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MOREHOUSE  PUBLISHING CO.

Milwaukee, Wis.



Frederic C. Morehouse

FREDERIC COOK MOREHOUSE, Litt.D., L.H.D., LL.D., editor of *THE LIVING CHURCH* since 1899 and president of Morehouse Publishing Co., died at his home in Milwaukee, Saturday night, June 25th. On the previous day, the forty-first anniversary of their wedding, his wife, Lilius E. Morehouse, had succumbed after a lingering illness of more than a year.

Others will tell of the accomplishments of Mr. Morehouse (he never liked the use of the title "doctor" for himself) as an editor; for he was a writer of great ability. Others will recall his leadership in General Convention and in the Church as a whole; for he was one whose convictions, ably and vigorously presented, won him a loyal following among clergy and laity alike. Still others, perhaps, will pay tribute to his memory as one whose views differed radically from their own, but whose unflinching courtesy and respect for those with whom he could not agree made him loved and respected by men whose creeds were in conflict with his own.

Again, there will be those who will recall his war-time organization of the Milwaukee chapter of the Red Cross in its many humanitarian activities; these will remember him as one who was ever eager to do his share and more toward providing for the victims of the suffering that warfare inevitably brings in its train. Yet again, some will call to mind his civic leadership, as president of the City Club of Milwaukee, and in a variety of other activities.

Among those who will feel his loss most keenly are the many Churchmen and Churchwomen, and men and women of other Churches and of no Church, who brought their problems to him, ever sure of finding a sympathetic listener and a wise counsellor.

Finally, and closest to him of all, what he loved to call his two "families" will keenly feel his loss—*THE LIVING CHURCH FAMILY*, the thousands of Churchmen who knew him through the columns of the periodical to which he devoted his life; and his "Office Family," the group of workers whom he never regarded as employes, but as fellow builders, each according to his talent, of the kingdom of God on earth. The devotion of the former group and their loyalty to *THE LIVING*

Lilius E. Morehouse

CHURCH through thick and thin brought him great happiness; while the faithfulness of his Office Family, many of whom amply proved their fealty in times of strikes and other adversities, transmuted a business relationship into a truly sacramental fellowship.

But all of these aspects of the life of one who touched the hearts and souls of thousands of his fellow-men in a variety of ways must be recounted, weighed, evaluated, and recorded by others. For our part we cannot write of Frederic C. Morehouse as an editor, as a leader in the Church or in civic affairs, or in any of these ways. Our own tribute must be of a different sort—a more personal one in which the Churchman is subordinated to the loving husband and father, the counsellor of his FAMILY of thousands to the more intimate love and guidance of his own family.

MR. AND MRS. MOREHOUSE were singularly devoted to one another and dependent each upon the other. Their lives and their dearest interests were so intimately bound up together that it is difficult to picture either of them picking up the strands of life after the other had entered within the veil. Almighty God granted them a welcome and most merciful blessing in calling them to enter into the life beyond within a few hours of one another. Told of his wife's death, Mr. Morehouse almost immediately passed into a coma from which he never recovered consciousness.

If ever two people were as one flesh, it was these two, inseparable in death as in life. Of the beauty of their home life, the love and devotion that they showered upon their children and won from them in return, our heart is too full to speak; and the memory of these ineffable things is too sacred to be committed to writing. In the wisdom of God they were given great happiness and great sorrow, and the sorrow knit them closer together, broadened their sympathies, and deepened their character, so that they were enabled to bring into every life that they touched a priceless glimpse of eternal verities, and a living example of the loving kindness of the Saviour whose life was reflected in their own.

Grant them, O Lord, rest eternal, and may light perpetual shine upon them.

EDITORIALS & COMMENTS

“Thy Will Be Done”

Reprinted from THE LIVING CHURCH of March 2, 1929 *

THEN we can safely start with this assurance: His will is done in heaven; perfectly, completely.

And it seems also reasonably to follow: His will is not certainly done on earth. He would scarcely have taught us to pray that it might be done, with the reference to its perfect accomplishment in heaven, unless, first, a good deal is done on earth that is not His will, and second, it is to some degree possible to transform earth into heaven by the simple doing of His will.

Herein seems to lie the explanation of some of the unfathomable problems of life. “Whereas, in the inscrutable wisdom of Almighty God, it has pleased Him to take from us . . .”—it is the customary way to begin a resolution of condolence.

A young mother, beautiful, efficient, a perfect guide to her children, passes suddenly to her rest leaving one, two, three, perhaps more, motherless children, with no one to take her place. A little child is taken in infancy, and a mother heart is wrung as though a devil delighted in torturing her. A child is born deformed, or through an accident or illness becomes so in later life. Illness befalls some one. Insanity, most inscrutable of all maladies, overtakes one. No matter what the details, a thorn in the flesh pricks sometime into every life. Sometimes the prick is almost unto death. Sometimes it is a psychical prick, the awful suffering that comes from helplessly beholding the suffering of loved ones. Be the symptoms what they may, few, if any, are free from the sufferings of life.

There are times when the bravest soul cries out in the anguish of his heart: What have I done to deserve this suffering? Why must I be punished so? Why does God deal thus hardly with me? Why is God so cruel? Is there a God at all? Especially, if He exists, is He a good God?

Well, the problem of suffering and of evil has perplexed the saints in all ages, and it is not solved today. Still, we are not so helpless intellectually that we cannot see a little way into the problem. Or, seeing as through a glass darkly, the impression is so blurred that it cannot satisfy, but it is real sight nevertheless. The holiest saint on earth does not yet see face to face.

WHEN we try to analyze and to account for these amazing phenomena that a good God permits to exist in His world, there are some traces of explanation, of which we do not always think.

Who says that the death of the mother, or of the child,

* This editorial was written by Frederic C. Morehouse three years ago, immediately after the death of his daughter, Lilius M. Farrar, and her newborn infant. Mrs. Farrar's death was sudden and unexpected. Her three children, one, four, and seven years old, were left motherless, and other circumstances combined to make the event a particularly tragic one. That at the time of this heavy blow he was able to write an editorial expressing such depth of faith and calm serenity in the face of adversity is a true index to his character, and we feel that reprinting it at this time is a singularly appropriate tribute to his memory.

the deformity, the illness, the insanity, is “the will of God”? He never did. These occur in a world in which His will is not perfectly done. No trace of any one of them is to be discovered in His heaven. There only His will is fully, truly done.

But the world that He has made for our life of trial is one that is to be judged from the standpoint of eternity. We are placed here in order that we may prepare ourselves and be prepared for the larger life that is the most real part of life. What happens in this vestibule to life is incidental. Its importance is that which has to do with its influence on human character.

Character is not developed merely by having everything. At a recent murder trial in a southern city, where the pampered son of a wealthy family had committed murder simply for the thrill of it, a sister testified that he was supplied with practically unlimited money, and would have been given more if only he had asked for it. Why, then, should he commit the robbery that was the precursor of the murder? The question answers itself. Unlimited money not only did not produce, but it stood in the way of producing, a developed character. It is not want that leads primarily to sin; it is not the maximum of having that keeps from sin. The development of character is much more likely to result from discipline, from having unsatisfied wants, even from suffering, than from having unlimited money and all that money can buy. So, from the eternal perspective, the excess of having was the evil that stood in the way of the development of his character. That which seems superficially to be evil, as pain, suffering, want, is actually good if it perfects character. And money, ease, comfort, are the real evils if they stand in the way of the development of character. So, also, the frightful specter of sudden death, sudden accident, sudden suffering, are to be tested, not by their immediate and physical effect upon the comfort of the moment, but by their effect on the character, which is of permanent value. So these various ills that we have recited do not seem to be ills at all if they are properly interpreted.

BUT is God, then, one who delights in human suffering, or who loves to torture His children? Far from it.

For His part in all this phenomena is that of turning the evil of the moment into a permanent good.

Does a drunken driver run over a helpless, innocent victim and kill him? God's part is to send His angel to meet that soul as it is hastily torn from the body, to protect it from harm, and to bring it into eternal life. Does some physical maladjustment cause the young mother, or the infant child, to die? God's purpose is not thwarted. The soul was made for eternal life. The sooner the earthly life passes into the truer life of eternity, the surer is it that nothing will happen to retard or to prevent that life. And the suffering that is caused to the loved ones who are left in this “vale of tears” derives its importance from the way in which it is used. Is it allowed to

create despair, bitterness toward God, or the darkness of unbelief? Then it has failed of its chiefest purpose. It might have developed saintliness; the saintliness of him who does not serve God for the ease that it may bring him, but because God is the life of his soul. And the character that is purged through suffering becomes one of the most beautiful of the eternal flowers in God's spiritual garden. Who says that the suffering was an evil? The will of God is done on earth when what is superficially evil is used to develop a saint.

THE ELECTION of the Very Rev. Ralph E. Urban as Suffragan Bishop of New Jersey is a most satisfactory choice, and directs attention to a family that is rendering notable service to the Church. Dean Urban's father, the Rev. Abram L. Urban, came to us from the Methodists some forty years ago, and served faithfully as rector of churches in New Jersey and Pennsylvania until his retirement some years ago. His four sons followed him into the Church, and three of these, including the Bishop-elect, are now in her priesthood. If we are not mistaken, a son of Dean Urban is also preparing for the ministry. We heartily congratulate the Bishop-elect, and we feel that his election is a particularly happy one.

New Jersey's
Suffragan

ANNUAL AUDIT OF RELIEF FUNDS

MR. FREDERIC C. MOREHOUSE, Editor,
THE LIVING CHURCH,
Milwaukee, Wis.

Milwaukee, Wis.
June 23, 1932.

Dear Sir:
We have made an examination of the records relative to the various relief funds collected through THE LIVING CHURCH and have satisfied ourselves so far as possible that the donations received for the period from June 1, 1931 to May 31, 1932 as published in THE LIVING CHURCH, amounting to \$1,410.77, were distributed in accordance with the published wishes of the donors, and the cancelled checks were produced to us in support of these disbursements.

No charge has been made for any expenses in connection with the handling of the funds.

The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1931, as previously certified to..	\$ 392,786.98
Amount certified to above	1,410.77

Total collected and distributed to May 31, 1932 .. \$394,197.75

Yours very truly,
PRICE, WATERHOUSE, & Co.

ACKNOWLEDGMENT

FLOOD RELIEF IN CHINA

St. Luke's Church School, Fair Haven, Vt.\$ 2.00

GOING BLIND

HOLD your face close, Beloved;
let me see once more
the wonder of the light in your eyes
that burns so clear and steadfast
for only me.

When the black curtain
shall come down at last,
I shall not fear the darkness,
for your sure hands
will guide me then.

The words we whispered
to each other in the night
were always dearest. . . .
I shall not know it is dark
when your voice comforts me.
Hold your face close!

AGNES BALLARD.

**The
Living Church Pulpit**

A Sermonette for the Sixth Sunday
after Trinity



THE GOOD THINGS OF GOD

BY THE REV. CHARLES E. HILL
RECTOR OF CHRIST CHURCH, BALLSTON SPA, N. Y.

"Who hast prepared for those who love Thee such good things as pass man's understanding."

—From Collect for the Sixth Sunday after Trinity.

THE TEACHING OF OUR LORD about eternal life is wonderfully summed up in the noble words of this ancient collect.

Imagine the hope stirred by these words in the heart of one struggling all his life long with grinding poverty. No doubt material wealth does not exist in the world to come, but the freedom from the curse of bitter poverty does exist there, a spiritual condition, for which the poor man really longs.

Imagine the hope roused by the collect in those who by reason of many responsibilities or peculiarly taxing responsibilities are so occupied that they lead lives in which are almost no pleasures. Pleasures are not material in the life to come, but neither are the greatest ones here.

Imagine the hope stirred by the collect in those who struggle with sickness. How they look forward to the life from which sorrow and sickness of every kind are banished—where are wholeness of spirit, and the elation that health brings, for which invalids so greatly long!

The collect also brings hope and joy to multitudes who have ideals beautiful and wonderful, yet never realized here, which shall be realized there. Think of the treasures of literature, and music, and art, which the masters have striven so hard to express and often have expressed so unsatisfactorily, which shall there be perfect!

There are in many hearts deep desires with regard to self and its development which seem never to be fulfilled here. Many have come to long intensely to be quite different from what they seem. We may say, and certainly it is no small help to be able to say, Model the life after the Divine Pattern and live as Christ the Lord would have you live. We know, because we have seen it happen, that then wonderful results follow, and discouragement and depression grow far smaller. But yet, after all, the longing remains. What hope for us all that among the good things which pass man's understanding this also is included! More than that, since all good comes from God and is, as it were, part of His very nature, and since God is eternal, so every desire for good in any form is eternal and shall be satisfied. Thus Christians look forward always and believe that the best is yet to come. If there is harm in this "other worldliness," I fail to see it, for it inspires faith and hope and love in the Maker who so fashioned His children that they could not help desiring Him. In the final analysis, the longings and yearnings for good of various kinds, often so seemingly diverse, come down to this, the longing for God Himself.

He has prepared for those who love Him such good things as pass our understanding. Because we believe this, we can toil and suffer and sorrow here, not as those without hope in the world, but as those who with this hope steadfastly before them will be the more careful so to use this world that in the world to come they may have eternal life.

LORD, we pray Thee, incline our hearts toward good in every form. Increase our desires and our longing for everything that will bring us nearer Thee. And especially "pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire."

Death of Mr. and Mrs. Morehouse

Milwaukee, June 26, 1932.

FREDERIC COOK MOREHOUSE, editor of THE LIVING CHURCH and president of Morehouse Publishing Co., died at his home in Milwaukee at 11:30 Saturday night, June 25th. The previous afternoon, Friday, June 24th, Mrs. Frederic C. Morehouse died. Both had been ill for some time. Mrs. Morehouse had been confined to her bed with a complication of major diseases since February, 1931. Mr. Morehouse had been in poor health for the same length of time, but had only been confined to bed for three weeks following a series of strokes.

MRS. MOREHOUSE BORN IN SOUTH

Mrs. Morehouse, the former Lilius E. Macon of Eufala, Ala., was born March 14, 1868, the daughter of Capt. Junius Montgomery Macon, an officer in the Confederate army, and Sarah Clifford (Pope) Macon. Mr. and Mrs. Morehouse were married June 24, 1891; the day of her death was their forty-first wedding anniversary.

