



# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, AUGUST 30, 1930

No. 18

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THE BISHOP COADJUTOR OF CHICAGO



*Next Week or Later*

The Christian Nurture  
Plan

Rev. John W. Suter, Jr.



Virginia's Open-Air  
Cathedral

Rev. Thom Williamson, Jr.

An Excerpt From  
THE NEW YORK TIMES

## St. Thomas' to Seek Fund of \$3,000,000

### To Hold Site Forever

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

NEW YORK, May 11—

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

"The announcement of the project was made yesterday.

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

St. Thomas' Church is utilizing the endowment facilities of the Church Life Insurance Corporation.

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NEW YORK

## PULPITS AND PERSONALITIES

A Survey of Some Leading London Churches

By "THE JANITOR"

THE anonymous author is a distinguished English layman with a rare sense of humor combined with a penetrating insight. In these impressions of such famous places as St. Martin's-in-the-Fields; All Saints', Margaret Street; All Souls', Langham Place; and Holy Trinity, Brompton; he describes the men and the forms of worship he found in them, with a lively appreciation of sincerity and sense, together with a ruthless exposure of pretentiousness and folly. Though he is flippant at times, his intentions are profoundly serious.

The author prefaces his tour with an outspoken open letter to the Bishop of London and ends it with some unwelcome advice to the extreme advocates of Reunion at any price.

Americans who have ever worshipped at any of the leading London churches will enjoy immensely the innocent fun poked at them and their rectors by one of their own number, while those who have never been in London will find in this book an entertaining and instructive composite of metropolitan English Church life.

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# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, AUGUST 30, 1930

No. 18

## EDITORIALS & COMMENTS

### The South Indian Experiment

AS we examine the words which come from the Lambeth Conference, we are impressed anew with the greatness and the dignity of the Anglican Communion. Here were bishops from many lands and of several races, gathered together as Bishops in the holy Catholic Church, having no common confession of faith that is not also common to the whole body, but differing from their brethren of the episcopate in other communions only in that these are the body of bishops in communion with the see of Canterbury. United with that venerable see by no legal bonds and many of them having no restraint through canonical vows of obedience, these bishops come together as showing to the world what a constitutional episcopate can be.

There is much in the Resolutions that we shall wish to discuss, much to commend, and perhaps some little to criticise; for these bishops do not make claim to a gift of infallibility such as would shield them from criticism, or require from any one an assent to their actions or their conclusions unless his own mind should demand that assent.

It must be remembered, too, that the Lambeth Conference is in no sense a legislative body. It makes no attempt to override the canons of the various Churches. The bishops may express opinions, and those opinions will carry great weight throughout the world and particularly throughout the Anglican Communion, but it is a weight that rests on the great dignity of the body itself and not on any mandatory authority that has been vested in it. The most rudimentary canon of the American or of the Irish or of the South African or of the Indian Church could not be repealed or amended by even the unanimous vote of this Conference. But here are bishops who forget, for the moment, that they have obligations toward the House of Lords and to Parliament; that in other relations they cannot function without the concurrence of a House of Deputies; that they cannot coerce or discipline even their own members, much less any of these affiliated Churches; that they hold in their hands the solidarity of the Anglican Communion, to preserve it unimpaired until such time as that solidarity shall be merged into the greater solidarity of the whole Catholic episcopate. Yes, the

Lambeth Conference is a new thing in Christendom, not exactly paralleling any institution of past centuries though sharing with the most dignified of these in some of its functions.

All this is to be remembered when we try to evaluate any of the resolutions of the unique body, or to seek a judgment upon the whole.

FOR our first consideration, amidst the wealth of important material, we desire to consider the resolutions relating to the South India scheme looking toward an eventual and limited unity in that country. The resolutions comprise that part of section III, numbered from 18 to 22 inclusive, with their introduction, as these will be found on page 602 of this issue. The "high appreciation" of the Conference is expressed "of the spirit in which the representatives of these Churches have pursued the long and careful negotiations." It "notes with warm sympathy" that the scheme does not involve "the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions on a basis of sound doctrine and episcopal order" so as "to give the Indian expression of the spirit, the thought, and the life of the Church universal." It comments, as involving a "novel feature," upon the postponement of "complete agreement between the uniting Churches" until the interaction of each upon the other "is complete." Only then can "a final judgment" "be pronounced on the effect of the present proposals." "Without attempting, therefore, to pronounce such judgment now," the Conference expresses the hope that after negotiations are completed, "the venture should be made and the union inaugurated." There is then the expression of a "hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His"; and "the Churches of our communion" are asked "to stand by our brethren in India, while they make this experiment, with generous good will."

Well, in all this generous "hope" we fully join. We believe, as we have observed heretofore, that the risks are too great—greater than any part of the Church has

the right to undertake; that there is no good reason why a Christian community, ready to accept the historic episcopate eventually, should not do it now; that the long term of probationary years before the culmination of the plan, involves a danger that ought not to be incurred; that to accept the episcopate without enunciating any "theory" such as can justify it, is not only to start out on a wholly illogical basis but also to weaken the probability of ultimate success. But the bishops have determined that the risk is not too great, and are "fully assured" "that nothing will be done to break the fellowship of the Churches of the Anglican Communion"; so that their Conference "confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme," and gives "general approval" to the plan. But while this "general approval" does, indeed, afford the moral support which the movement needs, yet the Encyclical Letter modifies that support considerably. It is recognized that "the constituency which we represent is not universally convinced about all the provisions of the Scheme, and wishes to see how it works out before committing itself to definite approval." It is ruled therefore that during the transition period, "The united Church in South India will not be a member of this group of Churches; it will not be an Anglican Church; it will not be a part of the Anglican Communion. . . . It will have a very real though for a time restricted intercommunion with the Churches of the Anglican Communion. . . . Its ministers who are episcopally ordained—a continually increasing number—will be entitled, under the usual conditions, to minister in the Churches of the Anglican Communion, but this privilege will not be extended to those who have not been so ordained." The "general approval" does not become an indorsement. After all, South India is simply put on probation and is warned that it will be held responsible for the results of a questionable experiment.

TO be excluded from the Anglican Communion is a very real judgment on men who insist on this Scheme in spite of the great weight of the names of those who believe that too much is conceded. We could wish that they could look farther into the matter and not destroy the existing unity of the Anglican Communion for a unity with sectarians that seems not to be based on any general desire for a return to the communion of the Catholic Church. Perhaps the bases of unity have not been sufficiently studied.

For our part we shall do nothing to break the unanimity with which the opportunity is to be given. The worst that can happen is that, in the next generation, it may transpire that the Indian Church is no longer a part of the Catholic Church. The Indian bishops are distinctly incurring that risk and theirs is the responsibility before God and the future. The Reformed Episcopal Church started out with an episcopate such as had no "theory" to justify it, and before its first generation was completed it had so thoroughly debased its own episcopate that today nobody can assume that it has a succession from the old-time episcopate with which it began.

But it does not follow that this "worst" is inevitable. The South Indian plan is an honest attempt to solve a real problem. There are strong and trustworthy men who are trying prayerfully to work it out. We are reassured by the fact that, as we are told, these resolutions were adopted unanimously, though most of the American bishops, at least, went to Lambeth with great hesitancy as to the feasibility of the scheme presented. All of us wish the plan to succeed. Certainly

there must be no continued opposition such as will make success more difficult. Few of the present generation of bishops will be living when the probation time is finished, so that this generation can never know, from the unaided knowledge of earth, whether the plan will be justified or not. The Holy Spirit alone is the ultimate Judge. In Him is our trust.

THE attempt of the (Roman) Catholic Theater Movement to clean up the stage in New York by laying stress upon a "white" list of recommended plays instead of a black list of those condemned is altogether good. With the revival of Aristophanes on the

The Church  
and the Stage

modern stage it is impossible not to recall that the early Church deemed it necessary to oppose the whole stage with a violence that seems to us extravagant—perhaps because we do not fully know what were the conditions of the stage at that time. Probably the Greek plays of Aristophanes and his time had become somewhat debased, especially in their transition from Greece to Rome; and certainly they were bad enough to lead the Church to exert her whole power against them. Practically the ancient theater died out, largely because of the opposition of the Church; and the modern drama is the child rather of the medieval miracle and mystery plays than of the Greek and Roman pagan drama. It has remained for our own day to witness the decline of the profession that is honorable and good in itself, to such an extent that the Church is almost ready to disown her own child. Do not those who insist on making the theater impossible for decent people realize that prohibition arose in precisely that way? When any harmless diversion becomes so intolerable as the liquor traffic became and the drama seems to be becoming, its total prohibition in the interest of decency looms up as a probability. It is popular now to condemn prohibition, but prohibition is as inevitable now for the drama as it was for the liquor traffic unless those chiefly interested shall make it unnecessary. Yes, we can quite understand that the most immediate result of the opposition of the Catholic Theater Movement to *Lysistrata* was a large gain in box office receipts; but is it possible that those who preside over box offices cannot see further than that immediate result? When attendance upon the theater shall be cut down fifty per cent by limiting it entirely to those who deliberately prefer vicious or indecent plays, even if all plays be not forbidden by constitutional amendment (and be made more attractive to certain people thereby) we believe that those who are creating the condition will begin to wonder, as brewers and the like no doubt have wondered, whether they are not killing the goose that laid the golden egg. We are not enthusiastic over police censorship of the drama, but the only alternative is for those who produce the drama to make it unnecessary.

We are not surprised that Bishop Manning and Rabbi Wise have backed up this movement which has proceeded from the Roman Catholic Church.

It has remained for the *Publishers' Weekly* to contribute the element of comedy to what is otherwise an unrelieved tragedy. "Among the prominent clergymen who have expressed approval of the crusade and the white listing plan are Cardinal Manning and Rabbi Wise," it says (issue of August 16th). Well, it is something to have heard of Cardinal Manning, even if he be confused with our own Bishop of New York. But why not *Pope* Wise as well?

## The Bishops at Lambeth



WHEN two such men as Dr. Clendenin and Senator Tully pass to their rest within a single week, it is impossible not to express a word of regret in passing. They were men of very different characteristics who, yet, have been notable as powers for good in their generation. The Church on earth is poorer for their removal.

Two  
Deaths

The Church in the great waiting place beyond is richer for their accession.

May God grant them light perpetual and ever increasing powers of appreciation and service!

### 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.]

FOR APPEAL OF W-541 IN THE LIVING CHURCH OF  
AUGUST 16, 1930

Miss K. D. Nelson, Marshfield Hills, Mass. ....	\$ 15.00
Miss M. H. Nelson, Marshfield Hills, Mass. ....	10.00
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### ETERNAL GOODNESS

HOWEVER WELL and happy and successful we may be, sorrow and pain are never far away, and the world-pain is everywhere; and there is no peace or joy for us at any time, however bright and prosperous our own affairs, if we cannot feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin, there is the Eternal Goodness.

—Dr. John White Chadwick.

### PRAYERS FOR LABOR DAY

*Prayer for the Industrial Fellowship of the Episcopal Church:*

**O**LORD Jesus Christ, who didst glorify labor by thy life of toil, bless, we beseech thee, the efforts of this Fellowship, that we may rejoice to work with thee, and may also strive to open to all our brothers and sisters the way to honest labor, and secure for them the fruits of their toil; and further we beseech thee, that the employers of labor may fashion their dealings with their employees, according to justice, thus leading us all to thy Kingdom, toward which thou hast pointed us, through Jesus Christ our Lord. Amen.

*Prayer for Those in Industry:*

**O**LORD, who in the gift of thine only Son hast encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice, and that the way of those in industry may lead to that Kingdom toward which thou hast pointed us, through Jesus Christ our Lord. Amen.

### RESURGAM

**I**N the mountains, in the valleys, by the sea, upon the plain,  
I have seen the snows of winter pass and summer come again;  
I have seen the forest giants and the tender garden flowers  
Put forth bud and leaf and blossom under April's quickening showers;  
Seen the frail and dainty crocus lift its head above the snow,  
And the flaming fields of poppies where the desert sun hangs low;  
Seen the pale flavescent primrose in the shelter of a hedge,  
And the virgin edelweiss upon a jutting Alpine ledge;  
From a dried and withered bulb I've seen the lily effloresce,  
Beauty, delicate and dainty, from a shard of ugliness;  
Hearing, then, one moaning sadly, "Life is fleeting as a breath,"  
Must I pity him his blindness. Nature proves there is no death!

N. R. A. BECKER.

# DAILY BIBLE STUDIES

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

## "FRET NOT"

*Sunday, August 31: Eleventh Sunday after Trinity*

READ Psalm 37:1-9.

CHRISTIANITY calls for quietness and confidence, and yet many of us worry and fret as if there were no God, or a God who had no interest in His children. It is anxiety that wears people out and makes their lives miserable, and it is both foolish and unworthy to be anxious—foolish, because it cannot help us, and unworthy, because it denies Christ's mercy and love. Those who love music will recall that beautiful aria in Mendelssohn's Oratorio of *Elijah*: "O Rest in the Lord." It has given comfort and inspiration to many, for words and music alike bring a message from God. When tempted to worry repeat aloud reverently: "Fret not," and peace will come.

*Hymn 394*

*Monday, September 1*

READ St. John 14:1-11, 27.

OUR Blessed Lord asks us not to worry. It is the expression of His loving desire for our confidence in Him and for our happiness. He set us an example of patience and strength and He is ready to calm our excitement resulting from fear. And He makes faith in the Father and in Himself the means whereby the troubled in heart may be comforted. God spoke long ago to Isaiah: "Comfort ye My people" (Isaiah 40:1), and Christ spoke of the Holy Spirit as the Comforter (St. John 15:26). The gospel is spoken of by the Apostles as the "Comfortable gospel of Jesus Christ"—and how true it is that the message of the gospel is pardon and peace! It may help when we are sorely tried to repeat our Lord's words as addressed to us personally: "Let not thy heart be troubled," for the blessedness of the Master's words is their personal message.

*Hymn 403*

*Tuesday, September 2*

READ: St. Matthew 8:23-27.

OUR Lord's calmness cannot but impress us as we read the gospel story. One loves, for instance, to read of His sleeping during the storm on Galilee, and then, when His disciples aroused Him, rebuking their fear and quieting the waves. "He shall not strive nor cry," wrote St. Matthew, quoting from Isaiah, and His whole life was patient and free from worry. He was perfect Man as well as God incarnate, and it was not His deity but His human perfection that gives us an example of self-control and mastery. We are a nervous folk, especially in these modern days, and need to learn how to be calm, and we can best learn of Him who was so masterful and strong. It is not that we should be cold and unemotional, but we should have faith and trust even when perplexed and pressed by many duties.

*Hymn 397*

*Wednesday, September 3*

READ I Peter 5:6-11.

WE may paraphrase the words of verse 7 thus: "Casting your care upon Him, for He will do the caring." It is a wonderful comfort to know that our Lord is so near and so loving that all our fears and trials are not only known by Him but are a part of His interest. So He speaks of the weary and heavy laden as finding rest in coming to Him. How foolish to fret and worry when He gives us such a gracious promise! How unwise to complain and cry out when underneath are the everlasting arms! "Your Father knoweth," He said, and that

knowledge implies love and care and power to give peace and rest. It is a relief to tell Him our troubles and He asks us to do so, but having told Him, we should leave them with Him and not be anxious or afraid.

*Hymn 402*

*Thursday, September 4*

READ II Samuel 6:1-7.

THE Ark of God, taken by the Philistines, was being taken back to Jerusalem. The cart upon which it was placed was shaken and Uzzah put out his hand to steady it and was stricken to death. It gives a lesson of reverence. But it also teaches that it is a sin to worry about the Church of God as some good men often do. Christ declared that the gates of hell should not prevail against the Church. Should we therefore worry because of dangers besetting her? She has stood for 1900 years, and we have Christ's own promise. We must be loyal, we must pray for her, we must seek her perfection, but if we lose faith and cry, "Will the Church survive?" are we not fretting and like Uzzah thinking it is for us to save her? It is a time when Christians should master their fears and with joy proclaim the Church of God as the Bride of Christ. Reverence and trust are needed today regarding the Church. Worry and fears and doubts are sins.

*Hymn 404*

*Friday, September 5*

READ Colossians 1:14-20.

JESUS CHRIST, the Son of God, founded the Church and redeemed her with His own blood. He is the Head of the Church (Ephraim 5:23), and she is called His Body and His Bride. How necessary it is, therefore, that we should catch a vision of the fulfilment of His plan, when He shall present her to Himself as a glorious Church! We are not good Churchmen if we fret and in unbrotherly fashion worry and grow suspicious and question the sincerity of those who differ in some matter or manner of worship. The Church is too big and too holy for us to be troubled in heart lest she fail. No true Christian can be a pessimist. Faith and trust should bring gladness resulting in unceasing service that the Gospel of the Kingdom may be proclaimed everywhere. For at last the Church will come forth, "Fair as the moon, clear as the sun, and terrible as an army with banners."

*Hymn 466*

*Saturday, September 6*

READ Revelation 22:1-7.

IT helps us to conquer worry when we read the promises of God, of which the Bible is full, and when we anticipate the glories of Heaven. It seems unworthy to fret and give way to anxiety when we know that God loves us and that He has prepared for us such good things as pass human understanding. It is good for us to think of Heaven, and of the dear ones happy in Paradise, and of the blessed reunions, and of the perfect life and unending joy when we shall see the Master face to face. These experiences of earth which try us are a part of our education. They are tests to prove our faith and love. As Christ's children we are too blest to allow complaints to come from thought or speech. The Master calls us: "Be of good cheer. I have overcome the world."

*Hymn 544*

Dear Lord, help me not to fret or to be troubled in heart. Thou art so good to me that I am ashamed ever to doubt Thy love and care. Give me faith in Thy promises and an assurance of the final glory of Thy Church. So shall I, by Thy grace, conquer all fear and doubt. Amen.

# The Lambeth Encyclical

Issued by the Archbishops and Bishops of the Anglican Communion at the Conclusion of the 1930 Lambeth Conference

WE, Archbishops and Bishops of the Holy Catholic Church, in full communion with the Church of England, 307 in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord, 1930, give you greeting in the Name of our Lord and Saviour, Jesus Christ.

We who write are bearers of the sacred commission of the ministry given by our Lord, through His Apostles, to the Church. In His Name, we desire to set forth before you the outcome of the grave deliberations, to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this letter, we propose to give a connected view of these matters, in the hope that it will make our resolutions more intelligible, and lead many to study them, together with the Reports of our Committees on which they are based.

The Bishops who were present at the last Lambeth Conference ten years ago, found that one idea ran through all their work and bound it together in a true unity. It was the idea of *fellowship*. In like manner, we have discovered one idea underlying all our long deliberations: it is the idea of *witness*. These two ideas are closely related. On the one hand, the purpose of every true human fellowship is to bear witness to certain great principles; the principles of truth, goodness, and love, which express and fulfil the Kingdom of God. Among these fellowships the Church is called to bear witness to the supreme revelation of God—of His Nature, His Will, His Kingdom—which has been given to the world in Jesus Christ our Lord. On the other hand, witness, if it is to be made effective among men, must be borne by a body, a fellowship. So we learn in every branch of human endeavor. And it would be a true description of the Church of Christ to say that it is a fellowship of witness. Our Lord Himself, in His last recorded words, laid this charge upon it: "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth." There comes into our mind the vision of the great succession of those who have borne this witness in past generations. They encompass, like a radiant cloud, each new generation as it takes up the age-long testimony. They add their voices with ours, as we now specially and solemnly summon every member of the Church of our day to the fulfilment of Christ's parting charge. Here we find another link with the last Conference, for the long list of its Resolutions ended with the words, "if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people."

## THE CHRISTIAN DOCTRINE OF GOD

OUR appeal in this Letter begins, as the series of our Reports begins, with a *Sursum Corda*. The primary witness which the Church is called to give is the witness of its faith in God; and we would have men everywhere lift their minds and hearts with new confidence and expectancy to Him as ultimate Reality, to God in His Majesty as Creator, to God in His even greater Majesty as Redeemer.

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment, which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement.

But more significant is the increasing consciousness of thoughtful men and women that the emancipations which they have lately won do not yield deep or lasting satisfactions; that selfishness is self-defeating; that the heart of modern life, with all its exuberance of interest, is disquietingly void of conviction, and that once again experience proves personal happiness

to be, in fact and not merely in pious word, linked with spiritual ideals and with moral standards and endeavors.

Many, too, of those who at present sit loose to the faith and practice of the Church are not opposed on conviction to the claim of Christianity; they are not thinking about it; they have not revolted against the Gospel, but against a presentation of the Gospel which falls far short of its true range and splendor.

