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MILWAUKEE, WISCONSIN, APRIL 28, 1928

No. 26

The Providence Church Congress

EDITORIAL

Report of Church Congress

The Church's Marriage

REV. CHARLES N. LATHROP

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 28, 1928

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EDITORIALS & COMMENTS

The Providence Church Congress

THE Church Congress has again performed its annual function of bringing together men of different schools of thought and of sponsoring the discussion of intellectual issues within the Church. Providence was exceedingly hospitable to the Congress. If there were generally not large audiences, it is because all of us, today, are "speeched" to death. So many organizations exist for the promotion of public listening, so many forums for promoting public speaking, that it is hard to tell whether we are not, in this country, developing more speakers than listeners. The Church Congress may possibly be solving the problem as to the ratio between these two by compelling speakers to be also listeners; yet the relative dearth of those who come exclusively to listen is the inevitable product of the overplus of talking in the country at large.

And just now there are no very burning issues before the Church. Perhaps the sedulous efforts being made to produce a panic in the Church over the dropping of the Articles of Religion from the Prayer Book might have suggested a topic for discussion if they had come before the topics were chosen. Yet so unexpected was that as a "burning issue" that not even the astute subjects committee of the Congress supposed, four months ago, that it could be made possible to get up enthusiasm on such a subject or to secure an audience interested in listening to the discussion. Even now one is met by a good natured smile if one asks whether the issue arouses special interest.

Perhaps it is a good sign when there is no subject upon which the Church is seriously distressed. As one recalls the various panics that have come and gone in past years, and reflects upon how unnecessary these proved to be, one is considerably reassured. If one group of men is agitated today over dropping the Articles from the Prayer Book, they are no more absurd than was that other group, twenty years ago, who left the Church because, forsooth, they believed an open pulpit canon had been adopted when it had not been; or that other and much larger group, still earlier, that thought that the end of all things had come when altar lights, or processional crosses, or eucharistic vestments were introduced, first timidly and with great misgivings and then generally and as a matter of course; or, to go still further back, when a handful left the Church under the leadership of Cummins and Cheney because

they perceived, reasonably enough, that the Prayer Book was so full of "sacerdotalism" as to be meaningless apart from it. And so we might go back indefinitely to other days of distress when, to some, the bottom seemed to be dropping out of things ecclesiastical. How the angels of heaven must laugh when they see how subject to panics these mortals be, and how deficient in a living faith in the Holy Spirit!

BISHOP HENRY ST. GEORGE TUCKER'S opening sermon was of a missionary character, replete with incidents drawn from his own experiences in preaching the gospel in Japan. The conferences on Christian Training for Marriage, the Growing Centralization of the Church, and Wise and Unwise Methods of Personal Evangelism were each most helpful. Out of the experience of one, another is helped. The Rev. Endicott Peabody and Dean Virginia Gildersleeve on the former subject were superb. Dr. George H. Thomas and Dean Robbins were admirable on the second of these subjects, and Dr. John N. Lewis and Father Spence Burton most helpful on the third.

When we come to the discussions of what are supposed to be the more popular subjects, treated in the evenings, perhaps less can be said. Dean Washburn introduced the subject, Is the Episcopal Church a Help or a Hindrance to Christian Unity? in an admirable and suggestive paper, but the other speakers on the subject were less satisfactory. Perhaps the topic was badly stated by the subjects committee. It is as laudable for the Episcopal Church to hinder one sort of unity as it is to promote another sort. A much more satisfactory discussion might have been called out by asking What Sort of Christian Unity should the Episcopal Church seek to Promote? In a sense each of the speakers discussed the latter rather than the appointed question, but each of them would have been able to be more constructive if he had felt at liberty really to substitute the latter for the former. That the question Whether Prohibition is or is not a National Benefit, discussed on the second night, should have been assigned exclusively to speakers from New York City—three of them—struck many as strange. The experience of Prohibition, actual or alleged, in New York City is undoubtedly interesting, but it has less bearing on the subject in its national aspect than has the experience

of almost any other community; for New York has problems all its own, and they are not, in all respects, the problems of the country generally. For the third evening, on What do we Mean by the Divinity of Jesus? Professor W. Cosby Bell, of the Virginia Theological Seminary, presented such a masterpiece of thought that—the other speakers will pardon us for saying—his colleagues on the subject were quite cast into the shade. So also a brief statement by Father Granville M. Williams, who appeared simply as a volunteer speaker from the floor, was a classic of admirable presentation. And Professor Gavin gave a thoughtful introduction to the subject.

YES, there was heresy at the Congress; frank, open disavowal of the Virgin Birth, as of any doctrine of the Incarnation that would be recognized as coming near to the historic meaning of the term; but in any well developed form, it proceeded from only one speaker. It was not a characteristic of the Congress in general.

It does raise the question as to what is, and what ought to be, the standing of heresy in the Church.

In the first place, there has always been heresy in the Church, in every age and in every land. And the Church has wobbled badly in dealing with it. From burning heretics at the stake, with the full connivance of the Church, to courting heretics and giving them choice positions in the Church, her attitude has varied and swayed back and forth, from extreme to extreme, in such wise that it cannot be said that a well developed, a continuous, or a successful policy toward them can be gathered from a study of Church history. The story of St. John fleeing from the presence of Cerinthus, the heretic, is well known; but it is significant that the Holy Spirit did not cause it to be written for our learning in the Acts of the Apostles.

We have heretics in the Church. Yet we doubt whether any age of the Church ever had as few well developed cases of actual heresy as the American Church has today. Also, we doubt whether the heretic of any age ever drew as little sympathy from the rank and file of the Church as he draws today.

When normal Churchmen are confronted with the phenomenon of a priest denying absolutely the position that the Church affirms in the Creeds, their reaction toward the heretic is perilously near to contempt. If the convinced heretic proceeded to retire from the priesthood of the Church, so that he would not be forced into affirming officially a position that he was denying in the pulpit or in public addresses, he would be respected. He is commonly *not* respected when he pursues the opposite course; but generally he does not know it.

Of course, too, one must distinguish carefully between avowed heresy and mere misconception of truth. It is difficult, perhaps, to state the difference between the two, but one instinctively feels it. Bad theology, or lack of any theology at all, is not heresy; it may conceivably be only ignorance. Heresy itself is, perhaps, only ignorance plus assertiveness; but in any case it is something more than ignorance.

WE GRANT that the Church never has satisfactorily worked out a policy of what to do with the heretic in her ministry. Twentieth century Anglicans may be too complacent; but few of us would exchange that complacency for the rule of the club that seems to prevail among some of our neighbors. After all, Rome once had complete control over the religion of the Anglo-Saxon people, and lost it—all of it. If Anglo-Saxons, taking that control in their own hands,

have not been altogether successful, at least they have saved *some* of the religion of Anglo-Saxons, which is that much more than Rome could do with all the power of coercion in her hands. The policy of leaving the standards of the Church to combat heresy and heretics, simply by showing to the laity and to the world the discrepancy between the two, is at least as successful as any of the more rigid policies that have prevailed from time to time in the Church.

Neither have we any sympathy with the idea that heretics ought to be shut out of the Church Congress. Rather is that, in our judgment, the very forum in which they ought to be carefully heard—and refuted. If the management of the Church Congress should pit third-rate orthodox minds against first-rate heretic minds, the Congress would so discredit itself that its end, as an institution of the Church, would be in sight. Of course it does nothing of the kind. True, we have never heard of a fully developed heretic being convinced by open debate; but neither have we ever observed such a debate in which the audience was not quick to see that the heretic was morally in the wrong, whatever the verdict on the debate itself might be. The stake at which the modern heretic remaining in the ministry is burned is that of public opinion within the Church. He generally does not realize what is this public opinion. He often thinks he does not care. But when the Church Congress closed its Providence sessions by the formal, solemn recitation of the Nicene Creed, it sufficiently purged itself from any charge of condoning heresy. It listened with the utmost courtesy and dignity to the individualistic position that any speaker cared to maintain in opposition to the faith of the Church; and it brought in its verdict by unanimously reaffirming the Nicene Creed. What more could be desired?

No, we are not afraid of heretics in the Church. The Prayer Book and the regular use of the services of the Church are antidote enough. It is easy to take the former too seriously. Their heresies are never constructive. They die with the individual. And while we feel sympathy for congregations that have heretics as their pastors, it does not always follow that these are tearing down more than they are building up, simply because very few men are complete, all-round heretics. In spite of themselves, most men, at least in our ministry, have some measure of orthodoxy about them. For the rest, the discrepancy between their lack of faith and the obvious position of the Church draws the issue so clearly that most people are able wisely to discriminate.

A good deal can be done to suppress heresy in the ministry within the next generation by our theological seminaries and by our bishops; yet we do not dream that it can be altogether eradicated. The Church will preserve her balance in spite of it.

As for the Church Congress at Providence, we deem it an unqualified success.

ACKNOWLEDGMENTS

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BLUE MONDAY MUSINGS

By Presbyterian Ignotus

AN extraordinary example of the vagaries of popular Protestantism appears in a clipping received from Elizabeth, N. J. "The Church with the Lighted Cross and One Thousand Welcomes" advertises itself at length with a picture of a handsome young man at the top, apparently the minister of that congregation. The Lighted Cross, though sufficiently "Popish," may be allowed to pass; and the "thousand welcomes," though it has a good deal of the flavor of the Irish "hundred thousand welcomes," expresses a cordiality which is altogether admirable. But in the advertisement I read this preposterous statement:

"The radio preacher will preach at the First Baptist Church Easter Sunday at 10:30; along with many others he will be baptized by the pastor."

Does this mean that the reverend gentleman has been allowed to preach in Christian meeting houses without being baptized heretofore? Or do they acknowledge two or more baptisms, and count none of them "for the remission of sins"? It seems rather likely that the man in question had been "sprinkled," and that now, having the opportunity of receiving "regular baptism" by immersion, he will take the advantage of the Easter ministrations in the Baptist meeting house, to secure that as well. It is all rather pathetic, however.

THE ROMAN CATHOLIC Bishop of Springfield, Mass., Dr. O'Leary, giving an interview on the subject of companionate marriage so-called, calls it "murder of the unborn," and makes no attempt to repress his contempt for the sponsors of the companionate plan, which, he says, is simply a new name for an old and always despicable practice.

"In any Christian sense of the word it is not marriage at all, because at least two pre-nuptial conditions render this invalid from the start: the agreement not to have children until and when the contracting parties find it mutually agreeable to have them, and the condition that the parties may divorce each other at any time, without giving reasons to a court or to each other. As for the third condition, that the wife will not call on the husband to support her during the companionate period, but will enjoy economic independence, that sounds the death-knell of all home life; both are in industry during the day, and neither has the obligation or inclination to perform household duties at night.

"It is highly significant that in all the discussion of companionate marriage, the name of Jesus never occurs, His legislation is never consulted, His teachings are ignored or sneered at as medieval. Birth control completely and wantonly defeats divine legislative purpose in establishing and sanctifying marriage. Why call this sin 'control,' when it is the absence of all control and all obligation to exercise control? It legalizes as marriage unbridled sexual indulgence, while defeating the very purpose of marriage bonds. If you call this destruction of child life 'control,' why not call the murder of wives 'wife control,' and the murder of husbands 'husband control,' the murder of lovers, 'lovers' control,' and the murder of policemen 'police control'? The whole nauseating condition could be saved by a little 'self control,' a little obedience to the laws of nature by people who are attempting to abolish them.

"This abomination, misnamed 'birth control,' out-pagans the pagan, who destroyed the weak and sickly after birth, whereas the birth-controlists would destroy all child life, fit or unfit, before birth. The birth control of the individual becomes the suicide of the race. The crime of birth prevention which made marriage companionate, after the first child; if not before, was the civic cancer which destroyed 'the glory which was Greece, and the grandeur which was Rome.' With France and England and Germany fighting to check a falling birth rate, it is not consoling to Americans to recall that history does not record the name of a single nation that, a victim of birth control, ever rallied from its ravages.

"Our age is an age which does not call a spade a spade, but invents attractive names for repulsive things, as though it hoped to change a loathsome vice by a clever label."

It is refreshing to read Bishop O'Leary's vigorous utterances; and they well may be taken with Bishop Manning's

strong sayings about that same sort of vice, and kindred vices. What a pity that any so-called Christians can be found to apologize for these iniquities!

A DEAR old Irish priest has been in the habit of visiting me for some years, to come up to the surface and breathe in the Land of Freedom, and he has been accustomed at the end of each service, which he himself has taken, to reckon up the number of Irish rubrics which he has set at naught during the service, with a kind of spiritual exaltation, extraordinary, admirable, and hard to parallel. Returned now to Ireland, he sends me a copy of the *Irish Times* for March 28th, with significant exclamations marked. The article indicated is headed Charges of Ritualism in Dublin, and it appears that the synod court of the Church of Ireland, Lord Glenavy presiding, has tried the Rev. Walter C. Simpson, rector of St. Bartholomew's Church in Dublin, for very grave offenses and has found him guilty on eight charges, including such hideous iniquities as wearing a purple stole, bowing to the altar, and having candles burning near the altar, at the time of divine service. The court, with a microscopic inquisition, ruled, for example, that it was a violation of the Irish canon for the priest in question to stand with his back to the people during the Prayer for the Church, and found him guilty of several other offenses of equal importance; and it admonished him not to offend against the canons in the strictest interpretation of their literal meaning, or against the court itself, in the future. One notes, however, that nothing is said whatever in criticism of the *theology* of the worthy confessor who is brought to book for violating the rubrics of the Irish Church.

I commend the whole case to the reading of such of our friends as are now striving furiously to put the American Church in the dark ages where the Irish Church has stood since disestablishment; but I fancy they will find a great difference in the atmosphere of the two countries. Good old Canon Knowles, an Irishman of the better sort, used to say: "I am not too old to go back to Ireland and suffer martyrdom, if only they will give it to me for standing out against those absurd laws."

WHAT AN exquisite picture this poem paints! I wonder who wrote it?

"AFTER SUNSET"

"I have an understanding with the hills
At evening, when the slanted radiance fills
Their hollows, and the great winds let them be,
And they are quiet and look down at me,
Oh, then I see the patience in their eyes
Out of the centuries that make them wise.

"When the blue hills grow tender, when they pull
The twilight close with gesture beautiful,
And shadows are their garments, and the air
Deepens, and the wild veery is at prayer,
Their arms are strong around me; and I know
That somehow I shall follow when they go
To the still land beyond the evening star.
Where everlasting hills and valleys are,
And silence may not hurt us any more,
And terror shall be past, and grief and war."

AN EXTRAORDINARY blunder appears in a recent issue of a daily paper, due, I suppose, to the misplacement of ideas, or to too vivid an association with the common coupling of words. The girls' school at Greenwich, Conn., Rosemary Hall, has a chapel adjoining it which is called by the name of the Venerable Bede; and the writer of this paragraph, speaking of a recent memorial gift, says that the chapel is called "the Church of St. Adam Bede"! He is evidently more familiar with Eliot than with the early history of the English Church.

DAILY BIBLE STUDIES

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

SORROW AND JOY

Sunday, April 29: Third Sunday after Easter

READ St. John 16:16-32.

AS THE time drew near when Christ should finish His work on earth, He gave His disciples wonderful words of guidance and comfort. The four chapters of St. John's Gospel (14, 15, 16, and 17), spoken either in the Upper Room or on the midnight way to Gethsemane, are the treasures of loving help for believers and workers. In this gospel for the Third Sunday after Easter the Master speaks of sorrow and joy. These emotions are a part, and a necessary part, of the Christian life. They are not to be sought, nor are they to be avoided; but as they come we are to receive them and count them as blessed experiences to lead us nearer to God. Sorrow is like the rain which causes the earth to soften. Joy is like the sunlight which causes the green things to spring up. God has a message for us in both emotions.

Hymn 35

Monday, April 30

READ II Cor. 7:9-11.

ST. PAUL draws a contrast between earthly sorrow and Godly sorrow. Earthly sorrow is selfish and poor, and often comes from an untrained nature which is swayed by passion. Godly sorrow, on the other hand, is unselfish and brought by the troubles of others. So joy may be the result of excited emotions caused by personal pleasure, and while it may not be wrong, it is not the highest joy. Godly joy comes from high ideals and from thought and service for others. If I am glad when a friend gives himself to Christ, or if I sing in my worshipful love for God, such joy has a lasting strength. And if I sorrow when my friend does wrong or when I think of the world's sin, such sorrow is like the sorrow of the Master. Always the deeper emotions must lie at the root of a sincere expression. Does my sorrow bring me nearer to God? Is my joy such that I can be sure Christ shares it with me?

Hymn 222

Tuesday, May 1

READ St. Luke 10:17-24.

IT IS a mistake to think of the dear Christ as always sorrowful. He was indeed a "Man of sorrows and acquainted with grief," but He was a real Man as well as God's Son, and the beauties of nature and of grace were strongly impressed upon His perfect life. He wept in sympathy with Mary and Martha, but He also was glad when the disciples came back with an enthusiastic account of their mission. He sorrowed for human sin, but He was glad when He took little children in His arms and blessed them. There is something very precious in the thought of Christ's sorrow and joy as associated with our sorrows and joys. If I can be sure that my grief is felt in heaven, then I can find comfort. If I know my joy is shared by the angels before God, then there must be a wonderful richness in my gladness.

Hymn 240

Wednesday, May 2

READ St. Luke 15:1-10.

ANGELS must have wept when Judas betrayed his Master. But they must have rejoiced when Peter repented of his denial and his tears brought a heavenly rainbow. It is the relationship between our lives and God's care that lies at the foundation of our faith. When I repent, it is like a divine blessing to read and believe the Master's words: "There is joy in the presence of the angels of God." Sorrow and joy are thus mingled in true penitence. Sorrow for sin and joy in the assurance of Christ's pardon, and peace when sin is confessed must ever be the comfort of Christians as they

journey on toward heaven. So in the Holy Communion we find this blissful service when, after confession and an assured pardon, we sing with angels and archangels and all the company of heaven: "Holy, Holy, Holy."

Hymn 334

Thursday, May 3

READ St. John 15:10-14.

THE fulness of joy—is that only an expression, or is it a divine promise? Christ spoke the words and associated them with obedience and faith and friendship, and they speak a message, therefore, of wonderful comfort. David sang in anticipation of the Master's blessing: "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore" (Psalm 16:11). And this "fulness of joy" comes from God as a result of our turning from the slavery of sin to the freedom of faith and obedience. So again sorrow and joy are made one in the blessedness of redemption. And those dear lines of Mrs. Browning have a sure foundation:

"And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness His rest."

We should find joy in our Christianity, in faith and love and service, even while the struggle is at its greatest. Jesus Christ has conquered, and I rest in His victory.

Hymn 520

Friday, May 4

READ II Cor. 6:1-10.

SORROWFUL, yet always rejoicing." That is one of the blessed paradoxes of Christianity! And it brings the fulness of human life to the front with wonderful accuracy. Sorrowful the earnest man must always be as he realizes his own weakness and as he sees the world so full of sin. But rejoicing he must always be if he holds to God's promises, and remembers his privilege as a worker together with God to make the world Christian. With tears he prays for universal faith, and at the same time he sings for the sure victory of Christ, who cried: "I have overcome the world!" His heart throbs with misery as cruelty wounds his devoted service, yet he looks to the Christ and knows His fellowship of pain. It is the certainty of eternal life that holds him through pressing agony of desire, for he knows this very agony is a sign of oneness with his Lord.

Hymn 497

Saturday, May 5

READ Rev. 21:1-7.

EVERY Saturday suggests the eve of an eternal Sabbath of rest. It is our weekly Easter Even, when we anticipate the joys of heaven. There tears of sorrow will be unknown for those who come with the marks of struggle fresh from the holy conflict with evil. And it is good for us thus to anticipate the day when Christ will see us again and our hearts shall rejoice. "But stay, presumptuous," cries Keble in his dear hymn for Easter Even. Is there not a joy here in the midst of the conflict when we can enter into the presence of God and find in His Church a rest and a comfort from the King Himself? Is it not well for us to know that the Lord's Day has not merely a prophetic significance but a real blessedness in an actual communion and rest in worship?

Hymn 43

Dear Lord, teach me the meaning of joy and sorrow, that I may use them as helps to draw me nearer to Thee. Let not sorrow weaken me and let not joy lead me to forget Thee, the source of all peace and happiness. Grant that my sorrow may be godly sorrow, and that my joy may be known as coming from Thee. So shall I find strength even in life's battle. Amen.

The Church Congress

Providence, R. I., April 21, 1928.

WHEN Roger Williams founded Providence Plantations 293 years ago "as a common home for contrary minds," he prepared a welcome for the fifty-fourth national session of the Church Congress of the Protestant Episcopal Church, which represents outstanding leaders of every school of thought, declared the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, in his greeting to the opening gathering of that body, in Elks Hall, Providence, Tuesday night, April 17th.

The Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, president of the Congress, presided.

Two speakers who had the discipline of Lausanne: Dean Henry B. Washburn of Cambridge, Mass., and Frederic C. Morehouse of Milwaukee, and the Rev. C. Malcolm Douglas of Short Hills, N. J., spoke at the opening session on the subject,

IS THE EPISCOPAL CHURCH A HELP OR A HINDRANCE TO CHRISTIAN UNITY?

"Fortunately the Episcopal Church has a government and a faith that commend themselves to a large proportion of the Christian world," said Dean Washburn. "Its ministry, centering in the episcopate, is common to many communions; and provided its nature is not too closely defined, it is respected by communions which neither possess nor want it.

"Its fundamental doctrines, the Incarnation and the Trinity, are assumed by the bulk of Christendom. Its creeds, the Apostles' and Nicene, while a matter of difference of opinion in regard to value and interpretation, are in widespread use and even more generally revered. Its attitude toward Scripture, again, is not vitally alien to that of Rome and the Holy Orthodox Eastern Church on the one side, nor to that of a constantly enlarging group of Protestant Churches on the other. All of this is to the good. It is common ground for unity."

The Dean said that he favored "a unity of the more inclusive kind as expressed by the delegates at Lausanne in general, and by the Bishop of Gloucester in particular."

"Toward such a unity our Church may be a help just in so far as it is true to itself," he said. "At present, men of widely varying types of mind live in comparative peace within our communion. To realize this varied inner life and to be willing to recognize as brothers those of similar variety of opinion outside our communion is to take a long step toward unity. There are signs of promise."

The Dean commended the spirit of the Lambeth Appeal. "At Lausanne the Archbishop of Armagh more than once told his more Catholic-minded brethren that to attain to the Lambeth ideal they must allow to the United Church a character at least as inclusive as that of the Anglican communion," he pointed out.

"It is not easy to say whether such a charitable mood is characteristic of our Church as a whole, and therefore whether it is tending toward unity.

"Further we must assume that those with whom we differ, whether they be inside or outside our communion, provided that they are God-conscious and unselfish men, and that they are showing the apparent fruits of the spirit, have within their cherished beliefs elements essential to the well-rounded life of our communion, that opposite views of episcopate and sacraments, for example, are both divinely as well as humanly chosen statements of truth.

"Signs of such wide and deep spiritual perception are not as numerous as they might be. And yet it is on their emphatic appearance that our contribution to unity largely depends. How charitable do we think? Do we scan the religious press with a view to its religious sympathy? Do we analyze our so-called schools of thought to ascertain whether the radicals really look upon the conservatives as brothers and vice versa? The results might be somewhat disappointingly illuminating . . ."

Dean Washburn enumerated three virtues that would assist toward this inner readiness for unity: 1—Readiness to put Faith first; 2—Readiness to be more elastically minded in our ideas of permissive Faith and Practice; 3—Readiness to give common sense more freedom. He said that in early days, that the Lord's Supper should be celebrated was held more important than who the celebrant should be. He dubbed Elizabethan acts of uniformity as a "ball and chain about our ankles," and stated that "running some risks for the

sake of the Kingdom of God has been a mark of the creative periods in Church History."

In conclusion he said: "Our Church offers excellent promise of being a help to Christian Unity. By many outside its membership it is already called the *via media*, the bridge Church. We must make the great assumption that our Church is mobile enough to include all honest and tried religious practices."

Dr. Douglas stood up before the Congress without manuscript and with an amazing stream of carefully balanced sentences flayed the Church within an inch of its life, radiating a whimsical spirit almost tantamount to speaking "with his tongue in his cheek."

"Churches have been the most active opponents of unity in Christ," he said. "Every Church is confident of its own infallibility in some respect and claims some kind of monopoly in Christian essential. We seem really to believe that the question of Christianity cannot be grasped except by the Church of our allegiance. Every Christian society is in its own judgment superior to any other Christian society, and therefore must be carefully segregated from it to avoid contamination. It is, after all, loyalty to a sectarian pattern that comes first with people and not loyalty to the Master of Life.

"The denominational spirit is also an imperious and grasping spirit. It is now engaged in America in a scramble for all the available power and accessible money in order to extend, perpetuate, and entrench what the Prayer Book calls our unhappy divisions. . . ."

"The unity for which every Church I know is hoping or secretly hoping or working, is the unity which will insure its own supremacy in the future and which will involve the submission, the conformity, the absorption of all the other Churches. What has such a unity as that got to do with Jesus Christ?"

"Denominationalism is merely sin. The Christianity in which most of us were reared is hardly the Christianity of Christ. It is partial and divisible; it is greedy and selfish; it is disloyal to Christ's will; deficient in Christian love, ignorant and prejudiced. It is a kind of smoke screen which conceals from unity's vision the Son of Righteousness.

"The Episcopal Church is officially and particularly a hindrance to Christian Unity. It makes the episcopate the center of unity and the necessary element in Christian association. It is unable to give substantial recognition to the other Churches of Jesus Christ or to any other ministry.

"The attempt to show that Christian unity must be the child of apostolic succession is to be a failure, but the Episcopal Church, as we know, is officially committed to it. Both the creeds are exalted as the indispensable factor of Christian unity. How is it that Jesus Christ becomes the sponsor for these words that we call creeds, and what, after all, have those creeds got to do with the unity of men's hearts and souls in Jesus Christ? The sacraments are made stringent commands of Jesus. . . ."

"When all your efforts are demanded to build up our sectarian blocks and to accentuate our alleged superiorities, Christianity will be hamstrung.

"Christian Unity is unity in Jesus Christ. Until we are ready to surrender our sectarian pride, our ecclesiastical prepossession, our sectional ambition, our denominational cupidity and our prejudice, talk of unity is folly. Christianity is nowhere prepared for such a step as that; it is still unconverted and unregenerate."

Mr. Morehouse picked up the arguments of both speakers and supplemented them with a thesis of his own.

"Men constantly quote the prayer of our Lord that they may all be one, but how seldom do we hear with that prayer the earlier portion of that divine intercession which urged upon the Heavenly Father that they might be kept in the truth," said Mr. Morehouse. "The view of the Anglican communion that has been written in more than one great instrument and presented to the Christian world has had a very marked influence in all Christendom in preparing for that day when with the guidance of the Holy Spirit all may in fact be one.

"It will not be the oneness of uniformity, the oneness of a hard, unloving intention to deprive men of the natural rights of thinking and doing. It will not be a unity in which all men will agree on everything, in which thought will be stifled, in which progress will be at an end; but we hope that the unity for which corporately the Anglican Church is working and praying is that unity which may so apprehend the whole truth of Almighty God as to bring the knowledge of the truth to all the nations and tongues upon earth. We repudiate any unity based simply upon the thought of four centuries of Church history. The only unity that is worth having is one that combines the experience of all the Christian centuries and of every Christian land and Church in careful

synthesis; a unity of the historic Church, not of a new Church to be manufactured for the purpose."

The Rev. Dr. Selden P. Delany of New York was the first speaker from the floor and said the proof of the value of the Church to Christian unity was that it could embrace in love and charity so diverse points of view among its own members. The Rev. Granville M. Williams of Brooklyn and Dr. Loring W. Batten of New York also spoke.

THE CONGRESS SERMON

"Before accepting Christianity, China, Japan, and the non-Christian world are looking to America and Europe to see whether Christ, in the past 2,000 years, has been adequate to do for our lives what missionaries claim He will do for theirs," declared the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, in his sermon following corporate Communion for members of the Church Congress, at Grace Church.

"The task set Christians for the first 1,500 years after Christ was to Christianize that part of the world known to St. Paul," the speaker continued. "This portion of the world was protected by natural barriers from the rest of the world.

"For the past 300 years there has been a steady breaking down of the barriers between Christian civilization and the world without. Today we stand face to face with the world as a whole.

"The second stage of the advance of the kingdom confronts us. For the past century the Church has sent missionaries to every corner of the globe. It is now not a question of money nor of intellectual ability to make men in different parts of the world accept Christ.

"If the Christian world could live according to Christ in business, international relations, and in other ways for one year, the non-Christian world would bow the knee to Him.

"There is no use deceiving ourselves—the kind of life being lived in Europe and America today is not adequate to convert Japan or China to Christianity. Our witness of Him is not adequate to convince the non-Christian that Christ could be the Saviour of their people."

CHRISTIAN TRAINING FOR MARRIAGE

TWO outstanding educators, who have had opportunity to observe thousands of American young men and women, respectively, the Rev. Endicott Peabody, D.D., headmaster of Groton School for Boys, and Dean Virginia C. Gildersleeve, Ph.D., Dean of Barnard College for Women, New York, gave their viewpoints on Christian Training for Marriage on Wednesday afternoon.

Dean Gildersleeve dealt with the subject from the standpoint of preparation for marriage, and Dr. Peabody considered ways of preserving marital happiness.

"Divorce is like piracy, an enemy of the human race," said Dr. Peabody. "Married people would be much happier if they forgot their own happiness and worked together for the happiness of their children.

"Some seek divorce with the excuse—'I am bored at home,' 'I get no encouragement for my talents,' 'we can't make a go of marriage,' but the commonest cause of divorce is the desire for another marriage.

"'I don't love my present wife or husband' is the plaint. 'I have come to care for another person. It is a case of true love, this one real, romantic affection.'

"The 'other person' is someone who, while the home still existed, outraged it and all its tenants by entering in the guise of a friend and by subtle attentions won the fancy of the weak or wicked party."

Dr. Peabody said Christ outdid the frankness of this age by calling such an offense "adultery," while the partners to it speak of it as "a beautiful discovery."

"While in the courts they enter 'desertion' as cause for divorce," he said. "Then as soon as the decree is obtained, another contract is made at once.

"Strangely enough, even in these cases, there is a desire for the service of some church and what is still more extraordinary, a minister can generally be found to give his blessing upon such a union."

Dean Gildersleeve said that there were several sides to the conception of marriage which in Christian training must be conveyed to young men and women: the physical, legal, economic, social, ethical, theological, and purely spiritual conception.

"Parents have largely transferred instruction in the physical side of marriage to schools and colleges," she said. "This duty must be performed so as to avoid causing morbidity and misconception.

"I believe that the subject should be taught in a matter-of-fact way in some general course in biology or hygiene, The teacher must avoid the error into which some of the early

Church fathers fell, of stamping as essentially sinful or vulgar the physical side of marriage, or that it is the most important.

"Most women's colleges today grapple with this problem as wisely as they can, and—generally through the college physician—teach sex physiology and hygiene, and something about the physical welfare of infants.

"All our students should be taught, I believe, that one great purpose of marriage is the producing of children, and that a marriage without children is only a partial one."

PROHIBITION

The good and ill effects of prohibition on the nation were pointed out by three speakers Wednesday evening, in a debate entitled, Prohibition—Is it or is it not a National Benefit?

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, upheld the affirmative side and declared that when people point to the ill effects of prohibition on the nation today they forget what conditions were before the Eighteenth Amendment was passed. He decried the idea that prohibition was "slipped over" on the people, declaring that the temperance movement had been functioning steadily in this country since it was started in Boston more than one hundred years ago.

Lawson Purdy, LL.D., philanthropist of New York, declared that city to be the most temperate city in the United States, and quoted statistics to show that it had fewer arrests for drunkenness in each 10,000 units of population. "New York is considered the worst offender against prohibition," he said, "because the sentiment of New Yorkers is made obvious whenever there is an opportunity to express it. Because of this honesty New York is supposedly the worst offender."

Laughter greeted the speaker when he asked, "Why is New York so temperate?" Applause greeted him when he said that people may assert that in New York "they do not arrest drunken people."

R. Fulton Cutting, also of New York, declared that prohibition is a benefit to the United States. He called unfair the fact that newspaper cartoons show prohibitionists to be hypocrites and he criticized a New York paper for an editorial calling prohibition a movement "conceived in fanaticism and sustained in hypocrisy."

At the Thursday morning session the subject

IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HURTING PARISH LIFE?

was discussed by the Rev. George H. Thomas, rector of St. Paul's Church, Chicago, supporting the National Council, and the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia, urging a more intimate contact between parishes and missions; while from the diocesan angle the Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, New York, pointed out the place of the cathedral in Church life and the Rev. Alexander G. Cummins, D.D., rector of Christ Church, Poughkeepsie, sounded a note of demobilization for national and diocesan centralization.

Dr. Thomas said:

"Dr. Grammer and I are introducing a discussion. We are not the principals in a debate.

"The growing centralization of the Church, although premeditated and legislated, is a novelty in an experimental stage and calls for a suspension of judgment. Eight years is too soon to pass adverse judgments. At the close of the first two administrations, the American republic was not a howling success. The critics almost bowled it over.

"The two completed trienniums have worked too many miracles in parishes to be condemned. Condemnation is premature. Coöperation is the order of the day. It is too soon to be 'agin' the government.

"The growing centralization, dating from 1919, had no ecclesiastical slant and has none now. It has created no new titles, no new orders, no new costumes, no hierarchy, and is not so far responsible for the new theology.

"The solid South still reigns in the General Convention, but the balloting on the canons of 1919 was practically unanimous. Everybody agreed it was a senile policy to have old age the only qualification for a presiding bishop.

"The united effort of the Church can only be converted into partisan or ecclesiastical debate by premature insurgency, a disposition to secede and unwillingness on the part of the isolated groups to coöperate with the general Church program.

"I for one must confess the benefit of outside pressure to parishes. Increased askings are the cause of increased givings of which the parish, not the general Church, has been the chief beneficiary.

"Is the growing centralization of the Church helping or hurting? It is both. It helps because it hurts.

"The Church's field is the world. The unit is the family of God for whom the Saviour lived and was crucified and rose

from the dead. How to do God's work in the world, as best we can, is the Church's objective and our only desire.

"I see no alternative to centralization if we are to become a missionary Church. Centralization at home bears on evangelism abroad. The national Church must finance foreign missions and inform the people in parishes. Likewise at home the untiring services of officers and secretaries of the National Council have created in eight years a renaissance in rural and urban parishes of Illinois and elsewhere.

"We wonder whether some of the anti-centralizationists have made a business of acquainting themselves with the fruits of centralization.

"Are we a Church or a federation of dioceses? Why not adopt the ethics of sport and play the game according to the rules?"

In his address Dr. Grammer said:

"If the organization of a Church is loose and ineffective, there will be much waste of power, friction, cross purposes, disorganization, and dissatisfaction. On the other hand, if such power is too much centralized and is uncontrolled and unwatched, there will grow up a bureaucracy, individual initiative will be destroyed, zeal will languish, and waste, favoritism, and backstairs politics will flourish.

"It is so easy for a bureau to spend lavishly the money that others give, and to gain a reputation for efficiency by raising large assessments that every such agency ought to be subjected to periodical overhauls and appraisals by critical and disinterested outsiders. A self-admiration society is easily developed in a bureau.

"In the state this criticism is secured by the watchfulness of the party out of office, 'His Majesty's Opposition,' as it is entitled in England.

"We have parties in the Church but they do not act as helpful checks on each other in administrative problems. Our sacerdotalists emphasize organization but their real reliance is not on boards but on bishops, upon apostolic succession rather than on a creature of the General Convention; while our Protestants exalt the General Convention in theory, but actually care little for organization.

"It is the old struggle of Hamilton and Jefferson in a new field, between those who believe in centralization and government by experts and those who rely on local government and the wisdom of the people.

"I admit frankly that the former method has increased the efficiency of the Church as an agency to raise money. This immediate result, however, does not settle the question. In a manufactory an increase of output would be a complete justification of a change in machinery, but in dealing with life we must take larger views and use other tests.

"A tenant may injure a farm by forcing large crops and exhausting the soil. Fascism has increased the efficiency of Italy, but no believer in self-government and the freedom of the press can look upon Mussolini and his regime as anything but a reaction before the real advance of Italy begins. Theologically our centralization tends to transform constantly from a gospel into a law.

"The approval of Bruce Barton's crude picture of Jesus as an accomplished advertiser shows how the desire for efficiency can dull powers of discrimination. Is there not danger of something of the same vulgarity in the advertising of gifts and the blacklisting of parishes or dioceses that do not reach their expectation? Many refined persons have this feeling. They resent bullying and no increase of efficiency will compensate them for domination that insults their self-respect and impairs their freedom of choice.

"Let us inspire more and assess less. It is more important that a minister should preach the truths of Christianity boldly, than that he should raise his expectation. Normally the result of faithful preaching will be liberal giving, that is to say, among congregations of poor people.

"In rich and fashionable congregations the reverse is more likely to be the case. In a congregation of capitalists, a prophet of social and economic righteousness, emphasizing the superiority of the claims of humanity to the rights of property, will find difficulty in raising money.

"John the Baptist could not raise a budget in a fashionable, wealthy church, nor build a cathedral if he were a bishop. Neither can a bishop build a cathedral in a diocese where child labor flourishes, if he comes out boldly for the protection of the children of the nation. Certainly he won't get money from those exploiting children. A wise rector realizes that it is a poor exchange to get a fine parish house from rich capitalists only to lose the freedom of the pulpit. The same discretion ought to be exhibited by the Church as a whole.

"Francis of Assisi felt the dangers of wealth, and wanted his poor brothers to win by their poverty and humility.

"Our great problem is to connect the parishes more closely with the missions, to tie up churches to missions of kindred spirit, and in general to give the people a more active share in determining both the direction and the amount of their gifts."

An interesting debate followed, report of which must be deferred until next week.

(To be continued)

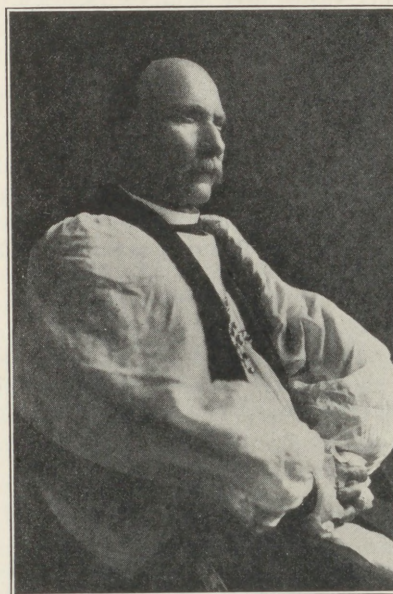
A CHRISTIAN is God's Almighty gentleman.—Julius Hare.

BISHOP BECKWITH OF ALABAMA DIES

Montgomery, Ala., April 18, 1928.

THE Rt. Rev. Charles Minnegerode Beckwith, D.D., Bishop of Alabama, passed away Wednesday, April 18th, at 4 A.M. at his residence here. His end was not unexpected, as he had been ill for three months. Funeral arrangements are being made for noon Friday in Montgomery, where he will also be buried. Bishop Beckwith is survived by his widow and one son, Edmund Ruffin Beckwith, a lawyer of New York City; also by three sisters, the Misses Mag, Minnie, and Kate Beckwith, of Petersburg, Va., and a half-sister, Mrs. Moody, of Georgia.

Bishop Beckwith was born June 3, 1851, on the family



RT. REV. C. M. BECKWITH, D.D.
Late Bishop of Alabama

plantation in Prince George County, Va., being the ninth child of Dr. Thomas Stanley Beckwith and Agnes Ruffin, his wife. He was educated under the care of his uncle, Bishop John Watrous Beckwith of Georgia, at the University of Georgia and at the Berkeley Divinity School, Middletown, Conn., from both of which he graduated with the highest honors. He was ordained by his uncle in 1881, and served long rectorships at St. Luke's, Atlanta, Ga.; Christ Church, Houston, Tex.; and Trinity Church, Galveston, Tex. In 1892 he was elected Assistant Bishop of Texas, but declined his election. In 1902 he was elected Bishop of Alabama in succession to the Rt. Rev. Robert W. Barnwell, and was consecrated at St. John's Church, Montgomery, December 17, 1902, by Bishops Dudley, Garrett, Nelson, Kinsolving, Sessums, Gray, Gailor, and Cheshire.

He found a large and fruitful field for his administrative ability as well as for his experience as general missionary in the diocese of Texas. He was especially careful to build up the weak and missionary fields by assigning to them strong and consecrated men.

Bishop Beckwith was a born teacher. He was for some years principal of the Sewanee Grammar School, connected with the University of the South, Sewanee, Tenn., where he taught many men since famous in Church and State. In the ministry his highest success came through his extraordinary teaching ability. In the field of religious education he published *The Trinity Course of Church Instruction* in 1897, *Rightly Instructed in God's Holy Work* in 1902, and *The Church School in the Book of Common Prayer* in 1927-28. He was working on the last volume of this course at the time of his death.