Descendant of a distinguished Southern family, active in the affairs of Church and State since Colonial days, Mrs. Morehouse took a prominent part in the work of the Woman's Auxiliary of All Saints' Cathedral and of the diocese. She was also an active supporter of the Milwaukee Children's Hospital and a member of the Daughters of the American Revolution and the Milwaukee Women's Club. A sister, Mrs. E. L. Edmonson, lives in New Orleans, La.

Mrs. Morehouse was buried from All Saints' Cathedral Saturday afternoon, June 25th, interment being in Forest Home Cemetery. A requiem Mass was celebrated the morning of the same day.

BEGAN EDITORIAL WORK EARLY

Frederic Cook Morehouse was born at Milwaukee, Wis., March 19, 1868, the son of Linden Husted and Lydia E. (Phelps) Morehouse. Originally from Connecticut, the Morehouse family had migrated to Ohio, and thence to Milwaukee, where Linden H. Morehouse became a commission merchant. In 1870, however, he established *The Young Churchman*, originally intended as a paper for the children of All Saints' Cathedral, where he was superintendent of the Sunday School.

So successful was *The Young Churchman* that first one and then another Sunday school demanded copies, and the paper soon attained a national circulation in the Episcopal Church. The work of preparation, proof reading, and mailing were done at Mr. Morehouse's home, with the active assistance of Mrs. Morehouse and the help of the children. Thus Frederic Morehouse was engaged in religious journalism in many of its phases at a very early age, and it may truthfully be said that he has devoted his entire lifetime to this cause.

Never in very robust health, Frederic Morehouse was educated in private schools and under private instructors. Owing to poor eyesight, he was never able to finish high school—yet in later years he was to receive high academic honors from a number of institutions of college and university grade.

As *The Young Churchman* grew in size and importance, it became more than a sideline, and in 1885 the Young Churchman Co. was incorporated for the purpose of continuing that and other Church periodicals, and of publishing religious books, particularly for the Episcopal Church. Frederic Morehouse was associated with his father from the outset in this venture, first as clerk and later as vice-president and assistant manager of the company. Upon the

death of his father in 1915 he was elected president of the corporation, the name of which was changed in 1918 to Morehouse Publishing Co.

EDITOR OF THE LIVING CHURCH

From 1896 to 1900 Mr. Morehouse was editor of a paper, now obsolete, known as the *Church Eclectic*. In 1899 he became editor of THE LIVING CHURCH. His long service as editor of this paper has given him the seniority among all editors of religious periodicals, weekly or monthly.

Since 1910 Mr. Morehouse has been a member of the General Convention of the Episcopal Church, and for many years he was the acknowledged leader of the Anglo-Catholic group in that body. Even by those who opposed his views he was universally recognized as one of the best-informed laymen in the Episcopal Church. On the floor of General Convention and in the columns of THE LIVING CHURCH he waged many a vigorous battle for the recognition of the Catholic character of the Church that he loved and served faithfully. Sometimes he won and sometimes he lost, but he was never known to lose his temper in the heat of conflict, or to take unfair advantage of his opponents, with the result that he was held in universal esteem by his fellow-Churchmen.

Mr. Morehouse was for many years a member of the National Council. He has also served on various committees and commissions, perhaps the most notable being the Evaluation Commission, which made a thorough study of the national administration of the Church in 1925, and the Commission on Evangelism, which inaugurated the "Bishops' Crusade" a few years later.

ACTIVE IN CIVIC WORK

But Mr. Morehouse did not confine his talents to the Church alone. He was equally active in civic and national affairs, especially during the World War.

Always an interested member of the City Club of Milwaukee, he was elected president of that organization in 1910, and served in that capacity for five years. During his term of office he completely reorganized the club, laying the foundations for the power and influence in civic and state affairs that it has since attained. But when Mr. Morehouse was urged to run for mayor of Milwaukee he declined to do so, despite the fact that he led by a large margin in a straw poll conducted by a local newspaper over a period of several weeks, as he felt that the Church, not politics, was his major sphere of work.

During the period of the war, from 1916 to 1919, Mr. Morehouse was chairman of the Milwaukee Chapter of the American Red Cross. Upon his shoulders fell the task of erecting an efficient organization to handle the many ramifications of war-time activity that the Red Cross undertook locally. The building up of this important work often kept him busy eighteen to twenty hours a day and seven days a week, but he carried it through so successfully that the Milwaukee Chapter gained a national reputation as one of the best administered Red Cross groups in the country. He did not confine himself to this country alone.

During the same period, through the columns of THE LIVING CHURCH Mr. Morehouse raised a relief fund of several hundred thousand dollars for the alleviation of war distress in France, Belgium, Russia, and elsewhere. In appreciation of this work he was awarded the title of founder by the University of Louvain, and received an autographed photograph from King Albert of the Belgians, as well as letters of recognition and thanks from President Wilson,

REQUIESCANT

FREDERIC COOK MOREHOUSE
June 25, 1932

LILIAS E. MOREHOUSE
June 24, 1932

WHOM God had joined together He did not separate:
He bade them pass together within the pearly gate.
* * *

Not two but one they were in His all-potent sight,
And so as one He bade them enter His Eternal Light.

CHARLES F. CARSON,
Former Managing Editor, THE LIVING CHURCH.

Herbert Hoover, General Pershing, and other officials, both American and European.

THE WORLD CONFERENCE

In 1927 Mr. Morehouse was a representative of the Episcopal Church at the World Conference on Faith and Order, held at Lausanne, Switzerland. At this conference he took a firm stand for the frank recognition of the differences among various Christian groups, as well as the points of agreement, and opposed hasty schemes of reunion based upon the ignoring of conflicts in fundamental doctrines. This stand won him the opposition of a considerable group in the conference, but it ultimately prevailed, with the result that such conservative groups as the Eastern Orthodox Churches, which had threatened to withdraw, were enabled to continue in the conference.

In the summer of 1928 Mr. Morehouse underwent a serious operation, from which he never fully recovered. In November of that year he was able to attend the General Convention held in Washington, and received a tremendous ovation from the members when he rose to speak, but he was unable to take his usual vigorous part in convention debates. Although he was elected to represent the diocese of Milwaukee at the next triennial convention, held in Denver in 1931, he was unable to attend, though he was keenly disappointed at missing General Convention for the first time in twenty-one years.

Despite his continued ill health, Mr. Morehouse continued his active direction of THE LIVING CHURCH and of Morehouse Publishing Co. until February, 1931, when he went to New Orleans for several months of rest and recuperation. Since then the editorial policy and management of THE LIVING CHURCH have been directed by his son, Clifford P. Morehouse, as managing editor; while the publishing firm has been under the management of his nephew, Linden H. Morehouse, vice-president of the company and grandson of the founder, whose name he bears.

ACADEMIC HONORS

Mr. Morehouse was the recipient of a number of academic honors, including the degrees of doctor of letters (Litt.D.), awarded by Lawrence College, Appleton, Wis., in 1921; doctor of humane letters (L.H.D.), by Kenyon College, Gambier, Ohio, in 1925; and doctor of laws (LL.D.), by Nashotah House, Nashotah, Wis., in 1932. He was a member of the American Academy of Political and Social Science and of the National Municipal League, having served as a member of the national council of the latter from 1912 to 1917. He was active in a number of welfare and charitable organizations, both local and national, as well as president of the Meacham Investment Co., vice-president of the Church Literature Foundation, and a former director of the Employing Printers' Association. He was a member of the chapter of All Saints' Cathedral and of the council and standing committee of the diocese of Milwaukee.

Two of the children of Mr. and Mrs. Morehouse, Lilius Pope Morehouse, wife of Robert Lynn Farrar of Nashville, Tenn., and Howard Lord Morehouse, died in 1929 and 1928 respectively. A third son, Clifford P. Morehouse, is managing editor of THE LIVING CHURCH and secretary of Morehouse Publishing Co. Four grandchildren are also living: Robert Lynn Farrar, Jr., Lilius Macon Farrar, and Jane Elizabeth Farrar, all of Nashville, Tenn., and Ellen Louise Morehouse, of Milwaukee. Two sisters, Elizabeth P. and Jane L. Morehouse, also live in Milwaukee.

FUNERAL ARRANGEMENTS

Funeral plans for Mr. Morehouse include requiems at All Saints' Cathedral and other Milwaukee churches on Monday and Tuesday, with a Solemn High Mass of Requiem and the Burial Office in the Cathedral at 10 o'clock Tuesday morning, June 28th. At this service the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, will pontificate and pronounce the absolution of the body. The Mass will be sung by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor, assisted by the Very Rev. Archie I. Drake, dean of the Cathedral, and the Rev. Marshall M. Day,

vicar of Christ Church, Whitefish Bay. Members of the standing committee of the diocese and the Cathedral chapter, together with officers of the City Club, the Milwaukee Typothetae, and the Employing Printers' Association, will be honorary pall bearers, while the active pall bearers will be employes of Morehouse Publishing Co.

A ROBIN BEARS WITNESS TO GOD'S PRESENCE

ON A summer Sunday morning a young robin attended Mass in St. Matthew's Church, Goffstown, N. H. He entered by a side window at the rear of the church. Church windows, when open, are on the slant, and when the opening is small it is not easy for a bird to fly in directly. This robin alighted on the window ledge and quietly dropped down upon the floor.

Usually when birds find themselves inside a building, especially among a considerable number of people, they are terrified, and fly wildly about, screaming and beating themselves against the windows in an effort to get out. But this bird announced his presence only by chirping cheerfully.

A girl seated nearby went over to him to put him out. He was not afraid, and she easily picked him up. But when she started for the window with him, he rowed. He did not wish to be put out. He had come to worship. She put him down and he quietly made his way down the aisle to the Lady altar where the Blessed Sacrament is reserved. He knew his Creator was there. He hopped upon a chair near the altar and raised his voice in praise. He was too young to sing, but he chirped his very best. A member of the choir, thinking he would disturb the Mass, sent a boy to put him out. He was not a bit afraid. He did not fly while he was in the building. The boy had no difficulty in picking him up, but as before, when he found he was to be put out, he rowed. Could not these humans see that he had come to Mass, and to worship his Maker? However, the boy put him out of the window. The robin then took up his stand before the near-by open sacristy door, where he had an unobstructed view of the sanctuary, where he remained throughout the remainder of the Mass, joining in the worship with his joyful chirps.

The priest at the altar and the congregation were thrilled by the very evident purpose of the young robin, and especially at hearing his praises during the intense silence attending the consecration of the body and blood of the Saviour of the world.

This robin is the offspring of a pair of robins who have lived every summer for years about St. Matthew's Church. They are very friendly with the priest. They look at him quite calmly as he comes and goes, often quite near them, and the robin will often maintain a friendly conversation from a tree in the yard. When he makes his first appearance in the spring, he announces his arrival from a large oak tree at the corner of the church lawn, in an ecstatic toot! toot! toot! of joy at seeing his old friend, the priest, once more. And the priest answers back Toot! toot! toot! Mr. Robin. Here you are again. I am very glad to see you once more. And the robin replies in bird language, Toot toot! toot! I am glad to see you again, too. And he will keep this up as long as the priest will.

Another bird friend is a song sparrow who likewise has lived near the church every summer for years. The priest and congregation are often thrilled at the consecration in the Mass by the rapture of the song of this little friend.

St. Francis of Assisi, the lover of birds, must often be about St. Matthew's.

People are beginning to speak of St. Matthew's as the church where the robin went to Mass.

—REV. FRANCIS N. BANFIL, in Boston *Evening Transcript*.

WINGS

GRANT, while hot tides of pain surge and retreat
 One citadel held high against defeat.
 Grant, while the body cowers in betrayal,
 A will less yielded and a pledge less frail.
 Strength be to strength a sudden lifted cry,
 Up to a gaunt cross strained against the sky.
 Home, while the stabbed flesh sobs its brief despair,
 Alone—aloft—beat on the wings of prayer.

LOUISA BOYD GRAHAM.

The Consecration of the New Primate of Sweden

By the Rev. Eric Ringenhjelm

Deacon, Diocese of Chicago

Stockholm, June 6, 1932.

AN EVENT of historic importance for Sweden took place on Trinity Sunday in the consecration and installation of the new Archbishop, Erling Eidem, in the presence of a congregation of 3,000 persons which filled the Cathedral at Upsala. This large gathering was thoroughly representative of the whole country, as it included the King of Sweden and several members of the royal family, three Ministers of State, the speakers of the Upper and Lower Houses of Parliament, the heads of the universities, representatives of the learned professions and commerce, delegations of students, and many others too numerous to mention. It showed, in a remarkable way, the close connection between Church and State which exists in Sweden. It is doubtful if in any other country in Europe such a gathering could be brought together for an ecclesiastical function. No less striking was the number of bishops who took part in the consecration, and the Church and countries which they represented.

Eleven Swedish bishops were present out of twelve, one Danish, one Norwegian, one Finnish, the German Bishop of Holstein, and, representing the Archbishop of Canterbury, the Bishop of Fulham. His participation in the consecration on the part of England was warmly welcomed as a symbol of that unity among Christians to which we aspire, and which the late Archbishop Söderblom had done so much to promote. No orthodox bishop was present, but the Greek Orthodox Church was represented by Dr. A. de Roubetz, who was seated in the chancel among representatives of the Free Churches in Sweden, and a large number of Swedish clergy.

The service commenced punctually at 11 o'clock with Palastrina's Sanctus, sung by a choir of boys. It may be stated that as in all Swedish churches the organ and the choir are in a gallery and not in the chancel. This was followed by "Högmässan," the usual Sunday service in Sweden. Although the English translation of "Högmässan" is High Mass, the service is really the Ante-Communion, as there is no consecration of the Elements, and the service consists of prayers, the creed, the epistle and gospel, and a sermon, interspersed with hymns and psalms.

The officiants clad in white albs, and wearing copes as is the custom in Sweden at this service, were the dean and the sub-dean of the Cathedral. The dean preached the sermon for Trinity Sunday from the text appointed for that day (St. John 15:1-9) for, strange as the custom appears to us, the text of the sermon is fixed by law for every Sunday, like the epistle and gospel for the day.

