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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 19, 1928

No. 3

The English Equivalent for "Tennessee"

EDITORIAL

Social Service Conference in Memphis

Industry and Industrial Relations

CLINTON ROGERS WOODRUFF

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By DONALD FRASER

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EDITORIALS & COMMENTS

The English Equivalent for "Tennessee"

OUR English cousins have been treated to some well-advertised exhibitions of our peculiar ways, so that perhaps it is no great wonder if they think we spend most of our time in hold-ups, lynchings, and monkey trials. Publicity has its absurd achievements. The Tennessee trial of a science teacher for teaching science against the law has certainly held a disproportionate place in the English eye. Stale news as it is, it still bulks large in the English picture of America. It is still useful as a tag with which to discredit any conservative protest.

It is, of course, assumed that what Tennessee did then was all wrong, ridiculously wrong, and there has been a general anxiety on the part of intelligent religious people to dissociate themselves from it. But we have heard a keen-minded clergyman say that he was tired of hearing Episcopalians thank God that our Church was not involved on the side of the fundamentalist state against the teacher of evolution: it might be a great deal better for us if it were. The anti-evolutionist case was (as usual) ineptly put; but in an issue between two values, the value of teaching about the mechanical factors of life and the value of teaching about the *valuable* side of life, the interests of religion are at least not wholly involved in the former. We have no business (he thought) lining up so loftily on the mechanical side.

However that may be, it is not the whole issue. We might choose to stand for the religious picture of the universe, as against the merely scientific, in order to maintain our conviction that the universe has meaning, value, and purpose, because in the beginning God created it. But surely we should stand for a scientific method in the formulation of our theology, if we have a theology, as against uninformed, stubborn prejudice. We can have no part in the condemnation and repression of evolutionary teaching without a good and thorough preliminary research as to whether evolutionary teaching is really irreligious teaching. That issue, between repression without science and science without repression, is one in which our deepest interests, as well as our inclinations, would generally be found on the latter side.

THERE is an article in the April *Harper's* entitled *Daytonism and the Church of England*, by George E. G. Catlin, which won our attention by its title and held our interest by one of the most thoughtful judgments that we have read, on Parliament and the Prayer Book. "Daytonism" turns out to be, not the fresh new cult that we had anticipated, but the thing which is associated, in tenacious memories, with that evolutionary trial in Dayton, Tennessee. The name seems to be more familiar in England than over here: it appears to be the tag used to identify the state's prohibition of the teaching of evolution, a prohibition which rests upon loyalty to the supposed teachings of the Book of Genesis. "Daytonism" has been applied as a contemptuous label to Canon Bullock-Webster's solemn protest in St. Paul's Cathedral against the "gorilla sermons" of Bishop Barnes. But not in Mr. Catlin's article. With sublime audacity, he affixes the tag of "Daytonism" to the House of Commons in its rejection of the proposed new alternative Prayer Book of the Church of England. And we must say the tag hangs very well.

The article says nothing about the spiritual authority of the Church, though that is what most Churchmen are thinking about when they wax indignant at the parliamentary veto. It says but little on the merits or demerits of the proposed Prayer Book itself, though the English Church press is crowded with discussion of that matter. It makes but small use of the point that the parliamentary majority against the revision included an absurdly large number of persons who do not belong to the Church of England at all, and that their vote overruled that of the most representative bodies of clergy *and laity* of the Church of England which could be assembled, on a matter that concerned the Church deeply, and concerned those outside the Church, it would seem, not at all. The chief point is the stupid, conservative intolerance of the vote itself, as an expression of real "Daytonism," "the authoritative and authentic voice of popular fundamentalism."

The labors of a decade, involving most careful adjustments and compromises to secure a solid measure of agreement, were swept aside "in enthusiastic response to a cry of 'No Popery.'" "Having listened for

an evening, they voted in ten minutes, out of the fullness of their convictions and the completeness of their ignorance, on the nature of the Eucharist, the Real Presence, Receptionism, and the Objective Nature of the Sacrament—doctrines cast into shape by the subtlest brains of the Hellenic world and hammered out by the nice reasonings of the Schoolmen and of the divines of the Reform." The new Prayer Book permitted reservation, and reservation was supposed to imply Transubstantiation, and Transubstantiation is "the great Wrong Answer," "an idea abolished by us at the time of the Reformation."

HAVING thus firmly tied the tag of Daytonism upon the House of Commons, Mr. Catlin then proceeds to touch upon the philosophy of religion and its practices, its "forms," its traditions, upon catholicity as standing for an organic summation of religious experience, upon the inevitable crudity of any new religion that might be concocted today, and so on. This discussion takes the broadest grounds, and on the whole the plane of the polemic is elevated. Many expressions in detail are annoying and some suggestions do not win our agreement in the least, but, generally speaking, the air up here is better than it was in the meeting of the House of Commons. We are thankful for the article for putting before us in vivid contrast two very different attitudes toward religion as a whole.

The one attitude is to take religion (or leave it) as something very definite and concrete, with clearly prescribed doctrines, rites, and ceremonies, prescribed by a living disciplinary authority, on the basis of a living history or tradition: "this Church does so and so; its past life, its past successes, have been achieved so and so; its formularies are to be interpreted so and so; if you want to belong to the Church, you should expect to take it as it actually is, just as, if you ask for Ivory Soap, you expect to get the genuine article, 99 44/100 per cent pure." Since the history or tradition has, even within Christianity, branched and rebranched, there is room here for sectarianism, for inter-Church polemics; there is room here for "Daytonism," or popular fundamentalism.

The other attitude is an effort of the soul to get above and away from the strife of definite religious systems into a broad and high philosophy of religion. It is the more modern way, though perhaps the earlier thought of the "Invisible Church" had something similar in its motivation. It often takes the form of a mystical pantheism, or of a friendly response to the friendliness inherent in the universe, or of a feeling of awe in the presence of a mysterious Other, which both frightens and fascinates us. There is room here for almost any philosophy of the nature of reality, for it is really amazing how few philosophies there are which have no chapel in their architectural scheme. This is a fact that speaks well for both philosophy and religion.

BUT do these two attitudes to religion, so sharply contrasted, leave no room for each other? Any thoughtful man must see the antithesis between them. Collegians in their present-day discussion groups raise the question whether the forms and observances of organized religion are not irreconcilably hostile to the true spirit of religion itself. And it is true that some observances, as practised in some Churches, are very difficult to link up with any universal religious attitude. That is, such is the infirmity of men, the ceremony suggests nothing beyond itself, it runs its course with heavy feet, and that is all you get of it. The giving out of palms on Palm Sunday, for instance, to take

something relatively non-controversial: in some places, with some people, it is a giving and getting of palms, and no more: "They give out the palms today." In other places and with other people, through certain subtle and delicate hints in the way it is done, there is something immensely mystical about it.

Not to wax too rhapsodical about it, there are many blessed souls who are terrifically correct about the dogmas and ceremonies, who are also deeply and broadly philosophical in their religion (though they may never flatter themselves that they are philosophers at all). They may be ardently and devoutly careful with the Jewish ritual of the Atonement, or with the complicated ceremonies of the traditional Catholic Holy Week, and at the same time, as the old saying goes, have "knees on the floor, eyes on the cross, hearts in heaven." With such, the difficult, authentic, strange but correct chant of the Introit is "in tune with the Infinite." And in order to get into conscious communion with the very Heart of the Universe, in order to see life whole, from the point of view of eternity—they go to the regular Sunday morning service at the little parish church!

Such a union of the universal and the local, the infinite and the very obviously finite, is something akin to the Christian doctrine of the Incarnation, with its union of two natures in Christ, and the Catholic doctrine of the sacraments, with its union of sign and thing signified. It is the whole principle of effectual symbolism, according to which visible concrete details, little things, local things, are focusing-points of infinite meanings and realities. No one, we think, has done better for the understanding of the philosophy of *institutional* religion than the late Baron von Hügel. And once the seeming incongruity of the forms and the spirit of religion comes into mind, then there is nothing for a thoughtful man to do but go right on into a study of such a philosophy.

It will not do to throw over one's loyalty to the definite institutions of one's religion, in favor of a large and vague non-symbolic philosophy of the spirit of religion. It would be rather like putting out one's eyes in order to see the world-as-a-whole. It reminds us of art. Who wants to do away with Chartres Cathedral and keep only what Huysmans says about the meaning of it? Who wants to keep the orchestra from playing a symphony, for fear it may interrupt the reading of the program interpretation of it? It is not that a great building is prettier than printed words, or symphonies prettier than programs. It is rather that the building and the symphony are focusing points to us, concentrations to us, of wide, lofty, even infinite meanings. And the description in these cases does not come first in time, like plans and specifications: the art comes first, and stays through all the interpretations which play about it, ever changing, sometimes improving, but never adequately taking the place of the art itself.

So, as we have suggested before now, we have revealed pictures of Bethlehem, Calvary, and the Altar. The externals matter, as do their traditional associations.

To go back to Parliament: Of course Parliament, dealing with the Liturgy, was working on the quite finite level of external observances. General Convention does the same thing. We do not feel any call to protest against the assertion of old traditions, dogmas, loyalties, as such, even when they are obstructive to what we believe to be improvements. We do object to these two things—obstruction by a force not representative of, authoritative over, or even inherently interested in, the Church; and obstruction without due knowledge of what is obstructed.

AS IN previous General Convention years, THE LIVING CHURCH is making careful plans to report promptly and adequately the triennial sessions of that body, which meets this year in Washington in October. The Woman's Auxiliary and other national Church organizations will be in session at the same time, and THE LIVING CHURCH will send a considerable corps of staff and special correspondents to Washington to "cover" all the important meetings.

Reporting
General Convention

Old subscribers and friends of THE LIVING CHURCH will recall the accurate and newsy reports of the sessions of the House of Bishops written by Bishop Burleson of South Dakota, and will be happy to learn that he has consented to report the activities of the upper house again this year. To those who are unfamiliar with Bishop Burleson's reports, we may say that he writes a very full day-by-day report of the legislation and other accomplishments of the House of Bishops, and that his style is clear and very readable.

The sessions of the House of Deputies will be reported this year by one who is new at this particular activity, though he is well known to our readers as our New York staff correspondent—the Rev. Harrison Rockwell. Father Rockwell has written our New York letter for a number of years, and so needs no introduction. He will arrange with someone else to report New York news during his absence, but will return to Manhattan in time to give his personal attention to the Catholic Congress sessions in November.

The meetings of the Woman's Auxiliary and of other women's bodies will be reported this year, as in recent convention years, by Mrs. W. J. Loaring-Clark, whose activities in various forms of Church work have won for her a high position of national leadership among Churchwomen. The various mass meetings, special services, and so forth, which are so numerous at General Convention time, will be in charge of our regular Washington correspondent, the Rev. Raymond L. Wolven, assisted by the other special correspondents and by the Washington news bureau.

These four capable correspondents, all of whom have amply proved their ability in previous service to THE LIVING CHURCH, will assure our readers of the best possible news service from Washington during the General Convention period. But beyond these there will be, as in previous years, the weekly editorial correspondence of the editor, who will endeavor to explain, interpret, and comment upon the legislation and other accomplishments of the Convention. This feature will be of particular value in this year when so many matters of major importance are to be considered.

Such is our program for reporting General Convention, and we hope it will commend itself to THE LIVING CHURCH FAMILY.

WE WERE mistaken. In commenting on the attitude of Roman Catholic periodicals toward the unhappy papal chamberlain in New York (May 5th), we named the *Commonweal* as among those who "quailed before the magic words, 'Rome,' and 'Papal Chamberlain.'"

An
Apology

And it has now been shown to us that *Commonweal* did not quail at all. It did criticize THE LIVING CHURCH for not verifying the report as to the papal chamberlain, which, it stated, would have shown that the gentleman in question was in New York "entirely on his own initiative" and with "no official approval at all, either from Rome or from the Archdiocese of New York." We were concerned rather with what appeared on the man's

own business card, which laid stress on "Rome" and on "Papal Chamberlain"; and we felt it the duty of the Roman Catholic press, rather than our own, to discover anything that was amiss in the man's own claims.

But *Commonweal* did not deserve to be named among Roman Catholic papers that had "quailed," and we regret that we should have been wrong, for we were.

And if the religious press in general was as courteously and as fairly conducted as is the *Commonweal*, there would be little ground for criticism.

IN the attempt to promote the teaching value of the festival of the Holy Spirit, the Rev. Henry Martyn Saville has published *Seven Hymns Addressed to God the Holy Ghost, for Pentecost, commonly called Whitsunday, and all the year round.*

Hymns for
Whitsunday

We need that emphasis on the place of the Third Person in the economy of grace and in life and have too little in hymnology or in literature to remind us of it.

The booklet may be obtained from the author at 83 Warren Avenue, East Providence, R. I.

THE courtesies of this office, long extended to the subscription department of the (London) *Church Times*, and more recently to the *Green Quarterly*, are now extended to *The Guardian* as well. Subscriptions to that Church newspaper, also published in London, will be received at THE LIVING CHURCH office at \$3.25 per year. A limited number of sample copies will be supplied on request.

Another
Periodical

THE LIVING CHURCH has pleasure in promoting the circulation of these several English Church periodicals in this country.

ANSWERS TO CORRESPONDENTS

E. S. H.—Party names in the Church should be used only to the extent that these are acceptable to the groups described by them. It is our understanding that the terms Low Churchman and Evangelical imply substantially the same thing, though in recent years a section of Low Churchmen has become more latitudinarian or modernist than the word Evangelical has ordinarily implied.

B. A.—The Angelus bell is rung as usual during Eastertide, but where used it is customary to substitute the *Regina Coeli* for the usual prayers.

ACKNOWLEDGMENTS

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THE NAME OF THE CHURCH

THE MEN who named the Protestant Episcopal Church in the United States of America were not all of one mind in details. But they meant to keep to the historic Church. They could no longer call themselves the Church of England, and they took a name that expressed to themselves and to their contemporaries the nature of the Church. They were Episcopal, in retaining the ancient polity maintained from the Apostles' time; but protestant in doing so apart from the papal system which also existed here. They were protestant in the English sense, but successors to the established episcopacy, not to dissent. They showed their intent by the adoption of the American Book of Common Prayer, which is demonstrably a Catholic document, in spite of Protestant glosses. They did nothing to invalidate their position as part of the historic Church. Now that the time is come when the name is misleading, it can be altered without being repudiated. "Episcopal" has come to be the name by which we are commonly known. Without being exhaustive, it sufficiently defines our position. The word Protestant, applied to so many kinds of religion, connotes what they have in common, describes so well what we are not, that it is barely honest for us to continue its use.

—Rev. C. J. Harriman.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been looking over some of the documents sent out from various sources in the futile endeavor to waken a kind of negative enthusiasm for "the Protestant faith" as distinguished from the Christian faith. All of them smell of the Ku Klux Klan and the Orange Order, which societies are pretty thoroughly discredited among us. But while I leave to other pens and other places a reasoned answer to these irrationalities, there are two features about which I must say a word.

One is the desperate attempt to use sainted old Bishop Tuttle as a protagonist. His picture, in rochet and chimere, is printed above a group of bishops in copes and mitres; and the contrast is thus emphasized:

"Rt. Rev. Daniel Sylvester Tuttle: the contrast between his vestments and those of the bishops below symbolizes an equally great contrast in beliefs and fidelity to the Church." "This pomp of dress is more than evidence of pride and vanity. It is a symbol of those Roman Catholic doctrines cast out by the Church at the Reformation, and now expressly condemned or forbidden by its law of faith. The wearers of these gorgeous vestments are trying to foist once more on the congregations committed to their charge these forbidden doctrines and usages. In so doing they break the law and destroy the present faith of the Church."

Where on earth do these crusaders for the K. K. K. live, that they have so little knowledge? They evidently know nothing of England; for if they did, they might have seen the Bishop of Birmingham arrayed in "gorgeous vestments" such as those shown in the second picture, the said bishop being worthy of standing with the two episcopal guarantors of Judge Marshall's "movement." Copes and mitres symbolize what "doctrines cast out." Every cathedral dignitary in England wears a cope; every bishop in England uses a mitre—if not on his head at least on his note-paper! And all this sound fury signifies nothing.

But the question goes farther. Bishop Dudley used to tell a story of a service he held up in the mountains at a courthouse. The judge asked the local Baptist minister to announce his coming; whereupon something like this resulted:

"Brethren, the judge wants me to say to you—all that Wednesday night a man that calls himself the Bishop of Kaintucky is going to hold a meeting in the cote-house; but I say to you that you had all better be here at the prar-meeting led by your own humble pasture than running after that there pompious prelate."

When Thursday morning came, the discomfited preacher, having found his meeting-house empty the night before, met one of his leading laymen. "Well, deacon, I didn't see you last night; I suppose you was a-running after that pompious prelate!"

"Pompious nothing, Elder, he was just as common a man as you ever see; he preached in his shirt-sleeves!"

To a fair-minded person, the black and white of Bishop Tuttle's array, or the gold and white of his brothers are all questions of indifference, so far as their use goes; and the real question is the wearing of any sort of sacerdotal vestment at all, whereby a difference is made between the wearer and a layman. Let our friends of the contrary part seek information from any Quaker on the subject. I know certain idiosyncratic clergy (very few, however) who have resolved never to use any distinctive titles. One such man, a professor and doctor, insists on printing his name with neither learned nor academic ranks indicated, though he is willing to be described as "Rev." Another makes a virtue of having his cards engraved "Mr. Appius Claudius," something on the same ground. The acceptance of the ordinary social usage never occurs to them as far simpler. "Thus I trample on thy pride, O Plato!" "But with still greater pride, O Diogenes."

The other point in question is the endeavor to make an invidious distinction between Mass and Holy Communion, as

if the first were a special variety of Popish ceremony while the second alone was the good old Prayer Book rite. As a matter of fact the terms are exactly equivalent; and Bishop Seaman says Mass in his cathedral, even as Bishop Weller administers the Holy Communion in his. So many Masses are said in St. George's, New York, and so many observances of the Lord's Supper take place in St. Ignatius'; and the attempted discrimination is as irrational as it is ignorant—and, apparently, malicious.

WHAT A MISTAKE it is for people to attempt what they do not understand! I have an interesting program of devotional exercises on the evenings of Holy Week, conducted by various Protestant ministers, as union services, and held under the auspices of the ministerial association of that town; but the unhappy absurdity which overshadows the whole is that these are called "Special Easter Week Services"! I suppose Holy Week sounded too Popish. There is perhaps, however, a deeper meaning than one of mere prejudice; and one finds the same evil continually reappearing in the Protestant tendency to anticipate an observance, rather than to keep the day itself, or the octave of it. Thus, for example, "Memorial Sunday" is the Sunday *before* Memorial Day, not the Sunday after Memorial Day; and there is a quaint festival on the Sunday *before* Christmas, which is kept as if of Christmas Day itself. I wonder why!

A SCHOOLMASTER from Wisconsin enriches this page by some more "howlers" from eighth grade students in his bailiwick.

The executive of a city is "the chief of police and the company he keeps"; or else, "the city wards."

The sheriff's duty is "to arrest prohibition officers."

"A democracy believes in God and a republic doesn't."

"The spoils system is when anything is conquered through war or anything it should be equally divided between the 48 states."

"The 13th amendment abolishes the Negroes."

