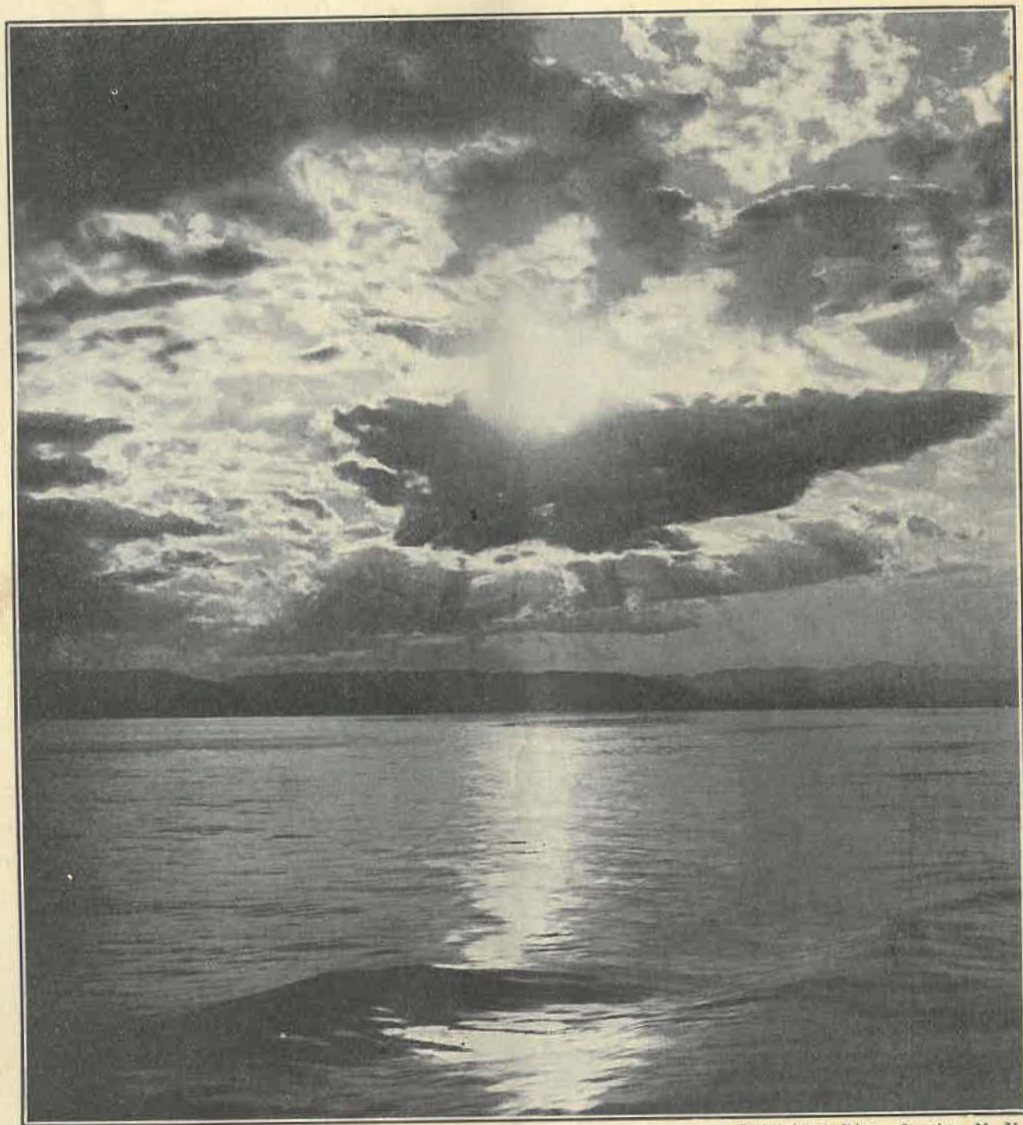


# The Living Church



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

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## Church Calendar



### JULY

- 17. Eighth Sunday after Trinity.
- 24. Ninth Sunday after Trinity.
- 25. Monday, St. James'.
- 31. Tenth Sunday after Trinity.

### AUGUST

- 1. Monday.
- 6. Saturday, Transfiguration.
- 7. Eleventh Sunday after Trinity.
- 14. Twelfth Sunday after Trinity.
- 21. Thirteenth Sunday after Trinity.
- 24. Wednesday, S. Bartholomew.
- 28. Fourteenth Sunday after Trinity.
- 31. Wednesday.

## KALENDAR OF COMING EVENTS

### JULY

- 17. Older Boys' Conference Camp at Kenosha, Wis.; Conference for Church Workers at Lake Michigan, Mich.
- 18. Lake Tahoe Summer School at Galilee, Calif. Gearhart, Ore., Summer School.

### AUGUST

- 1. Church Workers' Conference at Evergreen, Colo.
- 2. Sewanee Summer Training School for Clergy and for Adults.
- 15. School of the Prophets at Evergreen, Colo.
- 17. Sewanee Training School, Young People's Division.
- 28. Camp Morrison, Clear Lake, Iowa, Church Workers' Conference.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

- 25. St. Paul's, Fort Fairfield, Me.
- 26. Grace, North Girard, Pa.
- 27. Community of St. Saviour, San Francisco, Calif.
- 28. Community of the Transfiguration, Glendale, Ohio.
- 29. Christ Church, La Plata, Md.
- 30. St. Saviour's, Old Greenwich, Conn.

## NEWS IN BRIEF

CONNECTICUT—Dean Colladay of Hartford is the new president of the Berkeley Alumni Association. The Rev. Karl Reiland and the Rev. Sidney Wallace of Portland were elected to the board of trustees of that institution.—The Connecticut Churchman, diocesan paper, is now issued six times a year for 50 cents.—The diocesan Whit-sunday offering toward the cancellation of the national Church deficit totals, from 81 parishes, \$6,192.82. St. Paul's, New Haven, the Rev. Howard Weir, rector, the largest contributor, gave \$1,184.66.

# CORRESPONDENCE

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

### Searchers for Truth

TO THE EDITOR: Giving clergy and laity credit, respectively, for sincere effort to lead towards Light, and earnest desire to receive Light, is not injustice sometimes done to both by overlooking the fact that the laity includes two classes:

1. Those who actually obtain required spiritual help by the teachings and ministrations of their clergy. (It is beside the point to say that these do not "think," but accept blindly the sort of religion tendered. They do think, deeply, though perhaps not broadly.)

2. Those whose natures require that they study out and arrive at understanding of implications of doctrines and rituals, in order to use the means of grace that best fit their psychic or mental frames. (It is beside the point to say that these are contentious, bigoted, intellectualistic, iconoclastic, superficial, supercritical, as any case may seem to be; because if they are earnestly winnowing to find Truth, they have to analyze to be sure of it.)

Both classes of laity might be helped toward their own most efficient use of religion, and of the Church's facilities, if:

1. The clergy, vestries, and other agencies were to urge subscription to and careful reading of at least one Church periodical; providing copies in the parish house so that members may become familiar with them. ("My" rector subscribes to three weeklies, and the *Spirit of Missions*, and also provides samples of one monthly; the four weeklies, and one monthly, are available at the diocesan offices.)

2. Conversations were encouraged, in class and discussion groups, on points concerning which attitudes within the Church differ, whereby, with the use of the unofficial Church papers, each communicant may either fix more firmly his already-held position, or advance toward a satisfying position (whatever that may be).

Would it not be a stimulant to Church loyalty if Mr. A, discovering in "his" Church paper a splendid expression of a phase of Truth, should rush to Friend B, who last week had given him solid food for thought on the other side of the subject, gleaned from another of the weeklies? Would not discussion become searches for Truth, and coöperative efforts by men of various minds to make their religion a living thing for regenerating themselves and society?  
 BENJAMIN S. BROWN.

Kansas City, Mo.

### A Thank You Letter

TO THE EDITOR: The Rev. E. A. Homfray, Rockley, Australia, has asked me to thank you and your readers for having so kindly made it possible to distribute among his widely-scattered parishioners so many interesting and helpful papers and magazines, etc. These are truly appreciated by our fellow Church people away off there. Mr. Homfray, too, is very grateful to those who sent photographs, and to those who wrote; in due time he will reply to all letters received.

It is good to realize that such a response was made.  
 STERLING BRANNEN.

Fredericton, N. B.

### Seamen's Church Institute at Tacoma, Wash., Closed

TO THE EDITOR: I appeal to you for sufficient space in your paper through which to make known to the many Churchmen and Churchwomen interested in the missionary work of the Seamen's Church Institute of America the great calamity that has befallen this society in being compelled to close our institute in Tacoma, Washington, and abandon that most important field of missionary work.

This action was imperative because the Seamen's Church Institute of America could no longer give the necessary financial assistance to the work in Tacoma after the drastic reduction made in our budget by the National Council last October and also because of the impossibility of obtaining sufficient local financial help. Thus a work which has cared for the material and spiritual needs of seamen in this port for more than fifty years has succumbed to the inability of the Church to maintain and support her missions. It is most deplorable to admit that a work as important as that being carried on by the Seamen's Church Institute of Tacoma should be forced to surrender because it is apparently impossible to raise the small amount of \$3,500 per year, which is the amount needed to carry on the work.

In addition to the innumerable services rendered by the institute in Tacoma and other institutes in supplying food, shelter, and clothing for sick and destitute seamen, securing jobs for these men both aboard ship and ashore, making innumerable visits to men in hospitals, in prisons, and in jails, the institute at Tacoma, which is one of the smallest, provided for our seamen 79 religious services during the past year. At these services many men are found who have not attended public worship in years. Some of them have been avowed atheists and others have been outspoken antagonists to the Christian religion and the Church and because of these simple institute services they have been really and truly converted.

I cannot help but express again what I am sure is the conviction of many who read this statement that it is deplorable to close and surrender such a Christian effort.

WILLIAM T. WESTON,  
 General Secretary-Superintendent.  
 New York.

### Summer Schools for Instruction in Catholic Principles

TO THE EDITOR: Why not a summer conference for Catholics lasting approximately ten days, with courses of instruction, as well as opportunities for worship? Surely our needs are as great or greater than the other groups, which meet each summer. Catholic Congresses must necessarily be held at intervals too long, for starved and isolated, ignorant Catholics.

The problem of our empty churches is easily solved. Just one phrase, believed, taught, and lived up to by both clergy and laity, would secure regular attendance: "Catholics are under obligation to attend Mass every Sunday and Holy Day."

Auburn, N. Y. PAULINE L. TITUS.

## Clerical Changes.

### APPOINTMENTS ACCEPTED

ARNOLD, Rev. ALFRED CLARK, formerly assistant at St. James' Church, Philadelphia; has become assistant at Church of St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia. Address, 8020 St. Martin's Lane, Chestnut Hill, Philadelphia.

HOLIDAY, Rev. SAMUEL P., recently ordained to the diaconate; to be in charge of Zion Church, Windsor, and St. Luke's Church, Harpursville, N. Y. (C.N.Y.)

HUNTER, Rev. JOHN M., formerly rector of St. John's Church, Delhi, N. Y. (A.); has become rector of All Saints' Church, Lakewood, N. J. Address, 215 Madison Ave., Lakewood.

KEEDWELL, Rev. ALEXANDER N., formerly assistant at Church of the Good Shepherd, Rosemont, Pa.; has become priest-in-charge of that church.

MARLIER, Rev. AUGUSTE F., recently ordained to the priesthood; to become second curate at Church of the Holy Cross, Kingston, N. Y. Address, Holy Cross Rectory, 30 Pine Grove Ave., Kingston, N. Y.

PENDLETON, Rev. WILLIAM G., D.D., rector of Grace Memorial Church, Lynchburg, Va. (Sw. V.); to be rector of Trinity Church, Covington, Ky. (Lex.) September 1st.

ROBERTSON, Rev. G. RICHARD, formerly priest-in-charge of the work at Ituna, Sask., Can.; has become priest-in-charge of St. Alban's Mission, Spooner, and St. Stephen's Mission, Shell Lake, Wis. (Eau C.) Address, 520 Summit Ave., Spooner.

TUHEY, Rev. WALTER F., recently ordained deacon; to be in charge of Grace Church, Galion, and St. James' Church, Bucyrus, Ohio. Address, Grace Church Rectory, Galion.

### TEMPORARY APPOINTMENT

HAGAN, Rev. SAMUEL L., formerly rector of St. Matthew's Church, Newton, Kans.; to be locum tenens at St. Thomas' Church, Denver, Colo. Address, P. O. Box 13, Evergreen, Colo.

### RESIGNATIONS

BRIDGES, Rev. THOMAS A., as priest-in-charge of All Saints' Church, Brookline, Mass. Address, 75 Nottingham Road, Brighton, Mass.

CORNISH, Rev. JOSEPH J., as vicar of Christ Church, Valdosta, and St. James' Church, Quitman, Ga., and has retired. New address, 2725 Lydia St., Jacksonville, Fla.

NICHOLS, Rev. ROWLAND STUART, as rector of Christ Church, Toms River, and St. Philip's Church, Island Heights, N. J., because of ill health; to retire. Address, Toms River, N. J.

POOLEY, Rev. ROBERT K., as rector of St. Paul's Church, Leavenworth, Kans., because of ill health; to become rector emeritus. New address, Bethany Grounds, Topeka, Kans.

SAUNDERS, Rev. A. EDWARD, D.D., as rector of St. Martin's Church, Providence, R. I.

### NEW ADDRESSES

HARRINGTON, Rev. FRANK P., retired priest of diocese of Rhode Island, formerly 181 Whitmarsh St.; 75 Irving Ave., Providence, R. I.

PARCHMENT, Rev. WILLOUGHBY M., vicar of St. Barnabas' Church, Altoona, Pa., formerly 1905 Fourth Ave.; 717 Second Ave., Altoona.

WEISER, Rev. GEORGE C., rector of St. James' Church, St. Paul, Minn., formerly 1094 E. Geranium St.; 1386 Searle St., St. Paul, Minn.

### TEMPORARY ADDRESS

BARTTER, Rev. GEORGE C., of the Mission of the Resurrection, Bagoio, P. I.; on furlough. Address until October 30th, Waban, Mass.

### SUMMER ACTIVITIES

GRIFFITH, Rev. MORGAN, of Upper Darby, Pa.; has assumed charge of Church of the Ascension, Atlantic City, N. J., for the months of July and August. Address, 30 S. Kentucky Ave., Atlantic City.

MUNDAY, Rev. WILFRED A., vicar of St. Paul's Church, Goodland, Kans.; to be in charge of Trinity Church, Woodbridge, N. J., until August 14th. Address, Bernardsville, N. J.

PACKARD, Rev. A. APPLETON, Jr., rector of Church of the Holy Cross, Kingston, N. Y., while on vacation during August, may be addressed at 65 Blake Road, Brookline, Mass.

SAUNDERSON, Rev. JOHN DE B., rector of St. James' Church, Old Towne, Me.; to be in charge of All Saints' Church, Orr's Island, Me., during July.

SPENCER, Rev. JOHN GILBERT, rector of Christ Church, Hornell, N. Y.; to supply during July at Christ Church, Sodus Point, N. Y.

VAN DUYN, Rev. T. J. M., of Albany, N. Y.; to be in charge of St. James' Church, Chicago, during the next three months.

### DEGREE CONFERRED

BERKELEY DIVINITY SCHOOL—The honorary degree of Doctor of Divinity was recently conferred upon the Very Rev. GEORGE PAUL TORRENCE SARGENT of Long Island.

### ORDINATIONS

#### PRIESTS

ALABAMA—On Trinity Sunday, Bishop McDowell advanced to the priesthood, the Rev. WILLIAM AUSTIN THOMPSON at St. John's Church, Mobile. The candidate was presented by his old rector, the Rev. Gardiner C. Tucker, D.D. Dr. Bridges of All Saints' preached the sermon. Mr. Kirchhoffer read the litany, and the Rev. Messrs. Schroeter, Witt, and Bennett assisted in the laying on of hands.