Perhaps most noteworthy of all, there is much in the scientific and philosophical thinking of our time which provides a climate more favorable to faith in God than has existed for generations. New interpretations of the cosmic process are now before us which are congruous with Christian Theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we can find the Divine presence and power. Thus scientific thinking and discovery seem to be giving us back the sense of reverence and awe before the sublimity of a Creator who is, not only the cause and ground of the universe, but always and everywhere active within it.

Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire.

It is in view of such facts and circumstances that we declare our belief that the Church is at this time being called to fresh effort to proclaim to all men, at once more thoughtfully and more ardently, the Gospel of God with which it has been entrusted.

We know but too well that the root of our failure to behold God, and to manifest Him to the world, is sin; that what we have to deal with is primarily not imperfect thinking but evil wills. Yet, if our proclamation of the Gospel of God is to have its proper appeal to the world of today, we must see to it that we ourselves are thinking about Him as persistently, as largely, and as worthily as we can.

We must school ourselves to include in our habits of thought about the Creator God as much as we can of the beauty and order of the world, and of everything in life that evokes the awe, the loyalty, and the self-sacrifice of men and women at their best.

We must recover also our vision of the uniqueness of the work of God in the hearts of His people—the true subject of the Old Testament—which culminates in the coming of our Lord Himself and in the appearance of His Church among men. In Him as nowhere else, in Him alone, God's character, God's gracious love and innermost purpose are revealed. Through Him and through His Church there are brought inside every department of human effort and life a new spirit, a new motive, new resources of vision and faith, of hope and courage.

Thus through the Incarnation and by His Holy Spirit in the Church God is ever moving forth to conserve and to perfect all that He has achieved, and still strives to achieve, in hearts wherein Christ is not yet enthroned. Civilization, in so far as it is good, is ultimately of God's giving, no less than is His grace in Christ. Never must our thought of God be inconsistent with all that we may learn of His character in Christ. Never must our thought of God be so cramped that we represent Him as less than the Lord of all good life.

If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavors. Not many men are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them.

But we must not only do what we can, to read and think. We must pursue, some of us, perhaps, as a new act of faith in God, and all of us with new devotion and diligence—the practice of personal prayer, and strive to grow in the ability to pray. Not only will more serious thinking about our holy

religion and about life thus quicken our prayers, but prayer can and will quicken our thought of and faith in God.

Further, we recall our Churchpeople and all who own the Name of Christ to the privilege and duty which are theirs of expressing their faith and receiving pardon and renewal through joining with the brethren regularly in the public worship of the Church, and especially in the Blessed Sacrament of the Holy Communion. The Church's chief duty is to love and worship God; and in that love and worship it gives its chief witness to the world. They should reflect what wrong they do to God, to others and to themselves if they grow slack in fulfilling, especially on Sunday, this their clear and obvious duty. We, whose privilege it is to lead others in worship, are bound to make that worship as worthy as we can of Him to Whom it is offered, worthy in its spirit and its tone, worthy also in its range and scope, taking, as we ought, every opportunity that is ours of bringing all human concerns and interests within its ambit of praise and intercession.

Worship unites us in a fellowship of adoration; and, when it is worthily offered, can become for us all a joy as well as a duty, and bring us that refreshment and encouragement for which thousands are really hungry, though they know not for what they hunger.

*Sursum Corda*, Lift up your hearts—such a call from God as we have ourselves thus heard is not easily expressed, least of all in such a letter as this. Yet it was to this high theme that we in the Lambeth Conference were moved to direct our thoughts; and we commend to thoughtful people the Report of our first Committee.

#### THE LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY

##### *Marriage and Sex*

IF THE Church is Christ's Body, it is the organ through which His Spirit now finds expression in the world. He did not commit His Gospel to writings, but to a society which should alike interpret and exemplify His scheme of life. From the first this community witness distinguished the Church from all the clubs and brotherhoods which abounded in the world of that day. Its purity, its comradeship, its cheerfulness were its attractive force. It provided a new scheme of life, and it grew. Its very growth in size and in popularity became its danger. So it is still. What many Churchpeople need to recognize is that Christ's community has been commissioned to set a standard of life which is not that of the world. Too often has the standard of Christians been assimilated to that of the surrounding society or of the spirit of the age. But the tremendous commission of the Head of the Church confronts us. "Ye are the salt of the earth." "Ye are the light of the world." No metaphors could be more searching. Salt and light, He says, and that in every place and relationship of life—first and foremost, in all that concerns the family.

The beauty of family life is one of God's most precious gifts, and its preservation is a paramount responsibility of the Church. Its foundation is the life-long union of husband and wife, on which our Lord decisively set His seal. "One flesh," He said they were to be. Holy marriage is part of God's plan for mankind. It follows that any community disregards this at its peril. Empires have perished before now because the dry rot of laxity and corruption in home life set in. To maintain the ideal of marriage is therefore to preserve the social health of the community. It is a national interest of supreme value. It follows that divorce is unnatural. It destroys the security of the union and the stability of the family. If there are children, they are deprived of the guardianship to which God called both their parents. To the defense of Christ's standard of marriage we summon the members of the Church, for on it depend all that makes the magic of the word, home.

Indeed, we must lift the whole subject of sex into a pure and clear atmosphere. God would have us think of sex as of something sacred. Many influences in our day tend to concentrate attention on sex and not always upon its sacredness. Among the tasks that confront the Church today, none is more noble or more urgent than that of rescuing the whole subject from degradation, in thought and conversation. We must set it in the light of the eternal issues of right and wrong, and reveal the noble origin of sex in the creative activity of a Father Who is of purer eyes than to behold iniquity. We believe that the way to do this can be summed up in one word—education. Here the duty of parents is plain, and its fulfilment is part of that witness to truth and purity, which members of the Church are bound to bear, and not least to their own children. If the children have learnt from the first to connect sex instincts with the beauty and goodness of God, they will not only themselves be proof against some of the worst evils of our age, but will also become diffusers of that moral atmosphere where purity lives, and all that is impure must die. We think that this duty of education needs far more careful attention than it has received. Rightly, we set before our people Christ's standard of

marriage; but we have done all too little to prepare them for it. It is admitted that no one should approach Confirmation or Holy Communion without careful and prolonged preparation. And marriage is Sacramental. It is, as St. Paul said, a great mystery. It is not only Sacramental in its nature, it is a vocation for life. Therefore careful preparation is needed for it.

Bound up with that high and holy vocation is the vocation to parenthood. Here we would sound a call to all who will listen. Every child is for the State a potential citizen, for the Church a potential saint. When healthy parents refuse, for selfish reasons, to have children in homes where there is, or by self-denial may be, provision for them, they deny to both Church and nation lives which, with a Christian training, might be of priceless value to the community. We are familiar with the difficulties. We deeply sympathize with those who have burdens which are hard to bear. But we appeal to the whole community of the Church to remember that in home life, as in personal life, we are called to take up the cross, to endure hardness, and to count upon the enabling power of the Spirit of God. And, indeed, when the sacrifice is made for the sake of the family, that cross becomes a crown.

##### *Race*

WE HAVE spoken of the family. But every family is a reflection of that great human family, of which God is Father, and of which the nations and races are the members. We who address you are ourselves representatives of that great family. For among the Bishops here assembled there are representatives not only of the Western races, but of the races of Japan, of China, of India, and of Africa. We have found our brotherhood in Christ, and we are sure that only in His world-wide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say "Our Father," believing in God Who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of color and tradition.

We must confess that as Christians we have only imperfectly realized this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though sometimes exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanly speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentile, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that Divine community we can afford to recognize differences fully and frankly, just because in Christ there is that which transcends them. Into that community every nation can bring its traditions, gifts, experiences, characteristics, knowing that they will be welcomed as treasures contributed by the members of the family, to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to contemplate. Here, again, the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are the sons of God.

##### *Peace and War*

AS WE witness to the truth that "God has made of one blood all nations of men," so also we must witness to God's will for peace among the nations. We thank Him for the achievements of the League of Nations and the Kellogg-Briand Pact which condemns war as a means for settling international disputes. If these movements towards peace are to be effective and permanent, there is need of a new strength of conviction, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God.

Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. There cannot be peace unless we are trying to obey our Lord's command, "Seek ye first the Kingdom of God and His righteousness." As citizens of that Kingdom we are summoned to make war on injustice, falsehood, and covetousness within ourselves and in the world around us. Evil social conditions—such as slums or unemployment—are causes



of unrest because they are outward and visible signs of inward and spiritual wrong. We dare not acquiesce in them, for the remedy lies not only in the best means that economic science can devise, but also in the active witness and willing self-sacrifice of Christian people. Indeed, we cannot be true witnesses to God's Kingdom of peace, if we allow self-interest to be the ruling principle of any sphere of life. Neither industry nor commerce nor finance lie outside the borders of the Kingdom of God, for at every point they touch human values and depend on human motives, and nothing human is alien to Him Who came that men might have life and have it abundantly. Only when we witness always and everywhere to His principles and rely upon His power, can we obtain from Him those gifts of truth and righteousness and love, of which peace is the perfect fruit.

#### THE UNITY OF THE CHURCH

WE pass to the subject of the Unity of the Church, which was assigned to our third Committee.

Our Lord Himself prayed that those who should believe on Him might be one, that the world might believe that His Father had sent Him. The witness which He wishes us to bear to Him before the world is our unity in Him. A world torn with divisions is pathetically ready to acclaim our unity, when it comes into sight, as an evidence of the power of God.

In the Conference of 1920 we felt the constraint of a great impulse which we believed to be of Divine origin, and under its influence we sent out the Appeal to all Christian people. In this Conference we have something even greater to chronicle, definite actions tending to unions of Churches, in which some of our Churches are closely concerned. If holy aspirations are great, God-guided actions are greater.

Many movements towards unity have taken place in the last ten years. These we cannot here describe. Particulars of them will be found in the Report of our Committee. We will write specially of two movements because they are now approaching the phase of definite action.

The first of these concerns some of the oldest Churches in Christendom. A most important delegation from the Orthodox Churches of the East arranged by the Ecumenical Patriarch and headed by the Patriarch of Alexandria visited our Conference. Another delegation headed by the Archbishop of Utrecht represented the Old Catholics. Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The Conference has asked the Archbishop of Canterbury to appoint Commissions of theologians to confer with similar Commissions if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these Commissions may find such a unity in faith and such a similarity in practice to exist between the Churches, that restoration of communion may become possible as soon as the appropriate assemblies of the various Churches can meet.

In the second place, we must refer at greater length to the scheme for a union of Churches in South India, which had been begun a year before the last Lambeth Conference, and has now reached an advanced stage. Our brethren of the Church of India, Burma, and Ceylon, who will have the responsibility for carrying it through, if it is to be consummated, have reported the scheme in its present state to the Conference and asked for our advice. Our Committee has tendered advice on many points in its report, to which the Conference has given its general approval. This scheme is for a union in South India between the members of our Church and the Wesleyan Methodist Church, and the South India United Church, so-called because it unites the converts of certain Presbyterian and Congregationalist missions. The general conception of the scheme is that these different elements will come together in one body, possessing the traditional framework of faith and order which characterized the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity, in which all those things that are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in this direction of the movement for unity. The whole Communion will surely stand by them with earnest

prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the scheme, and wishes to see how it works out, before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms.

The Anglican Communion is a group of Churches bound together by very close ties of history and tradition, doctrine and practice. After the union in South India, Anglicans who will be included in the united Church will not give up the use of the Prayer Book or discard any of the doctrines held in the Anglican Churches. Yet the united Church in South India will not itself be an Anglican Church; it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of these Churches. On the other hand, no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained.

The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships, in council and synod, with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between episcopal and non-episcopal churches such as has never yet been effected, and of building up a real and living Church in India. For our part, we assure our brethren that they will never be disowned nor deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars, and its pulpits. For it will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India, but in the whole of India, will be completed, and there will emerge a province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of Faith and Order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness.

It was with unanimity and with profound sense of thankfulness that the Conference adopted the Resolutions relating to South India.

We have given prominence to these two groups of negotiations because they contemplate action in the near future. Though in other directions, and especially in our relations with the non-Episcopal Churches of our various countries, no such measurable advance can be recorded, we feel that the aspirations of the last Lambeth Conference have not failed, but are standing the strain of the attempt to translate words into action. In addition to delegations from Episcopal Churches other than those which we have mentioned, our Committee had the privilege of receiving and conferring with distinguished representatives of the now happily united Church of Scotland and of the Evangelical Free Churches of England. It was with renewed hope of progress that the Conference decided to invite these non-Episcopal Churches to enter into full conference with us once more. Further, it adopted unanimously a resolution in favor of "efforts of Evangelism in coöperation with Christians of other Communion," believing that, while the leaders discuss the still unsolved problems of Church Order, the rank and file may be brought to closer mutual understanding through united public witness to those truths of our Faith which we rejoice to know we hold in common. May God reinforce the impulse which He gave ten years ago with courage, wisdom and love to pursue the quest of the visible unity of the whole Church of Christ.

#### THE ANGLICAN COMMUNION

WE TURN next to the subject of the Anglican Communion, with which our Fourth Committee was occupied. This subject is very closely connected with the last. For it is our duty to envisage the one Church of Christ as it will be when reunited, and to shape the Churches of our own Communion, so that they will, even now, conform as much as possible to that ideal, and be ready to take their place within it, when it is realized.

Such a direction of our thoughts is almost forced upon us by certain changes which are even now observable in the Anglican Communion. This Communion is a commonwealth of Churches without a central constitution; it is a federation

without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion, as exhibited in the undivided Church. They are, in the idiom of our Fathers, “particular or national” Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity, with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still today a true description of the facts and ideals of the Anglican Communion.

But these very ideals are working a change. Every Church of our Communion is endeavoring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the Catholic Faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our Missions in India, China, Japan, or Africa, more and more fully achieve this purpose, they may, in many ways grow less and less like to each other and to their Mother, and, in consequence, less and less Anglican, though no less true to Catholic faith and order.

At the same time as we anticipate this progressive diversity within the unity of the Anglican Churches, we have before us a prospect of the restoration of communion with Churches which are in no sense Anglican. Our negotiations with the Orthodox Church and the Old Catholics illustrate this possibility in one direction, and the creation of united Churches—such as that proposed in India—illustrates it in another.

Thus beyond, but including, the federation of strictly Anglican Churches—which is now called the Anglican Communion—there may grow up a larger federation of much less homogeneous Churches, which will be in some measure in communion with the see of Canterbury. This federation, however little centralized, would need some organ to express its unity. It is our belief that the Councils of the Bishops were in antiquity, and will be again, the appropriate organ, by which the unity of distant Churches can find expression without any derogation from their rightful autonomy. The Lambeth Conference with its strict adherence to purely advisory functions has been, perhaps, preparing our minds for participation in the Councils of a larger and more important community of Churches. Every extension of this circle of visible fellowship would increase the power of the Church to witness to its Lord by its unity.

These two sections of our work have dealt in different ways with unity *between* Churches. This is necessary, if the Church is to bear the witness which its Lord requires. We must now draw attention to the equally urgent necessity for unity *within* each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colors which the spectrum shows combine to make the light of the sun. Let us all listen to His voice Who still has to say to His disciples, after all these centuries, “Have salt in yourselves, and be at peace one with another.”

#### THE MINISTRY

IN THE witness and the work of the Church as of every other community there is need of leadership. Our Lord Himself shows us the crucial importance of providing leaders by the care and patience with which He trained the twelve whom He chose out from the general company of His disciples “that they might be with Him and that He might send them forth.” This ministry has been perpetuated from the first days until now. The need of the leadership which it gives is undiminished. The honor of that leadership still remains.

We speak with knowledge gained in all parts of the world. We know that everywhere fields are white for the harvest. The Lord of the harvest calls for laborers that the harvest may be won. We who as Bishops of His Church have some title to

speak in His Name, make now a strong appeal to young men, who accept Him as their Lord, to cherish the ambition of offering themselves in the Sacred Ministry for the highest service to which human life can be dedicated.

They will be ready to submit their ambition to the judgment of the responsible authorities of the Church. If it seems right that they should be prepared for ordination to the ministry and they are unable with the means at their disposal to meet the cost of a training, demanded alike by the rising standards of education and by the honor of their service, we call upon the Church in all lands to regard it as a duty and privilege to provide that training for them.

The leadership of women is needed as well as the leadership of men. We have sought in our resolutions to encourage in every way open to us the ministry of women. They have become free as never before in history to use in varied service to the community their distinctive gifts and ideals. We know that many of them desire to devote their lives to Him in Whose service is the perfect freedom. We would assure them of our determination to secure for them, so far as in us lies, a place of honor in the organized life of the Church. To this end we have reviewed and enlarged the work entrusted to the Order of Deaconesses. We believe that in that Order women of ability will find increasing scope for powers of leadership and witness. And we call upon clergy and people alike to welcome and to use to the full the ministry of women not only in the pastoral work of the Church but in its teaching and worship.

We rejoice in the growth of religious communities within our own Communion as a sign of spiritual vitality, and as a source of spiritual strength to the whole body of the Church.

Neither to men nor to women does the ministry of Christ's Church offer a career of ease or affluence. Who would wish that it should? The laborer indeed is worthy of his hire, and the Church's honor requires that the remuneration of its ministers should not be such as to cramp and hinder the efficiency of their work. That work is hard. It calls for the best that is in us—courage, humility, patience, loyalty, love. What work is there that makes a profounder difference in the lives of those whom it reaches? What work is more worth doing?

#### YOUTH AND ITS VOCATION

WE HAVE been speaking, in this letter, of the Witness of the Church—what it is and what it might be. We have something to say, last of all, about the Church and the younger generation. And here we would affirm that it is for the Church to give its Christian witness in a way that will appeal to youth, and that youth will understand. It is our confident belief that when the Church does that, then youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen.

For in the Church there has always been the spirit of Youth. Its Founder—the “Young Prince of Glory,” in the phrase which Watts used in the first version of his familiar hymn—summoned a picked band of men to join His high adventure, and with youthful alacrity they responded. He—the Hero Christ—has always appealed to that in men which loves to do and dare and suffer for great causes; and to that appeal there never fails response from the young and from all who keep a heart of youth. We are sure that the younger people of today, despite certain powerful influences and tendencies in modern life, are at least as ready to respond to the good, when they see it, as any of their forefathers.

But our confidence that the heart of youth is sound is by no means based on any optimistic disregard of factors in the life of our day, which place serious obstacles in the path of those who wish to hold the Christian Faith and to live the Christian life.

We cannot, and we would not, blind ourselves to the fact that a large number of the younger men and women of today (including many of the most high-minded) are alienated from the Church and from organized religion. The Report of our Committee asks why this is so, and makes some attempt at an answer. Here we will only say that we—leaders of the Church in many lands—are entirely ready to shoulder our full share of the blame for this state of affairs. If Church-people were more like their Divine Master, and showed more of His Spirit in life's common traffic, then these younger folk (who are naturally attracted to Christ Himself) would find themselves attracted also to the society which bears His Name, and therein discover a power of His Spirit, which otherwise they would never know.

What, then, may be done to break down the barriers which seem to stand between youth and this divine society? There are just two points on which we wish to lay special emphasis. First, it is for us in the Church, who believe in and try to live according to the Gospel of the Incarnation, to humanize

religion, if we would commend it to our generation. The estrangement between Youth and the Church arises partly from the fact that all the interests of life which to them are real and engrossing—science, art, music, literature, recreation, sport, friendship—seem to be quite other than the things in which the Church is interested. To them we appear to be largely preoccupied with dogmatic and ecclesiastical questions remote from common concerns. And so religion often seems to remain in a backwater, while the main streams of life flow past it, untouched and unaffected. We have need to see ever more clearly the full significance of the truth that God became man, and to realize that the religion of Jesus Christ, while essentially transcendent, mysterious, supernatural, is at the same time simple, human, with lowly things for its Sacraments, and entirely relevant to the whole rich range of man's thought and activity.

Thus the witness of the Church to the truth about God must always be given in life and conduct. But secondly, such witness by life must be made more convincing, and its secret and power made intelligible and available, by the work of enlightened study and of effective teaching. With all the authority which may attach to this Conference, we would urge upon Churchpeople generally—and especially on those called to occupy any position of Christian leadership—the paramount duty of thinking out the meaning of the Faith for themselves, and of making it, by every kind of educational resource, intelligible to the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger. There is abundant answer—and we should like to see it given more frequently and more thoroughly—to those who fear that they must either give up their attempt to keep in step with contemporary thought or part with religion. It is for us to show that wherever men genuinely seek after goodness and truth and beauty, God's Spirit is in that search, and guides it towards Himself, Who is its inspiration and its goal.