Bishop Beckwith had extraordinary powers as a preacher. Clear cut and logical in expression, with an unusual command of English and intensity of personal conviction, he never failed to impress those who heard him, whether it was an audience of one or a thousand. In his later years he held many preaching and teaching missions throughout the coun-

(Continued on page 875)

The Church's Marriage

By the Rev. Charles N. Lathrop

Executive Secretary, Department of Christian Social Service of the National Council

II.

WELL, then how shall we educate this "Romantic Love" into a motive for a life-long relationship? We are ready now to wade into a sea of difficulties.

But before we wade into the real ocean, we must linger in a cave-covered pool, not new—as old as the race—but singularly hidden and crusted over by the Manichean prepossessions of our modest, Puritan progenitors. It is the cave-covered pool of sex relations. The cover must be taken off, and the young married couple must have a careful education in the facts they need to know in order that they may fulfill their passionate affection for one another by an adequate physical expression. A large proportion of the present day population live in ignorance of these facts, and as a consequence have never had this help toward such a sublimation. Sex is not beautiful to them, and St. Paul's ideal figure of marriage tied as it is into the sexual relation itself, an enigma, or perhaps in their minds a hold-over from his "unrefined Semitic background."

We are now ready to wade into the real sea of difficulties. It is new. It is uncharted. It is the right relation of the man and woman. I turn here to an admirable statement of this relation as I find it expressed in a report of one of the committees brought together by the C.O.P.E.C., *The Relation of the Sexes*:

"Let us look in a general way at the past history of sex relations. It is possible that a detached observer of our humanity in some past century would have come to the conclusion that this earth is inhabited by two separate races, living for the most part in detachment, rushing passionately together at times for special purposes, only to separate again for the conduct of ordinary life. To those races, separate functions were assigned. To men were entrusted fighting, hunting, building, agriculture, and the tending of cattle, and later on, mining, engineering, navigation, the heavy crafts, finance, and government. To women were assigned home-making, cooking, cleaning, the bearing and training of children, spinning, weaving, and the domestic arts. Both groups were constantly and arduously occupied, but they worked in almost complete separation, and they preferred to have it so. Even in their pleasures they remained apart. Men gave themselves to field sports, athletic contests, and drinking bouts, and in them preferred to be without their women. High matters of the soul were held to be man's affairs, and he who would be holy was warned not to let his thoughts dwell too long on women—not even on the women of his household.

"The fact has often been commented on that this arrangement reduced woman to a status of practical slavery. In return for bed and board, a woman was expected to render her person to her husband when desired, and at all times to give her toil. Liberty for her was impossible. Her choice lay between being a despised and dependent dweller in her father's house, or an enslaved and equally dependent one in a husband's.

"Beyond question what brought that period of history to an end was the belated but invincible determination of women no longer to accept the role assigned to them. But it was only yesterday that they successfully demanded full freedom to exercise and enlarge their powers. They have now burst open the doors of practically all the rooms in mankind's house of life, and have committed themselves to the splendid if enormous task of working out a new way of life, not only for themselves, but for the race."

Let us examine it. Up to today women were not companions: they were not fellow-workers. They were not recognized as having a mind. Today, there is a new relationship of coöperation and partnership.

Well, is it true? First we are in the dark as to the terms of this new comradeship. The woman is to contribute something peculiar to her sex. But nobody knows what it is. It is to be developed.

Yet in spite of this chaos of confusion and with much less exuberant optimism, we are bound to admit that the movement to give women freedom to express their full personality in marriage is right. The Christian Church stands square on that point. Each one has the right to his abundant life, nor has any one the moral freedom to make a chattel of any human being or in any way to approach the chattel idea.

It is further true that the modern young woman of any education, and with any ability to conceive of freedom, expects and demands this freedom. She knows she has the right to it and intends to have it, and she ought to have it.

It is, I think, true also that men are swayed in marriage much less by this ideal of equal companionship. This is humanly natural. First—they are asked to abdicate the throne, to step down and create by this sacrifice a democracy of two, a partnership. Furthermore, they do not know clearly the terms of the partnership. Nobody knows the terms. Men's evaluation of women's mental abilities—I mean men of intellectual power and with a high sense of justice—vary from claims for equality to denial of the ability, because of physiological conditions, to think objectively to a rational conclusion. Woman's evaluation of their sex in many cases varies from demands oblivious to any physiological limitations consequent upon child-bearing and menstrual periods, to a position that carries her back to the old standards.

In our country probably this freedom of the individual is carried farther than in any other in the world. In Poland or Italy, for instance, a marriage is largely a matter of clan or family. It is arranged by the family and accepted because the family is a dominating power limiting individual choice and action. The solidarity of the family, and incidentally the absolute power of the menfolk in many European countries, is utterly outside the experience of, and, therefore, the ideas of the average American.

I HAVE pictured the confusion. It is a weltering sea of confusion. As a consequence, we have a series of intense and difficult problems in marriage that do not emerge so forcibly in other countries, and have never emerged before. These two demands in modern married life: the demand of the woman for equality in marriage alongside of her husband without any final definition of what that equality means, plus the extension of individualism carried further in this country than anywhere else in the world or ever before in history, breed innumerable difficulties. But they are all struggles toward a higher conception. They are trends in the right direction. They make for greater personalities. They are ideals that the Church must cherish.

Has not the Church the order from her King? Is she not herself the *Bride* of Jesus Christ? And does not St. Paul himself tell us that the sexual union of bride and groom symbolizes in its intimacy and spiritual beauty the union of Jesus Christ with His Church?

Indeed, unless the Church does cherish them, woe to domestic life—to marital ideals! For they can be perfected and brought to blossom and perfect fruit only on one final moral principle. It is a paradox—but so are most basic moral facts. Self-realization of this noble standard will come only from a voluntary acceptance of the Way of the Cross. Married life means, in its sublimation, sacrifice through love and because of love. To maintain this ideal relationship, each must stand ready to relinquish any right that may stand in the way of the end they are trying to attain, perfect children brought into existence and nurtured by husband and wife in a perfect, permanent love-relationship. Such an ideal cannot be attained by selfish people. Nor in my judgment can it be attained without the sanctifying power of the Christian Church. Nor can it be attained without an intelligent recognition of the goal as laid down by the Church.

NOW finally, what can the Church do? First it must blazon its gospel of marriage to the world so that the world understands what the Church holds as truth about marriage. People, our own people, do not know. I sat in the study of a priest a few weeks ago; the telephone rang, and I heard him answer that he had an engagement at 8 o'clock so that

it would be impossible for him to marry them. If they could wait until 9:30 he could do it. They could wait and so he did it. He had married people under a contract about which they knew nothing. The clergy have poured couples into the matrimonial hopper. After they come out spoiled and broken products, have we quite the right to denounce the products when we had such a responsible part in the process that brought the results?

Our first duty, then, is to lift marriage of the Church back to its unique position of importance. One of the tragic errors of the Reformation was the de-sanctification of marriage. Marriage is a unique human relationship, of unique importance, because it is the institution by which new souls are created and reared. It is therefore God's affair and the Church's business.

If grace is given in Holy Communion or in ordination or in Confirmation, then it is *a priori* reasonable that grace should be given in marriage. I do not want to quibble about the word "sacrament." If the word requires that the sacrament be in matter and form completely set forth in the gospels, then marriage in that sense is not a sacrament. If the Church objects to the word "sacrament" as applied to marriage (and this applies equally to ordination), then get some other word.

The end is to re-sanctify in the Church Christian marriage as an institution, to emphasize its unique position of dignity and holiness; to lift it far away from mere secular marriage.

For if we can only brush aside prejudice and overcome the complexes, we are driven to conclude that the de-sanctification of marriage by the "reformers" has resulted badly. It has its part, and I believe an important part, in creating the modern divorce evil. Let us be clear-eyed and objective enough to admit the fact. And let us be courageous enough to be ready to correct the error. Let us re-sanctify marriage by accepting it as a—what?—a lesser sacrament, if you will, but a "sacrament."

Second, we must teach clearly the principles the Church lays down. Do you find any suggestion of Christian marriage in any series of lessons for the Church school? Why not? Do you know of any careful instruction for engaged couples? In Belgium I noticed in a Roman Catholic church the sign: "Retreat for women about to be married," on such and such days. But you say, "The Church has no lesson outlines—no books fitted for this end." Then, I say, get them and get them quickly.

Third—and this one bristles with difficulties: Let our clergy marry only those who understand fully the terms of the contract and accept them. The minute the Church re-sanctifies marriage, the Church service, which joins any people in marriage who think of marriage only as a secular contract, becomes sacrilege. Let the secular authorities take care of secular marriage. Let the Church be most scrupulous in limiting marriages solemnized by its priests to people capable of carrying into effect the promise they make.

The difficulties here are practical ones. People cannot understand, and therefore resent, such action bitterly, particularly when it is the action of one lone clergyman, while some other clergyman gladly responds, especially if he happens to be rector of the other church in the town. Friends from childhood—relatives—add to the complications.

The thing to do here—if the Church is really in earnest in opposing the divorce evil—is to have some authoritative statements to fall back upon. I would suggest that we take up consideration of the subject, looking toward canonical action forbidding the clergy to marry couples who are not Church members. Let them marry only those who know and assent to the Church's teaching of the meaning of the contractual relation established by marriage.

Finally, one word of warning. Such action by the Church is not obscurantist. It is not that we want to set formal and legal impediments in the way of people to get married. It is not a narrow and bigoted action. Such action is taken only to be sure that we are fulfilling our responsibility, that the people we are marrying know what that service means, and what the contract that they make in that service means. We must be open-minded and sympathetic in the difficult conditions that face the couples married today. We must be enthusiastic upholders of the new conception of partnership in marriage, and realize the wretched limitations of the past in the woman's relationships with her husband. At the same time, we must insist that these great steps forward should be taken in recognition of the basic principles of Christian marriage.

[THE END.]

BISHOP BECKWITH OF ALABAMA DIES

(Continued from page 873)

try, the demand for his services being greater than he had time and strength to fulfill.

Bishop Beckwith was buried on Friday, April 20th, from the Church of the Ascension, Montgomery, his successor as Bishop of Alabama, the Rt. Rev. Wm. G. McDowell, D.D., being assisted by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, and the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi. The Ven. V. G. Lowery, the Rev. Edmunds Bennett, Ph.D., and the rector, the Rev. P. N. McDonald, also took part in the service. At least thirty of the clergy of the diocese were present. Interment was in Greenwood Cemetery.

The Rt. Rev. Wm. G. McDowell, D.D., for six years Bishop Coadjutor and Diocesan Authority, succeeds Bishop Beckwith. Bishop McDowell will continue to reside in Birmingham, and may be addressed at 531 North Twentieth street, Birmingham, Alabama.

CHURCH IN THE SCHOOL-HOUSE

"I was glad when they said unto me,
'We will go into the house of the Lord.'"

DOWN western heights slow pouring of shadow,
Ink-sharp along crags,
Velvet-deep across chasms,
Purple-dim over the sage,
Rolls away from the sunset,
Flooding the eastern range
With mauve-gold and scarlet and green,
Copper and silver and clear-gold,
Shadow that brings the night,
That is night rising from shadow.

Black starred with light, against black,
The school-house
Stands alone in the fragrant sage,
Miles and miles of aloneness,
So still that the thud of hoofs,
Expectancy taut and terrific,
Fills the aloneness,
Beating across the dark,
Unbearable prescience,
Until from the draws and the mountains,
Black against black,
Thunder horses and horses and horses.

The house of the Lord, indeed,
Is this school-house
Crowded with men in chaps
And men in store-clothes or in denim,
Women in mail-ordered dresses,
Children and babies,
Where benches collapse
And are propped up
While laughter pauses the sermon;
This school-house compact of motion
Whirling along the night
As the earth or the sun on an orbit;
This ark of light on a sea of primeval darkness.
God holds this frail house in His hand,
His fingers divinely enfold it,
His thought enters in at its door
And fills it beyond overflowing.

These beings crowded within,
Each alone,
As alone as the sage-nested school-house,
Are as far each from each
As planet from planet.
Each is luminous grown,
Compact of motion,
Each in God's hand is at rest,
Divinely enfolded.

PORTIA MARTIN.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

"SOCIALISM IN THE CHURCH"

To the Editor of *The Living Church*:

MR. CHARLES NORMAN FAY of Cambridge, in *THE LIVING CHURCH* for April 14th, asks why I do not deal with the "Open Letter" pamphlet. The reason is a simple one; one cannot deal with a pamphlet making so many misstatements without writing another pamphlet, and it would hardly be reasonable for either Mr. Fay or myself to expect the editors of *THE LIVING CHURCH* to print our pamphlets for us.

The Church League for Industrial Democracy is accused by Mr. Fay of being socialistic. The purpose of the organization is stated in our constitution as follows: "The purpose of the league is to bring together for study and action those who seek to apply the principles of Christ in industry." Members are passed upon by the executive committee so that I have no right to welcome Mr. Fay to membership, but I am reasonably certain that if he really desires to have the principles of Christ applied to industrial life the committee will be happy to admit him, even though he votes the Republican ticket. In any case, whether Mr. Fay cares to join or not, I should be glad to know just what objection he has to a group of people banding themselves together for such a purpose.

The "Open Letter" objects to several of the activities of the league. A couple of summers ago we sponsored a Student in Industry group in Boston. A half dozen seminary students found jobs in industrial establishments and then met over week-ends to discuss their experiences. We made it possible for them to meet people whom we felt could contribute to their understanding of the problems that both management and the workers have to face: Mr. Preston Clark, president of the Plymouth Cordage Company; Mr. Cox, general manager of the West Lynn plant of the General Electric Company; Mrs. Mary Thompson, president of the Boston Woman's Trade Union League; Mr. Harry Dana, formerly a professor at Columbia University, who is, I believe, a Socialist; Mr. A. D. Sheffield, professor at Wellesley College. Mr. Fay raised a great howdy-do about this; just why I do not know, unless he feels that parsons should be kept in ignorance of the problems that confront a large part of their congregations.

The Open Letter again objects to our activities in Passaic, and Paterson, N. J. Both cities have gone through rather trying upheavals. The league went into these cities primarily to get first hand information, and to do whatever we could "to apply the principles of Christ in industry." In one city we had a small measure of success, in the other none at all, I am sorry to say. It is a tough job, we have discovered, persuading folks who are bound up in the present industrial order to give much time to the principles of Christ. But the Church League for Industrial Democracy has no apology to make for having made the attempt.

When Mr. Fay, in his pamphlet, deals with personalities he is so mixed up that it is impossible to put him straight in a letter. He should know, however, that one cannot put under one classification officers of the American Federation of Labor, members of the Workers' party, members of the Socialist party, and people who are glad to be known as Liberals. Mr. Matthew Wold of the American Federation of Labor has more in common with Mr. Charles Schwab than he has with Mr. W. Z. Foster, and Mr. Fay should take the trouble to get such facts straight before setting out to educate the people of the Church on such matters.

May I add that Mr. Fay should not write of Mr. "Spofford's League." I am but one member of it, and though I am happy at the present time to be serving it officially, the league had been in existence for several years before I became a member. It is an organization made up of about a thousand members of the Church, including, I am happy to say, several score of bishops. And I might add that several have joined since receiving Mr. Fay's Open Letter.

Finally Mr. Fay states that "some of us, if it came to a choice between loyalty to Church and country, would unhesitatingly quit the Church though bound to it by birth and life-long association." I can only speak for myself but I

should like to say that if it came to a choice between loyalty to the Church and country I would unhesitatingly stick by the Church, for I am bound to it by a loyalty that goes much deeper than either birth or life-long association.

New York,
April 14th.

(Rev.) WILLIAM B. SPOFFORD,
Executive Secretary, Church League
for Industrial Democracy.

"FREQUENT COMMUNION"

To the Editor of *The Living Church*:

THIS WRITER was particularly impressed with the article from Bishop Johnson of Los Angeles on the subject of Frequent Communion [*L. C.*, April 14th, p. 805]. For some time past I have wanted to say something concerning this question, only your columns are so much in demand that it seemed presumptive for one so poorly equipped as I am to attempt to encroach thereupon.

Bishop Johnson argues for a weekly Communion. Why not a daily? We assemble thrice daily around the common board, to get strength for our bodies. Is our soul's need less pressing or of less account, that it is deemed sufficient to approach God's table only monthly or, at most, weekly? Can anyone, especially a priest, read the office of Communion with discernment, wherein the most significant prayers are assembled, coupled with the majesty and solemnity of the act with which those prayers are associated, and think of it as less than a tragedy in the spiritual life of both priest and people to have limits set to this approach? To me, the larger failure of the Bishops' Crusade for greater righteousness within the Church is due to stricture in this particular. And, too, the greatest sorrow of my life is due to the fact that I have been denied, both as layman and priest, access by limitations to this greatest of all earthly privileges. (Rev.) JOHN E. SHEA.

Ada, Okla., April 14th.

MEMORIALIZING CONGRESS

To the Editor of *The Living Church*:

THE EXECUTIVE SECRETARY of the Department of Christian Social Service, in his reply to my criticism of the action of the National Council in advising Congress to reject the bill for an increase in the navy, claims that "the National Council in passing this resolution was obeying the specific orders of the body that created it" (General Convention), and quotes a resolution passed by the General Convention "which requests and empowers the National Council to act as a Commission on International Peace and Good Will and to cooperate with other Christian bodies and especially with the Commission of International Justice and Good Will of the Federal Council of Churches to abolish war and secure permanent peace."

The secretary assumes that the National Council acted under a direct mandate from the General Convention in passing its resolution opposing the navy bill. "It is," he says, "a fair conclusion that the navy bill as promulgated was not in accord with the principles or ideas presented in these resolutions," i.e., of General Convention relative to the abolishment of war.

Cast in syllogistic form the secretary's argument seems to be as follows:

Major Premise. The General Convention authorizes the National Council to cooperate with other Christian agencies with a view to the abolishment of war.

Minor Premise. War may be abolished by the United States possessing a weaker rather than a stronger navy.

Conclusion. Therefore General Convention authorizes the National Council to advise Congress to reject the bill for a stronger navy.

There would seem to be here what I believe the logicians call a "doubtful middle." (Rev.) HAMILTON SCHUYLER.
Trenton, N. J., April 2d.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

PHILO WOODRUFF SPRAGUE: THE COLLECTED ESSAYS OF EIGHT INTIMATE ASSOCIATES. Privately printed, 1927; copyright by St. John's Church, Charlestown, Mass.

BIOGRAPHIES of great Churchmen have been none too frequent of recent years, and when a symposium of eight glowing memoriams appears it is naturally read with interest. In a brief foreword, Bishop William Lawrence says of Sprague that "his most salient characteristic was a sense of justice enforced by his sympathies, which made him a prophet and promoter of social righteousness." Whether in the roll of scholar, teacher, preacher, pastor, or man, Philo Sprague's life reflected his burning conviction that the God that has made man an individual has also made him a member of society, that as there is a law of God for the individual there is a law of God for society. Always a disciple of Christian Socialism, he taught that "not only is our present industrial order not founded upon the social law of God, but . . . it necessarily produces results which are incompatible with it." Such was the burden of Philo W. Sprague's thought and words throughout a career of real service to his friends and to his Church. This little book of eight essays will be treasured by all those who see in the Church a means of grace and salvation, not only for troubled men but for a troubled society.

J. S. F.

THE CHURCH'S UNIQUE OPPORTUNITY IN WEEK-DAY RELIGIOUS EDUCATION. By the Very Rev. Frank Victor Hoag. Milwaukee: Morehouse Publishing Company. Price 10 cts.

THE Hale Memorial Sermon for 1927, with three appendices, is a helpful contribution to the available material dealing with week-day religious education. For those about to engage in such a community undertaking the pamphlet is invaluable. The suggestions offered are not the impractical hopes of a theorist, but are the results of nine years of experimentation. The problems of organization, finance, teachers, discipline, curriculum, equipment, legal difficulties, relation to the Sunday school and public school systems, are discussed on the basis of "what will and what will not work."

Dean Hoag assumes that the objective for religious education ought to be as thoroughgoing as that of secular education, and that its aim should be to educate spiritually and morally "all the children of all the people." The Sunday school, in spite of changing its name, does not do this, for of all the children it reaches but a few all the year round, many of them but occasionally, and most of them not at all. Then again, the best equipped teachers are difficult to enlist, and the problem of voluntary coöperation extends to parents and pupils alike. The cumulative effects of Sunday clothes, lack of seriousness, irregular attendance, and tardiness are only too well known. Add to these the general inadequacy of class room accommodation and equipment in the average parish Sunday school with the attendant confusion of tongues, and the advisability of devising supplementary religious educational opportunities becomes imperative. The author has faced the facts and presents the answer that he has found to work best. By thus demonstrating that a program of week-day religious education can be effectively organized on a community basis, he has pointed the way to the parishes of the Episcopal Church which will enable them to enlarge their sphere of devoted service by increasing the efficiency of religious methods, equipment, and technique.