Mr. Thompson will continue in charge of the Baldwin County field, with headquarters at Fairhope.

CUBA—On June 19th in the Cathedral at Havana, the Rev. JORGE H. PILOTO was advanced to the priesthood by the Bishop of Cuba, the Rt. Rev. H. R. Hulse, D.D. The candidate was presented by the Rev. Simon E. Carreras, rector of Iglesia de San Pablo, Camaguey, and the Rev. Dr. Hipólito Jáuregui Rodriguez, assistant at San Andres, Santiago, preached the sermon.

Mr. Piloto is to be priest in charge of Iglesia de San Francisco de Asiz, Cardenas, with address at Matanzas.

GEORGIA—The Rev. ARMAND TYCE EYLER was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. F. F. Reese, D.D., on July 3d in St. John's Church, Savannah. The candidate was presented by the Rev. C. C. J. Carpenter, the litany and epistle were read by the Rev. W. W. Ware, and Mr. Carpenter read the gospel. The Bishop preached.

Mr. Eyer is to be vicar of Christ Church, Valdosta, and St. James' Church, Quitman, with address at Valdosta after September 1st. Until September he will supply at St. John's for the rector, the Rev. Mr. Carpenter, who will be at Camp Reese, St. Simons Island.

SOUTH FLORIDA—On June 29th, in Trinity Church, Miami, the Rev. WILLIAM LOFTIN HARGRAVE was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. John D. Wing, D.D. The Rev. Robert T. Phillips presented the candidate and preached. The Rev. C. R. Palmer read the litany and the gospel.

Mr. Hargrave has been assigned to take charge of St. Mark's Church, Cocoa, and expects to be in residence there July 17th.

VIRGINIA—On June 27th in Meade Memorial Chapel, Alexandria, the Rev. FREDERICK DELISLE PIKE was advanced to the priesthood by the Bishop Coadjutor of the diocese, the Rt. Rev. Frederick D. Goodwin, D.D. The candidate was presented by the Rev. G. MacLaren Brydon. The sermon was preached by the Rev. E. E. Miller, warden of Bishop Payne Divinity School.

Mr. Pike is to be priest in charge of Meade Memorial Chapel with address at 818 Duke St., Alexandria.

(Continued on page 289)



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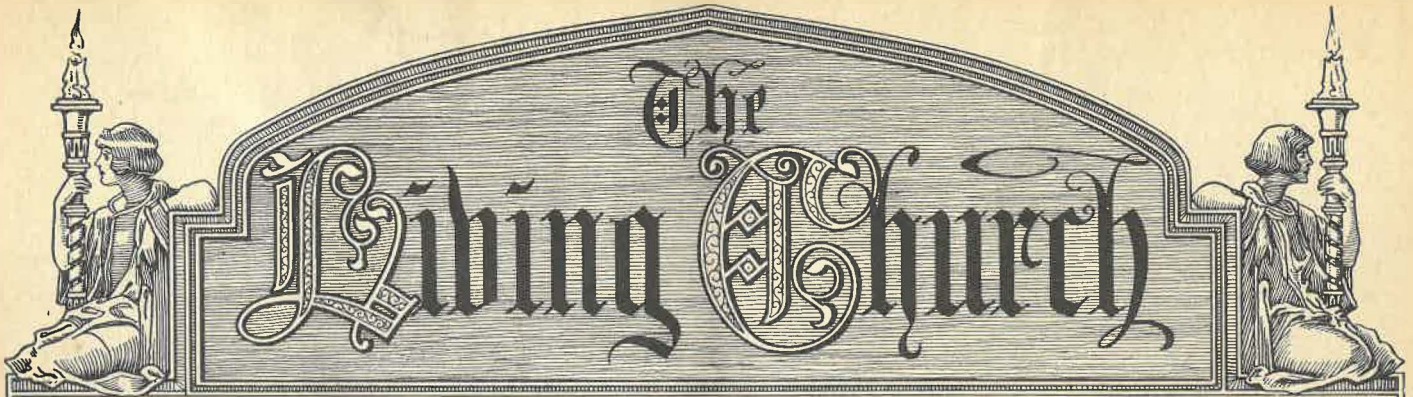
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VOL. LXXXVII

MILWAUKEE, WISCONSIN, JULY 16, 1932

No. 11

## EDITORIALS & COMMENTS

**T**HE *Churchman* still seems to think it has us in a tight spot with its attack on the practice of non-communicating attendance at late celebrations of the Holy Eucharist. In its issue of June 25th, under the heading Drink Ye *All* of This, its editor marshals an imposing number of quotations

### Communion and the Eucharist

from the Prayer Book (which Cardinal Hayes might continue with an equal or greater number of passages from the *Missale Romanum*) to show that the Liturgy assumes that the faithful will join with the priest in the act of Communion. All this is quite correct. There is no priest or bishop who has the right to refuse to the faithful, if religiously and devoutly disposed, participation in the Body and Blood of Christ. The notices we see inserted in the programs of Ordination services, for example, limiting the Communion to the bishops present or to the newly ordained, have no legal standing.

We must, though, insist that, in spite of the *Churchman's* statement to the contrary, the practice of fasting Communion has everything to do with the question. It is this practice which leads Catholics to receive at early rather than late, and at simple rather than elaborate, celebrations. Where a congregation is united in its conviction that the fast before Communion is a devotional, though not a canonical, essential it is inevitable that there will cease to be a general Communion at the late Eucharist. In parishes of this sort the clergy may be pardoned if the experience of years leads them to expect no communicants at such services, and if they order their service on that assumption.

At the same time, we reiterate our belief that in any normal Catholic parish any communicant who might present himself would be communicated. The priest who refused to do so would thereby exhibit a certain defect not only in his training but in his Catholicity. Of course this assumes that the communicant comes in good faith, seeking union with Christ; not in defiance, seeking to express his hostility to the policy of the parish, nor yet as an investigator, seeking an excuse for epistolary attack upon the pastor. We have our contemporary's own statement that in one of our oldest and largest Catholic par-

ishes the celebrant at the late Eucharist turns and offers the Blessed Sacrament to the people (an action nowhere prescribed in the Book of Common Prayer). By what right does he assume that this is not done in good faith?

The *Churchman* might ask: "Why, then, celebrate the Sacrament when you know no others will receive?" But it will not ask, for it knows a great part of the answer. It even suggests the words in which it thinks we should express that answer. With much of the confession of faith which our contemporary makes for us we have no quarrel. We do believe in the Real Presence, the Eucharistic Sacrifice, the offering of that Sacrifice with particular intention; but like the Prayer Book, we prefer a less rigid and Roman wording than that offered us by the *Churchman*. The assumption with which it starts: "The Prayer Book is in error in teaching that the Sacrament was instituted only for communion," we repudiate entirely. The Prayer Book is not in error, and it does not teach that the Sacrament was instituted *only* for Communion.

**WE ARE NOT** asking the Church to change its mind, for our position is in accordance with the mind of the Church. We do not believe the Episcopal Church is in error; if we did we should not stay one day within its boundaries. We hold those to be in error who repudiate the sacrificial teaching of the Church. The language of Prayer Book, Hymnal, Articles, justifies us in our belief that Christ's death, whether accomplished upon Calvary or mystically set forth upon the altar, is *both* "a sacrifice for sin and also an ensample of godly life." There is no necessary antithesis between the Eucharistic Sacrifice and the self-communication of the Incarnate Son to the devout recipient. We refuse a one-sided emphasis on either aspect.

This is the element in the Catholic position that Liberals seem never able to understand. We are not in the Anglican communion because we like its dignity, or the beautiful language of its Liturgy, or its comprehensiveness. We are in it because it teaches Catholic truth, in a Liberal manner, and with at least the potentiality of Evangelical fervor.

**B**UT THE LIVING CHURCH is at a loss to see the connection of all this discussion of the manner of celebrating the Holy Eucharist with the recent unfortunate occurrence at St. Louis, which was the matter at issue in the beginning of this discussion. We should contribute nothing to

**The Real  
Issue**

the case against the action of the Bishops of Missouri by establishing the illegality of the practice of many Liberal rectors who celebrate Holy Communion with, at least by invitation, a number of unconfirmed communicants. We fail to appreciate the force the *Churchman* wishes to contribute to the case for it by an attack on the parochial practices of another school of thought. This seems to us another illustration of the Liberals' unwillingness to recognize that it is not ideas, theories, or ceremonies but actualities, "things" in the Aristotelian sense, which are involved. These things we did not create and are therefore powerless to change; we can only modify them.

When, for example, Dr. Robert Norwood says a Mass with a minimum of ceremonial and with at least a few Methodist or Presbyterian communicants, one may question or defend his methods. When Fr. Granville Williams celebrates the Lord's Supper with a maximum of ceremonial and no communicants but himself, one may defend his methods or question them. But in the essential thing done both acts are the same. In each case a Catholic priest is celebrating a Catholic sacrament, in a legitimate though debatable manner. In each case the act of the celebrant is not his own act (save in the matter of the debatable concomitants), but the act of the Church. According to the title page of the Prayer Book it is not even the act of the Episcopal Church (except for the entirely debatable matters of accompanying usage), but is a sacramental act of the Church Universal.

Is the reverend gentleman who officiated at a Lord's Supper in St. Louis Cathedral, in connection with the Church Unity Conference, a Catholic priest? The open letter of Dean Nes to the Dean of Virginia Seminary, printed elsewhere in this issue, shows very ably and clearly that the Episcopal Church does not regard him as such. If he is like most of the Protestant ministers of our acquaintance, he would be even more emphatic in his personal repudiation of any such character. How then could he claim his act to be not his own, but that of the Catholic Church? As an honest and conscientious Protestant he would not, we think, make any such claim, but would regard it as the act of himself and of those who joined with him. It was not even the act of the several religious bodies from which those men who took part in the service received their ministerial commission, and could not express the unity of those bodies, but only that of the participants in the service. It is for the sake of expressing this kind of purely personal unity that the Bishops of Missouri are willing to take the chance of creating a schism, not simply in the Episcopal Church but in the Anglican communion.

The bishops and priests who took part in the Christian Unity League service may, for aught we know, also deny their own character as Catholic priests. But as the Church's ordained representatives they are what the Church makes them, and their official acts are the acts of the Church and bear that character with which the Church invests them. Thus there may be parties in the Church as wide apart as pole from pole without impairing the validity of the sacramental acts of either, or endangering the Church's essential unity. In the last resort, it is the power of the Apostolic Succession and the rigidity of the essential framework of the Liturgy which make possible our "marvelous comprehensiveness." It is no light thing to

sacrifice these wellsprings of effective comprehensiveness for the sake of a unity that must be so hedged about with mutual concessions as to make impossible any definite teaching, any clear-cut rules of conduct, or any systematic devotion.

## The Living Church Pulpit

Sermonette for the Eighth Sunday  
After Trinity

### SELF SURRENDER

BY THE REV. GRIEG TABER

RECTOR OF ALL SAINTS' CHURCH, BOSTON

*"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."*—ST. MATTHEW 7:21.

**I**T IS REPORTED of St. Augustine that before his conversion he prayed thus, "O Lord, give me chastity, only not yet." Comparable with the prayer of the saint who at length turned from a life of profligacy to a life of holiness is the prayer of the well known American boy (Percy Crosby's creation): "O Lord, give me the strength to brush my teeth every night and if Thou can't not give me the strength, give me the strength not to worry about it." Both prayers are similar, for both represent the human soul halting, whether purposely or not, on the threshold of the kingdom of heaven. So many of us are mere beginners in the spiritual pilgrimage. We start but we never get anywhere. Our prayers if honestly expressed would be somewhat as follows: "O Lord, give me courage to take up my cross daily and follow Thee, only let me wait until next Lent for cross-bearing," or "Merciful Lord, give me the grace to make my confession, only let me delay until I have become a victim to a dread mortal sin before I start," or, "Dear Lord, may I accept the privilege of worshipping in the sunshine of Thy Sacramental Presence at Mass every Lord's Day, only excuse me from the privilege when I am too tired." To all who get no farther in the spiritual life, Jesus Christ lovingly but firmly says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father, which is in heaven."

It is lip service that is the curse of our corporate and individual life as Christians. Many and many a soul contents himself by calling upon his Lord in prayer without even making the slightest effort to put his Divine Sovereign on the throne of his heart. Over and over again great groups of Christians with enthusiasm engage in an elaborate ritual or even hymn-singing services without the slightest intention of surrendering themselves to the gracious Lord around whom their ceremonial centers or to whom their hymns are addressed. How often in the midst of life's tragedies will one Christian approach another with the words, "You can not possibly know how sorry I am for you," without intending to make the least bit of sacrifice for the one in genuine need. It took a boy to see through one who considered himself a great preacher. When asked what this pulpit orator preached about on a certain Sunday, the boy replied "Oh, the same old thing. 'How I love the Almighty!'" Well may we emulate St. Thomas by falling at the feet of Jesus and fervently crying out "My Lord and my God," but better still may we emulate the same saint by doing and daring for Our Blessed Lord, even though the effort costs us our life's blood.

Most Christians are interested in winning heaven and losing hell. For such ambition St. Bernard gives a good rule, "Let self-will cease and hell will not be." This means that we shall be intensely active in doing the will of God, never using mere lip service as a substitute for self-surrender. At the last, we may then have the joy of praying "Dear Lord, I commend my soul into Thy hands. It is sin-stained, but of Thy love apply to it Thy merits and the merits of Thy saints, for I have tried honestly to bring my will into harmony with Thine."

# The Christian Unity League Service

An open letter to the Dean of the Theological Seminary in Virginia

By the Very Rev. William H. Nes

Dean of Christ Church Cathedral, New Orleans

*My Dear Dean Rollins:*

CERTAIN RESOLUTIONS, introduced at the alumni meeting, and commending the Bishops and Dean of Missouri for their participation in the recent service of the Christian Unity League, have been sent to me with the suggestion that I indicate my approval, as an alumnus, by my signature. I note with great regret that six members of the seminary faculty have signed these resolutions. Inasmuch as the signatories of these resolutions will, by any publicity attaching to them, necessarily bring the seminary into connection with their statement of opinion, and inasmuch, also, as the signatures of faculty members will by their weight further support the at least quasi-official character of the resolutions, I feel that alumni who, like myself, are in conscience unable to sign, may be permitted openly to express their dissent without seeming to be impertinent.

I regard the action of the Missouri clergy in question, however "technically legal" it may appear, as a repudiation of fundamental principles of the Anglican Church, as those principles are embodied in the Prayer Book and canon law of this Church. The Ordinal provides for the making of bishops, priests, and deacons "in the Church of God," and not merely of officials of a denomination. The implication throughout is that this is the ministerial hierarchy of the Church as a whole, and not some peculiar order of the Protestant Episcopal body, towards which that body entertains a measure of indifference. Throughout the Prayer Book in every particular the functions of the ministry are severally assigned to bishops, priests, and deacons, in accordance with the universal custom of the Catholic Church. This specification of function is categorically stated in the Offices of Instruction. In the Preface to the Ordinal the principle is affirmed without any qualification that no man shall be "suffered to execute any of the said functions" unless he has been ordained in accordance with our Ordinal or "hath had episcopal consecration or ordination." This principle the canon law applies by admitting, let us say, a Roman Catholic priest to our ministry without re-ordination; while, on the other hand, a Methodist or Presbyterian minister, for example, must be ordained both deacon and priest and must, moreover, have "become a communicant of this Church," the means thereto being Confirmation under the unqualified provisions of the rubric appended to that office.

It is clear, therefore, from its canon law, no less than from its solemn formularies of worship, that this Church officially recognizes the ministry of the Roman and Greek communions, and of the Old Catholics, as equivalent to its own, and that it does not so recognize the ministries of those bodies who have broken with the Catholic tradition.