It was now 12:30, and on the conclusion of this service the procession of bishops entered for the consecration. They had previously been seated near the pulpit for the first part of the service. They retired to robe during the singing of the Te Deum and entered, all wearing mitres and copes, and carrying their pastoral staffs. The procession was headed by the chaplain of the late Archbishop Söderblom, carrying the new Archbishop's pastoral staff, then followed the Swedish bishops, and visiting bishops in order, then two of the Cathedral clergy carrying the cope and mitre of the new Archbishop, and lastly the Archbishop himself, clad in a white rochet with a red girdle. Three Swedish bishops standing in front of the altar conducted the service, while the remainder, including the *pastor primarius* as leading representative of the Swedish priests, and

the two Cathedral clergy bearing the Archbishop's vestments stood round the altar rail. It should be explained that the altar rail is circular in form in Swedish churches. The three Swedish bishops vested in their copes and mitres, standing before the altar, and the circle of bishops similarly vested made a striking picture, amidst which the new Archbishop in his simple white rochet stood out clearly. It is satisfactory to be able to say that although most northern bishops are tall and striking men, the Bishop of Fulham towered above them, and the cope which he wore was the most handsome there.

Bishop Bergqvist of Lulea, the most northern diocese in Sweden, conducted the consecration service, and addressed the new Archbishop at length on the dignity and duties of his high office, recalling the long line of his predecessors and especially Archbishop Söderblom whose memory will always be cherished by the Christian Church. Then the chancellor of the diocese read the royal mandate of the appointment of the Archbishop.

The Archbishop recited the Apostles' Creed in clear and audible tones. The presiding bishop asked him three questions very much on the lines of the English Ordinal to which he replied in the affirmative. Each bishop then read a verse from the New Testament, commencing, "Jesus said." The verses were read in Swedish, English, and German. The Bishop of Fulham's verse was, "When ye have done all, say we are unprofitable servants."

Then the Archbishop knelt down, the choir intoned "Veni, Creator Spiritus" and all the bishops present as well as the three priests laid their hands upon his head. The two Cathedral clergy vested the Archbishop in his robe of cloth of gold, the presiding bishop placed the mitre on his head and his pastoral staff in his hand. The services concluded with prayer and the procession wended its way back to the vestry, the new Archbishop at the head.

In the afternoon a dinner was held for 160 guests over which the Archbishop presided. He proposed the toast of the foreign bishops, and among others the Bishop of Fulham replied, conveying a greeting from the Archbishop of Canterbury in the name of the Church of England and expressing his own satisfaction at being in Upsala on this historic occasion.

The Swedish bishops held a conference on the 23d and 24th of May, the new Archbishop presiding and, among other decisions, a committee consisting of the Archbishop and two bishops was appointed to consider the promotion of closer relationship with other Churches. There is therefore good hope that the work in promoting Christian unity, for which the late Archbishop Söderblom did so much, will be carried on by his successor.

THE LOST LEADER

How PATHETIC is the lost leader in the Church who still holds on to an official position but his heart is not in the efforts of the Church! He is captious, fault-finding, and selfish in his efforts. The cross and the scars thrill not his soul. The worry of the world and the delight of being rich are the thorns that are crowding out his life. For him Church is a club rather than a brotherhood for the redemption of the world. Sad is the lot of the lost college man sure of nothing, but far more pathetic is the lot of the lost Churchman—the man who was once eager to know his loving Lord; now he is content to hold on to the ecclesiastic fabric. The thorns have done their work.

—N. C. Christian Advocate.

The Trend of Education in the Mission Field

By the Rev. William G. Branch

Rector, St. Thomas' Church, Croome, Md.

IN VIEW of the large deficit in the funds collected for the Church Program, may I, as an ex-missionary, venture to suggest a remedy? Let the Church retire from its self-imposed task of conferring upon non-Christian races what has come to be an entirely secular education. As conditions exist at present in the mission field this type of education has become almost completely divorced from the Christian religion. In this it merely follows the example of so-called Christian countries where no reasonable person expects secular education to exercise the slightest Christian influence upon students. The object of a secular education in Europe and America is to enable those who receive it to make a living. For the vast majority, educators and educated alike, it has no other meaning.

The editor of the English *Church Times*, in an issue of late, stated as his considered verdict that a university or college education is barren of results as regards the fundamentals of the faith, or of qualities essential to the production of Christian priests. As a preparation for Christian leadership it is utterly useless.

A committee on education, of which the master of Baliol, Oxford, was a member, has just returned from India expressing great disappointment at the lack of Christian results from the efforts of secular education in the Christian colleges and universities there. But such an attitude is very unreasonable. If a secular education fails to Christianize in America and Europe with so much Christian experience and tradition behind them, why should we expect it to Christianize students in Japan, China, Africa, or India?

The Christian Church is not justified in the expenditure of funds for secular education. She is only justified in propagating the Christian faith and teaching the essentials of that faith to inquirers and converts. The truth of the matter is, the Church in the mission field has found the task of preaching Christ and teaching His doctrine in spite of opposition and persecution to be so difficult that she has accepted easier substitutes and turned down the blind alleys of secular education and medical service.

When Jesus said: "Go and teach," He did not intend this

THE AUTHOR herewith sets forth his views on secular and religious education in the non-Christian countries of the world. "The Christian Church," he says, "is not justified in the expenditure of funds for secular education. She is justified only in propagating the Christian faith and teaching its essentials." ¶ The author, by the way, was a close friend of Sundar Singh, native Indian teacher, who has to the present time never been traced since starting on a preaching mission into the bandit-infested country of Tibet.

to mean mathematics and physical science. He did mean, "Teach them about Me. All other teaching effort is void of spiritual result." Secular education is useful in the professions, but not necessary for all people, and in no way essential, as it has come to be regarded in the mission field as a preliminary qualification to the acceptance of the Christian faith, so that if a man cannot read or memorize a form of words he cannot be a Christian, or receive baptism and confirmation, being thus debarred from the Holy Sacraments. I believe that an absolutely illiterate man is fully qualified to enter the Christian Church and to receive all its benefits even if he can do no more in an intellectual way than confess Jesus with his mouth. In that very illiterate condition most of our forefathers passed into the Kingdom of Heaven through the door of the Church.

When Jesus said: "Go and heal the sick," His disciples knew exactly what He meant, and they did not proceed forthwith to build hospitals and yet bigger and more efficient hospitals. We ought not to quote the words of Jesus to support our methods which are the opposite of His. I do not for a moment wish to underestimate the wonderful work accomplished by medical missions. I agree that all people everywhere should have adequate medical protection and service. By all means let secular education and the practice of medicine flourish. But the responsibility for giving the people of a country adequate medical protection rests entirely upon the governments of the countries concerned. It is not the business of the Christian Church to supply these deficiencies, nor is the Church justified in financing methods of work which have little if any relation to the fundamental purpose of the Christian message.

The Church collects ample funds for sending forth Christian missionaries to preach and live the Gospel as the Apostles did, and to teach those who may believe on Him through their word. These funds, I maintain, are diverted to wrong uses when they are expended in salaries for clergymen or lay men and women workers who pass their entire missionary life in teaching algebra, geometry,

TO OUR READERS

THIS account and photograph, taken just before Sundar "traveled out of India" is an extract from Fr. Branch's letter sent to THE LIVING CHURCH with the accompanying article and which we know you will be interested in as were we, though it is somewhat away from the subject of The Trend of Education:

"This photograph [as Sundar was vesting for a preaching tour] was taken by the sister of Pearson, one time companion of C. F. Andrews. It was taken in 1912. There was an epidemic of cholera in Kotpur, Simla, at that time, so I discarded the long, cumbersome friars' robe (I wore a gown like Sundar's, but grey) for a coat and trousers. In these I could ride a horse. Some patients were twenty miles away and it would take time to walk that distance.

"Dhan Singh was a young mountain Rajput convert—the first after a period of 70 years in Kotpur. He was attracted to Stokes and baptized after tremendous opposition."



SUNDAR SINGH, THE REV. W. G. BRANCH, AND DHAN SINGH

The black robe worn by Sundar Singh marks the sikh, or disciple of noble birth.

physical science, and American and English literature, however sacred and necessary these subjects are assumed to be. These missionaries ought surely to be out gathering in and teaching the tens of thousands of souls eager to "remember Jesus Christ," not mathematical formulae. Yet the condition of things is such we are told, at any rate in India, that inquirers cannot be received into the Christian Church, cannot be taught the Christian fundamentals, from lack of funds and workers, when the truth is that those who should be receiving these would-be Christians with gladness and welcome, in order to teach them the doctrine of Christ, are wasting time and energy and Christian funds in teaching the fundamentals of arithmetic and natural science to other tens of thousands not at all interested in the Christian faith. I think such a missionary method is wrong, ridiculous, contrary to Christ's intention, and dishonest.

Spiritually, secular education leads nowhere. Perhaps that is why Jesus ignored it in choosing His missionaries. With us education has become a fetish. We worship it. Yet, after all, secular education is merely the acquisition of a number of natural facts. Its spiritual effect is negligible, as we see in America and Europe. On the other hand, the Christian Church, by the power of Christ, is commissioned to produce profound spiritual changes in the soul, to be followed by a corresponding change in life and character. In such a sphere secular education is powerless.

Fr. Nehemiah Goreh, S.S.J.E., son of a Brahman of high caste, a "Shastri," or Doctor of Sanscrit Divinity, standing on the outskirts of a crowd, was converted by the message falling from the halting, lisping, stammering lips of the Rev. W. Smith preaching Christ in the market place. His baptism followed after much mental agony in himself and in the family circle. The Pandita Ramabai, the Brahman widow, and founder of the Widows' Home at Poona, was brought to Christ by Fr. Goreh. The Mohammedan mystic, Safdar Ali, was another convert won to Christ by Fr. Goreh, and this Safdar Ali, some years later, was the means of apprehending for Christ Dr. Imad ud Din of the Punjab, described by C. F. Andrews as "the most learned of all Indians who have come to Christ from Islam."

If the object of the Catholic Church is to produce Christians or Christian leaders through the medium of secular education, I have studied the New Testament to no purpose.

I would restrict the use of mission funds collected by the Christian Church to evangelization and religious education; to the religious training of evangelists, pastors, religious teachers, and the religious education of inquirers and converts exclusively. Religious education is the greatest need of the mission field. There is no other need to be compared to it in importance and urgency. Secular education is an insatiable Moloch: a sinful waste of men and means.

Let the Church recall or transfer men and women who are doing no Christian work, for secular education wherever found cannot by any effort of the imagination be described as Christian.

A VERSE FOR DRIVERS

ACCUSTOMED as we have been in our childhood to acres of ground in which to play, we are often sorry for New York's East Side children, who have only narrow streets in which to play, and that frequently interrupted by speeding automobiles. When something displeases us, we always think "there ought to be a law" as if this would remedy the situation. Children have a right to play, and their right comes first. It certainly is not asking too much of autoists to drive slowly and see that their brakes are in good condition. But this little verse every motorist might with profit paste on his windshield:

"When I'm driving on the street,
Where little folks I'm apt to meet,
Who dash across the street and play,
I hope I'll drive in just the way
I'd drive if mine were there
Upon that crowded thoroughfare."

—From *St. George's Quest*, a paper published by the Church School of St. George's, New York.

Churchwomen Today

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

Ada Loaring-Clark, Editor

HOW SECURE we Americans are from the most dreaded of all diseases—leprosy! We have our splendid government hospital at Carville, La., near Baton Rouge, known as Hospital 66. Nearly all of the four hundred lepers in this country are being **Leper Mothers** and cared for there. We even try to do away **Their Untainted Children** with the word "leper" and just say "Hospital 66." But our neighbors—China, India, and Japan! India with her million; China with her half-million; I am not sure about Japan, but she has a large problem in the number of her lepers. Slowly the followers of Christ are trying to teach these countries not only how to care for their lepers but for their untainted children.

Strange as it may seem, a baby born of a leper mother does not inherit the disease. If the baby remains with the mother, in a few months, or at the most two years, it will contract the disease. Then what? A life of misery and suffering. If the mother will consent to part with her baby it will grow up in health and strength. Is a leper's heart different from yours or mine? She clings to her baby just as you or I would. Our splendid missionaries in many, many cases have induced the leper mothers to part with their babies; they have risen to the greatest heights of self-sacrifice of which mother love is capable. The children are put in homes for untainted children, in the care of consecrated nurses and doctors. Later they are educated and trained for useful lives.

A hospital has recently been dedicated at Manamadura, South India, and, as a tribute to the devoted and long-time service given on behalf of all lepers, by Mrs. R. R. Harrison of Richmond, Va., has been named the Harrison Hospital. Mrs. Harrison writes:

"My friend, if you ever hear an appeal for the untainted children of lepers, think twice before you turn a deaf ear. It only costs \$30 a year to care for one of these children. How can we escape the command of our Lord, 'Cleanse the leper'? Everyone is sorry for a sick person, or a homeless one, or a friendless one: the lepers are all these. They are God's most afflicted children."

THE EXPERIMENT which duplicates a Danish Folk School, at Brasstown, N. C., and which our Church, in conjunction with other religious bodies, founded a few years ago, has fully warranted the experiment. This school, established

for the benefit of older boys and girls who had left school, usually around the fourth to the tenth grade, is known as the John C. Campbell Folk School. Its growth has been steady and encouraging and its influence is now being felt throughout the rural districts of North Carolina, particularly in Cherokee County.

During the past winter twenty-two young people, averaging in age about 22 years, have received the advantage of instruction in varied subjects. The most educative factor has probably been the non-academic and home-life atmosphere and the consequent relationship of the students as equals. Music, particularly singing, and games play an important part in the daily routine. Mrs. Olive D. Campbell, director, has mapped out a five-year plan and is coöperating with the Five-Ten Year Agricultural Plan for Western North Carolina.

HUMILITY before great tasks, steadfast looking forward, faith in Christ, is a splendid summing up of the purpose of the Woman's Auxiliary." So says a visiting Churchwoman from England. We should like to apply this to every other woman's organization in our Church.

THE CHURCH IN MEXICO

BISHOP CREIGHTON writes of his recent trip to Mexico. He flew from Brownsville, Texas, to Tampico.

"I crossed the border into Mexico on Monday, May 16th. Early in the morning the sun was shining and the day promised to be beautiful. At about 7:30, however, the worst norther that I have ever seen struck Brownsville, and it seemed for a time as if the airplane could not ascend. The storm had abated by 9 o'clock, the starting time, however, and we took off in gray skies which lasted perhaps fifty miles down the coast. Then we ran into the norther again which was blowing ahead of us, and passed completely through it, coming out on the other side into the brilliant tropical sunshine. The trip practically the whole way was over the ocean. I could see the waves dashing on the shore, and the coast stretched out like a huge map with the rivers running down to the sea.