One final word we would say direct to you younger folk, who, whether you take much or little part in Church life, are at least in sympathy with the ideals of Jesus Christ and want to make the world a better place. This cause, to which we are all committed, demands everything that all, old or young, can give. Experience and adventurousness, judgment and enthusiasm, caution and courage, the sense of the value of tradition and faith in what is yet to come—let all be flung into the service of the common task. We are quite certain that, in all history, there has been no greater opportunity than there is today to claim Jesus Christ as Lord of all life and King throughout the world.

#### CONCLUSION

AS WE close, we return to the main theme of our message. The Church of Christ, a fellowship of witness—this is the ideal we would put before all who may read or hear our words. We who send forth this Letter are men called by their office to be leaders of the Church in all parts of the world. But leadership is powerless without the willing loyalty and service of the whole body. There are times in the history of nations when some crisis quickens in the hearts of the people their sense of the honor and claim of citizenship. They make the cause of their country their own. In the service of their country, even to self-sacrifice, they become aware of their love of it. So, at this present time in the history of the Church of Christ, we are convinced that the pressure of material needs and comforts and pleasures and the spiritual perplexity and confusion which mark our generation can only be overcome, if all the members of the Church, moved by the Divine Spirit, Who dwells within it, identify themselves with its mission and its witness. Through their service they will come to look upon it as the "beloved community." They will realize afresh the splendor of its calling. They will gain a new and joyful sense of the greatness of the gifts God has entrusted to it—the "good news" it proclaims, the faith tried and tested by the thought and experience of centuries, the presence of the living Christ assured to it even to the end of the days. We long to see the Divine Society moving among the societies of men with the light of the Gospel upon it and the strength of a corporate witness within it. It is to this corporate witness that we summon the people of our own Church throughout the world, humbly desiring that we with them may follow the example of our Master, Who said "To this end am I come into the world, that I should bear witness unto the Truth."

*Signed on behalf of the Conference,*  
COSMO CANTUAR.  
GEORGE CICESTR, *Secretary,*  
MERVYN HAIGH, *Assistant Secretary.*

August 9, 1930.

#### NOTE

IT MAY be well to make clear the manner of our deliberations. The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from Monday, July 7th, to Saturday, July 12th. Having been there set forth in outline, they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full session from Monday, July 28th, to Saturday, August 9th. By this procedure we have been able to secure both the detailed study which is the especial task of a Committee (a study greatly aided by the essays, Reports, and papers which had been prepared for us), and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labor.

The judgment of the Conference is expressed in the Resolutions, seventy-five in number, appended to this Letter. These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith, have been received by the Conference; and the Conference has directed that they should be published; but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared.

#### A MESSAGE FOR LABOR SUNDAY

From the Industrial Fellowship of the Church \*

A DECADE has elapsed since the Lambeth Conference declared that "the primary task of the Church is to witness to the principles of Christ and His Kingdom" and "that the Gospel of the Kingdom includes a Social Message." The Lambeth Conference that has just adjourned has made even more specific the duty of the Church in those areas of individual and social relations which are the concern of all men and vitally affect the character of our civilization.

With the Church's social responsibility thus made clear we turn again this year on Labor Sunday to consider the relation of the Church to the problems of industry. It should be a time for prayerful reflection. Twelve months ago we enjoyed a prosperity that, with a few exceptions, was widely diffused. Today we are just emerging from an equally wide-spread economic depression. The turn of the cycle has brought a period of nation-wide distress.

But the most serious aspect of this depression has been the vast volume of unemployment which has rendered involuntarily idle upwards of four millions of our people. . . .

This spectacle of unemployment not only at home but abroad has also revealed to us again in our common distress, our complete interdependence. None can suffer alone. When employers suffer, workers suffer also. When an industry stops running all who serve or are served by it suffer. And so with nations. Humanity is one! We are our brother's brother if we are not always willing to assume our responsibility as our brother's keeper. In the presence of such suffering, it is the Christian duty of the strong to help the weak.

The Church's concern furthermore for the more serious consequences of modern industrialism cannot fail to include consideration for the travail of the Southland which is in the throes of a rapidly expanding industrialization. Already this section of our country has experienced some of the conflicts that follow in the train of so far-reaching a change in the economic life of a people. Yet the problem is not sectional but national. If the Church can make explicit the implications of the Gospel of Jesus in a changing social order it may be possible to avoid some of the strife which has characterized other sections of our country that have been industrialized.

The Church's message, then, upon Labor Sunday, to all who are engaged in industry, whether by hand or by brain, is an affirmation of the principles of Christ and His Kingdom—the principles of human brotherhood, of fellow service, of the sanctity of human personality, and the spiritual value of material things. Where these principles find application in industrial relations there may we find an accommodation to the Mind of Christ. Our common distress and demonstrated need for cooperative action make imperative the application of these principles for realization of the Kingdom of God in industry.

\* The Industrial Fellowship of the Episcopal Church is a voluntary organization of men and women members of this Church who are interested in Labor, who aim to interpret to the Church the problems of Labor, and to interpret to Labor the principles and policies of the Church.

# The Lambeth Resolutions

Adopted by the Lambeth Conference and Transmitted to the Several Churches and Provinces of the Anglican Communion

## I

### THE CHRISTIAN DOCTRINE OF GOD

WE believe that the Christian Church is the repository and trustee of a Revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and that every member of the Church, both clerical and lay, is called to be a channel through which the Divine Life flows for the quickening of all mankind.

1. We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which He prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God, and commend the Report of our Committee to the Church in the hope that it may help towards meeting this need.

2. We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on these themes which are the proper subject matter of scientific inquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the center of its teaching, set forth in its books "by divers portions and in divers manners." As Jesus Christ is the Crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, who not only interprets Him to the Apostles, but has in every generation been the source of truth and the guide of those who seek it.

2a. We recognize in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied, and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create.

3. The Revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possess the minds of the Asiatic and African races, these nations will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by characteristic examples of Christian virtue and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and His Church.

4. For the reasons set forth in Resolutions 1 and 2, there is need for the Church to renew and redirect its teaching office:

- (a) By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life;
- (b) By recalling the clergy to one of their primary functions, namely, that of teacher, and, with a view to this function as well as for their own spiritual growth, by encouraging among them individual and corporate study and prayer on subjects bearing directly on the self-revelation of God in Jesus Christ, and the manifestations of His Presence in the modern world;
- (c) By the provision of similar opportunities for the laity; and
- (d) By a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the Word as an element in Christian worship.

5. We welcome an increased readiness in many educational quarters to accept the influence and assistance of the Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek more such opportunities and to use them with sympathy and discretion.

6. Believing as we do that it is through the devotional life

that men have advanced in their knowledge of God's nature and may hope to penetrate further into His mysteries, we urge upon the Church the absolute obligation of Corporate worship; and we believe that a fuller study of the Christian Doctrine of God will both strengthen this obligation in the Church and also commend it to the world.

## II

### THE CHRISTIAN COMMUNITY

#### MARRIAGE AND SEX

THE Conference believes that the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

(2) The Conference believes that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

(3) The Conference believes that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

In cases of divorce the Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one whose former partner is still living, should not be celebrated according to the rites of the Church.

Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the Bishop, subject to provincial regulations.

Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and Clergy to keep this aim before them.

(4) In all questions of marriage and sex the Conference emphasizes the need of education. It is important that before the child's emotional re-action to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

(5) During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

(6) To this end the Conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

(7) The Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that Sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary

purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

(8) The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (3) the privilege of discipline and sacrifice to this end.

(9) Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

(10) While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

(11) Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of "consequences," the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

(12) Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community, and, above all, they are contrary to the revealed will of God.

(13) The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the Preventive and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of that healthier atmosphere and the more thorough giving of sex instruction which are recommended in preceding resolutions. And this is recognized to the full by the leaders in the work. There is, however, at the present time urgent need for (1) much greater financial support, so that the workers may be adequately trained and adequately paid, (2) more regular interest on the part of Church people generally in them and in their work, (3) the help which the men of the Church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by Women Police in Great Britain, in the British Dominions, and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

#### RACE

WE affirm that the principle of Trusteeship as laid down by Article XXII of the League of Nations Covenant, cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilization. Accordingly, we affirm that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured; equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the coöperation of both the Church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member

of every community both from the Government and in the courts of law.

The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guiding principle of race relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realization in practice of human brotherhood postulates courtesy on the part of all races towards each other, coöperation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The Conference urges that the presence of Asiatic and African students at Western Universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

(4) We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood, involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of a different color, is equally fundamental.

#### PEACE AND WAR

WE affirm that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

We welcome the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power, and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

We hold that the Christian Church in every nation should refuse to countenance any war between nations solemnly bound by Treaty, Covenant, or Pact for the pacific settlement of international disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, we re-affirm the resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity

that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture, and sale of dangerous drugs, particularly opium, cocaine, and their derivatives, to the amounts required for scientific and medical purposes.

## III

## THE REUNION OF CHRISTENDOM

THE Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

2. The Conference heartily endorses that Appeal and reaffirms the principles contained in it and in the Resolutions dealing with Re-union adopted by that Conference.

## THE MALINES CONVERSATIONS

BELIEVING that Our Lord's purpose for His Church will only be fulfilled when all the separated parts of His Body are united, and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained, the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representative of the Churches though they were, and its regret that by the Encyclical, *Mortalium animos*, members of the Roman Catholic Church are forbidden to take part in the Faith and Order and other Conferences.

## THE EASTERN ORTHODOX CHURCH

THE Conference heartily thanks the Ecumenical Patriarch for arranging in coöperation with the other Patriarchs and the Autocephalous Churches for the sending of an important Delegation of the Eastern Orthodox Church under the leadership of the Patriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the Delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.

(b) The Conference requests the Archbishop of Canterbury to invite the Ecumenical Patriarch, in conjunction with himself, to appoint a Doctrinal Commission, representative of the Anglican Communion and of the Patriarchates and Autocephalous Churches of the East, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

(c) The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the Resumé of the Discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.

5. We express our sympathy with the Church of Russia in its persecution and sufferings, and pray that God, in His own good time, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.

## THE OLD CATHOLIC CHURCH

THE Conference heartily thanks the Archbishop of Utrecht and the Bishops of the Old Catholic Church associated with him for their mission to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.

(b) The Conference requests the Archbishop of Canterbury to invite the Archbishop of Utrecht, in conjunction with himself, to appoint a Doctrinal Commission representative of the Anglican and Old Catholic Churches to discuss points of agreement and difference between them.

(c) The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England.

## THE SEPARATED EASTERN CHURCHES

THE Conference thanks Bishop Tourian for taking counsel with one of its committees on the relations between the Armenian Church and the Anglican Church, and assures him of its deep sympathy with the sufferings of his nation.

(b) The Conference expresses its deep sympathy with the Armenian, Assyrian, and West Syrian (Jacobite) Christians in the hardship and suffering which they have endured since the war, and earnestly prays that they may be given strength

and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.

(c) The Conference welcomes the development of closer relations between the Anglican Church and the Separated Churches of the East which are recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox Church, in the hope that in due course full intercommunion may be reached.

## THE CHURCH OF SWEDEN

THE Conference thanks the Church of Sweden for the visit of the Bishop of Lund and expresses its hope that the present friendly intercourse will be continued with that Church and that relations may also be strengthened with the other Scandinavian Churches with a view to promoting greater unity in the future.

## THE CHURCH OF FINLAND

THE Conference requests the Archbishop of Canterbury to appoint, as soon as seems advisable, a committee to investigate the position of the Church of Finland and its relations to the Church of England.

THE MORAVIANS (*Unitas Fratrum*)

THE Conference is grateful to the Moravian Church for sending so important a body of representatives to confer with their committee, and respectfully requests the Archbishop of Canterbury to appoint a new committee to confer with a corresponding committee of the Moravian Church.

## SOUTH INDIA

THE Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma, and Ceylon, the South India United Church, and the Wesleyan Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

18. The Conference notes with warm sympathy that the project to which the Proposed Scheme for Church Union, in South India bears witness is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought, and the life of the Church Universal.

19. The Conference observes further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will.

20. The Conference thinks it wise to point out that after the union in South India has been inaugurated, both ministers and lay people of the United Church, when they are outside the jurisdiction of that Church, will be amicable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

21. The Conference fully assured in the light of the Resolutions of the General Council of the Church of India, Burma, and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

22. The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to

the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma, and Ceylon.

#### THE CHURCH IN PERSIA

THE Conference has heard with deep sympathy of the steps toward union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the Church in Persia, and it generally approves the sections in the Report of its Committee dealing with this subject.

#### SPECIAL AREAS

THE Conference maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that "members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church," holds, nevertheless, that the administration of such a rule falls under the discretion of the Bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional, or provincial authority of the Church in the area concerned. The Bishops of the Anglican Communion will not question the action of any Bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without traveling great distances, or may give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican Churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.

#### THE CHURCH OF SCOTLAND

THE Conference expresses its gratitude to the distinguished members of the Church of Scotland (the Rt. Rev. John White, D.D., and the Rt. Hon. the Lord Sands) who accepted the invitation to confer with its committee. It hopes that an invitation may soon be issued to the now happily united Church of Scotland to enter into free and unrestricted conference with representatives of the Anglican Communion on the basis of the Appeal to All Christian people issued in 1920.

#### EVANGELICAL FREE CHURCHES

THE Conference cordially thanks the influential delegation from the Federal Council of the Evangelical Free Churches of England (the Rev. A. E. Garvie, D.D., the Rev. M. E. Aubrey, M.A., the Rev. J. T. Barkby, the Rev. S. M. Berry, D.D., the Rev. D. Brook, D.C.L., the Rev. Charles Brown, D.D., the Rev. J. Scott Lidgett, D.D., the Rev. W. L. Robertson, D.D., the Rev. P. Carnegie Simpson, D.D., the Rev. H. J. Taylor, and Bishop Arthur Ward) for attending one of the Sessions of its Committee, and for the help of that delegation in defining the issues which have still to be resolved before further advance towards organic union is possible. The Conference notes with satisfaction and gratitude the great measure of agreement on matters of faith reached at the Conferences held from 1921 till 1925 between representatives of the Church of England and representatives of the Federal Council of Evangelical Free Churches, and hopes that at an early date such Conferences may be resumed with a view to ascertaining whether the Proposed Scheme of Union prepared for the Churches of South India, or other proposals which have been put forward, suggest lines on which further advance towards agreement on questions of order can be made, and that similar conferences may be held elsewhere.

#### SCHEMES OF REUNION

IN view of the various schemes of Reunion and other projects and advances towards union and intercommunion which have been the subject of discussion or negotiation, the Conference reminds the Church that it is a paramount duty to seek unity among Christians in every direction and assures all who are working for this end of its cordial support in their endeavors; it also reminds the Church that until full and final schemes are set out and terms of intercommunion are definitely arranged, final judgments on individual schemes are premature.

#### EVANGELISM

MEANWHILE the Conference urges the desirability of organizing and participating in efforts of Evangelism in cooperation with Christians of other Communion, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who are separated from one another in Church allegiance.

#### UNITY AMONG ANGLICANS

THE Conference calls upon all members of the Anglican Communion to promote the cause of union by fostering and deepening in all possible ways the fellowship of the Anglican Communion itself, so that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the Spirit in and through the diversity of His gifts.

#### IV

#### THE ANGLICAN COMMUNION

THAT this Conference affirms that the true constitution of the Catholic Church involves the principle of local autonomy based upon a common Faith and Order, and recommends to the faithful those sections of the Report of Committee IV which deal with the Ideal and Future of the Anglican Communion.

2. That this Conference approves the following statement of the nature and status of the Anglican Communion, as that term is used in its Resolutions:

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces, or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- (a) They uphold and propagate the Catholic and Apostolic Faith and Order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;
- (b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian truth, life, and worship; and
- (c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.

#### THE CONSULTATIVE BODY

THAT this Conference re-affirms the opinion expressed in Resolution 44 of the Lambeth Conference of 1920, "that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, and neither possesses nor claims any executive or administrative power."

(b) That the Consultative Body should be prepared to advise on questions of faith, order, policy, or administration, referred to it by any Bishop or group of Bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

Further and consequently, that the Committee of Students of Liturgical Questions recommended in Resolution 38 of the Lambeth Conference of 1920 should not be reappointed.

(c) That the usual duties of the Consultative Body of the Lambeth Conference should be:

- (1) To carry on the work left to it by the preceding Conference.
- (2) To assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference.
- (3) To deal with matters referred to the Archbishop of Canterbury on which he requests its aid.
- (4) To deal with matters referred to it by any Bishop or group of Bishops subject to any limitations upon such references which may be imposed by the regulations of local Churches.

(d) That this Conference recommends that hereafter the members of the Consultative Body should consist of not less than eighteen members, appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the Metropolitan and Presiding Bishops: vacancies being filled in the same way. Further, that the first appointment should be made within eighteen months of this meeting of the Conference, the present Consultative Body continuing to function in the meantime, and that those then appointed should hold office until the next meeting of the Conference.

4. That this Conference, believing the formation of a central Appellate Tribunal to be inconsistent with the spirit of the Anglican Communion, holds that the establishment of final Courts of Appeal should be left to the decision of local and regional Churches.

## PROVINCIAL ORGANIZATION

5. (a) That in view of the many advantages of the organization of Dioceses into Provinces and the corresponding difficulties and dangers of isolation, the formation of Provinces should everywhere be encouraged.

(b) That the minimum organization essential to provincial life is a College or Synod of Bishops which will act corporately in dealing with questions concerning the faith, order, and discipline of the Church.

(c) That four is the minimum number of Dioceses suitable to form a Province.

(d) That the balance between provincial authority and diocesan autonomy may vary from province to province according to the constitutions agreed upon in each case.

6. Without prejudice to the provisions of any constitution already adopted by any Province or Regional Church, the Conference advises that when the Bishops of a group of Dioceses under the oversight of the Archbishop of Canterbury or attached to some other Province have prepared and accepted a tentative constitution for a Province, they should notify this to the authorities under which they have hitherto worked, and request that the new Province be recognized as such and that they be released from obedience to other authority, as far as is necessary to enable them to subscribe to the constitution of the new Province, and (if so required) take the oath of canonical obedience to its Metropolitan. If this request be granted, the new Province may then be formally constituted by the procedure of the Bishops and clergy subscribing to its constitution and of the Bishops (if so required) taking the oath of canonical obedience to its Metropolitan; and the Metropolitan or Presiding Bishop should thereupon notify all Metropolitans and Presiding Bishops in the Anglican Communion of the formation of the Province.

7. That where the office of Metropolitan is attached to a particular See, the other Dioceses of the Province should have some effective voice in the election of a Bishop to that See.

8. (a) That the successive stages at which a newly founded Diocese can be entrusted with greater responsibility, whether for legislation and general government, or for the election of its Bishop, should be determined by the provincial authorities or the Archbishop of Canterbury (as the case may be) in consultation with the Bishop.

(b) That where the appointment of a Bishop still remains with the provincial authorities or the Archbishop of Canterbury, it is generally desirable that the Diocese should in some way be consulted before such appointment is made.

9. The Conference recognizes with thankfulness the provincial organization attained in Japan and China, whereby the Nippon Sei Kokwai and the Chung Hua Sheng Kung Hui have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese Bishops now present for the first time in the history of the Lambeth Conference.

10. The Conference welcomes the measure of progress already made towards the formation of a single Province in East Africa.

11. That, saving always the moral and spiritual independence of the Divine Society, the Conference approves the association of Dioceses or Provinces in the larger unity of a "national Church," with or without the formal recognition of the Civil Government, as serving to give spiritual expression to the distinctive genius of races and peoples, and thus to bring more effectually under the influence of Christ's Religion both the process of Government and the habit of society.

12. That in view of differences of standard and qualification for Holy Orders demanded in the various provinces, the Conference considers the principle of discrimination involved in such regulations as the Colonial Clergy Act to be legitimate—not only in England, but in any Province which so desires.

13. That the Conference requests the Archbishop of Canterbury to appoint a Committee of persons representing each Church concerned to confer with the Church of England Pensions Board on the comprehensive scheme of reciprocal arrangements for Clergy pensions which has been submitted by the Board, so that such representatives may report thereon to their respective Churches.

## V

THE MINISTRY OF THE CHURCH  
THE SACRED MINISTRY

INASMUCH as the ministry is the gift of God through Christ and is essential not only to the being and well-being of His Church, but also to the extension of His Kingdom, and inasmuch as our Lord taught to pray for its increase, this Conference expresses the hope that regular and earnest prayer for the ministry may be offered and teaching about vocation may

be given throughout the whole Church both at the Ember seasons and at other times.