And this is the point of the whole matter. The belief of the Church with regard to the ministry is most surely to be seen in what it does officially. Ordination is not merely a bestowal of authority to minister in the Episcopal Church any more than it is a mere confirmation of an inward call. The candidate is questioned as to his call before he is ordained, and the authority to minister in a congregation of this Church is given after he has been ordained. The solemn sentence of Ordination itself is an act by which the Church, in the power of the Holy Spirit, sets a man apart into a specified order of ministry "in the Church of God," and conveys to him the power and authority therefor. Unless the solemn words and acts of the Ordinal are regarded as devoid of moral seriousness it is plain that the Church regards a man as being, after ordination, what he was not before ordination. For this reason a Roman priest entering our ministry is not ordained

because the Church regards him as being already a priest in "the Church of God." For the same reason also, when a Protestant minister enters our ministry he is ordained in order that he may be what he was not before. In the case of the Roman priest this Church regards him as competent to administer the sacraments in virtue of the ordination performed outside this communion. In the case of the Protestant minister, this Church regards him as incompetent to administer the sacraments until he has been ordained deacon and priest. And when a man comes to be ordained deacon he comes as a layman. This lay status is left in no doubt by reason of the Church's refusal to allow to him, prior to his ordination, any function other than that permitted to the laity.

THE BISHOPS OF MISSOURI have acted as though they regarded men who are not priests as possessing a ministry equivalent to that of priests. This the Church, in its entire system and practice, flatly contradicts. They have permitted a man to celebrate the Eucharist in their Cathedral whom this Church would treat as a baptized layman if he sought admission to our ministry. There is therefore some discrepancy between the opinions of the Bishops of Missouri on the one hand and the Prayer Book and canon law of this Church on the other.

But the resolutions have something to say about charity and Christian unity. If it is uncharitable to require a man to receive Holy Orders before he exercises priestly functions, I suppose it is uncharitable—and some people think it is—to require a man to be confirmed or even baptized. From the position that all forms of Christianity are equally valid it is an easy step to the opinion that all forms of religion, or even humanism, are equally true. Such indiscriminateness proceeds not from charity but from intellectual confusion. In the case under discussion, so far as the Bishops and Dean of Missouri were concerned, inter-communion, which is the spiritual goal of reunion, was achieved by one reckless leap. The position of this Church, insofar as it differs, for instance, from Dr. Ainslie's, was for all practical purposes abandoned from the start. It would be interesting to know whether there was any doctrinal agreement as a basis of inter-communion, and if so, what it was. Such adventures, if they were to become the official policy of this Church, would unquestionably preclude all further participation on our part in Catholic reunion, and would ultimately involve us in the dogmatic and institutional disintegration in which Protestantism now finds itself. It is significant that negotiations with the Old Catholics and the Orthodox Church have been and still are carried on, from our side, with remarkable success on the basis of our formularies; while, as this present case most glaringly exhibits, the kind of reunion the resolutions contemplate can only be carried on by an initial setting aside of those formularies.

I hope I shall not be understood as disputing the right of any persons to circulate these resolutions among the alumni, or of the faculty members to sign them—especially since in matters of ecclesiastical controversy it is evident that all parties are acting with the desire to advance Christ's Kingdom. In thus venturing publicly to express regret I do so because I believe that such resolutions, bearing upon such an issue, require from those who are unable to sign them some other rejoinder than that of silence.

## ACKNOWLEDGMENT

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St. Paul's Church School, Richmond, Ind. . . . . \$ 4.00

## Churchwomen Today

Devoted to the News, the Work, and the Thought  
of the Women of the Church

Ada Loaring-Clark, Editor

ONE OF OUR CLERGY, particularly interested in the young people of his parish, sends a most helpful outline program which sounds not only interesting but full of informational value. He says in part:

"I have found a very keen interest in religion on the part of our young people. We have organized a **Concrete Program for Y. P. F.** Young People's Fellowship and have in this group forty-five boys and girls between the ages of 15 and 25. There is a corporate Communion on the second Sunday of each month, followed by breakfast. Meetings are held every other Wednesday evening. The group reports a keener interest in religion in the high school today than they have ever before known and, because of this interest, they want to know more about their religion so that they may be able to explain their belief to others. Consequently we have organized a study class. The subjects to be discussed during the next six weeks are:

- "1. Why I believe in God.
- "2. Why I believe in Jesus Christ.
- "3. Why the Church?
- "4. Why the Anglican Church?
- "5. Teachings of the Anglican Church.
- "6. My Duties as an Anglo-Catholic.

"At the opening of each period a short paper is read, then the meeting is thrown open for discussion. Although sponsored by the Y. P. F., many other people attend the meetings. It is most inspiring to have over fifty people, most of them young people, come out and really join in these discussions. Our young people are hungry for the Christian religion—they only need leadership."

Two suggestions stand out in the above, *viz.*: the value of the evening meeting, too often overlooked, and again the need of leadership. Why do so many of us shirk the privilege and responsibility of leadership?

THE GIRLS' FRIENDLY SOCIETY, with its leaders, is doing much thinking and planning for the Girl in the Machine Age. This subject has been the topic considered at several recent national meetings and conferences. It is significant of the

**The Girl  
Today**

need which the Associates feel, for greater training, that so large a number have attended these meetings. Among the very pertinent questions discussed were those of recreation in an age of highly commercialized forms of diversion on the one hand and less money to spend on the other.

Vocations for girls of all ages were presented and plans made to incorporate vocational guidance into the G. F. S. program in communities where no guidance is adequately given by other agencies. Girls need, today, the understanding friendship of the older women, they are facing problems that are new to them both in their religious lives and in their daily avocations. It is our privilege and obligation to help them in the consideration of their difficulties.

ONE OF OUR BISHOPS writes: "Missionary education is the real need today." The only reason why a Christian refuses to give to the work of missions is because he is not informed concerning it. The one who is informed and refuses

**Missionary  
Education**

to give simply isn't a Christian. I am convinced that all we have to do is to teach what it is all about. With our study books, Church papers, summer conferences, and normal schools, has anyone any excuse for not knowing?

## Books of the Day

Rev. William H. Dunphy, Editor

THE EXQUISITE EXILE. By Harry Stanton Tillotson. Boston: Lothrop, Lee & Shepard Co., 1932. Pp. 205. \$2.00.

THE TITLE of this book is a misnomer, for the volume deals at greater length with one who became a despised exile than with one who was exquisite. In other words, while it purports to be a biography of Peggy Shippen Arnold, it contains more about her notorious husband, Benedict Arnold. Apparently the author's sole purpose in writing has been to show that Mrs. Arnold had nothing to do with her husband's treasonous plots. He has not completely succeeded in his endeavor, but he has presented a rather good case for his view. Only those sections of the volume dealing with this specific matter show any trace of scholarship. For the greater part it is a rehash of the sordid story of Arnold's extravagance and treachery—a compilation from secondary sources which cannot be disguised by occasional quotations from letters. The bibliography cited is somewhat obsolete, most of the books listed being nineteenth century publications and many of them printed in the first half of the century. Yet for all the superficiality of the book, the reader is left with a pleasant memory of this beautiful Philadelphia belle who, with tragic consequences, gave her devotion to an unscrupulous fellow. H. B. V.

THE APOCALYPSE IN ART. By Montague R. James. New York: Oxford University Press, 1931. Pp. 115. \$2.27.

OF THE 21 VOLUMES in the valuable series of *Schweich Lectures* only two have been concerned with the New Testament, curiously both of these have had to do with the Apocalypse; there is, however, no resemblance between the present work and that of Dr. Charles' *Lectures* for 1919. The author describes in full 92 illustrated manuscripts, which are found in 41 libraries, public and private, dating from the fifth to the sixteenth centuries; chronologically these are arranged in three periods. It is unfortunate that considerations of cost forbade the inclusion of any reproductions. Lacking these we are obliged to content ourselves with the author's conclusion, that "they make a dismal contrast to the fervid visions of the seer himself." The book is one of a limited appeal, but it supplies the fullest treatment easily accessible of a subject of considerable interest. F. H. H.

WHAT ARE THE FACTS about modern India? There are so many conflicting statements that it is interesting and important to have a series of authoritative papers by acknowledged experts in their respective fields of activities, such as Sir John Cumming has brought together in his authoritative volume *Modern India*. As the editor points out in his preface,

"This symposium is not a history of India; it does not profess to supply solutions of the problems of current politics, nor does it forecast the future. But it does strive to set forth some important elements of the Indian situation by means of a dispassionate presentation of things as they are, together with some account of the causes which have made them what they are. It is hoped that *Modern India* will be of service to men of good will who are seeking a path through what often seems to be the impenetrable jungle of Indian controversies."

It is published by the Oxford University Press (\$1.50).  
C. R. W.



# Geneva and Lausanne

By Roland Hall Sharp

Special Correspondent of THE LIVING CHURCH

**I**N A LETTER from Geneva the other day, a member of the American delegation to the Disarmament Conference told me how they were "plodding along, trying to get something done." This summary confirms my conclusion since coming home from the conference, that it faces obstacles greater than many Americans realize. President Hoover will need all his patience while his proposal for a one-third cut goes through the mill of negotiation. Yet an understanding in this country of why the parley marks time is vital to future efforts toward reducing the crushing load of armaments.

How practical a question this is may be inferred in the mere financing of our delegation abroad. Suppose the \$350,000 grudgingly voted by Congress runs out before the conference has ended its labors? Unless America understands and therefore continues its support, it is clear that disarmament on a world scale cannot remain within the realm of possibility.

America will not fail. Secretary Stimson in his visit to Geneva learned much. American delegates, sharing the eagerness of their countrymen for results, have splintered lances but are more firmly seated in a knowledge of obstacles to be overcome. It only remains for the public and their representatives in Congress to supplement the first flush of enthusiasm for disarmament with insight and perseverance. Beyond this conference, and regardless of what it produces, America inevitably holds a leading place in establishing disarmament.

It is unthinkable that nations, restive as weeks drag into months with little agreed to for their relief from the incubus of arms, are again to plunge into cynical, avowed arms competition. Yet signs of this retrograde sentiment are not wanting. An Italian senator has counselled the prudence of preparing to resume the race in armaments, in view of meager results at Geneva. To be sure, this is only a warning, since official Italy continues "watchfully hopeful," and as an earnest of good faith has postponed its warship building program for the year beginning this July 1st.

Other encouraging events tend to offset the general impression that there is nothing worth talking about going on at Geneva. The naval committee, by deciding to add six years to the age limit before battleships may be replaced, took a tangible step toward slowing the building pace. Unanimous agreement was won for banning bacteriological warfare. While snags have been struck in the work of other technical committees, Prime Minister MacDonald of Britain counsels, "Don't get disappointed because things go slowly. When the end comes we shall have accomplished something real."

Similar confidence in ability of the conference to achieve has marked the course of the American delegation. Just before I left Geneva it was clear that, following the Easter recess, Hugh S. Gibson would come back with a strong drive for action. He did. To make it more emphatic, Secretary Stimson lent the prestige of his presence. Finally President Hoover personally entered the field. This strong American policy has been continued in the campaign against aggressive arms. It also shows in the insistence that the conference sit through the Lausanne reparations conference, the August holidays, and the League of Nations Assembly in September, if necessary, to get somewhere. Then America will willingly go home. But its ears are closed to talk of postponement or adjournment.

This policy is not only typically American; it recognizes practical domestic politics. Congress may be prevailed upon to vote additional support for a delegation working abroad for reduction of armaments. It could hardly, in the midst of an economy program, support delegates and staff in Europe during a long

adjournment. To bring them home and send them back would likewise meet congressional questions of a troublesome sort, especially if the first outlay had not shown a balance of results.

**P**RESIDENT HOOVER is no doubt seeking to forestall these grave possibilities by his personal plea for action. Indirectly, too, another sort of American pressure is being exerted to solve at a stroke two of the most stubborn deterrents to revived confidence and business. The administration disavows any intention to hold war debt revision or cancellation as a club over the heads of European nations to compel arms reduction. Yet the connection is inescapable, as a bargaining point if no more. The Lausanne Reparations Conference finds Germany unable to pay more reparations, at least for many years. This means that France and England will cease to draw money from Germany that up to the Hoover Moratorium had largely been handed on to America. So these nations look to America to share the effects of wiping out reparations, by cancelling an equal amount of war debts.

Here comes the rub. American opinion has shown no disposition to accept this view. Congress specifically ruled against it in approving the Hoover Moratorium. The United States has taken no part in the Lausanne conference—officially. Yet Hugh S. Gibson, head of the American arms delegation, has held important private conversations with reparations delegates.

America's linking of disarmament and any consideration of revising war debts is well recognized among European statesmen. America says in effect, "Why should we ask our taxpayers to make up any part of the \$11,000,000,000 Europe owes us, while Europe spends each year on armaments several times over what it would take to pay our full annual installments? But if you will agree to reduce armaments by one-third as proposed by Mr. Hoover, thus saving the world from \$10,000,000,000 to \$15,000,000,000 in the next decade, we should be able to work out an adjustment of the war debts that would be acceptable to our people."

What an opportunity for statesmanship! What common man does not leap up at the thought? When President Hoover's message was read at the Disarmament Conference, cheers arose such as had not been called forth by any other proposal. Galleries and delegates alike sensed the latent possibilities. Like a bold stroke of strong oars, the plan promised to impel the conference out of its doldrums. This stroke, aided by a breeze of confidence from up the lake at Lausanne due to a reparations agreement, might bring the conference into port.

Such is the hope. Yet here again Americans, including the President, need to remind themselves of complexities in the way of rapid action, either at Geneva or Lausanne. This is simply to prevent disappointment, not to cause despair. There are hopeful signs to be found in a candid and thorough recognition of existing European conditions. To be sure, the entire diplomatic stage rocks on piles of TNT. Everyone knows this. Hence the hesitations in European diplomacy which are so aggravating to American opinion.

Yet some of the chief deterrents to action have been removed, notably through the more liberal policy of the new French Premier, M. Edouard Herriot. By the one step of abandoning the plan for arming the League of Nations, urged by M. Andre Tardieu before his political demotion, M. Herriot has done much to clear the way for accord. The burning issue is whether he can maintain his grip in the face of opposition from conservative French parties, intent on continuing policies enunciated by M. Tardieu.

## AT SUNSET

BY WILLIAM C. ALLEN, DENVER, COLORADO

With these commanding issues of disarmament and reparations keeping the roads busy between Geneva and Lausanne, not to mention the rail and air lines to Paris, Berlin, and London, statesmen face no prospect of summer vacations. So intertwined is the network of world politics and economics that leaders cannot leave their posts lest Central Europe crash, or war again blaze out in the Orient, or a world's hopes for arms reduction be dashed.

This enforced service in vacation time for world statesmen matches America's own experience. Balancing the budget and electing a President in the midst of unparalleled economic stress has kept Congress, the White House, and all concerned literally at their desks.

Similar scenes are multiplied throughout the world. Out of common stress on mutual problems a new sense of unity is being hammered. Just as America has returned to several war-time measures to meet the current upheaval of peace-time, perhaps the world is headed toward a revival of war-time fervor—this directed to healing war wounds.

Certain it is that nations cannot continue to watch each other's currencies shattered, their reserves depleted, their trade slashed, and their arms burdens increased, without continuing to feel the pinch of needless want within their own borders. There is a fellowship of adversity that applies to nations no less than to tramps. It is to be hoped nations will not cling to narrow, nationalist demands beyond the present depths of their decline. The mutual way is to rise together. Economic war must give way before the weapons of war can be radically reduced.