Apropos of a presidential election: "The people first vote who they want for President. Then they send the votes to the candidate, and the candidate looks them over and the one who has the most votes for President, well, he votes for that man for President. The man who gets the most votes is President."

"Cabinet officers are chosen by the President mannerly, kindly, and officially."

"Initiative is the percentage, usually five per cent to eight cent."

I NOTE a pathetic letter in the *Commonweal* signed by a Mr. Floyd-Jones, asking why the editor speaks of "the Pope of Rome": "Is not the Holy Father Pope of the world? Bishop of Rome, yes—but, in speaking of His Holiness, just only Pope."

The writer of this touching letter ought to study the history of the Eastern Church, and learn that *pope*, in its original sense, is the precise equivalent of *papa*: *i.e.*, father. Every parish priest is called a pope in those countries where Christianity began; and it was not until centuries later that the title was at all limited. The Bishop of Alexandria is styled officially, "Pope and Patriarch of Alexandria, Pentapolis, and all the Preaching of St. Mark"; and one remembers how a Roman pontiff referred to a great Archbishop of Canterbury as "*Papa alterius orbis*." But the writer, being, it would seem, a recent Roman, is naturally ignorant of such things, and wishes to be "more papal than the Pope."

I READ in a Washington paper that a mock wedding, in blackface, will be held in a Presbyterian church, given under the auspices of the Christian Endeavor Society, the proceeds to go to the building fund of the church. *O tempora, O mores!*

DAILY BIBLE STUDIES

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

"EXPECTATION"

Sunday, May 20: Sunday after Ascension Day

READ Romans 8:18-23.

THE ten days between Ascension Day and Whitsunday are days of expectation for us as for the apostles. They were waiting for the promise of the coming of the Holy Spirit to be fulfilled, and we are waiting for the promised second coming of Christ, for these ten days suggest to us the human life of hope. We are always looking forward if we are normal, "breast and back as either should be." The Master goes before us and calls upon us to follow. Great blessings are before us, and while we know not when they will come, we must be ready to receive them. This does not call for discontent with the present, but it surely bids us look for the eternal sun-rising when the precious promise shall find fulfilment.

Hymn 512

Monday, May 21

READ Hebrews 10:12-17.

OUR Lord Himself is expecting, we are told. And may not His expectation have somewhat to do with us, with our loyalty, our service in His House, our missionary endeavor? He is expecting us to tell the story of His love. He is crying, "How long, O My People?" And He desires our constant working with Him for the final victory. O the pathos of the patience of the Son of God! Nineteen hundred years since he died and rose again, and yet the world is not half converted. We are Christians, and yet how feeble is our Christianity! And He is waiting, expecting, loving, for He never grows weary. Can we not learn, from our own human hoping, something of the Master's divine hope? And while the times are in His hands, can we not press on toward the righteous victory which shall put all things under His feet?

Hymn 68

Tuesday, May 22

READ Psalm 110.

THIS psalm, referred to by Christ at one time (St. Mark 12:35-37) when He was reasoning with the scribes, is a purely Messianic psalm, and refers to the divine Sacrifice as well as to the final victory. How much is included in that one little word, "until"! From Calvary, from the Garden-tomb, from the Mount of the Ascension—and then on and on through the centuries and through the generations of men, until?—Until what and when? We can hardly tell, save as we think of Christ's enemies, doubters, unbelievers, the fearful, the weak, all gathered about His feet, not as those who are crushed and forced to surrender, but as those who have found at last the fulfilment of hope and the comfort of an Eternal Truth and an Eternal Friend. It is coming surely. The long years cannot hold back the fulfilment of the divine promise and the completion of the divine plan. So we look for righteousness, and, like the patriarchs, we "look for a City whose builder and maker is God."

Hymn 508

Wednesday, May 23

READ Romans 8:24-28.

HOPE is a wonderful word. It signifies not a dream born of desire but a vision of final good inspiring to faith and action. Hope is the power by which the sculptor, unmindful of the fragments flying from his chisel, sees the figure imprisoned in the marble and toils on that others may see it. It is the spirit by which the musician brings from voice or instrument that which has already sung its symphony in his own soul. It is the skill with which the artist sees not the brush or colors, but only the face or landscape which he longs for others to see. Hope is the power which leads the author to

put into words the truth which in his own mind and soul he counts as sacred. And hope is the blessedness of a vision which reveals future perfection for man and the world for which Christ died. Hope thus becomes a holy power, fit to be joined with faith and love. The true Christian has a vision, and, with the help of the Master, struggles to attain.

Hymn 507

Thursday, May 24

READ St. Luke 24:46-49.

THE Apostles were to tarry in Jerusalem until the promised Holy Spirit came and they were "endued with power from on high." And when the Holy Spirit came, they were to preach repentance and remission of sins in Christ's name, "beginning at Jerusalem." The Holy City, where the Master died, the Holy City over which He wept, was to be the place of waiting and the first center of their Christian service. Our waiting and our expectation must begin at home, in our own hearts and lives. Hence the self-examination: "Have I the blessed expectation which makes my life real and my struggle worth while?" "Is my hope a vision of assured blessedness, the longing for which makes me 'groan within myself as I wait for the adoption, the redemption of my body?'" "Do I realize that the Holy Spirit Himself makes intercessions for me according to the will of God?" "Am I bringing the message of hope to those about me, my home—Jerusalem—so that they may see the vision and enter the blessed conflict which shall end in victory?"

Hymn 117

Friday, May 25

READ Zech. 9:12-17.

WE ARE "prisoners of hope." So John Keble wrote:
"Prisoner of Hope thou art—look up and sing
In hope of promised Spring."

What He, our Christ, doeth, we know not now, but we shall know hereafter. There is a peace in the Christian's expectation, for he knows in whom he has believed and finds rest in the sure promises. By faith he can picture the glorious Day when the Heavens shall ring and the angels sing again. And his peace is strong because he, by prayer and work, can hasten the coming joy.

Hymn 357

Saturday, May 26

READ I Peter 1:3-9.

"Wandering between two worlds—one dead,
The other powerless to be born."

SO WROTE Matthew Arnold, who tried to be an unbeliever and yet believed in spite of himself. But his faith and philosophy both failed in those lines. We Christians are indeed between two worlds, but the one is by no means dead, and the other is surely to be born. We live here, and we are waiting and watching and working for the coming world which shall be Christ's world. Already we can hear the throbbings of new life. In ourselves we have the power which brings a vision of the "New Heavens and New Earth wherein righteousness shall dwell." And the Old and the New are drawn near together as we worship and pray and rejoice and strive. Three blessings are ours: The Holy Communion, wherein we are made one with Christ; the watching and waiting which we share with Christ; the working and serving, in which we are laborers together with Christ. And our expectation is part of our Faith.

Hymn 544

Dear Lord, I am watching and waiting in the strength of an holy expectation, and I rejoice to know that Thou art waiting with me. Open mine eyes that I may catch the vision, and mine ears that I may hear Thy inspiring voice. With Thee I will wait and watch and work until the end, only hold Thou me ever near to Thyself. Amen.

Welfare Work in Macedonia and Southern Greece

By the Rev. William Chauncey Emhardt, Ph.D.

Field Director, Foreign-Born Americans Division, National Council

A FEW weeks ago I sailed for Europe in order to spend a vacation in southern Greece. While this was intended as a personal visit largely for recreation, circumstances caused me to change my plans and devote considerable time to the study of conditions in Macedonia and several interesting phases of interdenominational work in Greece.

Macedonia as it exists today will, I believe, be recorded in history as one of the wonders of the world. I know of no other instance in history where a population of one million four hundred thousand refugees, both co-nationalists and foreigners, have been extended hospitality, colonized, and started on the way toward self-support. This has been done in Greece in about five years. The achievement assumes greater proportion when we recall that Greece formerly contained less than five million people, war-wearied and impoverished.

Throughout the length and breadth of Greece, and especially in Macedonia, we find well established villages, averaging from five hundred to several thousand souls. Houses which compare favorably with the peasant homes of neighboring Serbia or Italy have been erected, seed and cattle have been supplied, industries inaugurated, schools and churches erected. The average cost per family has averaged fifty-five English pounds, as compared to an expenditure of £850 per family in Palestine.

Very little outside help has been extended for the development of leadership. The Near East Relief has a small staff which conscientiously looks after orphans who have been placed on the land; and the Society of Friends of England maintains several centers. An American farm school near Thessalonica is rendering most efficient service.

The American Y. M. C. A. is particularly deserving of mention as one of the most efficient agents in developing the young manhood of Greece. It is organized under the leadership of the Orthodox Church and operates with the enthusiastic approval and coöperation of both Church and State. The vision of the leaders is far-reaching and sympathetic to the real spiritual and social needs of the people. The possibilities of its extension are almost unlimited. Even those who are most critical of the Y. M. C. A. at home could find no cause of complaint in the program and conduct of that organization in Greece. A conference of Orthodox leaders was to take place on April 23d, at Sophia, in the hope that a similar program may be executed in all the Balkan states.

EARLY in my visit to Athens, my attention was called to the Hill School. This school was organized under the auspices of the Episcopal Church in 1830. It still operates under a committee composed of Church people, with the Bishop of Connecticut as chairman. For almost a hundred years the girls of the leading families of Greece have been educated at this institution.

The building now in use was erected in 1835, and has not been modernized. While criticized by the school authorities, it has not been condemned because of the valuable service it has rendered and still renders. It is not only inadequate, but unfitted for its purpose. It has been entirely self-supporting and the income has been sufficient to maintain necessary repairs and improvements. The present building cannot be used much longer. It would be a splendid work if a new building could be erected to commemorate the one hundredth anniversary of the school in 1930.

In Athens, I discussed with the Metropolitan correspondence which we have had regarding the appointment of a chaplain similar to the one in Jerusalem, for the Church in Greece. Great service could be rendered in the education of young men for the priesthood, and a splendid opportunity of service would

be found in the comprehensive program of the Y. M. C. A. It is essential that such a chaplain should be a priest of the Episcopal Church. At the same time it was believed that his influence would be enhanced if he could be sent out under the joint auspices of a number of religious bodies in America. I discussed this matter in London with such leaders of the Commission on Eastern Churches as Bishop Gore, Canon Douglas, and others. The program of coöperative work, rather than individual work, was believed to be wise and desirable.

The work of the Near East Relief requires some consideration, especially because of the large amount of money contributed by members of the Episcopal Church. The so-called process of liquidation of responsibilities is found in its most advanced stage in Greece. Retrenchment is the logical outcome of enforced economy. The result does not seem to give cause for pride. Of the work under way several years ago but little remains. An orphanage in Athens and another on the island of Syra, some few boys' and girls' industrial homes, and a remarkably well conducted follow-up system for orphans, alone remain. In a few weeks the orphanage work in Athens will be discontinued. This will remove the last expression of American interest in that most important center of Greek life. Nowhere else in the large area covered by the work of the Near East Relief is there such an urgent demand for a practical expression of America's continued interest in the victims of the events following the Great War. Both the Greek nation and many individuals have made great sacrifices in meeting problems arising from the influx of refugees of many nations. When other nations refused them hospitality Greece kept her door open. The presence of an American institution was an incentive for adding sacrifice to sacrifice. The institutions themselves are examples which the Greeks were glad to copy. The loss will be gravely felt in the moral rather than the charitable domain.

The whole work is understaffed and inadequately supported. The policy, of course, grows out of the exigencies of the case. It is, however, short-sighted. It is unfortunate that so important a center as Athens should receive apparently more than its due allotment of loss in this program of retrenchment.

In England arrangements are being made to commemorate, by a substantial testimonial, the Archbishop of Canterbury's eightieth year (1928), which concurs with his twenty-fifth year as archbishop and his fiftieth wedding anniversary. It is hoped that America will coöperate. There is the possibility of the creation of an interdenominational committee in America. In such an event, it is to be hoped that the Episcopal Church may not only lend its coöperation, but assume a position of leadership.

General conditions in Europe seemed much more hopeful than I had anticipated. The condition and outlook of the Russian emigrés was most encouraging. A wise policy based on moderated ambitions and governed by patience has changed the whole atmosphere.

CARITAS . . .

HE who hath sinned can feel another's shame;
The cripple brings true comfort to the lame;
Who hath known torment comprehendeth fears;
Whose eyes are tear-stained will dry others' tears.
Whose heart is broken hath a gentleness
That prideful rectitude can never guess.

And that is why, from rain and wind and storm,
God's hurt things creep together to be warm.

KATHERINE BURTON.

The Memphis Social Service Conference

(Special Correspondence)

Memphis, Tenn., May 7, 1928.

THE eighth national Conference on Social Service of the Episcopal Church was called to order, after an early celebration of the Holy Communion, on May 2d, in Memphis, by the Rev. Charles N. Lathrop, executive secretary of the national Department of Christian Social Service. This annual gathering is increasing in interest and importance. Among the twenty or more "kindred groups" which dovetail their sessions into those of the National Conference of Social Work, the Episcopal Church social service group and the Church Mission of Help continue to be the only groups of any religious communion.

Eighty-two were registered, representing twenty-seven dioceses, including points as far apart as South Florida, Dallas, Minnesota, and Massachusetts. Visitors from the general conference increased the number to more than 200 at some of the sessions. Officers for the ensuing year, elected at the first session, are the Rev. Charles N. Lathrop who continues as president, the Rev. C. B. K. Weed and the Rev. H. H. Lumpkin, first and second vice-presidents, and the Rev. Hiram R. Bennett, Williamsport, Pa., secretary.

The first sessions were full of interest as they included Dean Lathrop's statement for the year, and brief reports from many of the dioceses and districts which have social service organizations. The purpose of the whole meeting is to exchange ideas, to learn about methods for the mutual benefit of the various dioceses

and the national department. Their common aim, variously stated, grows out of the conviction that the social system of this country does not permit every individual to attain the highest development which is his right as a child of God. The aim of Christian social service is primarily to awaken and develop Christian consciousness in a community. The members of the Christian group, when united in a common devotion to our Lord, with a direct contact with God which means so much to them that they care only secondarily for everything else, act as torches in the community, every member doing practical work and making individual contribution to social welfare.

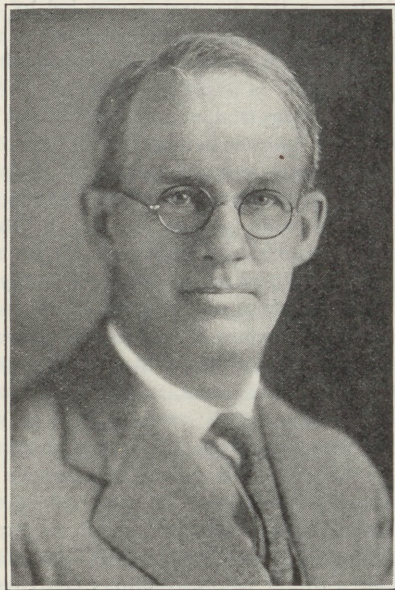
Much discussion centered on the question whether the Christian group should act and speak as a group, or only by means of its individual members. It is frequently said that the Church should not attempt to deal with economic problems, and furthermore that the members even of one parish often cannot agree as to what attitude should be taken toward any given question. On the other hand, "Can we sit by and let industry exploit our people while we make no stronger remonstrance than that of individuals? How can the Church speak? What does Christianity mean to the members of a community when the community is inarticulate in the face of outrageous wrong?"

Dean Lathrop outlined the projects which the department encourages for their value in developing social consciousness, work for jails and almshouses, work with social agencies; and mentioned the activities carried on by the department. A new

study course, "Building the City of God," is in preparation. He spoke briefly of the division established last January on Industrial Regulations, with Spencer Miller as consultant. Modern industry is now, on the word of its own great leaders, concerned less with mechanical problems and increasingly concerned with the management of men, and this human problem is of primary importance to the Church.

The Social Service Department had sent report blanks to the diocesan organizations, listing the "aims, achievements, and obstacles" of social service. The replies, summarized, showed a slow but encouraging growth, nothing spectacular, but adequate, especially in the advance over the last similar report in 1924.

Suggestions were made that next year's conference program should include consideration of the care of the mentally ill, and the question of Church institutions, how to use large endowments for institutions in view of the modern attitude toward institutional life.



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REV. NORMAN B. NASH
Department of Christian Social Ethics, Harvard University.

AT THE conference luncheon Wednesday noon, in the absence of Bishop Gailor, who is abroad, and Bishop Maxon, whose engagements did not permit him to be present, Dean Noe of the Cathedral in Memphis and the Rev. Dr. C. F. Blaisdell, rector of Calvary Church, where the conference's early services were held, welcomed the conference to Memphis. The president of the great National Conference of Social Work, Sherman C. Kingsley, attended the luncheon and spoke briefly of the passing of that conception which divides life into "sacred," and

"secular," and commended the sacramental idea, in the light of which social work seeks to transform all life—a speech which was the more interesting because the distinguished president is said not to be affiliated with any religious body and frankly discounts the value of the Church in social work.

Last year one of the conference papers discussed a social service program for a town where there was only one parish. This year the Rev. Hiram R. Bennett told of activities in a town where there are five parishes. The five are so united that they speak as one voice and act as a unit, the keynote of their program being coöperation in every way possible with the social agencies, and with the other religious bodies as far as their coöperation can be secured. One of our rectors, a Jewish rabbi, and one of the Roman priests are on one committee. The social agencies, courts, physicians, etc., are learning in this community to turn to the Church for its contribution of care and help which is not obtainable otherwise. The problems to be met in this community are seldom economic but most frequently moral. There is little or no ordinary poverty, but great poverty of ideals and religion. The Church people here have learned to think of social service not as a detached thing but as a normal, inevitable part of their Christian life.

On the second day of the conference there was a luncheon talk by the Rev. James H. George, city missionary in St. Louis, a paper by the Rev. Dr. Percy G. Kammerer, Trinity Church, Pittsburgh, on social service in a down-town parish, and

papers by Dr. Frank J. Bruno of Washington University, St. Louis, and the Rev. Pryor M. Grant of New York, on the relations of the Church and social work.

Mr. George is convinced of the great value of city missions rightly conducted. They fill an otherwise unoccupied area, doing work that does not belong to or cannot be undertaken by any one parish, and which charitable and social agencies do not cover. Their underlying motive is to build up the characters of those to whom they minister.

There is a lay readers' league in St. Louis, which enables the city missionary to provide Sunday services in the institutions. He has found that making the church service prominent on Sunday helps the rest of the work all through the week. Special care is needed in choosing workers, especially for penal institutions. An air of superiority is practically fatal. The chief difference to be remembered between the man behind the bars and the man outside is that the prisoner has committed social sins while the other man's sins are less easily detected.

The problem of homeless men came to the surface several times during the conference. Mr. George and others feel that both the Church and society are losing something of great value in not yet knowing how to deal with and reclaim the great numbers of these men.

DR. KAMMERER, limiting the term social service to "any undertaking aimed at the betterment of society which does not place its primary emphasis on an effort to develop the religious instinct in the individual," described the large amount of work of this sort carried on at Trinity Church, Pittsburgh. To mention only part of his conclusions—"It is justifiable for any parish to initiate a socially desirable experiment, but it should look forward to the time when it will have led the community to assume the responsibility." "Any undertaking which liberalizes and brings up to date the thought of a community on social matters represents a contribution to social service. . . . The task of the Church is to inculcate a social vision. . . . The welfare of the community is its goal. It cannot long flourish on a basis which is either parochial or denominational." Men and women in their present complex environment "are constantly evolving new demands upon life. The function of the down-town church is to satisfy these demands in a manner which enhances life itself."