2. The Conference is convinced not only that it is the duty of the Church to foster vocation to the ministry but that it behoves every clergyman, schoolmaster, parent, and indeed every Christian man and woman to seek out and encourage signs of such vocation.

3. While recognizing with gratitude the support given in recent years to funds which assist the training of candidates for the ministry, and while believing that those who have heard the call should exercise all possible self-help in responding to it, the Conference places on record its conviction that it is the privilege and duty of the Church to find when necessary the means for the training of those whom God has called.

4. In view of the rise in the standard of education and of the constantly increasing opportunities of University training, this Conference deems it important that candidates for Holy Orders should in most cases be graduates of a University as well as properly trained in the special studies which belong to their calling. In particular the Conference expresses the hope that the Church will take opportunity both for seeking and for training candidates in new Universities which have been established in great cities and elsewhere and with a view to promoting this logical study in those and other Universities, the Conference recommends that, where the conditions allow, the Church should establish theological colleges in close connection with Universities, and should join with the representatives of other Churches in establishing theological faculties in them.

5. In the matter of special preparation of candidates for the ministry, the Conference regards a competent knowledge of the Bible, of Christian worship, history, theology, and morals, and pastoral work, together with training in the devotional life, as of the first importance. To this should be added instruction in reading and preaching. Beyond this we are anxious not to overload the curriculum of our theological colleges, but we believe it to be advantageous that students should be given such elementary instruction in psychology, the art of teaching, social economics, and other studies bearing upon their life-work as will encourage them to maintain their interest in those subjects after ordination. We express the hope that greater efforts will be made to stimulate the intellectual and spiritual life of the clergy especially in the earlier years of their service.

6. The Conference for reasons given in the Report of its Committee on the ministry cannot recommend a widespread adoption of the proposal that men of mature age and assured position might be called by authority, and if willing, ordained to the priesthood without being required to give up their present occupation, but while declaring that ordination to the priesthood involves full and life-long service, not to be made subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great of such auxiliary priests. Further, in order to meet the present pressing need, the Conference would not question the action of any Bishop who, with the sanction of the national, regional, or provincial Church concerned, should authorize such licensed Lay Readers as he shall approve to administer the chalice at the request of the parish priest.

## DEACONESSES

THE Order of Deaconess is for women the one and only Order of the ministry which we can recommend our branch of the Catholic Church to recognize and use.

8. The Ordination of a Deaconess should everywhere include Prayer by the Bishop and the Laying on of Hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a Deaconess in the Church of God. Such ordination need not be at the Ember seasons and should not be combined with an ordination of Priests or Deacons, but should always be held in the face of the Church.

9. Under the Sanction of the Province, the Bishop may, on the request of the Parish Priest, entrust the following functions to the ordained Deaconess:

(a) To assist the minister in the preparation of candidates for Baptism and Confirmation.

(b) To assist at the administration of Holy Baptism by virtue of her office.

(c) To baptize in church, and to officiate at the Churching of Women.

(d) In church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the Priest, and to lead in prayer; with the license of the Bishop, to instruct and preach, except in the service of Holy Communion.

10. The Conference re-asserts the words of the Lambeth Conference, 1920, *viz.*: "The office of a Deaconess is primarily a ministry of succor, bodily and spiritual, especially to women,

(Continued on page 607)



# Impressions of the Lambeth Conference

By the Rt. Rev. George Craig Stewart, D.D.

Bishop Coadjutor of Chicago

## EDITOR'S NOTE

**B**ISHOP Stewart enjoys the distinction of being the "baby bishop" of the American Church, and probably of the entire Anglican communion, having been consecrated just prior to the Lambeth Conference. As such, the Editor thought him admirably suited for the rôle of "unofficial observer" of the Conference for the readers of *The Living Church*, and so asked him to contribute one or two articles which should not attempt to report the routine matters of the Conference, but rather to catch something of the spirit and life of that assembly. This he has done in the present article; in its sequel, which he will write on his return voyage, he will comment on some of the results and reports of the Conference as seen through the eyes of the "baby bishop."

## I. ITS SPIRIT AND PERSONNEL

**Y**OUR number! You see you really must have your number!" Thus the Bishop of Dover greeted me as I entered the west door of the Cathedral at Canterbury on the morning of July fifth. The bishops were assembling, some in gaiters and enormous Gothic top hats carrying flying butresses of ribbons, some in cassocks, and some—our American bishops—in trousers and in coats of various lengths and styles—all of them eager to put down their bags and get off across the close to St. Augustine's College where luncheon was to be served before the reception service at half past two.

I had no number—at least I knew of none, except that I was certain it would be the last one on the list, for I had been consecrated on June 18th, and had taken a fast boat on June 28th. The good Bishop of Dover (Suffragan to the Archbishop) finally secured the latest list and there I was—number 306 with two other bishops, the Bishop of Nyasaland, and an English Suffragan, respectively numbered 307 and 308. When we arrived in the afternoon to vest, it was pleasant to discover that my good friends Bishop Scarlet, Coadjutor of Missouri, and Bishop Hobson, Coadjutor of Southern Ohio, were just next to me.

The luncheon at St. Augustine's College was very pleasant. At the speakers' table sat the Archbishop of Canterbury with His Beatitude and Holiness the Patriarch of Alexandria on his right, and the warden of the college on his left. Other guests at this table were the Archbishops of York, Armagh, Dublin, Wales, and Sydney, together with the Bishops of Brechin (Scotland), and Calcutta, and a number of Oriental prelates including the Archbishop of Jordan, the Archbishop of Warsaw, the Metropolitans of Thyatira and of Novi Sad, and the Archbishop of Epiphaneia.

I found myself between Kwangsi-Hunan on the left and Grantham on the right, with Rangoon and Hankow opposite.

"*Benedic, Domine, his tuis donis,*" began the sub-warden at the table at the foot of the room. "*Amen,*" responded the company. "*Benedicat nobis Deus.*" "*Et revereantur Eum omnes fines Terrae.*"

Then was served one of those cold lunches for which the English are famous, generous in its abundance, but—how shall we say it—lacking in any subtle appreciation of gustatory delights. An extended experience of them, as of all English food, only deepens my amazement at the hardihood of the Anglo-Saxon race. His Grace the Archbishop of Canterbury, who has a gift for felicitous phrasing, made a pleasant speech which included *en passant* the ancient but delightful joke upon the title of our American Church, which the Chinese could translate only as the "Church of the Contradicting Overseers." Lord Cecil—the Bishop of Exeter, affectionately known as "Love in a Mist" because of his heathery whiskers and blue

eyes—chuckled in his beard, and the whole company laughed uproariously. His Beatitude and Holiness, the Pope and Patriarch of Alexandria, the venerable Meletius, formerly Ecumenical Patriarch of Constantinople, read a short but significant speech in English invoking the prayers of Saint George and Saint Aidan and Saint Chad, as well as of Saint Mark of Alexandria and Saint Athanasius, in the cause of unity between the Orthodox and Anglican communions. Bishop Perry spoke, and spoke well; the warden offered a toast of friendship in the silver cup used by the last Abbot of St. Augustine's Monastery; and the sub-warden, who had introduced each guest in sonorous Latin, began the post prandial thanksgiving: "*Agimus Tibi gratias, Omnipotens Deus, pro universis beneficis Tuis,*" and the whole company replied:

"*Per omnia saecula saeculorum.*"

V. "*Celebrent Te Populi, Deus.*"

R. "*Celebrent Te Populi, omnes.*"

V. "*Terra dante proventum suum.*"

R. "*Benedicat nobis, Deus, Deus noster.*"

Then we all rushed off to get into our vestments and form the procession for the afternoon service.

**N**OW I am bound to say that this service, like the one next day at St. Paul's Cathedral, was an immense disappointment to me. To be quite candid, it was not very well done. The singing was not hearty, the *Te Deum* (Stanford in C) sung by the boy-choir in the loft, was dull, and the whole service lacked inspiration, uplift, the note of gladness and of glory. From his throne, the ancient chair of Augustine, His Grace the Archbishop, clad in rochet and scarlet chimere, with a long train, read his address of welcome. "The greeting," he said, "comes from my own full heart. It comes also—surely in no mere figure of speech—from the Mother-heart of this venerable and beautiful Church. For today she receives you, who bring to her the love and reverence of her children in a great family and Churches in all parts of the world—the gift and heritage she has so wondrously received of the Lord." It was a noble address, carefully phrased and clearly uttered with great dignity and tenderness.

"It is for the Christian community," he concluded, "to renew, to re-interpret Jesus' own fresh invigorating conception of God as One real and near and sure, One in whom for life or death men can absolutely trust. We have not so much to discover something new as to explore new depths in something given. Our first corporate act as a brotherhood of Bishops in Christ's Holy Catholic Church will be in accordance with a noble custom of our Conferences, to recite together the Nicene Creed. Does it not give us strength and confidence as we enter our Conference at Lambeth, or as we pass in our ministry through crowded street or secluded village or across mountains and plains and seas, that we have behind us as a strong buttress the Faith which has stood the test of centuries and bears with it the massive experience of multitudes who have gone before us in the one Church of God? I would ask you, fathers and brethren, to be for some moments still, so that in the fellowship of silence we may together worship and fall down and kneel before the Lord our Maker and humbly dedicate ourselves to His service in the weeks to come. Then let us rise and repeat the great creed of Christendom as an act of buoyant faith and of adoring praise."

It was just this high note of spiritual reality, quietly sounded by His Grace throughout the whole Conference which gave it a dominant note of humble waiting upon God. Every morning throughout the Conference Lambeth parish church, at the very gates of the Palace, was filled at ten-thirty with bishops sharing the "fellowship of silence" and "humbly dedicating" themselves afresh to God. Every session of the Conference found the members standing quietly by their chairs while the silent prayers went up from all for the gracious guidance of the Holy Spirit. Cosmo Gordon Lang, Archbishop of Canterbury, has many excellent gifts, and his contributions to the Conference as host and presiding officer were many and various,

but perhaps his supreme service was the creation of an atmosphere of quiet consciousness of the Presence of God, achieved not only by his frequent reminders of our solemn responsibility when not engaged in debate to let our prayers ascend, but also, and even more, by his own serene and patient attitude which was the very reflection of meditation and prayer.

I HAVE already expressed, and I hope not ungraciously, my disappointment at the opening service at St. Paul's. The English can never quite let themselves go. Emerson once said that the Gospel of the Church of England was "By taste are ye saved." In the interests of good taste an altogether excellent restraint is frequently overdone, with dulness as a result. "*Grave comme un morgue*" was a Frenchman's description to me once of the English, and I think one can understand what he meant when attending a service in St. Paul's.

But the sermon by the Archbishop of York—ah, that was different! William Temple, "aged forty-eight and weighing sixteen stone" as I heard him once describe himself, Lord Archbishop of York and son of an Archbishop of Canterbury, is unquestionably the strong man of the Church of England today. A trained philosopher and theologian, he is also a most excellent presiding officer and a great preacher. His sermon at the opening service was a masterpiece. It was on God not only as both Ultimate Reality and Supreme Value but also as Sovereign Ruler of the Universe. Never shall I forget the noble, ringing words of his conclusion, chiming like a bell:

"While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him self-assertively, He reigns; when we revel, and seek to withhold our services, He reigns, the Alpha and the Omega, which is and which was and which is to come, the Almighty!"

IF you would picture the Conference in session, imagine an immense and ancient dining hall converted long ago into a great library, its walls lined with open book-cases filled with precious tomes. The windows with their grey stone mullions are high in the walls; and up in the beamed ceiling opens the lantern. Into this room are crowded three hundred chairs, stoutly built with comfortable arms and rush bottoms. Attached to the back of each chair is a black leather case for papers of various sorts. Each bishop enters the opening session of the Conference equipped with his number printed plainly on a small slip of paper and a thumbtack; this number he may affix to any chair he chooses, and this place is his throughout the Conference. The arrangement is thoroughly democratic. A Metropolitan may be seated next to a humble Suffragan (of which there are many in England), and a black bishop from Nigeria may be the neighbor of his white brother from Alabama or Alaska.

For myself, I chose the remotest corner of the room, only to find Aberdeen upon my left, and Michigan upon my right, with Portsmouth and Hereford and Kobe (Japan) and Mississippi and Truro and Eastern Oregon and Alabama and Nassau and Borneo hard by.

The first week was given over to preliminary approaches to the subjects under discussion. Speakers invited beforehand were assigned various aspects of each subject and limited to fifteen minutes each, a time-limit which was unfortunately not always scrupulously regarded. The sessions lasted from eleven to one-thirty and from two-thirty to five-thirty each day. Luncheon was served in the dining room of the Palace; and tea was served there each day at the close of the Conference.

The English are a great race; no one can question that. They have wills of oak and hearts of gold, and down deep—deep mind you—within them is tenderness and love. But exteriorly they are—ice. On many occasions when I have come to know them, I have dared to ask the explanation of their frigidity, and the answer is always the same, "We are a shy people." It may be so; sometimes I have my doubts, but at any rate they give the impression of hauteur, of arrogance, of an aggressive unfriendliness. This was comically evident the first week of the session when during luncheon and tea, gaiters flocked together and the trousers walked alone. It is only fair to add that by the close of the Conference the ice had been broken (formal introductions having decently induced a gentle thaw here and there), and a spirit of incipient camaraderie began to steal timidly abroad.

The second two weeks were given over to committees, and here of course the real work of the Conference was done. Our committee to which I was assigned—the very important committee on Unity—was divided into two parts, one on unity with "Episcopal Churches" and one on unity with "non-episcopal groups." The former, under the leadership of the Bishop of Gloucester, held conferences with the Orthodox and with the Old Catholics; the latter met the deputation of non-conformist ministers representing the Federal Council of Churches, and thrashed out the whole subject of the South India Scheme. The Archbishop of York was the excellent general chairman of the committee, and it was largely due to his patient competent leadership that the report of this committee was received and the resolutions attached accepted by the conference with scarcely any change and with practical unanimity. Upon this committee our Presiding Bishop and the Bishop of Northern Indiana rendered yeoman service.

THE final two weeks were devoted to the reception of the committee reports, and fascinating sessions these were, involving high debate. Since I am writing this before the reports are finally released for publication it would be improper for me to speak of the matter of these debates; that will come later. I may, however, present a few quick pen pictures of prominent figures in these debates.

*The Bishop of Durham*, Dr. Hensley Henson: *L'enfant terrible* of the conference; small, dark, shrewish, and acrid of speech, with lancet logic, brilliant phrasing and a squeaky little voice; everyone admires his eloquence and then votes the other way.

*The Bishop of Gloucester*, Dr. Arthur Headlam: he is on his feet much of the time, whispering in an embarrassed way his opinions which carry weight because of his great reputation for scholarship. As he speaks, he has a peculiar way of sagging deeply at the knees and hitching up again.

*The Bishop of Exeter*, Lord Cecil, son of the famous Marquis of Salisbury: dear old fellow with blue eyes and a mop of curly hair and heathery whiskers which account for the affectionate soubriquet of "Love in a Mist."

*The Bishop of Bombay*, Dr. Palmer, now Suffragan Bishop of Gloucester: the protagonist of the South India Scheme, and indefatigable writer and worker in the cause of Church Unity, a veritable Santa Claus with snow white beard; his inimitable stutter which threatens at times to dislocate his jaw interferes not at all with the cogency and clarity of his arguments, nor with his willingness to speak and to say something valuable on every subject. Those of us who were with him at Lausanne remember the delightful story of his reply to a young man who asked him whether priests ought to marry. "My wife," replied the Bishop, "has been a perfect ba-ba-ba-ba-hoon to me!"

*The Bishop of Pretoria*, Dr. Neville Talbot: a great young giant of a man, six feet or so in his stocking feet—son of the famous Bishop of Winchester, and himself a popular writer of religious books and a great leader among young men. A most charming and attractive man who suffers curious inhibitions of utterance when he rises to speak, tangling his words and sentences into knots from which he labors heroically but vainly to extricate himself.

*The Bishop of Bloemfontein*, Dr. Walter Cary. Ah, what a man is this—young, vital, bounding, enthusiastic! When he speaks it is with blazing conviction and a lyrical lift. He knows how to reach men's hearts as well as their heads, and he reaches them. Readers of his books can feel in their pages the pure white flame that leaps from this life.

*The Bishop of Blackburn*, a Herbert of the Lord Pembroke family: tall, dark, young, aristocratic; a theologian and an excellent debater.

*The Bishop of Winchester*, Dr. Woods, chairman of the committee on "The Life and Witness of the Christian Community": one of the finest speakers of the Conference, modest, pleasant, clear, and gifted, with an amazing fluency of speech. A big man physically with a most affable manner; a lover of music. He served as secretary of the Lambeth Conference in 1920.

*The Bishop of Saint Albans*, known as "Mike" Furse: a big man built on powerful lines who uses a bludgeon where Hensley Henson uses a rapier. The story is told of him that some laboring men, seeing him enter a bus, tried to "pull the parson's leg." "Don't know wot I'll do, Bill," said one, "w'en I get to the next world. I won't be able to get me coat over me

bloomin' wings!"—"No," interrupted "Mike" Furse. "That won't be your problem. It will be how to get your trousers on over your tail!"

*The Bishop of Chichester*, Dr. Bell: author of the famous book on Documents of Christian Unity—and most efficient secretary of this Conference of 1930. He has an extraordinarily thin piping voice. No one in the Conference is so expert in page and paragraph of documents relating to all questions of Church unity.

*The Bishop of Dornakal*, Azariah: black, clad in purple cassock, with silver, jeweled pectoral cross; on his feet whenever questions of inter-racial or inter-communion import arise. Difficult to understand because of a curiously gusty utterance, a kind of "whiffing" which blows away the contours of the words.

*The Bishop of Birmingham*, Dr. Barnes: famous for his bitter attacks upon Anglo-Catholics; a kindly-faced man with a fine air of spiritual distinction and a plaintive voice; his looks belie his reputation as a persecutor of so many of his clergy.

*The Bishop of Truro*, Dr. Walter Frere, formerly superior of the religious order of The Resurrection. A typical monk, shabbily clad in an old black cassock, and wearing a leathern girdle, very pale and thin, and of ascetic appearance; a saintly man and unquestionably the greatest liturgiologist in the Church.

*The Bishop Suffragan of Plymouth*, Dr. Masterman, formerly rector of Saint Mary-le-Bow, Cheapside, and famous as preacher and author; a quiet courteous, scholarly man, with a fine literary taste and style, whose books, *Was Jesus Christ Divine*, *The Challenge of Christ*, and *The Christianity of Tomorrow* have had a deservedly large sale in America.

NONE of the bishops—and they are, all in all, a magnificent group of men—are more interesting or more delightful than the Irish bishops, Armagh and Dublin, Ossory and Derry, and Meath and the others. And Irish they are, which was witnessed in the following announcement handed to the secretary and read by him to the great amusement of all:

"The Irish bishops are asked to meet at 2 o'clock at the entrance to the library to have their group photograph taken. Any Irish bishops who do not hear this announcement are asked to come to the secretary's desk."

I should weary you were I to tell of the social side of the Conference, the receptions here and there, the garden party of the King and Queen, the presentation of the bishops to Their Majesties in private audience, when each Archbishop introduced the several bishops of his province, the delightful entertainment overnight in Lambeth Palace itself, the lavish hospitality and courtesy offered on every hand. The social side of such a Conference is important, but it was never permitted to obscure the real tack of this Conference. The members worked and worked hard. That is to say all of them except myself. As a "baby bishop," I kept silent in several languages; and I confess to a good many games of golf on many a glorious morning with wind blowing over the moors and rain pelting in the face, down there in Surrey where we had our home in an old Elizabethan manor house but a stone's throw away from Sunningdale, said to be the best golf course in England. And as I write this I am enjoying sunny France as if I were once more a boy let out of school.

"Oh London's a fine town, and London sights are rare;  
And London ale is right ale, and brisk's the London air;  
And busily goes the world there, but crafty grows the mind,  
And London town of all towns I'm glad to leave behind."

But I shall never leave behind the memories of the great Conference at Lambeth. "It is no exaggeration" (I quote the *London Times*) "to say that the Lambeth Conference is the most momentous of its kind in the history of the Church of England. It has met at a time when much that the world used to accept without question is in the melting pot. Science, politics, social life, international relationships, are witnessing profound changes which have their inevitable reactions on religious belief, and on which religion is called upon to give a lead. If the Church is to be a living thing it must be ready to offer guidance and leadership in the affairs of daily life."