MILWAUKEE JOURNAL PAYS TRIBUTE  
TO MR. MOREHOUSE

AS A LEADER in civic as well as Church affairs, few ranking with him in ability, Frederic Cook Morehouse, late editor of this magazine, has been paid high tribute editorially by the *Milwaukee Journal*, a local newspaper. We reprint the editorial herewith:

"Idealism marked the character of Frederic C. Morehouse. Straight thinking was the quality of his mind, and clear, forcible expression the virtue of his speech and his pen. And all of these were at all times at the service of his city. Milwaukee has known few men who ranked with him in ability. It has had no more devoted or useful citizen. A leader among those who turned the attention of Milwaukee men and women to the needs and problems of their city, he worked quietly but effectively for civic consciousness. He set the example by sacrificing his time and his opportunity to make money or to be in any way a self-seeker.

"These seem abstract, almost cold qualities, but the leadership of Frederic Morehouse was not a cold thing, but vital. On public questions he had an opinion; that opinion was at the service of others. Asking it, one found that, whether one agreed or disagreed, there was reasoning behind it and character. Of his high place in the leadership of his own Church, others must speak. His successful editorship of a Church paper was evidence that he had something to say. There came a time, with the war, when every paper, secular or religious, turned to national questions. What Mr. Morehouse wrote then he did not have to apologize for or take back later. He was for his country, he was for his country's taking a grown-up place among nations, a stronger position than the public has so far taken, but a position based upon conscience and the need of peace among men.

"Such a life has its greatest influence when it impresses other men and women just starting on life's way, with the inescapable force of character. No self-seeking was here, no touch of ambition for public office or public recognition, but a belief that it was every man's business in life to serve, to use his ability for the good of his neighbors. Of leaders like that you can make a city, and of cities that recognize such leaders, a nation."

IT IS as important to try to practise what we pray as to practise what we preach.—*Oklahoma Churchman*.

ONE WINTER EVENING in the land-locked harbor of San Juan, Porto Rico, I witnessed a scene that has been indelibly fastened upon my memory. Often have I gazed upon glorious sunsets sweeping across the sky over sea and land in many parts of the world. But this exceeded all. Our ship lay at anchor under the warm tropical twilight, the slightly rose-tinted atmosphere enveloping the lovely view. There were vague outlines of the ancient Spanish fortress, the quaint old city, the little boats plying to and fro, the soft, dreamy shadows of distant hills and foliage. Over the bow of the ship the sun and clouds, close to the horizon, blazed with reds and gold; their fantastic images danced and played in the witching waters. Above the stern of our vessel hung the full-disked moon. She mounted the skies while the sun declined. From her silvery radiance the soft sheen tossed and spread over the bay. Right amidships the reflections met and joyously intermingled. The vivid strength of the day was departing—the rich beauty of night was coming on.

As I sit at my desk this sun-bathed Colorado morning I remember the hosts of Jehovah's children—some rejoicing, some sorrowing—who, the world over, are entering the twilight of their lives. Is there not a message for them?

Some of these recognize that the sunset of life is almost upon them, the mists of evening are gathering, the approaching end sometimes seems dull and clouded with loneliness and fears. For years they have confessed Jesus before men. But their one-time strength is weakened, faith in the ultimate graciousness of God is almost ready to fail. They think of the past—of the difficulties they have encountered. What discouragements they have contended with! How youthful ideals have been shattered! What losses have assailed them! What bereavements have torn their heart-strings! What temptations have beset them! But they take courage when they recall the happinesses that at times have been their portion. What seasons of holy quietude have refreshed them when, in hours of worship they have lifted up their thoughts and appeals to God! Can they forget the mercies of Jehovah? Has not divine forgiveness been more than royal in its demonstration when least deserved? Has not the withered daffodil often been followed by the budding rose? Although weariness of soul and body now distress them is not God's glowing sun still shining behind the typhoon and the fog?

I recently called on a delightful old Christian woman, in her ninety-ninth year. A short time previously she had met with a distressing accident and lost loved relatives by death. Yet immediately after I sat beside her she exclaimed, "Oh, I am so thankful for all my blessings!" Again, "I am so happy!" While she keenly follows the daily events about her, and often maintains a humorous attitude toward them, her central thought is of the imperishable city. Her sun is declining in brightness, the clouds about her are illumined with the gilded glory of her belated day.

Years ago I for the last time was conversing with one of God's aged servants, a leading manufacturer, whose name for decades has been familiar in the offices and homes of America. During his protracted life he had experienced almost every kind of grief and anxiety that can harass men. He spoke with unfeigned humility of his triumphant faith. Then, with uplifted eyes, as if beholding the stars of hope that were shining into the fading twilight of his years, he said, "If any one has had as much trouble as I have, I have yet to know it; but I can say that out of them all the Lord has delivered me." His sun was descending in splendor, his joy was incorruptible, his eternal peace secure!

So shall it be with those who have walked the earth with Jesus: Will they not with Him finally become the inheritors of a glorious kingdom with the saints in light?

The abiding promise of Israel's prophet at the sunset of their lives shall be realized: "The sun no more shall be thy light by day; neither for brightness shall the moon give light unto thee, but Jehovah will be unto thee an everlasting light, and thy God thy glory!"

# NEWS OF THE CHURCH

## Restaricks Observe Three Anniversaries

First American Bishop of the Church in Honolulu and Wife Paid Tribute by District

HONOLULU—Church people and the community of Honolulu have been greatly interested in three anniversaries occurring lately. Trinity Sunday was the fiftieth anniversary of the ordination of Bishop Restarick to the priesthood, which took place in the Cathedral at Davenport, Iowa, the Rt. Rev. William Stevens Perry officiating. The event was commemorated by a special service at St. Clement's Church of which Bishop and Mrs. Restarick are members.

The golden wedding anniversary of the Rev. Henry B. Restarick and Miss May L. Baker was on June 28th, on which date in 1882 they were married in St. Paul's Church, Council Bluffs, Iowa. To celebrate this event a reception was tendered Bishop and Mrs. Restarick at St. Clement's Rectory. They received the congratulations of hundreds of their friends as they stood before a wall of golden colored flowers, the gifts of many friends.

The *Honolulu Advertiser* of June 29th had an editorial which read as follows:

"This week is a memorable one for the Rt. Rev. Henry Bond Restarick, retired Bishop of Honolulu. Yesterday he celebrated the fiftieth anniversary of his marriage and Saturday will mark the thirtieth year since he was consecrated as bishop. Although well advanced in years, both he and Mrs. Restarick observed the half centenary of their married life in excellent health and happily surrounded by many friends.

"Few men have left their mark on this community so strongly as Bishop Restarick. Since 1902 he has been a positive force in affairs both as a prelate and a citizen. His contribution to religious work has been beyond calculating. During his active service as bishop of the Episcopal diocese in Hawaii grew tremendously in numbers and influence. He was the first American bishop of the Church here, the missionary district having been under Anglican jurisdiction before his coming to the Islands. A fine executive and a brilliant preacher, he proved a tower of strength to the Church.

"Among his secular activities Bishop Restarick will be longest remembered for his historical writings on Hawaii. He has done a tremendous amount of research in this direction and his book, *Hawaii From the Viewpoint of a Bishop*, is one of the most authoritative and illuminating works on the Islands ever written. As president of the Historical Society of Hawaii and chairman of the board of library trustees, he is rendering fine service to the territory. Last year the Yale University Press published his admirable *Life of Sun Yat Sen*, which has had a wide sale throughout the world.

"At 77 Henry Bond Restarick is a fortunate man. He may look back on a long life devoted to the service of his Master and

## England Extends Her Sympathy in Our Loss

Many Friends of F. C. Morehouse Overseas Express Sorrow to American Church Family

BY GEORGE PARSONS

LONDON, July 1.—The news of the death of Frederic C. Morehouse has been received with real regret by his many friends on this side, who had followed the course of his long illness with sympathetic anxiety. The statement of his critical condition in THE LIVING CHURCH of June 18th had prepared us in a measure for the announcement of his demise. We tender our respectful sympathy to THE LIVING CHURCH FAMILY on the double loss of an estimable Christian gentleman and his wife. May they be granted refreshment, light, and peace.

### TWO BISHOPS CONSECRATED

Two bishops were consecrated at St. Paul's Cathedral on St. John Baptist's Day—the Rev. G. F. Graham-Brown, lately principal of Wycliffe Hall, Oxford, as Bishop in Jerusalem; and the Rev. B. F. Simpson, for several years vicar of St. Peter's, Cranley Gardens, as Suffragan Bishop of Kensington. The service was conducted by the Archbishop of Canterbury, and the Bishop of Gloucester, Dr. A. C. Headlam, preached.

Special interest attached to the fact that the Old Catholic Bishop of Haarlem was present, and took part in the laying on of hands. This was the first occasion on which an Old Catholic bishop has taken part in the consecration of a bishop of the Church of England.

It is interesting to conjecture what our Roman Catholic brethren will have to say about these consecrations. The validity of the orders of the Old Catholics is not questioned, even by the Romans, and the participation by the Bishop of Haarlem in the consecration of two English bishops should remove all doubts (if any exist), of their being true prelates.

his fellow men, and he is enjoying an old age of unimpaired usefulness as a writer and preacher—as a guide, philosopher, and friend."

On July 2d at St. Andrew's Cathedral was celebrated the thirtieth anniversary of the consecration of Bishop Restarick as the first American Bishop of Honolulu. Bishop Restarick celebrated the Holy Communion assisted by Bishop Littell. At the close of the service a reception was held at the residence of Bishop Littell which is on the Cathedral grounds.

Mrs. Restarick who has worked with the Bishop for so many years shared in all the honors and the appreciation shown her husband.

### COLORADO RECTOR HAS NARROW ESCAPE

GREELEY, COLO.—Dr. B. W. Bonell, dean of St. John's College, this city, had a remarkable escape from death recently while driving from Yellowstone Park to Seattle. Driving over a high, narrow stretch of new road a rear tire picked up a nail. The puncture threw the car over an eight-foot embankment, across a gully some twenty feet wide, and into the opposite bluff. The impact threw Dr. Bonell upon the wheel.

The accident was witnessed by a farmer who came to the rescue, where he found the dean bleeding profusely. After giving first aid, he assisted in changing tires and Dr. Bonell drove to the nearest village, where he remained overnight. Arriving in Spokane he was confined several days because of loss of blood and bruises. He is now in Seattle recuperating.

### WESTMINSTER ABBEY CHAPEL UNVEILED

On St. John Baptist's Day, the Prince of Wales unveiled the Warriors' Chapel in Westminster Abbey; and the altar, the screen, and other gifts for the adornment of the chapel were dedicated by the dean, Dr. Foxley Norris, to the memory of the million men and women of the Empire who died in the Great War.

The chapel is immediately to the south of the west door, and close to the tomb of the Unknown Warrior. It was set apart for its present use some years ago, and later was furnished with a tablet, the gift of the Imperial War Graves Commission, similar to those placed by the commission in Notre Dame, Paris, and other French and Belgian cathedrals.

The Mothers' Union has contributed largely to the furnishing and decoration of the chapel. The screens and altar, and its figures, modelled by Bertram Pegram, have been designed by J. N. Comper.

### CHESTER CATHEDRAL NEWS

Thousands of people, including more than two hundred clergy, from the diocese of Chester attended Chester Cathedral last Saturday, when the festival of St. Werburgh was observed. In his sermon, the Bishop, Dr. Paget, whose resignation will take effect on July 15th, said farewell to the diocese, expressing his thanks for the kindness and generosity shown to him by all in the diocese during the thirteen years he has held the office.

The new Bishop of Chester, the Rev. G. F. Fisher, headmaster of Repton School, will be consecrated in York Minster on St. Matthew's Day, September 21st, and the enthronement in Chester Cathedral is expected to take place in the course of the following fortnight.

### MEMORIAL TO LATE BISHOP OF LIVERPOOL

A tablet and pulpit erected in memory of the late Bishop Chavasse, Bishop of

Liverpool, were unveiled on Wednesday last by the Vice-Chancellor of Oxford University, Canon Homes Dudden, in the church of St. Peter-le-Bailey, of which the Bishop was formerly incumbent, and where all his seven children (including the Rev. C. M. Chavasse, the present rector) were baptized.

The tablet, designed by David Evans, is a replica of that in Liverpool Cathedral. The large panel given by his five surviving children represents the Bishop kneeling in prayer, and on the pulpit, which is the gift of his friends in Oxford, is inscribed his last public message, given three months before his death in 1928:—"Hold fast to prayer; honor the Holy Spirit; be faithful to Christ; believe that God reigns." The Bishop of Rochester (Dr. Linton Smith), formerly Bishop Suffragan of Warrington, dedicated the memorial.

#### PERSHORE ABBEY INAUGURAL FESTIVAL

The inaugural festival this week of the Friends of Pershore Abbey attracted a large number of visitors to the pleasant little Worcestershire town. The Book of Friendship, containing the names of over three hundred contributors to the maintenance of the fabric, together with other gifts, was dedicated by the Dean of Worcester, Dr. Moore Ede; and John Masfield (the Poet Laureate) read extracts from *Lollingdon Downs* and other sonnets.

The abbey, which dates back to the year 689, shared the vicissitudes of other ecclesiastical institutions, but, in spite of fires and other destructive agencies, much of the work of the twelfth and thirteenth century builders still remains, notably the south transept, the choir, and the lantern tower.

#### HANNAH MORE ACADEMY OBSERVES CENTENNIAL

BALTIMORE—The Hannah More Academy, Maryland's diocesan school for girls, on the Reisterstown Road, about twenty miles from Baltimore, celebrated its 100th anniversary beginning June 4th. Special services were held on June 5th, and on Monday, a delightful historical pageant was given on the grounds of the school, depicting the events in the life of the school.

In the days of its beginning, the one in charge was to know "reading, writing, and hand sewing" and she was to be guaranteed her rooms and meals and "surely \$100." Even though times have changed in requirements and remunerations, still the real spirit of Hannah More lives on and this spirit seems to grow from year to year. Too much cannot be said of the splendid influence of this school.

Among the speakers at the commencement exercises were the Governor of Maryland, Hon. Albert C. Ritchie; the president of Goucher College, David A. Robertson; Adrian H. Onderdonk, headmaster of St. James' School, Maryland's diocesan school for boys near Hagerstown; and the Rev. Churchill J. Gibson of Richmond, Va. Bishop Helfenstein conferred the degrees.

Miss Laura Fowler is principal.

## Bishop Manning Pays Tribute To Editor

Frederic C. Morehouse Firm in His Convictions But Courteous In Argument, Says Diocesan

BY HARRISON ROCKWELL

NEW YORK, July 1.—In a tribute to the life and work of Frederic Cook Morehouse, late editor of THE LIVING CHURCH, Bishop Manning expresses his own tribute as well as that of the diocese in the following message of sympathy:

"The news of Mr. Morehouse's death has been received with profound sorrow and with a deep sense of the loss which it brings to the Church.

"Both personally and as editor of THE LIVING CHURCH he held a unique place among us.

"Strong in his convictions, and fearless in expressing them, his fairness and courtesy in argument won him the esteem and confidence of those who differed as well as of those who agreed with him.

"His deep loyalty to the faith of Our Lord Jesus Christ as this Church hath received the same, his real knowledge in the field of theology, and his clear statement of his views made his editorials through many years a great influence in guiding and shaping the thought of the Church.

"His loss will be deeply felt but we give thanks for his good example and for his faithful service to the Church, and we shall remember him always with grateful affection."

#### CATHEDRAL ITEMS

Several changes made in the schedule of summer preachers at the Cathedral are apparent in the following list as compared with that given in these columns some weeks ago. The revised list is as follows: July 17th and 24th, the Bishop of Fredericton, Dr. Richardson; July 31st and August 7th, the Bishop of Western Michigan, Dr. McCormick; and on the last three Sundays of August, the Rev. Dr. C. W. Robinson, the Rev. John Marshall Chew, and the Rev. Dr. B. Talbot Rogers, respectively, all priests of this diocese. Dr. Oldham preached July 3d and 10th.