Something in Dr. Kammerer's paper led to a discussion of publicity methods. Edward Parker, formerly of Bridgeport, now of Newark, said that after repeated failure to get any newspaper space for articles written by amateur reporters, a professional trained newspaper man was employed to write the material, and secured plenty of space. Dr. Duncan Browne of Chicago reported that experience there had shown a diocesan press agent, a trained newspaper man, to be "an absolute necessity."

At lunch on Friday the conference listened with delight to a quintet of Negro singers from the Piney Woods School, Mississippi, introduced by the head of the school, Lawrence Jones, a Churchman who went from Ohio to Mississippi some years ago, armed with a letter to Bishop Bratton, and has since built up an industrial school of 350 boys and girls.

Dr. Hastings H. Hart of the Sage Foundation has for fifty years been working to improve conditions in jails and to interest the indifferent public in those conditions. He told the conference something of the most flagrant evils, and the worst obstacles to their removal, chief among the latter being the lack of a sense of responsibility on the part of ordinary everyday people toward their own local jail; the subject is conspicuous among the "negligences and ignorances" of many otherwise good citizens. To the county jail and city lock-up, as distinguished from convict prisons, state and government prisons, penitentiaries and reformatories, go all the first offenders, young people, even innocent witnesses detained until the time of trial, herded in together with old offenders. The local jail is the actual breeding place of crime; no other one cause is known to be so effective. Demoralizing conditions, brutality of old criminals toward newcomers, and a feeling of being utterly forsaken by everybody, contribute to a breaking down just when building up is most needed.

Canon Nelson of Louisville told of some experiences, and their underlying principles, in using parish discussion groups on social questions as a means to social action, and to awaken the socially indifferent.

Religion which is clung to at the expense of intellectual honesty is unworthy the name. It became apparent at last year's conference that a discussion of the nature of sin, especially in its relation to social work, might clear the air of a number of confusing ideas. The Rev. Norman B. Nash of the Cambridge Theological School, with a paper on this subject which was printed in last week's *LIVING CHURCH*, opened a vigorous discussion which continued for an hour without exhausting either the subject or the audience.

Someone objected to the use of the phrase "conceived in sin," in the service of Baptism. Mr. Nash's paper had suggested the deep and tragic reality of the meaning of the phrase, though he agreed that its archaic language was unfortunate.

Someone else asked, "Will the unrepentant sinner go to hell?" To which Mr. Nash replied, "I know of some unrepentant sinners who are there already. How long they will remain I cannot say. Hell is 'entire separation from God'—a definition as old as St. Thomas Aquinas."

THE Rural Worker was the subject considered on Saturday at the conference luncheon, under the auspices of the Church Mission of Help. Lists of pertinent questions were distributed to the tables, to be considered and reported upon. With Walter Pettit of the New York School of Social Work as chairman, the discussion was led by Miss Mary E. Lucas, field secretary of that much initialed body, A. A. O. F. S. W., the American Association for Organizing Family Social Work. Rural work is a point of special emphasis in the Church Mission of Help and also in the Social Service Department. The occasion was considerably enlivened by the reading of a telegram from President Bell of St. Stephen's College, announcing the awarding of the degree of doctor of divinity to Dean Lathrop; also by the arrival of Bishop Green; not to mention competitive announcements of the Memphis clergy as to which services to attend on Sunday.

Bishop Green told briefly of the adventure he had just had in a rural community in Mississippi where a community revival had been in progress during the past three or four years. After the Methodists, Baptists, and others had each had charge of the event, this was "Episcopal year," with the bishop as revivalist. He preached every evening for a week in the Baptist church, and every morning in the courthouse. He improved the occasion by delivering some downright educational material, with results beyond his expectation, and reports his conviction that the Episcopal Church has a boundless opportunity to get below religious controversies and above religious entanglements and provide sound principles of right thinking and right living to which there would be a deep and hearty response on the part of the people.

The conference had no afternoon session on Saturday, but was invited to tea at the home of Mrs. Brinkley Snowden, Tennessee diocesan president of the Church Mission of Help.

Bishop Casady, chaplain of the conference, had a service Saturday night and the early celebration on Sunday, and preached at the later service on Sunday, which closed the conference. These three services were held in the cathedral; the cathedral parish also served breakfast Sunday morning.

The bishop, at the evening service, said that perplexities are even more difficult to remove than sorrow, but they, too, are resolved by our Lord. At His altar we gain vision, hope for the future, justice, righteousness, and peace, in the presence of God. In his sermon he said that in dealing with human perplexities and human need, we meet three great enemies, three negations—hate, greed, and fear. To take their place, our Lord brings three gifts, three affirmations: fellowship in Him, based on love; this leads to a sense of trusteeship, of vocation, based on faith; this gives us courage, valor, fearlessness, based on enduring hope.

The Church Conference sessions were in the afternoons, and in the mornings and evenings the National Conference of Social Work held its sessions. At its opening meeting, after the mayor's greeting and the president's address, the speaker of the evening was a well known Churchwoman, Mrs. John M. Glenn, who received a tremendous ovation. The big conference had more than a hundred groups and classes in the twelve great divisions of this, its fifty-fifth annual meeting, with a registration of more than two thousand.

Industry and Industrial Relations

By Clinton Rogers Woodruff

HERE has been a most wholesome discussion of industry and industrial relations of late years that must mean better relationships and better conditions. That master of modern big business, Charles M. Schwab, in a recent address at a meeting of the American Society of Mechanical Engineers said:

"What are these reasonable wants of employes, which they have a right to see satisfied as far as conditions of industry permit? I believe they include the payment of fair wages for efficient services; steady, uninterrupted employment; safeguarding of their lives and health; good physical working conditions; provision for them to lay up savings and to become partners in the business through stock ownership; and, finally, some guarantee of financial independence in old age.

"Successful industrial management in the future is going to depend more and more upon management of men rather than upon the organization of machines and other problems which are ordinarily considered in the sphere of practical engineering. For the most part, and generally speaking, the engineering profession may be said to have solved or laid the groundwork of solution for the essential problems of the engineer in his technical field. Experience shows, however, that industry's most important task in this day of large-scale production is management of men on a human basis."

Great significance is to be attached to these words, because they come, not from the mouth of a labor leader or a social worker, but from the head of a great corporation who in 1892 was involved as the leader of the Carnegie Co.'s forces in the famous Homestead Strike, one of the bloodiest and fiercest on record. It will be recalled that the company had ordered a cut in wages which the employes refused to accept, taking possession of the works. Then the Carnegie Co. hired Pinkerton detectives armed with the most modern rifles. They came up the Ohio River in barges. The workmen in turn threw up barricades of steel billets and railroad ties, mounted a cannon on each side of the river and fired upon the detectives, who returned the fire. The workmen poured oil on the barges and on the river, and were prepared to set the oil afire, when the detectives surrendered. Seven men were killed and between twenty and thirty wounded. The state government had to send troops and put the Homestead Steel Works district under martial law. That broke the strike, but not before eleven strikers and spectators were killed and many troopers and civilians were stoned or clubbed. Bitter and bloody as the strike was, it brought wisdom to all steel employers and eventual benefits to the employes. In the battle Mr. Schwab had been a hard-bitten fighter for the Carnegie Steel Co., but in the peace his natural bonhomie won the goodwill of returned employes and his address of a few weeks ago shows how far he has advanced on the road to better industrial understanding and organization.

Another illustration of the progress that is being achieved was brought to mind last autumn with the death of Arthur Nash of Cincinnati, known as "Golden Rule" Nash. The news was a first page feature of the daily papers throughout the country, for Mr. Nash had achieved a national, almost an international, reputation as a practical exponent of the Golden Rule in business. His career as a business man had made him wealthy and famous. At a time when it was sorely needed, he gave the mercantile world a rare example of justice and disinterestedness.

His had been one of those careers that are wont to be designated as typically American. Born of poor parents on a farm at Kendallville, Ind., he had organized and developed in Cincinnati a clothing business running into millions of dollars and employing 3,000 workers. By the age of fifty-five he had become a millionaire. Moved, as *America* has pointed out, we may well believe by Christian and philanthropic principles, he had disposed of much of his wealth and thus, though no doubt disinterestedly, he had attained to national fame. The latter is that "colorful" note in the career of our monied men, which seems to be their second ambition, scarcely less spurring than the first of acquiring a fortune. Mr. Nash, as

far as one can judge, followed the precept of the Master, "All things therefore whatsoever you would that men should do you, do you also to them. For this is the law and the prophets." He has been quoted as saying: "The thing that is wrong with Christianity is its lack of application by its adherents." His own social applications of the Golden Rule were: (1) He abolished sweat-shop conditions in his clothing industry; (2) he introduced a profit-sharing plan into his business; (3) without coercion and at the height of business success, he induced his workmen to join the Amalgamated Clothing Workers."

Public Service called attention to another case, that of J. F. Owens of Oklahoma Gas and Electric Co. He had a simple specific for sound public relations—The Golden Rule. Old as the hills, to be sure, and so are public relations, for they are nothing more or less than human relations, or human nature."

It works, this Golden Rule, said *Public Service*, in the affairs of the public utility. Mr. Owens knows that it works, for he makes it work. He and his entire company have been applying it for a long while, and they see the fruits of it. "It is no theory with them or with many other companies that are doing the same thing. The Golden Rule will work wherever men give it a chance to work. When business concerns fall back upon it as their basis of public policy they show their good faith in such a way as to compel public confidence and cut the ground from under the skeptic or critic." This, too, is a significant statement coming as it does from a publication devoted to public utility interests.

STILL another comes from the president of the Columbus (Ohio) Chamber of Commerce, who in a recent article in *The American City* pointed out that a city with a vision beyond the present day ballyhoo for industries, but alive to their value, and striving to make itself the kind of a place in which wage-earners are contented and happy, is a broad description of what any visitor will see in Columbus. The Columbus chamber has for years, in its program of work, he said, stressed the need to create conditions favorable to industry before industry will interest itself in the community. Proper recreational facilities for both young and old, beautification of the city through the expansion of parks and playgrounds and improvement for public use of the river, that has heretofore been useless and in many places unsightly, have been a few of the outstanding activities of the Columbus chamber.

Starting years ago following a reorganization campaign conducted by the American City Bureau, a definite program for the city was made by the members of the Columbus chamber. One plank of this program has not only made great monetary profits to many individuals, but has meant the retention of the present center of the business district, at a time when the trend of business development indicated an alarming shifting of business. This activity, starting with a study and recommendation to the city fathers, was that a civic center be developed along the Scioto River where it passes through the city in close proximity to the center of the business district.

This recognition that the welfare workers must be a prime consideration of industrial and general business interests has been one of the outstanding and encouraging developments of the present generation. It is well put by the president of this progressive body when he declares that Columbus' citizenship "has caught the spirit . . . and has accepted the program of its Chamber of Commerce to make the city the kind of place in which wage earners are contented and happy, a condition which industry is most anxious to have as an important factor contributing to success."

Our own Haley Fiske, the president of the Metropolitan Life Insurance Co., has been a pioneer in promoting better relationships between employers and employes. He has not

only written and spoken voluminously on the various phases of the problem, but he has put his precepts into practice. In a recent address he said:

"Signs multiply that better relations are coming in other ways than from financial benefits. Employers are studying the subjects of good management, the creation of good morale, coöperation in management, and even copartnership by stock ownership by employes. In railroads 250,000 shopmen belonging to their unions have endorsed trade-union coöperation with the officials. The president of the American Federation of Labor has announced that Labor is willing to make its contribution to assist management to bring about the right solution of problems such as 'regularization of employment, fluctuation in prices, standardization of output, healthful and sanitary conditions of employment, and the problems of unemployment and safety.'

"Ramifications of these coöperative plans have included the application of the Golden Rule to management and men jointly; the formation of bi-partisan committees to govern the work, adjust wages, and revise rules and working conditions; on the men's part a promise to produce more and show a greater interest in the company's welfare in return for a voice in the labor policies and a greater security of employment in hard times. There is much study among employers to so run their manufacturing business and their railroad business as to decrease if not eliminate seasonal unemployment. There is a widespread movement for shorter hours of labor and the granting of vacations. Rest rooms, rest periods, medical care, including optical and dental treatment, occupational disease control, physical examination, accident prevention, social organization in the plants, amusements, conditions of comfort while at work, ventilation, lighting, general environment, humidity, heat, elimination of dust, drinking water, lunch rooms (there are 4,200 of these), lunches free or at low cost, nursing, instruction in hygiene, housing, draining, credit unions for building, building loan associations, mutual benefit associations, thrift systems. It is very common to have personnel officers in charge of these matters."

The Young Men's Christian Association likewise has been emphasizing these points with great effectiveness. In one of its striking pamphlets entitled *The Rising Standard In Industry* it declared that "the biggest thing in industry is not machinery or material or markets, but men. The biggest thing in men is not body and mind, but spirit. Wages, hours, and conditions must be adjusted. Attitudes, motives, and relationships must be converted. Human wisdom may be equal to adjusting wages, hours, and conditions—things material, but superhuman power alone can convert attitudes, motives, and relationships into things spiritual." . . .

In closing this pamphlet Charles R. Towson (the brother of one of our own priests), said:

"Industry is moving upward: the emphasis is being shifted to higher planes; from 'Production' to 'Efficiency in production'; from 'mechanical genius' to the 'science of humanities'; from 'wages, hours, and conditions' to 'human rights, attitudes, and relationships.' In the day before us industry's product will be not only commodities, but character. And the dynamic will be not only horse power but heart power expressed in Good Will. Toward this standard, industry is surely rising."

G D. H. COLE has a well deserved reputation as a careful, thoughtful, forward looking writer on industrial and economic subjects. A number of his works have been referred to more than once in these columns. He has added another (in three volumes), which well sustains his reputation. It is entitled *A Short History of the British Working Class Movements to 1900*. The first two are published in one (\$3.00), and the third in a single volume (\$3.00). Both are published by Macmillan. This work is a general survey in most compact form of the movement from the French Revolution to 1900 through the Victorian period "when hope replaced despair," and "criticism superseded revolt." It is Mr. Cole's aim to drive home the truth that the three great sections of the working class movement—the Trade Unions, the Coöperative Societies, and the political organizations—"are but three aspects of one single endeavor making for a common goal." In his first volume he stresses the unity of the movement, and in the second, dealing with the Victorian era, he lays his stress on the division of the movement into a number of distinct and separate expressions. Coöperation and trade unionism drifted apart and independent political action was for a time submerged. Mr. Cole sees, however, the idea of united organization again emerging side by side with the re-emergence of a wider, anti-capitalist aim, which is dealt with in the third volume that brings the history down to date.

THE CHRISTIAN HOME

BY THE RT. REV. WILLIAM T. CAPERS, D.D.

BISHOP OF WEST TEXAS

THE Church began her life by the reorganization of the home. And the first contribution toward this reorganization was made when our Lord humbled Himself to be born of a Virgin, thereby taking upon Himself our nature and growing into manhood from within His own family circle. In thus coming into the world He placed a new emphasis upon the family life and He gave a new value to motherhood and to childhood. From the hour of His birth the family circle was endowed with divine powers that it never possessed before.

The next contribution that Christ made to the home was in His re-affirmation of the basic principle of the inviolability of the marriage estate as set forth at the time of its institution by God Himself. And the completion of His contribution to the home was when He made Himself the very center and heart of the home through the institution of the Church. His ministry is authorized to act for Him and in so doing He is represented at every Christian marriage; by the sacrament of baptism the children of Christian marriages are baptized into His life and through the gift of the Holy Spirit the family shares with Him in the fellowship of God as the Eternal Father of mankind; and through the Holy Communion the family receives of His very own life and love.

And so Christ, our Lord, has given to human life the strongest element in it—the Christian home. It is a Christian home because it is Christ's home. From the very beginning of the Church's life the home became the unit. And it is interesting to note that the emphasis that Christ placed upon the home is in absolute agreement with the last word of scientific investigation as to the place of the home in the social order. Dr. Peabody in his scholarly book, *Jesus Christ and the Social Question*, has this to say upon this subject in his chapter on The Family:

"In the teaching of Jesus, as in these last inquiries concerning the evolution of society, the crucial problem is that of the nature and stability of the domestic group. Modern research observes the coherent family system working its way through the history of tribes and nations, and moulding whole races into firmer stuff; Jesus, on the other hand, with a wholly different horizon before His mind, sees this same relationship of the family set in the still wider sphere of the divine order, and finds in the unity of the family that social force which moulds all mankind into one great family under the Fatherhood of a loving God. Modern learning, using the language of research, says, 'The family is the unit of civilization'; Jesus, using the language of Hebrew scripture, says, 'The twain shall become one flesh. What therefore God hath joined together, let no man put asunder!'"

Seeing, then, that from the very beginning God instituted the home to be the integrating and sustaining force in the progress of civilization and that Christ has endowed it from His own life, we have every reason to affirm that the Christian home has potentialities which can render it an irresistible force in promoting the progress of the Church and in advancing the highest interest of civilization.

IT IS evident from the foregoing statements that in our effort to meet our own local situation our highest duty and greatest wisdom is to guard and defend the home—and to this end it is well for us to inquire into the conditions of the home of today. We need hardly to inquire, for only a slight look reveals the most alarming fact in the social order of today, namely, that the home is losing its sphere of influence; for it has let go traditions of the past which fostered the family circle as the most enduring influence for good over each member of it and for the whole social fabric, and it has surrendered the family altar which for the past generations has been a veritable shekinah, ever witnessing to God's presence in every experience of life. And in the place of these institutions has come nothing worth while, but on the contrary the world has thrown into the home as a forsaken citadel its own hideous ideas of personal freedom and individual rights and the contagion of these ideas is threatening the very foundations of the home; for we see the activity of this contagion at work in the markedly changed relation of the child toward the authority of the home and in the terrifying increase of divorces. The inevitable conclusion that must be drawn from this condition is that the individual is no longer

willing to live for the family group, for he has grown into the idea that his own interests are paramount—and the logical end of such a philosophy we now see at work in Soviet Russia.

The family group calls for the exercise of those virtues by which Christ redeemed humanity—the virtues of love and self-sacrifice. We hear the voices shouting in derision around the Cross of Christ while He was being put to death, "He saved others, Himself He cannot save." This is just the divine power of the Christian home: the power to save at the cost of individual rights and prerogatives. The influence of the home is created out of the sacrifices that each member makes for the good of the other members and for the good of the family itself. When the family becomes so weakened in its moral and spiritual fiber as not to be able to endure the suffering and the agony of self-sacrifice, then it degenerates into individualism and goes to smash—and at the bottom, here is the secret of the loss of the influence of the home today; it is losing its Christian character. This is the only logical reason that can be given for the state of mind of society today. The world is so crowding its own spirit into the home as to crowd Christ out of it and thereby deprive Him of the shrine that He Himself has created.

It is the same old story as told at His birth, "There was no room for them in the inn." The world has no room for the Christian family. This is an alarming statement, yet the facts of the case will support it. Look for a moment at the rapid increase of divorces. In the year 1925 there were 1,182,005 marriages and in that year there were 175,449 divorces. To make a comparison of these figures with the figures given in 1887, I find that the number of divorces per thousand of the population of the United States for 1925 was more than three times as large as the number per thousand for 1887.

