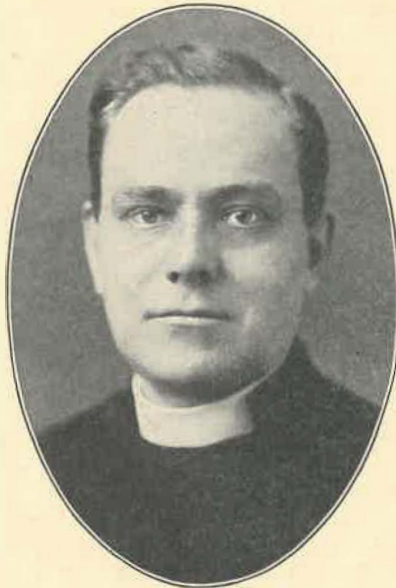
Dr. Ray declared that there would be no objectionable plays in New York if it were not for the theater-going public, adding that, in his opinion, the way to clean up the stage is to educate the theater public, for the producers cater to what the people want. As long as there is a demand for such, he stated, we will have these objectionable plays.

In its leading editorial of Wednesday, the *Evening Post* said in part, as follows: "The most sensible word that has been uttered in a good while, in our opinion, on the question of 'cleaning up' the stage has been spoken by the Rev. Dr. Randolph Ray. . . . His advice will sound to some like a gospel of despair. As a matter of fact, it is not a gospel of despair; it is the gospel of toleration and education. . . . Whatever the defects of our present arrangement, we have no hesitation in saying that it is preferable to any censorship plan. Nor do we have much faith in crusades. The way to improved conditions on the stage is through raising the public taste."

THE RECTORELECT OF ST. MARY'S

The mention in the last issue of the election of the Rev. Granville Mercer Williams, S.S.J.E., to be rector of the Church of St. Mary the Virgin was brief because the item was sent in by telegraph after the despatch of the news letter in which it appeared. Fr. Williams is widely and popularly known in the Church, and the parish of St. Mary the Virgin has a prominence that makes this decision of its trustees of interest far beyond New York.

The rector-elect is in his forty-first



NEW RECTOR

Rev. Granville Mercer Williams, S.S.J.E., who has accepted election as rector of the Church of St. Mary the Virgin, New York City.
Harris & Ewing Photo.

year, a young man to become the rector of one of America's largest and best-known Anglo-Catholic parishes. He will be the fifth to assume such direction, and it is planned that he will enter upon his new duties on the first of October. Since June, 1926, Fr. Williams has been rector of St. Paul's Church, Clinton street, Brooklyn, but in that time he has exerted a considerable extra-parochial influence. He is a preacher of unusual ability, and his effectiveness as a speaker has made him in great demand throughout the country, notably in retreats and the like, parochial missions, and as a noon-day preacher in many cities during Lent. Certainly, the effectiveness of the Church in New York will be advanced by the coming of Fr. Williams to the pulpit of St. Mary's.

Following his scholastic training at Adelphi Academy, Brooklyn, at Columbia, and at Harvard Divinity School, Granville Mercer Williams was ordered deacon in 1918 and advanced to the priesthood in 1920, the late Bishop Burgess of Long Island being the officiant at both ordinations. His entire ministry has been spent in affiliation with the Society of St. John the Evangelist, the monastic order well known as the Cowley Fathers. From 1918 to 1926 Fr. Williams was an assistant at the Boston Church of the Society, and for several years he was the assistant superior of the Order. In coming to the work at St. Mary's he will continue to be a priest of that Society, although the latter will have no jurisdiction over the parish. Since the middle of June Fr. Williams has been acting as priest-in-charge of St. Mary's in addition to his rectorial duties in Brooklyn. The latter relationship will terminate, of course, when he takes up the direction of the Manhattan parish.

The Society of St. John the Evangelist is to remove its New York House from St. Andrew's House, Brooklyn, where the Society has been working in St. Paul's parish for the past four years, to Manhattan. While the Church of St. Mary the Virgin will be under the direction of the rector and board of trustees as heretofore,

other members of the Society of St. John the Evangelist will be working as curates in the parish, and will reside with Fr. Williams in the rectory of the Church of St. Mary the Virgin. This arrangement has the cordial approval of the trustees of the Church and of the Bishop of the diocese.

FUNERAL OF BISHOP DARLINGTON

The funeral of the late Bishop of Harrisburg took place this Saturday morning at 11 o'clock at the Church of the Heavenly Rest, this city, the parish of which the Bishop's eldest son, the Rev. Dr. Henry Darlington, is rector. In spite of the fact that the present time finds most of the clergy distant from their parishes on their vacations there was a large representation both of local and Harrisburg priests.

Bishop Darlington was very well known to the Church people of New York. His chief parochial work was in a borough of the city, at Christ Church, Brooklyn, and his wide interests in Church affairs, notably in the promotion of closer relations with the Eastern Church, brought him often to the city. Also his three sons, all of them priests of the Church, have spent a portion of their ministry in local parishes.

ITEMS

The Bishop of the diocese has advised his clergy that the third annual conference will be held at the Hotel Mahopac, Lake Mahopac, on October 15th and 16th. The value of these conferences is seen in the appreciation evidenced by such an increased attendance last year as to necessitate the use of a larger hotel for the coming assembly.

During the summer the parish house of Grace Church, City Island, the Rev. Richard A. D. Beaty, rector, is undergoing an enlargement which will double the floor space of the building. The improvements call for an outlay of some \$5,000, an amount which already has been raised. City Island parish is one of the smallest in New York City but its life is characterized by a remarkable vigor, evidenced in the constant enlargement and improvement of its plant. It was able recently to achieve complete parochial independence.

The *New York Sun*, describing the plans for the proposed new St. Mary's Free Hospital for Children in West 34th street, states that the institution is supported by donations from "the Anglican branch of the Episcopal Church."

HARRISON ROCKWELL.

EDUCATIONAL CHAPLAINS IN THE NEAR EAST

NEW YORK—One who knows well all the region of Syria, Palestine, and the rest of Asia Minor, the Rev. John R. Voris, a Presbyterian, says: "I doubt if anywhere in the world the Church has made a greater contribution through two personalities than it has made through its rather unknown 'educational chaplains' or missionaries or prophets in the Near East." He referred to the Rev. Messrs. C. T. Bridgeman and John Panfil, of Jerusalem and Mosul, whose work is supported by the Good Friday Offering.

The map on this year's poster for the Good Friday Offering and in the *Spirit of Missions* for March shows not only the region where this work is carried on, but also the other needs which could be met if more people contributed to that offering.