By the will of Mrs. Reginald H. Starr, the sum of \$21,450 is left to the Cathedral for a memorial window to be placed above the altar in the bay honoring the medical profession.

#### GREETINGS EXCHANGED WITH ARCHBISHOP OF SWEDEN

On the occasion of the consecration of the new Archbishop of the Swedish Church, which occurred on May 21st, Bishop Manning, acting at the suggestion of the Rev. Dr. Hammarsköld in behalf of the Swedish clergy and people of this diocese, cabled a message of greeting and of assurance of prayers for God's blessing upon the new Primate and upon the Church of Sweden. To this gracious expression there has come from Archbishop Eidem, who is the successor of Dr. Söderblom, an evidence of his great appreciation of the message from New York.

#### OUT OF DEBT!

NEW YORK—We owe the banks no money.

How long we remain in this satisfactory situation depends on you. As of July 1st we had slipped quite a bit as compared with June 1st and are now \$83,711 below the proportion due on "Expectations." Last month we had 57 dioceses and districts out of 99 in the 100% class, now the number has dropped to 41.

Just before the end of June a diocesan treasurer had nearly \$12,000 ready to send us when the bank in which the money was deposited closed. We will probably be borrowing money before long and the safest use for money is in the payment of one's debts. So please keep your parish treasurers on the job this summer and then remit to us frequently. We will put the money at work without delay.

Total received on 1932 Deficiency Fund to July 1st is \$241,576.49.

LEWIS B. FRANKLIN.  
Treasurer.

#### CLINIC AT ST. MARK'S TO BE REMOVED

Considerable publicity has been given the controversy between the members of the vestry of old St. Mark's, and the directors of its health clinic. The latter is titled the Body and Soul Medical and Mental Clinic; it has functioned at St. Mark's Church for the past ten years with Dr. Edward S. Cowles as its director in chief.

The vestry has won its point, however, for the Rev. Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, expects the removal of the clinic from the church property by July 31st.

Dr. Guthrie has been one of the most enthusiastic supporters of Dr. Cowles' work and his capitulation to the vestry came as a surprise. Dr. Guthrie denies that Bishop Manning has inspired his decision, but that he was bowing to the "most conservative old families" who constituted "the powers that be." Dr. Guthrie and the vestry will coöperate with Dr. Cowles in removing the clinic to suitable quarters.

#### ITEMS

Bishop Manning preached June 26th at St. John's, Kingston, the Rev. William P. Kemper, rector, on the occasion of the centennial anniversary of that parish.

By the will of the late Rev. Dr. Caleb R. Stetson, \$5,000 is bequeathed to the Trinity Church Association, and the residue of the estate to his widow, Mrs. Helen R. Stetson.

By the will of the late Rev. Dr. Charles N. Lathrop, his widow, Mrs. Helen C. Lathrop, and Charles R. Lathrop of Paris share the estate of \$37,000. Half of the amount left to Mrs. Lathrop is to go, at her death, to the Society of St. John the Evangelist.

On Sunday, June 5th, the Rev. Annesley T. Young observed the 36th anniversary of his ordination to the priesthood. The congregations to which he ministers at St. Augustine's, Croton, and at the Church of the Divine Love, Montrose, made fitting observance of the occasion, each with corporate Communion, and at the latter station an engraved testimonial was presented in appreciation of Fr. Young's successful labors among them.

Dr. Max P. Cushing, formerly organist and choirmaster at Trinity Church, Ossining, has accepted a like position at St. John's Church, Larchmont, the Rev. Francis J. H. Coffin, rector.

## Romanizing Church Not Anglican Design

Bishop of Algoma, in Charge to Synod, Pays Tribute to Work of the Lambeth Conference

TORONTO, July 6.—In the course of his charge to the synod of Algoma, Bishop Rocksborough Smith in reference to the Lambeth Conference quoted the statement issued by the Committee on Reunion and afterwards accepted by the whole Lambeth Conference as a sufficient explanation of the doctrine of the Church with regard to the Apostolic Succession, the Real Presence, the Eucharistic Sacrifice, and the custom of Praying for the Departed. The Bishop expressed the hope that, after all the bishops of the Anglican communion had spoken so plainly on these subjects, those who taught them would no longer be accused of Romanizing the Church. He said that the Anglican Church, in his opinion, was the best example that the world has hitherto seen of the endeavor to express the mind of Christ by the combination of the three elements of Catholicism, Evangelicalism, and Modernism.

Passing on to the affairs of the diocese, the Bishop pointed to the wonderful work being done by the Cowley Fathers from their House in Bracebridge. They not only hold retreats, missions, and quiet days for clergy in the whole of eastern Canada, but also care for some thirteen small missions around Bracebridge which it would otherwise be very difficult to reach.

On Thursday evening a service was held in the Pro-Cathedral which was attended by the delegates to commemorate the centenary of the first missionary to Algoma, the Rev. William McMurray, when a very interesting sermon of an historical nature was delivered by Canon F. W. Colloton.

### SITE PURCHASED FOR NEW HURON COLLEGE

Forty acres of land has been purchased as a site for a new Huron College (the divinity school of the diocese of Huron), in close touch with the University of Western Ontario, London.

Huron College is the oldest London institution of higher learning and was the originator of the university. Its future success is wrapped up with the university, so that it was the part of wisdom to plan to build a new college in its vicinity.

There is no intention to build at once.

### A JOURNEY TO THE ARCTIC AND BACK

Archdeacon A. L. Fleming has returned to Toronto from an 8,000 mile journey to the Arctic by air and train accomplished in seventeen and one-half days.

The archdeacon flew from Waterways, Alta., to Aklavik, N. W. T., and to Shingle Point. While the temperature was 84 above in Waterways, a few hours later when they landed at Aklavik there were eight inches of snow. Archdeacon Fleming reported everything going quietly and happily at the mission at Aklavik, where the missionaries were highly pleased at the

prospect of obtaining an electric lighting system and portable X-ray equipment.

### DR. CODY TAKES OVER PRESIDENCY OF UNIVERSITY

The Rev. H. J. Cody, D.D., rector of St. Paul's Church, Toronto, with which he has been actively connected for 40 years, became on July 1st president of the University of Toronto, with which he has been associated for nearly half a century, and latterly as chairman of the board of governors.

Inaugural ceremonies in connection with Dr. Cody's assumption of office will take place on October 14th.

### RUSSIAN CHURCH OBSERVES DOMINION DAY

Members of the Russian community met in the Russian Orthodox Church, Toronto, and with a special service of prayer and chants observed the eve of Dominion Day. Assisting Father Alex. Pyza, rector of the church, were the Rev. Gordon Hern, rector of the Church of the Nativity, Father Papatimatou of the Greek Orthodox Church, and Father Popoff of the Bulgarian Church.

Father Pyza addressed his people in the Russian tongue, making reference to Dominion Day, and reading special prayers for His Majesty King George, and for the government leaders of Canada. The Rev. Gordon Hern also addressed the congregation, speaking in English, paying a tribute to the Russian Orthodox Christians who had held steadfastly and determinedly to Christianity in spite of overwhelming trials.

### MISCELLANEOUS NEWS

St. James' Church, Penetanguishene, Ontario, is planning to observe its centenary next year. It was constructed for pensioners of the army in 1833 by the Rev. George Hallen, B.A. (Oxon).

The Rev. G. A. and Mrs. Andrew, of the diocese of Honan, China, are attending summer schools in Western Canada. Mr. Andrew will sail from Vancouver for Honan on July 23d.

The Ven. F. Wells Johnson, rector of St. John's Church, Moosejaw, Sask., has resigned, and his resignation was received with universal regret throughout the city and district. Throughout a period of twenty-eight years, a record in point of years, as of service, not excelled in the West, Archdeacon Johnson has been the incumbent of St. John's.

The Rev. Maurice R. Kingsford, rector of Perrytown parish, Rice Lake, Ont., has been appointed to the staff of King's College School, Windsor, N. S. He will take over his new duties as chaplain, history, and house master with the opening of the autumn term.

The Rt. Rev. John Lyons, Bishop of Ontario, has announced the appointment of the Rev. J. Grant Sparling, at present curate of St. George's Cathedral, Kingston, as rector of St. Peter's Church, Brockville, succeeding the Rev. Canon Cecil Whalley, who has gone to St. Bartholomew's Church, Ottawa.

Mrs. Elizabeth Clark, widow of the Rt. Rev. William Reid Clark, for many years bishop of the diocese of Niagara, died at her home in Hamilton.

The Rev. Gore M. Barrow, principal of Lake Lodge School, Grimsby, Ont., died suddenly at the school.

### BALTIMORE CHURCH PLANS NEW BUILDING

BALTIMORE—Plans have recently been completed by the building committee of the Church of the Epiphany, Arlington avenue and the Old York road, Baltimore, for the erection of a new building to be used for Church school work and recreational purposes. The Rev. Francis D. Daley is rector of the parish.

## Japanese Pilgrimage Begins July 13th

Thirty Leave Chicago for Seattle, the Embarkation Port—Grand Detour Church News

CHICAGO, July 9.—The Japanese pilgrimage of American clergy and laity got under way Thursday night when some thirty left Chicago for Seattle where they with others will join the party in the west, and sail on July 13th. Heading the group was the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania. Paul Rusch of St. Paul's University, Tokyo, was in charge of the party.

While the party which left here was much smaller than anticipated, satisfaction over the fact that the group is going and prediction that benefits will accrue to both the Church in Japan and in America were expressed by Bishop Taitt and Mr. Rusch.

Among those who left were: Miss Anne B. Blackwell, New York; the Rev. Rodney F. Cobb, Rock Island, Ill.; Edward B. Danson, Glendale, Ohio; Eric W. Gibberd, Glendale; the Ven. Leonard P. Hagger, Detroit; the Rev. Richard Lief, Boston; the Rev. and Mrs. Harris Master-son, Jr., Austin, Tex.; Paul Noguchi, Omya, Japan; Mr. and Mrs. Wallis Cady Smith, North Adams, Mass.; J. Howard Stansbury, Baltimore; the Rev. Wilson Sutton, New York; Sydney A. Traster and Robert F. Weber, Detroit, and the Rev. Joseph Webster Watts, Bala, Pa.

The party will return to Seattle on August 23d.

### RACINE CONFERENCE CLOSES

The fourteenth annual Summer Conference for Church Workers closed its sessions at Racine College yesterday, marking the conclusion of one of the most successful sessions in recent years.

Supreme disaster is ahead for present society unless government and business give larger consideration to the welfare of the masses, the Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, declared in his course.

"Even though we call this nation of ours a democratic society, it still maintains in practice the ancient theory that society exists for the support of the privileged," he stated. "It is because of the selfishness and the desire for unusual accumulation of wealth that the present troubled state of suffering has been brought about. Even our government recognizes this theory of society in the fact that though our creed is government for the people and by the people, yet in practice we find that it seems to be government by special interests for special interests through strong lobbies maintained in Washington."

The application of Christian principles to both business and government is the only sure cure for present conditions, said Fr. Fenn.

### GRAND DETOUR PILGRIMAGE HELD

St. Peter's Church, Grand Detour, one of the oldest and most picturesque churches in the diocese, was the scene last Sunday afternoon of the annual pilgrimage of the northern deanery. In spite of inclement weather, more than sixty automobile loads

came for the service. Bishop and Mrs. Stewart drove out and the Bishop preached. Dean Street of Sycamore and clergy and laity from a number of parishes over the deanery were present.

The old stone church was overflowing when the service began. The usual outdoor picnic which is a feature of the pilgrimage was abandoned and the crowd took their baskets to the village inn for supper. St. Peter's Church has taken a new lease on life during the past year and today has a small but thriving congregation under the direction of the Rev. A. B. Whitcombe. At one time some seventy-five years ago, Grand Detour was a thriving young city.

#### NEWS NOTES

Bishop Stewart officiated on Wednesday at the marriage of Miss Alice Elizabeth Hilman of Moorestown, N. J., to the Rev. William D. McLean, Jr., at St. Mark's Church, Chicago. The Rev. William D. McLean, Sr., rector of St. Mark's and father of the groom, assisted in the service.

St. Michael and All Angels' Church, Berwyn, was able to pay interest and installment due on its building debt on July 1st, amounting to \$1,625. This, in view of the present conditions, is considered a real accomplishment. The Rev. Henry Scott Rubel is rector.

The Rev. Clarence C. Reimer is taking services at St. Chrysostom's Church during July and August while the Rev. Dudley S. Stark, rector, is away.

#### INDIAN YOUNG PEOPLE OF SOUTH DAKOTA CONFERENCE

NEW YORK—A new venture in South Dakota this summer was a young people's week-end conference for the Indian boys and girls from the ten chapels of the Crow Creek and Lower Brule missions. Their homes are so scattered it is difficult to get a group together, but with careful planning and by calling for many who had no means of transportation, the Rev. David Clark and Sister Horner, the Church Army worker, gathered seventy at Fort Thompson from Saturday afternoon to Monday morning, June 4th to 6th. They were charged \$1.50 for the five meals, and some who could not afford even this amount paid in work. Such a gathering means a great deal both socially and religiously to these young people, some of whom go for days and even weeks without seeing anyone and with no change of any kind.

#### BISHOP OLDHAM ADDRESSES COLUMBIA SUMMER STUDENTS

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, preached at the service for students of the Columbia University summer school in the Cathedral of St. John the Divine, New York, July 3d. The bishop stressed the need in these times of clear, detached, sincere thinking, divorced from prejudice or party shibboleths.

"It is a commonplace," Bishop Oldham said, "to state that the world has become a unit. From the scientific, economic, and industrial standpoint, the world is one; yet we witness at this time a recrudescence of narrow nationalism which bids fair to rob mankind of all the blessings that might result from the tremendous discoveries of science and the great achievements of industry."

## Houses for Retired Clergy Established in Long Island

Gift of Mrs. Walter Jennings Makes Livable Two Houses in St. Johnland

BROOKLYN, L. I.—Several years ago the Rev. Charles E. Cragg, of Huntington, suggested to the diocesan convention the desirability of providing for residences for retired clergymen, whose pensions are rarely equal to their modest needs. Mr. Cragg's idea was that some kind of arrangement might be made between the diocese and the Society of St. Johnland, whose broad acreage at King's Park, the site of their admirable work for aged people and homeless children, would easily allow place for the erection of a few cottages for retired clergymen. Nothing came of Mr. Cragg's suggestion, but lately

#### EMMANUEL CHURCH, COVINGTON, VA.

The first church, which serves as a parish house, is shown at the left.



the idea was reborn independently, in the minds of Bishop Stires and Bishop Larned, and through the coöperation of Mrs. Walter Jennings and others it has now happily come to fruition.

Through visitations to St. Johnland for confirmations, both the Bishops had learned of two or three small dwellings in disuse and out of repair which, if put in order, would make quite suitable homes for retired clergymen. About this time Bishop Larned preached at St. John's, Cold Spring Harbor, and was invited to dinner by Mr. and Mrs. Jennings of that parish. Mrs. Jennings had been impressed by some things Bishop Larned had said about opportunities for service, and asked for a specific suggestion of something she might do. Bishop Larned at once suggested a gift for the remodeling of the houses at St. Johnland. Mrs. Jennings' response was generous and adequate. The trustees of St. Johnland gave formal agreement, and Mrs. G. B. B. Lamb, president of their Woman's Auxiliary was most coöperative. As a result, two of our clergy, recently obliged by ill health to retire from active work, are, with their wives, comfortably established in homes of their own in a delightful country location, with Church privileges at hand, and with the possibility of association, to such a degree as they are able to undertake it, with the excellent work of the Society of St. Johnland. And, furthermore, an endowment sufficient to provide permanently for the upkeep of the houses is in prospect.