The Conference, I believe, offers such real guidance and leadership. It was not a group of old men muttering in their sleep the well-worn shibboleths of days that are past. The bishops of the Anglican communion impressed me as a group of men who, whether young or old, are keenly, sensitively alive

to the problems of the new day, and courageously resolved to face the facts. That they can do so with a good heart and quiet confidence arises from the faith which they hold, a faith based upon experience, a faith tested on the battle-fields of life, a faith which in its essence is the confidence that Jesus Christ, and Jesus Christ alone, can save a world from despair, and through His Body the Church bring in the Kingdom of God.

## THE LAMBETH RESOLUTIONS

(Continued from page 604)

and should follow the lines of the primitive rather than of the modern Diaconate of men. It should be understood that the Deaconess dedicates herself to a life-long service, but no vow or implied promise of celibacy should be required as necessary for admission to the Order."

### THE MINISTRY OF WOMEN

THE Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese; so that such women may find in the Church's service a sphere for the exercise of their capacity. Women of special qualifications, whether Deaconesses or not, should be commissioned by the Bishop to speak at other than the regular services, or to conduct retreats, or to give spiritual counsel.

12. Every stipendiary woman-worker, whether parochial or other, should receive formal recognition from the Bishop, who should satisfy himself not only of her general fitness, but also that an adequate stipend is secured to her with provision for a pension, and that she works under a definite form of agreement.

### THE MINISTRY OF HEALING

THIS Conference commends to the Church *The Ministry of Healing* (S.P.C.K., 1924), being the Report of a Committee set up in accordance with Resolution 63 of the Lambeth Conference of 1920.

14. Methods of Spiritual Healing, such as Unction or the Laying on of Hands, should be used only in close conjunction with prayer and spiritual preparation.

15. There is urgent need for coöperation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well-being.

16. Seeing that the ministry of the Church is a ministry for the whole man, it is of the utmost importance that the Clergy should equip themselves for a fuller understanding of the intimate connection between moral and spiritual disorders and mental and physical ills.

### RELIGIOUS COMMUNITIES

WE recognize with thankfulness the growth of Religious Communities both of men and women in the Anglican Communion and the contribution which they have made to a deeper spiritual life in the Church and their notable services in the mission field, but advise the establishment, by Canon or other means, of closer coöperation between the Episcopate and the Communities on the general lines indicated in the Report of the Committee.

### YOUTH AND ITS VOCATION

THIS Conference commends the Report of the Committee on Youth and its Vocation to the careful attention of the Church and hopes that in all parts of the Anglican Communion the Bishops, with the assistance of the Clergy and Laity, particularly of representatives of youth, will face the facts of the situation and the challenge which they constitute to the whole Christian Church; believing that the great tasks before the Church today call for a new measure of devotion to Christ and His Church on the part of all, both young and old.

## TEN THOUSAND WINGS

A TREE has ten thousand wings,  
Yet it cannot fly,  
Though they wake into myriad flutterings  
As the wind goes by.

It cannot fly, yet can make my heart  
Take flight, as I see  
Ten thousand wings outspread for joy  
In a wind-swept tree.

CHARLES BALLARD.

# BOOKS OF THE DAY

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

## THE MALINES CONVERSATIONS

VISCOUNT HALIFAX without the slightest uncertainty as to the validity of Anglican orders and the claims of the Anglican Communion to be a real part of the historic Catholic Church has been especially alive to the fact that the reunion of Christendom requires as a major condition that the Roman Church shall be included; and he naturally maintains that the promotion of mutual understanding between Rome and ourselves concerning the obstacles which now keep us apart is a task neither to be refused nor avoidably to be delayed. He is widely regarded as excessively optimistic. But it is the excessively optimistic who achieve alleged impossibilities; and the results of their efforts, seemingly abortive at the moment, are often found to be precedents and starting points for subsequent larger movements and successes. Without committing myself to every phrase which he has employed in exploring the possibilities of agreement concerning the status of the Papal See, I do believe that the saintly Viscount has not labored in vain, and that what he has brought about will some day bear fruit.

His most notable success has been, with the aid of the Roman Catholic Abbé Portal, to bring about a series of Conversations (1921-1925) at Malines, Belgium, under the chairmanship of the late Cardinal Mercier. These Conversations were initiated unofficially, although with personal information thereof being given to the late Archbishop Davidson, who at a later stage took the responsibility of inviting Bishop Gore and Dr. Kidd to take part. The previous Anglican participants were Dr. Armitage Robinson, Dr. Walter Frere (now Bishop of Truro), and Lord Halifax—the Roman being Cardinal Mercier, Mgr. van Roey, and Abbé Portal. Subsequently Mgr. Battifol and Abbé Hemmer were added on the Roman side.

The Anglican participants presented a Report of the Conversations to Archbishop Davidson, which with his approval was duly published (*The Conversations at Malines, 1921-1925*. New York: Oxford University Press, 1927, \$1.50). In view of various attempts to discredit the Conversations, Lord Halifax has now edited and published *The Conversations at Malines, 1921-1925: Original Documents* (London: Philip Allan & Co., 1930. American agents, Morehouse, \$1.40). His doing so has been thought ill advised by some, but I believe he was justified. It would be a great pity to have the documents buried and lost. The two publications, however, need to be considered together, if the Conversations are to be adequately studied, as they should be by all who would keep up with the movement for Catholic reunion.

It would take too much space to describe the Conversations in any comprehensive way. But I venture to quote on the question of Papal headship an utterance of one of the Anglicans made with the approval of his colleagues:

"We wish for unity, and, if the necessary preliminary conditions had been duly met, we should not shrink from the idea of a Papacy acting as a centre of unity; but in so saying, we have in view not the Papacy such as it exists in theory and practice among Roman Catholics at the present time, but a conception of unity such as may emerge in the future."

FRANCIS J. HALL.

THE CHURCH MISSIONS PUBLISHING COMPANY of Hartford, Conn., gives valuable service to the Church in publishing in pamphlet form well-written word pictures of the work of Christian missions in various countries, and biographies of the men and women who have forwarded the work of the Church all over the world. Those published in 1929-1930 in-

clude some of special interest. *Early Days in Minnesota* (10 cts.) includes a sketch of pioneer life written from the standpoint of a child of the pioneers, and a description of the heroic beginnings of the work of the Church in Minnesota. Two biographies, *Memories of William Reed Huntington, D.D.* (25 cts.), by one of his staff of clergy, and *John Gardner Murray, Priest, Prelate, Primate* (25 cts.), by Mrs. Albert Sioussat, are written in the form of personal recollections of those who knew and loved these two servants of the Church. In *The Spirit of the Church* by Ethel Bain (25 cts.) the author has presented in a simple pageant, which could easily be reproduced in parishes, the teaching of the seasons and the chief holy days of the Church. The lines to be memorized are short; familiar hymns are suggested, and the whole is written with simplicity and reverence. The story of the life of *Saint Margaret of Scotland* by the Rev. T. Nairne Imrie (15 cts.) is woven around that tiny Norman Chapel of Saint Margaret in Edinburgh Castle which is visited yearly by so many travelers from America, and is so full of romantic interest. Another pamphlet especially interesting for the traveler who visits churches and cathedrals is entitled *York in England: New York in America*. The first part is a monograph on York Minster describing the history and the architecture of that most beautiful gothic cathedral; and the second, a narrative of the early days of the Episcopal Church in the City of New York with a description of the Cathedral of St. John the Divine. Photographs of the two cathedrals and of some of the leading Churchmen connected with them add to the interest of the pamphlet.

In these days, when Japan has taken her place as one of the great nations of the world in all international conferences, it is interesting to read in a booklet written by the Rev. Herbert H. Gowen, D.D., *A Precursor of Perry* (University of Washington, 65 cts.), the story of Takano Nagahide who gave his life to prepare the way for his country's entrance into the comity of nations.

The story of another pioneer in the history of his race, the first Negro to become a priest of the Episcopal Church, is told in a pamphlet entitled *The Story of the First of the Blacks, the Pathfinder, Absalom Jones* (25 cts.) by the Rev. George F. Bragg, D.D., rector of St. James' First African Church, Baltimore, Md., and published by the author.

In every generation, biographies of great men and women have attracted more or less interest, but in ours, if one may judge from the number of biographies that are being published, there seems to be a special interest in the lives of the heroes and heroines of the world. There should be a corresponding interest in the Church in the stories of the lives of the great representatives of the advance of Christian forces. Alexander Whyte has said: "A great saint of God is more worthy of study and admiration and imitation and love than any other study or admiration or imitation or love on the face of the earth." The story of the life of one of the heroes of the Church is presented in *Patteson of Melanesia, A Brief Life of John Coleridge Patteson, Missionary Bishop*, by Frank H. L. Paton, D.D., (London: S. P. C. K. New York: Macmillan, \$1.40). Written in the style of modern biographies, without any but the necessary statistics and dates, the author gives an impression of the personality of Bishop Patteson by describing the events of his life, his attitude toward the people he met, and his action in the situations that he had to meet. There is no feeling that one is reading a story of long ago, but the keenest sense of the reality of the man; loving, self-sacrificing, vigorous. This biography would make a valuable gift for boys and girls old enough to consider their own life work, and to form settled standards of thought and conduct.

L. F. B.

# 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.

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## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

## OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

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

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

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

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

## Church Calendar



### AUGUST

31. Eleventh Sunday after Trinity.

### SEPTEMBER

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
- 17, 19, 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

### 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

### SEPTEMBER

8. All Saints', West Newbury, Mass. Ascension, Salida, Colo.
9. St. James', Meeker, Colo.
10. St. Luke's, East Hampton, N. Y. St. Luke's, Brockport, N. Y.
11. St. Andrew's, Denver, Colo.
12. Emmanuel, Somerville, Mass.
13. Poor Clares, Mt. Sinai, L. I., N. Y. St. Paul's, Peoria, Ill.

## APPOINTMENTS ACCEPTED

BLACK, Ven. JAY CLAUD, formerly archdeacon of Oregon; to be vicar of St. Michael and All Angels' Mission, Portland, Ore. Address, 361 E. 42d St., N., Portland.

BOWEN, Rev. T. F., vicar of St. Michael and All Angels' Mission, Portland, Ore.; to be chaplain of Good Samaritan Hospital, Portland, Ore. September 1st.

CHURCHILL, Rev. ERNEST W., formerly student in Seabury Divinity School; has taken

charge of Zion Church, Windsor, and St. Luke's Church, Harpursville, N. Y. (C.N.Y.), with address at Windsor.

JENNINGS, Rev. F. G., formerly rector of St. Mary's Church, Eugene, Ore.; to be priest-in-charge of the missions at Tillamook, Toledo, and Newport, Ore., with residence at Tillamook.

LINSLEY, Rev. JOHN C. W., formerly vicar of Grace Church, Oxford, Christ Church, Rochdale, and St. George's Church, Auburn, Mass. (W.Ma.); to be missionary in the Philippine Islands. Temporary address care of Rt. Rev. G. F. Mosher, D.D., 567 Calle Isaac Peral, Manila. Effective September 1st.

MACEO, Rev. J. R., formerly curate at St. Andrew's Church, Fort Worth, and priest-in-charge of Ascension, Decatur, Tex. (Dal.); to be rector of All Saints' Church, Dallas, Tex. (Dal.)

PIERCE, Rev. GODWIN R., formerly curate at St. John's Church, Norristown, Pa.; to be rector of St. John Chrysostom's Church, Philadelphia. Address, 28th St. & Susquehanna Ave., Philadelphia. September 1st.

RIDGWAY, Rev. GEORGE W., assistant at Church of Messiah, Detroit; to be priest-in-charge of Christ Church, River Forest, Ill. (C.) September 15th.

RUSSELL, Rev. R. ALAN of Albany, N. Y.; to be in charge of St. Mark's Church, Malone, N. Y. (A.), until December 1st.

SHIERS, Rev. WINFIELD, rector of All Saints' Church, Cincinnati, Ohio (S.O.); to be rector of Trinity Church, South Boston, Va. (S.V.)

SPARKS, Rev. THOMAS A., formerly rector of St. Clement's Church, New York City; to be rector of Church of the Good Shepherd, Rosemont, Pa. September 15th.

VOGT, Rev. EDWARD H., formerly rector of St. Wilfrid's Church, Camden, N. J.; to be assistant at St. Peter's Church, Germantown, Philadelphia. Address, Wayne Ave. & Harvey St., Germantown, Philadelphia. September 1st.

WHITE, Rev. HOWARD R., formerly instructor at Howe School, Howe, Ind.; to be rector of St. Mary's Church, Eugene, Ore. September 1st. New address, 734 Olive St., Eugene.

## RESIGNATIONS

HARRIS, Rev. T. W., Ph.D., as rector of Trinity Church, Tilton, and St. Jude's Church, Franklin, N. H. Effective September 1st.

RUNNELLS, E. P., as vicar of St. Barnabas' Church, McMinnville, Ore., and will retire.

## NEW ADDRESS

MCLAUGHLIN, Rev. MEDVILLE, retired priest of Massachusetts; formerly Marblehead, Mass.; Brunswick, Maine.

## BORN

MOREHOUSE—To Clifford P. and Ellen J. (Smith) Morehouse, Milwaukee, a daughter, ELLEN LOUISE MOREHOUSE, August 26th.

## DIED

SANFORD—Entered into life eternal on August 7th at the home of her daughter, Mrs. Charles Aufdenbrink, Green Forest, Ark., MARY ELIZABETH SANFORD, widow of the late Rev. David A. Sanford. She was laid to rest beside her husband in the churchyard at St. Paul's Church, Ashippun, Wis., on August 10th.

SWIGERT—EDWARD CLAYTON SWIGERT of 5001 Blackstone Ave., Chicago, entered into rest August 22, 1930, husband of Lillie Briot Swigert, son of the late Charles P. Swigert. "Light eternal grant unto him, O Lord."

## MEMORIALS

Frances Lewis Cuyler, Jr.

It is given to few of us to labor so faithfully, and yet live so quietly, in the midst of the hurry of the modern world—untouched by petty jealousies.

Because of the gentleness of her nature and her unswerving devotion and loyalty to her Church and to those she loved, the memory of FRANCES LEWIS CUYLER, Jr., who was called suddenly to her rest on August the 7th, at Trouville, France, will remain an example to those who were privileged to glimpse the sweetness of an unselfish heart and the true meaning of the word "Friend."

A. R. McK.

Ethel Heath Neidè

In loving memory of ETHEL HEATH NEIDÈ, who departed this life, September 1, 1919.

"Grant her eternal rest, O Lord."

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OF

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

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

## 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

CHOIR-ORGANIST-MASTER, OF OUTSTANDING ability and background, desires change. L. S.-487, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS nursing companion to elderly lady. Ten years' practical experience. Address, B. P.-149, care LIVING CHURCH, Milwaukee, Wis.

CULTURED WOMAN WITH INITIATIVE desires secretarial position, either in a private school or secretary to a clergyman. Experienced. Reply, A-586, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, WELL qualified by training and experience, desires change. Eight years in present position. Recitalist, lay reader and devout Churchman. Address, Box L-688, care LIVING CHURCH, Milwaukee, Wis.

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, HIGHEST Church music ideals, seeks full time position, or one where he may devote part time as rector's secretary. Efficient stenographer. Chicago vicinity preferred. Address, M-587, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED INSTITUTIONAL AND parish worker desires position of trust. Churchwoman. Good housekeeper. Address, Box L-589, 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

**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

## VESTMENTS

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

## CHURCH LINEN

**W**E 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

**I**NTEREST 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.

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## BOARDING

## Los Angeles

**V**INE 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.

## New York City

**H**OLY 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.

**M**RS. 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.

**T**HE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

## HEALTH RESORT

**S**T. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

## FOR RENT

**F**OR RENT: FURNISHED 9 ROOM HOUSE in beautiful Morgan Park, Chicago. Two blocks from Church of the Mediator. Fine schools and Military Academy within six blocks. October 1st to May 30th, \$800, worth double. Forty minutes to loop, C. R. & P. R. R. Oil burner heat. Garage. You will enjoy a winter in Chicago. References required. Address, **CHAS. G. BLAKE**, 10835 So. Hoyle Ave., Chicago.

## REST HOUSES

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**S**T. 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.

## 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)  
Sunday Masses: 7:30, 9:30, and 11:00 A.M.  
Week-day Masses: 7:00 A.M., daily; 7:00  
and 9:30 A.M., Thursdays and Holy Days.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

## Minnesota

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

## New York

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

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

## CHURCH SERVICES—Continued

## Pennsylvania

**S. Clement's Church, Philadelphia**  
20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7:00, 8:00, and 9:15.  
High Mass and Sermon at 11:00.  
Sermon and Benediction at 8:00.  
Daily Mass at 7:00 and 9:30. Also Tues-  
day 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:  
Mass for Communion, 8:00.  
High Mass, 11:00.  
Evensong, 4:00.  
DAILY:  
Mass, 7:00.  
Matins, 9:00.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays, 4:00 to 5:00; 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## RADIO BROADCASTS

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

**K HQ, SPOKANE, WASHINGTON**, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M. P. S. Time.

**K SCJ, 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.

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

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

**W IBW, TOPEKA, KANSAS**, 1300 KILOCYCLES (225.6). 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.

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

**W KBW, BUFFALO, N. Y.**, 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

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

**W PG, ATLANTIC CITY, N. J.**, 1100 KILOCYCLES (225.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

**W RBQ, 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.

**W T AQ, 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.

**W MAL, 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.

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

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**BOOKS RECEIVED**

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

The Commonwealth Fund. Division of Publications. 578 Madison Ave., New York City.

*Children at the Crossroads.* By Agnes E. Benedict. \$1.50.

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

*Hizzoner Big Bill Thompson, An Idyll of Chicago.* By John Bright. \$3.50.

Henry Holt & Co. 1 Park Ave., New York City.

*Jesus the Son of God.* By Benjamin Wisner Bacon, emeritus professor of New Testament Criticism and Exegesis in Yale University. The Kent Shaffer Memorial Lectures in Yale University, 1930. \$1.50. Publication date, September 5, 1930.

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

*The Grace of God.* By B. P. Williams, D.D., Lady Margaret, professor of Divinity in the University of Oxford, and canon of Christ Church. \$1.35.

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

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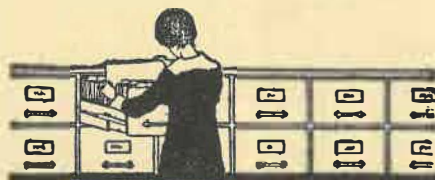
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**HOOSAC SCHOOL ENTERS FORTIETH YEAR**

HOOSICK, N. Y.—Hoosac School, the well known Church school for boys, founded by the late Rev. Edward Dudley Tibbits, D.D., will commence its fortieth academic year as an educational institution on September 25th. Entrance examinations will be held on September 24th.

The Rev. James L. Whitcomb, who has been chosen as rector and headmaster of the school, announces that the school will be able to care for seventy-five boys this fall under a faculty of highly qualified instructors.

The faculty will be headed by Julian G. Hillhouse, as senior master and a group of instructors experienced in teaching the fundamental academic subjects required for college entrance. There will be five new members added to the Hoosac faculty.

The Chapel of All Saints', unique in its architectural beauty and appointments, selected throughout Catholic Christendom by the founder of the school, bespeaks the deepest reverence and devotion. This is the focus of the school life where youth may find the presence of Christ our Lord the perfect Head Master who alone can teach men the art of living.

The curriculum of the school is to be increased this fall as a beginning to widen the scope of sound learning and balanced self-expression—a course in general science, biology, and physical education will be added this year.

The "schoolhouse," which contains a commodious study hall and a number of classrooms, will be used not only for the important task of study and recitation but will be converted by the students and the faculty into units expressing objectively the subjects of learning.

The building known as the "Kremlin" will be devoted to extra curriculum activities, excepting athletics. In this building projects of various kinds correlated to the academic work of the boys will provide opportunity for creative activity. With the constructive assistance of the boys one project will be the building of a simple, permanent theater, where dramatic, musical, and artistic bent may find expression and development. In the lower floors of the building will be a shop for manual arts and a "hobby room" where boys may find a place devoted to their various individual interests.

These and various other projects as they become helpful in leading the individual boy to normal means of self-expression in his academic work will be given a place on an activities schedule, correlated to and coordinated with the regular curriculum.