Northern New England School of Religious Education Opens Sessions

Conference on Church Unity Held at Adelynrood—Workers Among the Deaf

The Living Church News Bureau
Boston, August 16, 1930

THAT AUGUST IS NOT A MONTH OF general somnolence is shown by active centers of religious education here and there; and one concrete example is the Northern New England School of Religious Education which will open its fifteenth annual session on Monday and continue until the following Monday, August 25th. This interdenominational school owes its inception and success to Miss Nellie T. Hendricks of Nashua, N. H., who has been its dean since its beginning. This year she will have an assistant dean in the person of Carl A. Hemple of Lynn for the school has grown steadily in size and influence. The University of New Hampshire in Durham has again placed certain buildings and its campus at the disposal of the school; the latter offers a well rounded week with plenty of outdoor recreation and wholesome fun as an accompaniment to a solid course of study covering all that could be desired by the independent student or the leader of groups of children, young people, or adults. Miss Elizabeth L. Hopkins, well known in this diocese for her work in St. Paul's Cathedral and Grace Church, Lawrence, represents the Church on the faculty. Miss Hopkins, who is director of religious education in the Church of the Ascension, Pittsburgh, will conduct a course for those working with senior classes in Church schools and with young people.

The Rev. Dr. W. Martin Austin, of Northgate Congregational Church, Chester, England, is a new member of the faculty of this Northern New England School.

Dr. Austin will give courses on plans for interesting and holding adults in the Church school and on the new trend in teaching; he will also conduct a forum for young people on The Value of Friendship. It is interesting to know that this transatlantic visitor, who will spend six weeks in America and preach in certain New York and New England centers, is a son of the motor car manufacturer. Mr. Austin, whose little cars are now attracting notice on our city streets. W. Martin Austin was formerly associated with his father in the industry but he decided to study for the ministry. The war intervened after his graduation from Edinburgh University and he was badly wounded as an officer with the Argyll and Sutherland Highlanders. Some years of government service followed before, as health returned, he again turned to the Christian ministry for a life work.

Another phase of summer activity in religious work is shown in the summer missions along the coast or among the hills. The Rev. Charles O. Farrar, for instance, who is in charge of St. Philip's Chapel-by-the-Sea at Mattapoisett, has had the happy experience of finding it possible to organize a group for Sunday evening services on Mattapoisett Neck. With the Community Casino as a meeting place, and with a supply of Prayer Books and Hymnals donated by St.

Philip's Chapel when the latter purchased its new ones, there has been a hearty response from a good sized group which has contributed quite remarkably good congregational singing.

SUMMER ACTIVITY IN A CITY PARISH

And there is still another phase of August activity: that in a city parish. Last week we mentioned that Captain Sinfield of the Church Army would assist in St. Stephen's Church, Fall River, on the last three Sundays of August. In casually speaking with the rector of the parish, the Rev. D. Robert Bailey, he remarked in a matter-of-course way that it was only necessary to mail notices of Captain Sinfield's visit to seven or possibly eight families out of the list of 200 separate families of the parish because the others would hear the notice to a certainty at a Church service. In fact, intimated Fr. Bailey, it would be very tactless and considered almost an affront to mail notices to a family which had most certainly attended church. St. Stephen's it may be remarked, is keeping its full schedule of Sunday and week day services and, through them, holding the old and winning new communicants in an industrial city where the rebuffs of life are often hard and difficult to understand.

WORKERS AMONG THE DEAF

The August number of *The Silent Missionary* brings to one's attention those workers among the deaf. We have one such worker canonically connected with and residing in this diocese, the Rev. J. Stanley Light, minister-in-charge of St. Andrew's Silent Mission for those both deaf and mute. The Rev. Mr. Light has a large territory under his charge in addition to the work with St. Andrew's Silent Mission for he is the representative of Church Missions to the Deaf in this diocese, Western Massachusetts, Connecticut, Rhode Island, and Maine. The paper, *The Silent Missionary*, official organ of the Conference of Church Workers Among the Deaf in the United States, sent us to the Rev. Mr. Light's own report of his work in that little used mine of information, the *Convention Journal*. When writing of the Sunday morning services of the mission, held in the "upper room" of Trinity Parish House, Boston, the Rev. Mr. Light said: "All the services are conducted by finger spelling and signs although the majority who attended can and do speak. The deaf as a rule do not go to ordinary churches because they are not adaptable to those who hear through

their eyes.'" Edwin W. Frisbee assists the Rev. Mr. Light in Boston from time to time and the Rev. Albert L. Carlisle conducts a monthly service in Lawrence when the Rev. Mr. Light is unable to go to Grace Church; Mrs. William P. Browne is the parish visitor who cheers shut-ins, and those ill or in difficulty in Boston and its vicinity.

This reference to the totally deaf recalls that our parish churches are making more and more provision for the hard of hearing parishioners. Emmanuel Church, Braintree, is one of the latest to promote an acousticon subscription.

CONFERENCE ON CHURCH UNITY AT ADELYNROOD

A conference on Church Unity, The Will to Understand, opens today in Adelynrood, the retreat house of the Companions of the Holy Cross. Miss Lucy C. Sturgis is the chairman of this conference which will last over the week end and be devoted to discussion and prayer. The annual conference of the Companions will begin on Tuesday and end on August 29th. Its subject is The Hope of a New Day:—In the Old Testament; In the New Testament; In the Modern World. Miss Charlotte E. Lee will be the chairman. The annual retreat of the Companions, always a part of the annual conference, will begin on the evening of August 21st and end on the morning of August 25th. Its conductor will be the Very Rev. S. R. Colladay, D.D., whose subject for the meditations is Living the Life Eternal.

MISCELLANEOUS

Bishop Babcock is due to arrive in Boston late on Sunday evening or early on Monday evening after his weeks in England attending the Lambeth Conference.

The vestry of Christ Church, Hamilton and Wenham, presented to the English parish in Besseleigh, Berkshire, copies of the Prayer Book and Hymnal of our Church. This friendly gesture was because the rector of Besseleigh is the father of the rector of Hamilton and Wenham. A resolution from the Parochial Church Council has been received by the local parish accepting the gift, extending a cordial welcome to the parishioners who may be able to visit Besseleigh and making recognition of the links now binding the two parishes between which lies the Atlantic. This friendship with a special bit of what is to us the Old World is a valuable link that is being cemented in other places than Hamilton and Wenham; during this tercentenary period especially our New England towns and churches are receiving official visitors and mementoes from the English places for which they were named.

ETHEL M. ROBERTS.