#### COVINGTON, VA., CHURCH CONSECRATED

COVINGTON, VA.—A highlight in the history of Emmanuel Church, Covington, was the service on June 26th, when the church building was consecrated by the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese of Southwestern Virginia. The rector, the Rev. Warren A. Seager, and two former rectors, the Rev. George Floyd Rogers of Asheville and the Rev. Clarence E. Buxton of Hague, participated in the service, and the Rev. Thomas Semmes, a former rector now at South Richmond, Va., preached.

The first services of the Church held in Covington were conducted by the Rev. Mr. Mason, rector of All Saints' Church, Union, West Virginia, about 1880, in the old Presbyterian church on Main street. In 1887 the Rev. Lawrence R. Combs began to serve the Episcopalians in Covington

and continued in charge of the work there until 1897. In the beginning of his ministry he held service in the old Methodist church. The first Church of the Anglican communion, a frame building, was erected in 1890, and in 1891 the parish was organized and four vestrymen elected: R. L. Parrish, J. E. Rollins, E. M. Nettleton, and C. S. Shepherd. Mr. Shepherd is still a member of the vestry, having served for over forty years. In 1894 the church was free of debt and was consecrated by Bishop Randolph.

Ground for the present brick church was broken on Ash Wednesday, 1925, and the first service was held on Christmas Day of the same year. The old church was encased in brick to conform with the new building, and is now used as a parish house.

#### INTERNATIONAL RESPONSE TO NATIONAL COUNCIL'S DISTRESS

NEW YORK—Among the contributions to the 1932 Deficiency Fund, to enable the National Council to balance its reduced budget for this year, those received up to June 30th from foreign or distant lands have included the following, sent by parishes, missions, or individuals:

|                  |                       |
|------------------|-----------------------|
| Alaska, \$58.50  | Germany, \$77.60      |
| Canada, \$5.00   | Italy, \$262.63       |
| China, \$885.00  | Japan, \$960.00       |
| England, \$11.25 | Mexico, \$75.00       |
| France, \$250.00 | Porto Rico, \$41.33   |
|                  | Switzerland, \$408.87 |

**FOND DU LAC-EAU CLAIRE HOLD YOUNG PEOPLE'S CONFERENCE**

FOND DU LAC, WIS.—Sixty-six young people representing eight branches of the Young People's Association of the diocese of Fond du Lac had their annual conference at Nepco Lake near Wisconsin Rapids June 16th to 19th. They were joined by eighteen from Christ Cathedral, Eau Claire, in what was considered the most successful camp conference yet attempted in the diocese. Members this year were selected for qualities of leadership, making possible the achievement of worthy objectives and lasting results.

Bishop Sturtevant was chaplain and presiding officer at the conference.

**EASTERN OREGON HOLDS BEST SUMMER SCHOOL IN HISTORY**

BAKER, ORE.—There was no depression manifested at the eighth summer school at Cove, Ore. It was the largest school in the history of the district, more than one hundred and twenty young people attending.

Through the fine work of the Young

People's Fellowship in this district the young people this year earned their money to attend the school.

Bishop Burleson was one of the leaders. Others were Bishop and Mrs. W. P. Remington, Dean Rhea of Boise, the Rev. George Foster Pratt, and Deaconess Hayes from California.

**WHEREVER MR. SEAGER GOES, MR. MAGILL TAGS ALONG**

ROANOKE, VA.—Those persons who are interested in coincidences will appreciate the history, thus far, of two clergymen in the diocese of Southwestern Virginia: the Rev. Warren A. Seager of Covington and the Rev. Robert A. Magill of St. John's Church, Lynchburg. Born within a year of each other, Mr. Magill in Philadelphia and Mr. Seager in New York, they graduated together at Virginia Seminary in the class of 1921. Both served as missionaries in China from 1921 to 1926. Both returned to America in 1926 and took parishes in the diocese of Virginia.

Mr. Seager served two years in Virginia and two in New York, and came to the diocese of Southwestern Virginia in

1930. Mr. Magill served five years in his Virginia parish and came to Southwestern Virginia in 1931. At the diocesan council in May, 1932, Mr. Seager and Mr. Magill were elected to serve for three years as members of the executive board of the diocese.

Naturally these two clergymen have become fast friends, but it appears that their peregrinations around the world together are accidental rather than due to intent on the part of either.

**THREE CONNECTICUT CHURCHES MENTIONED IN TODD WILL**

HARTFORD, CONN.—By the will of the late Rev. Leonard Todd, \$1,000 was bequeathed to the building fund of All Saints' Church, Oakville; \$600 to Christ Church, Bethany, of which he was rector when he died; and \$250 to the Church of the Epiphany, Southbury, of which he was one time rector.

To the Bethany Church \$500 was given by Mr. Todd in memory of his mother, and an extra \$100 in memory of his grandmother.



AT JAPANESE GENERAL SYNOD

BISHOPS, SEATED: Second man from left—Matsui, Tokyo; then Nichols, Kyoto; Basil, Kobe; Heaslett, South Tokyo; Norris, North China; McKim, North Tokyo (Presiding); Lea, Kyushu; Hamilton, Mid Japan; Naide, Osaka; Walsh, Hokkaido; Reifsnider, Suffragan, North Tokyo; Binsted, Tohoku; and Mr. Yanagihara. The report of the synod was given in THE LIVING CHURCH of June 11th.

### ICE HOUSE REMODELED MAKES FINE CHAPEL

HAMPTON FALLS, N. H.—Located on the bank of the Hampton River, at Hampton Falls, is one of the smallest chapels probably to be found in this country. This chapel, recently dedicated by the Bishop of the diocese, the Rt. Rev. John Dallas, D.D., is a converted ice house, the gift of George C. Healey, on whose estate it stands. The Little Gate to the City of Gladness seats about thirty people.

The old wooden ice house, somewhat of an eyesore to the Healey family, was doomed to be razed, when at the suggestion of Miss Frances Healey that an attractive chapel might be made of it Mr. Healey ordered its renovation. Neighbors hauled stone and gave the foundation, others gave seats, altar, lamb skins for kneeling cushions, altar cross, lights, linen, and altar hangings, gold chalice, outside cross, and bell. All in all, about sixty persons contributed to the furnishings. A unique feature of the chapel is that one side is left open so that an unobstructed view of the river is obtained.

At the dedication services eight were baptized and three confirmed. The chapel is in charge of the Rev. E. A. Dodd, rector of Christ Church, Exeter.

### MARQUETTE CHURCH WORKERS TO MEET AT LAKE MICHIGAMME

MARQUETTE, MICH.—On July 17th Church workers of the diocese of Michigan will gather at Lake Michigamme for a week's conference and instruction under the expert leadership of the Rev. Messrs. Hubert Cowley-Carroll, Houghton, Mich., John B. Hubbard, Park Ridge, Ill., Robert P. Frazier, Duluth, Minn., Miss Ruth E. Osgood, New York, and Miss Vera Gardner, Chicago.

"Come and let us get to know each other better," is the conference slogan and if the program outlined means anything, a good time, instructively as well as socially, should be had by all.

The total cost of the conference is \$13.50 per person.

The daily rate, for those who come for only two or three days will be \$2.50 for the first day and \$2.00 thereafter.

### LAUREL, DEL., YOUNG PEOPLE CHARACTERIZE CHURCH WORK

LAUREL, DEL.—The Church school, Young People's Fellowship, the acolytes, and the altar guild of St. Philip's Church, Laurel, gave an accounting of their work in a program June 12th. The spring flowers made the setting and to the hymn, The Church's One Foundation, entered the Spirit of St. Philip's parish, while down the main aisle came Mother Church, who said she had come to see how her children had been taught this year. After being assured that they had been taught the faith of the Church, each group from the kindergarten was called up to give some manifestation or expression of what had been taught.

The Y. P. F. gave an outline of the Ideals of the Fellowship. The acolytes told what they learned about carrying the cross, lighting the candles and serving the

priest at the Eucharist, and then one of the altar girls showed and told how she prepared the service in the sacristy for the Holy Communion. The youth life of the parish has gone through considerable reorganization since the Rev. R. Y. Barber and Miss Nellie Smith came last September. The Church school teachers are also receiving training in methods and content.

### CHURCH PROPERTIES FIRE INSURANCE NEWS

NEW YORK—The annual report dated January 1, 1932, just issued, shows that \$42,500,000 insurance has been written on Episcopal Church and institutional properties, with total premiums of \$580,900. Losses total \$19,000, or .03 27/100 per cent.

The Church Properties Fire Insurance Corporation is a non-profit organization and the insurers will be the sole beneficiaries.

### INSTITUTE "REFRESHER" WEEK AT BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—Berkeley Divinity School, New Haven, has instituted a yearly week of study for the clergy, believing, as Dean Ladd has stated, that the priest who does not study and keep up with the times is a back number, and unworthy of his high calling. The first of these "refresher" weeks was held from Monday, June 13th, to Friday the 17th. Holy Communion was celebrated each morning at 7:30 followed by breakfast at 8. At 9 A.M. Professor Hedrick taught the Gospel according to St. Mark, using as a text book A. W. F. Blunt's, *St. Mark in the Clarendon Bible*. Professor Luccock took Homiletics as his subject and discussed the Sermon in the Making.

Each afternoon was devoted to study and recreation, with Evensong in the chapel at 5 o'clock. A seminar was held at 5:15. The subject for Monday and Tuesday being Porter's, *The Mind of Christ in Paul*. This was taken by Professor Porter, the author, and Professor Burton S. Easton of the General Theological Seminary, New York. On Wednesday Professor W. M. Urban of Yale dealt with Lippmann's, *Preface to Morals*. The seminar ended on Thursday with a paper on Recent Trends in Religious Education. All the subjects were taught by specialists, and were of such invaluable help that a demand for such a week of study each year was gladly acceded to by Berkeley.

The evenings were open to the public and took the form of an open discussion on stated subjects. The Old Testament and Contemporary Life was led by Professors James and Dahl, on Monday. Tuesday was devoted to the *Future of the Bible* conducted by Professors Hartshorne and Easton. The Church as a Teacher, was taken by Professor Vieth, the Rev. Dr. J. W. Suter, and Dean Ladd. The last was on Thursday when Christian Ethics and a New Social Order was considered by Professor Niebuhr and H. J. Mahew. A lively and informing discussion followed each speaker.

### PRIESTS' INSTITUTE CONVENES AT KENT, CONN., IN SEPTEMBER

NEW HAVEN, CONN.—Believing that a priests' institute, so successful in England, would be equally successful here, the Catholic Congress has made possible such an institute to be held at Kent School, September 5th to 9th. Fr. Huntington will open the evening meetings with an address. Professor Tinker will lecture on two evenings.

Membership is open to any priest who wishes to spend a few quiet days in study and meditation. The inclusive charge for board and institute is \$10 plus \$1 registration fee. Early application should be made to Secretary of the Congress, Box 1861, 94 Broadway, New Haven.

### IN CHURCH SERVICE FIFTY-TWO YEARS; RESIGNS

ST. PAUL, MINN.—The Rev. Alfred G. Pinkham, for 26 years rector of Ascension Church, this city, resigned from active service on July 1st, at which time he removed to Duluth. Mr. Pinkham has spent 52 years in the service of the Church, 40 of them in the diocese of Minnesota. For 20 years he has served on the standing committee of the diocese, having been secretary for the greater part of that time.

### RUSSIAN PILGRIM'S PROGRESS PREPARED BY TRACT SOCIETY

NEW YORK—The American Tract Society has just shipped 3,000 copies of *Pilgrim's Progress* in Russian for distribution in countries bordering on Russia. This has been made possible through the \$35,000 permanent Bunyan Fund, which the society raised a few years ago for the purpose of printing the book in many languages.

The society also announces that it has printed its first Christian literature for the blind. The Shepard Scripture leaflets are now in booklet form in Braille.

### JAPANESE COLLEGE OF NURSING RATES HIGH IN SERVICE

NEW YORK—St. Luke's College of Nursing, Tokyo, established at the direct request of the Japanese Department of Education, under the directorship of Mrs. David St. John, is developing a type of nursing service unequalled in any other institution in Japan. Several of its graduates in recent years have been able to take post-graduate study in the United States. Two of them, now in this country, return to Japan in the autumn of 1932 to take posts as supervisors at St. Luke's, and will also be assistant instructors on the teaching staff of the College of Nursing. A third graduate is taking a course in public health at Columbia University and on her return to Japan is to become a supervisor in the St. Luke's Department of Public Health Nursing.

### ROCHESTER CHURCH RECEIVES \$15,000 BY SIBLEY WILL

ROCHESTER—By the will of the late Hiram Sibley of this city, whose death occurred June 28th, St. Paul's Church is to receive \$15,000.



**SEWANEE RURAL CONFERENCE TO BE TRIENNIAL AFFAIR**

VICKSBURG, MISS.—The second regional rural conference of the province of Sevanee met at All Saints' College, Vicksburg, Miss., June 8th to 17th. The opening banquet was held on the evening of June 7th at which time the Rev. Gardner L. Tucker, D.D., Houma, La. presided. Addresses were made by the Rt. Rev. William Mercer Green, D.D., Professor R. J. Colbert, Ph.D., University of Wisconsin, Miss Emma L. Newton, M. A., dean of All Saints' College, Mrs. William Marsh, Memphis, Tenn., Mrs. W. S. Welch, Laurel, chairman of the women's group, and the Rev. Val H. Sessions, director of the conference.

It was decided that this regional conference should be held every third year, the year following General Convention, and that it should meet every sixth year at All Saints' College, Vicksburg. The same general subjects for research were adopted: (1) Studies in Methods of Church Extension; (2) Studies in Community Organization in Relation to Religious Life; (3) Promotion of Religious Leadership. Dr. Colbert is to serve as general chairman of Studies, the Rev. Goodrich Fenner, chairman of Church Extension, the Rev. Richard Douglas, chairman of Community Organization, and the Rev. James S. Butler, chairman of the Promotion of Religious Leadership.

A provincial program suggested by the department of social service to the conference and which is of general interest, will be given in a future issue of THE LIVING CHURCH.

**PROVINCE OF THE PACIFIC CONTRIBUTES \$22,189.14**

SAN FRANCISCO—The Province of the Pacific reports a total to date of \$22,189.14 as its contribution to the Deficit Fund—\$2,000 more than the quota designated for the province. The district of Eastern Oregon gave over three times its share and Los Angeles nearly doubled her apportionment. California and San Joaquin exceeded their quotas also. Arizona reports \$4,000 above the mathematical share of the province.

**NEWARK BOARD OF MISSIONS RECEIVES CHURCH PROPERTY**

LIVINGSTON, N. J.—There has recently been deeded to the Board of Missions of the diocese of Newark by Messrs. Robert W. and John Kean the property where St. Peter's Church, Livingston, stands. The chapel was built by their uncle, the late Alexander Livingston Kean, in 1917. The gift was made with the approval of his heirs, and his nephews took this action as trustees under the terms of his will, the feeling being that with the knowledge that the property belonged to the parishioners themselves, the latter would have a greater incentive to work.

In addition to the chapel, there is a hall used for Boy and Girl Scout activities. A stipulation in the deed, agreed to by the diocese, states that, in the event that the building and property are sold, the pro-

ceeds are to be devoted entirely to religious, charitable, and similar activities in the community.

At present the church has no vicar. The Rev. Michael R. Barton had occupied this position for the past seven years till May 1st, when he took temporary duty at Christ Church, Newark.

**CUBA CONVOCATION**

**Bishop Expresses Hopefulness in Address; Plans Optimistic**

CAMAGÜEY, CUBA—The twenty-sixth annual convocation of the district of Cuba was held in the Cathedral School in Vedado, Habana, June 17th to 20th inclusive.