Space will not permit any further presentation of statistics upon this subject, but I am sure that the figures first given are enough to fill us with anguish of heart and to make us realize that we are face to face with an imminent situation that involves the very existence of the Christian home. The remedy of this evil is not in sight. However, its progress can be retarded by the United States government taking cognizance of it by taking such measures as to assist in having enacted a uniform law upon the subject. The Church can assist mightily in resisting this evil by making more definite its laws upon the whole subject of marriage, but, in my own personal opinion, the nearest remedy is in the power of the parochial priest so to nurture his flock as to give them the mind of Christ upon the sacredness of the family life. This is not to place the whole responsibility of this matter upon the shepherd of the flock, but rather to emphasize the responsibility of the Church for the spiritual nurture of his children.

WE OF the clergy should do all in our power to fill our people with the knowledge of the sacredness of marriage, and instruct them in reference to the difference between a civil contract by which a man and a woman are authorized to live together as husband and wife, and a marriage of the Church which is a Christian institution and therefore should be entered into as such. We should urge the contracting parties to realize that Christ is of necessity the invisible but nevertheless present High Priest at their marriage; that we who are officiating are representing His invisible presence; that their oaths are made to Him and in return He vouchsafes His blessing and offers His continual presence in their home. And we should further urge upon them the conviction that a Christian marriage involves the whole idea of a Christian home.

It seems to me that it is along these lines that we of the clergy can spend ourselves in loving oversight of the homes committed to our care.

But in the last analysis, the responsibility for keeping the home Christian in its influence falls back upon the parent. And so I would urge you fathers and mothers to be faithful in your stewardship of your children—they are not yours, they are Christ's. He has redeemed them by His Cross. He has received them by the sacrament of Baptism and He gives them His sustaining life in the sacrament of the Holy Communion. His life is theirs and their life belongs to Him—it is their right and privilege to have the sure defense that a Christian home offers them and to have the happiness and the strength that the environment of such a home affords. But to give your

children such a home requires of you faith in Christ, and practical loyalty to His Church—you must have strength of resolution and the courage of faithful love. For, in the language of St. Paul, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We see the truth of this statement in the subtle and deadly way the spirit of the world has made Christians do its own bidding. Take, for instance, the Saturday night dance. I wonder if parents have ever considered how harmful this social custom is to the highest interest of the home. Just when budding young womanhood needs spiritual values most this custom deprives her of them. Who can be fitly prepared for the spiritual benefits of attending the services of the Church on Sunday after devoting nearly the whole of Saturday night to dancing? And yet thousands and thousands of our young men and women throughout the nation spend the first years of their unmarried life giving their time to the world in amusement on the Saturday nights of the year, rather than devoting this period to a careful preparation for the intelligent use of the one day in seven ordained of God for the strengthening and refreshing of man's body, mind, and soul.

In addition to the Saturday night entertainment, there is "the week-end party," the Sunday afternoon tea, the social events of Sunday at the country club, and many other forms of amusement which command the presence of the youth of the home and often the parents themselves. Understand, I am not arguing for a Puritan Sunday, neither am I declaring against proper recreation on Sunday, but I do contend that the prime opportunity that Sunday affords is for the deepening of man's consciousness of God's love through the moral and spiritual refreshment that comes to him in public worship. To neglect this opportunity is to do damage to one's spiritual nature and, by example, to throw one's influence on the side of the world.

Now the psychology of the established social customs referred to is particularly harmful to the young unmarried man and the young unmarried woman, for they lose the spiritual and educational value of Sunday and in this way they become detached from the Church. And in consequence when they ask marriage at the hands of the Church it is not so much an act of the soul, which represents loyalty to Christ and devotion to His Church, as it is an act of desire to conform to the customs that the world cunningly approves. It is no wonder, then, that the homes of these precious young people do not become centers of Christian influence. They cannot give what they have not cultivated in their own lives.

Here then, brethren, is our first task: namely, to bring ourselves and our homes into loyal sympathy with and obedience to Jesus Christ, and as we succeed in this task we may feel assured that we are developing spiritual resources that will furnish a sure foundation upon which to erect the most costly and enduring superstructure.

TOLERANCE

TOLERANCE begins with the firm belief that at the center of man's life is God in creative power. The use of tolerance is the method or means whereby we develop that life from seed to maturity. Such a divine life in man grows by certain influences. They are the needs of man; his call for complete release into fullness of life and his need to receive of others' conquests. No one is fully adequate in himself. The discovery of one soul needs the art or science of some other. Then man needs to receive of fellowman's healing. Life in tolerance should be an exchange of spiritual medicines. Then, too, man needs to feel the universality and kinship of all life, that is the commonness of its hardy-won values.

When a man looks on his fellow men and sees these things in true proportion, if he is a friend and learner of Jesus, he is filled with both a vast humility and a divine urge. His infallibility, which always means intolerance, vanishes, and he yearns both to offer something and to receive something. He draws near to the means that unfold God in life as the Master ever did. He seeks and gives truth into humanity's striving. The fruits are release, healing, and social responsibility. Life becomes robed in joyous glory because it is beheld from unblinded eyes, while its deeper harmonies sound entrancingly and alluringly in unstopped ears.

—Rev. Edmund Randolph Laine, Jr.

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.

THE ARTICLES OF RELIGION

To the Editor of *The Living Church*:

MAY I OFFER the following comments upon several remarks made in your editorials of April 14th and April 21st? I trust that I am writing in no contentious spirit, but—as I conceive it—in the interests of truth and fairness.

In the first place, then, my dear Mr. Editor, you raise the question (p. 803) as to whether there is anything in the Articles to dispute the papal claims of supremacy, ecclesiastical and civil, or of infallibility in matters of doctrine. I respectfully submit that there *is*—decidedly. Article XIX makes the assertion that “the Church of Rome hath erred . . . in matters of faith.” If the Church of Rome has, as a matter of fact, erred in matters of faith, then what becomes of the papal claim to doctrinal infallibility? And is not the ground cut from under the Roman Curial claim to supremacy as well?

Then, in the editorial for April 21st (p. 835) the attempt is made, apparently, to draw a distinction between “sacraments ordained by Christ in *His Church*” and “sacraments of the *Gospel*.” Apparently you overlook the words of the Church catechism in answer to the question: “How many sacraments hath Christ ordained in His Church?”—the answer being, “Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.” Our Church does not positively teach, in any of her official statements, that Christ our Lord hath ordained any other “sacraments” than these two—namely, Baptism and the Lord’s Supper, or Holy Communion. “Catholic authorities” may, as you say, affirm that Christ hath ordained *seven* sacraments in His Church; the official documents of the Anglican communion—*i.e.*, the Articles of Religion and the Church Catechism—affirm only two. If the “Catholic authorities” affirm *seven* sacraments as ordained by Christ in *His Church*, then that is virtually and really to assert that these seven are *sacraments of the Gospel*. In other words, here is an attempted distinction without any real difference.

Again, on p. 836 the writer states that “the conditions which led” to the enactment of the Articles have now “completely passed away.” Is it, then, a fact that the papal claims have been withdrawn? Is it not rather that they have been repeated, and that with added emphasis, by the Vatican decree of infallibility enacted in the year 1870? Does not this “infallibility” decree supply a fresh and modern argument for the maintenance of our Church’s historic protest against that claim? Has the Vatican decree become obsolete since it was enacted? Is it a matter of purely historic and archeological interest? Or is it a matter of vital and present-day import? If this last question be answered in the affirmative, then it follows that the counter-statement of our Articles has neither become antiquated nor is it obsolete. The conditions which led to that statement in the Articles are, as a matter of fact, with us today.

Nor, I submit, are the doctrines maintained in Articles IX and XI—the doctrines touching original sin and justification by faith only—matters of purely historic interest. On the contrary, they embody the statement of vital and essential truths of Holy Scripture.

I suppose most of us will agree that primary emphasis should be placed upon the great historic Creeds of the Church. It is certain that the Articles of Religion strongly emphasize these Creeds. Immediately after Articles VI and VII—“Of the Sufficiency of the Holy Scripture for Salvation,” and “Of the Old Testament,” follows Article VIII. “Of the Creeds,” which (it is said) “ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.”

Finally, it is stated in your editorial (p. 837, col. 1) that “the only valid objection that has been offered—that if the Articles be dropped from the Prayer Book there will be no other way in which they can be made readily available to any who may desire to secure them—can easily be met by a resolution directing some official of the Church to arrange with one or more publishing houses to issue the Articles in a separate publication.”

There is, however, the further question as to Art. X of the

Constitution, which will have to be amended if the Thirty-nine Articles are to be dropped from the Book of Common Prayer. The article, as it now stands, reads as follows: “The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church, together with the Psalter . . . and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the dioceses and missionary districts of this Church.”

It is not, then, a question of a simple resolution to be passed by General Convention; but it is a question touching the fundamental and organic law of this Church.

We shall all agree, I am sure, that the question as to the Articles of Religion should be discussed purely on its merits. But that means we recognize in the Articles not merely a historic document of greater or lesser interest and importance, but as a present and actual doctrinal standard of our Church, and one, therefore, that must be dealt with seriously. I would respectfully submit that the only logical as well as practical alternative is either to maintain the Articles in their present position as “established,” or, frankly and explicitly, to disestablish them, and by so doing disavow any further responsibility for them. This is the issue that must be met and faced by the approaching General Convention.

Washington, D. C., May 8th. (Rev.) WM. S. BISHOP.

THE ARTICLE ON PREDESTINATION

To the Editor of *The Living Church*:

HAVING BEEN familiar with the usual Catholic interpretation of the apparently Protestant expressions in the Articles, it has always seemed to me that the chief reason for banishing them from the Prayer Book (and would that it might be from the Constitution as well) is the definitely Calvinistic teaching of Article XVII. The ninth chapter of Romans can be explained. But who of those who want the Articles retained accepts the smug complacency of this Article? If it be a “sweet comfort” to believe oneself to be of the number of the arbitrarily elect, one fails to see how the consciousness of being left out “is a most dangerous downfall” to those who never had a chance.

Personally, I regret the loss of the first five Articles, including the strong teaching on our Lord’s Resurrection Body: but in the name of all that is progressive and worthy in our conceptions of God, let our representatives in General Convention remove this blot of Predestination from our formularies.

(Rev.) FREDERICK W. BURGE.
Lyndonville, Vt., April 24th.

GREATER FLEXIBILITY IN RELATIONS BETWEEN RECTORS AND PARISHES

To the Editor of *The Living Church*:

MAY I BE permitted to suggest through your paper a matter that, in my opinion, is worthy of the very serious consideration of the General Convention, the earnest thought of the deputies before that body convenes, and perhaps some discussion in the meantime in the columns of the Church weeklies?

I feel—and I know that a great many others will agree—that one of the greatest hindrances to the progress of the Episcopal Church is the lack of flexibility under our canons and customs in the matter of transfer of ministers between parishes. The unfortunate and embarrassing situations that may, and sometimes do, arise under our present system are almost too numerous to mention. Many of them will immediately occur to anyone who has given even casual study to this phase of the life of the Church.

When a man is “called” to a parish and accepts the call, he virtually becomes married to that parish. If it sooner or later develops that he and this particular parish do not fit each other, the only relief available is: (a) the minister’s acceptance of a call to another charge—but the call may never come; or (b) the minister’s voluntary resignation with no other work

in sight; or (c) a formal trial and conviction of the clergyman on charges of some unusually serious character. These are the three—and so far as at the moment occur to me the only three—positive and definite remedies. Of course the clergyman or the vestry has the right to ask for the assistance of the bishop. But except in extreme cases the bishop's assistance must be only of an advisory character. If the clergyman chooses to hold his ground the bishop has no authority to move him and the vestry cannot discharge him. The situation reaches a stage of acute embarrassment to everyone concerned and the parish comes to a standstill and the Church in that community almost dies if it does not actually pass out.

Of course there are numbers of instances of perfect, or almost perfect, harmony between the rector and his people. Yes, certainly there are. But there are also many cases of *apparent* harmony where the rector and his people, or many of them, are living together in peace only because that seems the better way, although both sides would be happier if a change might be effected with perfect dignity and without injury to the feelings of either.

And there are various stages between perfect harmony and perfect hostility, and various conditions may arise that would make more or less advisable a severance of the connection of a particular clergyman with a particular parish if it were possible to attain this result with greater ease and less embarrassment than are met with in attempting such changes under present law and custom.

In writing this letter I fully realize that I am flying in the face of tradition, precedent, and numbers of other estimable things. I know quite well I may be calling down upon my luckless head the awful indignation of those folk, always conservative, to whom the ways, and all the ways, that have been followed by the Church in ages past are wise and very sacred. I see the possibility that I may rouse a storm compared to which the current sweet debate on the Thirty-nine Articles is as a zephyr on a sunny morn in May. And yet, despite the fact that some may think none but a fool would rush in thus where wisest men have feared to tread, I dare suggest:

That in the coming General Convention a commission be appointed whose duty it shall be to make a careful study of this whole matter and bring to the following Convention such recommendations as it may deem proper, relative to a more elastic system than we now have for placing and moving rectors.

Naturally the first alternative to arise in the minds of most people will be the Methodist plan, with such advantages and disadvantages as may be apparent in that plan. Our problem would be perhaps to find some compromise between the Methodist system and ours (if we may be said to have a system) that we might adopt.

In discussing this question with a few friends I have heard it stated that a committee or commission of the General Convention is already working somewhat along this line. Perhaps this is true, and I just happen not to have seen official reference to such committee. In any case, I feel the matter is of sufficient importance to deserve the attention of the Church at large.

It may be that some of the points I have noted seem to illustrate unfortunate conditions due to the fault of the minister rather than the people. This was not by any means intended. In nearly every case of trouble in a parish some error may be found on both sides and the greater error is just as likely, and often far more likely, to be found on the side of the people.

I for one am firmly convinced that some change such as is proposed would, in the long run, contribute very largely to the peace of mind of a great many clergymen and to the general good of the Church.

Roanoke, Va.

THOS. A. SCOTT.

QUALITY BEFORE SPEED

To the Editor of *The Living Church*:

FIFTY YEARS loving the Prayer Book collects, familiar with and appreciative of the Book of Offices and the excellent new prayers in the new "Authorized," I helped secure and transport a delegation of children to a Lenten Offering united service. It was in an "advanced" church. The hymns were well sung. Hundreds attended. Inspirational. But I have the impression that the prayers were all unfamiliar save the closing mutilated collect. I wondered if the committee knew the Church prayers, knew the charm and beauty of familiar collects.

Let General Convention defer closing Prayer Book revision till manifest omissions and errors are cared for, and meanwhile the plain people, priests and laymen, will get on with the excellent though not perfect "Authorized." We gladly wait.

Webster, Mass., April 30th.

JOSEPH GRISWOLD.

CHRISTIAN AND OTHER MARRIAGES

To the Editor of *The Living Church*:

I HAVE ENJOYED very much the able articles written by the Rev. Chas. N. Lathrop, and agree fully with him in his position. It is my belief that *THE LIVING CHURCH* has performed a distinct and much needed service for the Church in having these articles published. For certainly it is on the question of divorce that the Christian family, the Church, will survive or perish: for the status of marriage affects the whole moral tenor of the Church for good or for evil.

But before the Episcopal Church can do much it must set its own house in order and define with unmistakable clearness what it means by a Christian marriage. So far as the Prayer Book is concerned, it recognizes *all* marriages—pagan, Protestant, and Catholic—as indissoluble. No distinction is ever made; hence its ministers have allowed themselves to become, not only partakers of others' sins, but also instrumental in men committing sin. Let us see.

It is admitted that the Christian marriage is indissoluble: Christ gave authority to His Church to unite a man and a woman in a marriage contract, but did not give to that Church, nor to any other power, authority to break that contract: only death may break it. But, now, what is a Christian marriage?

I for one cannot hold that a civil, that is, a state marriage is a Christian marriage. Christ did not give authority to any civil power in His day, nor at any time since, for it to perform a Christian marriage. Why should we believe that a justice of the peace in this country does perform a Christian and an indissoluble marriage rite? This nation acts through the authority of its people—and that is not synonymous with the authority of Christ. Hence, no Christian significance can be ascribed to a state marriage.

It is certain that a civil marriage performed in this country is no different in kind from that performed in Turkey, Japan, or any other country under authority of the state. No man can maintain that a civil marriage performed by the civil authorities of Turkey is a Christian marriage. Hence, since as a state Turkey is no different in kind from this or any other free nation, the civil marriage of this country has no Christian significance.

Now a state may break any contract, for valid causes which it may define, into which it has entered. That means it has authority to "loose" from the marriage bond any married couple which it has joined together. That is its right as a sovereign state.

This means that the Church should admit to its communion those seeking God, but who have been married and divorced by the state. Our Lord did not ask the Samaritan woman to put away her last husband, though she had four others (John 4:17), doubtless for the reason that she had never been married before the Jewish Church. There are thousands of good people married and divorced by the state and re-married, who cannot enter our communion merely because our Church has confused pagan and Christian marriages; yet these same people, if they desired, could enter by the back door by entering the Roman or Orthodox communions and crossing over to us. In this case Rome becomes *our* back door.

As for Protestant marriages, it must be said that Protestants have held all along that their ministers perform marriage ceremonies by the authority of the state and not of the Church. By their own admissions, teachings, and practices, Protestant marriages are no different in kind from the pagan or civil marriages; although the question of intention should be considered where necessary.

But the Catholic marriage is different in *kind* from all others. The Church is the Family of God, ordained to a different kind of a life than that of the world around it. Hence, indissolubility is the distinct mark of the Catholic or Christian marriage. For the Church has received authority to bind a man and a woman by an indissoluble contract of matrimony (and grace is conferred for keeping this contract) but it has not received any authority to break this contract. A man and a woman married in the Church of God are bound by a different moral standard than a man and a woman married by authority of the state.

Thus, we must come sooner or later to a time when we shall be compelled to distinguish between Christian and non-Christian marriages. At present the Prayer Book makes no distinction, and our priests, too often induced by the "gift" which follows the ceremony, make themselves only ministers of the state. In this frame of mind they sin against the Church and its Founder. Why should pagans, or those who reject the sacramental life of the Church, be bound to the Christian standard of married life? I know of no reason. Without this grace the Christian standard is impossible.

I suggest that we be thinking about redefining some of our terms with respect to the divorce question. Though I am bound

by the law of the Church, I have come to the conclusion, after careful study and much painful reasoning, that only a marriage performed in the presence and by the sanction of the Catholic Church of Christ is indissoluble—all others may be "loosed" by the authority of the state. And I also believe that it is the duty of the Church to admit to its communion all persons seeking God but who have been married and divorced by the state.

What the state hath joined together the state may put asunder; and what God hath joined together no man may put asunder.

(Rev.) JOHN F. COMO.

Christ Church, Kalispell, Mont.

THE TIME FOR CONFIRMATION

To the Editor of *The Living Church*:

HOW FREQUENTLY we hear the question asked in *THE LIVING CHURCH*, and in all papers that deal in matters of religion, "What becomes of our young people, and where do they drift after Confirmation and First Communion?"

The question may be differently worded, coming as it does from different sources, from the clergy or from the laity. The reasons and answers, or excuses, given are futile and will continue to be so till the Episcopal, the Anglican, or the Canadian Church as a body do a little thinking, use a little vision, and in the revision of their Prayer Book alter the rubrics for Confirmation; I mean in respect of the time of the Laying on of Hands.