"I reached Tampico at 11 o'clock where I was met by James W. Bradbury, our lay reader, who took me to the Trans-continental staff house where I made my headquarters. The vestry of Christ Church, Tampico, lunched with me at 12:30, and enabled me to confer with them about Church matters. In the afternoon I visited the Gorgas Hospital, and made a sick call, and then in the evening there was a service in the church, at which time I preached.

"I left for Mexico City the night of the 17th by train, reaching San Luis Potosi Wednesday morning, and Mexico City, Wednesday night. On Thursday, I had conferences with the archdeacon, the dean, the chancellor, Miss Boynton, Bishop Salinas, and other officers of the Church in Mexico. On Monday night I met with the graduates of Hooker School to devise a plan for registering the school, at the same time maintaining its Christian intent, in conformity with the law recently promulgated by the President. On Tuesday morning, the graduates had a conference with the Minister of Education, and apparently a satisfactory plan was worked out.

"I visited Hooker School where I found our American and Mexican teachers carrying on with faith and courage, and with a splendid student body, numbering nearly three hundred. Everyone who knows Hooker in Mexico rejoices in the splendid work it is doing under the direction of Miss Martha Boynton, the director.

"All our churches in Mexico City are open, but under the law only one clergyman can be registered for each congregation. This prevents exchange, and limits the congregation to the services of the clergyman registered for them.

"I left Mexico City Wednesday night, May 25th, stopping at Monterey for a conference with Bishop Aves' son-in-law. Bishop Aves' condition has not bettered, and he is still unconscious from the effect of the stroke recently suffered by him."

MORNING IN A BEECH TREE

SILENCE—then
*chime of a wood-thrush breaking
 upward through bars of silver
 lifting leaf-shadows
 green curtain perforated
 with wings
 whispering everywhere risen
 to mirth of finch and sparrow*

*life quivering awake
 hidden in flakes of brightness
 swaying tossing
 shed downward
 over emerald samite
 voices—voices everywhere*

*hours of song and laughter
 hours flowing until
 hush of noon
 and thrush and finch and sparrow
 silent now.*

CHARLES BALLARD.

Books of the Day

Rev. William H. Dunphy, Editor

DEUTERONOMY. THE FRAMEWORK TO THE CODE. By Adam C. Welch. New York: Oxford University Press, 1932. \$3.50.

THE OLD TESTAMENT IN THE CHURCH. By Alexander Nairne. Cambridge: University Press; New York: Macmillan, 1932. 30 cts.

THE TEACHERS' COMMENTARY. Edited by Hugh Martin. New York: Harper, 1932. \$2.50.

A NEW BOOK by Dr. Welch is an important event in the Old Testament field; but it is hard to see the purpose of the present work, for it is in no sense a commentary. For a number of years past the author has been engaged in an assault upon the "orthodoxy" of the Wellhausen dating of Deuteronomy, his contentions being that the book is earlier than 621 B. C., and that it was the law book of the Northern Kingdom. In the work before us the latter thesis is still maintained, comparatively little is said about date, much of the material shows the influence of Hosea, some is Exilic, some post-Exilic; this brings us close to the opposed view of Hölischer, that the entire work is post-Exilic, and seems the abandonment of that for which Dr. Welch has contended in many publications, though with a small acceptance of what has been his main position. It is easy to concede that some of the material may have come from the Northern Kingdom, but the concession is insignificant. Other publications of value, dealing with the Psalms and with Jeremiah, have come from Dr. Welch's fertile pen, and we must regret his return to a well-threshed field; it would appear as though he himself felt something of this. With the exception of the last chapter the book drags, wholly lacking freshness.

The second of the works mentioned above is a grateful contrast to the preceding, it has a value far beyond its size and cost; it is vitally alive and we would desire for it a wide reading among the priests of the Church particularly, it will inspire them to preach and teach the Old Testament. Many believe that a revival of interest in the Old Testament is close at hand; Dr. Nairne's pamphlet will help to bring it nearer, Dr. Welch's will delay that day as it supplies food to the thought that the subject is a wearisome controversy concerning dates and authors.

The third work continues the succession begun by Dummelow, continued by Peake, Gore, etc. It is written especially for teachers and, for the most part, by specialists in the field of religious pedagogy rather than biblical study, yet the editorial oversight of the Old Testament is in the thoroughly competent hands of Prof. T. H. Robinson, while Prof. L. W. Grensted is responsible for the New Testament. It would seem useful to the priest who wishes to look up a biblical point quickly and with a fair degree of assurance that he is securing information that is up-to-date and dependable, as well as to the teacher. There is the further advantage that the type is good and easily read without eye strain. The Apocrypha is included. We recommend it as an especially valuable addition to a Church school reference library.

F. H. H.

POETRY AND PRAYER. By Edward Shillito, M.A. Scribners. \$1.25. A delightful reconciliation of the Poet and the Church, this small volume offers much to ponder over for the literary dilettante. The author professes to find it difficult to make the transition from 5 o'clock reading of the greater poets to the formal atmosphere of 6 o'clock Evensong. The pleasurable concomitant of a real effort to perceive the underlying coalescence of the two may also be attained, in some measure, by the reader.

W. S. H.

NEWS OF THE CHURCH

Bishop Moreland To Retire

Resignation to Take Effect in January; Feels Younger Leadership Benefit to Diocese

SACRAMENTO—The Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, announced to the standing committee at its meeting June 21st his intention of resigning as Bishop of the diocese, the resignation to take effect on January 25, 1933, when Bishop Moreland will have completed 34 years as Bishop of Sacramento. However, the Bishop has asked for a leave of absence from the first of next September until the House of



RT. REV. W. H. MORELAND, D.D.

Bishops meets when his resignation will go before that body. The Bishop plans to spend next fall and winter in New York with his daughter, Miss Helen Moreland, dean of women at Mills College, Oakland, Calif., while she completes a post graduate course at Columbia University.

Advancing years and need for rest and respite from administrative problems prompted his retirement, Bishop Moreland said in his letter to the standing committee.

The Bishop has expressed his desire to dedicate his remaining years to preaching, for which he is eminently fitted. In all the years of his episcopate he has never missed nor cancelled an engagement because of illness.

The following considerations were given by the Bishop as influencing his decision:

1. The diocese would be benefited by younger leadership, bringing with it a fresh outlook, new policies, the facing of new economic conditions. I believe the effect would be encouraging and stimulating, leading I

Bishop Ivins to Preside At Catholic Centenary

To Observe Anniversary in Philadelphia
October 23 to 26, 1933

NEW HAVEN, CONN.—October 23, 1933, will be the opening date for the Catholic Congress centenary observance to be held in Philadelphia in the interests of the Catholic Revival in America.

And as the presiding officer of the sessions the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, has already begun his program of events for the four-day centenary celebration. On Thursday, the 26th, the congress adjourns *sine die*, but in those few days much is expected to take place that will remain long in the memory of every Churchman.

Bishop Ivins has given a very interesting account of the Call of the Catholic Revival in the Catholic Congress *Bulletin* for June, which contains also articles on the Congress affairs for the summer, a suggested prayer for the Congress, and a membership enrolment blank.

hope to larger spiritual and financial strength.

2. Also I think a change would be beneficial to myself. Although in fairly good health, I am conscious of need of immediate rest, and especially relief from administrative problems. I do not find the confirmations, preaching, spiritual duties, or traveling irksome. Rather, I am weary of the burden laid upon me of raising money for diocesan debts, interest charges, taxes, and other objects. I have carried these responsibilities for many years. Nor do I feel equal to a second campaign for increasing Diocesan Endowment, which ought to be undertaken actively. On the other hand, I feel a burning desire to give my remaining years to preaching, for which I feel more fitted. Therefore, in order to preserve my health, I ask definitely to be allowed to retire on January 25th next, when I shall complete 34 years of my episcopate.

3. The diocese although small is in sound condition. It has a fine body of clergy. The support of the diocese by the parishes is a matter of pride to us all. No one can scan the list of loyal parishes and missions on page 22 of our Journal for 1932, with its almost unbroken record of assessments paid in full, without feeling admiration for the spirit of noble loyalty and sacrifice on the part of our laity. A new bishop will have a good foundation on which to build.

4. I will ask leave of absence from the diocese from September next, with present salary continued. My intention would be to accompany my daughter to New York. This will provide an interval, during which I would seek to establish connections as a supply preacher, and thus add somewhat to the small pension expected.

5. Finally, I contemplate with pain and deep feeling the severance of these sacred, happy relations after so long a period. However, the welfare of the diocese and the preservation of my own health must have first consideration. I commit the future to God.

Church's Birthplace to Observe Anniversary

Glebe House at Woodbury, Conn.,
Recalls Seabury Election in
1783

WOODBURY, CONN.—In Connecticut there is still standing an old Glebe House at Woodbury, in Litchfield County, where, on March 25, 1783, the feast of the Annunciation, ten clergymen out of a possible fourteen met and, after the nomination of two clergymen, elected the Rev. Samuel Seabury the first Bishop of the Church in this country.

At the General Convention held at Denver last September, the Hon. Burton Mansfield introduced a resolution in the House of Deputies for the appointment, by the Presiding Bishop and president of



OLD GLEBE HOUSE

the House of Deputies, of a commission to take recognition of the sesqui-centennial of this event and also that of the consecration of Bishop Seabury in Scotland, which occurred November 14, 1784, more than a year and a half after his election.

The Glebe House is now owned by the diocese of Connecticut and is open to visitors. The records show an annual visitation of some three thousand persons. This shrine at Woodbury should be to the members of the Church what Independence Hall at Philadelphia is to this nation.

Twelve "Varieties" Confirmed at Chicago Church

NORWEGIAN 2, German 4, French 3, Canadian 2, English 4, Swiss 2, Ojibway Indian 2, other Americans 8, Belgian, Swedish, Italian, Scotch 1 each; total 31. This was the class presented for confirmation in March at the Church of the Epiphany, Chicago, by the Rev. John F. Plummer.

English Bishops Make Disarmament Appeal

Armaments Measure Seemingly in Discard by Sister Nations—
Church Assembly News

BY GEORGE PARSONS

LONDON, June 17.—A number of English diocesan bishops, with the Archbishop of York at their head, have issued, through the public press, an appeal on Disarmament. I give some extracts therefrom:

"When the Disarmament Conference began, enthusiastic meetings were held in its support by the Christian Churches, and earnest hopes for its success were expressed on all sides by Christian people. We do not forget the difficulties with which different nations are confronted. But we cannot conceal our profound disappointment that up to this moment no progress has been made toward serious disarmament. Nor can we see any signs that the nations, though pledged to peace and pledged to disarm, are genuinely facing the issues of peace and disarmament from an international point of view and not from the point of view of a separate national interest. We dare not contemplate the results of a breakdown of the conference. Yet unless a definite and effective disarmament policy is announced to and adopted by the conference within the next few days, a breakdown would seem hardly possible to avoid.

"We believe that the public in our country is waiting for and ready to back a strong lead by our own government, and we are sure that the Christian public opinion for which we have a right to speak, expects and desires the government to give a very clear lead now at Geneva. . . . The true test of our sincerity in a policy of disarmament, and as one of the signatories of the Treaty of Versailles, is whether or not we are willing to prohibit, or at least very substantially to reduce, the armaments which were prohibited in that Treaty to Germany—big battleships, military aircraft, big guns, submarines, and tanks. With all the emphasis in our power we would urge that the prohibition, or at least the substantial reduction, of all these armaments, may be declared without delay to be the policy recommended by the British government."

CONFRATERNITY OF THE BLESSED SACRAMENT

Great devotion marked last week's anniversary meeting of the Confraternity of the Blessed Sacrament, the members of which crowded the Albert Hall on Thursday evening. On the platform were line after line of vested priests, and behind them a goodly army of vested servers and choir men and boys. A great crucifix towered above the speakers, and around the choir seats was the invocation in bold letters, "Let Us Adore For Ever the Most Holy Sacrament." The meeting began with the Invocation of the Holy Trinity, the Nicene Creed, prayers, and a hymn. In his statement, the treasurer-general, the Rev. P. D. Hedges, stated that in twenty years the Confraternity has spent £10,000, an average of £500 a year, on altar vessels and vestments for various churches. The election of the Rev. A. E. Corniber as superior-general was then

confirmed, and he was invested with his badge of office. Fr. Corniber gave the first of a series of speeches, by well known priests, among them being Prebendary Mackay, vicar of All Saints', Margaret street, London, Dom Bernard Clements, O.S.B., and Fr. Frank Biggart.

NEW DEAN OF ROCHESTER APPOINTED

The Rev. Francis Underhill, warden of Liddon House, curate-in-charge of Grosvenor Chapel, Westminster, has been appointed to the deanery of Rochester, which will shortly become vacant owing to the resignation of the Very Rev. Thomas Talbot, D.D., through ill health. The new dean, who is 54 years of age, is a well known Anglo-Catholic and the author of a number of religious and devotional books. He was ordained in 1901, serving curacies at Swindon and Oxford. For twelve years he was vicar of St. Albans, Birmingham, and then for two years of Cowley SS. Mary and John, Oxford. He was appointed warden of Liddon House in 1925 and canon theologian of Liverpool Cathedral last year.

CHURCH ASSEMBLY NEWS

The Central Board of Finance of the Church Assembly comes in for a good deal of adverse criticism from time to time, which makes it the more pleasant to review the encouraging report just issued by this board. The report says that, in spite of the economic crisis and industrial depression, the income from the diocesan quotas is larger by some £500 than in the previous year. The sponsors' scheme for ordination candidates, on the other hand, has suffered a severe decline. The contrast is probably due to the fact that the quotas are made up of the gifts of vast numbers of people of small means, while the sponsors have for the most part been fairly large givers, who have been severely hit by hard times. In view of the likelihood that stringency may be felt even more this year than last, it is good to learn that economies have been effected, one of which is the omission of the survey of Church finance. Large sums are being spent on training colleges, which is all to the good, if care is taken to secure a definite Church atmosphere in the colleges. But the board has wisely decided that buildings involving large loans should not be started at present.