AT GEARHART, OREGON

Combined groups of the summer school and boys' camp of the diocese of Oregon.

Chicago Clergy Comment Favorably On Report of Lambeth Conference

Oriental Students to Meet at Sycamore—Priest's Wife Aids Mission Work

The Living Church News Bureau)
Chicago, August 16, 1930)

FAVORABLE COMMENT WAS GENERAL among Chicago clergy who are in the city with relation to the report of the Lambeth Conference, issued this week. While the action of the conference is in no way binding on the various branches of the Church, at the same time clergy here believe the findings will have far-reaching effects.

"Any agreement arrived at at the Lambeth Conference is at best a compromise," said the Rev. Dr. George H. Thomas of St. Paul's. "However, such a conference is very slow to commit itself and when it does, its commitments are likely to have great weight throughout the Church. The findings are weather signs of the trend of thought in the Church today."

Dr. Thomas approved of the action with regard to birth control, which has occupied the center of press comments. He also commended the action with regard to Church unity.

The Rev. Howard R. Brinker, rector of St. Bartholomew's and president of the Clergy's Round Table, had this comment to make:

"The bishops did not, as will be assumed by some, endorse birth control generally and especially as practiced in this country. They took a conservative and guarded stand which is very safe and at the same time very human. They refused to sanction indulgence and selfishness, at the same time they provided for emergencies. I think their stand will be far-reaching in its effect."

With regard to divorce, Fr. Brinker said he should have been glad to see the conference suggest a Church court for the relief of ill-mated parties.

The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, had this to say:

"Anyone who has had anything to do with social service work will heartily endorse the position of the conference on birth control. This position is in line with the attitude of such noted English clerics as Dean Inge who has studied conditions in the slums of London and is in a position to judge the advisability of birth control under certain circumstances. The conference position on divorce is a logical one. It is a forceful way of bringing to the attention of the world the great evil of divorce as it exists today. I am glad that the conference committed itself to more strenuous efforts for world peace."

The Rev. John C. Evans, associate rector of St. Chrysostom's, said:

"Let us not fool ourselves by thinking that the bishops' commendations have solved the problem of birth control. Nor is there reason to think that the bishops regard it as solved. Undoubtedly the Lambeth pronouncement was very wisely drawn but it seems as innocuous as it is wise."

Chicago newspapers are manifesting a good deal of interest in the report as issued by the Archbishop of Canterbury.

ORIENTAL STUDENTS TO MEET

Problems of foremost interest to the Orient as well as the Occident will be considered by the fifth annual conference of

Oriental students, to be held at St. Alban's School, Sycamore, September 8th to 15th, according to the program just issued. Lin Ho, a Chinese student, is chairman this year.

The conference in previous years has been held at Taylor Hall, Racine, but since this conference center is now closed, the group will meet at St. Alban's on invitation of the Rev. Dr. Charles L. Street, headmaster.

New thought in India, with special emphasis upon recent political tendencies, labor and capital, new thought in the Philippines, in China, in Korea, and in Japan, the Pan-Pacific Conference, progress of liberalism in Japan, foreign students in America, and art and religion, are some of the topics listed for discussion in the program. The final session on September 15th, will be devoted to a study of recent developments in China, with Prof. V. V. Oak of India as leader.

The International Pageant, depicting various customs of the nations represented, is always a feature of the gathering. It will be the concluding event, Monday evening, September 15th.

The object of these conferences is to provide an opportunity for the interchange of points of view between Oriental and Occidental students, as well as between the students of the various Oriental countries. Vice-chairmen this year are Massao Morikawa of Japan, and V. V. Oak of India; general director, Mrs. George Biller of Racine; associate directors, Miss Elizabeth Matthews of Glendale, Ohio, and Prof. D. A. McGregor of Chicago.

PARSON'S WIFE AIDS MISSION WORK

New impetus has been given to the important work among the colored people of Chicago's south side through the presentation this week of a new sedan automobile to Mrs. Henry B. Browne, wife of the priest-in-charge of St. Thomas' Church. The circumstances are rather unusual.

Some weeks ago a south side Negro newspaper inaugurated a campaign for subscriptions, offering an automobile to the person securing the greatest number of subscriptions and thereby the greatest number of votes. The wives of several colored ministers were induced to enter the contest, among them, Mrs. Browne. Friday night she was declared the winner and was presented with the automobile.

The whole point of the story is this: for several years past, Fr. Browne has been greatly handicapped in his work because of lack of a car. Because of a scattered congregation, he had recognized the need of such for a good while. This contest has made it possible for Mrs. Browne to possess an automobile which will be pressed into service for the advancement of the work of St. Thomas'.

WORD FROM BISHOP STEWART

Word received at diocesan headquarters this week from Bishop Stewart states that the new Coadjutor expects to arrive back in this country on September 15th. He will sail from Marseilles on September 6th for New York, and is expected back in Chicago a few days after landing.

Bishop Stewart reports a strenuous program at the Lambeth Conference. His communication was written from Paris and he was expecting to leave for a tour

of the Continent at the time, visiting Oberammergau, Italy, and Switzerland.

NEW RIVER FOREST PRIEST

Announcement is made of the appointment by Bishop Griswold of the Rev. G. W. Ridgeway of Detroit, as priest-in-charge of Christ Church, River Forest. Fr. Ridgeway has been connected with the Church of the Messiah, Detroit. He will take up his new duties September 15th.

At the River Forest Mission, Fr. Ridgeway will succeed the Rev. Walter C. Bihler, who several months ago accepted the rectorship of Christ Church, Woodlawn.

NEWS NOTES

The Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park, returned this week from Europe where he spent two months. He was in attendance at the Lambeth Conference as chaplain to Bishop Webb of Milwaukee, and took special studies at Oxford.

The Rev. Philip W. MacDonald leaves next week for the east and on August 21st, sails from New York for Europe where he will spend two months, visiting England, Italy, and Switzerland. He will return late in October. During his absence, the Rev. David E. Gibson, pastor of the Cathedral Shelter, will be in charge of the services at St. Martin's, Austin, of which Fr. MacDonald is rector.

The Rev. Dr. Edwin J. Randall, diocesan secretary, returned to the city this week after an extended tour abroad. He was present at the opening of the Lambeth Conference and then, with Mrs. Randall, spent considerable time on the Continent. He reports a most delightful trip.

Word from Bishop Griswold at Richards Landing states the Bishop is rapidly regaining his strength and enjoying his vacation. He is expected to return to the city shortly after the first of September.