**G. F. S. OF WESTERN NEW YORK PLAN MEETING**

BUFFALO, N. Y.—The Girls' Friendly Society of Western New York will hold their thirty-eighth semi-annual meeting and quiet day at the Girls' Friendly Society Holiday house on Conesus Lake, September 5th and 6th. The first day will begin with a celebration of the Holy Communion by the Rev. J. W. D. Cooper of Geneseo. Addresses will be made by Miss Helen Brent, Mrs. J. W. D. Cooper, Miss Frances Arnold, and Miss Lucy Arnold. There will be a meeting of the executive committee. On the second day the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese, will attend, and there will be a meeting of the diocesan council in the morning.

## Baptist Union of Great Britain Sends Message of Greeting to Lambeth Conference

### Bishop Perry Preaches Sermon at Closing Service—Archdeacon of Zanzibar Resigns

The Living Church News Bureau  
London, August 15, 1930

ON THURSDAY, AUGUST 7TH, THE LAMBETH Conference, at its morning session, concluded the discussion of Marriage and Sex. The following, among others, took part in the discussion: The Bishops of Winchester and Carlisle, the Archbishop of Armagh, the Bishop of Exeter, Bishop Perrin, the Archbishop of Sydney, the Bishop of Fredericton, Bishop Shaw, the Bishop of Nasik, the Bishops of Pretoria, Armdale, Chota Nagpur, and Willochra, the Archbishop of Cape Town, the Bishop of Birmingham, Bishop Hobson (Southern Ohio Coadjutor), the Bishop of Melanesia, Bishop Howells, and the Archbishop of York.

In the afternoon, the conference considered the Christian Doctrine of God: (a) In relation to modern thought. (b) In relation to non-Christian religions and ideals. (c) As determining the character of Christian worship. (d) To be realized throughout the Church by teaching and study. The subject was introduced by the Archbishop of Armagh, and the following spoke: The Bishop of Pretoria, the Archbishop of the West Indies, the Archbishop of York, the Bishops of Winchester, Madras, and Middleton, Bishop Lindel Tsen, the Bishops of Gibraltar, London, and Wakefield, Bishop Nash, the Archbishop of Dublin, the Bishops of Guiana, Ripon, and Grafton, Bishop Green (Mississippi Coadjutor), and the Bishops of Liverpool and Western Massachusetts.

#### BAPTIST UNION SENDS GREETINGS

At Friday morning's session, a message of greeting was received from the Baptist Union of Great Britain signed by the Rev. M. E. Aubrey. The conference concluded the discussion on the Doctrine of God. The following Bishops spoke: The Bishops of Liverpool, St. Albans, and Vermont, the Archbishop of the West Indies, the Bishops of Croydon, Hankow, and Gloucester, the Archbishop of Melbourne, the Bishops of Ely, Colombo, and London, the Archbishop of Armagh, the Bishop of Ripon, and Bishop Knight. The conference then proceeded to the consideration of the encyclical letter to be issued at the close of the conference.

#### FINAL SESSION HELD

The conference held its final session on Saturday last, and concluded the consideration of the encyclical letter from the bishops assembled.

During the course of the session, the Archbishop of York took the chair, and in the name of the assembled bishops expressed the gratitude of the conference to the Archbishop of Canterbury for presiding throughout the five weeks. The thanks of the conference were also expressed by the Bishop of Calcutta, the Archbishop of Cape Town, and the Archbishop of Brisbane. It was stated that the 300 Bishops at the Conference desired to give a token of their gratitude in the form of a pastoral staff for use by the Archbishop in the diocese of Canterbury.

The Archbishop of Canterbury expressed his thanks to the conference for all that

had been said, and his sense of gratitude for the work and spirit of the conference throughout. He then pronounced the Benediction, using the cross presented to Archbishop Lord Davidson, at the close of the Lambeth Conference of 1920, which cross now belongs to the Archbishops of Canterbury.

#### BISHOP PERRY PREACHES AT CLOSING SERVICE

On Sunday morning, the Archbishops, Metropolitan, and Bishops who have attended the conference, were present at a solemn service of thanksgiving in Westminster Abbey. The Archbishop of Canterbury celebrated Holy Communion, and the sermon was preached by the Bishop of Rhode Island (Dr. James De Wolf Perry). In form, the service was simple, but, as at the opening service of the conference in St. Paul's Cathedral five weeks earlier, ecclesiastical ceremony and pageantry gave a special character to the gathering.

The Metropolitan, who had robed in the Norman Undercroft, and the other Bishops who met first in Westminster School, assembled in the cloister shortly before 10:30 o'clock, and were joined there by the Archbishop of Canterbury, the gospeller and epistoler, conducted by the Dean of Westminster, and other members of the collegiate body.

Over three hundred bishops, walking two and two according to the date of their consecration, formed the procession, which was met at the west door by the precentor and choir, and moved through the nave during the singing of a setting by Holst of the hymn, *All People that on Earth do Dwell*. The bishops took their places in the sanctuary, in the choir, and in seats reserved between the transepts, and after the Introit, *Praise, My Soul, the King of Heaven*, the office of Holy Communion began.

The Bishop of Rhode Island, in his sermon, said that the most persistent thing in the human heart was the search for truth. The men and women of our time, however impatient of tradition, were still possessed with the spirit of inquiry, and were more sensitive than ever in the past to distinctions between true and false authority. They would all look back, he submitted, on the experiences of the past wonderful weeks with a sense of what the conference had achieved in prayer and thought and fellowship through the realization of the solidarity of faith and the solidarity of teaching in which the Church's integrity was assured and its authority was sealed. However significant might be the effect of the decisions reached and the pronouncements made, more important still would be the confidence with which they would go forth from the conference to exercise their ministry and to speak of the things they had seen and known. The Church of God was not divided in its essentials or in its purpose. They had become conscious of that fact during the conference more truly than ever in the past. Differences of opinion were many, but they were of man. The union of the Church was found not in earthly fellowship alone, but in communion with Christ.

During the administration of the Holy Communion, the choir sang the hymn, *Alleluia! Sing to Jesus*. After the Benediction, the Archbishop of Canterbury was conducted to the sedilia, the Dean of

Westminster and the Abbey clergy took places in front of the high altar, and the Metropolitans and other bishops faced eastwards for the singing of the *Te Deum*.

#### ARCHDEACON OF ZANZIBAR RESIGNS

The Ven. Cyril Hallett, archdeacon of Zanzibar, has announced his resignation, owing to repeated attacks of asthma. The Bishop of Zanzibar has received the announcement with real regret, and has asked Archdeacon Hallett to retain his seat in the cathedral chapter in token of gratitude for all his work in the diocese, and as a means of associating him still with his brethren there. Canon Hallett, as he now will be, is to take the cure at Mount Dore, in France, and it is hoped that his health may be sufficiently restored to enable him to do some further work for the U. M. C. A. at home.

Before going to Zanzibar, Archdeacon Hallett was vicar of St. Barnabas, Oxford, for ten years.

GEORGE PARSONS.

### SUCCESSFUL BOYS' CAMP IN NEBRASKA CLOSSES

HASTINGS, NEB.—The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, has just sponsored a diocesan camp for boys. The camp held in the Government Wood Reserve near Ft. Robinson, opened on Wednesday, August 6th, and closed on Monday, the 18th. Boys from all parts of the district, as well as from Omaha and Chicago, were in attendance, and it was a most successful enterprise.

The Government Wood Reserve is in the vicinity of the famous Black Hills. There is no scenery in all Nebraska that is so wild and picturesque.

Bishop Beecher is a veteran camper. He has had a wide experience with boys, and he personally supervised all activities. His staff was carefully selected and included many of the clergy and lay workers of the district.

The Rev. Arthur F. Roebuck of Grand Island, and James Valliant, a student of the Virginia Seminary and a recent graduate of Johns Hopkins University, were in charge of the junior division. The Rev. Francis J. Pryor of Holdrege, and the Rev. Chester Minton, rector of Trinity Church, Norfolk, were in control of the senior form. The Rev. R. A. Johnson of Arapahoe was the treasurer and postmaster. The Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, was in charge of religious education. Other members of the staff included the Rev. Herman Ashoe, rural dean of Alliance; Edwards Platts, a student of St. John's College, Greeley, Colo.; the Rev. H. Kano, the Japanese clergyman, and James E. Whitney, executive secretary of the district.

One of the most attractive features in connection with the camp was the rustic open air chapel which was encircled by hills and majestic trees. The chapel was especially artistic and churchly and included a large altar, communion rail, pulpit, lectern, bishop's chair, credence table, rood screen, etc. The celebration of the Holy Communion, all services, and the religious instructions were held in the chapel.

NINE-TENTHS of the Japanese who have been attracted to the Christian religion, says the Rev. Mr. Kettlewell, senior priest in the diocese of Kobe, have probably been influenced by the lives of Japanese Christians and have tried to find the secret that means so much to them.



## The Rt. Rev. Edwin F. Robins, D.D., Bishop Of Athabasca Since 1912, Resigns

### Pender Harbour Hospital Dedicated —F. P. Betts, Chancellor of Huron, Dies

The Living Church News Bureau  
Toronto, August 21, 1930

THE ARCHBISHOP OF RUPERT'S LAND has announced the resignation of the Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca, to take effect November 1st. Bishop Robins has been in the far north twenty-one years, eighteen of which have been spent in Episcopal orders. His wife has shared with him the discomforts and hardships of pioneer missionary life all these days and now the Bishop feels it is his duty to accept the offer of the Bishop of Norwich to become his assistant. He will have charge of a small parish also.

#### GOVERNOR GENERAL VISITS ST. SIMON'S CHURCH, TORONTO

The Governor General of Canada, Viscount Willingden, is a very loyal member of the Church, and makes it a point always to attend divine service on Sunday morning in whatever city his duties may happen to call him. The people of Canada know and respect his wishes and in planning his program now provide opportunity for His Excellency and Lady Willingden to attend service. It is also known that His Excellency is always willing as a layman of the Church to read the lessons in the course of Morning Prayer.

Lord Willingden was present at the British Olympic Games held recently in Hamilton, Ont., and on the following Sunday he attended St. Simon's Church, Toronto, en route to the capital at Ottawa. As is his custom, he sat near the front in the nave and, at the appointed time, arose as a member of the congregation and, entering the lectern, read both the first and second lesson for the day.

St. Simon's Church, Toronto, is noted for its music and fine boys' choir, and this Sunday their choice of Blake's *Jerusalem* as an anthem was a very happy one as the Governor General had not heard it before and was distinctly pleased. The rector, the Rev. F. H. Brewin, preached. Lady Willingden was not present as she had received word just a few days previously of the death of her sister, Countess Muriel de la Warre, in England.

#### THE A. Y. P. A. CAMP

This year a camp under the auspices of the Dominion Council of the Anglican Young People's Association was held on Lake Couchiching in the beautiful Muskoka district. This affords Anglican young people, over sixteen, an opportunity to meet for their holidays under ideal conditions. Tents are provided for the men, and the young ladies have their choice of accommodation under canvas or in the hotel.

A tent is set aside as a chapel which serves as a quiet retreat for meditation and prayer. An ordained priest acts as chaplain but the Morning Prayers are taken by one of the men campers, and the Vesper Service, usually on Sunset Rock, is in the charge of one of the women A. Y. P. A. members.

For the Sunday Eucharist the sides of the tent-chapel are rolled up and the communicants kneel on the green lawn on all sides.

This camp site is the property of the Y. M. C. A. It is felt now that our young people should begin to plan a camp of their own which might serve several departments of the Church—the Guides, the Girls' W. A., and in the non-holiday season a place for clerical retreats.

#### PENDER HARBOUR HOSPITAL

Last January a storm sank a floating hospital ship belonging to the fleet of the Columbia Coast Mission which is the Grenfell Mission of the Pacific Coast. Since then, Captain Antle, superintendent of the C. C. M., has left no stone unturned in his efforts to replace the floating hospital by an up-to-date permanent hospital at Pender Harbour.

This month saw the reward of his labors when Archdeacon Heathcote dedicated the fine new completed building and the Lieutenant-Governor, stepping across the threshold, declared it open.

It contains twelve beds, a maternity ward, an X-ray department, an operating room, and solarium. It will serve the Indian and white population on the rugged

and sparsely settled coast. A qualified doctor and two nurses are in charge.

#### CHANCELLOR OF HURON DIES

Early this summer the diocese of Toronto lost a valued member of the Church in their chancellor, Dyce Saunders. Now the adjoining diocese of Huron has been called upon to bear a similar loss. Their chancellor, Frederick Pimlot Betts, K.C., one of the most prominent lawyers of western Ontario, has passed away at the age of 77.

Born in Worcestershire, he came to Canada at an early age and received his education in Galt, Montreal, and Toronto. He was called to the bar in 1877, and during his legal career wrote extensively for English and Canadian journals and was held as an authority on financial law in Ontario.

Mr. Betts was a member of the legal firm of Cronyn and Betts and married Sophie Blake Cronyn, the daughter of Verschoyle Cronyn, his partner, who also served as chancellor of the diocese of Huron till his death.

He was an active member of Cronyn Memorial Church (built in memory of Bishop Cronyn, Huron's first Bishop), and a member of Huron College. His sound judgment and wise counsel will be greatly missed by Churchmen of the diocese.

## Bishop Babcock Returns to Boston After Attendance at Lambeth Conference

### Restoration of Church of St. John the Evangelist—Dean Gates Preaches in Boston Cathedral

The Living Church News Bureau  
Boston, August 23, 1930

BISHOP BABCOCK has returned from attendance at the Lambeth Conference, arriving in this country last Sunday. Those knowing Bishop Babcock will not be surprised to hear that he was diligently at work in his office soon afterward with an ante-room full of visitors awaiting interviews in turn. Bishop Babcock looks refreshed and well in spite of the weeks of hard work that attendance at the conference entailed; and he returned deeply impressed by the courage and optimistic outlook of many leaders of the Church and State in England where the unemployment situation constitutes such a great problem.

An interesting association between the Old and New Bostons was perpetuated when Bishop Babcock preached on July 31st in the 600 years old Church of St. Botolph, Boston, Lincolnshire. A public thanksgiving service was held in St. Botolph's Church for the gift of \$50,000 raised, through the efforts of a committee of which Allan Forbes was the leader, for the purpose of repairing and restoring the famous tower belonging to the church and known affectionately as the Boston Stump—an appellation which cannot refer to its height which is commanding. The mayor and corporation of Old Boston and 2,000 persons crowded into this famous parish church when Bishop Babcock preached from the pulpit formerly occupied by the Rev. John Cotton, the minister of early days of the Puritans in New Boston.

On the first Sunday in August, Bishop

Babcock preached in All Saints' Church, Maldon, Essex, where there is a beautiful memorial window given by the citizens of Maldon, Mass., as a memorial to the great-grandfather of George Washington, the Rev. Laurence Washington, who there lies buried in the churchyard. On that same afternoon, the Bishop made an outdoor address in Maldon in behalf of the County Hospital.

#### RESTORING CHURCH OF ST. JOHN THE EVANGELIST

The work of restoration and adornment in the Church of St. John the Evangelist on Bowdoin street is going on apace; the congregation meanwhile is using the school-room which has been converted into a most acceptable and devotional lower church. In this lower church the full summer schedule of services is being carried out with the one exception of a Missa Cantata at 11 A.M., on Sundays in place of the Solemn High Mass. The restoration of St. John's Church is a memorial to the late Father Field; \$21,000 has been received for the work in hand and only \$4,000 more is now needed. As a recent note in the parish *Messenger* says, "Whenever operations are performed on old buildings, or old bodies, other ailments heretofore not apparent, though conjectured, are often brought to light and require attention." The unexpected developments at St. John's are not serious, however, and entail minor replacements and readjustments, all of which will greatly benefit and enhance the beauty of the work which will, it is expected, be finished by October 1st.

The summer number of *Cowley*, the quarterly review of the Society of St. John the Evangelist, is at hand, exceptionally handsome with the rich crimson of its cover, and exceptionally interesting with the second of the sermons on Four Types of Holiness (Father Congreve, the

Disciple) by the Rev. Father Superior and an article, Some Points of Contact with God, by Miss Emily M. Morgan.

#### DEAN GATES PREACHES IN BOSTON CATHEDRAL

The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, preached in St. Paul's last Sunday, and the Very Rev. Philemon F. Sturges, D.D., dean of the Cathedral Church of St. Paul, Boston, conducted the service, returning from his summer home in Princeton, Mass., in honor of Dean Gates. The latter took as the subject of his sermon the exhortation to be workers with God. In the course of his introductory remarks he laid special emphasis on the need of the individual to build up a worth while library, and especially a worth while library on religious subjects, rather than to allow a collection of best sellers and books of the moment to fill his shelves and, incidentally, his mind. Dean Gates spoke of the value of the many translations of the Bible for, while giving to the King James' version the first place, the Dean feels that every translation has a value in throwing new light upon differing passages.

#### MISCELLANEOUS

The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, and formerly on the staff of St. Paul's Cathedral, Boston, preached last Sunday morning in the Dennis Union Church at the third of the special tercentenary services arranged by this little village in the center of Cape Cod. Dr. Aldrich has a summer home in the vicinity, so he is more than a summer visitor to the Cape; he chose as his subject the Puritan spirit and the influence of its deepest insight upon the religion of our day.

Persons with dramatic or musical talent banded together in the interest of some good object often obtain surprisingly good results. An example at hand is the Amateur Operatic Society of St. Martin's Church, New Bedford, which, from the proceeds of a three nights' presentation of Gilbert and Sullivan's favorite, "H. M. S. Pinafore," have been able to present floor covering for the aisles and transepts of the church. Other accomplishments by the same society are gifts of 300 copies of both Prayer Books and Hymnals and financial succor and relief during the mill strike of 1928.

The Rev. Sherrill B. Smith of the Church of the Good Shepherd, East Dedham, represented the Church among the group of speakers under the auspices of the Greater Boston Federation of Churches on the Charles Street Mall last Sunday afternoon.

ETHEL M. ROBERTS.

#### CHURCH AT NEW HAVEN, CONN., SOLD

NEW HAVEN, CONN.—Grace Church, New Haven, has been sold to a Roman Catholic congregation, the proceeds of which will go to St. John's Church, New Haven. The parishes of Grace and St. John's became united a few years ago through the mediation of the Rev. C. C. Kennedy, rector of St. John's. No services have been held there for some time. The locality is now almost altogether composed of a foreign element. The Rev. Fr. Kennedy is now assistant to the Rev. W. O. Baker, rector of Christ Church, New Haven, and the Rev. Dr. J. C. Linsley, formerly rector of Trinity Church, Torrington, and now professor at Berkeley Divinity School, is rector-in-charge of St. John's.

## Labor Sunday Message, Prepared by Federal Council, Challenges the Churches

### Young People to Hold First Summer Conference — Episcopal Preachers at Cathedral

The Living Church News Bureau  
New York, August 23, 1930

ANY LABOR SUNDAY MESSAGE FOR THIS year, 1930, deserves careful reading, and they who are familiar with the annual statements at this time prepared by the Federal Council of Churches will give the one just issued thoughtful attention. A perplexed nation faces not only an unemployment situation of unparalleled seriousness but realizes as well the rapid approach of autumn and winter, seasons which are likely this year to be fraught with great suffering on the part of the people out of work and the children dependent on them.

The Federal Council's Labor Sunday message for 1930 is a well-worded statement with which it is not difficult to agree. As for recommendations which suggest effective results in the near future it is wisely lacking. It cites our development of power and skill through the machine as as great blessing in itself but points out that the nation's moral sensitivity, our modes of thought and ethical ideas, have not kept pace. A neglect of the principles of justice and love have retarded necessary plans for providing unemployment insurance and old-age pensions. Our machine civilization demands this. And the great wealth produced by our new capacity for production can care for such, and it will when the message of the Church influences those who are in a position to arrange the solution of this problem. The message states with commendable caution that it may not be within the province of the Church to define the details of the plans which will provide for those thrown out of employment because of increasing use of the machine system, and it declared that there is no short cut to the kingdom of God. It says that the greater complexity of the industrial situation makes it more difficult to realize the ideals of Christ for society; however, "we face no insoluble problems." And the message concludes with the decision which is the inevitably final one always for all problems: "Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the Church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God."

In the year of an unusually serious situation the Labor Sunday message points steadfastly to the one solution of our problems and challenges the Church to do that only which is its clearly appointed task. The worth of the message will be realized insofar as the Church dares to bring it to those who are in positions of influence in the industrial world. The Episcopal Church, especially, has this opportunity.