As Catholics we must believe that the Gift of the Holy Spirit is given in the Laying on of Hands. If so, why then withhold that Precious Gift till the child has arrived at years of discretion, till the child has formed habits of living on itself? In other words, why graft the child in Baptism into the Body of Christ and then withhold the life-giving sap? Till, as is usual, the child, in the years between Baptism and Confirmation, has been instructed in the Protestant way, "You must be good." Certainly we must be good; but by all means give us those Means of Grace, given to us by God Himself in His Holy Sacraments. As the Church is the Body of Christ, and Christ is God, then I do not hesitate to say that Confirmation was given by God.

Yes, but I hear someone say, the Church in our Prayer Book says that those to be confirmed must be able to say the Creed, the Lord's Prayer, and the Ten Commandments, etc. Truly so, the Anglican communion has so prescribed since the years 1547 and 1552. But please note that the Confirmation service is for those who have come to years of discretion, and note that after giving three reasons why they deferred Confirmation, they make the note: "And that no man shall think that any detriment shall come to children, by deferring of their Confirmation, he shall know for truth that it is certain, by God's word, that children being baptized (if they depart out of this life in their infancy) are undoubtedly saved."

Now I ask, will anyone call a child of eight, nine, or ten, an infant? No, of course not. There is still a note in the Canadian Prayer Book that "No one is to be admitted to the Holy Communion, till he has been confirmed." Christ Himself says, "Without Me ye can do nothing," and He constituted the Blessed Sacrament as the means whereby He would give Himself to us. Because certain bishops and clergy think that Confirmation should be deferred are we to put them before Christ and His Word? We know that it is only the Anglican communion and the Churches in communion with her that so regard Confirmation; the Eastern Orthodox give Confirmation immediately after Baptism, and much the same practice is to be found in the Roman Church.

Such was the practice of the whole Church for the first fifteen hundred years, or until that great serpent Anti-Christ (Protestantism or Individualism) reared its head in the world.

I am writing in hope that some Catholic-minded bishop or priest, capable of writing, may bring the matter before the Church, for surely it is better to trust in God, bring the child to Confirmation, that he may receive the source of all Grace in Holy Communion. When we obey His Commandments, then and not till then may we hope to retain our children in the Church. It is all very well to tell the children that they must have faith in God and trust Him implicitly, when we ourselves, as part of the Church, act so inconsistently. God gives to each child born a certain amount of common sense; it is one of the talents loaned to us, and we will be called to account for the use we make of it. Let us look, then, at the Orthodox or the Roman communion where early Confirmation is practised, or back before the Reformation when it was practised by the English Church, and I feel sure you will find abundant proof that those who are confirmed, and as children make their Communion, usually abide in the Church; even though a few

for such reasons as marriage, or the like, may leave for a time, they are pretty certain to return before death.

I am only a layman and have perhaps no right to speak; nevertheless I hope and I pray that this matter may be given some serious thought: I ask that some priest may kneel in prayer before the Tabernacle and ask for guidance in this very serious matter. To progress in Catholicism is to go back to the practice and belief of the Early Church.

Toronto, April 28th.

JAMES B. CAULFIELD.

THE PREFACE TO THE LORD'S PRAYER

To the Editor of *The Living Church*:

REFERRING to your article on Prayer Book Revision in your issue of March 31st, and to various other recommendations in correspondence on the subject, concerning the wording of the preface to the Lord's Prayer at the conclusion of the Prayer of Consecration, may I invite attention to the fact that the words "And now" are not used in the First Prayer Book of Edward VI? Neither are they used in the English Deposited Book of 1927. And as another correspondent has pointed out, they are not used in the Scottish Prayer Book. In all these books the language is: "As our Saviour Christ hath commanded and taught us, we are bold to say."

The words "And now," in the preface, are spoken of as "meaningless" in the Alcuin Club publications. At all events there is excellent precedent for their omission, and for the adoption of the preface used in the three Prayer Books above mentioned.

ROBERT H. NOBLE.

San Francisco, April 3d.

To the Editor of *The Living Church*:

IT IS GRATIFYING to learn from Canon St. George's note in *THE LIVING CHURCH* of April 21st, that there is prospect of relief from the awkward phrasing of the introduction to the Lord's Prayer in the canon. Bishop Seabury's Communion Office is rich in suggestions for improvement that ought to be free from any suspicions of Latinizing or similar tendencies. He, of course, followed the Scottish liturgy in such important matters as the position of the Communion devotions—immediately before Communion—and the use of the mutual salutation (The Lord be with you) before the Collect for the Day and the *Sursum Corda*. Bishop Seabury introduces the Lord's Prayer in the canon with the beautiful phrasing of the First Prayer Book of Edward VI and the Scottish Liturgy: "As our Saviour Christ hath commanded and taught us we are bold to say"—and it was at one stage of revision adopted by our Commission.

Another of the above points adopted by our Revisers (but rejected on the urging of one of the bishops against "vain repetitions") was the restoration of the mutual salutation before the *Sursum Corda*. It has been so restored in the English Revision, in the South African Liturgy, and has always stood in the Scottish Office, whence it was taken over by Bishop Seabury. Musically, as well as liturgically, the Preface is maimed without it. Furthermore, it has been placed before the Preface in the Baptismal Office. Why its use here, if rejected in the other Sacramental Rite? Is it too much to hope that the Commission will replace it before *Sursum Corda* in the Communion Service?

Why, also, if we have gone so far as to follow Bishop Seabury and the Scottish Liturgy in placing the Prayer of Humble Access immediately before Communion—why should we not place all the "Communion Devotions" together, in their obviously logical place?

(Rev.) THOMAS J. WILLIAMS.

Sterling, Colo., April 21, 1928.

A LAYMAN'S SUGGESTION

To the Editor of *The Living Church*:

AS A LAYMAN, interested in the welfare of the Church, I suggest that representatives of the Anglo-Catholics, Evangelicals, and Liberals hold a series of informal conferences to try to establish a *modus vivendi*, so that we may have comparative peace and brotherly consideration, instead of mutual suspicion and innuendo, in the one Household of Faith. The present situation is a discredit to the Church and is doing untold spiritual damage to many Christian souls. Why not make an effort to settle our differences in a Christian manner so that the Church may not be hindered in doing her work in the world? If we can confer in charity with other Christian bodies why can we not do so among ourselves?

Huntington, N. Y.

ALFRED C. B. FLETCHER.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE NEW AFRICA. By Donald Fraser. New York: The National Council. Price: Paper, 60 cts. Cloth, \$1.00.

ONLY those who have definite knowledge of African conditions can realize the serious significance of the title of Dr. Fraser's latest book. The "New Africa" is not the dream of an idealist; it is an impending reality which in the next twenty-five years is likely to affect the world to a profound extent. Sixty years ago, except in the extreme north and south, the continent was practically wasteland. No one wanted it; but with the growing demand for space for population and raw materials for industry began the scramble among the European nations for territory, which within a generation left not one square mile of free soil in Africa except Liberia on the west and Abyssinia on the east.

With the seizure of the lands came the introduction of the worst forms of commercial materialism. This is the peril that is threatening Africa today. If civilization means economic and social stability, with much of that grace and courtesy which constitute the lubricant of life, then the African tribesman, for all his crudeness, is a civilized man; and those who love Africa tremble to think of the ultimate effect of the inevitable commercial penetration upon the native civilization. In African tribal life there is much that is high and fine which should by every means be fostered and developed. But what is to be the condition of the African when his fine old tribal sanctions are done away, and when the simple, patriarchal life of his village is wrecked? How will he withstand the impact of western commerce and of western education which, desirable as it may be in itself, is too often the paid handmaid of trade and money-getting? Is the introduction of western civilization to mean ultimately to the whole continent what it has meant to Kenya and to South Africa, where the confiscation of tribal areas has left the native so little land that he can no longer make a living on it? In short, is the development of Africa to mean the uplift of a great race or its destruction?

Dr. Fraser, out of his more than thirty years of African experience, deals with these questions wisely and with a statesmanlike outlook. He does not write from any narrow missionary standpoint. He contends first of all that the African needs above everything else the grace of God, but he recognizes that man has to prepare himself for his place in the kingdom of heaven by living in this world under social and economic conditions which are an essential element in his preparation; and the Church which does not take serious cognizance of these conditions is not a true missionary Church.

There is no question that within the next half-century Africa will be thoroughly commercialized. Whether this commercialization will be for good or evil depends on whether the continent be, *pari passu*, Christianized. The American Episcopal Church has much to do with the answer to this problem. Next winter the official study classes throughout the Church are to be on African missions. Dr. Fraser's book is indispensable to any full understanding of the situation on the African continent.

SHIRLEY C. HUGHSON, O.H.C.

STORIES and imaginative biographies founded, at least, on New Testament narratives and New Testament characters seem to be decidedly in vogue. One of the latest contributions to this group of books is *Paul the Jew*, by the author of *By An Unknown Disciple* (Doubleday Doran. \$2.00). It is a biographical study of Saul of Tarsus up to the day he set out for Damascus, and is an interesting interpretation of the character and early training of St. Paul as they are revealed in the Acts and Epistles. Being in the form of a novel it is highly readable, and at the same time sets the reader thinking over for himself some of the problems of Christianity which must have puzzled Saul of Tarsus. One serious, and seemingly

pointless fault, is the distortion of the biblical account of St. Stephen's death at the end of the book.

ONE OF THE BEST short studies of immortality and eternal life from the apologetic side that one could wish for is to be found in Dr. H. E. Fosdick's Ingersoll Lecture for 1927, *Spiritual Values and Eternal Life* (Harvard University Press. \$1.00). Although the reasoning and phraseology are naturally more suited to a college audience than to the ordinary church-goer, the author's approach to the subject is easily translated into simpler form and language with no necessary loss of force and appeal. As a help to college students or graduates puzzled over the future of the individual it ought to prove invaluable. It deserves a wide use.

WITH THE increasing interest which is being shown in rural work, there comes an increasing number of books on the subject, all rather experimental and a little vague, perhaps, but at least contributing something to that important problem. And it is interesting to find in one after another of these books the repeated assertion that the real key to the puzzle is the man rather than his method, and the increasing conviction that nothing can be really accomplished until the man sees the vision which keeps him in the field year after year. *Rural Religion and the Country Church*, by Warren H. Wilson, director of the Town and Country Department of the Presbyterian Board of Missions (Revell. \$1.25), is a fair example of this. The real purpose of the book seems to be to suggest the opportunities in rural work for the minister who will make himself a part of his community and try to minister to all its citizens alike; and the backbone of the argument is really in the description of certain "Spiritual Community Artists" and their varying methods. But there can be not the slightest doubt that Mr. Wilson's distinction between absentee and preachers and resident pastors is a vital one. And, although a man with any experience in rural work will find many of the suggestions almost trite, the book contains much that will help those who plan to undertake such service and want advice.

THE PUBLICATION of a biblical manuscript in Hebrew or Greek is always an event of importance in the world of biblical scholarship. There are many extant manuscripts of the Greek Old Testament, but, with the exception of the great uncials, there are few of greater importance than those in the famous Freer Collection. One of these, together with a Berlin manuscript, has now been made public by Henry A. Sanders and Carl Schmidt in *The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis* (Macmillan). They are both in Greek, and though very full are yet fragments. They will prove of inestimable value in textual work on Genesis and the Minor Prophets. The Genesis manuscript has been already incorporated in Professor Rahlfs's new edition of the Septuagint, the first part of which appeared in 1926. The way in which the papyrus scraps, which compose the manuscript of the Minor Prophets, have been pieced together makes fascinating reading. In all future work on the text of the Old Testament these two new manuscripts will have to be taken into account.

The Old Testament For Schools, that excellent series of commentaries edited by the Rev. A. R. Whitham, has just reached "Judges" (London: Rivington. \$1.00). The small volume brings out most clearly what is known of that dark period of Israel's history, and discusses the problems raised, moral and other, with sound judgment. This whole series of commentaries is an excellent one for lay folk, combining competent knowledge with a sound standpoint.

Church Calendar



MAY

20. Sunday after Ascension Day.
27. Whitsunday.
28. Monday. Whitsun Monday.
29. Tuesday. Whitsun Tuesday.
31. Thursday.

CALENDAR OF COMING EVENTS

MAY

19. Convention of Western North Carolina.
20. Young People's Conference, Province of Southwest, at Winslow, Ark.
22. Conventions of Bethlehem, Erie, Florida, Long Island, New Hampshire, and Vermont.
23. Conventions of Minnesota, Virginia, Washington, and Western Massachusetts.
30. Special Meeting, Departments of National Council, New York City.
31. Special Meeting, National Council, New York City.
— Convention of North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

- May 21—All Saints', Scotch Plains, N. J.
" 22—Christ Church, Schenectady, N. Y.
" 23—St. Clement's, Philadelphia, Pa.
" 24—Emmanuel, Somerville, Mass.
" 25—Christ Church, Portsmouth, N. H.
" 26—St. Luke's, Kalamazoo, Mich.

APPOINTMENTS ACCEPTED

ALLINGTON, Rev. C. RAYMOND, formerly priest-in-charge of St. Paul's Church, Utica, N. Y. (C.N.Y.); has become priest-in-charge of St. George's Church, Chadwicks, N. Y. (C.N.Y.)

HALL, Rev. WM. H. A., secretary-treasurer general of the Clerical Union for the Maintenance and Defense of Catholic Principles, formerly non-parochial priest of the diocese of Long Island; has become priest-in-charge of the Church of the Annunciation, Glendale, N. Y. (L. I.). Address 78-61 79th Place, Glendale, N. Y.

LAW, Rev. PERCIVAL J. K., formerly rector of Christ Church, Port Henry, N. Y. (A.); has become rector of Trinity Church, Whitehall, N. Y. (A.) Address, 6 Church St., Whitehall, N. Y.

MILLS, Rev. W. HOWARD, formerly rector of Church of Our Saviour, Mill Valley, Calif.; has become rector of St. John's Church, San Bernardino, Calif. Address, 268 Fourteenth St., San Bernardino, Calif.

MOORE, Rev. H. RANDOLPH, formerly chaplain of Voorhees N. and I. School, Denmark, S. C.; to be priest-in-charge of St. Peter's Church, Key West, Fla. (S.F.) Address, St. Peter's Rectory, Key West, Fla. June 1st.

PARSONS, Rev. F. ALAN, formerly rector of Emmanuel Church, San Angelo, Tex. (N.T.); to be rector of Holy Trinity parish, Collington, Md. (W.)

POWELL, Rev. CHAS. H., formerly vicar of churches at Seaside and Tillamook, Ore.; has become vicar of Inyo County missions, Calif. (SanJ.) Address, Bishop, Calif.

RESIGNATIONS

EBERSOLE, Rev. A. WILLIS, as rector of Trinity Church, Lowville, N. Y. (C.N.Y.); to be rector emeritus of that church. Address, 151 Shady Ave., Lowville, N. Y. Effective June 1st.

RIDOUT, Rev. JOHN, JR., as rector of St. Paul's Church, Fayetteville, Ark. Address, Du Bose School, Montegale, Tenn.

NEW ADDRESSES

BROWNE, Rev. HENRY B., rector of St. Thomas' Church, Chicago, formerly 5623 Wabash Ave.; 5535 Wabash Ave., Chicago.

MILLER, Rev. FRANKLIN H., retired priest of West Texas, formerly San Antonio, Tex.; 2010 Rose Villa St., Pasadena, Calif.

MURRAY, Rev. A. B., priest-in-charge of St. James' mission, Sonora, and St. Michael's mission, Tuolumne, Calif. (SanJ.), formerly Tuolumne; Sonora, Calif.

VIRDEN, Rev. HARRY LEE, formerly Dallas, Tex.; 423 No. 7th St., Ponca City, Okla.

SUMMER ADDRESSES

RHINELANDER, Rt. Rev. P.M., D.D., LL.D., Bishop of Washington; Eastern Point, Gloucester, Mass.

GILBERT, Rev. CHAS. K., D.D., "Holland Dell," Charlemon, Mass.

ORDINATIONS

DEACONS

SOUTHWESTERN VIRGINIA—On Tuesday morning, May 1st, Bishop Jett ordained to the diaconate J. JAQUELIN AMBLER, who will graduate from the Virginia Seminary at the close of this session.

The service was held in Ascension Church, Amherst, Mr. Ambler's home church, of which the Rev. Dr. Thomas D. Lewis is rector. Dr. Lewis presented the candidate. The litany was said by the Rev. Herbert H. Young of Bluefield; the Rev. Alfred R. Berkeley of St. John's, Roanoke, read the epistle; and the sermon was preached by the Rev. Dr. Edwin Royall Carter of Petersburg, uncle of Mr. Ambler.

SPOKANE—THOMAS E. JESSETT of Colfax, Wash., was ordained to the diaconate May 1st in the Good Samaritan Church by the Rt. Rev. E. M. Cross, S.T.D., Bishop of Spokane.

The Rev. S. T. Boggess of Walla Walla preached the sermon and the Rev. A. L. Bramhall of Wenatchee presented the candidate. The Rev. Mr. Jessett will continue to have charge of the Good Samaritan Church at Colfax where as layreader he has worked for two years.

PRIESTS

ERIE—On Palm Sunday the Rt. Rev. John C. Ward, D.D., Bishop of Erie, advanced the Rev. KENNETH RAMSEY WALDRON to the priesthood in St. John's Church, Sharon.

The candidate was presented by the Rev. Dr. E. J. Owen, rector of St. John's, and the sermon was preached by the Very Rev. C. E. Byrer, D.D., dean of Bexley Hall. The Rev. S. J. Noce of Farrell read the litany.

The Rev. Mr. Waldron is to be priest-in-charge of Grace Church, North Girard, and of Trinity Church, Fairview, with address at North Girard.

PENNSYLVANIA—On May 12th the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, advanced the Rev. JOHN RAYMOND CROSBY, D.D., to the priesthood in the Chapel of Church House, Philadelphia.

The candidate was presented by the Rev. Richard J. Morris of Philadelphia, who also said the litany, and the sermon was preached by the Ven. James H. Bullitt of Philadelphia.

The Rev. Dr. Crosby is to be priest-in-charge of Grace Church, Hulmeville. The first official act of the new priest was to present his wife for confirmation, which the bishop administered immediately after the ordination.

TEXAS—On April 24th the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, advanced the Rev. FREDERICK PERCY GODDARD to the priesthood in St. John's Church, Marlin.

The candidate was presented by the Rev. Charles W. Sheerin of Waco and the sermon was preached by the Rev. Frank A. Rhea of Beaumont. The Rev. Mr. Goddard is to be priest-in-charge of St. John's, Marlin, and St. Mary's, Mart, with address at Marlin.

DIED

CAINE—ANNIE ATMORE, wife of Paul CAINE, died May 8th, at St. Timothy's rectory, Roxborough, Philadelphia. Requiem at St. Timothy's Church, May 10th; interment at Forrester Hills, Jamaica Plains, Boston, May 11th. She is survived by both her children, the Rev. S. Atmore Caine, of Philadelphia, and Mrs. William Otis Kimball, of Boston.

"Lord all pitying Jesu blest, grant her Thine eternal rest."

ROBBINS—ROYAL ROBBINS, son-in-law of the Rev. Dr. William R. Huntington, sometime rector of Grace Church, New York, died in Brookline, Mass., on May 4th.