The annual fall conference of the Episcopal Young People's association will be held at St. Alban's School, Sycamore, beginning August 28th, and continuing through Monday, September 1st. The Rev. Don Frank Fenn of Minneapolis, the Rev. E. Victor Kennan of Grace Church, Freeport, and the Rev. Roy W. Mason of Rhinelander, Wis., will be the leaders. Fr. Mason will act as chaplain. Problems common to young people's organizations of the diocese will be discussed. An extensive recreational program has been worked out under direction of Gerald Tasker of Waukegan. George Gilliland, Jr., is chairman of the program. Lonsdale N. West is president of the association.

ACCEPTS RECTORSHIP OF TRINITY CHURCH, BUFFALO

NEW HAVEN, CONN.—The Rev. Elmore M. McKee, chaplain at Yale University since 1927, has resigned that work to accept the rectorship of Trinity Church, Buffalo, succeeding the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York.

The Rev. Mr. McKee, who was born at Ridgewood, N. J., March 28, 1896, received his theological training at the Yale Divinity School and at the General Theological Seminary, being ordained deacon in 1921 and priest the following year by Bishop Brewster. He was curate of St. John's Church, Waterbury, Conn., from 1922 to 1924, and rector of St. Paul's Church, New Haven, from 1924 to 1927, then becoming chaplain at Yale.

The change will become effective some time in October.



PAUL RUSCH, TOKYO, JAPAN
Who will preside and speak on "International Night."



RT. REV. ARTHUR C. THOMSON, D.D.
Bishop of Southern Virginia, who will be the speaker at the closing session.



H. LAWRENCE CHOATE
National president of the Brotherhood of St. Andrew.

Speakers at Junior Convention, Brotherhood of St. Andrew

Oberlin, Ohio, August 26-29, 1930

Bishop Long of Newcastle, New South Wales, Dies in England

The Living Church News Bureau
Sydney, July 10, 1930

THE CABLE FROM ENGLAND WHICH reached Australia today informing us of the sudden death of Bishop Long of Newcastle, N. S. W., on July 9th, after a cerebral hemorrhage, has caused a sadness throughout the commonwealth.

The Rt. Rev. George Merrick Long, D.D., LL.D., C.B.E., was Australia's great statesman bishop. This reputation he gained through his untiring energy during the last ten years in connection with the compiling of the new constitution for the Church in Australia. With Professor Sir John Peden he did the major portion of the work, and that alone will keep his memory immortal in the annals of the Australian Church. But although great with the ability of ecclesiastical statesmanship, Bishop Long's greatest work was done in the wide area of the far-flung country diocese of Bathurst, N. S. W., from 1911 to 1928. It was there that his manly figure was known to every farmer and pastoralist. It was in the strength of his full manhood that he expended sacrificially his powerful physique and poured out his spiritual fervor among the churches of that Australian bush diocese. When he was translated to Newcastle two years ago and entered into the Coal Strike Dispute with the sympathetic wisdom and skill of a tactician it was hard to think of him as other than the Bishop of Bathurst. "Bathurst the Great" would be his appropriate title in the Australian Church calendar.

As is known, Bishop Long was in England for the Lambeth Conference when His Master called him suddenly to leave his earthly work. Lambeth will miss his silvery voice of eloquence and lose his matured wisdom. Many thought that he would have risen to an archbishopric or have been called to one of England's great sees had he lived much longer. The

age of 58 is young to finish one's work, but he crowded eighty years of toil into his full short life. Many of us have thought of late that the stoop in his manly frame and the lines in his handsome face were indicative of serious trouble. Yet he died as he lived, at his post, at the central spot of his beloved Church, at the seat of highest authority in the Anglican communion, among the world's greatest men, and as one of the most worthy to sit in the great conference of Anglican divines. His death in England seems as fitting as any other place. And he was comforted with the presence of his wife and daughters in his last moments.

Bishop Long was also a prominent educationalist. He was in early years headmaster of Trinity Grammar School, Kew, Vic., where he made great progress for seven years. He established educational institutions and hostels throughout the Bathurst diocese, All Saints' College for boys, and Marsden College for girls being examples of his keen enthusiasm. The Brotherhood of the Good Shepherd, which is in the Bathurst diocese and is Australia's great Brotherhood, was Bishop Long's special care. He also took particular interest in the new theological college at Morpeth, N. S. W., and was in addition one of the keenest bishops in the Australian College of Theology.

Bishop Long was an Australian, a native of Carrisbrook, Vic., and had a most successful academic career. He was at the great war as Chaplain with Brigadier-General rank, and was chosen by General Birdwood to organize the opportunities for education and civil training on the part of the men. He was director of education in 1918 and was responsible for the vocational training of 200,000 men. In this connection he received the imperial and scholastic honors of Commander of the British Empire and Doctor of Laws at Cambridge and Manchester. Last year he was appointed

Chaplain General for the Australian Military Forces.

May God raise up others like unto George Merrick Long to lead this young Australian Church to further maturity!

"Rest eternal grant unto him, O Lord,
And let light perpetual shine upon him!"

R. HARLEY-JONES.

NEWS FROM CHINA

NEW YORK—Delayed cables from Bishop Gilman, received by the Department of Missions, give the following information:

Trinity Girls' School, Changsha, wrecked by Communists who captured the city the end of July.

Trinity Church and the residence of the Rev. Walworth Tyng and family were damaged, but not seriously.

The Rev. C. L. Pickens and family are returning to the United States on anticipated furlough upon the Bishop's advice.

All members of the Hankow staff are well.

In accordance with the Bishop's request, furloughed and newly appointed missionaries are proceeding to China, as planned, during August and September.

Deaconess Riebe has been recalled from her station at Ichang to Hankow.

Bishop Gilman urges the return of the Rev. E. L. Souder to China, but without his family.

UNION SERVICES AT NORFOLK, VA.

NORFOLK, VA.—Four churches of Norfolk are holding union services during the month of August, namely: Ascension Episcopal, Park Place Methodist, Knox Presbyterian, and Christian Temple.

The rector of Ascension preached in Park Place Methodist on August 3d, and in Knox Presbyterian August 10th. The supply of Christian Temple preached in Ascension Church on August 17th, the pastor of Park Place Methodist will preach in Christian Temple August 24th, and the pastor of Knox Presbyterian in Park Place Methodist August 31st.

ORDER OF HOLY CROSS ELECTS FR. HUGHSON SUPERIOR

WEST PARK, N. Y.—At a meeting of the chapter of the Order of the Holy Cross held at the monastery at West Park on August 5th, the Rev. Shirley C. Hughson, O.H.C., was elected superior of the Order for the ensuing term of six years. The Rev. John S. Baldwin, O.H.C., was appointed assistant superior, and will also continue in the office of master of novices.