J. E. B.

READERS of the *Missionary Review of the World* have long been familiar with the peculiar genius of the late Mrs. E. C. Cronk in describing practical methods of stimulating missionary interest. *Missionary Methods for Church and Home* by Katharine Scherer Cronk (Revell, \$1.50), is a collection of the best of her magazine articles. Written in a bright and engag-

ing manner, this book is a well-filled storehouse of practical suggestions for making the story of Christian missions fascinating and inspiring. The principles and programs set forth have all been tried and tested. There is nothing impractical in the book, but it must be remembered that Mrs. Cronk's aim was to arouse interest among ever widening groups of people. As educational technique is understood today, it is not a volume on methods in missionary education. Rather it is concerned with methods and devices of missionary promotion and propaganda, largely among women and children. As such, it is eminently successful and worthy of serious attention.

A NEWSPAPER CORRESPONDENT, because or perhaps in spite of his belief that the missionary enterprise was futile, was recently dispatched to Asia to discover the real facts about Christianity in the Far East. Thirty thousand miles of travel and investigation were necessary to answer such questions as: "Are Missions a failure?" "Is the work of foreign missionaries quite hopeless?" and "Does some degree of success result from their labors?" The results of this investigation, first published serially in the *Ladies Home Journal* as Christianity in Asia, have now been made available in book form under the title *Are Missions a Failure?* by Charles A. Selden (Revell, \$2.50). Mr. Selden found but little evidence to support his original belief and a great deal against it. He came home convinced of the great good accomplished by the messengers of Christ in the Orient. Of missionaries themselves, he says in his preface, "As to the majority of missionaries, both Protestant and Catholic, I am convinced that they are the one group of Western peoples living in the East who are a credit to the West."

Are Missions a Failure? is a popular, well-written narrative of the whole Christian movement in the Orient. The author has studied impartially the work of Roman Catholic and non-Roman Churches and has set forth his observations, replete with human interest episodes, in a clear, well-considered manner. The reader of this book will not find in it any statistics or facts to show what Church is accomplishing the greatest results, but he will find a fascinating account of the impress which Christianity has made upon the great peoples of Egypt, India, Burma, Siam, China, and Japan. Books of this kind from disinterested observers are all too few. May there be more of them and may they have the abundance of readers that they merit!

JOHN BUCHAN has a well deserved reputation as an historian and he has an equally well deserved reputation as an interesting story teller, which is admirably sustained—indeed enhanced—in *Witch Wood* (Houghton Mifflin), a seventeenth century story of Scotch Calvinism, witchcraft, and bigotry. Here we have the benefit of his scholarly researches into Scottish history, skilfully woven into a tale of mystery and romantic adventure. Displaying the best traits of the Walter Scott and Robert Louis Stevenson traditions, we have the predominating Buchan ability and accuracy of local coloring and touch. Dominic David Sempill, believing more strongly in the love of the New Testament than in the narrow-minded intolerance of the Old, seeks to root out the evil in men's nature and supplant it with the love and affection that characterized our Lord's ministry. He ran counter to the advice of one of his neighboring ministers who, calling his attention to the fact that he had "a kante of pagan writers," said he "would counsel a young minister to apply himself to the Hebrew rather than to the Greek, for though the Greek was the tongue of the New Testament, it was also the tongue of the lascivious poets and mocking philosophers, whereas the Hebrew was consecrated wholly to God." The result was what might be expected, but in the telling we have a picture well worth while, and one that will long linger in the memory.

AROUND THE CLOCK

By Evelyn A. Cummins

THE water of the Hudson was recently blessed by the Greek priest of the Church of St. Nicholas, New York, as the Greek Orthodox Christmas season ended. The ceremony was performed on January 22d. The priest stood on Pier A, surrounded by acolytes and a large number of his congregation, lifted a wooden cross, and made a prayer. The cross was then thrown into the river. After the cross has rested on the water it is pulled back again by the priest or acolytes. If the water is warm the cross is brought in by boys who swim out and recover it. During the ceremony a dove is sent out over the water, and a blessing is given for all Greek sailors. This is a customary ceremony of blessing the sea in the Orthodox Church.

ENGLAND has recently had the lowest birth rate on record. The births for the last quarter of the past year were 11,255 less than those of the third quarter and about the same number less than for the fourth quarter of 1926.

THE English *Saturday Review* says that in our literature there is only one indubitably great woman poet—Christina Rossetti, and that we have never had a great woman dramatist, or woman critic, and that even among a great number of able women novelists the men have much the advantage. This is so, also, claims the *Review*, with other literatures, and adds, with quite pontifical finality, "Education and the vote will not alter something that is evidently a permanent fact."

We have an idea, however, that women will go on with the unequal struggle just the same.

EVEN Easter rabbits have found no peace in England this year. The Easter chocolate greyhounds are after them in full force and are very popular with children and grown-ups. Wonder how historians will explain the connection of greyhounds with Easter in the years to come? Anyhow, they can't say the greyhounds have anything to do with Church ceremonies.

HANFORD MACNIDER has made a wise statement in saying that "Keeping America American does not consist of going about knocking every one down who disagrees with us in politics or religion. It does not call for the baiting of bewhiskered radicals, the hounding of disloyal agitators, nor the removal of internationally inclined from our public platform."

THE tower of the San Jose Mission in San Antonio, Tex., built by Franciscans about 1720-30, which recently collapsed, contained a spiral stairway made out of the trunk of a single tree.

IN A Baptist Church in England the pastor recently resigned. After he made the announcement of his resignation, he said, "The choir will now sing, 'O Give Thanks Unto the Lord.'" He is said to have remarked after the service that he did not know before the service began what the title of the anthem was to be.

I once heard a choir sing, after a particularly long sermon, "There are they which came out of great tribulation."

LYTTON STRACHEY says we are living in an age which prefers "what is swift, what is well arranged, and what is not too good."

WILL you please see that your engine driver on the 11:50 does not blow the engine's whistle when passing Rose avenue on Sundays?" said the complainant.

"That's impossible," protested the official. "Why shouldn't he?"

"Because our minister always preaches until the 11:50 passes. Last Sunday it was twenty-five minutes late."—*Tit-Bits*.

GLoucester Cathedral has instituted a series of recitals of sacred music for children. The programs give the names and dates of the composers, and also a short explanation of the particular piece of work.

FOUR hundred young women from Missouri recently attended a performance at the Metropolitan Opera House in New York in order to hear another young woman from their home state sing a part in *The Bartered Bride*. It was said to be the biggest "long distance theater party" ever held at the Metropolitan. Evidently these four hundred girls believe in that old adage about their state, too.

THE only time I send for my doctor now is when I invite him to dinner."—*The Bishop of London*.

He must be eating apples. It is to be hoped in all courtesy he doesn't eat one the day he invites the doctor for dinner.

DID you ever see *Auld Lang Syne* in German? Here is a version by one Dr. Tholen of Born:

"Vergüss wer alter Freundschaft je,
Der er nicht dächte mehr?
Vergüss wer alter Liebe je
Und das, was lang, lang her?"

"Lang, lang ist's her, mein Freund,
Lang, lang ist's her.
Tun wir in Liebe einen Zug
Auf das, was lang, lang her."

"Du zahlst für deinen vollen Krug,
Ich für den meinen schwer;
Tun wir in Freundschaft einen Zug
Auf das, was lang, lang her."

"Mein Trautgenoss! Zu festem Druck
Reich deine Hand mir her!
Und dann ein rechter, biederer Schluck
Auf das, was lang, lang her."

THE whole of the New Testament was read aloud in fifteen hours less fifteen minutes by members of an Ohio Methodist church as a part of one of their Lenten services.

DEAN SPERRY of Harvard Divinity School says, "It is not so much the task of the college to supply the bolt of spiritual lightning which ignites the religious material in its undergraduates but to lay down upon the altar some good dry wood in the shape of a definite body of ideas—some tangible form of religious fuel which may, later on, catch fire as a result of some of life's experiences."

IN a recent questionnaire an English paper asked a number of famous people what six books had most influenced them. How about the check book? Just where does that come in with most of us? Or the bank book?

PART of the Olympic Games program this summer will be a contest of statues on athletic subjects. Barnard College has entered her "The Spirit of Barnard Greek Games." The "Greek Games" are held every year at Barnard.

ONE OF THE most moving stories in the New Testament is that of two young men walking along a country road, heartbroken at the recent tragedy of Calvary, hardly daring to believe the later, impossibly good news of their Master's rising from the dead. His body, indeed, was gone, as the women had said—"but Him they saw not." At that very moment, if they had only known it, He of whom they spoke was walking by their side, but "their eyes were holden, that they should not know Him." It was only as He entered their home and prayed for a blessing on their frugal meal, that God opened the eyes of the young men, and the radiance of His Presence folded them round. Even so, we read in Hebrews, Moses "endured as seeing Him who is invisible"—because he had never lost the glimpse of God he gained upon the hilltops of Sinai.

—Rev. T. B. Stewart Thompson.

Church Kalendar



APRIL

- 29. Third Sunday after Easter.
- 30. Monday.

MAY

- 1. Tuesday. SS. Philip and James.
- 6. Fourth Sunday after Easter.
- 13. Fifth (Rogation Sunday) after Easter.
- 17. Ascension Day.
- 20. Sunday after Ascension Day.
- 27. Whitsunday.
- 28. Monday. Whitsun Monday.
- 29. Tuesday. Whitsun Tuesday.
- 31. Thursday.

CALENDAR OF COMING EVENTS

APRIL

- 28. Convocation of Hawaii.
- Convocation of Southern Brazil.

MAY

- 1. Conventions of Albany, Pennsylvania, and West Texas.
- 2. National Conference on Christian Social Service, Memphis, Tenn. Conventions of East Carolina and Washington.
- 7. Convocation of Easton.
- 8. Conventions of Delaware, Harrisburg, New York, and North Carolina.
- 9. Convention of Northern Indiana.
- 13. Convention of Montana.
- 15. Conventions of Connecticut, Long Island, Maine, Newark, Rhode Island, Southwestern Virginia, and Western New York.
- 16. Convocation of West Virginia.
- 18. Y. P. F. of Province of Washington at Wheeling, W. Va.
- 19. Convention of Western North Carolina.
- 20. Convention of Iowa. Young People's Conference, Province of Southwest, at Winslow, Ark.
- 22. Conventions of Bethlehem, Florida, New Hampshire, and Vermont.
- 23. Conventions of Minnesota, Washington, and Western Massachusetts.
- 28. Convention of Virginia.
- Conventions of Arkansas, Erie, New Jersey, North Dakota, and Ohio.

CATHOLIC CONGRESS CYCLE OF PRAYER

- April 30—St. Luke's, Germantown, Pa.
- May 1—St. Mary's Convent, Peekskill, N. Y.
- " 2—Grace, Ridgway, Pa.
- " 3—Christ, Elizabeth, N. J.
- " 4—St. Uriel's, Sea Girt, N. J.
- " 5—St. Agnes', Washington, D. C.
- St. Paul's Cathedral, Fond du Lac, Wis.

APPOINTMENTS ACCEPTED

BARNES, Rev. WILLIAM, formerly priest-in-charge of St. Alban's Church, Cimarron, Kans. (Sa.); to be priest-in-charge of the churches at Theresa, Redwood, and Alexandria Bay, N. Y. (C.N.Y.), with address at Theresa, N. Y. May 13th.

COX, Rev. GEORGE B., formerly assistant priest at St. Clement's Church, New York City; has become vicar of Trinity Chapel, Valley Stream, and assistant at Trinity Church, Hewlett, L. I., N. Y. (L.I.) Address, Trinity Chapel, Valley Stream, L. I., N. Y.

DALES, Rev. PHILIP A., formerly rector of St. Paul's Church, Harrisburg, Pa. (Har.); has become rector of St. Bartholomew's parish, Montgomery Co., Md. (W.) Address, St. John's Rectory, Olney, Md.

HAINES, Rev. ELWOOD L., formerly rector of Trinity Church, Bethlehem, Pa.; has become executive secretary of the diocese of North Carolina. Address, 1130 E. Fourth St., Charlotte, N. C.

HIATT, Rev. GEORGE R., formerly rector of St. Peter's Church, Westchester, New York City; to be rector of St. John's Memorial Church, Ellenville, N. Y. Address, 40 Market St., Ellenville, N. Y. May 1st.

HILL, Rev. ALFRED R., rector of St. Margaret's Church, Staatsburgh, N. Y.; to be rector of St. Gabriel's Church, Marion, Mass. June 3d.

HOWARD, Rev. ANSON B., formerly rector of St. Michael's Church, Bristol, R. I.; has become rector of Emmanuel Church, Manville, R. I.

MIDDLETON, Rev. NEWTON, formerly rector of Good Shepherd Church, Norfolk, Va. (S.V.);

to be rector of St. John's Church, Jacksonville, Fla. Address, St. John's Place, Jacksonville, Fla. About June 1st.

PETTUS, Rev. WILLIAM H., rector of St. Mark's parish, Washington; to be rector of Grace Church, Everett, Mass. Effective May 28th.

PHILLIPS, Rev. W. E., formerly rector of St. George's Church, New Orleans, La.; has become rector of St. James' parish, Piscataway, N. J. Address, Box 1, New Brunswick, N. J.

SASSÉ, Rev. LEWIS, 2d, formerly priest-in-charge of St. Andrew's mission, Phoenix, Ariz.; to be priest-in-charge of Redeemer mission, Los Angeles. Address, St. Barnabas' House, 534 So. Boyle Ave., Los Angeles, Calif.

RESIGNATIONS

HAWKINS, Rev. HERBERT, O.H.C., as priest-in-charge of St. Peter's Church, Geneva, N. Y. (W.N.Y.) Address, West Park, N. Y.

WHITLOCK, Rev. BERNARD G., as priest-in-charge of Emmanuel Church, Memphis, Tenn. Effective May 15th.

NEW ADDRESSES

GRAHAM, Rev. DWIGHT W., missionary in the diocese of Western New York, formerly 205 Cleveland Ave., Buffalo, N. Y.; 614 Linwood Ave., Buffalo, N. Y.

LEWIS, Rev. CHARLES S., canon of Christ Church Pro-Cathedral, Trenton, N. J., and director of religious education of the diocese of New Jersey, formerly 835 Edgewood Ave., Trenton, N. J.; 345 Hamilton Ave., Trenton, N. J.

PARSONS, Rev. JOHN H., retired priest of diocese of Chicago, formerly 450 Deming Place, Chicago; 1673 Farwell Ave., Chicago.

TROWBRIDGE, Rev. CORNELIUS P., rector of Grace Church, Salem, Mass.; 24 Chestnut St., Salem, Mass.

TEMPORARY ADDRESS

CURRY, Rev. and Mrs. E. Norman and son sailed on the *Celtic*, April 21st, for a tour of the British Isles and France. Address, care of American Express Co., London.

CORRECT ADDRESS

EVANS, Rev. CHARLES H., 535 Naka Machi, Mito, Japan; not Holy Trinity Church, Tokyo, as in the 1928 *Living Church Annual*.

ORDINATIONS

DEACONS

ALBANY—On Saturday, April 21st, the Rt. Rev. G. Ashton Oldham, D.D., ordained to the diaconate in the Cathedral of All Saints, Albany, GODWIN RAYMOND PIERCE.

The candidate was presented by the Rev. D. H. Morse of Christ Church, Schenectady, and his brother, the Rev. George D. Pierce of Cuba, N. Y., read the litany. Bishop Oldham preached the sermon and celebrated, the Rev. J. L. Roney, canon of the cathedral, acting as the bishop's chaplain.

CENTRAL NEW YORK—On April 10th the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, ordained JAMES EDWARD CLARK and FENIMORE EDWARD COOPER deacons in St. Paul's Church, Owego.

Mr. Clark was presented by the Rev. Edward Doolittle of Guilford, and Mr. Cooper was presented by the Rev. Sidney Winter, rector of St. Paul's Church. The sermon was preached by the Rev. Dr. H. M. Denslow of New York.

Both ordinands will continue with their studies at the General Theological Seminary.

On April 11th Bishop Coley ordained STUART GOTTLIEB COLE deacon in Trinity Church, Elmira. Mr. Cole was presented by the rector of Trinity Church, the Rev. H. E. Hubbard, and the Rev. Dr. Murray Bartlett of Geneva preached the sermon. Mr. Cole will continue with his studies at Bexley Hall, Gambier.

On April 12th Bishop Coley advanced to the diaconate FRANK LESLIE BENFIELD, in St. Paul's Church, Oxford. The candidate was presented by the Rev. H. C. Whedon, rector of St. Paul's, and the sermon was preached by the Rev. Dr. H. H. Gifford of New Berlin. Mr. Benfield is to be missionary in Chenango County, N. Y.

LONG ISLAND—On Tuesday, April 17th, in the Cathedral of the Incarnation at Garden City, L. I., the following was ordained to the diaconate by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island: RICHARD S. MARTIN of Long Island, CHARLES PITTMAN of Long Island, FRANK H. HUTCHINS for the

Bishop of Chicago, and MORTON E. NELSON for the Bishop of Kansas.

MASSACHUSETTS—On Sunday, April 15th, the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained JOSEPH HAROLD BESSOM deacon in St. Michael's Church, Marblehead.

The candidate was presented by the Rev. Albert R. Parker, rector of St. Michael's Church, and the sermon was preached by Bishop Slattery. The Rev. Lionel T. De Forest of Cambridge read the litany.

Mr. Bessom is a graduate of St. Stephen's College and of the Episcopal Theological School. He will remain at the Episcopal Theological School in Cambridge until the end of the present school year.

DIED

GOODWIN—Departed this life April 5, 1928, after a few days' illness, ELLA R. GOODWIN, in the 75th year of her age. She was the last surviving child of the Rev. F. D. Goodwin and Mary Archer, his wife, and the sister of the late Rev. R. A. Goodwin, D.D., and Rev. E. L. Goodwin, D.D.

For seventy years she attended St. John's Church, Wytheville, Va., and like Anna of old "departed not from the temple, worshipping, with fastings and supplications."

"With Thee is the fountain of life,
And in Thy light shall we see light."

JACKSON—Entered into the rest of Paradise, KATHERINE FRANCES JACKSON, daughter of Ebenezer and Hannah Sage Jackson of Middletown, Conn., on April 10, 1928.

MOREHOUSE—HOWARD LORD, 3d, infant son of Clifford P. and Ellen L. MOREHOUSE; born April 21st, died April 23, 1928, at Milwaukee, Wis.

"Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of heaven."

SHEPARD—Entered into life everlasting in Washington, D. C., March 15th, THOMAS ROCHESTER SHEPARD, aged 75 years; in Spokane, Wash., March 31st, CHARLES EDWARD SHEPARD, aged 80 years.

"Now is Christ risen from the dead, and become the first-fruits of them that slept."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST FOR MONTH OF August at St. George's, Utica, N. Y. Daily Mass and two Masses on Sundays. REV. DONALD C. STUART, 1108 State St., Utica, N. Y.

POSITIONS WANTED

CLERICAL

CHICAGO RECTOR AVAILABLE FOR August services. Able preacher. Accommodation for wife and child. Honorarium. Box L-136, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, GRADUATE OF LEADING schools, musician (organ, choir, voice), general experience, single, highest references, would assist in city church. Present position suburban. W-130, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, WELL-KNOWN PROFESSOR in largest parishes, recognized as interesting preacher, desires summer parish duty, June 1st. *SEMPER OCCUPATUS-135*, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST WILL SUPPLY four or six weeks, July or August. Address, M-131, LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SUPPLY DURING June and July; Middle West preferred. J-133, LIVING CHURCH, Milwaukee, Wis.

PRIEST, LONG AND VARIED EXPERIENCE, excellent preacher, fine character. Available June 1st for locum tenens or rectorship. H-121, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY YEARS OF AGE, UNIVERSITY and seminary graduate, wishes to make a change. Parish within one hundred and fifty miles of New York preferred. Can furnish excellent references. Address, S-123, LIVING CHURCH, Milwaukee, Wis.

PRIEST, 45, WANTS PARISH, AVAILABLE July 1st; 46 years of age, seems younger. Good Church school worker and organizer. E-128, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, EXPERIENCED matron and house mother available June 1st, desires position in school or institution, or with private family as companion or supervising housekeeper. Is now doing Church work as visitor in a New York City parish. Boston and New York references. Address, Mrs. CLARK, Saint Luke's Parish House, 487 Hudson St., New York City.