#### YOUNG PEOPLE'S SUMMER CONFERENCE IN SEPTEMBER

From the diocesan board of religious education comes the announcement of the first Young People's Summer Conference in the diocese of New York. It is to be held at "Interlochen," Monroe, N. Y., and the

dates are from Wednesday, September 3d through Sunday, the 7th. The leader for girls will be Deaconess Whitaker, and for boys Captain Estabrook of Church Army. The total cost of the stay at Interlochen will be \$15. The trip can be made by bus from New York or by railroad. Further information will be given by the board office in Old Synod House at the cathedral.

#### EPISCOPAL PREACHERS

The Rt. Rev. Dr. Morris of the Panama Canal Zone and Bishop-elect of Louisiana is to preach at the cathedral tomorrow morning. Bishop Tyler of North Dakota concludes his two-months of Sunday preaching at St. Thomas'. And on Sunday next, the 31st, Bishop Abbott of Lexington is to preach at the cathedral when an assembly of members of the Bar, attending a lawyers' conference here, will be invited to attend the service.

HARRISON ROCKWELL.

#### BUILDING ACTIVITIES IN LEXINGTON

LEXINGTON, KY.—St. Philip's Church, Harrodsburg, an exquisite example of English gothic architecture, erected by the first Bishop of Kentucky, is being restored within and without at a cost of some \$2,000. The expense of renovation is being met by the offerings of the people and from the Bishop's Discretionary Fund. The roof and tower of Christ Church, Richmond, met with disaster in a recent electrical storm. Some \$700 is being expended in restoration. The interior of the church is also being redecorated. Work has also been begun on Christ Church, Harlan. This new edifice will cost in the neighborhood of \$16,000. The total cost of erection is being met by the congregation of Christ Church Mission, under the leadership of the Rev. Thomas L. Settle, priest-in-charge.

Grace and St. Peter's Mission at Irvine-Ravenna has secured a building for Church purposes. On August 20th the Bishop of the diocese celebrated the Holy Communion for the first time in this rented house. The mission is applying for admission as an organized mission at the next meeting of the diocesan convention. It is named after the charge which Bishop Abbott held for many years in Baltimore.

The mission at Pikeville, heretofore dependent upon the hospitality of the buildings of other Church communions for the holding of its services, has secured temporary quarters in an advantageous private residence. The number of Churchmen is systematically increasing under the ministry of the Rev. Gerald Catlin, general missionary of the diocese, resident in Pikeville.

St. Margaret's Mission, Jenkins, has made remarkable progress during the summer months under the care of Reginald Williams, lay reader-in-charge. The church itself has been painted inside and outside, and the congregation has met all assessments. Mr. Williams, who is a postulant for Holy Orders, has entered into residence at DuBose Memorial School for two years. On leaving for college he was presented with a commendatory resolution signed by eighty persons, inclusive of all the members of the Church in the community and people of other Churches.

## Church School Problems to Be Considered At Annual Conference in Chicago

### Plans for Clergy's Round Table Announced—Dean Inge's Ideas Criticized

The Living Church News Bureau }  
Chicago, August 23, 1930 }

PROBLEMS OF THE CHURCH SCHOOL, ranging from school administration to the general subject of the Church and her children, will be considered at the third annual conference for Church school workers, at the Church of the Mediator, Morgan Park, Saturday and Sunday, September 6th and 7th. Well known leaders in religious education, including the Rev. Don Frank Fenn of Minneapolis, and the Rev. Harold Holt, formerly of the National Department and now rector of Grace Church, Oak Park, will be among the speakers.

The conference, according to Miss Vera L. Noyes, diocesan supervisor of religious education, is intended as a preparation for the Church school year just approaching. Practical problems of the school, teacher, and superintendent will be discussed.

The conference will open with a general session at which the Rev. Dr. Hubert Carleton of Wilmette, chairman of the diocesan department of religious education, will preside. The Rev. G. Carlton Story, rector of the Mediator, will welcome the group. Church School Administration will be the subject of a class led by the Rev. Mr. Fenn on Saturday afternoon. It is designed especially for clergy, directors, and superintendents of Church schools.

Classes for teachers scheduled for the afternoon include: Material and Methods for: the Pre-School Child, Mrs. C. E. Bigler; Kindergarten, Miss Mary L. Allfree; First Grade, Mrs. G. K. Cooper; Second Grade, Dorothy Hudson; Third Grade, Deaconess Adams; Fourth Grade, Deaconess Donsing; Fifth Grade, Deaconess King; Sixth Grade, Mrs. J. B. Johnson; Seventh Grade, the Rev. William T. Travis; Eighth Grade, the Rev. H. L. Church; Ninth Grade, the Rev. Dr. E. J. Randall; Senior High School, the Rev. William J. H. Petter of Oak Park; Adults, the Rev. Stephen E. Keeler.

A special feature will occur Saturday afternoon when a demonstration of the "Knights of the Way," will be staged by the Epiphany vacation school, the Rev. John F. Plummer, rector. Saturday evening Fr. Holt will give the principal address, speaking on The Church and Her Children. Holy Communion will be celebrated Sunday morning and demonstration will be given by the Mediator Church school. Fr. Story will preach at the 11 o'clock service, and the final session will occur Sunday afternoon with Fr. Fenn speaking. A social hour will follow adjournment.

The Rev. H. L. Church is chairman of the conference program, with Deaconess Adams and Miss Noyes assisting.

#### ROUND TABLE PLANS OUTLINED

Plans for the bi-weekly meetings of the Clergy's Round Table for the coming fall are nearing completion, according to the Rev. Howard R. Brinker, president. An unusually fine series is being planned, starting with the initial meeting on September 8th, when the Rev. Harold Holt,

rector of Grace Church, Oak Park, has been asked to speak. New clergy of the diocese will be guests of honor at this opening meeting.

The tentative schedule of meetings as announced by Fr. Brinker follows:

September 8th—The Rev. Harold Holt.  
September 22d—Bishop Stewart, on Lambeth.  
October 6th—Bishop Gray, on The Catholic Congress.  
October 20th—A reception in honor of the Rev. Dr. Arthur Rogers.  
October 27th—The Rev. Theodore R. Ludlow.  
November 3d—The Rev. Stephen E. Keeler.  
November 17th—The Rev. Prof. Percy V. Norwood.  
December 3d—The Rev. E. Addis Drake.  
December 15th—The Rev. William H. Horstick.

#### CLERGY'S RETREAT IN SEPTEMBER

The annual retreat for clergy of the diocese of Chicago, arranged by Bishop Griswold, has been set for September 25th and 26th and will be held again this year at Doddridge Farm, Libertyville, through the courtesy of Britton I. Budd.

The retreat will open Wednesday evening, September 24th, and close Saturday morning, September 27th. The Rev. Dr. John Rathbone Oliver, priest, writer, psychiatrist, and member of the faculty of Johns Hopkins University, Baltimore, has been secured by Bishop Griswold to conduct this retreat. Dr. Oliver made a deep impression on the clergy of Chicago during a visit here last spring. All clergy of the diocese are asked by Bishop Griswold to set aside these days in order to attend the retreat.

#### ST. ALBAN'S OPENS SEPTEMBER 18TH

St. Alban's School, the diocesan school for boys, opens its fall term on September 18th with an unusually strong faculty and program for the coming year, according to announcement by the Rev. Dr. Charles L. Street, headmaster.

The staff for the coming year will include Russell A. Reeves of Evanston, who will teach music and French; Charles C. Barlow, formerly of Racine College, who will teach history and eighth grade subjects and will assist with athletics; and John A. Johnson will again direct athletics and coach various sports. He has coached St. Alban's teams successfully during the past three seasons. He will have as assistant Vinson Pierce. Stanley Roney will have charge of English and Latin and Mrs. Margaret Russell will again have charge of the younger boys.

#### DEAN INGE'S IDEAS CRITICIZED

That Dean Inge's proposal to sanction suicide in the case of a man slowly dying of disease would only lead to a great increase in the suicide rate, was the opinion expressed by the Rev. Frank R. Myers, rector of Christ Church, Harvard, this week. Fr. Myers also was doubtful as to Dean Inge's opinion in favor of permitting criminals sentenced to die to end their own lives.

"I doubt the wisdom of Dean Inge's proposals," said Fr. Myers. "With regard to criminals, it brings up the whole question of the advisability of the death penalty. From a political-social viewpoint, I think such might be good; from a religious-moral viewpoint, I doubt its justification. With regard to suicide of those supposedly mortally ill, it is impossible to say absolutely whether one is condemned to death. Often individuals and their medical

advisors think they are due to die when they are not. This plan would be placing the right to live or die in the hands of the individual, which I think is wrong. Such a decision must be left to God. This procedure would probably lead to a greatly increased suicide rate."

#### THE REV. M. O. GRUBER MARRIED

The Rev. Merrill Otis Gruber, chaplain of St. John's Military Academy, Delafield, and Miss Nora Louis Graydon of Los Angeles, formerly of Chicago, were married at the Anderson Memorial Chapel, Evanston, Wednesday morning, the Very Rev. John Herbert Edwards, officiating. The Rev. William D. McLean, rector of St. Mark's, Chicago, was the celebrant at Nuptial Mass. Only a few close friends were present.

#### NEWS NOTES

The Rev. and Mrs. Rex Simms of Antioch, are parents of a son, born at the Chicago Lying-in Hospital.

An alumni association of St. Alban's School, Sycamore, has been formed with Melvin Wamboldt as president.

The Rev. Thomas Bellringer, rector of the Church of the Holy Nativity, Beverly Hills, is taking the services at the Church of the Mediator, Morgan Park, while the Rev. G. C. Story is on vacation.

The annual conference on the Program for Parish Chairmen and Laymen has been set for October 3d to 5th, at Doddridge Farm, Libertyville. Bishop Stewart is expected to be one of the leaders.

A delegation of thirty or forty Chicago laymen is leaving Monday for the national Junior convention of the Brotherhood of St. Andrew, at Oberlin College, Oberlin, Ohio.

#### IOLANI SCHOOL TO BE MEMORIAL TO BISHOP LA MOTHE

NEW YORK—Iolani School for Boys, in Honolulu, is pushing ahead its effort to secure permanent buildings, pay the debt on the property, and start an endowment, all as a memorial to Bishop La Mothe.

The history of this institution which has so long been a center of international understanding and training for leadership, is briefly told in the Hawaiian Church *Chronicle* for August, 1930. It was started in 1862 by the English missionaries, and was then called St. Alban's. Bank presidents, surveyors, engineers, consuls general, college and university presidents and professors, government officials, and clergy have come from among its boys of many races, in many lands. That long-familiar expression, the cross-roads of the Pacific, has perhaps become too hackneyed to have any vivid meaning, but nothing else quite expresses the central position which Hawaii occupies and which Iolani shares, in the great area which touches the United States, Canada, and Mexico, Central and South America, and Orient, the Philippines, the East Indian Archipelago, and Australasia.

#### LOCATION OF HANKOW STAFF

NEW YORK—Bishop Gilman cables the present location of members of the Hankow staff reported as being in Kuling:

The Rev. Walworth Tyng and family are still in Kuling. They expect to go from there to Wuchang instead of returning to Changsha.

Bishop Gilman, E. P. Miller, and R. A. Kemp are in Wuchang.

Mrs. Kemp and the Kemp children are in Shanghai.

Mother Ursula Mary, Sister Anita, and the Rev. R. E. Wood are in Wuhu.

## New Parish House for Church of St. John the Evangelist, Philadelphia, Nears Completion

Summer Activities at St. John the Baptist—Receive Word from Bishop Garland

The Living Church News Bureau  
Philadelphia, August 23, 1930

THE COMING OF THE END OF AUGUST this year finds the new parish house of the Church of St. John the Evangelist, Third and Reed streets, Philadelphia, almost entirely completed. The importance of this announcement can be greatly appreciated by those who are familiar with the social and neighborhood problems that face a parish in this section of the city.

The new building will be the center of a most comprehensive Christian social service program. Among its activities will be an employment bureau; a babies' clinic (under the auspices of the Department of Health of Philadelphia); a neighborhood library and reading room; a game and recreation room; a boy scout troop; a girl scout troop; a mothers' meeting and sewing society; a men's club; St. John's branch of the Woman's Auxiliary; Brotherhood of St. Andrew; basketball club; dramatic club; lectures for boys; Daughters of the King, and neighborhood community meetings.

The first and second floors of the building are so arranged that six or seven of these activities can go on at the same time, without interfering with each other.

The crowning feature of the parish house is the roof garden. On warm or pleasant evenings, members of the parish can gather here and get the cool breezes as they come up the Delaware River, just a few blocks away from the church.

The rector, the Rev. H. Cresson McHenry, has organized a new parish society to be known as "Workers in Clay" which will help him raise funds for the new parish house. The monthly fees of the society will be the price of two bricks, and the initiation fee the price of a hod of bricks, or \$2.00.

### SUMMER ACTIVITIES AT ST. JOHN THE BAPTIST

The daily vacation Church school of the Church of St. John the Baptist, Germantown, recently entertained the community with a pageant of rare charm and inspiration. This was written and staged by Miss Maria Stryker, the supervisor of St. John's vacation school.

A new \$15,000 organ, of unusual merit and melody, has been installed in St. John's. During the summer, every guild and group of the parish has been taken for an outing in the country. A very lovely flower garden, belonging to a vestryman, P. V. Green, adjoining the church, has added to the beauty of the summer at St. John's. The Rev. Dr. Francis M. Wetherill, is rector.

### WORD RECEIVED FROM BISHOP GARLAND

An interesting letter was received at the Church House this week from Bishop Garland, who is now in England. The Bishop and Mrs. Garland are completing a world tour, on which they started last January.

The Bishop stated that he had reached London in the best of health, and had been kept busy attending the various meetings held at the Lambeth Conference, which he had found very interesting. He expects to return to this country at an early date.

### MISCELLANEOUS ITEMS

The Rev. Dr. William W. Ridgeway, is in charge of the services at St. Mary's Church, Hamilton Village, Philadelphia, during the absence of the rector, the Rev. Francis C. Steinmetz, who is at present at Lockeport, Nova Scotia.

"Texas Sunday" was observed last week at the Washington Memorial Chapel, Valley Forge. This is one of a series of special services which are held each week during the summer in honor of one of the states, at which time prayers for that state are offered.

The Rev. W. W. Steel, formerly archdeacon of Cuba, was the special preacher during a part of August at St. James' Church, Philadelphia.

Prayers of thanksgiving for rain were offered in all Philadelphia churches last Sunday.

At the Memorial Church of St. Paul, Overbrook, the congregation has been aug-

mented by members of the Overbrook Presbyterian Church, who have been invited to attend the services while their own church is closed during the summer. The Rev. John Craig Roak is in charge at St. Paul's.

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### SUCCESSFUL SEASON ENDS AT EAST CAROLINA CAMP

WASHINGTON, N. C.—Camp Leach, near Washington, has been a very popular place this summer. Hundreds of people from all parts of the diocese have been there and others will go before the end of the season.

The Y. P. S. L. conference for boys and girls over 14 opened with an attendance of eighty, including the councilors. The next conference for Juniors was attended by over 100. Adults from all over the diocese have attended some of the camp services, especially the Sunday when Bishop Darst preached.

The Rev. I. deL. Brayshaw of Wilmington was director of the senior camp. He also taught one of the classes. The other

members of the faculty were the Rev. F. D. Dean, assistant director, the Rev. Worth Wicker, Belhaven; the Rev. Jean A. Vaché, Beaufort; the Rev. W. A. Lillycrop, Greenville, and the Rev. W. R. Noe, executive secretary of the diocese.

A banquet was given in honor of Bishop Darst near the end of the senior camp. The Bishop preached at the closing service of this camp and then made the official awards to the groups and individuals who had won camp honors.

The Rev. Frank D. Dean of Wilmington was director of the junior camp. Associated with him were the Rev. John Quintus Beckwith, Jr., Lumberton; Captain Bloxham of Farmville; the Rev. William H. R. Jackson, Washington; Miss Mary Michaux, Goldsboro; and Miss Maude Cutler, Washington.

### RESTORE CHURCH AT LAKE WORTH, FLA.

LAKE WORTH, FLA. — St. Andrew's Church is one of those restored through the hurricane relief fund, and is one of the most complete and beautifully ap-



ST. ANDREW'S CHURCH, LAKE WORTH, FLA.

pointed churches in the diocese. Practically none of the furnishings of the former church were saved from destruction during the hurricane of 1928, hence it was necessary to replenish everything, with the exception of the stone font, which was not damaged.

The altar, reredos, and altar rail, are of black walnut; while the pews, choir stalls, and chancel screen are finished to harmonize. The organ, which was badly damaged, has been restored; and a boys' choir introduced of some sixteen voices, which is unusual in a comparatively small parish. Breaking with precedent, the members of the parish have remained active during the summer, despite the fact that many have departed on holidays; the most recent activity being that of a fair and carnival given on the church grounds, which were decorated with colored electric lights, and which attracted nearly two hundred attendants.

St. Andrew's is joined with St. Paul's, Delray Beach, which also was restored, through the interest of the Woman's Auxiliary; and is in the care of the Rev. Arthur D. Caslor, former archdeacon of the east coast. During the months of August and September Fr. Caslor is also in charge of Holy Trinity, West Palm Beach, during the absence of the Rev. William P. S. Lander, who with his family is enjoying a vacation at Cragshore, N. Y.

**COLORED CHURCH WORKERS OF NORTH CAROLINA MEET**

EDENTON, N. C.—The twenty-first annual meeting of the convocation of colored Church workers was held recently in St. John-the-Evangelist, Edenton. The rector of this church, the Rev. S. N. Griffith, is also dean of the convocation.

Several of the white clergy of the diocese, including the Rev. Dr. R. B. Drane, rector of St. Paul's, Edenton; the Rev. W. R. Noe, executive secretary of the diocese, and the Rev. A. C. D. Noe, rector of St. James', Ayden, showed their interest in the work by attending the meeting. They also made very interesting and helpful addresses.

The Sunday preachers were the Rev. O. J. McLeod of Goldsboro, and the Rev. R. I. Johnson of New Bern.

The Rev. Dr. J. W. Herritage of Fayetteville was leader of the conference on Religious Education and the Rev. R. I. Johnson of New Bern of the one on Evangelism.

On the last day a meeting of the Woman's Auxiliary was held, with Mrs. R. I. Johnson of New Bern, the president, in the chair.

The next meeting will be held in St. Augustine's, Kinston, the Rev. J. E. Holder, minister-in-charge.

**CHURCHES AT FORT WORTH, TEX., TO RECEIVE BEQUESTS**

FORT WORTH, TEX.—According to the last will and testament of E. D. Farmer, 72, bachelor, a Fort Worth business site worth approximately \$1,500,000, will be sold, and the proceeds distributed among Episcopal churches and charities in Fort Worth, and in Parker County, and a part going to the University of the South. St. Andrew's Church, Fort Worth, will receive \$200,000; Trinity Church, \$100,000; St. John's Church, \$25,000; and All Saints' Church, Weatherford, \$75,000. Also \$50,000 is to go to the diocese of Dallas, the income to be used for support of diocesan missions and Church extension. Title to the property will be vested in Bishop Moore and his successors. In each church the fund will be known as the "Edward Disney Farmer Church and Charity Fund."

**WESTERN NEW YORK PLANS FOR FALL WORK**

BUFFALO, N. Y.—The department of religious education of Western New York is planning to begin its fall work with a series of conferences on religious education to be held in the different districts of the diocese. Miss Clarice Lambright, who is the educational secretary of the diocese, is making arrangements for these conferences, which will be held over the week end or for one day as best suits the district.

The first will be held in Salamanca for the Olean district on Saturday, September 27th, and there will also be conferences for the Bath district on September 20th, and in Rochester on the 28th. The speakers at these conferences will be the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese, Miss Beulah Curl of Ithaca, N. Y., who will give a demonstration class with junior age boys and girls in poster making, modeling, drawing, note books, writing prayers, etc., Miss Emily Bevan of Rochester, Miss Marjorie Hibbard, also of Rochester. Mrs. A. C. Shaddock of Medina will have charge of

a class of junior and senior boys and girls.

Actual demonstration for clergy, superintendents, and officers of the Church schools will be given. The department hopes through these conferences to strengthen the work of the Church schools and to bring to the city and rural churches a program of that work which the Church is undertaking along educational lines.

**NEW PARK PLANNED IN NORTH CAROLINA**

EDENTON, N. C.—The dream of hundreds of eastern North Carolinians that some day there might be a beautiful park on the site of Fort Raleigh was revived on August 18th, the 343d anniversary of the birth of Virginia Dare, when the Federal Government formally presented to the Roanoke Colony Memorial Association, two large pillars forming an enclosing gateway, one a memorial to Virginia Dare, the other to Manteo, the friendly Indian Chief.