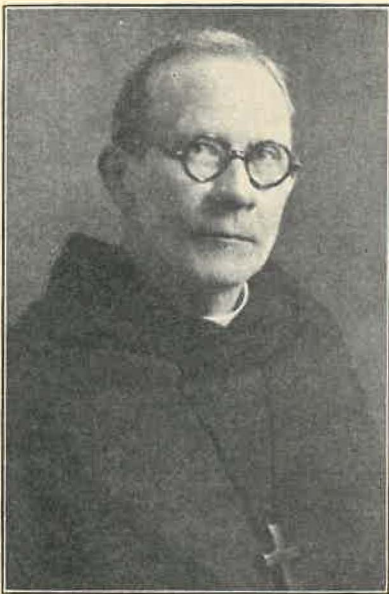


RETIRING SUPERIOR

Rev. James O. S. Huntington, D.D., who has served many years as superior of the Order of the Holy Cross.

The Rev. James O. S. Huntington, O.H.C., is the retiring superior.

The Order announces that the Sisters of the Holy Name, Malvern Link, England, have decided to go to Liberia and join hands with the Fathers in the work in the hinterland. This is an important decision for the work. Among these primitive people, it is not possible to reach the



NEW SUPERIOR

Rev. Shirley C. Hughson, who succeeds Fr. Huntington as superior of the Order of the Holy Cross.

women and girls except through the ministry of women. The Sisters expect to open a school for girls, to assist in the hospital work, and to teach the women of the tribes the things necessary in the moral, spiritual, and sanitary sphere to the proper up-bringing of the Christian family.

Five Sisters expect to go out in Febru-

ary. This will enable them to get settled before the rains come in the spring.

Incidentally, a doctor is needed at the Bolahun Hospital. The mission boards generally advise that it is next to impossible to find a doctor ready and willing to go to the field. Most of them train their own men in medicine. The Fathers, however, refuse to be discouraged, and expect to find a good man by the first of the year. He should be not over thirty-five years old, of rugged health, preferably unmarried, a consecrated Catholic, ready to rough it, and endowed with a high sense of adventure. He should be a Christian missionary first, a doctor afterwards.

COLORED CHURCHES MERGE IN DENVER, COLO.

DENVER, COLO.—The colored parish of the Holy Redeemer, Denver, had long since outgrown its equipment; at the same time the colored section of the city was steadily growing in the direction of St. Stephen's, which had a good plant, but no congregation to speak of. It had already been demoted from a parish to a mission, and continued to dwindle. Recently the obvious adjustment was made, and the colored congregation has moved into St. Stephen's. This gives them a fine church and parish house, in the best possible location for their purposes.

In its parish days, St. Stephen's had been unique in the city in its Churchmanship, of which the custom of evening Communion may be a sufficient example. Its new congregation has always been definitely Catholic, even before any white parish in the city could claim that title. The Rev. H. E. Rahming is their priest.

SOUTHWESTERN YOUNG PEOPLE MEET

WINSLOW, ARK.—The Winslow summer conference of the Federation of Episcopal Young People in the province of the Southwest had its record attendance this year in the Ozark Mountains of Arkansas.

The Helen Dunlap School was crowded to its utmost capacity and applications of ten persons for registration in the second week had to be carried over to next year.

Six courses were offered and credits of the National Accredited Leaders Association were sought by a large majority of the young people and their counselors. The faculty consisted of Bishop Seaman of North Texas, director; the Rev. H. A. Stowell of Pine Bluff; the Rev. D. R. Covell of the field staff of the National Council; the Rev. Everett H. Jones of Waco, Tex.; Miss Esther Fifield of the Girls' Friendly Society; Miss Lynette Giesecke of Christ Church, Little Rock; and Miss Dorothy M. Fischer, provincial field executive of young people's work in the southwest. Mrs. E. C. Seaman of Amarillo, Tex., was chief counselor for girls.

The Rev. David R. Haupt, student pastor at the University of Missouri, was in charge of devotional addresses at Vespers, and led a number of conferences for college students who were present in greater numbers than ever before.

On Thursday afternoon, while funeral services were being conducted in Houston, Tex., for Robert Pilcher Quin, a memorial service was held in St. Stephen's Chapel, for this greatly beloved member of two former conferences, honored for his own sterling Christian character as well as for the sake of Bishop and Mrs. Quin who were in charge of the first two annual gatherings. The chapel was filled with

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members of the conference, summer visitors, and residents of the town.

At the annual meeting officers were elected, Charles Rehkopf of Topeka being elected president.

Motion pictures were taken of various phases of the conference and will be shown at the provincial synod at Little Rock in October.

At an early open-air Communion service the second Sunday morning, Miss Julia Harris of Winslow was confirmed. She has been for two successive conferences a member of the administrative staff and has shared the devotional and social life of the group.

RETURNING MISSIONARIES

NEW YORK—Miss Olive Meacham of Bromley Hall, Monrovia, Liberia, who has been ill but is convalescent, sailed from Monrovia on August 11th, coming home on furlough, by way of England.

The Rev. C. L. Pickens and family of Ichang, China, sail August 29th on the *President Lincoln* from Shanghai, due in San Francisco September 17th.

THE NATIONAL SOCIAL SERVICE CONFERENCE

NEW YORK—Whether to continue holding the Church's annual national social service conference, held during the past ten years in conjunction with the national conference of social work, and if so, what form the Church conference should take, are queries raised by the Social Service Department in the *Spirit of Missions* for August.

"Now that the Social Service Department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case-work technique to the clergy.

"The question that faces us is: Can this be done by the national conference, or would it best be done in provincial meetings of diocesan chairmen and heads of institutions? We ask you to think it over and let us know. It would not be possible for the one secretary left in the department to cover all the meetings, but the work could be done by leaders in each province. Fortunately such men are available. Let us have your ideas."