CHURCH WOMAN, LEWIS GRADUATE, desires a position as matron and house mother in Church institution. Reference: Bishop and rector. W-134, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (MUS. Doc.), outstanding recitalist, specialist in voice culture, experienced with boys' and mixed choirs, desires to make a change, will refer without reservation to present rector with whom he has been associated a number of years. Good organ, congenial working conditions, and fair salary essential. Reply *DIAPASON-125*, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF UNUSUAL experience desires change. European trained. Specialist in choir training. Boy or mixed. Churchly services. Highest credentials. C-132, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED — SEPTEMBER. School nurse and house mother, or household management. Long experience, best references. "DEACONESS," St. Raphael's Home, Monterey, Tenn.

SUCCESSFUL YOUNG ORGANIST AND choirmaster at liberty July 1st. Churchman, married, of scholarly attainments. Churches which take pride in their music and are willing to pay well for it, please write. B-118, LIVING CHURCH, Milwaukee, Wis.

WANTED—CHANGE OF POSITION BY cathedral trained organist and choir-master. Brilliant concert organist and expert with boy or mixed choir. Experienced. Reasonable salary and good organ essential. Communicant. At present holding important position in Middle West. References. Address, K-122, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION DURING SUMMER, as governess or companion by clergyman's daughter of refined tastes. At present teaching in a suburb of Philadelphia. C-129, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS HOUSE MOTHER or charge of girls' or boys' dormitory. Experienced, Churchwoman. References to bishop, rector, and heads of institutions. Mrs. E. M. BURNS, Intermountain College, Helena, Mont.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, care of Mrs. E. W. Webster, 70th and Cottage, Wauwatosa, Wis.

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

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

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles, Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

CHURCH LINENS

ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

LINENS FOR ALTAR AND VESTMENTS— Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

MEMORIALS

A BRASS MEMORIAL TABLET NEATLY Engraved, Stained Glass Windows of beautiful rich coloring, or any Article of Church Furniture Supplied by MAILE, LTD., Artists-Craftsmen of 367 Euston Road, London, England. Booklets illustrated in colors with 1928 Kalendar Blotter Free on Request. Very useful for Study or Vestry Table.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Test your knowledge by playing the game "A Study of Shakespeare." Price 60c, postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

CALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

OFFICES OF INSTRUCTION"—HANDY booklet form for use in Church school or other groups. Recommended by Bishop Casady. Sample ten cents. Quantities, 25 or more, 5 cts. each, postpaid. Rev. ALVIN SCOLLAY HOCK, 516 West Third, Stillwater, Okla.

FOR RENT

SUMMER COTTAGES TO LET FURNISHED. Address Box 606, Marion, Mass.

HEALTH RESORTS

MRS. SPINNEY'S HOUSE, 17 PARLEY Vale, Jamaica Plain, Boston, Mass. For 15 years a rest home for invalids, convalescents, and elderly persons. Attractive surroundings. Rates \$25 to \$75 per week.

REST AND RECUPERATE IN MOUNTAINS of western North Carolina. Climate and altitude ideal for delicate people. Private house, large rooms, good table, rates reasonable. Special rates by month. Good roads, beautiful country, near lakes, picture on request. No T. B. taken. Box 217, MORGANTOWN, N. C.

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

THE RETREAT, 64 FOREST HILL ROAD, West Orange, N. J. A licensed private sanitarium for convalescent and chronic invalids. Special attention to diets. Graduate nurse in charge. Large porches, invigorating mountain air. Rates \$35 to \$75 per week.

BOARDING

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EPISCOPAL DEACONESS HOUSE—BEAU-tiful location, sunny attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location. Near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone Franklin 1142. Address: 1912 "G" St., Northwest.

SISTERS OF THE HOLY NATIVITY

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

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS.
Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS.
Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction: 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00; Holy Baptism, 1st Sunday, 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.
The Republican Party. A History. By William Starr Myers. Price \$5.00.

The Democratic Party. A History. By Frank P. Kent. Price \$5.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.
Mexico Past and Present. By George B. Winton, lecturer on Latin American History in Vanderbilt University. Price \$2.00.

Duffield & Co. New York City.
An Elegant History of Political Parties. By Samuel H. Ordway, Jr. Pictures by F. Wentworth Saunders. Price \$2.00.

From the Author.
Thinking Toward Christian Unity. By John B. Cowden, West Nashville, Tenn., Christian Unity evangelist, and author of *St. Paul on Christian Unity, Christian Worship, Christian Unity and Open and Close Membership*, etc. Price \$1.25.

G. P. Putnam's Sons. 2-6 West 45th St., New York City.
Presidential Years. 1787-1860. By Meade Minnegerode. Price \$3.50.

Harper & Brothers. 49 E. 33rd St., New York City.
Anglo-American Preaching. Edited and with an Introduction by Hobart D. McKeehan, B.D., S.T.M. Price \$1.75.

Ringing Realities. A Restatement of Some Abiding Truths. By Oscar L. Joseph, Litt.D. Price \$2.00.

As I Knew Them; President and Politics from Grant to Coolidge. By Henry L. Stoddard. Price \$5.00.

The Economics of Installment Selling. 2 Vol. By Edwin R. Seligman. Price \$8.00.

Lincoln MacVeagh. The Dial Press. 152 West 13th St., New York City.

The Misbehaviorists. Pseudo-Science and the Modern Temper. By Harvey Wickham. Price \$3.50.

S. P. C. K.
The Macmillan Co. 60 Fifth Ave., New York City. American Agents.

The Jewish Antecedents of the Christian Sacraments. By F. Gavin, Ph.D., Th.D., professor of Ecclesiastical History, The General Theological Seminary, New York.

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

The Life Abundant. A Manual of Living. By Rev. Robert B. H. Bell, M.A. Fifth Edition. Revised and Rewritten. Price \$1.75.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

The Principles of Religious Ceremonial. By the Rt. Rev. Walter Howard Frere, D.D., of the Community of the Resurrection, Bishop of Truro. Price \$3.00.

PAPER-COVERED BOOKS

The Chicago Tribune. Chicago, Ill.

Religion Today. Edited by the Rev. William Bernard Norton, Ph.D. Compiled by The Business Survey, Chicago Tribune. Price 25 cts. By mail, 35 cts.

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

Rural Life. A report prepared by a commission appointed by the Copec Continuation Committee. Price 80 cts.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Simon Peter's Brother. (To my brother fisherman, the Rev. Lee Axtell Wood). By Frederick D. Graves. The Church in Story and Pageant. Publication No. 19, April, 1928. Quarterly, 25 cts.

National Industrial Conference Board, Inc. New York City.

Cost of Government in the United States, 1925-1926.

"WHY IS A CHURCHMAN?" asks a parish paper. "Because he is a missionary. Nothing less will do."

BOOK CHATS

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

IT IS refreshing in these days when the healing cults offer so many panaceas for the diseases that afflict mankind to take up a book that discusses the whole subject from a rational point of view. The human body is a wonderfully effective instrument, the last and greatest work of the Creator, designed as the home of an immortal being, yet subject to the laws of the material world.

Since man works and worships best in a body that is free from illness, it was undoubtedly the will of the heavenly Father that perfect health should be the rule. But God wisely left man free to choose what elements should enter into his body.

In *The Life Abundant: A Manual of Living*, the Rev. Robert B. H. Bell goes to the root of disease. In the course of his ministry he had come to believe that God does not want anyone to suffer or to have other than radiant, perfect health. He had seen people healed, marvelously relieved, through the grace of God, from deep-seated ailments. Then he had seen them slipping back, in spite of faith and prayer, into the old trouble.

Why? Because men and women continue to break physical laws. They had not learned to eat with discrimination. Dr. Bell's book is written in an effort to direct men to the Way, the Truth, and the Life. First he shows the reader what the principal causes of illness are and how to avoid them. Next comes a chapter on Foods and Their Reactions, then he discusses the Chemistry of Food. Recipes which the housewife will find palatable and easy to follow are given.

Best of all it is within the range of everyone. Well balanced menus are given, suited to the slimmest purse yet containing sufficient variety for the most capricious of appetites. It all seems so simple and natural. The reader is continually reminded of his own experiences with various foods.

Dr. Bell is not a strict vegetarian though he does lay a great deal of stress upon the use of fruits, vegetables, and whole wheat. This is in line with the best medical advice of the present day. Dr. B. Gayelord Hauser worked out the elimination for cleansing the blood stream and purifying the body which has been used with such success by the St. Thomas Health School of Denver.

If the book were merely a manual of living it would undoubtedly fail of its purpose. At least half of it is devoted to the mental and spiritual. There is a chapter on Mental Inhibitions with many suggestions on how to overcome fear. "Fear has been the enemy of mankind since the beginning of time. Man feared the elements because he was struck down by them. . . . In the mind of Jesus there is no fear, and he who becomes a follower of the Master must first cast out fear."

Other chapters treat of the Care of the Soul, Prayer, Imagination, and The Trinity. It is, as we said before, so simple, so natural, so reasonable. It does not deny sin or disease, but rather seeks to show how they may be avoided. It does not ignore the physician. It shows how to attain health, both physical and spiritual.

Bishops Ask Support of Clergy to Influence Votes on Prayer Book

Archbishop of Canterbury Honored
—Interrupts Sermon of London
Bishop

The Living Church News Bureau
London, April 13, 1928

SOME OF THE BISHOPS ARE URGING THEIR supporters to endeavor to influence the votes of M.P.s, in view of the re-introduction of the Prayer Book measure in the House of Commons. The Archbishop of Canterbury advises that "all incumbents in the diocese, who conscientiously can, should by means of the parish magazine and even the pulpit do their utmost to explain matters to their people fairly and justly between now and the time when the measure is likely again to come before Parliament. Where opinion is shown to be decisively in favor of the book, the member of Parliament for the division is, I think, entitled to be informed, and ought to be informed, of the fact."

The Bishop of Chester says: "I am told that it is most advisable that the supporters (as well as the opponents!) of the measure should write to their Parliamentary representatives urging them to support the measure. Enormous numbers of letters were written, I believe, by those opposed to the measure; and these may have had something to do with its rejection. There are, I am told, cases in which the sheer weight of letters and postcards really influences the judgment of a member. Some of my friends to whom I have spoken dislike doing this, and some perhaps are slack about it. Anyhow, I believe it is really necessary that the supporters of the measure should write and ask their members to vote for it; and it should be done without delay."

The Bishop of Ripon is grieved by the defection of Dr. Frere. He writes: "Dr. Frere wields, and deserves to wield, great influence. But he has already made it difficult for himself to use that influence on the side of discipline and harmony in future; while, if he lets his words be taken to encourage disobedience, a peaceable issue is almost impossible. The passive resistance of even one bishop is enough to break that 'united front' which the episcopate has promised to maintain."

ADDRESS ARCHBISHOP ON BIRTHDAY

The clergy of the diocese of Canterbury presented the following address to the Archbishop of Canterbury on Saturday last, on the occasion of his 80th birthday:

"We, the clergy of the diocese of Canterbury, wish to congratulate Your Grace on the completion of your eightieth year. Just a quarter of a century ago you came, the ninety-fourth of the line, to the chair of St. Augustine; and we believe that in the history of the Church of England your name will always stand out as one of the most illustrious of the Archbishops of Canterbury. Few Primates have held their office in times so full of anxiety, change, and war. We rejoice in the wisdom as well as in the sincerity with which you have guided the Church: in your spirit of self-forgetfulness and of charity toward others: in the consideration with which you receive, as well as in the prudence with which you judge, fresh views and fresh occasions. We rejoice also that not only in the Church, whose national character you have so consistently upheld, but throughout the nation, men revere your name and regard you as their trusted leader and spokesman.

"We remember with pride that other

countries than our own have looked to you as one eager for the friendship of the nations, and that men of other races in Africa and Asia have found in you a just and discerning ally. To the whole Anglican community Canterbury makes a peculiar if undefined appeal; but no archbishop has ever been so beloved and regarded with such confidence by all its branches as Your Grace; and no Archbishop has possessed so wide a range of knowledge of the other provinces and their problems, or displayed an equal interest in bishops and clergy working overseas. Your Grace has further succeeded in a singular degree in procuring a better understanding between the Church of England and other Christian communions at home and abroad, in the East and in the West, and in preparing the way for a closer fellowship. Thus you have done more than any other living person to commend the character and call of the Church of England to all Christian people.

"We who are working in your own diocese are proud of these things. We wish with humility to express our affectionate admiration. We are grateful for your care of ourselves, as your sons and clergy in a special degree; for the simplicity with which as our Father in God you welcome and trust us, and for your unflinching sympathy with our personal affairs, in spite of the burdens and anxieties of Church and State. Nor can we forget the life of the home, with its hospitality to so many from far and near. It is indeed impossible to think of Your Grace without thinking also of Mrs. Randall Davidson, and of all that she has meant to the Church, and means to us all. We would only add that we are happy in being your own clergy; that we are glad to be allowed to address you on this memorable day; and that we thank God most heartily for our archbishop."

With impressive civic ceremonial, the archbishop was also presented with the honorary freedom of the city of Canterbury by the mayor and sheriffs.

DEAN INGE ON CHRISTIANITY

Dean Inge, preaching at St. Paul's Cathedral on Easter Day morning, said that the law of the universe was gradual evolution, but the idea of a God who was Himself in process of evolution was incompatible with Christianity. Modern difficulties about the historical dogmas of Christianity arose from trying to find a place within an evolutionary world for ideas which belonged to a catastrophic world. The Incarnation, as it was usually taught, belonged to the catastrophic view of history, being one of the three stupendous miracles standing between the creation of the world a few thousand years ago and its destruction, for which we were bidden to prepare ourselves as an event which might occur any day.

But we could not think any longer in that way. Was the Incarnation a catastrophic intervention of the supernatural into the natural order? Hardly so; for He, the Logos, the Word, had been the light of the world, immanent in the world, from the first. Did He quit the world and go back to some other locality after the Ascension? No: "I will not leave you orphans; I will come to you; when the Comforter is come He will abide with you for ever."

The inward and spiritual meaning of the Resurrection was, in simple language, that death did not count; life, eternal and

triumphant, had overcome death. Belief in immortality must follow from belief in God and in the Divine Logos. All other proofs were, he believed, unconvincing.

NEW BISHOP OF SODOR AND MAN

The Ven. William Stanton Jones, Archdeacon of Bradford, vicar of the Cathedral Church, Bradford, and honorary canon of St. Blasius in Bradford Cathedral, has been appointed to the bishopric of Sodor and Man, vacant by the death of the Rt. Rev. Thornton-Duesbery.

The new bishop, who was born at Birkenhead in 1866, studied at St. Aidan's Theological College in that town (afterward graduating at Durham University), and was ordained in 1891 to the curacy of Widnes. He was vicar of St. Polycarp's, Everton, Liverpool, from 1896 to 1904, and afterwards for about eight years vicar of St. Mary's-with-St. Lawrence, Kirkdale, Liverpool. He was rector of Middleton for seven years before going to Bradford as vicar in 1919. He has been Archdeacon of Bradford since 1920.

It may not be out of place here to give some particulars of this interesting bishopric, and how its name was derived.

Eight hundred years ago the Isle of Man was connected with Norway, and in 1154 the diocese of Sodor, in the Norwegian archdiocese of Trondhjem, was formed to include the Hebrides and other islands west of Scotland (Norse, *Sudreyjar*, Sudreys, or southern isles, as distinct from *Nordreyjar*, the northern isles of Orkney and Shetland) and the Isle of Man. The Norwegian connection was broken in 1266, and in 1334 Man was detached from the Scottish Islands. The Cathedral of Sodor was on St. Patrick's Isle at Peel. Three hundred years ago the terms "Sodor" and "Man" had become interchangeable, the bishopric being spoken of as that of "Sodor" or "Man," but since 1684 "Sodor and Man" has been the sole designation. The see, while for some purposes in the archdiocese of York, has its own convocation. The bishop sits in the House of Lords, but has no vote.

NEW BISHOP OF LUCKNOW

The Rev. C. J. G. Saunders, metropolitans chaplain, has been appointed Bishop of Lucknow in succession to the late Dr. Westcott.

A scholar of St. John's College, Oxford, Mr. Saunders graduated in 1909 with third-class honors in theology. He went to Cuddesdon, and was ordained in 1911. He was an S.P.G. missionary at Christ Church, Cawnpore, from 1911-17. Subsequently he held chaplaincies at Roorkee (1917-18), Cawnpore (1918-21), and Chakrata (1921). He was a staff chaplain at the Army headquarters, Simla, from 1921-25, in which year he was appointed metropolitan's chaplain to the Bishop of Calcutta (metropolitan in India).

The jurisdiction of the Bishop of Lucknow at present embraces Oudh and the Rohilkund portion of the United Provinces of Agra and Oudh by letters patent, and by commission from the Bishop of Calcutta the rest of the United Provinces. The area is 107,503 square miles and the population 46,000,000. The Church population numbers 33,630 Europeans and 68,890 natives, making a total of 102,500.

ANOTHER PROTEST IN CATHEDRAL

It was feared at the time that the "protest" by Canon Bullock Webster in St. Paul's Cathedral last October might lead to other less seemly interruptions of worship on future occasions. This fear has unhappily proved to be well-founded.

There was another disturbing scene at Evensong on Easter Day, when the service was interrupted just as the Bishop of London was beginning his sermon. The interrupter, who for a minute or two could not be located, was heard saying: "I protest against the bishops, the Dean Inges and Proberts of the Church of England continuing to act as Christian ministers, on the ground that they are the most callous, heartless accessories in the most hellish wrongs against the laws of both God and man upon the people, and particularly the poor, by our own public servants."

By this time the man had been identified. Police, who were on duty inside the

cathedral, followed the vergers, and the man was forcibly removed. The congregation remained quite calm, and the service was continued.

When the defendant was charged at the Guildhall the next day, he referred to Canon Bullock Webster's protest made in the cathedral on October 16th, and said:

"I maintain there is one law for the rich and another for the poor. Why didn't they prosecute him? They have exaggerated what I said, and were very smartly down upon me."

The case was adjourned for a week, the magistrate directing that the defendant should be medically examined.

GEORGE PARSONS.

Bishop of Niagara Special Preacher at Synod Meeting of Diocese of Montreal

Life History of Bishop Kingdom Given as Lecture—Reopen Trinity College at Woodstock

The Living Church News Bureau }
Toronto, April 20, 1928 }

THE SYNOD OF THE DIOCESE OF MONTREAL opened on the 17th. The special preacher at the synod service was the Rt. Rev. D. T. Owen, Bishop of Niagara. An interesting departure was made this year, a special form of service having been drawn up and the choirs of several city churches uniting for the music.

The council of the provincial synod of Ontario met on Wednesday at St. James parish hall, Toronto, the Archbishop of Huron presiding. Bishops, clergy, and laymen from all dioceses of the province were present. The provincial synod itself is to meet at North Bay, diocese of Algoma, in October. Among interesting subjects discussed by the council were decrease of Church population in rural areas, religious instruction in the public schools, and immigration on which an address was given by Canon Vernon, general secretary of the council for social service.

HISTORY OF BISHOP KINGDOM

The life history of the Rt. Rev. Hollingworth Tully Kingdom, M.A., second bishop of the diocese of Fredericton, formed the subject of the very interesting lecture given in the Church of England Institute, St. John, by the Rev. Scovill Neales, Dean of Fredericton, as one of the series of addresses on the history of the Church of England in Fredericton. Archdeacon H. A. Cody, president, was in the chair.

TRINITY COLLEGE SENIOR SCHOOL REOPENED AT WOODSTOCK

Special cars from Montreal and Toronto carried about 100 Trinity College school boys to their new home in the old Woodstock College buildings, in Woodstock, Ontario. They were met at the station by Mayor Sales, President B. L. Cope of the Woodstock Board of Trade, and a large number of members of the board.

The first evening was spent in organization and in the holding of an intensive fire drill under the supervision of Fire Chief Murray. The entire school has been renovated, and the dormitories, classrooms, swimming tank, chapel, and gymnasium are in a complete state of readiness for the various college activities.

Plans are being pushed forward for the rebuilding of the senior school (destroyed by fire) at Port Hope.

SOCIAL SERVICE IN THE DIOCESE OF TORONTO

The Toronto diocesan council for social service has just issued an exceedingly interesting little booklet of thirty-two pages describing briefly the history and the work of the various social service agencies of the Church within the diocese. The booklet is well printed and fully illustrated.

MISCELLANEOUS NEWS

The main addresses at the annual meeting of the Children's Aid Society of Ontario were given by Canon Cody and the Rev. D. V. Warner, rector of the Memorial Church, London, Ont., and judge of the juvenile court.

The men of the Church of the Redeemer, Cote St. Paul, diocese of Montreal, have, as a Lenten work, gone to the church each evening after the day's work and tinted the walls and decorated the whole interior.