The presentation was made on behalf of the Government by Capt. W. H. Kindervater, Reserve Corps, U. S. A., and the acceptance was by Miss Mabel Evans.

Capt. Kindervater, who will supervise the construction of the gateway, paid tribute to the work of Congressman Lindsay C. Warren of Washington, N. C., who secured the federal appropriation for the memorial.

Dr. Archibald Henderson of the University of North Carolina made the principal address.

The exercises were followed by a picnic lunch, hundreds of visitors taking part. The opening of the bridge across Currituck Sound and the completion of the beach highway is expected to make the celebration next year something of a national event.

The Rev. Dr. R. B. Drane, rector of St. Paul's, Edenton, and a venerable member of the association, presided.

**A MOUNTAIN CLINIC**

BEATYVILLE, KY.—For the second time in the past thirteen months the diocese of Lexington held a clinic for mountain whites at the Girls' Friendly Farm on Sourwood Mountain, near Beattyville, on Wednesday, August 20th. On this occasion some three hundred persons, chiefly children, presented themselves. Two physicians, one oculist, and two dentists spent eight hours in unceasing diagnosis and prescription. These professional men gave their time and services gratuitously, and the authorities of the diocesan Woman's Auxiliary, under whose auspices the clinic was arranged, are deeply grateful to them for their devoted and self-sacrificing work. At the close of the clinic the Bishop of the diocese, the Rt. Rev. H. P. Almon Abbott, D.D., conducted baptismal and confirmation services in the open air, and preached to the assembled patients, their parents and friends, more than four hundred in all.

To the uninitiated, the never-to-be-forgotten scene was harrowing and educative in the extreme. The pitiful, wide-eyed little children, woefully undernourished, and many of them disease-ridden, made a poignant appeal to the heart strings; while the grown-ups, with their emaciated bodies, listless expressions and lusterless faces, so articulately dumb in speech and movement, suggested the personified results of centuries of in-breeding and isolation from all the stimulating contacts of life. It made the onlooker realize how



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much the Church should attempt to do on behalf of our "contemporary ancestors," and how little the Church at large appreciates "the White problem" at her very doors.

In the diocese of Lexington, which comprises all the mountainous regions of Kentucky, as well as the Blue Grass and the Ohio River Valley, the problem is heart-breaking in its intensity; for everything remains to be done spiritually for these dear people, and there is little, if any, money wherewith to do it. The Bishop could employ the services of six more clergymen in one of the three chief sections of the mountains alone, and many trained women workers could be advantageously employed.

Do not let us forget the obligations of the work near at home through the lure of the work farther afield. "Let the little ones come unto Me," said the Master, and in the physical, mental and spiritual care of the children of the mountaineers resides the curative hope for the future. Some six million whites in the Appalachian ranges await the concerted interest and the selfless generosity of Christian America.

#### ENGLISH BISHOP TAKES PART IN CHURCH FESTIVITIES

NIDAROS, NORWAY—The dedication of the restored cathedral of Nidaros on July 28th was a grand and impressive service. The invited guests, the College of Bishops, and about 300 clergy marched in procession from the cathedral school to the west front of the cathedral.

Among the foreign ecclesiastics who took part was the Archbishop of Upsala, Dr. Söderblom, the Bishop of Sjaelland (the primus of the Danish Church), the Bishop of Iceland, the president of the Norwegian Lutheran Church in America, the Bishop of Guilford, who represented the Archbishop of Canterbury, and representatives for all the churches which during the middle ages were subject to the Archbishop of Nidaros. The King, Queen, and Crown Prince with entourage arrived at the cathedral ten minutes before eleven and were met by the cathedral clergy.

The congregation arose and sang the first stanza of "God bless our gracious King." The sermon was by Bishop Stören. In the evening a vesper service was held in the cathedral. The preacher was Bishop Hognestad.

The memorial services in Tröndelogen (district around Nidaoroas) were another zenith day on July 28th when a commemoration service was held at Stiklestad (burial place of St. Olaf). The royal family, members of King's Council, and the invited foreign ecclesiastics took part in the service.

After a liturgical service in the Stiklestad parish church, the congregation marched in procession to the St. Olaf monument where a service was held according to a special ritual prepared for the occasion. Bishop Berggrav of Sweden delivered the sermon. It is estimated that at least 30,000 people were assembled. King Haakon spoke on the significance of the St. Olaf tradition. Minister of State Hoasund then gave a lecture of historic interest.

Students for Brent School, Bagulo, have been received from Sumatra, Singapore, Kuala Lumpur (a Malay city near Singapore), Hongkong, Shanghai, Canton, Java, Penang (another Malay Peninsula city), and Guam.

## † Necrology †

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

#### FRANK M. CLENDENIN, PRIEST

CHAPPAQUA, N. Y.—The Rev. Dr. Frank Montrose Clendenin, rector emeritus of St. Peter's Church, New York City, and son-in-law of Horace Greeley, died Tuesday night, August 19th, at Rehoboth House, the Greeley homestead at Chappaqua, in which the noted editor himself lived for many years.

Dr. Clendenin appeared to be in good health when he retired at 8 o'clock Tuesday night. When his wife, Mrs. Gabrielle Greeley Clendenin, called him the following morning she found that he was dead. The news came as a distinct shock to the residents of Chappaqua, where Dr. Clendenin was revered. He was in his 78th year. He had taken an active part in the plans for the celebration to be held on September 6th in commemoration of the 200th anniversary of the founding of the village, and this activity is believed to have caused too great a tax on his strength.

Dr. Clendenin was born in Washington, D. C., on September 17, 1853. He graduated from Princeton Theological Seminary in 1879, becoming a Presbyterian minister. In 1880, however, he was ordained in the Church by Bishop Seymour. That year he assumed the rectorship of St. George's Church, Belleville, Ill., leaving in 1883 to become rector of Grace Church, Cleveland, Ohio. In 1887 he became rector of St. Peter's, remaining there until his retirement in 1917. In 1928 Dr. Clendenin presented a notable collection of the works of Horace Greeley to the library of Congress. He himself was the author of *Idols by the Sea and Other Sermons*, *The Name of the Church*, and *The Comfort of the Catholic Faith*, as well as several pamphlets and articles.

The late Dr. Clendenin married the former Miss Greeley in St. John's Church, Pleasantville, in 1893. They had four children, all of whom died, two in infancy. In memory of their daughter, Muriel, who had died at the age of 5, they built the Church of St. Mary the Virgin in 1905 in Chappaqua at a cost of \$20,000.

More than 300 friends and relatives attended the Requiem Mass at the church in Chappaqua at 10:30 A.M., on August 21st. Participating in the service were the Rev. L. C. Rich, rector of Corpus Christi Church, New York; the Rev. Frank Nickel, curate of St. Peter's in the Bronx; the Rev. George Richards, chaplain to Bishop Manning at the Cathedral of St. John the Divine, and the Rev. E. P. Burrill, rector of St. Mary's, at Chappaqua, the principal celebrant. Interment was in the churchyard of St. Mary's where Dr. Clendenin's four daughters are also buried.

#### DAVID CLAIBORNE GARRETT, PRIEST

CONCORD, MASS.—The Rev. David Claiborne Garrett, canonically connected with the diocese of Iowa, but resident in Concord, died on Sunday, August 17th, in his 73d year.

The Rev. Mr. Garrett was born in Burlington, Ia., December 23, 1857. In 1880 he received his B.A. from Griswold College, Davenport, Ia., and the following

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year the same college gave him his M.A. He was European correspondent of THE LIVING CHURCH in 1880, and for a year he was a special student at the Episcopal Theological School, Cambridge, Mass. In 1882 he received his B.A. from Harvard College, and his degree of B.D. in 1883 from the Griswold Theological Seminary. He was ordained deacon in 1880 and priest in 1883 by Bishop Perry.

Following his ordination as priest he was the rector of two united parishes, Trinity and Christ, in Davenport, Ia. He then became rector successively of St. Mark's Church, Seattle, Wash.; Trinity Church, Portland, Ore.; St. Luke's Church, San Francisco, Calif.; and Zion Church, Oconomowoc, Wis. Upon leaving the latter parish, he became rector of the Church of the Redeemer, Chestnut Hill, Mass., from 1903 until 1906. For the next seven years he served as rector of St. Peter's Church, St. Louis, Mo., and then for five years as rector of Trinity Church, Iowa City, Ia. He was a special preacher in St. Michael's Church, Marblehead, from February 1918 to May 1919, and then supplied at St. Peter's Church, Cambridge.

The Rev. Mr. Garrett became actively interested in the civic affairs of all cities in which he had parishes. While in Seattle, he organized and served for a time as president of the Bureau of Charities. In the same city he was a member of the Public Library Commission and served for a year as its chairman. In St. Louis he was president of the Dickens Fellowship. He was for a time chaplain of the First Regiment, Oregon National Guard, and he held the rank of captain as a veteran of the National Guard. He had literary interests and talent and contributed to magazines and newspapers; he also lectured on sociological subjects. He was a deputy to the General Conventions in 1895, 1898, and 1910. In 1883 he married Miss Lily Selmes of Boston; children of this marriage were Lucy May, Claiborne Maure, and Jackson Russell Garrett.

Funeral services were held in Trinity Church, Boston, on August 20th; the Rev. Dr. Max Kellner, a member of the faculty of the Episcopal Theological School of Cambridge, officiated. Burial was in the family lot in Sleepy Hollow Cemetery, Concord.

**THEODORE DWIGHT MARTIN, PRIEST**

HEBRON, CONN.—The Rev. Theodore Dwight Martin, rector emeritus of St. Peter's Church, Hebron, was struck by the car of a hit-and-run-driver on August 14th and died that evening in a local hospital. The motorist was arrested by the state police on the following day.

The Rev. Mr. Martin, who was in his 73d year, was born in New York City November 7, 1855. Upon graduating from the General Theological Seminary he was ordained deacon by Bishop Seymour and priest the following year by Bishop Williams. He was assistant at St. Andrew's Church, Meriden, from 1883 to 1885; rector of St. John's Church, Pine Meadow, from 1887 to 1889; in charge of St. Andrew's Church, Thompsonville, and St. Mary's Church, Hazardville, from 1892 to 1897; rector of Grace Church, Stafford Springs, from 1897 to 1902; rector of Ascension Church, Auburn, and St. Bartholomew's Church, Cranston, from 1902 to 1909; rector of St. Andrew's Church, North Grafton, Mass., from 1915 to 1918; and rector of St. Peter's Church, Hebron, Conn., from 1919 to 1928. He was also a

composer of hymns, carols, and canticle settings.

The Rev. Mr. Martin is survived by his widow and two children, Miss Marjorie Martin, librarian at the Dalton, Mass., library, and Horace D. Martin, teacher in a state normal school in Louisiana; and also by a sister, Mrs. Irving J. Will of Herkimer, N. Y.

**ALFRED SCOTT PRIDDIS, PRIEST**

BUFFALO, N. Y.—The Rev. Alfred S. Priddis, superintendent of the Buffalo Church Extension Society, was drowned in Lake George on Sunday, August 17th, while in the act of saving one of the party with whom he was in camp on that lake.

The Rev. Mr. Priddis had been in charge of the Buffalo Church Extension society for the past ten years and was a man very much respected and loved by his fellow priests and the people whom he served. He was a native of Rochester, and spent his early life in that city. He received a bachelor of arts degree from the University of Rochester in 1915, and also studied at Dartmouth College. He studied theology at Cambridge Divinity School where he was president of the student body, graduating in 1918 with a degree of B.D. He won the Wheaton prize awarded for excellence in reading, and later the Lincoln prize, which is awarded for the best preaching during the entire course. During his seminary course he also took graduate work at Harvard University. He was ordained deacon in 1918 and priest the following year by Bishop Babcock.

Before assuming his work in Buffalo as superintendent of the Church Extension Society, the Rev. Mr. Priddis was associated with St. Luke's, Rochester, and the Rochester Church Extension Society. His work in Buffalo covered the hospitals and many mission churches and institutions in Erie County. Later he became interested in the work of the Indians and was especially successful in that work.

Services were held in St. Luke's Church, Rochester, Wednesday afternoon, August 20th, the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese, officiating, assisted by priests of the diocese. He is survived by his widow, Margaret Schols Priddis, two sisters, Mrs. John Courneen, and Mrs. Montgomery Van Vleet, of East Rochester.

**WILLIAM J. TULLY**

NEW YORK—William J. Tully, former State Senator and for eighteen years general solicitor of the Metropolitan Life Insurance Co., died unexpectedly Thursday afternoon, August 21st, of a heart attack in his automobile as he and his wife, Mrs. Clara Houghton Tully, were driving toward Manhattan from their home at Locust Valley, L. I. Mr. Tully, who was 60 years old, had been under medical treatment for heart disease for several weeks but his condition had not been considered critical.

Surviving, besides Mrs. Tully, who is a sister of Alanson B. Houghton, former United States Ambassador to Germany and to the Court of St. James, are two daughters, Mrs. Reeve Hoover of Washington, and Miss Alice Bigelow Tully.

Mr. Tully attained political success and state prominence early in life, but after serving two terms in the State Senate he resigned in 1908 to enter legal work in connection with life insurance companies with which he was actively identified until his retirement from the Metropolitan three years ago. He did not resume his political career but maintained varied in-

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Mr. Tully was born at Corning, N. Y., October 1, 1870, receiving his early education in the public schools of Corning and Brooklyn, and at the Corning Free Academy. He prepared at the Brooklyn Polytechnic Institute for Columbia University and afterward entered the New York Law School, graduating in 1892. The next year he was admitted to the bar. He was elected to the State Senate as a Republican in 1904 and served two terms.

Mr. Tully was a member of the Bar Association of New York City and of The Pilgrims. His clubs were the Calumet, Republican, Metropolitan, Church (New York), the Greek, Corning, Piping, Rock, Nassau County, and Seawanhaka Corinthian Yacht.

#### JESSIE RUCKEL LITTLE

PHILADELPHIA—On Sunday, August 10th, soon after the early Mass at St. Mark's, Philadelphia, at which priest and people had prayed for her safe and happy passing, the soul of Jessie Ruckel Little entered into "the rest that remaineth to the people of God." That afternoon her body was brought from the hospital in which she died to the church she had served so long and faithfully and it rested in the Lady Chapel where next morning a Requiem was celebrated followed by the absolution of the body, after which it was taken to Pottsville, her home. The funeral services there were conducted by the Rev. Dr. H. W. Diller of Trinity Church, that city, assisted by the Rev. Francis Blake, curate in charge at St. Mark's, Philadelphia. When the rector of St. Mark's left for his vacation, two weeks after the operation, Miss Little was doing well and was expecting to leave the hospital the next week. Her death was a great shock to her friends.

Miss Little was the daughter of Christopher Little, a member of the Pottsville bar, and she came to St. Mark's as parochial secretary twenty years ago. A breakdown in health necessitated her resigning the arduous position of court stenographer taken after her father's death and held for a number of years. During her first years in the parish she lived with the Sisters of St. Margaret, becoming an associate of that community, and in addition to her secretarial duties at the parish church, assisted them in their work at St. Michael's Mission, teaching in the Sunday school and acting as librarian for the fine library at the mission. Her business training and efficiency soon were recognized by the rector and vestry and a few years later she was made assistant to the accounting warden and organized an office in the parish house which because of her ability, sound judgment, and rare good sense, became the executive center and the clearing house for the parish. Parishioners, men and women, also got in the habit of dropping into the office for one reason or another and as the years went on the value of this side of the work became more and more evident.

That the business and executive work of St. Mark's management of weddings, funerals, etc., were said to be as efficiently conducted as that of any secular corporation was a matter of pride and satisfaction to Miss Little, but the manner and spirit in which they were conducted was that of a family, not that of a corporation. Consecrated efficiency, integrity, rare devotion and a woman's insight and touch marked all that she did. She gave her-

self without stint. A woman of this mind and spirit became the first executive secretary of the parish, a woman who (until the three last years of her service when she had to cut down) began her work every day at the 7 o'clock Mass, who was a member of the Woman's Auxiliary of the parish, for twenty years secretary of the League of Intercession and who was continually doing kind and thoughtful things for the old people and those in trouble. When she resigned there was sorrow and dismay. She had had a fall a year ago which resulted in serious and painful injuries and she felt she must take a long rest and do less exacting work. When she left St. Mark's at the end of last year the rector, vestry, and parishioners united in expressing their appreciation of her faithful and efficient services and her loyalty and devotion to the parish, and they expressed it in a very substantial way. That St. Mark's was able to minister to her in her last illness and that the attention and affection shown her, especially the visits and ministrations of the rector, made her very happy was a matter of thankfulness to us all.

Miss Little died in the 64th year of her age after a short illness, leaving an example of how Church business and Church offices should be conducted. She died as she would have wished, with her faculties unimpaired and working up to the last to help others. She had recently taken up the study of braille, receiving her diploma from the Philadelphia Red Cross, and when taken ill was engaged in transposing into braille type a history required by a blind student at the University of Pennsylvania.

#### WILLIAM VERBECK

MANLIUS, N. Y.—General William Verbeck, educator and former commander of the National Guard of New York, died suddenly on Sunday, August 24th, of heart disease at his home here. He was 69 years old.

General Verbeck had always enjoyed excellent health and had not complained of being ill until Sunday morning. He died soon after. With him at the time were two of his sons, Colonel Guido Verbeck and Captain Karl Verbeck. He leaves, besides his widow, another son, William Jordan Verbeck; two brothers, Gustave Verbeck of New York City, and Bernard Verbeck of Oakland, Calif.; and a sister, Mrs. Henry T. Terry of New York City.

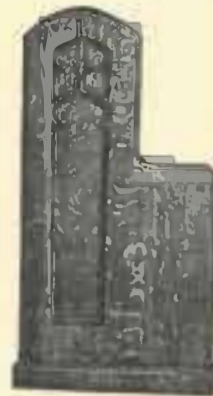
General Verbeck, who was head of the Manlius Military School, was admitted to American citizenship on June 9, 1929, by a special act of the Legislature, despite the fact he had held the post of Adjutant General of the State under Governors Dix and Whitman and had been voting since he was 21 years old. He was born in Japan and came to this country as a young man. He had had always believed that his father, who was a missionary, had been naturalized in California. Later in life he could find no evidence to support the belief and in 1929 he petitioned for naturalization papers through a special act.

In 1917 General Verbeck filed a petition of voluntary bankruptcy with a view to reorganizing St. John's Military School, of which he was president, and shortly thereafter the institution became known as the Manlius Military School, a name which it still bears. Three years ago he was made a Commander of the Crown of Italy, and in the spring of 1927 he visited Premier Mussolini.

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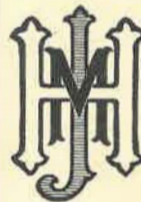
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HANOVER, N. H.—The Rev. Allen W. Clark, rector of St. Thomas' Church, has accepted his election as rector of All Saints' Church, Worcester, Mass., effective January 1st. The rectorship of All Saints' has been vacant since the consecration of the former rector, the Rt. Rev. Henry Wise Hobson, D.D., as Bishop Coadjutor of Southern Ohio.

The most unusual work carried on by the Rev. Mr. Clark was the establishment of cottage services in isolated places by means of weekly orders of service sent by mail to enable people to have their own group services when the services of a clergyman were not available. Cards for weekly reports of the services were sent with the suggested form so that a record was kept of services held and attendance. These forms each week were sent to more than one hundred different places in several dioceses.

**NEWS IN BRIEF**

CONNECTICUT—The Rev. T. J. Shannon, rector of Immanuel Church, Ansonia, during August has omitted the 8 and 11 o'clock services and instead is celebrating one Eucharist at 9. At 11 he is taking the service at St. Thomas' Church, New Haven, in the absence of the rector, the Rev. Dr. William Beardsley.—Mrs. Charles Child of Ansonia, mother of the Rev. C. J. Child, rector of Trinity Church, Patter-son, N. J., has recently been operated upon at the Griffin Hospital, and is now on the road to recovery.

NEWARK—Some fifty-one children, whose ages ranged from 2 to 11 years, and who were brought from the Memorial Day Nursery and the Hammond Home, Hoboken, spent Thursday, August 21st, as guests of the Woman's Service Guild of St. Andrew's Church, Lincoln Park. Games and refreshments took up much of the day. The affair was under the auspices of the social service department of the diocese.

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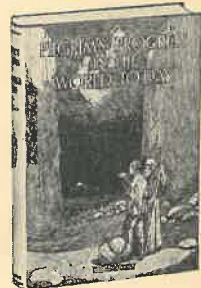
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