NEGRO CONGREGATIONS IN THE CHURCH

NEW YORK—A thing that has long been waiting for somebody to do is to compile information showing how many Negro congregations there are in the Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in *The Living Church Annual*. The *Colored Churchman* has now done this, publishing in Vol. 1, No. 5, the number of congregations, priests, and members in dioceses having 500 or more Negro Churchmen. For various reasons the figures cannot be exact, but are certainly substantially correct. To quote only the totals, there are

in fifty-seven dioceses and districts over 40,000 colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

Thirteen of the largest colored congregations are:

- Pittsburgh, Holy Cross, 504 members.
- Cleveland, St. Andrew's, 520.
- Baltimore, St. James', 582.
- Brooklyn, N. Y., St. Augustine's, 630.
- Boston, St. Cyprian's, 645.
- Washington, D. C., St. Mary's, 690.
- Baltimore, St. Mary the Virgin, 706.
- Washington, D. C., St. Luke's, 729.
- Philadelphia, St. Simon Cyrenian, 786.
- Miami, Florida, St. Agnes', 827.
- Detroit, St. Matthew's, 869.
- Chicago, St. Thomas', 1,633.
- New York City, St. Philip's, 3,305.

The *Colored Churchman* is published bi-monthly by Bishop Demby. The editor is the Rev. George G. Walker of Little Rock, Ark.

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light perpetual shine upon them."*

LORENZO D. VAUGHAN, PRIEST

ASHTABULA, OHIO—The Rev. Lorenzo Davenport Vaughan, rector of Grace Memorial Church, Ashtabula, died in the Ashtabula General Hospital on June 12th as the result of injuries sustained four days previous at Ray's Corners, Ohio, when his car, in which were also his daughter, Elizabeth, and son, Lorenzo Davenport, Jr., collided with a large truck.

The Rev. Mr. Vaughan was born in Culpeper, Va., in November, 1873. He was graduated from William and Mary College in 1904 and from the Virginia Theological Seminary in 1907, being ordained deacon that year and priest the following year by Bishop Gibson. During 1907 and 1908 he was in charge of St. Luke's Church, Essex Co., and Emmanuel Church, King and Queen Co., Va. He then became rector of Westover parish, Charles City, Va., 1908-10; Upper Truro parish, Va., 1910-13; Zion Church, Dresden, and St. Matthew's Church, Madison, Ohio, 1913-17; St. John's Church, Sandusky, St. Paul's Church, Carsonville, and St. Mary's Church, Deckerville, Mich., 1917-22; Emmanuel Church, Winchester, and Ascension Church, Mt. Sterling, Ky., 1922-23; St. John's Church, Covington, St. John's Church, Dayton, and St. Stephen's Church, Latonia, Ky., 1923-25; St. James' Church, Boardman, and priest-in-charge of St. Paul's Church, Struthers, Ohio., 1925-27. In addition to Grace Memorial Church at Ashtabula, he also had charge of Trinity, Jefferson, and St. Matthew's, East Plymouth.

In 1903 Mr. Vaughan was married to Miss Clift Bloxton, who died in 1929. He is survived by three children.

Funeral services were conducted in Grace Church, Ashtabula, on June 14th by the Ven. Gerrard F. Patterson, assisted by the Rev. Messrs. Barrett, Colby, Raines, Sparks, and C. A. Dowell. Interment was at Broad Run, Va.

JOSEPH B. REDDICK, DEACON

NEW YORK—The Rev. Joseph B. Reddick, who last February had been appointed by the Department of Missions to work in the Philippines where Bishop Mosher hoped that he might serve among the Chinese in Manila, died on June 17th following a relapse sustained after an operation for mastoid trouble in early spring.

Mr. Reddick was born at Airdrie, Scotland, in 1904, and was graduated from the Royal Technical College, Glasgow, in 1923. After coming to this country he was for a time an engineer for the United States Steel Corporation, but from boyhood he had entertained a desire to enter the ministry and to go to the foreign field. He became a student at the Virginia Theological Seminary, and was ordained to the diaconate on June 23, 1929, by Bishop Gravatt. His graduation from the seminary was to have taken place in June of this year, to be followed by his marriage to Miss Harriet Glass of Pittsburgh, Pa.

GEORGE CULBRETH THOMAS

BALTIMORE—George Culbreth Thomas, a prominent layman of the Church and vice-president of the New Amsterdam Casualty Co., died of heart disease on the night of August 11th at his summer home in Chester, Nova Scotia. His wife, the former Clara Moulton, and their son, the Rev. J. Moulton Thomas, rector of St. Thomas' Church, Hancock, Md., were with him at the time of his death.

Mr. Thomas had sat as a deputy from the diocese of Maryland in the General Conventions of 1919, 1922, 1925, and 1928. He had recently returned from England where he had accompanied his son, who was personal chaplain to Bishop Cook at the Lambeth Conference.

AT CAPE MOUNT, LIBERIA

NEW YORK—At the House of Bethany, Cape Mount, Liberia, when a girl is married, after having finished school and taught for the mission two years, Miss Ridgeley gives the bride away and this is no mere formality. She gives her bedding, kitchen outfits, and abundant clothes. More, Miss Ridgeley must thereafter keep the peace between man and wife. It is a tradition of the house that in one case when a man and his wife had quarreled over a second woman, Miss Ridgeley, preparing for the palaver about it, prayed earnestly that "whatever hindered the peace of this marriage might be removed," and the unnecessary woman actually died the next day.

A man whom Miss Ridgeley reproved for beating his wife said, "If I don't beat her what can I do to make her mind me? If you will tell me any other way, I will try it."

And there was another man who boasted that he was afraid of no human being anywhere, not even of the president of Liberia himself, but stood in mortal awe of Miss Ridgeley.

It is not really a funny story. The approach of a marriage in many, many cases is a tragic reality, compounded of fear of the unknown and certainty of the known. Out of the security of the mission home where, however crude and simple, she has been a person and a soul, the woman goes back to her race, where every woman is a piece of property belonging to some one, chief, brother, husband. Married, her husband may treat her as a slave, or beat her, or bring other women in as her equal or superior.

RECRUITS NEEDED FOR CHINA

NEW YORK—"I get a shudder," writes a clergyman from China, talking about the need of recruits, "when I look over the general situation." He was writing to Dr. Wood of the Department of Missions, and continued:

"We are not getting any new recruits, either clerical or lay, and the majority of the American clergy here are well advanced in years. Are there no new people available for China? Other missions seem to be getting recruits; why not we? Can't you do something for us?"

"The China Inland Mission is calling for 200 new workers, who pledge themselves to come out under conditions that put us to shame, and I'm told they are not having great difficulty in getting applicants. Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it."

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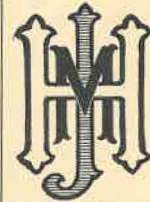
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NEWS IN BRIEF

ALBANY—On Sunday, August 17th, at the morning service at St. John's Church, Diamond Point on Lake George, the Kavanaugh Memorial Chimes were dedicated by the Rev. C. C. Harriman of St. Peter's Church, Albany, who is also the rector of St. John's on Lake George. These chimes were given by Senator Frederick W. Kavanaugh and his son, Frederick LeRoy Kavanaugh, as a memorial to the late Lillian LeRoy Kavanaugh of Waterford. They consist of eleven bells of the finest musical quality, toned and tuned by the five point harmonic system, thus assuring perfect pitch and true harmonic overtones, and will be played from the organ console, the bells responding from the tower at the touch of the organist's fingers on a small keyboard at the side of the organ manual.