It has been announced that the Rev. Canon W. G. James of Calgary has accepted a call to the rectorship of St. Thomas' Church, St. Catharines, Ont.,

made vacant by the removal of the Rev. Canon A. H. Howitt to St. John's, Newfoundland.

Services were held for the first time on Easter Day in Holy Trinity Church, Oshawa, the new parish to which the Rev. S. C. Jarratt has been recently appointed.

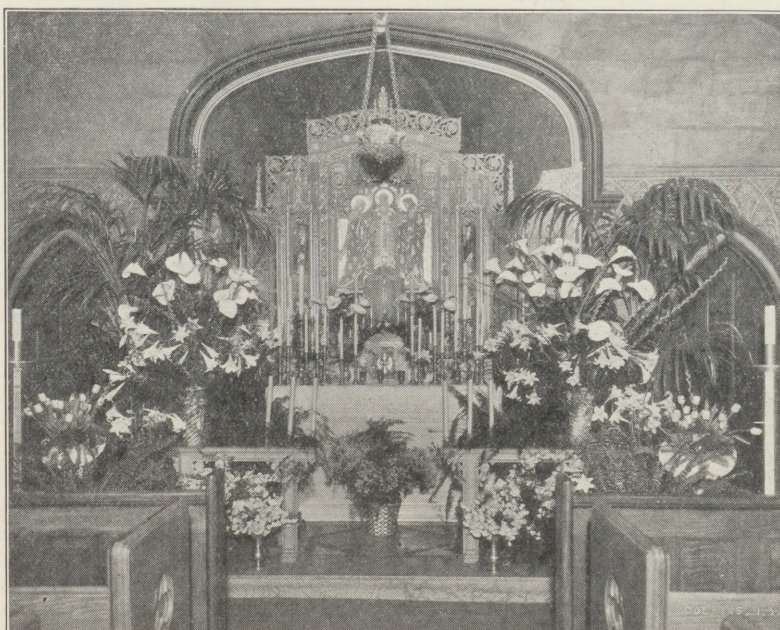
At Drumheller, Alberta, the Bishop of Calgary had the privilege of confirming triplets, one boy and two girls, age 13, Aubrey, Annie, and Alice Ferrey. At the same service their father, William G. Ferrey, acting postmaster of Drumheller, and for several years a faithful worker in the church, was instituted a lay reader.

Approval of sketch plans for the new cathedral, to replace St. Saviour's Church, Nelson, diocese of Kootenay, recently destroyed by fire, has been given by church officials and instruction issued to Architects Honeyman and Curtis, Vancouver, to proceed with the preparation of working drawings and specifications.

UNVEIL CROSS ON SITE OF ANCIENT CHURCH IN SOUTH

BERKELEY, S. C.—Celebrating its forty-third anniversary meeting the Huguenot Society of South Carolina on April 13th unveiled a granite cross erected by the society at the site where the colonial church of St. John's, Berkeley, once stood. Most of the early Huguenots later became identified with the Anglican Church in the colony, and some 200 of their descendants gathered on this day at the shrine to hear John Leonard Merrill of New York, president of the league of Huguenot Societies of America, deliver the anniversary address. A dozen or more Negro men and women, themselves probably descendants of slaves of former owners of the ground on which the marker stands, watched while the national colors slipped down the sides of the stone and the monument stood revealed.

Of the various Huguenot churches once established in South Carolina, only one remains as an independent organization, the beautiful Huguenot Church in Charleston, where services are still regularly maintained, and the French language used at least once each month.



ALTAR OF REPOSE

One of the most beautifully arranged Altars of Repose on Maundy Thursday in New York was that of the Church of the Transfiguration, pictured above. The hanging sanctuary lamp, the gift of Mrs. Harold F. Hadden, was blessed on this day. (See THE LIVING CHURCH of April 21st, page 854.)

World Peace is Subject of Sermons in Many New York Churches

Recovery of Bishop Brent—Unveil Memorial to First Governor of New Jersey

The Living Church News Bureau
New York, April 21, 1928

MANY OF THE CLERGY SPOKE LAST Sunday on the subject of World Peace. The Rev. Dr. Darlington, rector of the Church of the Heavenly Rest, declared that "President Coolidge, having expressed himself as not being a candidate for reelection, has, in the case of the multi-lateral treaty, a most unusual opportunity. He can come out squarely for promotion of world peace and have no fear of political consequences. He can establish America again in the spiritual leadership of the world, which high position she held during the World War but from which she fell."

The Rev. Dr. Ray at the Church of the Transfiguration said:

"But the abolition of war does not mean disarmament. An army does not mean that we cannot have peace. We shall always need a measure of police protection. If we can have kindness and good-will in our hearts and follow the words and teachings of Christ, we shall come to an understanding of how futile war is; how little, after it is over, we have gained."

The day marked the fifth anniversary of Dr. Ray's rectorship at the Little Church Around the Corner.

The Rev. Dr. Stetson, rector of Trinity parish, preached at a special service held

in the Chapel of St. Cornelius on Governors Island. As rector of the chapel he accepted the flag presented by Miss Anne Morgan for the American Woman's Association. Officers and men of the garrison attended the service. Dr. Stetson emphasized the bond between Christianity and patriotism, declaring that:

"There is a kind of internationalism in our day which encourages pacifism and would teach men that patriotism is mere narrowmindedness unworthy of intelligent men, that it is wrong to defend one's country or ever to engage in war for any cause whatsoever. The Christian Church throughout the centuries has always taught her children the duty of loyalty to country and the obligation of service and obedience to rightful Government. Patriotism is a virtue of which Christians are proud, for they have always been ready and glad to serve the homeland."

At the Church of St. Mary the Virgin the associate rector, the Rev. Dr. Delany, spoke on the subject of The Secret of Power, saying, in part, that:

"The world is concerned with water power, electric power, engine power, horse power, political power. But still more important than any of these is moral and spiritual power. Without that our boasted commercial and industrial civilization would soon come to nothing. Without strong men and women whose personalities are dominated by high ideals and energized by inner spiritual force, there can be no hope of maintaining a healthy social order in this world.

"While men are apparently much more

concerned with the sources of physical power, yet there is manifest everywhere today, and nowhere more than in the hearts of the young, a fervent desire to discover the secret of spiritual power."

BISHOP BRENT NOW RECOVERED

After a long and serious period of ill health the Rt. Rev. Dr. Charles H. Brent, Bishop of Western New York, is now sufficiently recovered to take his place again in the activities of the Church. For several months he was a patient at Johns Hopkins Hospital in Baltimore and recently has been recuperating at Jekyl Island, Ga. It is good news to his many friends in New York that he is to preach tomorrow morning at the Church of the Incarnation.

INTERESTING ANNOUNCEMENT AT HOLYROOD CHURCH

An interesting announcement made last Sunday at the celebration of the thirty-fifth anniversary of the founding of Holyrood Church called attention to the prominence which the new Hudson River bridge will bring to the present property of this parish. The present intention of the city is to have a great plaza from the bridge to Broadway. Such a plan which will necessitate the razing of many blocks of modern apartment houses will leave Holyrood Church facing the plaza in a situation of unique and commanding prominence.

MEMORIAL TO JUDGE LEWIS MORRIS

At St. Ann's Church, 140th street and St. Ann's avenue, the Rev. Charles Edward Russell, rector, a tablet was unveiled this afternoon in memory of Judge Lewis Morris who was the first governor of New Jersey and who lies buried in the crypt of this church.

NEWS EVENTS

The Rt. Rev. Oswald Parry, Bishop of Guiana, province of the West Indies, is at present a visitor in New York.

The Bishop of Liberia, the Rt. Rev. Robert E. Campbell, O.H.C., preached last Sunday morning at Calvary Church, on Wednesday evening at a service in the interest of the Religious Life held at the Church of the Transfiguration, and tomorrow afternoon will preach at the Church of St. Mary the Virgin.

At the April meeting of the New York Catholic Club (New York branch of the Clerical Union for the Maintenance and Defense of Catholic Principles) to be held next Tuesday at St. Paul's Church, Brooklyn, the speakers will be the Bishop of Liberia and the Rev. Dr. Batten of the General Seminary faculty.

The twenty-sixth anniversary of San Salvatore Church in Broome street will be observed tomorrow. This edifice was presented to the City Mission Society by the late Catharine Lorillard, and its administration is still in the control of that society. Located near the Bowery, in a neighborhood where many Italians are resident, the church, under the direct ministry of the Rev. John Castelli, is doing a notable work among people of that nationality.

HARRISON ROCKWELL.



MEMORIAL TO DR. GEORGE M. FISKE

Four carved doors recently dedicated at St. Stephen's Church, Providence, R. I. The figures represent Solomon, St. Stephen, St. Paul, and Ezekiel. (See THE LIVING CHURCH of April 21st.)

Exploring the Possibilities of Membership is the title of a little pamphlet published by the Girls' Friendly Society, 15 East 40th St., New York. It contains five sets of questions for discussion, and four "tests" for reactions and opinions, for amusement or for a more serious effort to secure material out of which to build programs.

History of Divorce Discussed at Meeting of Chicago Round Table

Large Bequest to Church at Lake Forest—Dr. Hopkins to Stay at Redeemer

The Living Church News Bureau
Chicago, April 20, 1928

ONE OF THE BEST PAPERS EVER GIVEN before the clergy of this diocese was read by the Rev. Dr. Frederick C. Grant, Dean of the Western Theological Seminary, at a meeting of the Round Table on Monday, April 16th. It was one of the excellent series, *The Church in the Modern World*, and the subject was Divorce. The first part of the paper dealt with the history of divorce in the Jewish and Christian Churches. Dr. Grant made a careful scholarly review of the subject as contained in the Old Testament, other contemporary Jewish literature, *e.g.*, The Hillel, the New Testament, the Fathers and the Schoolmen.

The conclusion of the latest and best biblical scholarship points, Dr. Grant said, is our Lord's positive statement of the indissolubility of marriage. Our Lord came from a polygamous race, and the state of Gentile and Jewish society in which he lived was largely characterized by practical progressive polygamy, much like American society of today. He took a universal outlook, and set the highest ideal of marriage, an ideal to which the Christian Church and the Christian world has been trying ever since to accommodate themselves. Early signs of this accommodation are seen in the writings of St. Paul and the Fathers; later in the Roman canon law of the Middle Ages. With the coming of the Reformation the whole medieval system touching divorce was set aside, and the Christian state substituted for the Church. The sacramental view of marriage and the indissolubility of marriage was generally rejected. Hence subsequent looseness and the present awful complex.

THE WAY OUT

Speaking in the second part of his paper of *The Way Out*, Dr. Grant said we had a theory dealing with divorce and remarriage, as implied in our present canon, but no satisfactory working out or solution of the problem. We have no standing tribunal, like the Roman Rota or the Presbyterian Court of Review, except that of the individual bishops, no formal way of getting at the facts of the case, and are really resigned to a complacent acceptance of the Protestant standard. The Church can accomplish little or nothing by legislation, but she can use her influence to better present conditions. She must, too, provide a real moral theology and teach it to our children "line upon line, precept upon precept," until the Christian ideal stands out.

"The Church's task is nothing short of taming and transforming human nature, the imposition of a new ascetic discipline upon a biological process already millenniums old. This cannot be done by legislation, by allegiance with an earthly state, or by ignoring plain facts and burying its head in a theory. The Church should be a teacher and guide, rather than a prosecutor and judge in marriage and divorce." The true consummation of marriage is of course the having of children. The spirit of the old pre-Reformation common law promises a way out today, with the two-fold end of marriage,

children, and mutual help. The spirit of reform is to be found, too, in the traditional moral theology of the Western Church. This, brought up to date, promises a solution of our problems."

The speaker strongly condemned the modern cult of sex emphasis. "The place of sex is a home" is a motto sorely required today. There is a false emphasis, too, on romantic love. "Along with the over-emphasis of sex goes a naively credulous faith in romantic love, to the utter ignoring of the social significance and responsibilities of marriage. Of old the Church viewed marriage soberly as a community affair. The civil license too often means next to nothing, and we accept it today as the main prerequisite to Christian marriage. We need to reinforce and reestablish those customs which emphasize the community interest in marriage."

It was a most valuable paper, scholarly, analytical, true to fact, sane, and suggestive. It was the opinion of the clergy that it should be published in one of the theological magazines. It is valuable for study and reference, and for the appeal it will make to the general public within and without the Church.

LARGE BEQUEST TO HOLY SPIRIT, LAKE FOREST

E. L. Ryerson, who died recently, made a generous bequest to the bishop of the diocese for St. James' Church, of which he and his family were members for many years. Mr. and Mrs. Ryerson lived for some time during the summer months at Lake Forest, and always took considerable interest in the Church of the Holy Spirit there. Announcement has just been made by the rector, the Rev. H. W. Prince, of a gift of approximately \$30,000 toward the debt on the new parish house, which was completed two years ago at a cost of \$100,000. The gift was a complete surprise to the members of the parish, particularly to the members of the parish guild which has assumed the responsibility of paying off the debt.

JOINT MEETING OF DEANERIES

A joint meeting of the northern and southern deaneries will take place at Christ Church, Joliet, on April 23d and 24th. It will begin with a conference with representatives of the finance committees of parishes and missions in both deaneries. Following this, there will be a dinner under the auspices of the Church Club of the deaneries, the speakers being the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, and Ernest S. Ballard, a Chicago attorney. The bishop will preach at the service afterward.

The program for the second day is Holy Communion at 7:30 A.M. The Rev. Dr. D. H. Browne, rector of St. James', Chicago, will give a meditation at 9 A.M. At 10 o'clock there will be separate sessions of the deaneries, and afterward a joint session with a paper on *Methods of Dealing With Children in Their Spiritual Development*, the speaker being Dr. Browne.

THE REV. DR. HOPKINS TO STAY AT REDEEMER

The congregation of the Church of the Redeemer, Hyde Park, has been greatly moved by the announcement of the rector, the Rev. Dr. John Henry Hopkins, of his resignation on July 1, 1928. Strong pressure was immediately brought upon Dr.

Hopkins to reconsider his resignation, and on Low Sunday at the 11 o'clock service Prof. W. D. Harkins of the University of Chicago made a strong and earnest appeal before the congregation for their rector to stay. At a meeting of the vestry on Tuesday of this week Dr. Hopkins announced that as a result of his people's demand, he would reconsider his decision and postpone his resignation for a year to July 1, 1929.

Dr. Hopkins has been seventeen years rector at the Redeemer. He is well known throughout the Church as a parish priest, preacher, and an accomplished musician. Nearly all his valued ministry has been spent in this diocese. He began his work in Chicago as curate at old St. James' Church on July 1, 1891. For six years he was rector at Trinity Church, Atchison, Kans., and Christ Church, St. Joseph, Mo. For ten years he was rector of the Church of the Epiphany, Chicago, 1899-1909. For the following two years he was "on the road" as missionary secretary, after which he went to the Church of the Redeemer, where he has been ever since. He has been a delegate to the General Convention on several occasions, a member of the standing committee of the dioceses of Western Missouri and Chicago, and a member of the National Association of Organists. He is the author of certain musical publications and Church articles. For three years he was the Chicago correspondent of *THE LIVING CHURCH*. His many friends in Chicago and elsewhere will rejoice in Dr. Hopkins' decision to remain for another year in his present charge.

WOMAN'S AUXILIARY MEETS

The speaker at the April meeting of the diocesan Woman's Auxiliary on April 12th was the Rev. Wellington K. Boyle, director of Indian work in the diocese of Duluth. Fr. Boyle is of Indian extraction, and has a keen understanding of his people. He refuted the statement sometimes made that the Indian race is dying out. In the past ten years, he said, there has been a five per cent increase, making a total Indian population in the United States of 354,000. Of these 200,000 do not read or write, and less than forty per cent are identified with any Christian body. The work in the diocese of Duluth is with the Ojibwas, or Chippewas, as they are sometimes called. There are 40,000 of this tribe in the Duluth diocese, and the work of Christianizing them is slow, about twenty-five or thirty-five families a year.

ORIGIN OF LEGACY FUND

An interesting incident was told by Mrs. J. H. Hopkins of the origin of the legacy fund of the Auxiliary. It began with the bequest of Mary Shields, who had been impressed by the cordiality and friendliness of the women of the Auxiliary. On her deathbed she made bequests to several institutions, and the last bequest she made was "\$50 a year or what remained, to the Chicago branch of the Woman's Auxiliary." As she possessed more than she knew at the time of her death because of a certain legacy left by a brother, the bequest to the Auxiliary has brought in between \$150 and \$200 a year. Following her example several women who had been members of the executive board at that time also left bequests for auxiliary work. Chicago has paid its quota to the Corporate Gift in full, the first diocese to do this.

MEETING OF CATHOLIC CLUB

The Catholic Club of Chicago held their monthly meeting at the Church of the Ad-

vent Thursday evening, April 19th. The Rt. Rev. Théophilos Pashkovsky, Russian Bishop of the Orthodox Church of Chicago, was the guest of honor, who gave an address on Church Unity and Intercommunion Between the Anglican Communion and the Orthodox Church. Bishop Pashkovsky's talk was very enlightening as to the stand of the Russian Orthodox Church relative to the Mass and to their adhesion to the original Catholic Faith as practical by the early Fathers of the Church.

This was followed by the regular meeting of the club, the principal report being made by Royal D. Smith, vice-president, chairman of Lenten Masses, who gave important information as to the Lenten Masses recently held by the club during Lent in their downtown chapel in the Willoughby Building, which were well attended. As a result, the club has increased its membership during the past year 100 per cent, and is extending its work in all parishes throughout the diocese.

HERE AND THERE

The parish of Grace Church, Oak Park, the Rev. F. R. Godolphin, rector, is making preparations for its fiftieth anniversary which will take place next year. At present the parish is working hard to raise \$80,000 for its rectory and completion fund. The new rectory is now being built. It is expected that the property will be free of debt in 1931.

The annual meeting of the Church Club of Chicago will take place at the Auditorium Hotel on the evening of May 7th. The speaker at the dinner for men and women is Bishop Burleson. Some prominent laymen will also address the meeting.

Among the belated Easter reports that have come in is one from Trinity Church, Aurora, the Rev. B. E. J. Chapman, rector. The parish had the largest Easter offering in its history, \$1,200, and an unusually large number of communions. It is expected that the parish debt will be paid by May 1st.

The cornerstone of the new Grace Church, Chicago, will be laid on Sunday afternoon, April 29th, the bishop of the diocese officiating. H. B. GWYN.

GIFT TO WASHINGTON CATHEDRAL

WASHINGTON, D. C.—Ogden L. Mills, under-secretary of the treasury, has contributed \$25,000 to the fund which is being raised for the construction and endowment of Washington Cathedral and its associated institutions.

Mr. Mills is a member of the committee and is taking an active part in the effort, which has for its immediate objective the raising of \$6,800,000 for completion and endowment of the choir, the north and south transepts, and north porch of the edifice.

HEAD OF PITTSBURGH CLERICUS TO LEAVE DIOCESE

PITTSBURGH, PA.—The Rev. Dr. William H. Anthony, first assistant at Calvary Church, Pittsburgh, who recently received during the same week two calls, one to a Pittsburgh city rectorship, and the other to St. Peter's Church, Phoenixville, Pa., has accepted the latter, and will begin his rectorship on May 1st.

He has served most efficiently as president of the Pittsburgh clericus, and as one of the examining chaplains.

BOOKS THAT PEOPLE ARE READING

DISRAELI

By André Maurois
Author of "Ariel"

The Year's Most Popular Biography

The author of "Ariel" tells of the picturesque Jew who became a great Prime Minister. Vivid, eloquent—now in its second hundred thousand. *Illustrated.* \$3.00.

For Every Bible Student

The country of the Scriptures, as a journalist and Bible student saw it. A book indispensable to all Bible students. *Illustrated.* \$3.00.

BIBLE LANDS

TO-DAY

By William T. Ellis

THE SPRINGS OF HUMAN ACTION

By Mehran K. Thomson

Showing what motives underlie human conduct. A most readable discussion. \$3.00.

A vigorous and thoughtful reply to the advocates of "companionate" marriage. \$1.50.

MODERN YOUTH AND MARRIAGE

By Henry Neumann

For Young Readers

THROUGH THE LANE OF STARS

By Sister M. Eleanore

The stories of the Saints, told with reverence and distinction. *Illustrated.* \$2.00.

THE LORD'S MINSTREL.

(St. Francis of Assisi)

By Caroline M. Duncan
Jones.

A life of Saint Francis of Assisi, most human and lovable of Saints. *Illustrated in color.* \$2.50.

Harold Bell Wright's Great Novel

GOD AND THE GROCERY- MAN.