REPORT ON DIVORCE

Two committees' reports were presented for the consideration of the Lower House. The first of these, on marriage, contains the following striking passage:

"Indissolubility carries with it the consequence that divorce and re-marriage are, by the Christian standard, inadmissible. A subsequent union, therefore, of a divorced person with a second partner, while the first is still living, cannot be blessed by the Church. But if the Church must refuse to bless such a union, there remains the question whether an innocent person who has re-married by civil process and desires to receive Holy Communion should be admitted to this privilege. It seems inconsistent to refuse the lesser privilege of re-marriage with the rites of the Church and then to concede the greater privilege of admission to Communion while the parties are living together as man and wife."

Simplicity Marks

Dr. Stetson Funeral

Body of Late Rector of Trinity Parish, New York City, Temporarily Interred

BY HARRISON ROCKWELL

NEW YORK, June 24.—The capacity of Trinity Church was taxed on Saturday morning last by those who gathered for the funeral service of the late rector, the Rev. Dr. Caleb R. Stetson. Limitation of space prevents such a description of the beautifully rendered service as it deserves, so that it must suffice to say that to those who knew the rector it seemed a worthy tribute to a great ministry, and just such a service as he would have wished. It was notable for its simplicity (there being no eulogy), and for the expression through the music of Christian faith and triumph.

The burial office and sung requiem comprised the service. The sentences were read by the Rev. Dr. Sutton, vicar of Trinity Chapel, and the lesson by the Rev. Dr. McComas, vicar of St. Paul's Chapel. The celebrant was the Rev. W. B. Kinkaid, priest-in-charge of Trinity Church; the Rev. Dr. Fleming, vicar of the Chapel of the Intercession, reading the epistle, and the Rev. Dr. Bellinger, vicar of St. Agnes' Chapel, the gospel. The committal and benediction were said by Bishop Manning. In the procession were the Rt. Rev. Dr. Creighton, Bishop of Mexico, and about sixty of the clergy, many other priests being in the congregation. Temporary burial was made in a receiving vault in Trinity Cemetery, pending plans for a permanent tomb. The prayers there were said by the Bishop of the diocese. It has fallen to Bishop Manning to officiate at the funerals of two rectors of Trinity parish, the other being that of the Rev. Dr. Morgan Dix.

In the death notice of last issue the writer spoke of Dr. Stetson as a sacramentarian. It was the choice of a word which, in one of its meanings, expresses the opposite of the description intended. The late rector of Trinity was a strong sacramentalist in preaching and practice.

BISHOP CREIGHTON PREACHES MEMORIAL SERMON AT TRINITY

Invited some time ago to be the preacher at Trinity Church on Sunday morning, June 19th, the Rt. Rev. Dr. Creighton, Bishop of Mexico, fulfilled that appointment in a way very different from his expectations. On the day following the funeral of Dr. Stetson the Bishop came to speak to a bereaved congregation of the ministry of their late rector.

Using as a text, Acts 26: 16, "a minister and a witness," Bishop Creighton preached a sermon worthy of publication. Below is given an excerpt which has a value beyond the tribute it expresses:

"Naturally, his most general witness was in his preaching from this pulpit. Conscious of its importance and far reaching influence, what a temptation there must have been to think beyond the spiritual needs of you, his

DR. ROBERT NORWOOD'S CONDITION IMPROVED

NEW YORK—In the papers of June 20th appeared an alarming news item to the effect that the Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, had on Saturday suffered a nasal hemorrhage so severe that four physicians had worked for two hours in an effort to save his life. Their remedies, including a transfusion, proved successful so that by Tuesday he was declared out of danger.

Dr. Norwood is convalescing at a hospital at Glen Cove. He came to New York recently from his summer home in Nova Scotia to participate in commencement exercises at Lawrenceville School, where he was to preach, and at Union College, where he was to receive an honorary degree. At the time he was stricken he was the house guest of Long Island friends.

flock, and indulge in that easy generalization which is so prevalent and so popular today. Any preacher (not only the possessor of a metropolitan pulpit) if he has the gift of eloquence, can popularize his preaching, if he so desires, by devoting himself to general topics and refraining from specific emphasis of the sins, the needs, the moral obligations and responsibilities of his people. It is infinitely more comfortable for those who shrink from having their consciences pricked and their wills quickened; but it is not witnessing. It is not the kind of preaching those of us who are soul hungry want from our ministers. It lacks courage and conviction. It may satisfy those not conscious of spiritual needs, but it does not help. It does not convict of sin, nor convert to righteousness.

"Moreover, it has little reference to the flock committed to the charge of every minister. It looks over them to a less earnest, though larger group, whose light attachment to one popular preacher after another marks the unstable character of so large a part of modern Christianity.

"What a refreshing thing it is, then, to find a minister in a pulpit, whose importance is second to none, speaking to his people quite simply out of his knowledge of them and his experience with his Lord and Master."

ITEMS

The Rev. Dr. W. R. Bowie, rector of Grace Church, officiated on June 16th at the marriage of his daughter, Jean Laverack, to the Rev. Theodore Hubbard Evans, rector of Christ Church, Tuscaloosa, Ala.

The Rev. William H. Dunphy, professor at Nashotah House and a member of THE LIVING CHURCH staff, will be the preacher during July and August at the Church of St. Mary the Virgin. During June, July, and August the Rev. Loren N. Gavitt of the Church of St. Mary Magdalen, Toronto, will be in residence at St. Mary's.

The Rev. Dr. Gustav A. Carstensen was 81 years of age on June 15th. Although he formally retired from the ministry in 1927 when he resigned as rector of Holyrood Church, his health and strength enable him to meet various calls to service, and for some months he has acted as priest-in-charge of Trinity Church, East 166th street. On the occasion of his recent birthday the press gave considerable space, noting the event and citing this scholarly priest's interesting views on outstanding current problems.

In one of its issues of this week the *Herald-Tribune*, in an extended notice, cited the Rev. Dr. Frederic S. Fleming, vicar of the Chapel of the Intercession, as one well fitted to become the next rector of Trinity parish, and as the one most talked of by Churchmen interviewed as the possible successor to the late Dr. Stetson.

Brotherhood of Way Reelects Superior

Fr. A. E. Johnson Again Heads Way
of the Cross Society—Companions
of the Cross News

BY ETHEL M. ROBERTS

BOSTON, June 25.—The Rev. Alfred Evan Johnson, rector emeritus of St. Martin's Church, New Bedford, and honorary curate of All Saints' Church, Providence, R. I., was reelected superior of the Brotherhood of the Way of the Cross at its recent annual meeting held in the Church of the Good Shepherd, East Dedham. On this occasion the Holy Eucharist was celebrated in memory of the Rev. William F. Cheney, rector emeritus of the Church of the Good Shepherd and for many years of his life a member of the Brotherhood. The service was held in the little chapel built in memory of Fr. Cheney's active ministry of nearly forty-five years in this parish.

The Brotherhood of the Way of the Cross, now including in its membership clergy in various parts of the country, grew out of the Merrimac Valley Clericus, founded in Haverhill in 1880. Among the original members were the Rev. C. A. Rand, a leader in the formation of the Brotherhood; the Rev. Edward L. Drown, father of the Rev. Edward S. Drown, member of the Episcopal Theological School faculty; and the late Rev. L. C. Manchester. The present superior, Fr. Johnson, connected with the Merrimac Valley Clericus as its first secretary, had the distinction of being the first chaplain of the original branch of the Girls' Friendly Society in the United States when it was formed in St. Anne's parish, Lowell.

Among well known names included in the roll of the Brotherhood are those of the Rev. Charles C. Grafton, later Bishop of Fond du Lac, and the Rev. Lucius Waterman. Under the Brotherhood's auspices an annual retreat for the clergy is held yearly at Adelynrood, South Byfield, Mass. The conductor this year, September 13th to 16th, will be the Rev. William C. M. Robertson of the South Kent School. Clergy interested in the retreat may obtain further information from the vice-superior, the Rev. Frederic W. Fitts, 40 Linwood street, Roxbury, Mass. The secretary, the Rev. Henry M. Saville, is at present in Europe.

COMPANIONS OF THE HOLY CROSS

The Society of the Companions of the Holy Cross has numerous conferences listed on the summer calendar of the activities at the retreat house, Adelynrood, South Byfield, Mass. A conference on the Kingdom of Christ will be held July 8th to 11th with Miss Emily Morgan, founder of the society, as acting chairman. The subject will be "the Contribution of Missions to International Understanding: what that contribution is and how it may be increased." The Rev. D. A. McGregor of the National Council's Department of Religious Education will conduct a Day of

Chicago's Deficit Fund Is Growing

If Budget Is to Be Balanced Parishes
Must Pay Their Designated
Quotas—Deaconess Retires

CHICAGO, June 25.—The deficit fund of the diocese of Chicago has mounted to \$22,500 and the balancing of the budget is in sight, announced Bishop Stewart this week. Contributions of approximately \$2,500 from a special letter which the Bishop sent out last week have increased the sum to the \$22,500 mark and other contributions are expected.

The original amount sought for the deficit was \$34,000. It is hoped that late receipts will increase the final contributions toward this sum to at least \$25,000. Under the curtailed budget of the diocese, this amount would permit the practical balancing of the budget.

The diocesan budget now stands at approximately \$100,000, and the amount pledged to the National Council is \$90,000.

In discussing the status of the budget, Bishop Stewart stressed the fact that the maintenance of a balanced budget would be impossible unless the parishes kept up payments on their regular quotas. He also pointed out that the amounts contributed to the "plus" fund are not to apply on the quotas.

DEACONESS ELIZABETH RETIRES

Announcement is made of the retirement of Deaconess Elizabeth from her work in connection with City Missions. Her retirement brings to a close twenty-seven years of effort on behalf of Chicago's unfortunates.

Deaconess Elizabeth took her training in Philadelphia and was set apart as a deaconess on May 30, 1905. A few weeks later, she came to Chicago by appointment of Bishop Anderson. Her work has taken her into all sorts of dens of vice as well as public institutions and private homes. She has worked in such institutions as the Cook County Hospital, the Tuberculosis Hospital, Infirmary, and the Tuberculosis Sanitarium (Oak Forest), County Hospital for Insane, Martha Washington Home,

Devotion during the period. The Girls' Friendly Society Conference, July 22d to 26th, will be under the leadership of Mrs. Charles Townsend, national chairman of membership.

In line with the chosen subject, "Training for Leadership," the conference will be organized as a G. F. S. branch with three courses and three outstanding features. The Rev. Charles Townsend will be the chaplain. July 30th will be observed as usual as Adelyn's Day and the conductor of it will be the Rev. Glenn Tilley Morse, rector of the neighboring parish of All Saints, West Newbury. August will bring two important conferences: that on Social Justice, August 18th to 22d; and the annual conference of the Society of the Companions of the Holy Cross, August 23d to September 2d.

Chicago Home for Old People and Home for Incurables.

WORKSHOP FOR UNEMPLOYED

As another step toward alleviating the unemployed situation in the city, the House of Happiness, settlement house in the Stockyards district, has established a workshop where unemployed men and boys are permitted to work on odd jobs. The work is carried on under the boys' department of the House and has proved valuable as a means of diverting the minds of the unemployed from the present situation.

PRIEST IS MARRIED

Miss Phyllis Louis Johns, Pontiac, and the Rev. Forrest H. O. Bowman, rector of Grace Church, Pontiac, and formerly on THE LIVING CHURCH staff, were married at the Church of the Advent, Chicago, Saturday morning, June 25th, Bishop Stewart officiating. The bride's attendants were: her sister, Miss Mary Elizabeth Johns and Miss Maurine Irwin, Delaware, Ohio. The groom's attendants were the Rev. Gerald G. Moore, rector of the Advent, and the Rev. Richard C. Talbot, Jr., rector of St. Elisabeth's Church, Glen-coe. Following the nuptial Eucharist, there was a reception and breakfast in the parish house. The couple will be at home in the rectory at Pontiac after July 1st.

NEWS NOTES

A box containing 398 pennies was presented to Bishop Stewart last Sunday afternoon upon his visit to St. Michael's Assyrian Mission. The pennies were saved by the Assyrian children of the Church school for the deficit fund. The English service and sermon were interpreted to the Assyrians by the Rev. Simon Yonan, priest-in-charge of the mission.

Recently Bishop Stewart's traveling case was stolen containing vestments and also a Prayer Book which had been presented to him by the late Bishop Griswold. St. Edmund's Church chose to replace the book, properly inscribed, and did so this week when the Bishop visited the parish.

The Illinois Valley Church School Institute was organized last Sunday at a meeting of representatives from parishes of the southern section of the diocese, held at St. Andrew's Church, Farm Ridge. Officers elected were: president, the Rev. Norman B. Quigg, Christ Church, Streator; vice-president, the Rev. Benjamin E. Chapman, St. Andrew's, Farm Ridge; secretary-treasurer, H. D. Taylor, Pontiac.

RHODE ISLAND TOWN ADOPTS NEW FOOD DISPENSING PLAN

BRISTOL, R. I.—The directors of public aid, of the town of Bristol, after many months of controversy, have adopted the commissary system for distributing food and other supplies directly to the needy instead of through orders drawn upon stores of the town. The Rev. Anthony R. Parshley, rector of St. Michael's Church, and a member of the diocesan council, first recommended this measure, maintaining that relief should not be a profitable enterprise. The storekeepers in town, he argued, receiving a profit which could better be applied to helping the poor. The merchants and many of the politicians fought against the plan. It is expected that substantial economies will be effected, as a dietitian will be stationed at the commissary and properly balanced rations will be distributed with the practice of supplying cigarettes and candy, common now among merchants, avoided.

Long Island Church
Warden 23 Years; Resigns

Ill Health Causes Withdrawal of
H. E. Blanchford, Richmond Hill

BY CHAS. HENRY WEBB

BROOKLYN, June 23.—After twenty-three years of continuous service, Harold E. Blanchford has resigned his position as senior warden of the Church of the Resurrection, Richmond Hill. Inasmuch as he gave as his reason the unsatisfactory condition of his health, his fellow vestrymen felt obliged most unwillingly to accept the resignation. They presented Mr. Blanchford with complimentary resolutions expressing the gratitude of the parish for his long and faithful service. Mr. Blanchford was elected a vestryman in 1909, having been before that a chorister, a Church school teacher and superintendent, and a lay-reader. Since 1925 he has been a churchwarden.