The chimes were installed under the personal supervision of Alfred C. Meneely, vice-president of Meneely & Co., Inc., of Watervliet, N. Y., the oldest bell foundry in the United States, where the bells were made and tuned. Melvin C. Corbett of Darien, Conn., carillonneur at St. James' Church, Danbury, Conn., and former chimer of Christ Church, New Haven, played the chimes immediately prior to the dedicatory services and gave a short recital after the regular services. In the evening he gave a recital of one hour, consisting of religious and patriotic selections.

CENTRAL NEW YORK—The Rev. Sidney Heath, priest-in-charge of Emmanuel Church, East Syracuse, and St. Mark's Church, Jamesville, was united in marriage to Miss Helen Masters of East Syracuse in Emmanuel Church August 7th, the Rt. Rev. E. H. Coley, Suffragan Bishop, performing the ceremony.

GEORGIA—The Rev. Harry S. Cobey, rector of St. Paul's Church, Albany, who has been attending the adult conference at the summer training school, University of the South, at Sewanee, Tenn., is now taking the services in St. Columba's Church, Washington, D. C., for the last two Sundays in August.

HAITI—As a priest of the Church and also as Scout leader for the Church Troop of Boy Scouts, under appointment of General Baden Powell, the Rev. Felix Dorleans Juste, of the cathedral staff, has just completed an interesting work of evangelism through certain members of his troop.

Securing permission to use a public building in the country district, not in use at the time, as his headquarters, with a little band of fifteen boys, Fr. Juste conducted a sort of peripatetic mission. Beginning each day with a celebration of the Holy Communion, in the little Church of the Ascension, at Thor, the rest of the morning was spent in holding evangelistic services in public market places and private homes. Everywhere there was marked respect and attention. As interest increased, many of the people insisted upon bringing generous gifts of food for the boys. In the afternoons the boys were left to their scout occupations. Later in the summer another group of boys will carry on the same work in another section.

INDIANAPOLIS—The Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis, sailed for home on July 21st on the S.S. *Berengaria* and may be addressed at 1537 Central Ave., Indianapolis.

MISSISSIPPI—Holy Trinity Church, Vicksburg, recently celebrated the fifth anniversary of the rectorship of the Rev. Gordon M. Reese. During that period, under his leadership, the parish has become one of the most prominent in the diocese. The Church school has increased in membership, leading the diocese in per capita giving in its Lenten offering. A Junior Brother of St. Andrew has been established, being the only one in the diocese, and the boys are looking forward to attending the Oberlin Conference. Mr. Reese is also scoutmaster of Troop 6, Boy Scouts of America, and this year they have captured every court of honor meeting except one. Both this troop and Troop 1, Girl Scouts, won silver loving cups offered by the local Chamber of Commerce at the celebration of the opening of the new Mississippi River bridge. Holy Trinity Church is organized under the group system. The annual budget has increased over 300 per cent since Mr. Reese became rector, and the parish has for the past two years overpaid its pledge to the National Council.

NEVADA—The vacation summer school of the district of Nevada, with the cooperation of the diocese of Sacramento, was held at its own grounds at Galilee, on Lake Tahoe, July 21st to August 2d. The registration was eighty, twice that of a year ago. All Nevada clergy and paid workers were present, and the remotest portions of the district sent representatives. The faculty consisted of the Very Rev. Horace M. Ramsey, dean of St. Stephen's, Portland, Ore., with a course on the Epistle to

the Hebrews, and Vesper addresses on Anglican biography; the Very Rev. Bayard H. Jones, dean of Trinity, Reno, lecturing on the new Prayer Book; Deaconess Anna Newell, dean of St. Margaret's School for Christian Service, Berkeley, Calif., leading seminars on Women's Work, and Study Classes on India; Miss Mary Sanford, provincial secretary of the Girls' Friendly Society, discussions of young people's organizations, and instruction on pageantry; the Rev. A. S. Kean, Adolescent Psychology; the Rev. Kenneth Viall, S.S.J.E., chaplain of the school, a devotional course for young people; the Ven. Herbert L. Lawrence, Archdeacon of Nevada, addresses and exhibits of Pictorial Education. An admirable innovation for the interest and efficiency of the school was furnished by Miss Harrison Devereux, dean of Girls in the Elko County High School, who conducted a daily morning camp school for the children.

NEW MEXICO—The Rev. F. B. Eteson, rector of St. Paul's Church, Las Vegas, is spending his vacation in England this summer. He is accompanied by Mrs. Eteson.—The new cathedral parish house at Albuquerque is rapidly approaching completion. It is expected that the building will be ready for occupancy in September.

NEWARK—The Rev. and Mrs. Gordon T. Jones are at Harvey Lake, near Wilkes-Barre, Pa., for their vacation. Mr. Jones is rector of St. Mary's Church, Haledon.—During the month of August, the Rev. Wesley H. Des Jardins, vicar of St. George's Church, Passaic, St. Peter's Church, Rochelle Park, and St. Martin's Church, Maywood, is spending his vacation at East Northfield, Mass.—The rector of St. Mark's Church, Paterson, the Rev. John Miller Horton, is at Philmont, N. Y., for the month of August.—The Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, has been convalescing from an illness of several weeks' duration. He and Mrs. Hinrichs are spending their vacation on Long Island.—The practice of holding no evening service on Sunday during much or all of the summer is followed by many Paterson churches; however, several communions there are represented by one or more churches which still hold these services. St. Paul's Church, the Rev. Dr. David Stuart Hamilton, rector, is one of the number.

NEW YORK—Interest in the series of summer organ recitals which is held each year in the Church of the Messiah, Rhinebeck, for the benefit of the many people who summer in these parts has been increased this summer by the addition of a twenty-note set of tubular chimes which has been placed in the organ chamber and is played from the console both at the keyboard and at the pedals. The chimes were dedicated at the recital on Friday evening, August 8th, with William Anderson, organist at St. John's Church, Stamford, Conn., as recitalist. On the following Sunday morning the service was especially planned so that the organist, W. Raymond Randall, could play several selections with the organ and chimes while the rector, the Rev. Gabriel Farrell, Jr., gave a short talk on the place of Bells in Christian Worship. The chimes are the gift of Vincent Astor, the junior warden of the parish, who also gave the organ several years ago. They were installed by the Skinner Organ Company, builders of the organ.