Is America starving for religion? The world's favorite novelist answers in a powerful story. \$2.00.

A Wonderful Story

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"Passion, power, irony, and pity . . . steady, relentless narrative" in a story widely acclaimed. \$2.00.

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Brooklyn Federation of Churches Advocates Wider Observance of Pentecost

Testimonial Dinners Given to Brooklyn Rector—New Window in Oyster Bay Church

The Living Church News Bureau
Brooklyn, April 20, 1928

OF INTEREST TO THOSE WHO HAVE always valued the orderly observance of the Christian year is the increasing observance by many denominations of Lent and Holy Week as well as of Easter Day. Further appreciation of the value of the ecclesiastical calendar is evidenced in the organ of the Brooklyn Federation of Churches, whose recent issue advocates "a wider observance of Pentecost." An article under this caption says:

"The first Christian Pentecost was marked by the greatest turning to Christ ever recorded—3,000 in one church in one day—and the most complete consecration of property. The fitting observance of the day on which this floodtide of power first burst upon the earliest Christian believers will help us to share the power which made them conquerors in their time in the name of the Crucified, who was risen, ascended, and enthroned.

"Pentecost has been called the birthday of the Christian Church. Let the Church everywhere celebrate her birthday—the day toward which our Risen Redeemer directed the thoughts and prayers of His first disciples, the day when the promise of Joel (2:28-32) began to be fulfilled.

"To avoid the after-Easter cataclysm in evangelism and in the spiritual life and activity of many churches—on, on, on, through the seven weeks commemorative of the post-resurrection life of Christ, and the coming of the Holy Spirit. On to Pentecost!"

SEXTON FOR FORTY YEARS

Charles Wilson, sexton of St. George's Church, Flushing, is now in the fortieth year of his service to that parish. He was recently presented with a purse of \$1,000, the gift of friends within and without the parish. Mr. Wilson's service has been "marked by unflinching faithfulness to his duties and a true spirit of loyalty and devotion to his rector and to the church. 'Charlie' is known and much beloved as a true pillar of St. George's Church. Friends have been glad of the opportunity, through this Easter gift, to show how they wish for him many years of health and strength and happy service in the old church he loves so well."

EASTER PLAY AT ST. ANN'S

A beautiful and effective dramatic representation of the Easter story was given in St. Ann's Church, Brooklyn, on Sunday afternoon, April 15th, under the direction of Miss Mildred H. Brown. The play is called "He is Risen," and was written by Miss Miriam Denness Cooper. The characters are St. Mary, the Magdalen, Salome, St. John, St. Peter, and a group of children. The scene is in the garden near the sepulchre of Christ. The language is largely scriptural. About 250 people were present, and many declared the drama to be the most effective Easter sermon they had ever heard.

DINNERS TO THE REV. MR. MELISH

Two testimonial dinners were given to the Rev. John Howard Melish on the eve of his departure, April 21st, for a year's

leave of absence in Europe. One was tendered by Trinity Club, a social and athletic organization founded by Mr. Melish; the other by a large number of Mr. Melish's friends, gathered together by a committee of ministers of a number of denominations including many of the best known men in Brooklyn. The latter function was a remarkable tribute to Mr. Melish's personality and to his position and influence in the community generally.

NEW WINDOW IN CHRIST CHURCH, OYSTER BAY

A new window in the nave of Christ Church, Oyster Bay, was installed at Easter time. It is the third in the series as planned and depicts events in the history of Moses and the deliverance of the Children of Israel.

Designs have been made for five other windows, and when the six windows are completed, there will be fifty-four events

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May, 1928 Vol. XXIII, No. 3

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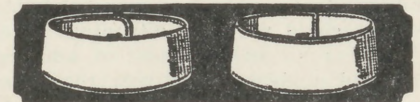
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OTHER HAPPENINGS

The Rt. Rev. Robert Campbell, D.D., Bishop of Liberia, visited St. Paul's Church, Flatbush, on Sunday evening, April 15th.

Bishop Colmore of Porto Rico confirmed thirty-four and received three from the Roman communion at the Church of the

Redeemer, Astoria, on the Sunday after Easter.

The work of the Brotherhood of St. Barnabas was recently described to the congregation of All Saints' Church, Richmond Hill, by Brother Gouverneur P. Hance, Superior of the Brotherhood. In the same Church, on the successive Sunday nights in Eastertide, a series of conferences on the Christian Life will be conducted by the Rev. Raymond T. McDonald, of the Order of St. John the Evangelist.

CHAS. HENRY WEBB.

St. Stephen's College to Affiliate With Columbia University in July

Annandale Institution Will Retain Autonomy—Dr. Bell to Be Warden and Dean

Annandale, N. Y., April 19, 1928.

AFFILIATION of St. Stephen's College, Annandale, with Columbia University, New York, on a parity with Columbia College for men and Barnard College for women, will become effective on July 1st. Terms of the agreement were released by the two institutions following a meeting held yesterday at the office in New York of Haley Fiske.

In affiliating with Columbia University, St. Stephen's will retain its own faculty and autonomy, and will continue the same religious policy which it has pursued in the past. The Bishop of New York will continue as chairman of the board; the president, warden, chaplain, and a majority of the trustees must all be Churchmen, and the services of the Church will be held in the chapel. All this is provided for in St. Stephen's charter, which remains in force and unamended. None of the college property has been given to the university. The college remains financially dependent upon the Church and its own friends.

BENEFITS BOTH INSTITUTIONS

The arrangement is of advantage, in the judgment of those responsible for the two institutions, both to the college and to the university. It enables the university to enlarge the field of its influence in undergraduate education without making Columbia College larger than the best educational procedure of today warrants. It encourages undergraduate units where the personnel study, individualized instruction, and communal acquaintance advisable in modern higher education are easily accessible. Columbia University determined some years ago that its city undergraduate unit for men, Columbia College, could not with advantage be enlarged beyond an enrolment of some two thousand students. Last year there were over three times as many applicants for admission to the freshman class as there were places available. St. Stephen's College is to assist to some degree in enabling the university to care, in another small unit, for some of these desirous men, most of whom are from the metropolitan area.

The incorporation benefits the college in many ways; chiefly in that it is enabled to avoid isolation of its teaching scholars from those mutually stimulating associations which are possible only in a university atmosphere, and to take advantage of library and research facilities exceed-

ingly difficult in an independent small college.

Some features of the incorporation—which seeks to establish integration without in the least sacrificing the autonomy, individuality, and traditions of the Annandale college—are these:

TERMS OF AGREEMENT

The president of Columbia University, Dr. Nicholas Murray Butler, becomes also the president of St. Stephen's College and is made responsible for the educational policy and effectiveness of the institution, in consultation with the university council and with the college trustees. The actual administration at Annandale will remain under the direction of Dr. Bernard Iddings Bell, who has directed St. Stephen's ever since its reorganization nine years ago and is one of the more widely known of the younger collegiate administrators. He will become warden of the college and dean of the faculty. The teaching staff is appointed jointly by both institutions, and its members have title and status in Columbia University. They become members of the various departments of instruction in the university, but as a faculty retain direct and corporate control of the curriculum, methods of study, examinations, and other academic concerns of St. Stephen's College.

The degree granted will be the Bachelor of Arts degree of Columbia University "conferred in St. Stephen's College," and will in all respects be equivalent to the degree of the university "conferred in Columbia College."

With the adoption of the agreement the following members of the faculty of the college are appointed to be members of the teaching staff of Columbia University:

Religion: Bernard Iddings Bell, D.D., professor. *Greek:* Lucius R. Sherro, Ph.D., professor. *Joseph E. Harry, Ph.D., associate professor. Latin:* Irville F. Davidson, M.A., professor. *Romance Languages:* James H. Wilson, M.A. (Oxon), Ph.D., professor; Louis F. Corti, instructor. *Germanic Languages:* John T. Krumpelmann, Ph.D., professor. *English:* Edwin C. Upton, M.A., professor; Edward N. Voorhees, M.A., associate professor; George A. Libaire, M.A. instructor. *History:* Francis R. Flournoy, Ph.D., professor. *Social Sciences:* Lyford P. Edwards, Ph.D., professor. *Biology:* Vasil Obreshkove, Ph.D., associate professor. *Chemistry:* Stanley F. Brown, M.A., assistant professor. *Mathematics and Physics:* Harold F. Phalen, Ph.D., professor. *Philosophy and Psychology:* Frank D. Coop, M.A. (Cantab.), assistant professor. *Public Speaking:* Kenneth O. Crosby, B.D., instructor.

These will constitute the collegiate faculty, with such further additions as later developments justify.

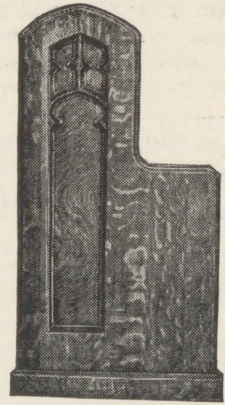
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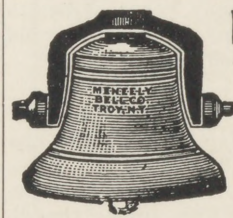
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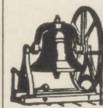


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which have characterized it since its reorganization in 1918. It will be limited in size to 250 students. It will accept and retain only those undergraduates who show exceptional ability and intellectual earnestness and will make its aim achievement for a picked honors group. It will as little as possible use lecture methods of instruction. It will exempt all capable upperclassmen from classroom exercises and enable them to go as far and as fast as they may desire under the individual guidance of competent tutors-professors. It will stress extra-classroom contacts of teachers and students. It will have its own athletic program and activities, definitely subordinated to intellectual achievement, and with no football. It will reduce student costs to the lowest limit consonant with efficiency. All of its students will live together in dormitories, with uniform comfort and close contacts.

The college will remain under the influence and patronage of the Church, with the Bishop of New York as chairman of the board. The college will stress the intellectual importance of religion. There will not, however, be any restriction along denominational or racial lines in the selection of its student body. It will attempt to serve the entire community regardless of religious affiliation.

The incorporation involves no financial interrelationship. St. Stephen's College will continue to be entirely dependent upon its own funds and its own friends for support. Steps will at once be taken toward the securing from donors interested in the development of higher education of \$2,000,000 needed for immediate enlargement of the plant to meet the newly assumed obligations and responsibilities.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, April 21, 1928

THE BISHOP'S COMMITTEE OF LAYMEN is probably one of the most interesting developments of the work of men in any diocese. The report of this committee, its origin, development, and service, will be given by John Quincy Adams, 1st vice-president of the Massachusetts Church Service League, at the diocesan convention on April 25th, during the hour devoted to reports from diocesan fields of work.

It is about four years since Bishop Slattery gave his helpful support and counsel to the plan of having a body of representative men serve the bishop and the diocese jointly. Previous to that time there had been no organized group of men ready to help in practical ways, with the exceptions of the convention itself and of the Episcopalian Club. The bishop's committee now numbers between one and two hundred men. Bishop Slattery is general chairman.

The bishop's committee has sub-committees on publicity, real estate, insurance, and business. Each of these committees numbers among its members eminent specialists in their respective fields. Any parish is thus enabled to obtain expert advice from business and professional men who have a wholehearted and generous interest in the welfare of the Church.

The bishop's committee meets approximately four times during the year. The members of those counties nearest Boston meet together in the cathedral crypt; topics of interest are presented by Bishop Slattery; the situation of the diocesan apportionment is discussed; the gathering

acts as an advertising channel for important undertakings.

PATRIOTIC SERVICE IN CHRIST CHURCH

The Old North Church (Christ Church, Boston), played its part in Massachusetts'

own holiday, Patriots' Day, the anniversary of the Battle of Concord and Lexington on April 19th. On the evening of the 18th, crowds lined the narrow streets of the north end, reverently waiting with bared heads until the lanterns were hung



"We're not sick, Daddy. Why are you taking us to the Doctor?"
"Why? To do all we can to keep you from ever getting sick."

YOUR children will probably never forget the odd experience of being taken to the doctor when they are perfectly well. Perhaps no other act of yours could stamp more indelibly on their minds the wisdom of preventing sickness.

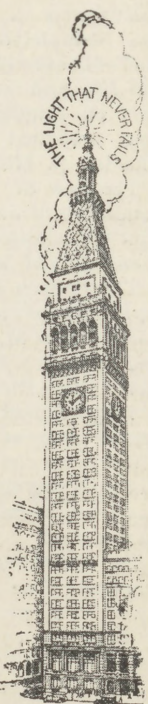
When your boys and girls were ill nothing was left undone to make them as comfortable as possible and to help them to get well. But have you done what you can do to spare them from future illnesses?

Have you guarded against diphtheria, typhoid, smallpox and rickets? Have you had adenoids removed? Teeth, eyes, throats, legs and feet—every part of the body should be examined. Modern medical science teaches us that in order to prevent much needless disease and suffering every child should have a complete physical examination at least once a year.

Make May 1928 a banner month for your children. Have them weighed, measured and examined for known and unknown defects. Give them a fair start toward a happy and useful life.

The Metropolitan has issued a booklet, "Out of Babyhood into Childhood," which gives valuable advice on preventable diseases with helpful suggestions concerning diet, environment and training. Mailed free upon request to the Booklet Department, Metropolitan Life Insurance Company, No. 1 Madison Avenue, New York City Write for it.

Haley Fiske, President.



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in the old tower. As soon as the lanterns showed their gleams, cheers rang out, then silence followed while the bells pealed "America." Edward Revere Little, a great-great-grandson of Paul Revere, hung the lanterns. W. R. Castle, Jr., assistant secretary of state, delivered the principal address of the evening, and the Rev. Ernest J. Dennen, rector, conducted a short religious service. When the historic rides of Paul Revere and William Dawes were duplicated, the impersonator of William Dawes was met in North Cambridge by a peal from a bell recast by Paul Revere in 1792 and now the treasured property of St. James' Church.

MISCELLANEOUS

The new altar cross of St. Paul's Cathedral is the gift of Alonzo Potter of New York in memory of his grandfather, the Rt. Rev. Alonzo Potter, D.D., third Bishop of Pennsylvania, who was rector of St. Paul's Church, now the Cathedral Church of St. Paul, from 1826 until 1831.

After holding a confirmation service in the Church of the Holy Trinity, Marlborough, on April 22d, Bishop Babcock will meet with the congregation and dedicate a new parish hall. This large and much needed hall has been obtained by the expedient of raising the church; happily, the hall is largely above ground.

Hard times have come to many in our Massachusetts mill towns and cities. In spite of the fact that many of those working in the mills of Fall River are on half time work and some of the families are living on less than \$20 a week, the Easter offering of St. Stephen's Church in that city was \$1,100, and represented real sacrifice on the part of the givers. The offering was toward the debt on the rectory which has been recently moved to a lot opposite the church where a parish house also will be placed in time. As soon as the land on which the rectory formerly stood has been sold, this parish will be free from debt.

ETHEL M. ROBERTS.

OPEN CHURCH AS THANK OFFERING FOR BISHOP BRENT

BUFFALO, N. Y.—The first services in the completed St. Andrew's Church, Buffalo, erected as a thank offering for the life and work of Bishop Brent, were held on Sunday, April 15th. The sermon was preached by the rector, the Rev. Charles E. Hill.

The new St. Andrew's represents an expenditure of over \$100,000, much of which was contributed by one of the most generous donors any parish ever had.

The church is in the early English gothic style. There is a small chapel on the north side of the chancel, bearing the dedication to St. Michael, for the reservation of the Blessed Sacrament for the sick. A Lady chapel (for week-day services) is at the rear of the chancel, as well as a priest's sacristy and a working sacristy. Beneath the church is a commodious basement containing kitchen, guild rooms, and parish hall.

St. Andrew's parish originated from a German Free Sunday school started by St. Paul's parish (now the cathedral) in 1872.

In 1887 the present Bishop of Western New York, the Rt. Rev. Charles H. Brent, D.D., began his ministry as a deacon with special charge of St. Andrew's mission. Out of love for him, and in great appreciation of his services, the parish has erected the present church as a thank

offering to Almighty God for his life and work.

In 1922 St. Andrew's moved to its present site and occupied the basement of the present edifice where services and work have been carried on until now. The parish owns a rectory next door to the church.

EMPHASIZE PROMOTION OF UNITY AT GEORGIA CONVENTION

SAVANNAH, GA.—A resolution referred to the standing committee that immediate action be taken to secure a general missionary for the diocese as assistant to the bishop; the decision to affiliate with the diocese of Atlanta in the support of the Fort Valley Industrial School; endorsement of the Near East campaign; a resolution urging the importance of the clergy thoroughly informing themselves on the Lausanne Conference for emphasizing and promoting the subject of unity; and the election of deputies and alternates to the General Convention were some of the important pieces of legislation transacted at the 106th annual convention of the diocese of Georgia which met in St. John's Church, Savannah, April 18th and 19th.

The deputies elected to General Convention are: *Clerical:* The Rev. J. B. Lawrence, Americus; the Rev. Dr. D. C. Wright, Savannah; the Rev. J. A. Schaad, Augusta; and the Rev. H. Hobart Barber, Augusta. *Lay:* J. R. Anderson, Savannah; George W. Urquhart, Savannah; Frank D. Aiken, Brunswick, and Judge George T. Cann, Savannah.

Alternates: *Clerical:* The Rev. Royal K. Tucker, Brunswick; the Rev. Harry S. Cobey, Albany; the Rev. C. C. J. Carpenter, Waycross; and the Rev. Robb White, Jr., Thomasville. *Lay:* W. W. Williamson, Savannah; John D. Twiggs, Augusta; C. E. Dunaway, Americus; and Morton Jones, Augusta.

All of the officers of the diocese and the members of the standing committee and of the executive council were reelected.

On Tuesday afternoon previous to the opening of the convention, the Laymen's Association met and was addressed by Leon C. Palmer, general secretary of the Brotherhood of St. Andrew who stressed the imperative need of mobilization of the lay forces of the Church rather than "reaching the unreached" which is the prevalent idea in the Churches. The evening service was given over to the department of religious education when the bishop's banner was presented to the school of the parochial mission, the House of Prayer, Savannah, for having the largest per capita Lenten offering, and this was followed by two teaching pageants.

The convention formally opened on Wednesday morning with a celebration of the Holy Communion when the bishop made his annual address. He was assisted by the Rt. Rev. Walter H. Overs, S.T.D., who represented the National Council, the Rev. W. A. Jonnard, rector of St. John's Church, and the Rev. Robb White of Thomasville. In his address, Bishop Reese pleaded for greater zeal in evangelism, pointing out that it is not only children that must be brought to confirmation, but many unconverted men and women in the community whom the members of the Church as well as the parish priest should try to reach, and bring into the fold. He brought out the fact that while the number of confirmed had been slightly larger last year than the year before, there was a notable decrease from the two preceding years. Bishop Reese dwelt at some length on the work of the Fort Valley School and the Lausanne Conference.

Two outside speakers addressed the convention. Bishop Overs spoke on Wednesday night on the Church's Program. At the

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afternoon session the department of Christian social service presented the Rev. George Croft Williams, professor of Sociology of the University of South Carolina, who spoke on Crime in the United States.

The convention adjourned to meet in the Church of the Good Shepherd, Augusta, April 10, 1929.

**PRESIDING BISHOP AT ALBANY
DIOCESAN AUXILIARY**

ALBANY, N. Y.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, was the speaker at the sessions of the diocesan Woman's Auxiliary annual meeting in the Cathedral of All Saints, April 18th and 19th.

Bishop Murray preached at the evening service in the cathedral on Wednesday, his message being one of a missionary character. Bishop Murray spoke at the luncheon at the Ten Eyck Hotel the following day, when he reviewed with enthusiasm the development of the auxiliary in the diocese of Albany, now in its sixtieth year, and compared the gathering of 550 women at the luncheon with the group of twenty who started the organization.

Bishop Oldham was the celebrant at the 7:30 Eucharist on Thursday, and Bishop Murray, assisted by Bishops Nelson and Oldham, at the 9:30 celebration. The United Thank Offering which was presented at the later service was over \$13,000. The offering of some \$160 at the evening service will be given to Alaska and Porto Rico.

In addition to routine business and reports, this was the occasion of election of president, vice-president, and treasurer, and resulted, respectively, as follows: Miss Sarah B. Tibbits of Troy; Mrs. J. S. Conover of Schenectady; Mrs. Jacob L. Lochner of Albany. The retiring president, Mrs. F. Herbert Grey, read her annual address, and her resignation marks the closing of ten years of faithful service as an officer of the Auxiliary.

**BISHOP CORONATED
THIRTY-THIRD DEGREE MASON**

LITTLE ROCK, ARK.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, was coronated a thirty-third honorary Mason on Tuesday afternoon, April 17th.