OLD PAPER IN NEW FORM

The *Sword and Shield*, parish paper of St. George's, Flushing, has been published continuously for more than forty years. In early years it was a magazine of considerable size, but for several years past has been reduced in scope, until it became little more than a bulletin. Now, however, it appears in a new form, larger and more inclusive than ever—a magazine of real distinction. Its contents are such as to give the parishioners a good supply of general information of the Church at large, as well as the news of the parish.

NEWS BRIEFS

A year-book of the Church of St. Matthew, Brooklyn, has lately been published. Besides the usual statistical information and reports of activities, it contains an interesting history of the parish. There are many pictures, especially portraits of officers and prominent workers in the parish.

At St. Andrew's, Brooklyn, on the Sunday that marked the closing of the Church school for the summer, the officers and teachers and all the scholars who had been confirmed during the present rectorship made a corporate Communion at 7:30 a.m. There was a procession with full choir, and much of the service was sung. The Rev. Sydney Dixon has been rector three years.

At the Cathedral of the Incarnation, Garden City, there will be a volunteer choir of mixed voices for part of July and all of August.

SUMMER SCHOOL FOR COLORED WORKERS CONVENES JULY 18TH

WASHINGTON, D. C.—The summer conference for colored workers of the province of Washington is to open July 18th at St. Paul's Normal and Industrial School, Lawrenceville, Va., for one week, closing on Saturday, the 23d.

The faculty is as follows: The Rev. F. G. Ribble, D.D., of Petersburg, Va., will lecture on the Epistles of St. Paul; the Rev. J. R. Logan, D.D., Philadelphia, Pa., on Church History; the Rev. G. F. Bragg, D.D., Baltimore, Md., on the Church and the Negro; the Rev. E. C. Young, D.D., Philadelphia, Pa., on the Teaching of the Prayer Book; the Rev. E. R. Carter, D.D., Petersburg, Va., on the Parish Program of Religious Education, and will lead a conference on Church School Teachers and Officers; and the Rev. W. B. Crittenden, D.D., will lecture on the Work of the National Council, and Mrs. Walter Ruan on the Woman's Auxiliary.

The Rev. E. A. Christian, D.D., rector of St. Mary's Church, Washington, D. C., will be the chaplain.

Hartford College
Chapel Consecrated

Old Building, Just Across the Campus, Now Relic of the Past; Bishop Perry Officiates

HARTFORD, CONN.—With the erection and consecration of its new million dollar gothic chapel, Trinity College, Hartford, has begun a new era of Christian education and usefulness. Much credit is due President Ogilby for the perfecting of such an edifice, which can be seen for miles, but its erection would have been impossible had not William G. Mather, class of '77, of Cleveland, provided the funds.

Eight bishops took part in the service of consecration on June 18th besides the faculty head, Governor Cross, and Mr. Mather. The Most Rev. James DeWolf Perry, D.D., consecrated the chapel, assisted by Bishops Acheson, Brewster, and Budlong of Connecticut; and the Bishops of North Dakota, South Dakota, North Carolina, and Delaware.

Morning Prayer had already been said in the old chapel prior to the procession, which bore the altar furnishings to their new home across the campus. And as the procession moved slowly out the main doorway toward unfamiliar scenes the old bell tolled for the last time and the old organ sounded its last recessional.

The organ loft and the chapel door were locked as the last man stepped across the much traversed threshold, and as the procession reached the new chapel President Ogilby knocked three times. The doors were instantly opened, and Mr. Mather, taking the keys from the construction foreman, handed them to Dr. Ogilby, saying, "Enter, in the Name of the Lord."

Hundreds of the alumni were in the audience, who had come to attend the commencement week exercises, many chiefly to see the new chapel, but many to pay their last visit to their chapel home of former days.

CHURCH RANKS SECOND HIGH IN NEW JERSEY MUSIC CONTEST

PATERSON, N. J.—The Music Contests League of New Jersey, Mrs. Hugh C. Colville, executive director, again sponsored a choir audition in Paterson this year. The date was June 3d, and the place the Totowa Presbyterian Church. Three junior choirs entered, their performance being rated as follows: Totowa Presbyterian Church, Arthur E. Leonhard, choir-master, 85%; St. Mary's Church, Haledon, Edwin A. Leonhard, choir-master, 80%; North Paterson Reformed Church, Mrs. R. Meenen, director, 75%. All of these percentages entitled the participating choirs to awards.

William C. Barber, director of the Totowa men's chorus, William H. Hammond, organist and choir-master of the Eastside Presbyterian Church, Paterson, and Miss Mabelanna Corby, of Montclair, radio pianist and composer, were the judges. Seventy-four singers participated.

Conventions and Convocations

MARQUETTE

Diocesan Canons Completely Revised

MARQUETTE, MICH.—That the clergy of the diocese join hands with all other community agencies in the formulating of programs of healthful recreation for the benefit of those great masses of our people who are finding themselves with so much leisure time on their hands due to unemployment, was a recommendation made by the Rt. Rev. Hayward S. Ablewhite, D.D., in his address at the opening session of the 37th annual convention of the diocese in St. Paul's Cathedral, Marquette, June 7th.

The convention of the Woman's Auxiliary was held at the same time and place. It was the largest convention that the diocese has had for many years, nearly 150 delegates to both conventions being present. Among important legislative actions was the adoption of a new set of canons for the diocese.

Delegates to the provincial synod: Clerical, Maurice Clarke, Marquette; William Poyseor, Crystal Falls; Mark Paulsen, Sault Ste. Marie; J. G. Ward, Iron Mountain. Lay, P. W. Phelps, Marquette; J. E. Jopling, Marquette; E. A. Halter, Calumet; W. Moon, Manistique.

PANAMA CANAL ZONE

Bishop of Haiti, in Charge of District, Presides

ANCON, CANAL ZONE—At the twelfth annual convocation of the missionary district of the Panama Canal Zone which met at the Cathedral of St. Luke, Ancon, on May 30th, at which the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, who by the Presiding Bishop has been appointed Bishop in charge of this district, presided, an encouraging view of the state of the Church was presented.

Among the several important resolutions passed by the convocation was one expressing deep appreciation of the message of the Bishop; one expressing best wishes for the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of the diocese of New Jersey, once Bishop in charge of the Panama Mission; and another, expressing regret at the resignation and impending departure of Archdeacon Sykes from the district.

Council of Advice: the Ven. Edward J. Cooper, the Very Rev. Samuel A. Wragg, the Rev. Arthur F. Nightengale, Dr. D. P. Curry, Adrian C. Foulk, Fitz R. Atwell.

Officers elected were: *Secretary, the Rev. A. F. Nightengale; treasurer, R. Z. Kirkpatrick; chancellor, L. S. Carrington; registrar, the Very Rev. Samuel A. Wragg; historiographer, D. P. Curry.*

Delegates to the provincial synod: Clerical, J. L. Sykes; Lay, G. E. Townshend.

WEST VIRGINIA

Optimistic Vein Is Struck Despite Depressing Circumstances

CHARLES TOWN, W. VA.—In spite of the many discouraging events prevalent the past year, a note of hope was sounded

at the fifty-fifth annual council of the diocese of West Virginia when it convened May 17th in Zion Church, Charles Town. All work of the Church is to carry on without diminution with one exception—the diocesan paper was forced to suspend publication. But with the determination that is so characteristic of the Virginians a way will be found to some way, some how, spread the news of the Church into the far corners of the diocese.

Election results:

Deputies to provincial synod: Clerical, J. H. A. Bomberger, Leslie T. Downey, H. V. O. Lounsbury, F. T. Cady; Lay, James S. Rodney, Edwin P. May, W. F. Alexander, J. C. Evans.

Alternates: Clerical, Paul L. Powles, William G. Gehri, Ben R. Roller, Joseph W. Waterman; Lay, H. C. Alexander, B. J. Schafer, John L. Fish, J. O. Watson.

CANON OF YORK TO BE 1933 LECTURER AT BERKELEY

NEW HAVEN, CONN.—The Rev. Lindsay Dewar, Canon of York, is to be special lecturer at the Berkeley Divinity School, New Haven, next year. He sails from England early in September and before arriving at Berkeley will give three or four lectures at Trinity College, Toronto, in connection with their annual conference of clerical alumni. He will be accompanied by his wife.

Canon Dewar is an Oxford graduate. He went to York in 1930 and quickly became a real spiritual and intellectual force in the diocese. He is concerned especially with the pastoral oversight of the younger clergy during the first three years of their ministry, and is also director of clerical studies for the diocese under the Way of Renewal scheme. Canon Dewar's principal intellectual interests are in the fields of philosophy and psychology. He is the author, in addition to numerous articles and reviews in various periodicals, of *Magic and Grace* (published in 1929), and has recently collaborated with C. E. Hudson, twice English lecturer at Berkeley, in *A Manual of Pastoral Psychology* (Philip Allan)—a book which Prof. L. W. Grensted described in the *Church Quarterly Review* as one likely to become a standard treatise.

While at Berkeley, Canon Dewar will do a certain amount of outside lecturing and preaching. Those who desire his services should communicate at an early date with Dean Ladd, Berkeley Divinity School. He will remain at Berkeley during the fall term, returning to York for Christmas.

Free Magazines

FRIENDS of the Church Periodical Club have learned that in some places the public library will gladly donate a whole year's supply of some of its best magazines, the kind that do not lose value by being a year old. It is a possibility worth exploring in your local library.

History of Church Shown in Pageant

Dorothy Canfield Fisher Writes and Directs Vermont Dramatization

ARLINGTON, VT.—A pageant entitled *A Look into the Past* was presented by the people of St. James' parish, Arlington, recently, under the direction of Mrs. Dorothy Canfield Fisher, the writer of the pageant.

The pageant was planned to mark the one hundredth anniversary of the organization of the diocese, and is descriptive of scenes and events leading up to the formation of the parish at Arlington where the first convention of the Church in Vermont was held.

There are five scenes in the pageant and the characters in these scenes were many of them descendants of the first settlers in Arlington. The first scene is laid in England in 1639 and shows a family of substantial English country people. In the conversation and action of this scene the facts are brought out which led to the emigration to New England of large numbers of Church of England people in this period.

The next scene shows the descendants of the people in the first scene who are living in New Milford, Conn., in 1764, after the close of the French and Indian wars. This group of people have been listening to the talk of soldiers returned from the wars who have been greatly impressed with the fine new country which is now Vermont, and the difficulties of life among the Connecticut Puritans were primarily the reasons which decided this group to make one more move, this time to the parish where their descendants now live.

The third scene shows the journey of the settlers through the forests, men, women, and children, carrying their packs, singing, playing games, chanting hymns, and finally arriving at what was to be their permanent home where they decide on the location of the church.

The fourth scene is one especially in honor of the foundation of the diocese, showing the first visit to the parish, then more than a half century old, of the Rt. Rev. John Henry Hopkins, the first Bishop of Vermont. Bishop Hopkins was impersonated by the Rev. S. Halsted Watkins who appeared in episcopal robes and was introduced by the Rev. William S. Perkins, rector of the parish in 1832, who was impersonated by the present rector, the Rev. G. R. Brush. The address given by Mr. Watkins formed a part of the exact words of the address of Bishop Hopkins at the first annual convention of the diocese.

The last scene represented a group of pessimists, always to be found in every group of human beings, in every century and age, who are voicing their laments at the decline of religion and the Church which they foresee will soon be a thing of the past. The vivid proof that their gloomy forebodings are unfounded is shown by the sudden appearance at the doorway of the church of a group of fifty children who march up the aisle preceded by the

processional cross, and with banners held aloft, singing Onward Christian Soldiers. After the children came the clergy, the Rev. S. Halsted Watkins, the Rev. William J. Brown and the Rev. G. R. Brush, and last the Bishop of the diocese who at the close of the hymn offered prayers and pronounced the benediction.

The impressiveness of the pageant was increased by the presence in the chancel of a choir of twenty voices which sang at the close of each scene hymns of the period. More than fifty people took part in the pageant, dressed in the costumes of the various periods.

GRAND RIDGE, ILL., SUBURB DEMANDS PLACE ON THE MAP

GRAND RIDGE, ILL.—June 5th brought to a climax several improvements at St. Andrew's Church, Farm Ridge. Last October the Rev. Benjamin E. Chapman, rec-

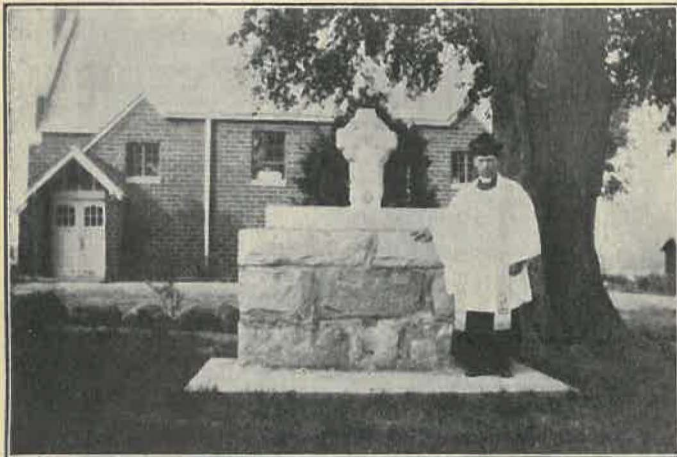
dealer who gave and cut the stone for the altar, which sets midway between the church and rectory.

The men of the parish hauled the stone and built the altar. The total cost of these improvements, that would ordinarily have totaled around \$500, was a little over \$8, the cost of the cement.

Evergreens are so placed between the church and rectory that they form an evergreen sanctuary which brings out the beauty of the altar, as it faces the road 100 feet away.

On the evening of June 5th the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, dedicated this altar as an outdoor rural shrine, and confirmed a goodly number from the community, besides a large class presented by the Very Rev. Hugh M. MacWhorter for Christ Church, Ottawa.

Some 400 people attended the service.



OUTDOOR ALTAR AT ST. ANDREW'S, FARM RIDGE, ILL.

tor, took charge of this distinctly rural parish, and also the general missionary work of Marshall and Putnam counties. This region was practically unexplored. One achievement made within that time is an unorganized mission at Lacon, consisting of twelve souls, six of whom are communicants of the Church. Three of these were presented with the confirmation class on the evening of June 5th. They came a distance of fifty miles for confirmation. Church people, numbering one or two in number, have been located in various parts of this broad territory.