NOTICE

COMMUNICATIONS FOR THE CHAIRMAN of the Department of Religious Education of the diocese of Sacramento should be addressed to the Rev. Halsey Werlein, Jr., Ph.D., Hotel Marysville, Marysville, Calif., and not the Rev. Arthur J. Child, Napa, as on p. 174 of the 1928 *Living Church Annual*.

WHEN the Bishop of Quincy recently visited St. John's, Kewanee, for confirmation he also received two former Roman Catholics, a Greek Orthodox, and two Syrian Orthodox.

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WANTED—PRIEST FOR INDIAN MISSION, Orleans, some medical knowledge desirable, or wife with nurse's training. Educational facilities for older children lacking. Stipend \$2,000 and modern rectory. BISHOP MORELAND, Sacramento, Calif.

WANTED—PRIEST FOR MONTHS OF July, August, and September. References required. BENJAMIN W. SOPER, St. Stephen's Church, Coconut Grove, Miami, Fla.

WANTED—PRIEST TO SUPPLY FOR last three Sundays in June and first two in July. Prayer Book Churchman. Two Sunday morning services only. Address, Rev. LOUIS N. ROCCA, 617 West Berry Street, Fort Wayne, Indiana."

MISCELLANEOUS

WANTED—STAUNCH CHURCH WOMAN about thirty years of age, successful in local Church school leadership, familiar with clerical work, desirous of becoming director of religious education and of completing preparation. Philadelphia parish, good educational background necessary. References. P-138, LIVING CHURCH, Milwaukee, Wis.

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CLERICAL

EXPERIENCED PRIEST WILL BE AVAILABLE for supply during August. Preacher, musician. Address, M-148, 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, THOROUGHLY QUALIFIED, WILL serve locum tenens part, or all, summer months. Address, W-144, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST WISHES WORK IN EAST during July. Address, M-139, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A PRIEST'S DAUGHTER, HIGH SCHOOL teacher, university graduate, M.A. Will travel, tutor, available otherwise summer duty. Address, A-145, LIVING CHURCH, Milwaukee, Wis.

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.

DIRECTOR OF RELIGIOUS EDUCATION in Chicago parish for ten years desires change. High recommendations from rector and educators. D-142, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER WELL qualified by training and experience, desires change. Recitalist, lay reader, and devout Churchman. Highly successful with boy and mixed choirs. Address, COMMUNICANT-141, care of THE LIVING CHURCH, Milwaukee, Wis.

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—BY A HIGH SCHOOL teacher, a position as companion secretary. Uses typewriter, reads aloud well, has experience in caring for invalids. Salary \$25 weekly, plus living and traveling expenses. References exchanged. Address, COMPANION-147, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—SECRETARIAL POSITION IN Church school or college, or secretary to an active and prominent clergyman. Have had seven years' experience. A-146, LIVING CHURCH, Milwaukee, Wis.

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If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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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.

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.

WANTED—ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes used during Pony Express and Gold Rush. GEORGE HAKES, 290 Broadway, New York.

TRAVEL

NEW ENGLAND PRIEST WOULD WEL- come invitation from brother priest with car to tour in July. Share expenses. H-151 care LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

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FOR RENT

APARTMENT FOR RENT—THREE ROOMS pantry, and bath. Sixty-five dollars a month including garage, heat, and water from June 10th. Completely furnished, good train service. If interested write Mrs. F. D. WYNN, Westwood, New Jersey. References exchanged.

CHURCH FAMILY WILL SUBLET REA- sonably for summer, beautifully furnished three room apartment, near 3 parks, accessible to subways, residential section New York City. References exchanged. Address F. S.-150 care LIVING CHURCH, Milwaukee, Wis.

FOR SALE

BARGAIN—FOR SALE EXQUISITE WHITE silk lined chasuble with Stole and Maniple to match—blue and gold embroidery. Work of Sisters of Holy Nativity. Used but few times. Address, PASTEUR-149, LIVING CHURCH, Milwaukee, Wis.

STEREOPTICON OUTFIT WITH CARRIER, 500-watt bulb, new screen and sectional frame. Machine rebuilt for incandescent light. Suitable Sunday school, class room. Also lecture slides. Address C. N. IRONSIDE, Springfield, Ohio.

NOTICE

THE ANNUAL MEETING OF THE SOCIETY of the Graduates of St. Mary's Hall, Burlington, N. J., will be held at the Hall on Founder's Day, Sunday, May 27th, 1928. Opening service 10:45 A.M.

SISTERS OF THE HOLY NATIVITY

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

INFORMATION BUREAU



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

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

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

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

BISHOP GRAVES of Shanghai wrote recently to the Department of Missions: "We are planning to open St. John's University and St. Mary's in September next. Other institutions which it may be possible to open if things do not get any worse are Soochow Academy and Epiphany School in Soochow. Mahan School, Yangchow, is still in the hands of the military and has been badly wrecked. At present there seems to be no chance whatever that we can reopen in the autumn though what looks to be impossible now may by some happy chance prove to be possible then. . . . Mr. Forster has just returned to Yangchow and will probably be able to continue the evangelistic work in Holy Trinity Chapel."

Church Services

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. 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.

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.

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.

WEBB, 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.

WRC, WASHINGTON, D. C., 469 METERS, 640 kilocycles. Washington Cathedral, the Bethlehem Chapel, every Sunday, People's Evensong and sermon (usually by the Bishop of Washington), at 4:00 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.

BOOKS RECEIVED

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

Church Assembly Press and Publication Board. Church House, Westminster, S.W.1, London, England.

The Protection of our English Churches. Third Report of the Central Council for the Care of Churches. With an Account of the Diocesan Advisory Committees and Their Work. For 1926-27.

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

Rome and Reunion. By the Abbé J. Calvet, Agrégé des Lettres, Professor in the Institut Catholique de Paris and in Stanislas College. Translated from the French by the Rev. W. C. Turney, S.S.J.E. With an Introduction by Lord Halifax. Price \$2.00.

Twentieth Century Discipleship. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. Addresses delivered in Chicago, Holy Week, 1928. Price: Cloth, \$1.00; paper, 50 cts.

The Permanent Value of the Ten Commandments. By H. J. Flowers, B.A., B.D. Price \$3.00.

Doubleday, Doran & Co. Garden City, L. I., N. Y.

American Year Book: A Record of Events and Progress of the Year 1927. Edited by Albert Bushnell Hart and William M. Schuyler for the American Year Book Corporation. Price \$5.00.

Willett, Clark & Colby. 440 South Dearborn St., Chicago, Ill.

Community Churches. The Community Church Movement. By David R. Piper. Price \$1.50.

Quotable Poems. An Anthology of Modern Religious Verse. Compiled by Thomas Curtis Clark and Esther A. Gillespie. Prologue by Joseph Fort Newton. Price \$2.50.

George Wahr. Ann Arbor, Mich.

Give the People Their Own War Power. By Thomas Hall Shastid, A.M., M.D., LL.B., Sc.D., F.Q.C.S., F.A.C.P., etc. Price, postpaid, \$2.00.

Boni & Liveright. New York City.

Let Freedom Ring. By Arthur Garfield Hays. Price \$2.50.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

Perhaps I Am. By Edward W. Bok. Price \$3.00.

BULLETIN

The Rockefeller Foundation. 61 Broadway, New York City.

The Rockefeller Foundation. A Review for 1927. By George E. Vincent, president of the Foundation.

PAMPHLET

From the Author.

The Happy Medium. By Irma L. Wallace. With a Foreword by Charles M. Schwab.

YEAR BOOK

World Peace Foundation Pamphlets. 40 Mt. Vernon St., Boston, Mass.

Eighth Yearbook of the League of Nations. Record of 1927.

MEN who knew as little of the constitution of the world as these old Hebrew poets and witnesses keep their hold upon us by their close personal acquaintance with God. They found Him everywhere, both up to and beyond the limits of the world they knew. Our danger is that we may think there are outlying times or places or modes of thought where God is not.—*Isaac Ogden Rankin.*

WOMAN'S AUXILIARY MEETS AT TAYLOR HALL

RACINE, Wis.—With forty-seven women representing nineteen dioceses, the conference held at Taylor Hall, May 7th to 10th, could truly be said to be a good cross-section of the women's work in the Church. There were fifteen diocesan presidents of the Auxiliary, three members of the national executive board, Miss Laura F. Boyer representing the educational department, Mrs. G. K. B. Wade, head of the supply department, and Miss Edna Beardsley and Mrs. Taber the two field secretaries under the United Thank Offering.

The object of the conference was to study and discuss the plans and objectives of the triennial meeting to be held in Washington in October. Miss Grace Lindley, executive secretary, had planned to attend the conference but was prevented by illness and in her absence Miss Lucy C. Sturgis, chairman of the national board, presided.

On the opening day Dr. John W. Wood, executive secretary of the Department of Missions, gave a resumé of conditions in the Orient and the world outlook. In the evening Dr. Wood answered questions about the present state of our missions in China and Japan.

On Tuesday morning Dean Charles N. Lathrop of the Department of Social Service gave a talk on the Relation of the Auxiliary to the Department of Social Service, and on the afternoon of that day Miss Boyer presented the educational material to be used by the Church during the coming year. The noon-day meditations and intercessions were conducted by Miss Elizabeth Matthews, who took for her theme the word Adventure.

The remaining sessions of the conference were devoted to specific subjects that are to come before the triennial. Mrs. Herman Butler of Chicago gave a most inspiring paper on The Ideal for the Auxiliary. Certain definite questions concerning the supply department and the United Thank Offering were also considered.

The conference was fortunate to have among its members Mrs. William D. Hurd, president of the Washington Auxiliary, who is to be the hostess to the Auxiliary in October. Mrs. Hurd told most interesting details as to the plans for meetings, accommodations, entertainments, etc.

At the closing session Mrs. George Biller, head of Taylor Hall, who on a previous evening had given the conference a description of the unique work among Oriental students which is being done at Taylor Hall, gave a most helpful talk on The Gift of Life.

The daily Eucharist in the Racine College chapel, the morning and evening devotions, and the noon-day meditations added much to the atmosphere of the conference.

ORGANIST FOR FORTY YEARS AT ELMIRA, N. Y.

ELMIRA, N. Y.—Forty years of service as organist of Trinity Church, Elmira, is the enviable record of George Morgan McKnight, who was appointed to that position in 1888, and celebrated the fortieth anniversary of his appointment on April 29th.

George Morgan McKnight, the son of the Rev. George H. McKnight, rector of Trinity Church from 1869 to 1905, prepared for his career in music by study both at home and abroad. He was a student of the famous musician, William Shakespeare, in London, for several years.

Conventions and Convocations

DELAWARE

WILMINGTON, DEL.—“When revision of the Prayer Book was inaugurated the resolution creating the commission stated there was to be no revision which involved change of doctrine. I cannot see that the dropping of these articles does involve a change of doctrine. But that is not for me or others who would drop them to determine.

“If those who desire them to be retained think this involves a change of doctrinal position of this Church I personally will vote for their retention, and I predict that the General Convention will do the same, because that has been the experience in matters of this kind in the past. The General Convention is very careful of people's conscientious scruples”—such was the general sentiment running through that portion of Bishop Cook's annual address which dealt with the question of the Thirty-nine Articles. The address was delivered at a joint session of the convention and the annual meeting of the diocesan Woman's Auxiliary.

The convention met in St. Andrew's Church, Wilmington, May 8th and 9th. The speakers at the convention dinner were the Rev. G. Warfield Hobbs of the National Council and the Rev. Arthur M. Sherman, formerly of Wuchang, China. Bishop Cook presided. Mr. Hobbs had previously addressed the Church schools in their presentation service at 4:45 o'clock. The Rev. Mr. Sherman and Mrs. Edmund J. Lee also spoke to the Auxiliary Wednesday morning.

The work of the department of religious education is increasing so that the bishop said it would be necessary to employ a religious educational secretary for the diocese.

At the service for the presentation of the Lenten offerings the banner was again awarded to the school of Immanuel Church, Wilmington. This school has won it so many times that the bishop, in pretended disgust, carried the banner to where the rector, the Rev. Charles W. Clash, was sitting and told him to keep the old banner forever—he would get a new one for the diocese. This school had raised over eight dollars per capita during the year.

A very large thank offering was given by the women at their corporate Communion.

Deputies to General Convention were elected as follows: *Clerical*: The Rev. Richard W. Trappell, Wilmington; the Rev. Dr. Frederick M. Kirkus, Wilmington; the Rev. Dr. Alban Richey, Wilmington; the Rev. Joseph H. Earp, New Castle.

Alternates: The Rev. Benjamin F. Thompson, Dover; the Rev. P. L. Donaghay, Middletown; the Rev. Charles A. Rantz, Claymont; the Rev. Dr. George C. Graham, Wilmington.

Lay deputies: The Hon. Richard S. Rodney, New Castle; George A. Elliott, Esq., Wilmington; J. Wiley Trought, Laurel; Hon. William H. Boyce, Dover.

Alternates: The Hon. Edmund S. Hellings, Wilmington; Macmillan Hoopes, Wilmington; J. Thompson Brown, Montchanin; and Harry V. Holloway, Ph.D., Dover.

HONOLULU

HONOLULU—High lights of the twenty-sixth annual convocation of the missionary district of Honolulu, convening April 28th in Honolulu, included the statement

by the bishop that for the sixth consecutive year the district had paid in full the missionary apportionment laid upon it for the work of the Church's program; the decision of the district council of Young People's Societies to hold a young people's conference for the first time this fall; and the pledge of the clergy to raise the remainder of the district's share of the deficit before General Convention.

At the united service at St. Andrew's Cathedral on Sunday morning, April 29th, a solemn *Te Deum* of thanksgiving was sung, and a procession including all the clergy of the district held through the aisles of the church. The bishop delivered his annual charge.

Nine parish and mission units of young people's societies under various names were represented in the annual meeting of the district council Sunday afternoon. Officers were elected for the coming year, Stanley Schmidt of Epiphany Church, Honolulu, being reelected president. It was decided, in view of the difficulty of sending delegates to mainland conferences, to hold this year a district conference over the Labor Day week-end. About 200 young people are enrolled in the various chapters, all of them in Honolulu.

In the evening the annual missionary service was held in the cathedral, with addresses by the Rev. Elmer S. Freeman of Epiphany Church, Honolulu, on Missions in the Modern World, and by the Rev. James Walker of the Kohala district, Hawaii, on Ancient Methods of Missions.

At the business session of convocation the Rev. James F. Kieb of St. Elizabeth's, Honolulu, was elected clerical deputy to General Convention, with the Rev. Henry A. Willey of All Saints', Kapaa, island of Kauai, as alternate. No lay deputy could be found willing and able to make the long journey to Washington, and the convocation authorized the bishop to appoint to the post any suitable layman whom he should find available.

On Monday morning, April 30th, with most of the clergy present, and at the regular chapel service of the school, Bishop LaMothe dedicated the sanctuary, altar, altar furnishings, and processional cross in the chapel of the new Iolani School. The very beautiful little altar had been planned by the Rev. James F. Kieb, and the altar furnishings were provided by funds of the altar chapter of the district branch of the Woman's Auxiliary. The processional cross was dedicated to the memory of the late Canon Kong Yin Tet, for nearly thirty years in charge of St. Peter's Chinese Church, Honolulu. The chapel itself is dedicated to St. Alban, recalling that this was the name of the first boys' school established in the Islands by the Church of England.

Tuesday was Woman's Auxiliary day. In addition to the routine business of reports, pledges were made totalling over \$1,600 toward the four objects designated for special effort during the ensuing year. These four objects are (1) a new church building for Holy Trinity Japanese Mission, Honolulu; (2) a new church building for the mission at Kehaka, West Kauai, of which the Rev. J. L. Martin is

priest-in-charge; (3) a new parish hall for St. Mark's Mission, in the Kapahulu district of Honolulu, of which the Rev. Donald R. Ottmann is priest-in-charge; and (4) a scholarship at Iolani School for a boy at St. Mary's Mission, Honolulu.

Meeting in conference on Wednesday morning, May 2d, following a corporate Communion, the clergy of the district pledged themselves to raise the balance of \$900 due on the old deficit of the general Church, the matter to be completed before General Convention. Approval was also given to the bishop's suggestion that the missionary district inaugurate a men's United Thank Offering, which it is hoped will in time equal the famous offering made by the women of the Church each triennium.

An evening's conference on some of the problems of religious education was held in connection with the meeting of convocation, with many of the clergy and others present, under the auspices of the district board of religious education.

NEW JERSEY

CAMDEN, N. J.—The dedication of the van for the use of the Church Army within the diocese was a feature at the meeting of the 158th convention of the diocese of New Jersey which met at St. Paul's Church, Camden, May 9th. This van, which is the third to be dedicated for Church Army use in this country, is the gift of Bishop Matthews, who this year was absent from the convention for the first time, convalescing in the south after his recent serious operation.

The convention opened with a celebration at which Bishop Knight officiated, assisted by the rector of St. Paul's, the Rev. R. E. Brestell. Bishop Knight delivered the address. After the appointment of preliminary committees, the convention listened with interest to the principal of St. Mary's Hall, Burlington, Miss Ethel M. Spurr, who told the story of the progress and present plans of the old Diocesan School for Girls.

After luncheon a committee of conference was appointed to report upon some needed readjustments of the line between the dioceses of New Jersey and Newark, and a movement for a memorial to the late Robert LeMonte at the Evergreens Home was approved.

In the report upon the bishop's address, the celebration of the sesqui-centennial of the diocese was brought forward, it being noticed that the date would correspond with that of similar celebrations in several other dioceses. It was resolved to invite the diocese of Newark to join in such a celebration, the two having been undivided for the first ninety years of the period; to take action looking toward the raising of a million dollars as a sesqui-centennial fund for the endowment of the diocese; and to instruct the bishops and deputies to extend an invitation to the General Convention to meet at Atlantic City in 1934, the nearest to the anniversary year.

A resolution was adopted recommending that the trustees of the Church Pension Fund give special consideration to the

possibility of adopting a practical plan for permitting clergymen retired on pensions to engage in a measure of regular religious service, and also to increase the grant.

At the fellowship dinner on Tuesday evening, the speakers included Bishop Knight, Chief Justice Katzenbach of the state supreme court, and the Rt. Rev. N. S. Thomas.

Deputies elected to General Convention were: *Clerical*: The Rev. Rudolph E. Brestell, Camden; the Ven. R. Bowden Shepherd, Trenton; the Rev. John H. Schwacke, Freehold; and the Rev. Harold Morse, Merchantville. *Lay*: William F. Stroud, F. M. P. Pearce, Charles H. DeVoe, and James C. Tattersall.

Alternates: *Clerical*: The Rev. Robert Williams, Princeton; the Rev. C. S. Wood, Roselle; the Rev. Samuel Steinmetz, Trenton; and the Rev. M. A. Barnes, Long Branch. *Lay*: W. G. Bearman, C. M. Duncan, W. E. Robt, and W. S. Myers.

Delegates to Provincial Synod were elected as follows: *Clerical*: The Rev. R. E. Urban, the Ven. R. B. Shepherd, the Rev. S. G. Welles, the Rev. C. S. Lewis, all of Trenton; the Rev. T. A. Conover, Bernardsville; and the Rev. W. R. Cross, Elizabeth. *Lay*: C. M. Duncan, W. F. Stroud, W. S. F. Pierce, C. H. DeVoe, J. C. Beatly, and C. M. Phillips.