Every clergyman of the Church on the Island was present and a number of lay readers and teachers. All churches and missions were, without exception, well represented.

Reports demonstrated real progress, despite the pitiful conditions everywhere and the huge exodus of foreigners who have in the past been so faithful to the Church. The Bishop gave a detailed account of the work done the past year, and that which remains to be done.

A stranger who had observed the large number of races and nationalities represented in this comparatively small body of clergy and laity, remarked on the spirit of harmony which prevailed throughout the sessions. Hopefulness was the high note of the convocation and plans were made for extension, despite the reduction of available funds. There was not a single reference made to reductions in salaries, although in several cases real hardship has resulted.

**MISSIONARY FROM BRAZIL AIDS LOS ANGELES MISSION**

NEW YORK—An envelope containing \$8 in United States currency and \$5 in Japanese yen was handed to Dean Beal of St. Paul's Cathedral, Los Angeles, recently by the Rev. Franklin T. Osborn of Rio Grande, Brazil, when he visited the Cathedral. The money is for St. Mary's Japanese Mission, Los Angeles, and is the offering given on board the Japanese liner, *Buenos Ayres Maru*, at a service conducted by the Rev. Mr. Osborn. Mr. and Mrs. Osborn are now in Idaho on furlough.

**MIDNIGHT MISSION COOKS FOR SAN FRANCISCO'S NEEDY TOTS**

SAN FRANCISCO—At night time, when most people have gone to bed, one may sniff a sharp and appetizing odor coming from the kitchens of the Midnight Mission, San Francisco.

Bending over big kettles in those kitchens is a corps of volunteer workers from the mission—men temporarily stranded and without jobs—who have offered to put up the fruit donated to the parent-teachers for feeding needy school children.

Under the direction of the dietitian of the mission, the men have put up 80 five-gallon crocks of jams and have canned loads of apricots that have been donated.

**WESTERN MICHIGAN SUMMER SCHOOL HAS FUNDS FOR 1933**

GRAND RAPIDS, MICH.—The sixth annual summer conference of the diocese of Western Michigan was held from June 19th to 25th at Rochdale Inn, near Montague. There was a full time registration of 116, with 50 additional part-time registrants and visitors. The spirit of the conference was admirable and attendance upon classes maintained a level of 100 per cent. Under the business management of the Rev. Harry L. Nicholson the conference was able to meet all expenses and even to carry a balance toward the session of 1933.

The Young People's Fellowship of the diocese, which met during the conference, with the Rev. Gordon V. Smith as adviser, elected Donald Horton of Trinity Church, Marshall, as president for the coming year.

**PIONEER IN CHURCH CO-OPERATION DIES**

NEW YORK—The death at Middlefield, Conn., on July 3d, of the Rev. Elias B. Sanford, D.D., meant the passing of the man who played the most pioneering rôle in the creation of the Federal Council of the Churches of Christ in America. Many others had important parts in the rise of the movement for practical Christian unity, but Dr. Sanford was the one without whom the Federal Council, so far as human appraisal can see, would not have been. In his death a loss to all Christian bodies has been suffered.

**OLYMPIA'S JAPANESE MISSION AT WHITE RIVER VALLEY**

OLYMPIA, WASH.—Most of the farmers in the Japanese colony in the White River Valley, diocese of Olympia, are Buddhists, and when the Church's former missionary, a Japanese clergyman, died there some months ago, the diocese thought perhaps the Buddhists would take the opportunity to secure a teacher of their faith, but instead they asked for another Christian teacher for their children.

The man in charge now is a Japanese physician studying for holy orders. Years ago while he was a student he worked as a house boy in the home of one of our clergy in the valley, the Rev. R. J. Arney, and took the initiative of asking Mr. Arney whether he and some other Japanese boys might not have a Bible class. The class was forthwith organized, and out of it grew what is now the important Japanese mission in that valley, and the boy who asked for a Bible class is in charge.

**RHODE ISLAND RECTOR HAS CONFIRMATION RECORD**

PAWTUCKET, R. I.—One of the most notable records made in the diocese of Rhode Island in preparing candidates for confirmation is that of the Rev. Arthur J. Watson, who recently presented 36 persons to Bishop Perry for the laying on of hands. This was his fourteenth confirmation class in a comparatively small parish. St. Luke's parish is made up chiefly of mill employes. The total number of persons presented runs to 905.

### CHOATE SCHOOL CONFERENCE OPENS SEPTEMBER 27TH

WALLINGFORD, CONN.—Fr. Shirley C. Hughson, O.H.C., will give the opening address at this year's clergy conference to be held at Choate School, Wallingford. On the second day, Professor Thaddeus Ames of New York will be the speaker. The Rev. Dr. George A. Buttrick of New York, who addresses the group on the closing day, September 29th, has chosen for his subject, *The Preacher, His Method and His Message*.

### CHURCH WORK AMONG THE DEAF

SYRACUSE, N. Y.—At the annual conference of the executive committee of the Church Workers Among the Deaf, it was decided to suspend active canvassing for the fund for reinforcement until business conditions improve. The fund is, as its name implies, an endowment fund for strengthening and extending the work, especially in aiding candidates for the ministry and in assisting financially weak districts. The goal set is \$30,000, of which \$5,000 has already been secured.

The resignation of the Rev. J. M. Koehler as chairman of the committee on survey and publicity, because of ill health, was accepted, the Rev. Herbert C. Merrill succeeding him.

There was some discussion as to the desirability of maintaining a high educational standard in candidates for the ministry, although no formal action was taken.

Regret was expressed at the serious illness of the Rev. F. C. Smielau, of Ohio, who will most likely be obliged to take a long rest.

The Rev. H. L. Tracy, missionary to the deaf in the dioceses of Washington and the Virginias, delivered the invocation at the recent commencement exercises of Gallaudet College, Washington, D. C., of which he, like most of the other missionaries to the deaf, is an alumnus.

### WYOMING MISSIONARY TAKES CARE OF CATHEDRAL SCHOOLS

LARAMIE, WYO.—The Rev. A. Abbott Hastings, well known missionary and warden in charge of St. Michael's Mission to the Arapahoe Indians at Ethete, has been elected and appointed by Bishop Schmuck as rector of the Cathedral Schools, Ivinson Hall for girls and Sherwood Hall for boys at Laramie. These schools were established some years ago by Bishop Thomas on a unique plan of having the students receive their academic training in the university high school and the Church instruction in religious subjects such as the Bible, Christian ethics, Church teaching, and Prayer Book together with the religious training and personal life of the pupils in the Cathedral schools themselves. This combination has made it possible to give a first-class secular education under the auspices of the Church at the extremely low tuition of \$450 a year, probably the lowest fee of any preparatory schools in the country.

Mr. Hastings' record for reorganizing and developing St. Michael's, Ethete, to the point that it has become the largest

single piece of Indian work in this Church, is well known to Churchmen throughout the country. He is also to be executive secretary of the missionary district and is to assist the Bishop in the discharge of the large responsibilities of the institutional life of the district which includes the student work at the University of Wyoming in Laramie.

### SAGADA HOSPITAL'S APPEAL FOR APPARATUS IS SUCCESSFUL

NEW YORK—A new blood transfusion apparatus has been given by the Woman's Auxiliary of St. Ignatius' Church, New York City, to replace the antiquated one which Dr. Hawkins Jenkins has had to use in his work at Sagada, Philippine Islands. The need for it can be partly imagined from the fact that one patient died and another's life was all but lost because the old set broke down while in use in each case.

Many doctors in the United States might find it hard to believe the conditions under which Dr. Jenkins has been working. Emergency operations after dark, with no electricity or gas. Only a flimsy sterilizer. Crowded rooms—twelve patients even on the floor of the attic, a small room with a sloping roof. With his hands full at Sagada, the doctor is called to an outstation, an afternoon's horseback ride away, for a serious epidemic of measles, and on returning is sent at once to Bontoc, a long slow trip, for a desperately sick person there, and his only American nurse away on a much needed vacation.

The new building, an advance work project of the Woman's Auxiliary of Central New York, will improve the housing conditions, but the appropriation for all this work, for equipment and medicine and maintenance, was only \$200 a month even before appropriations were cut. Though great achievements are wrought by modern medicine and surgery the fact cannot be overlooked that much depends on the various small life-saving instruments and medicines which cannot be procured out of so limited an appropriation.

### CHOIR AWARDS ANNOUNCED AT NATIONAL CATHEDRAL

WASHINGTON—Awards to the choir boys at Washington Cathedral were announced July 3d by the Rev. Dr. William L. DeVries, canon and precentor who is in charge of the department of worship.

The Lane Johnston medal for long and honorable service in the Cathedral Choir: to George Barton Wood.

The Mount Saint Alban medal for the boy who has made the most notable improvement in singing during the past year: to Rollie Howard White.

The Gover Memorial medal, a new honor to be awarded each year to the boy "who in his character and conduct has manifested in the Cathedral services, choir rehearsals, in St. Alban's School and, in general, distinct excellence of character during the previous year": to Charles F. Heasty.

The Gover medal is given by Mrs. E. J. White and Miss L. V. Hopkins, her sister, in memory of Miss Jennet Richards

Gover, who was sincerely interested in the Cathedral, its worship, and the Cathedral choir. The medal, which is to be an annual gift, is inscribed "For character" together with the words "Washington Cathedral Choir 1932." On the back is placed the name of the boy who wins this distinction.

### MRS. COVELL GOOD SAMARITAN TO LOS ANGELES UNEMPLOYED

LOS ANGELES—An old German woman in Los Angeles is the inspiration for a very splendid work among its unemployed women. Some ten weeks ago this little old lady called on Mrs. Covell, the executive of the Midnight Mission, pleading for work. It was found her only talent was knitting wash cloths.

That afternoon Mrs. Covell went out and borrowed a loft building, only 10,000 square feet, and soon boxes of cotton, needles, yards and yards of cloth, twenty sewing machines, tables, chairs, and all kinds of equipment arrived, these the gifts of interested friends.

Presently women, one-talent women, referred by the various relief agencies, started coming. Today more than a hundred women are working. They receive \$1 a day and a good, hot, midday meal is served them from the kitchens of the Midnight Mission.

Mrs. Covell has made a way for the one-talent woman to get work. Wash cloths for the hospitals, children's dresses for the P. T. A., infant layettes for the maternity hospitals, rag rugs, patchwork quilts, shirts for the unemployed men, all sorts of things are being made. Those who cannot sew or knit are making jams and jellies or sorting lima beans. In fact, Mrs. Covell is endeavoring to find an outlet for every talent.

The women seem very happy even though their wage is small, and show quite conclusively that today's need is Faith and Work.

### BEQUEST TO ST. ANDREW'S CHURCH, ALBANY

ALBANY—St. Andrew's Church, Albany, was the recipient of a bequest of \$1,750 from the estate of Louise Ann Clark. This sum has been set aside for the altar and reredos of the church, which will constitute a memorial to Louise Ann Clark and Edith Isabel Sill.

St. Andrew's is the newest and one of the handsomest churches in the diocese of Albany, and the building is gradually being enriched by bequests of friends and members of the parish. The rector is the Rev. C. W. Findlay.

### NEW SCHOOL FOR GIRLS IN HAITI

PORT AU PRINCE, HAITI—The new Cathedral School for girls in Port au Prince, Haiti, is now in use. The building is the gift of a New York Churchman. Funds for the land were given in part by the diocese of Mississippi as an Advance Work project of the last triennium. The work will include not only a day school but training for young women as Church workers among their own people—at least so far as scholarships may be available to finance their training.

†  **necrology**  †

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

**ELIJAH HAMLIN EDSON, PRIEST**

ROCHESTER, N. Y.—The Rev. Elijah H. Edson, a retired priest of the diocese of Erie, died at the home of his daughter, Mrs. Charles Barnes of Wellsville, N. Y., on July 6th. Besides his daughter, he is survived by three sons, Robert R. of Rochester, Alan B. of Lutherville, Md., and Paul A. of Wellsville.

Funeral services were conducted from Christ Church, Pittsford, of which he was once the rector, on July 9th, and burial made in Pittsford Cemetery.

Elijah H. Edson was ordered deacon in 1876 and priest in 1883 by Bishop Coxe of Western New York and held many positions as both assistant and rector in the old Western New York diocese, together with missionary work in Kansas, Alaska, and Porto Rico. He retired from active service in 1924 and had since made his home with his children. While rector of St. John's Church, Wellsville, Fr. Edson took an active part in the relief work necessary for the Johnstown, Pa., flood victims, working with the Red Cross among the scattered stricken Church people and at one time in conjunction with Clara Barton, founder of the Red Cross.

**FREDERIC PALMER, PRIEST**

CAMBRIDGE, MASS.—The Rev. Frederic Palmer, D.D., priest of the Church and also a writer and lecturer, died July 4th in the 84th year of his age at the home of his brother, Prof. George Herbert Palmer, in Cambridge.

Funeral services were conducted on July 6th in St. John's Memorial Chapel, Cambridge, by the Rt. Rev. Henry Knox Sherrill and the Rt. Rev. William Lawrence. After cremation his ashes will rest in Andover, Mass. Surviving Dr. Palmer are his widow, Mary Towle Palmer, and one son, Frederic Palmer, Jr., professor of physics in Haverford College, Pa., two grandchildren, and also his brother, Prof. George H. Palmer, who was 90 years of age last March.

Dr. Palmer was born in Boston, August 6, 1848, son of Julius A. and Lucy Manning (Peabody) Palmer. He graduated from Harvard College in 1869 and in 1872 received his A.M. degree from Harvard and also graduated from the Andover Theological Seminary.

Associated first with the Congregational Church as minister from 1874 until 1878, he was ordained to the Episcopal priesthood in 1879 and became assistant in Emmanuel Church, Boston. He then had charge of parishes in Lonsdale, R. I., and Jenkintown, Pa., remaining in the second for eight years, until in 1888 he became rector of Christ Church, Andover, where he served for twenty-five years until 1913. Upon retirement from this charge, Dr. Palmer became lecturer on homiletics in

the Harvard Divinity School and ceased parish work except in such instances as when called upon to assist in Emmanuel Church, Boston.

Dr. Palmer's literary work included associate editorship of *The Episcopal Register* and of *The Church, Philadelphia* for four years beginning 1882; similar service in connection with *The Church, Boston*, 1896-99; managing editorship of *Harvard Theological Review*; and authorship of *Studies in Theologic Definition, The Drama of the Apocalypse, The Winning of Immortality, and Heretics, Saints, and Martyrs*.

**WILLIAM H. TOMLINS, PRIEST**

SPRINGFIELD, ILL.—The Rev. William Henry Tomlins, Granite City, retired since 1926, died June 30th at the home of his daughter, Miss Genevieve Tomlins. Aged 84, he was the oldest clergyman in the diocese at the time of his death. Funeral services were held in St. Bartholomew's Church, the Bishop of the diocese, the Rt. Rev. John C. White, D.D., officiating. Interment was made in a local cemetery.

Mr. Tomlins was born in Fishkill Landing, N. Y., January 28, 1848. He entered the General Theological Seminary following his graduation from St. Stephen's College, and in 1876 he was ordained a deacon by Bishop Potter. The next year he was advanced to the priesthood, accepting a call to St. Peter's Church, Stone Ridge, where he remained three years. In 1880 he left his native heath and traveled to the middle west, where at Mattoon, Ill., he served as rector of Trinity Church for three years. He served successively for the next twelve years St. Paul's, Rantoul; St. John's, Albion; St. Mary's Mission, East St. Louis. From 1898 he acted in the capacity of missionary in Iowa, North Carolina, Chicago, until 1912, when he came to Granite City.

Besides his parochial duties, Mr. Tomlins was diocesan chairman of the social service commission.