When the work was taken over by the present rector he saw the possibility of making it the most beautiful spot in the countryside, and began to work to that end. It was clearly evident that the parish was unable to carry on any extensive improvements. Through a lumberman he secured white posts to mark the driveway and protect the lawn. Through nurserymen friends he secured more than 140 shrubs, trees, vines, and evergreens, which the communicants of the parish set out under his supervision. By the merest accident, on inquiring the freight rate on stone from Barre, Vt., he secured the gift of enough light gray Vermont granite to build an outdoor altar, 6 feet long by 30 inches deep, by 3 feet 2 inches high. The cross surmounting the retable is of the same stone of celtic design, and was given by W. M. Thomas, the monument

NEWS OF THE CHURCH IN SOUTHERN BRAZIL

NEW YORK—Work has been steadily progressing in the building of churches, chapels, schools, and residences, in the missionary district of Southern Brazil. Bishop Thomas, summarizing the progress of 1931, lists about eighteen villages, towns, and cities where the Church's equipment has been increased by the erection or completion of a new building or the improvement of the existing plant. This includes the completion of the Church of the Nazarene at Livramento, toward which gifts were made from the corporate gift of the Woman's Auxiliary and the advance work offering of the diocese of Minnesota; land and a residence at Praia Grande, toward which the Woman's Auxiliary of the diocese of Albany contributed an advance work gift; and a school building for the mission at Sao Francisco de Paula, aided by an advance work gift from North Texas.

In all these building projects the local congregation and the Brazilian Church have borne a large share of the cost; in several cases they have done the work with no outside help whatever.

The new building, Kinsolving Hall, for the Southern Cross School for boys, at Porto Alegre, was built largely from undesignated legacies. It is named for the late Rt. Rev. Lucien Lee Kinsolving, for thirty years Bishop of Southern Brazil.

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Work among the Indians in the northern part of Brazil has been begun by a catechist under the direction of the Rev. Albert Blank who has visited many of the Indian settlements. This is work which has long been on the conscience of the Brazilian Church and is supported by its own missionary society.

Our missions among the Japanese colonies of coffee planters are thriving. Over fifty Japanese were confirmed in 1931. The Rev. Paul Ito has established in the city of Sao Paulo a self-supporting home for Japanese children who come from these colonies to study in the city schools.

Hopes for the future include the long-desired diocesan school for girls, toward which the Woman's Auxiliary made an appropriation from the United Thank Offering received in 1931. Another undertaking, and one which is to be directed and financed by the Brazilian Church, is an orphanage, to be established outside the city of Pelotas.

ATLANTA, GA., RECTOR FIFTY YEARS IN PRIESTHOOD

ATLANTA, GA.—The Rev. Thomas Duck, priest in charge of St. Mark's, Dalton, has just celebrated the fiftieth anniversary of his ordination to the priesthood. His congregation presented him with a gift of money in gold as a token of their regard.

Bishop Mikell held a special service with the celebration of the Holy Communion in the private chapel of his home. The Rev. Mr. Duck, who is now 80 years of age, was born in Hambridge, Somersetshire, England, in 1851. He came to the United States at the age of 3 years and lived in New York state where he graduated with honors from Hobart College, Geneva, N. Y. He spent a number of years in his ministry in that state before coming to Georgia. Mr. Duck also spent a number of years in frontier missionary work in Colorado during the gold rush.

For years Mr. Duck has served as registrar of the diocese of Atlanta and only retired at the last council. He and Mrs. Duck celebrated their golden wedding on June 15th.

ALLEGIANCE TO VATICAN DEBARS MEXICAN PRIESTS

MEXICO CITY—A proposal put before the state legislature June 15th in Vera Cruz would amend the Constitution to provide that all clerics functioning in Mexico, who must be of Mexican nationality, would be deprived of their nationality if owning allegiance to the Vatican, according to a special cable to the New York *Times*.

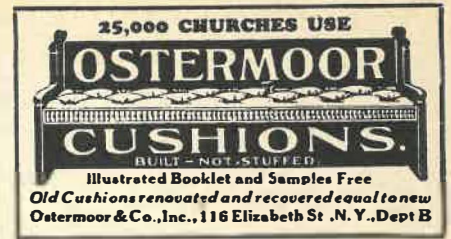
If it were adopted the proposal would mean that spiritual ministrations in Mexico would be entrusted to schismatic elements.

KENYON RANKS EIGHTH IN PSYCHOLOGICAL TEST

GAMBIER, OHIO—Challenging other Church schools, Kenyon College makes known the fact that in the psychological examination conducted last fall by the American Council on Education, the so-called Thurstone test for freshmen, Kenyon ranked eighth out of 152 colleges examined and heads the list of Church colleges.

The Kenyon freshmen attained a median gross score of 195. Only three colleges scored above 200. Next among the Church schools was Trinity College, Hartford, ranking sixteenth with an average of 186.43, and third was Hobart and William Smith Colleges with a median gross score of 177.50.

Kenyon has entered in several contests during the year and has maintained a high yearly average.



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Course Four. Age 9 years

GOD'S GREAT FAMILY (4th Grade). "The child goes outside of his own parish now and around the world with the Church. He finds God's purpose for His world-family, the contributions of all races to that family, and the message of the Church. He is given stories of the Church's work in this and other countries, missionary stories from both the Old and New Testaments, and appropriate prayers and hymns." **

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Holderness School Unit to Be Rebuilt

Rectory to be Memorial to E. P.
Sanderson, Waltham, Mass.

PLYMOUTH, N. H.—Plans have been completed by Jens Frederick Larson for the rebuilding of Holderness School, which last October was razed by fire, and already work has begun on the first unit, consisting of rectory, social hall, and dining room.

The rectory is the gift of Mrs. E. P. Sanderson of Waltham, Mass., in memory of her husband. The larger part of the structure will serve as a temporary dormitory, housing forty boys, and is to be constructed at a cost of about \$100,000. It is intended to have this building ready for occupancy by the end of the year. As soon as money can be secured four dormitory units housing twenty-four boys each are to be erected and the temporary dormitory will be restored for what it was originally intended, a dining room and social hall.

On June 7th the cornerstone of the new building was laid, the Bishop, the Rt. Rev. John Dallas, D.D., and the Rev. Edric A. Weld, both prominent in the work of restoration, officiating. The Rev. William Porter Niles, son of the founder of the school and one of the earliest alumni, assisted in the service.

BISHOP OF HAITI CONCLUDES CANAL ZONE VISITATION

ANCON, CANAL ZONE—The Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, who by appointment of the Presiding Bishop exercises episcopal jurisdiction over the missionary district of the Panama Canal Zone, has just concluded a schedule of official visitations to the Church on the Isthmus.

The Bishop confirmed nine classes with a total number of 243, the largest being that at St. Paul's Church, Panama, where the rector, the Rev. A. F. Nightengale, presented 91 candidates.

SAVANNAH, GA., PARISH RECEIVES BEQUEST

SAVANNAH, GA.—Miss Annie C. Johnson, a communicant of St. John's Church, Savannah, who organized the first branch of the Woman's Auxiliary in the diocese of Georgia, which at that time comprised the whole state, died a few days ago at her home in this city. Miss Johnson made a number of bequests and in a codicil to her will stated that the bequests are also the last wishes of her sister, Miss Maria Johnson. A bequest of \$10,000 was left to a friend for life, at her death to revert to St. John's Church to be known as the John R. Johnson memorial fund, the proceeds to be divided between the rector's salary and domestic and foreign missions. Miss Johnson also left \$1,000 to the "missionary society of the Protestant Episcopal Church" to be used in Alaska. The Telfair Hospital for Women, Savannah, receives \$10,000 for the endowment of a room to be known as the Maria

Johnson Memorial; the Y. W. C. A. was bequeathed \$1,000, as was the Union Society (Bethesda Orphanage for Boys), Savannah.

Up to a few weeks ago, when she was taken suddenly ill, Miss Johnson attended regularly all meetings of her branch of the Woman's Auxiliary and took an active part and keen interest in its projects.

RHODE ISLAND SEEMS TO THRIVE ON DEPRESSION

PROVIDENCE, R. I.—Lewis D. Learned, executive secretary, has announced that the diocese, in spite of the depression, is in better financial condition than it has been for the last three or four years. It has made provision for balancing the budget for 1932 besides contributing \$5,000, all but \$200 of which has been pledged by the clergy, to the General Church, to make up the \$400,000 prospective deficit. At a meeting of the diocesan council held early in the year, it was voted that the diocese expected to pay the National Council its full quota of \$65,500 and also raise its diocesan budget of \$31,000, a total of \$96,500, in spite of the fact that at the time pledges received from the parishes were \$12,000 short of that total.

A special committee of laymen raised \$6,946.50 through individual pledges, the Whitsunday offerings amounted to \$4,779.91, and additional expectations of \$1,459 from parish pledges bring the total up to \$96,434.41, which is within \$60.59 of balancing the budget.

Hitherto the diocese has come to the close of each year with a prospective deficit but it has always been made up by intensive solicitation among laymen. The strain has been so great that the Council decided this year to see to it that sufficient pledges were made at the beginning of the year to take care of the budget. This has been done, much to the gratification of clergy and laity.

MAGICAL MYSTERIES PRIEST'S HOBBY

TISKILWA, ILL.—At the annual meeting of the International Magic Circle, an international society of magicians, which was held at Kalamazoo, Mich., the Rev. C. D. Maddox, vicar of St. Jude's parish at Tiskilwa, was elected international chaplain. Fr. Maddox has been active in magic for some years and presented a portion of his show at the convention.

At the close of the convention, Fr. Maddox was presented with a prize of a stage illusion valued at \$500 for having the best act. This will be incorporated in his regular show of magical mysteries which he uses for benefit performances about the country.

Pursuing this unusual hobby, Fr. Maddox has now one of the largest and most elaborate magical shows in the country. Ten people are necessary to present it, and three trucks to carry it. Where local orchestras cannot be had, a vitaphone is carried to supply music. The show has never been presented for personal financial gain, enabling churches and institutions to present a program where high admissions cannot be charged, at the same time offering the public a professional production.



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ANDREW M. FORSYTHE, PRIEST

LYNCHBURG, VA.—The Rev. Andrew Maynard Forsythe, a retired Negro clergyman of the diocese of Virginia, died on June 13th, in Lynchburg, at the age of 69 years. The funeral was held from the Church of the Good Shepherd, on Monday, June 20th, being conducted by the Rev. Charles L. Somers and the Rev. Junius L. Taylor, D.D., rector of St. Philip's Church, Richmond.

Mr. Forsythe was born in Durham, N. C., May 8, 1862, and after attending Bishop Payne Divinity School was ordained deacon in 1908 by Bishop Weed and to the priesthood in 1913 by Bishop F. F. Reese. He held charges in Florida, West Virginia, and Georgia, coming to the charge of Trinity Mission, Charlottesville, and St. Paul's Mission, Gordonsville, in 1927. He retired from active work in July, 1931.

DOUGLAS W. NEFF, PRIEST

ORANGE, VA.—The body of the Rev. Douglas W. Neff, rector of St. Thomas' Church, Orange, who was lost at sea on May 23d, has been recovered. The funeral was held at St. Paul's Memorial Church, University, on June 15th. The service was conducted by the Ven. W. Roy Mason, assisted by the Rev. Robert F. Gibson and the Rev. H. E. Batcheller.

Interment was made in University Cemetery.

AGNES CHURCH

TIVERTON, R. I.—Miss Agnes Church, daughter of the late Capt. Isaac L. and Amanda F. Church of this town, who died recently, took an active part in the establishing of Holy Trinity.

While at a private school in Providence, Miss Church attended Grace Church where she was confirmed. At that time the Sisters of the Holy Nativity had their summer home at Tiverton. Miss Catherine Cobb and Mrs. Nathan Sayre of Boston were much interested in the Home and in the establishment of a mission there. Miss Church associated herself with these women and others and it resulted in bringing into existence the Church of the Holy Trinity.

Miss Church died at the home of a friend, Miss Lucy M. Anthony, in Portsmouth.

The funeral service was conducted by the Rev. Charles H. Temple, the rector of the Church of the Transfiguration, Edgewood, where Miss Church spent much time with her sister, Mrs. R. F. Hull. Interment was made in the family plot in the Tiverton Cemetery.

TENNESSEE—Thirty-eight degrees were awarded by the University of the South, Sewanee, at the graduation anniversary of the founding of the university. The Rev. Moultrie Guerry, chaplain of the school, was conductor.

NEWS IN BRIEF

BETHLEHEM—The Whitsunday offering of the diocese of Bethlehem in actual cash totaled more than \$4,600, and with the belated collection it is estimated will bring the total up to at least \$5,000.

CENTRAL NEW YORK—The diocese of Central New York has contributed as its Whitsunday offering toward the national deficit of the Church the sum of \$3,600, with more to follow. Central New York is one of only two of the ten dioceses in the second province that has overpaid its pledge for the current year, the diocese of Newark being the other to have the honor.

CONNECTICUT—The Rev. George L. Barnes, rector of St. Andrew's Church, Meriden, has been granted a six months' leave of absence, dating from June 25th, and with his family is residing at Ansonia, his boyhood home town. For some time Mr. Barnes has not been in good health and his physician has ordered a rest of at least a half a year.—The New Haven county convocation, instituted by Bishop Seabury, held its summer meeting at Trinity Church parish house, Branford, on June 17th. This meeting has heretofore been held on the lawn of the Rev. Frederick Sexton cottage, but on account of rain it was transferred to the parish house. The wives of the clergy are guests on this annual occasion.—Work is progressing favorably on the new church in Ansonia, the Rev. Thomas J. Shannon, rector. The church proper is built and paid for, but the interior is still to be done, the total cost of which is estimated between \$10,000 and \$12,000. The work has been carried on under the pay-as-you-build system. All furnishings are provided, having been secured from Grace Church, New Haven, which was razed recently.—Berkeley Divinity School, New Haven, held its first "Refresher Week" of study for the clergy June 13th. All subjects were taught by specialists and has proved so satisfactory that it is to be held yearly.

ERIE—The Rev. William E. Van Dyke, rector of St. Luke's Church, Smethport, has given a green and a purple chasuble to St. John's, Erie.—On June 19th and 20th, there were special services, conducted by the Bishop of Erie and the Rev. Harwick A. Lollis, rector, commemorating the 50th anniversary of the first service in the Church of Our Father, Foxburg. The gift of the Fox family, it is a village church of architectural merit in the gothic style and has, as the altar piece, the original painting by Edwin H. Blashfield "The Angel of the Resurrection."