NEW MEXICO AND SOUTHWEST TEXAS

ROSWELL, N. MEX.—Personal evangelism was the keynote of the sermon preached by the Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of Colorado, at the thirty-fourth annual convocation of the missionary district of New Mexico and Southwest Texas, held in St. Andrew's Church, Roswell, April 24th to 26th.

This was by far the largest in point of numbers attending, and pronounced by all the best convocation ever held. Most of the business sessions were taken up with the adoption of an entire new set of canons.

The following were elected delegates and alternates to General Convention:

Clerical: The Rev. D. J. Williams, Roswell; *alternate*: The Rev. W. S. Trowbridge, Santa Fe.; *Lay*: J. C. Galbraith, El Paso, Tex.; *alternate*: F. N. Nichols, East Las Vegas.

NORTH CAROLINA

CHARLOTTE, N. C.—For the first time in the history of the diocese of North Carolina the annual convention was held outside of a parish church. The meetings of the 112th convention and the night services May 8th and 9th were held in the gymnasium of Bronson Hall at the Thompson Orphanage, Charlotte. The orphanage chapel was used for the celebrations of the Holy Communion and for Morning Prayer. The meeting at the orphanage gave the delegates an opportunity to see the recent developments in that institution. It is now splendidly equipped, and great credit is due to the Rev. William H. Wheeler, the present superintendent of the orphanage, for its excellent condition.

As a preliminary to the convention, a laymen's supper was held at the Chamber of Commerce on the night of May 7th. The convention opened on May 8th with the Holy Communion at 7:15 A.M. in the chapel. At 10 the convention was organized and Bishop Cheshire read his address. The greater part of the address was taken up with a consideration of the colored work of the diocese. After paying tribute to the late Bishop Delany, he spoke of the plans being developed by a committee of General Convention for a better development of the Negro work, and asked the diocese to defer action until that committee had reported. A diocesan committee on this subject was appointed, with the Rev. Dr. A. B. Hunter of Raleigh as chairman.

The bishop coadjutor in his address pointed out the results of the Bishops' Crusade, and called upon the diocese to go forward in the same spirit.

As is usual in North Carolina, the convention showed remarkable harmony of spirit and active work on the part of the laymen. It is doubtful if there is any diocese in the Church where the laymen take a more prominent part in the business of the Church than is the case in North Carolina.

Most of the matters that came up were of diocesan interest only. Steps were taken to complete the sum of \$15,000 for a church for the deaf mutes in Durham. This work is being conducted by the deaf mute missionary, the Rev. R. C. Fortune.

A resolution was introduced with the purpose of instructing the deputies to General Convention to vote for the retention of the articles in the Prayer Book, but by an overwhelming majority the resolution was tabled immediately.

The convention was addressed by the Rev. Dr. R. W. Patton of New York on the Church Institute for Negroes, and by the Rev. H. H. Barber of Augusta, Ga., on Reform in County Jails.

Deputies to General Convention were elected as follows:

Clerical: The Rev. John L. Jackson, Charlotte; the Rev. Henry G. Lane, Raleigh; the Rev. R. E. Gribbin, Winston-Salem; the Rev. M. A. Barber, Raleigh. Alternates: The Rev. S. S. Bost, Durham; the Rev. M. Bethea, Raleigh; the Rev. I. W. Hughes, Hendersonville; the Rev. T. F. Opie, Burlington.

Lay: J. H. Cutter, W. A. Edwin, S. S. Nash, A. H. London. Alternates: T. H. Battle, J. C. Burwell, W. H. Brown, J. R. Wilkes.

NORTHERN INDIANA

MISHAWAKA, IND.—"We must worship gold less and God more," was the stern warning with which Bishop Murray prefaced his message to the diocese of Northern Indiana through which he has made a pilgrimage from May 5th to 13th. His appointments included the annual diocesan mass meeting at Mishawaka on May 8th, followed by the diocesan council on the 9th, as well as other appointments. Continuing, the bishop solemnly declared:

"In my judgment there is facing us as members of our Church, a Stop! Look! and Listen! sign which we should observe and heed if we would serve our own welfare and in everything be fit to contribute to the safety and security of others. We must evidence more brotherly love if we would win to our household any stranger on the plea that we are children of a Heavenly Father who is a God of love. We, ourselves, need greater unification if among our brethren at large we would decrease diversification.

"The tide of Christian service," Bishop Murray declared, "has its ebb and flow, but the supremacy of the standards of Christian precept and principles proclaimed from the throne of God are immutably and universally established in the hearts and minds and souls of all reasoning inhabitants of His footstool."

Bishop Gray, in his address, expressed the opinion that the time has come when we must rise to a broader vision and adopt a plan of greater progress and a program of advance. He cited several instances of failures within the diocese to embrace opportunities, and asked that a special committee be authorized to examine them.

Deputies to General Convention were elected as follows: *Clerical*: The Very Rev. L. C. Rogers, Mishawaka; the Rev. A. L. Schrock, Goshen; the Rev. Dr. C. H. Young, Howe; the Rev. J. E. Foster, Gary. *Lay*: H. P. Conkey, M. V. Starr, W. G. Elliott, H. J. McSheehy.

Alternates: *Clerical*: The Rev. W. J. Lockton, Elkhart; the Rev. Peter Langendorf, Hammond; the Rev. W. J. Cordick, Plymouth; the

Rev. C. E. Bigler, Kokomo. *Lay*: R. C. Schermerhorn, C. H. Reding, John Sweeney, Harry Hall.

On the preceding day (Tuesday) the Woman's Auxiliary of the diocese held their annual meeting.

SPRINGFIELD

EAST ST. LOUIS, ILL.—The representatives attending the fifty-first annual synod of the diocese of Springfield, which met at St. Paul's Church, East St. Louis, May 9th and 10th, attended a Church Club dinner on the evening of the 8th at the Broadview Hotel, at which the speakers were Mrs. D. W. Conrey of the Church Periodical Club, Cleveland; Frederic C. Morehouse, editor of THE LIVING CHURCH, Milwaukee; the Very Rev. Francis S. White, D.D., of Trinity Cathedral, Cleveland, and Bishop White. Frank Watson, senior warden of St. Paul's Church, East St. Louis, presided at the opening of the dinner, after which the Rev. S. A. Macdonell, rector of St. John's Church, Decatur, and chairman of the diocesan field department, served as toastmaster.

More than 300 people were in attendance at the opening of the synod the next morning, at which time the bishop was the celebrant, assisted by the Rev. H. L. Miller of Champaign; the Rev. R. M. Gunn of East St. Louis, and the Rev. George Clark of Pekin. After breakfast the bishop read his address, which was a story of one continuous progress along every line for the year. Never before had a bishop of the diocese been able to render such an inspiring account of gains, spiritual and otherwise, as was the privilege of Bishop White for the past year.

The diocese declined to change the date of its meeting from May to January.

The Bishop and Council presented a splendid report of achievements during the past year.

Springfield's deputies to the General Convention are: *Clerical*: The Rev. Edward Haughton, Springfield; the Rev. Jerry Wallace, Springfield; the Rev. Robert H. Atchison, Alton; and the Rev. Raymond M. Gunn, East St. Louis. *Lay*: H. M. Andre, F. N. Morgan, D. G. Swannell, and J. W. Shultz of Mt. Carmel.

The Rev. James Madison Johnson, chairman of the commission on rural work of the fifth province, made a most happy address to the synod, bringing out clearly the opportunities before the diocese to tackle this year's rural work in earnest.

The Bishop and Synod recommended a change in the name of the Orphanage of the Holy Child to that of the Home of the Holy Child and referred the matter to the board of trustees.

One of the most inspiring reports presented to the synod was that of the Rev. Morton C. Stone, concerning the work of the Church at the University of Illinois, Champaign. The Rev. Mart Gary Smith, of Danville, made an equally inspiring report on the work of the young people. The Rev. Jerry Wallace, Springfield, presented the report of the committee on the state of the Church, noting progress along practically all lines.

The Rev. Frederick G. Deis, one of the general secretaries of the National Council, inspired everyone with his thrilling account of the part the Church is playing in its work in China these days, even in the face of great difficulty, and also thrilled his hearers with his wonderful challenge to the diocese of Springfield increasingly to "play the game." He complimented the diocese on the splendid work it was doing, but challenged it to do even more in the days to come and it is safe to say that Springfield will do it.

WESTERN NORTH CAROLINA

LAKE KANUGA, N. C.—“The ‘Pay as you Go’ plan limits Christ’s message to the most timid of His followers. To take counsel of our fears is to compromise on loyalty to the Master.” These and other ringing words were part of the message of Robert S. Barrett, associate field secretary of the National Council to the sixth diocesan convention of the diocese of Western North Carolina, meeting at Lake Kanuga.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, outlined the plans of the temporary organization for the activities of the approaching summer at the Kanuga property, as well as

the hopes for its permanent acquisition by the Church.

The elections resulted as follows: *Executive Council*: The Rev. L. A. Jahn Morganton until 1929. Harry Roberts Fletcher until 1931.

Standing Committee: The Rev. G. Floyd Rogers, Asheville; the Rev. C. P. Burnett, Tryon; Kingsland Van Winkle, Asheville.

Deputies to General Convention: *Clerical*: The Rev. J. W. C. Johnson, Gastonia; the Rev. G. Floyd Rogers, Asheville; the Rev. S. B. Stroup, Hickory; the Rev. S. R. Guignard, Lincolnton. *Lay*: W. L. Balthis, Gastonia; Haywood Parker, Asheville; Dr. Harold V. Smedberg, Brevard; John H. Pearson, Morganton.

Alternates: *Clerical*: The Rev. J. P. Burke, Valle Crucis; the Rev. Albert New, Waynesville; the Rev. L. A. Jahn, Morganton; the Rev. R. R. Harris, Arden. *Lay*: Sheldon Leavitt, Asheville; C. E. Thomas, Waynesville; S. E. Elmore, Rutherfordton; Judge Scharck, Hendersonville.

most certain to ensue. And all this will be brought about by these unhappily altered regulations.”

INTEREST ON DECISION OF PARLIAMENT

Interest will now be centered on the decision of Parliament. It may be taken for granted that the House of Lords will find no reason to reverse its former emphatic approval. As for the House of Commons, it can only be said that, since the measure of 1927 was rejected in December, the main objections made against it have been carefully considered. The bishops, and following their lead the clergy and laity in the assembly, have frankly faced the situation caused by the adverse vote. They have been at pains to meet certain misconceptions on the part of those who recognized the need of a revised book, but were afraid that the proposals submitted to them might sanction serious departures from the Anglican tradition; and there are indications that what has been done by way of revision during the past three months has met the objections of some at least of those who voted against the measure in Parliament. The fact cannot be disguised, of course, that others who spoke and voted against the book in the House of Commons did so for reasons which differ so radically in their conception of the Church and its faith from those held by the supporters of the book in the assembly, that nothing can ever secure their agreement.

Prayer Book Measure Passed By Assembly By Aggregate Majority of 243

Publish Report of Council for Care of Churches—Truro Diocese Celebrates Jubilee

The Living Church News Bureau }
London, May 4, 1928 }

AS YOU ARE NO DOUBT AWARE BY NOW, the Church Assembly, on Friday evening last, gave its final approval to the Prayer Book measure, 1928, in the form in which the convocations had already agreed to it.

The voting was by Houses, a majority in each of the three Houses being necessary before the measure could again be submitted to Parliament. The Archbishop of Canterbury declared the figures as follows:

	For	Against
Bishops	32	2
Clergy	183	59
Laity	181	92
Totals	396	153

The measure was thus passed by an aggregate majority of 243, as compared with the majority of 384 given by the assembly to the corresponding measure last July. The figures on that occasion were:

	For	Against
Bishops	34	4
Clergy	253	37
Laity	230	92
Totals	517	133

It will be seen that the aggregate vote last Friday was 549, as compared with 650 in July—a decrease of 101 votes, divided almost equally between clergy and laity. The lay vote against the measure on this occasion was exactly the same as in July.

The bishops who voted against the measure were those of Exeter and Norwich. The other four bishops (Worcester, Birmingham, St. Edmundsbury and Ipswich, and Truro), who voted against it in convocation last month, were absent from the division—the first-named on a long-arranged journey abroad.

ECCLESIASTICAL COMMITTEE TO MEET

The ecclesiastical committee of Parliament will meet on Wednesday, May 16th, to consider the Prayer Book measure. Various societies and persons interested have inquired up to what date the committee will receive representations against the measure. They have been informed that it is desirable that all communications should reach the secretary of the committee not later than May 10th. Last year the committee appointed a special

sub-committee to examine the objections to the measure, but it is not anticipated that this course will be necessary again, and the deliberations of the committee are not likely to be prolonged. The committee has the same membership as a year ago, with the exception that G. R. Thorne, M.P., has taken the place of Mr. Runciman, M.P., who has resigned.

Whatever the views of the committee may be, it is not intended to bring the measure before Parliament until after Whitsun. The general desire is that two days should be given to the discussion in the House of Commons, and it would be difficult to find this amount of time before the recess. It is believed that on this occasion the measure will be presented to the House of Commons before it is considered by the House of Lords.

The *Church Times*, in commenting on the result of the Church Assembly debate, says:

“Unhappily, Anglo-Catholics have not been undivided. But that which to us is inexplicable is that such distinguished and learned men as the Bishop of Truro and the warden of Keble, after publishing convincing criticisms against the book, should at the critical hour of action have refrained from voting against it. If the book deserved the criticisms by which they condemned it, the only logical and consistent conclusion is that a solemn obligation rested on them to avert, if possible, its being inflicted on the Church. It is an additional discredit to the book that its passage through the assembly was facilitated by such a manifest contradiction between theory and practice. . . .

“The decision of December 15th brought eighty per cent of the Church solidly on the side of the bishops, who could have retained this large measure of loyalty and have exploited it for the good of the Church and the nation. But in re-writing the reservation rubrics they alienated the Anglo-Catholics to a far larger extent than the division in the Church Assembly indicates. At the same time, they failed, as Sir Thomas Inskip showed in his admirable speech, to placate the Protestant opposition.

“So the book goes to Parliament! If through the good graces of the party whips it receives Parliamentary approval, a new era of conflict will begin. Priests who have felt conscientiously bound to make the Sacrament entrusted to their ministrations as accessible as possible to all who desire to receive It, will be placed in an exceedingly painful and difficult dilemma, if pressure is brought upon them by authority to make the Sacrament less accessible. We can only contemplate with grave anxiety the troubles which are al-

REPORT OF COUNCIL FOR CARE OF CHURCHES

Especial interest is attached to the third report of the central council for the care of churches, which has just been published. In addition to the report is presented an extremely interesting account of the diocesan advisory committees and their work. The Church is the owner of a vast number of artistic treasures in the country, and it has done its utmost to ensure their preservation. By means of the diocesan advisory committees a great extension of knowledge has been brought about, and there is a steadily increasing interest in the history and care of churches. “It is now,” says the report, “the exception in most districts to find a parish church which is not open every day, and in many cases leaflets or booklets are available, giving an outline of the history of the church—its architecture, fabrics, and their contents are better kept. . . . There are frequent instances of the recovery after long alienation or misuse of valuable possessions such as stained glass, brasses, plate, screen work, and other treasures. During recent years valuable work has been done in re-leading and re-arranging ancient stained glass. All over the country important glass has been treated with great technical skill, disarranged pieces brought together and improved, or weakening additions removed without the use of the kind of imitative modern work which was so common in the last century. Much has also been achieved in regard to wall paintings.”

The work of the diocesan advisory committees with regard to new work grew out of that of the committee set up to control war memorials, and it has been of the greatest value in preventing the intrusion of incongruous and unworthy additions to our ancient churches. The whole organization is now a definite part of the work of the Church Assembly, and a most careful constitution has been drawn up.

JUBILEE OF TRURO DIOCESE

An octave of thanksgiving and pilgrimage services, from Sunday, April 22d, to

Sunday, April 29th, marked the jubilee of the foundation of the Truro diocese. Truro is exceptional among modern dioceses in possessing a cathedral church built expressly for the purpose. In most of the new dioceses a parish church has been adapted to the needs of the diocese, but Truro has its own very beautiful cathedral, in which a part of the ancient parish church of St. Mary has been skillfully incorporated. It shares with Salisbury Cathedral the distinction of being the work of one architect, in this case Pearson.

Cornwall had its own bishops more than a thousand years ago, for there are records of Cornish bishops at various times down to the year 909. The see was incorporated in that year in the English Church, and at some time in the middle of the eleventh century the bishoprics of Cornwall and Crediton were united. In 1050 the see was fixed at Exeter, and so it remained until fifty years ago, when Cornwall once more became a separate diocese, with Truro as its see city. The first Bishop of Truro was Dr. Benson (later Archbishop of Canterbury), and the present one is Dr. W. H. Frere, appointed five years ago.

CAMPAIGN FOR NEW CHURCHES FUND

A great effort is now being made in Coventry diocese for the New Churches Fund, and is receiving the cordial sympathy of the Archbishop of Canterbury, who writes as follows:

"I know well what it means to have to provide for a new population of working-folk pouring into an area such as the surroundings of Coventry. The obligation is one which cannot be avoided, but it is grave enough to daunt the courage of very many whose aid we try to enlist and who are apt to find reasons for abstaining and for leaving the responsibility to others without clearly considering who those others are. Already your Coventry men and women seem to be showing both courage and resource, and I am full of hope that your difficulties, serious as they are, will ere long be overcome. It is difficult to get people to realize that shareholders in a company have in their degree as full a responsibility as individual capitalists, and I can imagine that Coventry is no exception in that respect."

It is stated that on one building estate in Coventry there are now 1,500 houses, and a community of over 7,000. It cannot be worked from any present parish church; it will have a communal life of its own. Already there are built, or in process of erection, two public houses, two schools, one post office, three banks, one surgery, one cinema theater, and a vigorous shopping center. Arrangements are being made to meet all physical and intellectual needs of the district, but the only sign at present of the Church's desire to meet spiritual needs is a waste bit of ground which is being reserved as a site for a church.

GEORGE PARSONS.

ALTERNATES TO GENERAL CONVENTION

EASTON, MD.—Alternate deputies elected to General Convention at the sixtieth annual convention of the diocese of Easton which met on April 30th, and which was reported in the May 12th issue of THE LIVING CHURCH, were as follows:

Clerical: The Rev. S. F. MacEwan, Easton; the Rev. F. W. Kirwan, Denton; the Rev. Robert W. Lewis, Kennedyville; and the Rev. J. F. Virgin, Elkton. *Lay:* H. Lay Beaven, Hillsboro; G. W. Kirbin, Snow Hill; Thomas W. Perkins, Chestertown; and Henry Holliday, Easton.