**JOHN BLAND**

NEW YORK—John Bland, who for twenty-five years had been tenor soloist and choirmaster at Calvary Church, Fourth avenue and 21st street, died June 25th at the age of 56. Death is attributed to pneumonia. Besides the widow, Adele Braden Bland, a brother and a sister survive him.

Mr. Bland was born in Reading, Pa. He received his musical training in New York, London, and Munich. Before going to Calvary Mr. Bland had been tenor soloist at All Angels' Church. He was an honorary member of the Police Glee Club.

**NATHAN HAWKINS**

MINNEAPOLIS, MINN.—Nathan Hawkins, a familiar and characteristic figure in Minneapolis, known to very many as the colored sexton of St. Mark's Church, who died June 12th, came to old St. Mark's on Sixth street and for twenty-three years there and in the new location had been the faithful, loyal, and unique

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ministrant of its every interest. As communicant, citizen, and person he had become a part of the lives of many, serving their interests day and night with selflessness, patience, and devotion. St. Mark's is partly what it is because of Nathan Hawkins.

Interment was made in the parish lot in Lakewood Cemetery, Minneapolis.

**GEORGE F. KUNZ**

NEW YORK—Dr. George Frederick Kunz, vice-president of Tiffany & Co., jewelers, this city, for more than half a century, died in a local hospital of a cerebral hemorrhage June 29th at the age of 75.

Funeral services were conducted July 1st by the Suffragan Bishop, the Rt. Rev. Arthur Selden Lloyd, D.D., assisted by the Rev. B. Talbot Rogers, the Rev. G. S. Richards, and the Rev. Leon Cartwell, in the Cathedral of St. John the Divine, and interment made in Trinity Cemetery, Broadway and 155th street.

Surviving him are Mrs. Hans Zinsser of Boston, daughter; Mrs. Millie Kunz Guttin, a sister; Mrs. Ida Kunz Taggart of Cleveland, a sister; Miss Annie T. Kunz, a sister; Paul Kunz Trautwein, a nephew; Miss Charlotte M. Baisley, a niece; the Misses Hildegard and Dorothy Kunz, nieces, and James Handforth MacIntosh, a nephew.

Mrs. Thomas Edison, a close friend, was with the family at the Cathedral.

Dr. Kunz was internationally known as a gem expert and mineralogist, and representatives of many international societies attended the services.

**ARTHUR H. SCRIBNER**

MOUNT KISCO, N. Y.—Arthur Hawley Scribner, president of the Charles Scribner's Sons Publishing House since 1928, died July 3d from a heart attack suffered at Highfields, his country estate near here. He was 73 years old. The Scribner family dates from early Colonial days, tracing its ancestry to Matthew Scrivener, a member of the Council of Virginia Colony in 1607. The name was changed to Scribner by descendants of Benjamin Scrivener after 1742.

Mr. Scribner's father established the publishing and bookselling business in 1846. *Scribner's Magazine*, later named the *Century*, was begun in 1870. The magazine now known as *Scribner's* was founded several years later.

After receiving his early education in private schools, Mr. Scribner entered Princeton and was graduated in 1881. Elected permanent president of his Princeton class of 1881 he had been faithful in attending its reunions. He served as president of the Princeton Club in 1930 and was one of the founders and first president of the Ivy Club. He was a member also of the Century and University Clubs and was former president of the Grolier Club. He leaves, besides the widow, the former Helen Annan of New York, a sister, Mrs. Carter Harrison Fitzhugh; a nephew, Charles Scribner; and a niece, Mrs. George R. D. Schieffelin.

Funeral services were conducted at St. Mark's Church, Mount Kisco, on July 6th.

**NEWS IN BRIEF**

GEORGIA—The Rev. Mr. Ware, who has been the guest of Bishop Reese since his arrival in Savannah, is now located at 317 E. 34th street. —The Rev. Robert Emmet Gribbin, rector of St. Paul's Church, Winston-Salem, N. C., was the preacher at the midday service at St. John's Church, the Rev. C. C. J. Carpenter, rector, when the service and sermon were the keynote for the Church's program for the coming year, and was part of the preparation work for the every member canvass now being done under the direction of Miss Edith D. Johnston, director of Canvass.

HARRISBURG—The executive council recently passed a resolution to hold an annual memorial service at the national shrine of the Prince of Peace Church, Gettysburg, on the anniversary of the battle of Gettysburg.—Bishop Brown conducted the sunset services July 4th to 6th, at the Blue Mountain Conference at Hood College, Frederick, Md.

LONG ISLAND—Walter R. Marsh, headmaster of the Cathedral School of St. Paul, Garden City, on June 8th completed twenty-five years of service. The day was marked with sadness, however, for within the ten days previous had occurred the deaths of two members of the school staff: Frederick Suter, for many years bursar at St. Paul's, and the Rev. L. F. Sennett, instructor in English and chaplain at St. Mary's Cathedral School for Girls.

MARYLAND—On June 2d, the Bishop and Mrs. Helfenstein entertained the clericus of Maryland at luncheon. There were one hundred clergy present and the luncheon was served on the spacious porch of the Bishop's residence. The meeting of the clericus was held under the trees and the address was made by the Rev. W. Cosby Bell, D.D., of the Theological Seminary in Virginia.

NEVADA—The name of the new mission at Wells is St. Barnabas'. The plan is to have a chapel with living quarters there this fall, at a cost of about \$1,800. A deaconess is already available.

NEWARK—Recently there have been sent out to the various standing committees of the dioceses of the Church requests for consent to the consecration of the Rev. Benjamin M. Washburn, D.D., as Bishop Coadjutor of the diocese of Newark.—Pupils of the Church school at Christ Church, Pompton Lakes, the Rev. Kenneth O. Miller, rector, recently had the honor of receiving their yearly awards at the hands of the Rt. Rev. Manuel Ferrando, Suffragan Bishop of Porto Rico.

NEWARK—In the vacation issue of the *Junior Record* of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, mention is made of the ways in which a gift of \$35 from the school to the Church Periodical Club was utilized. That organization allotted some of this amount to the purchase of a set of large colored Bible pictures for a kindergarten class in a Virginia mission, another portion to securing lesson material for a whole year for a school in North Carolina, and the remainder to buy a blackboard for a Nevada mission in which most of the children are Indians.—A recital was given recently on the new two manual organ at St. Peter's Church, Clifton, by John Mitchell, organist of the First Reformed Church, Hackensack, with the assistance of Fred C. Ottignon, baritone soloist and choirmaster of that church. On June 23d there was a choir festival, participated in by the choirs of St. Peter's Church and the Westminster Presbyterian Church of Paterson, George E. Blair, choirmaster of the latter church, directing. The organ accompaniments were played by Joseph W. Sheldon, organist and choirmaster of St. Peter's, and Mrs. Herman E. Mertel, organist of the Westminster Church.—The celebration of the 100th anniversary of the laying of the cornerstone of St. Luke's Church, Hope, took place on June 13th, when the Paterson and Newark clergies met at Christ Church, Newton, elected officers, were guests of the parish at dinner, and went by automobile to St. Luke's Church, where Archdeacon Leslie conducted a service. The trip there was along an old stage coach route, and a stop was made at Johnsonburg, where an old building stands which was formerly a church and was the property of Christ Church from 1788 to 1850.

PHILIPPINE ISLANDS—St. Anne's Mission, Besao, is the recipient of a ciborium, the gift of the young people of the Church of the Advent,



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**SOUTHERN VIRGINIA**—The Rev. Charles H. Holmead, rector of Trinity Church, Portsmouth, celebrated the 25th anniversary of his ordination to the priesthood recently by celebration of the Holy Communion in the presence of the Bishop at a well attended service. Mr. Holmead was assisted in the Communion by the Rev. Dr. William A. Brown of Portsmouth and the Rev. Dr. W. C. Whitaker of Norfolk. The sermon was delivered by the Rev. E. M. Thomson of Washington, D. C., who was one of those present at his ordination twenty-five years ago. A large number of the clergy were present in vestments and some of the leading ministers of Portsmouth also attended. A luncheon was served by the Woman's Guild of Trinity Church to the visiting clergy and the leaders of the various activities of Trinity Church.

**Religion In Summer Holidays**

THE DIOCESE OF NEWARK has a plan which it is using to make more effective the religion of the summer vacationist. There are many lakes set down among the mountains in northern New Jersey, and to these come thousands of summer visitors from the cities. The clergy at work in the rural churches of Newark have complained that, while they know there are these thousands of visitors, few of them are Church people or else they leave their Church behind when they go out into the country.

The opinion expressed at a recent meeting of the clergy in rural work was that city rectors should do more work in preparing their people for their summer religion, but in order to help definitely in the situation the department of missions of Newark has had a uniform Church sign prepared for use in the vacation areas. The sign is made of strong cardboard, and has been placed in gas stations, post offices, hotels, and other strategic points.

**ORDINATIONS**

(Continued from page 272)

**DEACONS**

**CONNECTICUT**—At St. Paul's Church, Fairfield, three men were ordained to the diaconate by the Rt. Rev. E. Campion Acheson, D.D., Bishop of the diocese. **JOSEPH TROY MANION** was presented by the Rev. John J. Hawkins, of Christ Church Cathedral, Hartford; **GEORGE REGINALD TURNEY** was presented by the Rev. Raymond Cunningham of Trinity Church, Hartford; **NELSON REICHERTER PEARSON** was presented by the Rev. Delmar S. Markle of St. Paul's, Fairfield. The sermon was preached by the Rev. Mr. Markle, the master of ceremonies was the Rev. Joseph A. Racioppi of Trinity, Bridgeport, and the Litanist was the Rev. William Schroeder of Trinity, Southport.

Mr. Manion will take up work in New Haven in the fall, Mr. Turney goes immediately to Colorado, and Mr. Pearson will continue his studies in preparation for the priesthood.

**HARRISBURG**—In St. Luke's Church, Altoona, **CHARLES BUTLER MADARA** was ordained to the diaconate by the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, D.D., on June 30th. The candidate was presented by Canon Richard A. Hatch and the Rev. Guy H. Madara, a brother, preached. Mr. Madara is to continue in secular work for the present. He may be addressed at 209 St. Mark's Square, Philadelphia.

**WESTERN NEW YORK**—On June 29th, in St. Peter's Church, Niagara Falls, the Bishop of the diocese, the Rt. Rev. Cameron J. Mann, D.D., ordained to the diaconate **ALFRED WILLIAMS**. The candidate, presented by the Rev. Philip Mosher, D.D., is to be in charge of St. Stephen's Church, LaSalle, with address at 709 Cedar Ave. The Rev. Lewis E. Ward preached.

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**Caution**

**HALE**—Caution is suggested in dealing with a man going under the name of **FRANK F. HALE**, claiming membership in St. Paul's Church, Peoria, Ill., or probably St. Paul's Church, Henderson, Ky. He claims to be a man of several vocations. Further information may be obtained from the Rev. William Banks, rector of St. Paul's Church, Henderson, Ky.

**HUBBARD**—The clergy of the Church are cautioned with respect to one **CUSTIS HUBBARD**, some thirty years ago a resident of Houma, La., and at one time a student at Sewanee. He uses many aliases and has a wide knowledge of places and persons in this part of the country. He claims relationship to the undersigned and to Bishop Tucker of Virginia. Further information may be had from the Rev. Gardiner L. Tucker, Houma, La.

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 Sundays: 8, 10, 11 A.M., 8 P.M.  
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

### District of Columbia

#### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
 Sundays: 7:00 A.M. Mass for Communion.  
 " 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: Saturdays, 4:00-5:30, 7:30-9:00.

### Massachusetts

#### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
 Sundays: Holy Communion, 7:30 A.M.; Matins,  
 10 A.M.; Sung Mass and Sermon 10:30 A.M.;  
 Evensong (plain) 5 P.M.  
 Week-days: Matins, 7:15 A.M.; Mass, 7:30  
 A.M.; Evensong, 5 P.M. Thursdays and Holy  
 Days additional Mass, 9:30 A.M. Confessions:  
 Saturdays 3:30-5 P.M.

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M. High  
 Mass and Sermon, 11 A.M. Sermon and Benedic-  
 tion, 7:30 P.M.  
 Week-days: Masses, 7 and 8 A.M. Thursdays  
 and Holy Days, 9:30 A.M., also.  
 Confessions: Saturdays from 3 to 5 and 7 to  
 9 P.M.

### Minnesota

#### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
 REV. AUSTIN PARDUE, Rector  
 Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
 Wednesdays, Thursdays, and Holy Days.

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
 REV. LANSING G. PUTNAM, Rector  
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
 Tuesdays, Thursdays, Fridays and Holy Days.

## CHURCH SERVICES—Continued

### New York

#### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street  
 Sundays: Holy Communion, 8 and 9; Children's  
 Service, 9:30; Morning Prayer or Litany, 10;  
 Morning Prayer, Holy Communion, and Sermon,  
 11; Evening Prayer, 4.  
 Week-days: Holy Communion, 7:30 (Saints'  
 Days, 10); Morning Prayer, 9:30; Evening  
 Prayer, 5.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
 REV. H. PERCY SILVER, S.T.D., LL.D., Litt.D.,  
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 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
 Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
 Sunday Masses: 8:00 and 10:00 A.M.  
 Confessions: Saturday, 9-11 A.M.; 7-8:30 P.M.

#### Holy Cross Church, Kingston, N. Y.

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 Friday Mass: 9:00 A.M.  
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#### S. Clement's Church, Philadelphia

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 Sunday: Mass at 7, 8, 9:15, and 11 (High  
 Mass). Sermon and Benediction at 8.  
 Daily: Mass at 7, Mon., Wed., and Fri., at  
 9:30. Other Days at 8.  
 Friday: Benediction at 8 P.M.  
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

### Rhode Island

#### St. Stephen's Church in Providence

114 George Street  
 THE REV. CHARLES TOWNSEND, Rector  
 July and August  
 Sundays: 8:00 A.M. Holy Communion, 9 A.M.  
 Matins.  
 " 9:30 A.M. Sung Mass and Sermon.  
 " 5:30 P.M. Evening Prayer.  
 Week-days 7:00 A.M. Mass, 7:30 A.M. Matins;  
 5:30 P.M. Evensong.  
 Confessions Saturdays: 4:30-5:30 P.M., 7:30-  
 8:30 P.M.

## CHURCH SERVICES—Continued

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
 VERY REV. ARCHIE I. DRAKE, DEAN  
 Sunday Masses, 7:30, 11:00.  
 Week-day Masses, 7:00 A.M. Thursdays, 6:45.  
 Confessions: Saturdays, 5-5:30, 7:30-8:30.

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*The Road To Revival.* By F. Cyril James.  
 \$2.75

Mc GRAW-HILL BOOK CO., INC., New York  
 City:

*Rural Sociology.* The Family-Farm Institution.  
 By Roy Hinman Holmes, Assistant Professor  
 of Sociology, University of Michigan. \$3.00.

THE MACMILLAN CO., New York City:  
*Our Wonderland of Bureaucracy.* A Study of  
 the Growth of Bureaucracy in the Federal  
 Government and Its Destructive Effect Upon  
 the Constitution. By James M. Beck. \$3.00

YALE UNIVERSITY PRESS, New Haven:  
*Community Organization in Religious Education.*  
 By Hugh Hartshorne and J. Quinter Miller.  
 \$2.00.

## PAPER-COVERED BOOKS

LONGMANS, GREEN & CO., New York City:  
*The New Twilight of the Gods.* An Inaugural  
 Lecture delivered for the Session 1931-2 at  
 the University College of Wales, Aberys-  
 twyth, 21st October, 1931. By the Very Rev.  
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UNIVERSITY OF CHICAGO PRESS, Chicago:  
*Social Changes In 1931.* Edited by William F.  
 Ogburn. \$1.00.

VENTURA FREE PRESS, Ventura:  
*The Empire of the Air.* The Story of the Ex-  
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