GEORGIA—Christ Church, Savannah, the mother church of the diocese, the Rev. David Cady Wright, rector, has received a copy of the Standard Book of Common Prayer, the gift of John Pierpont Morgan.

MINNESOTA—On June 13th, at Calvary Church, Rochester, Bishop McElwain dedicated a stained glass window placed in the vestibule of the church in memory of a former rector, the Rev. William W. Fowler. The window was presented by the Rev. Mr. Fowler's sons. Following the service of dedication the parish supper was held, served by the parish group of Boy Scouts, assisted by their executives.—Dr. Lewis B. Franklin, vice chairman and treasurer of the National Council, who is on the faculty of the Summer School for Church Workers in the diocese of Minnesota, now in session at Carleton College, Northfield, was the guest speaker at St. Paul's Church, Minneapolis, on June 19th. On the 22d, Dr. Franklin addressed a group of wardens and vestrymen of the diocese in the parish house of the Church of St. John the Evangelist, St. Paul.

NEWARK—A rather belated report on the Lenten offering of the Newark Church schools fixes the amount at \$15,860.58. The contribution comes from 123 parishes and missions.

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OREGON—First prize in the George Washington high school contest in Oregon was won by Miss Irene E. Soehren, a pupil of this year's graduation class of St. Helen's Hall, the diocesan school for girls located at Portland. The essay was entitled Washington's Influence on Our Life Today, and will be listed for national competition in the national contests, which includes the winning essays in each state. The closing exercises of the school were held in Trinity Church, Portland, the Rev. Francis H. Ball, rector, when a class of twenty-four young women were given their diplomas by Bishop Sumner. The baccalaureate sermon was preached by the Bishop at St. Stephen's Cathedral, June 5th.

PITTSBURGH—The Rev. C. Ronald Garmey, associate rector of Calvary Church, Pittsburgh, and Miss Harriet Louise De Huff, daughter of Mr. and Mrs. Hiram De Huff, of Huntingdon, Pa., were united in marriage June 16th, in Calvary Church. The rector of Calvary Church, the Rev. Dr. E. J. vanEtten, officiated, assisted by the Rev. John H. Fitzgerald, Brooklyn, N. Y., and the Rt. Rev. Alexander Mann, diocese of Pittsburgh.

ROCHESTER—The Rev. Dr. Samuel Tyler, rector of St. Luke's Church, Rochester, since 1916, has under consideration an invitation to become associate rector of St. Paul's Cathedral, Boston, Mass. Dr. Tyler has been a foremost leader in Western New York, both in the old diocese and in the new diocese of Rochester. He is president of the standing committee, and represented the diocese at the 1928, 1931 General Conventions. He came to Rochester from Cincinnati, where he was prominent in the diocesan work. Under Dr. Tyler's able leadership, social service work in Rochester diocese was given a great impetus and placed on a sound basis. His leaving Rochester will be a great loss to the new diocese.

SOUTHERN VIRGINIA—Chaplain A. A. Pruden, U. S. Army retired, who has been in charge of St. John's Church, Hampton, since January 1st, has baptized 82 children and adults, and on May 29th presented a class of 113 for confirmation, two-thirds of the class being adults.

SOUTH FLORIDA—Bishop Wing has decided to move the diocesan offices from Winter Park to Orlando, and rooms for this purpose are being erected on the Cathedral grounds. He will occupy these in the early fall, when also he and Mrs. Wing are to move from their present residence in Maitland to Bishopstead in Winter Park.—Camp Wingmann, the annual diocesan camp for the Y. P. S. L. of South Florida, opened its two weeks' session on June 14th, with Bishop Wing in general charge, assisted by Dean Johnson, the Rev. H. I. Louttit, and several other of the clergy, these forming the faculty for the daily courses of study on the Prayer Book, Church history, and other topics.

SOUTH FLORIDA—On May 22d, the Rt. Rev. John D. Wing, D.D., at his annual visitation to St. Agnes' Church, Miami, confirmed a class of 90 persons, 40 men and boys and 50 women and girls, presented by the vicar of the parish, the Rev. John E. Culmer. It was Bishop Wing's first visitation since he succeeded the late Bishop Mann as Diocesan. In the afternoon, at St. Cyprian's Homestead, Fr. Culmer presented another class of 5 candidates. Fr. Culmer has been vicar of St. Agnes' for two years and eight months, during which time he has presented 288 candidates for confirmation, baptized 125 children and adults, and confirmed 200, adding 613 members to the congregation.

WEST MISSOURI—During the past six months the Rt. Rev. Robert Nelson Spencer has confirmed one hundred and twenty candidates in St. Andrew's parish, Kansas City.

Salina Clergy Increase

THE MISSIONARY DISTRICT of Salina (Western Kansas) is feeling encouragement from a small increase in its number of clergy and their longer continuance in their fields. "Nothing," the Bishop says, "is more disheartening to the faithful laity and subversive of all things for which a sacramental Church stands, than irregularity of clergy supply."

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Church Calendar



JULY

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday, St. James'.
31. Tenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

JULY

3. Connecticut Y. P. F. Conference at Pomfret School.
- Younger Boys' Conference at Camp Morrison, Clear Lake, Ia.
5. Long Island Summer School at Stony Brook.
9. Summer School of the Second Province at Bronxville.
11. Southern Ohio Summer School in social service work at Cincinnati.
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.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

11. St. Luke's, Fort Madison, Iowa.
12. Trinity, Granville, N. Y.
13. St. Matthias', Los Angeles, Calif.
14. Christ, Media, Pa.
15. St. Mark's, Cleveland, Ohio.
16. St. Mark's, Buffalo, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

CRUM, REV. ROLFE P., D.D., formerly of San Antonio, Tex.; to be rector of St. Andrew's Church (West), Philadelphia, Pa.

FRITZ, REV. CHARLES E., formerly assistant at Trinity Church, San Francisco; to be vicar of St. Stephen's Church, Gilroy, Calif.

MADEIRA, REV. E. E., formerly priest-in-charge of St. Mark's Church, Plainview, Tex. (N.T.); has become priest-in-charge of Christ Church, Collinsville, Ill. (Sp.) Address, Fairmont Hotel, Collinsville.

WILSON, REV. ALBERT J. M., rector of St. George's Church, Rumson, N. J.; to be rector of Christ Church, Greenwich, Conn. Effective in October.

RESIGNATIONS

FERGUSON, REV. EDWIN P., as assistant at Phillips Brooks Memorial Chapel, Philadelphia, and has returned to Jamaica, B. W. I. New address, Salt River, P. O. Jamaica, B. W. I.

VON MILLER, REV. CORWIN C., as priest-in-charge of Bethany Church, Larned, Kans., because of ill health, and will retire. New address, 1245 Oread, Lawrence, Kans.

NEW ADDRESSES

BATTY, REV. E. J., retired priest of diocese of San Joaquin, formerly of Pasadena, Calif.; 2575 N. Raymond Ave., Altadena, Calif.

MERRILL, REV. HERBERT C., deaf mute missionary, formerly 506 South Ave.; 2014 S. Salina St., Syracuse, N. Y.

SUMMER ACTIVITY

SOPER, REV. B. W., rector of St. Stephen's Church, Coconut Grove, Miami, Fla.; to be priest-in-charge of Trinity Church, Oak Bluffs, Mass. Address, Trinity Vicarage, Oak Bluffs, Martha's Vineyard, Mass.

DEGREES CONFERRED

RICHMOND UNIVERSITY—Upon the Rev. BEVERLEY D. TUCKER, Jr., D.D., rector of St. Paul's Church, Richmond, the degree of Doctor of Divinity, on May 10th.

SHORTER COLLEGE—Upon the Rev. ASTON HAMILTON, D.D., of Millers Tavern, Virginia, the degree of Doctor of Divinity on May 26th.

TRINITY COLLEGE, HARTFORD, CONN.—On June 20th the degree of Doctor of Divinity was conferred upon the Most Rev. JAMES DEWOLF PERRY, D.D., Presiding Bishop of the Church in America and upon the Rt. Rev. FREDERICK BETHUNE BARTLETT, Bishop of North Dakota.

UNIVERSITY OF ALABAMA—Upon the Rev. BEVERLEY D. TUCKER, Jr., D.D., the degree of Doctor of Laws on May 23d.

UNION COLLEGE—At the graduating exercises on June 20th the honorary degree of Doctor of Divinity was conferred on the Rev. S. HALSTED WATKINS of the class of 1882. Dr. Watkins, a priest of the diocese of New York, has retired and is making his permanent home at Arlington, Vt.

VIRGINIA SEMINARY—The Rt. Rev. JOHN BOYD BENTLEY, Suffragan Bishop of Alaska, the Rev. JAMES JEFFRIES CHAPMAN, missionary to Japan, and the Rev. HERBERT HARRY POWELL, dean of the Church Divinity School of the Pacific, were awarded degrees of Doctor in Divinity on June 9th.

ORDINATIONS

PRIESTS

EAST CAROLINA—In Emmanuel Chapel, Theological Seminary, Virginia, on June 10th, the Rev. FRANK BLOXHAM was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. He was presented by the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, N. C.

LONG ISLAND—The Rev. LEWIS C. BEISSIG, formerly of the diocese of Colorado, was advanced to the priesthood by the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of Long Island, in St. Ann's Church, Brooklyn, on June 14th. The candidate was presented by the Rev. Rockland T. Homans, acting-archdeacon of Queens and Nassau. The Rev. Spear Knebel and the Rev. James E. Mills, themselves recently ordained priests, read the epistle and the gospel respectively. The sermon was preached by the Rev. Arthur R. Cummings, Richmond Hill. Mr. Beissig is in charge of All Saints' Church, Richmond Hill.

WESTERN NEW YORK—In St. Matthew's Church, Buffalo, the Rev. DOUGLAS M. STOLL was advanced to the priesthood on June 22d by the Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D.

The candidate was presented by the Rev. G. Paul Musselman and the sermon was preached by the Very Rev. S. Whitney Hale. The Rev. Raymond

A. Kurtz and the Rev. Dr. F. M. Marchant read the gospel.

Mr. Stoll is to be priest-in-charge of St. Matthew's with address at 99 Lovering Ave.

WEST MISSOURI—In Grace and Holy Trinity Church, Kansas City, the Rev. SEARS F. RIEPMA was advanced to the priesthood on June 28th by the Bishop of the diocese, the Rt. Rev. Robert Nelson Spencer, D.D. The sermon was preached by the Rev. James P. DeWolfe, D.D., and the Rev. Claude W. Sprouse was presenter.

Mr. Riepma is to be rector of Trinity Church, Independence, with address at 1704 Claremont Ave.

WEST VIRGINIA—In Immanuel Chapel of Virginia Theological Seminary, the Rev. MATTHEW M. WARREN was advanced to the priesthood on June 10th by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of the diocese. The candidate was presented by the Rev. A. C. Zabriskie and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, preached.

Mr. Warren is priest-in-charge of Trinity Church, Shepherdstown, and Mt. Zion, Hedgesville, with address at Shepherdstown.

DEACONS

EAST CAROLINA—In Emmanuel Chapel, Theological Seminary, Virginia, on June 10th, WILLIAM M. LATTA was ordained to the diaconate by Bishop Darst. He was presented by the Rev. Stanley Brown-Serman of the seminary staff.

In St. Augustine's Church, Kinston, N. C., on June 21st, OSCAR E. HOLDER was ordained to the diaconate by Bishop Darst. The sermon was preached by the Rev. B. F. Huske, D.D., rector of St. Mary's Church, Kinston, and the candidate was presented by his father, the Rev. James E. Holder, priest-in-charge of St. Augustine's.

VIRGINIA—By the Bishop of Virginia at the Virginia Theological Seminary on June 10th: HUNTER MERRIWETHER LEWIS and CHARLES WILLIAM FREDERICK SMITH were ordained to the diaconate.

At the same service ROBERT O. ALLEN was ordained deacon for the Bishop of Oklahoma and BEVERLEY TUCKER WHITE for the Bishop of Newark.

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ANNOUNCEMENTS

Married

WHITNEY-SMITH—The Rev. HOBART B. WHITNEY and MARTHA EVANS SMITH announce their marriage on Wednesday, June 8, 1932, by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, at the Cathedral of All Saints. The Very Rev. Dean George L. Richardson, D.D., celebrating the nuptial Communion.

Died

CLARKE—Entered into rest at her home, 718 Oswego St., Utica, N. Y., June 9, 1932, in the 85th year of her age, MARY TROWBRIDGE WILSON, widow of John CLARKE; daughter of the late William Dexter Wilson, D.D., LL.D., L.H.D., and Susan Whipple Trowbridge; mother of Mary Wilson and Lois Whipple of Utica, N. Y.; sister of Mrs. W. D. Manross, Onondaga Indian Reservation, and of the late William DeLancey Wilson, S.T.D., and the late Rev. Francis Manley Wilson. Funeral services were conducted by her

nephew, the Rev. W. W. Manross, General Theological Seminary. Interment at Guilford, N. Y. "May she rest in peace and may light perpetual shine upon her."

Memorials

ELLEN GRACE DAVIES

Beloved mother of Katharine, Dorothea, and Margery, departed this life June 21, 1931. Born at Stonham, Suffolk, England. A devout Churchwoman, member of Church of the Advent, Chicago, Ill.

"Her children arise up, and call her blessed."
Sub Cruce Solus

LAURENCE DEAN FISH

LAURENCE DEAN FISH, March 21, 1910—July 12, 1927.

Jesu, Mercy: Mary, pray.
"They shall grow not old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We shall remember them."

WILLIAM SHERMAN MADDOCK

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"The souls of the righteous are in the hand of God."

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The Mastery of Sex Through Psychology and Religion. By Leslie D. Weatherhead. \$2.00.
Owen D. Young: A New Type of Industrial Leader. By Ida M. Tarbell. \$3.00.

CHARLES SCRIBNER'S SONS, New York City:
Emotional Currents in American History. By J. H. Denison. \$5.00.

YALE UNIVERSITY PRESS, New Haven:
French Political Thought in the Nineteenth Century. By Robert Soltau. Acting Associate Professor of European History in the American University of Beyrouth, formerly Scholar of Pembroke College, Oxford. \$5.00.

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MOREHOUSE PUBLISHING CO., Milwaukee:
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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.

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