NEW YORK—During the summer Trinity Church, Ossining, which is on the Albany Post Road, has kept up its full schedule of services. At 7:30 each Sunday there is a celebration of the Holy Communion, and at 9:30 a Children's Sung Eucharist. The music has been taken care of as usual by a choir made up of boys and girls of the parish—about thirty in number. Five boys assist at the altar. The average attendance at the latter service has been eighty with an average of thirty at 7:30. The celebrant at these services during the absence of the rector has been the Rev. J. A. Richardson of the General Theological Seminary. At 11 o'clock there is Morning Prayer with sermon under the direction of the curate, the Rev. F. C. Leeming. The attendance at this time has been about sixty.

NEW YORK—The Rev. Frederick D. Ward has sufficiently recuperated from recent serious illness to be in charge of St. Augustine's Chapel, Trinity parish, New York City, during the vicar's absence in Europe. He desires to make grateful acknowledgment of the many prayers offered for him, which have been so abundantly blessed. His address will be 105 E. Houston St., New York City, until September 22d.

NORTH TEXAS—The Mission Church of the Holy Spirit, Coleman, under the pastoral care of the Rev. A. B. Hanson, has just completed a parish house and has remodeled and enlarged the church building, the entire cost of the work being met out of funds locally contributed. A bequest of the late Alice Clowe,



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supplemented by popular subscription in the congregation, have made these improvements possible. Bishop Seaman will dedicate the parish house this fall and preach an eight-day mission in Coleman.—Aggressive summer work has been done in the district by Warwick Aiken, P. Walter Henckell, and Arthur Pierpoint, all candidates for the ministry.—Bishop Seaman will be one of the regular lecturers on September 3d at the teachers institute at the West Texas State Teachers' College, Canyon, his topic being Christian Ethics and American Citizenship, his audience being nearly a thousand public school teachers, chiefly from rural communities and small towns.

RHODE ISLAND—At the Church of the Holy Trinity, Tiverton, at the late service on Sunday, August 10th, the rector, the Rev. Herbert B. Gwyn, blessed some beautiful memorials which have recently been placed in the church. They are reproductions of a Madonna by Holbein, and The Apostles by Durer, which have been hung about the baptistry, an exquisite silver lamp of Renaissance design for the sanctuary, and hanging lantern lights for the nave and choir, replacing the old lighting system. These gifts are by some of the organizations of the parish and by individuals in memory of relatives and of parishioners who have been faithful workers in the past. The lanterns are most attractive, of hand-wrought iron, and were executed by a local craftsman.

SOUTHERN VIRGINIA—The Rev. E. S. Darling, M.D., rector of Christ Church, Emporia, has sustained a serious illness and is now in the Johnson-Willis Hospital at Richmond.—The Very Rev. Hugo Blankenship, dean of the Cathedral at Havana, Cuba, is supplying at Christ Church, Norfolk, during the absence of the Very Rev. H. Dobson Peacock, who is traveling abroad. Since coming to Norfolk the dean is rejoicing in the arrival of a son.—The Ven. James S. Russell, D.D., rector emeritus of St. Paul's Normal and Industrial School, has been in poor health, but is now convalescing.

SOUTHWESTERN VIRGINIA—In St. Thomas' Church, Abingdon, the Rev. J. S. Wellford, rector, at the morning service on Sunday, August 3d, there was dedicated an electric spire cross in memory of Francis Smith Robertson and his wife, Stella Wheeler; and Mary Robertson Reade and her daughter, Stella. The



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cross, which is given by Mrs. W. T. Booker and Mrs. J. C. Motley in memory of their parents and other members of their family, is four feet in height, of amber glass framed in bronze, and is lighted at night by an automatic clock switch.—On Saturday, August 2d, a surprise birthday party was given to Miss Ora Harrison, missionary-in-charge of St. John's-in-the-Mountains, Endicott, since its organization about sixteen years ago. Over 200 friends came from miles around. Twenty-four boys and girls are attending the six weeks' summer school being held at St. John's. David A. Dudley of Cambridge, Mass., a student at Harvard, is a volunteer teacher in the school.

MISSION WORK IN WUSHI

NEW YORK—"The set-back received by mission work," writes the Rev. E. R. Dyer from Wushih, diocese of Shanghai, "due to the occupation of mission stations by Nationalist soldiers during 1927 and 1928, and the anarchy that prevailed in the country districts at that time, and due also to the violence of the bolshevik-inspired anti-Christian movement, is making itself felt here now in a way that might be expected. Normally we should now be baptizing and preparing for confirmation adults who had decided during those years to become Christians and would now have passed their probationary period. The number of such candidates coming along this year is below what we usually have.

"Any feeling of discouragement that this may cause is offset by the healthy condition of the work in most of the country stations. Trips to the country during the past few months seem to reveal that the work there is in a better condition than it has ever been before; Christians who have been on bad terms with one another have forgotten their grievances, catechumens who had dropped off when the staff could not go to the country to look after them have come back, and contributions have increased. In Luchukiao, for instance, the twenty-nine men who have paid in full or part their annual pledges for this year have paid \$111. This amount really represents a sacrifice, because none of these men has over three acres of land, and most of them not more than one or two, on which to support themselves and their families.

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NEWSPAPER PUBLICITY

NEW YORK—The Dayton (Ohio) *Journal* has distinguished itself and must have made some kind of record in Church newspaper publicity in connection with plans for celebrating the hundredth anniversary of Christ Church, Dayton, which occurs next fall. The parish has had seventeen rectors in its first hundred years, and the *Journal* in a recent issue printed a picture of every one of them.

Another piece of newspaper publicity appeared in the *Daily Tribune* of Willmar, Minn., on the occasion of the diocesan convention of the Woman's Auxiliary, when almost a whole page was given to the subject. The items included a quarter-page display "Welcome" from St. Luke's Church, a general news story of the meeting, a sketch and photograph of the president, a picture of the diocesan board, items about the Bishop and two other speakers, with two more photographs, another personal item and, for good measure, a history of the diocese.

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NEW YORK—Fifteen years ago a young Japanese girl went out from her Christian home in a small country town to be the bride of a rich man near Yokohama. Her mother-in-law and the rest of her new family were antagonistic. Her Bible and Prayer Book were taken away; she was never allowed the Sacraments or any worship except on rare visits to her home. She lived in an atmosphere of jealousy and petty hatred.

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