Bishop Winchester is the oldest Scottish Rite Mason in Arkansas. He is a member of Lelia Scott Lodge No. 289, Masons, at Memphis, and of Arkansas Consistory No. 1, Scottish Rite Masons, Little Rock.

**ROBBERY AT ST. MARK'S,
TOLEDO, OHIO**

TOLEDO, OHIO—A serious robbery occurred recently at St. Mark's Church, Toledo, between 10 o'clock on a Sunday evening and 8 o'clock Monday morning. The new parish house was broken into, the steel safe entered, and the money received for Sunday's offering consisting chiefly in envelopes taken, as well as other money placed there for safety. The door of the safe was badly damaged. The thieves also broke into the rector's office, smashing a panel in the door of the desk and taking a sum of money from the Communion alms, also articles which were prized for the sake of sentiment.

**UNIQUE GIFT TO ST. PAUL'S
CHURCH, UNIVERSITY, VA.**

UNIVERSITY, VA.—St. Paul's Memorial Church at the University of Virginia, the Rev. Noble C. Powell, rector, has recently received a gift of \$1,000 in a most unique manner. There is, in the university, a society known as The Seven Society. The membership is unknown outside its own ranks and the society is in evidence only through the placing of its sign in certain places in and around the university, and through its gifts to worthy objects. It has been in existence for a number of years and has made many contributions to the university in the form of scholarships, endowment, etc.

The Rev. Mr. Powell recently received a letter left for him in the parish house, asking the cost of placing a pew in the new church. To this he replied. Immediately he received, in the same way, the following letter:

"Dear Parson:

"The Seven Society, after observing for many years the work of St. Paul's Church and seeing its intimate contact with the life of the university, is very anxious to place a pew in it.

"We wish the regular bronze tablet to bear nothing but the sign which appears at the head of this paper (the official sign of The Seven Society).

"You will find \$1,000 in cash in a small container which will be placed seventy-seven paces from the bottom step of the rotunda, on a direct line from the main entrance of the rotunda to that of Cabell Hall. Please get this between 11:07 and 11:17 on Friday, April 13th, and go alone.

"With best wishes

"THE SEVEN SOCIETY."

The announcement of the gift was made on Sunday, April 15th, and the letter was read by the rector. Those who know St. Paul's Church and the work which it has done at the University of Virginia, feel

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that this action by what is believed to be an undergraduate organization, is an expression of the confidence felt by the student body in the church and an evidence of its value in the community.

GREEK DEACON ORDAINED IN CHICAGO

CHICAGO—On Friday morning, April 20th, at St. Basil's Greek Orthodox Cathedral, Chicago, Aristides Palaynes, was ordained to the diaconate by Bishop Philaretos, assisted by several priests of the Greek churches of Chicago and suburbs. Mr. Palaynes is a graduate of St. Athanasius' Greek Orthodox Theological Seminary, of Nashotah House, and a post graduate of Teachers' College, Columbia University, and of the General Theological Seminary. He is also secretary of the Greek Orthodox diocese of Chicago, a member of the Hellenic Club of Professional Men of Chicago, and an official of the Golden Rule Community, to the ideals and progress of the latter he expects to devote his life.

SON OF HONOLULU CLERGYMAN WINS HONORS

HONOLULU—Donald B. Walker, son of the Rev. James Walker, missionary in charge of the churches in the Kohala district, Island of Hawaii, took second place in a recent prohibition oratorical contest held in Honolulu under the direction of the Anti-Saloon League of Hawaii. His subject was Prohibition and the Higher Liberty.

Young Mr. Walker plans to attend a university on the mainland this fall. He has been known as a brilliant student at the Kohala High School.

GROUND BROKEN FOR NEW FLORIDA CHURCH

JACKSONVILLE, FLA.—The Church of the Good Shepherd, Jacksonville, the Rev. Charles A. Ashby, rector, has broken ground for its new church edifice, which will complete its \$598,000 plant, making this one of the largest and most thoroughly equipped Church plants in the south.

The new church will be of stone, the sanctuary paved with marble, the aisles of handmade tile, and the space under the pews of rubber tile. The nave will be unusually wide to accommodate the required number of worshippers, the church seating about 1,000. A large working sacristy, choir rooms, rector's study, music rooms, and a library are provided. The contract calls for completion by February 15th, next, and it is expected that by next Easter the church will be in use. Many beautiful memorials have been given to the parish for the new building.

ANNOUNCE FACULTY OF DALLAS SUMMER SCHOOL

DALLAS, TEX.—The summer school for Church workers of the diocese of Dallas will be held June 12th to 20th in St. Mary's College, Dallas.

The faculty of the school will include the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, who is also president of the school; the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago; the Rev. John A. Richardson of the General Theological Seminary, the Rev. Everett H. Jones, rector of Grace Church, Cuero, Tex.; and Miss Mabel L. Cooper of the national Department of Religious Education.

NEW PARISH HOUSE AT UTICA, N. Y.

UTICA, N. Y.—The new parish house of Grace Church, Utica, which is to be dedicated in May, is one of the leading additions to Church equipment in recent years.

The building, which is the gift of Mrs. Thomas R. Proctor and Frederick T. Proctor, cost with the land in excess of \$500,000 and is complete in every detail.

The parish house is really three buildings. The church house proper in which are housed the offices, sacristies, chapel, and Church school rooms is entered from Elizabeth street. On Devereux street the other building contains the auditorium, men's and boys' club rooms, women's rooms, kitchen, gymnasium, bowling alleys, and sexton's apartment.

A third unit connects the other two and in this are found the choir rooms and connecting corridors.

"SOLOMON LEVI" BATON FOUND IN HOBART COLLEGE LIBRARY

GENEVA, N. Y.—The Hobart College glee club will henceforth sing in time to the beats of a baton used nearly fifty years ago by the late Milton B. Davis, author of the famous college song "Solomon Levi." The baton, a beautiful piece of mahogany, tipped and inlaid with silver, was presented to Mr. Davis in 1879, when he was a student at Hobart and leader of the college glee club, by a member of the faculty, Prof. Charles D. Vail. It was recently found by W. E. DeYoe, superintendent of buildings, in a discarded desk stored in the college library. The identity of the baton was determined by engraving on one of its silver mountings.

PENINSULAR CONFERENCE ARRANGEMENTS

OCEAN CITY, MD.—Arrangements are completed for the tenth annual session of the Peninsular summer conference which will be held at Ocean City, June 24th to 29th, under the auspices of the dioceses of Easton and Delaware.

The faculty for 1928 includes Commander C. T. Jewell, U. S. N., secretary of religious education, province of Washington; Leon C. Palmer, secretary, Brotherhood of St. Andrew; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; Prof. Loring W. Batten, D.D., General Theological Seminary, New York; Miss Jane Millikin, religious education secretary, diocese of Maryland; the Rev. R. Cary Montague, D.D., Richmond, Va., and Prof. John R. Oliver, M.D., of Johns Hopkins University.

Ocean City is easily reached by train or motor from Washington, Baltimore, and Wilmington. Applications for conference programs should be made to the Diocesan Office, Easton, Md.

PROVINCIAL YOUNG PEOPLE TO MEET IN ARKANSAS

WINSLOW, ARK.—The Young People's conference for the province of the Southwest will be held at the Helen Dunlap School, Winslow, July 20th to August 1st.

Members of the faculty include the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas; the Rt. Rev. E. C. Seaman, D.D., Bishop of North Texas; the Very Rev. James Mills of St. Paul's Cathedral, Oklahoma City; the Rev. H. A. Stowell of Pine Bluff, Ark.; Mrs. C. S. Quin of the diocese of Texas; and Dorothy M. Fischer of the diocese of Texas.

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MARTIN DAMER, PRIEST

LOS ANGELES, CALIF.—The Rev. Martin Damer, retired priest of the missionary district of Idaho, was struck by a trolley car while crossing the street on April 11th and suffered fatal injuries. He was taken to the Los Angeles General Hospital, where he died without regaining consciousness, on Low Sunday. He was 73 years of age.

The Rev. Mr. Damer was born in Baltimore, Md., November 25, 1854. He was educated at Johns Hopkins University and the University of Michigan. He was ordained deacon in 1890, and advanced to the priesthood in 1891, both by the Rt. Rev. George D. Gillespie, D.D., Bishop of Western Michigan. As a deacon he was in charge of Holy Trinity Church, Ludington, Mich. In 1891 he was elected rector of St. Bartholomew's Church, Macon, Ga., and held that post until 1904. From 1904 to 1909 he was rector of St. John's Church, Milton, Del. In 1909 he was appointed priest-in-charge of Trinity Chapel, Cheltenham, Pa. Removing to Idaho in 1915, Mr. Damer became rector of Grace Church, Nampa, with charge of St. David's Church, Caldwell. He was a member of the council of advice of the district and also an examining chaplain.

On reaching the retiring age in 1922, Mr. Damer removed to Los Angeles where he was in close touch with St. Luke's Church. He often shared in its services and for several years acted as organist. He had assisted at the services of Easter Day. Mr. Damer is survived by his widow, formerly Miss Lilla F. Chandler, of New York City.

The funeral was held at St. Luke's Church on April 18th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, officiated, assisted by the Rev. Robert L. Windsor, rector of the parish, the Rev. Francis M. Adams, of Pasadena, and the Rev. A. F. Randall, rector of the Church of the Good Shepherd, Los Angeles. Cremation followed at Inglewood Cemetery.

HENRY NEWMAN LAWRENCE, PRIEST

RICHMOND, N. Y.—The Rev. Henry Newman Lawrence, retired priest of the diocese of Rhode Island, died April 14th in the 77th year of his age.

He was born in Cambridge, Eng., August 28, 1851. He was educated at the Persu School, Cambridge, and then engaged in business in Cambridge and London. In 1894 he came to this country and in the following year was ordered deacon by Bishop Potter and priest by Bishop Littlejohn.

In 1896 he moved to New York and became priest-in-charge of St. Simon's Church, Concord, S. I., N. Y. From 1901-3 he was rector of the church at Pine Plains, N. Y. For the next eight years he was assistant superintendent of St. Luke's Hospital, New York City. In 1912 he accepted a call to St. Paul's, Wickford, R. I., and remained there until his retirement in 1920. Since his retirement from the active ministry he has been living at Richmond, Staten Island.

Mr. Lawrence is survived by the widow

and seven children: H. Lawrence of Fort Wadsworth, S. I.; Mrs. J. Halfpenny, New York; the Rev. A. S. Lawrence, Chapel Hill, N. C.; Miss A. M. Lawrence, Scarsdale, N. Y.; Mrs. W. G. Hooper, Massena, N. Y.; G. H. Lawrence, Chapel Hill, N. C.; and Miss E. W. Lawrence, Providence, R. I.

The funeral was held at St. Andrew's Church, Richmond, the rector of the parish, the Rev. O. F. Moore, officiating, assisted by the Rev. Dr. W. H. Pott, the Rev. Pascal Harrower, and several of the Staten Island clergy. Interment was in St. Andrew's churchyard.

GEORGE HENRY YOUNG, PRIEST

BERGENFIELD, N. J.—The Rev. George Henry Young, for fourteen years rector of St. Peter's Church, Washington, died on

Thursday, April 19th, at the home of his daughter and son-in-law, the Rev. Frederick J. Buttery, All Saints' Rectory, Bergenfield.

The Rev. Mr. Young was born in England in June of 1862. Coming to this country he attended St. Stephen's College and the General Theological Seminary, being ordained deacon in 1888 and priest the following year by Bishop H. C. Potter.

In 1888 he had charge of the chapel at St. Luke's Hospital, New York, and the following year became rector of St. Andrew's Church, Walden, N. Y. In 1893 he was rector of Zion Church, Belvidere, and St. James' Church, Knowlton, N. J. He was also chairman of the Washington chapter of the American Red Cross from 1917 to 1924.



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PLAN SCHOOL FOR LEADERS IN CENTRAL NEW YORK

SKANEATELES, N. Y.—Central New York will hold a diocesan school for leaders in rural parishes and missions from June 19th to 26th in Skaneateles. The Rev. Dr. Theodore Ludlow and Miss Mildred Hewitt from the national Department of Religious Education are to teach courses. Classes in primary and junior work will be provided and there will be special lectures and discussions on boys and girls work.

Bishop Fiske and Bishop Coley will give addresses. The school has been planned by the diocesan department of religious education and is under the direction of Miss Charlotte Tompkins, field secretary of the department.

BUILDING ACTIVITIES IN SOUTH CAROLINA

CHARLESTON, S. C.—Charleston parishes seem to have entered upon an unprecedented era in the matter of providing adequate parish houses for their expanding activities. The new parish house of St. Philip's Church is nearing completion. St. Michael's Church and Grace Church are both already in possession of recently completed parish houses of the best modern type. St. Luke's Church is now about to begin a new building at an estimated cost of \$30,000; St. Paul's Church has announced a campaign for a somewhat smaller amount for the same purpose; Christ Church has recently received a gift of \$43,000 which will be used for the construction of a combined church and parish house; and the Church of the Holy Communion is remodelling some of the buildings on its property and planning to construct an additional story on the present parish house in order to provide an additional number of class rooms for its growing Church school.

PRE-CONVENTION MEETINGS OF CENTRAL NEW YORK

UTICA, N. Y.—Quiet hours for the clergy conducted by the Rev. Dr. Wyatt Brown of Baltimore and a series of addresses on New Testament Criticism by Prof. Burton Scott Easton of the General Theological Seminary are features of pre-convention meetings for the clergy in the diocese of Central New York. A community service will also precede the convention, at which the Rev. Dr. Philemon F. Sturges of St. Paul's Cathedral, Boston, will be the speaker. The convention meets May 22d and 23d in Grace Church, Utica.

NEWS IN BRIEF

ALBANY—Some 300 uniformed members of the Knights Templar, representing commandaries in the city of Albany and the capitol district, attended the annual Templar Evensong held in the Cathedral of All Saints on Low Sunday. Dean Carver was the preacher, and there was a festal procession. A large congregation thronged the cathedral for the service.

FLORIDA—The fourth annual convention of the Church schools of the diocese was held in the Church of the Good Shepherd, Jacksonville, on Saturday, April 21st. The speaker was Bishop Overs, formerly of Liberia.

Bishop Overs also addressed the executive council, in Jacksonville, on Friday, April 20th. He preached in St. John's Church, Jacksonville, on Sunday, the 15th, and made an unusually strong presentation of the Church's program for world evangelization.

HONOLULU—From all points in the district reports are being received showing better observance than ever of Lent and Easter. On Good Friday the Three Hours were kept in Honolulu at St. Andrew's Cathedral, with the bishop giving the meditations; at St. Clement's Church, with the Rev. William Ashe-Everest in

charge; and at Epiphany Church, with the Rev. Elmer S. Freeman speaking on the Divine Words. A record number of communions were made at the cathedral on Easter day, 785 persons having received at the four celebrations. The united Sunday school Easter service at the cathedral on the afternoon of Easter Day was much better attended than usual. The Lenten mitebox offering is still incomplete, but prospects are that it will considerably exceed that of last year. This offering is applied on the district's quota for the Church's program.—St. Mark's mission, Honolulu, the Rev. Donald R. Ottmann, priest-in-charge, has recently undergone extensive repairs and renovation. New windows have been installed, the interior considerably altered, and the whole building painted. Much of the work was done by the Hui Manulani, the organization of young people of which the mission is justly proud. St. Mark's mission ministers to a very mixed population in the Kapahulu district of Honolulu. It has a splendid Sunday school, a daily kindergarten, and a dispensary. Its constituency is predominately Japanese, but includes also Hawaiians, Chinese, Porto Ricans, and Koreans.

MASSACHUSETTS—Conference on the Kingdom of Christ will be conducted at Adelynrood, South Byfield, from June 15th to 18th. Adelynrood is a house of rest and prayer maintained as a summer home by the Society of the Companions of the Holy Cross.

NEW MEXICO—A very handsome white silk burse and veil and a white eucharistic stole have been presented to St. Paul's Mission, Marfa, Texas, the Rev. F. A. Thorold Eller, priest-in-charge, by Mrs. Horace V. Applington, wife of an army officer at Camp Marfa. At the same time a hand-made surplice was given to Mr. Eller by Mrs. H. M. Fennell and Mrs. Carver, communicants of the mission.

SOUTHERN VIRGINIA—A mission of the Abundant Life, held under the auspices of the Society of the Nazarene, was given in St. Luke's, Norfolk, for five days, beginning April 10th. The missioner was the Rev. Robert B. H. Bell of Denver, Colo.—Camp Robert Hunt, the diocesan summer camp, will open Tuesday, June 19th, with a five weeks' session for boys followed by a five weeks' session for girls, beginning Friday, July 27th. E. V. Brush, Jr., will be camp director and his mother, Mrs. E. V. Brush, will be camp mother.

TEXAS—The diocesan camp for boys will be held at the New Camp Allen about fifty miles from Houston, June 5th to 19th, with the Rev. Frank A. Rhea of Beaumont, director, and the Rev. Dargan Butt of Wharton, assistant director. The girls' camp will immediately follow the boys' camp, June 19th to July (Continued on page 896)

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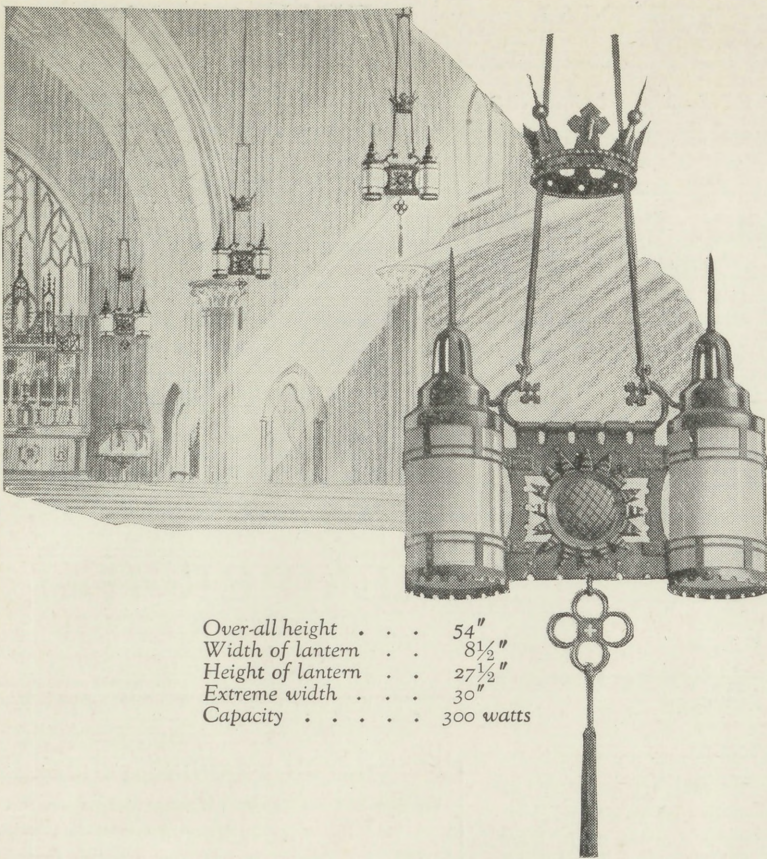
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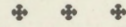
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NEWS IN BRIEF

(Continued from page 894)

3d, with Dorothy M. Fischer, director, Lynette Giesecke, associate director, and the Rev. Claude W. Sprouse of Houston, chaplain.

TENNESSEE—The Y.P.S.L. in the province of Sewanee has a service flag with the names of the dioceses in silver, and around each name silver stars to represent young people who are giving their lives to Church work. The flag is to hang in All Saints' Chapel, Sewanee, together with a list of the names and offices of the persons represented. Adding new stars is to be an annual event.

VERMONT—The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, was the speaker at the discussion club of the College street Congregational Church on the Sunday after Easter. He gave an inspiring talk on Rock Point, dealing with its history and its future mission.

WASHINGTON—The new St. Stephen's Church now under construction, the Rev. Dr. G. F. Dudley, rector, will be equipped with a large three-manual pipe organ which is now being built in St. Louis by the Kilgen Organ Co. It is expected that the instrument will be completely installed in the new church by next January.

WEST TEXAS—Handsome memorials were given to St. Mark's Church, San Antonio, at Easter Time in the shape of carved oak doors leading from the chancel to the sacristy, presented by members of the Parish Aid Society and others in memory of Mrs. Mary Sims Hichens; a lectern Bible, as a thank offering from Mrs. Josephine Woodhull Crittenberger and Mrs. Lulu Frost Woodhull, mother and grandmother of Willis Dale Crittenberger, Jr., who has recovered from a serious illness; an electric cross for the new tower given by J. C. Adams, and a processional cross for St. Philip's Chapel from Mrs. Hannah Landa Story.

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