International Conference at Jerusalem Embarrassed by Partisan Action

Meletios Sends Greetings to Non-conformists—The French Elections

The L. C. European News Bureau
London, May 4, 1928

I HAVE RECENTLY HAD A TALK WITH A prominent Anglican missionary who took part in the International Missionary Council at Jerusalem. It seems that much good was done there, but the good that it did do was somewhat discounted by an incident that happened at the conclusion. An attempt was made by a certain section to hold united Communion service on Easter Day morning. The Anglican delegation refused to have anything to do with it and most of the members of this delegation went to make their communion at St. George's Cathedral. But a left wing of extreme Anglican Protestants instead of attending their own service went to the united service which was celebrated by an American Methodist Episcopal bishop. Even then not a great deal of harm would have been done, had not a press agent written a fulsome account of this service saying that the Anglicans were there officially and ending up with the words of the celebrant, "Christ is Risen." The whole effect was disastrous as it gives the impression that the Anglicans took part in this service officially whereas that was just what they did not do. It was only an undisciplined minority that went. The Anglican delegation which was composed of such men as the Bishop of Manchester, the Bishop of Salisbury, Canon Quick, and Canon Spanton of the C.M.C.A. were very justly indignant about the whole affair. What the Orthodox thought about it I do not know.

MELETIOS AND NONCONFORMISTS

The Patriarch Meletios has recently distinguished himself by sending a message of greeting to the Protestant nonconformist bodies of England. Dr. Carnegie Simpson, moderator of the Federal Council of the Free Churches and moderator-elect of the Presbyterian Church of England, is now returning from a visit to the Holy Land and the Near East. During his travels he visited Alexandria, where he was received by the Patriarch Meletios. His Holiness sent a non-committal message of good wishes to all the Free Churches of Great Britain, saying that while there are doctrinal divisions between them and the Orthodox Church, "there is nevertheless a bond which unites all who name the Name of the Lord Jesus Christ." He recalled the apostolic injunction about bearing with one another in love and said that as this love increased there would be an end of the scandal of quarreling among themselves instead of going out to win for Christ the eight hundred millions of non-Christians." In this spirit he reiterated his good-will and prayed that with the increase of love which should exist among all Christians, there would come the realization of the one flock under the one Shepherd.

FRENCH PRIEST ON THE ENGLISH CHURCH

A very interesting article, showing that despite the ostensible failure of the Malines Conversations to accomplish anything very sensational, nevertheless the English Church is still studied sympa-

thetically by continental Catholics, has recently been written by Professor Coolen in the *Revue Apologetique*, a journal edited in connection with the Catholic Institute of Paris. He does not take the view of the late Abbé Portal, but he writes with both discernment and knowledge. He is much impressed by the interest of the Anglican Church in reunion. He examines in detail each overture that she has made toward Orthodoxy, toward Nonconformity, and toward Rome. He knows all about his subjects. He takes the view that Orthodox theologians are not really convinced of the validity of Anglican Orders, though he is quite aware that Meletios recognized them when ecumenical patriarch. But he thinks that the contradictory schools of thought within the English Church are a hindrance to Anglo-Orthodox reunion. As regards nonconformity he thinks that the Anglican bishops made a magnificent gesture at Lambeth, but they were too subtle and diplomatic for straightforward and blunt Protestants. He also looks on Lausanne as not being very hopeful. Not even were Anglicans united; Bishop Gore and the Bishop of Gloucester, for instance, differed as to their ideals of reunion.

As regards Rome he does not say very much about the Malines Conversations and he points out that those who desire such union are in a minority in the Anglican Church. He does not think that Rome would give terms of reunion which were not her own nor that the Anglican bishops would submit to them. His analysis of the situation is very true; the various divisions within the Church hinder her from accomplishing very much. In fact, he gets round to the idea that comprehensiveness merely means isolation. When the Church of England has cultivated greater unity within herself, then something in one direction or another may be done. The article is interesting and thoughtful, and any study that an intelligent Roman Catholic may make of the English Church is all to the good.

THE FRENCH ELECTIONS

After four years of government largely anti-religious, France has returned to Poincare, and we hope a more tolerant outlook toward the Church. We hope, too, that there will be no more adventures like that of the Ruhr. Antipathy to French policy in Alsace has resulted in three Alsatian autonomists being elected though they profess that they do not want return to Germany but liberty within Alsace. By this time we hope French officialdom will have learned its lesson.

C. H. PALMER.

WORK IN TEXAS ADVANCED

HOUSTON, TEX.—The Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, has been able through the assistance of a group of Church people in Houston to carry through to completion the advance project known as the West Alabama project in Houston. A community center has been built and dedicated, containing in addition to club rooms, guild rooms, and other equipment for community center work, a chapel to be known as St. Stephen's.

When the work develops a church will be erected. The present property is free of debt. Harold Johnson, a candidate for holy orders, is in charge.

Bishop of Montreal Pleads Establishment of Righteousness at Meeting of Synod

First Canadian Social Work Conference—New Advisor of Empire Settlement

The Living Church News Bureau
Toronto, May 10, 1928

IN THE COURSE OF HIS CHARGE TO THE synod of his diocese, the Rt. Rev. J. C. Farthing, Bishop of Montreal, strongly emphasized the fact that the task before the Church was the greatest and most practical thing in the world, for it was none other than the commission of our Lord Himself to establish His Kingdom of righteousness on earth.

"Righteousness is the basis of stability in government, commerce, and social life. There can be no security or permanence apart from righteousness. A people whose heart is not 'set on righteousness' will be selfishly seeking its own, irrespective of questions of honesty and honor; the fear of the punitive consequences of illegalities may restrain somewhat, but between crime and honor there is a very wide stretch of no-man's land, in which gross wrongs are being perpetrated with impunity. When the heart of the people is not 'set on righteousness,' then corrupt men arise to power in municipal, provincial, and federal life. The mere occupation of the seats of the mighty does not change their hearts and lives; but the possession of power enables them to forge for the people grievous yokes, which cause great suffering and loss, and which impede the progress of the country.

"When will the business world wake up to the fact that you cannot have permanent prosperity without confidence, and that confidence can alone be built up on the firm foundation of righteousness? That 'righteousness exalts a nation' is a truism which life's experience is daily verifying. O how dull and slow of heart men are to believe! A righteous government, a righteous commerce, a righteous social and family life would mean solidity, stability, progress, peace, and happiness."

PLEAS FOR CHURCH ART COMMITTEE

The bishop urged also the full support of the Church for the League of Nations. He made a strong plea that every member of the Church get behind the League of Nations and support it enthusiastically. The bishop also made a strong plea for the setting up of a diocesan Church art committee:

"We need a committee on Church art to advise the clergy and people in the various parishes. An increasing number of memorials and gifts are being placed in our churches, and oftentimes neither the donors nor the corporation of the church know where they can get the best work done, nor do they always feel competent to judge as to the merits of suggestions made to them by commercial houses. There is a growing desire in all our parishes to beautify the house of God, and the wish of all the people is to have the best that they can afford. It means so much, not only to the reverence of our worship, but also the refinement of the character of the worshippers, to have all the decorations and ornaments of the building suitable and harmonious, portraying the dignity, beauty, and simplicity of our Anglican heritage."

FIRST CANADIAN CONFERENCE OF SOCIAL WORK

The first Canadian conference of social work met for a week at the Mount Royal

Hotel, Montreal, under the presidency of Dr. Dawson, professor of sociology at McGill University, with a registration of over 700. Anglican social workers were well represented. Canon Vernon was one of the leaders at the round table on Immigration. The Social Service Council of Canada, of which the Church of England is a unit and Dean Tucker president, met at the same time and contributed much to the general program. The dean was one of the speakers at the general conference dinner. Canon Vernon, who is chairman of the research committee of the Social Service Council of Canada, presented the reports prepared under the auspices of that committee by experts in the various lines. These included two valuable reports on Housing, one by Dr. McCullough, chief medical officer of the province of Ontario, on The Housing Movement in Europe, and one by A. G. Dalzell, on The Housing of the Working Classes; a study of the problem of old age pensions, and a paper by Dr. Sharman of the narcotic drug division of the department of health of the federal government, on The Narcotic Drug Problem.

At the close of the conference Canon Vernon left with other leaders of the Social Service Council of Canada for a series of social welfare conferences in New

Brunswick, Nova Scotia, and Prince Edward Island.

BISHOP BIDWELL APPOINTED EPISCOPAL ADVISOR OF EMPIRE SETTLEMENT

The Church of England Council of Empire Settlement has appointed the Rt. Rev. Bishop Bidwell, formerly Bishop of Ontario, to be the episcopal advisor of the council. Bishop Bidwell's duties will be generally concerned with developing the work of the council in the dioceses and parishes, and in making known the admirable openings overseas that are offered for settlers through the Church of England organization.

DEDICATION OF ST. PAUL'S, RUNNYMEDE, TORONTO

The new St. Paul's Church, Runnymede, Toronto, was officially opened and dedicated by the Bishop of Toronto in the presence of a large congregation which included His Honor, the Lieutenant-Governor and Mrs. Ross.

The bishop reviewed the history of the parish, and noted that it was out of gratitude for the great benefactions of St. Paul's, Bloor street, that the Runnymede parish had chosen to be called St. Paul's.

At the evening service the Rev. Canon Cody, rector of St. Paul's, Bloor street, preached.

The growth and success of St. Paul's parish has been largely due to the energetic rector, the Rev. Edward Morley, who was student-in-charge of the mission at its inception and rector since the parish was set apart.

Make Two Attempts at New York Convention to Lessen Authority of Bishop

Elect New Rector of All Angels' Church—General Seminary Commencement

The Living Church News Bureau
New York, May 12, 1928

AT THE CONCLUSION OF A SUNG EUCHARIST in the cathedral on Tuesday morning, May 8th, the 145th annual convention of the diocese of New York met in synod hall. The Rev. Dr. Charles K. Gilbert was re-elected secretary of the convention, and R. M. Pott was re-elected treasurer of the diocese. The chief events of the first day were the election of deputies to General Convention and the bishop's annual address. An extended review of the latter was printed on page 65 of THE LIVING CHURCH, issue of May 12th. It was one of the most forceful and most effective addresses that Bishop Manning has made before the representatives of the diocese. His announcement of the gifts making possible the construction of the west towers of the cathedral brought forth much applause, but the approval of the convention was most notably shown after his statements concerning the relative unimportance of the proposal to exclude the Thirty-nine Articles from the Prayer Book and concerning priestly obligation to preach the faith of the Church. It seemed that the delegates as a whole heartily approved the bishop's stand on both matters.

The results of the balloting were as follows: Deputies to General Convention: *Clerical:* The Very Rev. Howard C. Robbins, D.D., the Rev. Dr. Caleb R. Stetson, the Rev. Dr. Edward C. Chorley, and the Rev. Dr. H. P. Silver. *Lay:* Stephen Baker, Samuel Thorne, George W. Wickersham, George Zabriskie.

Alternates: *Clerical:* The Rev. Dr. Octavius Applegate, the Rev. Dr. Frank W. Crowder, the Very Rev. H. E. W. Fosbrooke, D.D., and the Rev. Dr. Charles K. Gilbert. *Lay:* R. W. B. Elliott, Haley Fiske, Frank L. Polk, and Lawson Purdy.

Delegates to the Provincial Synod: *Clerical:* The Rev. Dr. DeWitt L. Pelton, the Rev. John A. Wade. *Lay:* William Kissam and Harry P. Robbins. Alternates: *Clerical:* The Rev. Stanley Brown-Serman, the Rev. Dr. Leighton Williams. *Lay:* Adrian A. Buck, and Elon S. Hobbs.

Among the guests at the sessions were the Most Rev. Servius Barsum, Archbishop of Syria, and the Rt. Rev. Julius W. Atwood, formerly Bishop of Arizona.

ATTEMPTS MADE TO LESSEN AUTHORITY OF BISHOP

Two attempts to lessen the authority of the bishop in diocesan matters failed. Both were presented by the Rev. Dr. Cummins, rector of Christ Church, Poughkeepsie. One was to take from the bishop the right to appoint and remove clergy from the mission stations in the diocese, and the second to take from him the right to appoint the finance committee.

As to the proposal to drop from the Prayer Book the Thirty-nine Articles a resolution introduced by Robert Wilkinson, a delegate from St. Paul's Church, Poughkeepsie, was adopted to the effect that "no change should be made in the evidence of any formulary of the Church contained in the standard book of Common Prayer unless preceding such change the legal status of such formulary shall first have been altered by constitutional action of this Church."

ALL ANGELS' CHURCH ELECTS NEW RECTOR

A New York City parish with over 1,800 communicants is to have a rector who is

but thirty years old. The choice of the vestry of All Angels' Church, West End avenue and 81st street, in electing as a successor to the Rev. Dr. S. DeLancey Townsend so young a priest as his assistant, the Rev. George A. Trowbridge, is believed to be the establishment of a precedent. But those of us who have come to know Mr. Trowbridge since his coming to All Angels' last September believe the choice a wise and excellent one. He will assume his new duties, officially, on June 1st, at which time Dr. Townsend becomes rector emeritus.

Mr. Trowbridge is the son of Professor Augustus Trowbridge of Princeton who, in September, will succeed Dean West as head of the Graduate College. The rector-elect of All Angels' is an alumnus of the Virginia Theological Seminary. Prior to coming to New York he served as assistant chaplain to the undergraduates at Yale. He is married and has a son four months old. Mr. Trowbridge's assumption of the office of rector will mark the first change in that position at All Angels' Church in the past forty-one years.

GENERAL SEMINARY COMMENCEMENT

The commencement exercises at the General Theological Seminary, Ninth avenue and 20th street, will begin on Monday evening, May 28th, with Evensong at 8 P.M. The baccalaureate sermon will be preached by the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, whose son is a member of the graduating class. Tuesday will be given over to the alumni of the seminary. There will be the requiem at 10:30, followed by their business meeting and luncheon. In the afternoon at 2 o'clock, the Rev. Dr. Robert F. Lau will read the alumni essay, taking as his subject, Protestant Worship in Germany After the Reformation. From 4 to 6 will be the faculty reception to the trustees, alumni, students, and their friends. Wednesday, the 30th, will be commencement day, with the chief exercises at 11 o'clock. The address will be given by Horace Craig Longwell, Ph.D., associate professor of Philosophy at Princeton University. The services on Monday evening and on Wednesday are of special interest to Churchmen and are open to the public.

NEWS ITEMS

There has recently been acquired by the Metropolitan Museum of Art a work of art which is being ranked at once among the great possessions of that institution. It is a thirteenth-century carving in wood, representing St. James the Less. The figure, which has come from a private collection near Strasbourg, has been placed beneath the main stairway leading to the upper galleries.

St. Mary's Church, 340 Alexander avenue, the Rev. Frank R. Jones, rector, will hold its annual parish festival service on the evening of Ascension Day, commemorating the seventy-second anniversary of the laying of the cornerstone. The sermon will be preached by Bishop Manning. On this occasion the mortgage on the church property will be cancelled.

At St. George's Church on Sunday afternoon, May 27th, will take place the annual service of Negro spirituals. The program will be arranged by Harry T. Burchleigh, the noted Negro soloist, who is now completing his thirty-fourth year of service in St. George's Church choir.

All Saints' Church, Henry street, will observe the 100th anniversary of the consecration of the church on Tuesday evening, June 5th. The addresses will be given by the bishop and the Rev. Dr. Stet-

son. At this time the colonial pulpit, once used in St. John's Chapel, Varick street, and which has been newly decorated, will be rededicated.

A successful eight-day mission was conducted in April at the Church of the Holy Communion, Liberty, by the Rev. Walter E. Bentley. The priest-in-charge, the Rev. Frederic Evenson, reports that in spite of unfavorable weather a large proportion of the congregation at each service was of non-Churchmen.

At the Church of the Ascension, Mount

Vernon, the new Skinner organ recently given in memory of Charles Aubrey Dards was formally dedicated last Sunday by the rector of the parish, the Rev. Melford L. Brown.

At this time of many anniversaries one of the oldest of the city's parishes is commemorating the day of its founding. On Sunday last, St. Stephen's Church, West 69th street near Broadway, observed its 123d birthday with an historical sermon by the rector, the Rev. Dr. Nathan A. Seagle. HARRISON ROCKWELL.

Church Schools of Massachusetts Meet in Groups for Help and Inspiration

Church School of Cathedral Has Own Paper—Laymen Meet to Discuss Problems

The Living Church News Bureau }
Boston, May 12, 1928 }

THE GATHERING OF GROUPS OF CHURCH schools into branches of the Church School Union may not be peculiar to Massachusetts, but the plan is functioning here in a vigorous and encouraging manner. The diocese holds twelve branches of the Church School Union, grouped according to geographical arrangement. Each branch includes from thirteen to twenty-eight schools whose rectors, officers, teachers—and sometimes older pupils too—meet together each autumn and spring and provide opportunities, through carefully prepared programs, for mutual help and inspiration. The question of what the Church School Union may expect from the diocesan department of religious education has naturally been considered; there is the equally appealing side of what the department may expect from the branches of the union. It is felt that one activity of the branches may well be the promoting of schools in numerous convenient centers for the better equipment of teachers.

Diocesan training classes have already been arranged in Boston during successive autumns, with a comprehensive list of courses so distributed throughout the day and evening that almost everyone interested could surely find an opportunity for attending. To show what can be accomplished through the agency of the Church School Union, one has only to mention the classes started by the director of religious education in Grace Church, Salem. The original intention was to have the classes for the teachers in the parish but the suggestion made by one interested in spreading the advantages as widely as possible led to the invitation being extended to all members of the North Shore branch, the group in which Grace Church, Salem, belongs. The result was a well attended school giving a course in Principles and Methods of Teaching and a course in Old Testament Prophets in ten lessons. These courses, open without cost to Church school teachers and other workers, had the avowed aims of satisfying a need for greater inspiration and more information, and to increase the effectiveness of our Church schools. Tests were arranged for those who wished credit in the N.A.T.A.

This spring the department of religious education has advocated that conference of the clergy on the correlation of Sunday and week-day activities be included in

the programs of the Church School Union. Recent meetings have been those of the Norfolk branch on May 5th in the Church of the Advent, Medfield; the Middlesex branch on May 7th in the Church of the Epiphany, Winchester; the Boston branch on May 10th in St. John's Church, East Boston. The western branch of the Church School Union will meet on May 25th in Trinity Church, Concord, and the West Merrimac and southern branches will meet on May 26th in St. John's Church, Methuen, and in St. James' Church, Fall River, respectively.

CATHEDRAL SCHOOL HAS OWN MAGAZINE

The Church school of St. Paul's Cathedral has joined the extremely small group of Sunday schools having a magazine of their own, mimeographed by members of the school and called *St. Paul's Message*. The editorial in the first number mentions the laudable aims of the paper as being those of expressing the ideals for which the school exists, bringing the classes closer together and keeping well informed on the work of the whole school, and, in short, becoming a very live and active part of the cathedral.

In this paper is an interesting account of the adoption by the Cathedral Church school of a little Church school at Fort Strong, Long Island, in Boston Harbor. No provision has been made for the religious training of the children of men stationed at army bases in the harbor. Mrs. Cole, the wife of one of the army officers, felt that she could start a class if she could have the necessary courses of study and the equipment. The Church school council of St. Paul's Cathedral decided to furnish the equipment, adopt the little school, and run it as a part of the Cathedral school, making the members of it feel that the cathedral is their church. Eight little children are under Mrs. Cole's careful direction, and a friendly intercourse is kept up between the big Cathedral school and its little godchild. In February, valentines went out to the island; at Easter, the members of the little school sent Easter cards, the work of their hands, to the cathedral.

Another story of adoption is as follows: A mother with two little children, a boy and a girl, moved into the diocese to a new home distant from a Church school. The mother wrote to the diocesan department of religious education, saying that her children had started their studies in the Christian Nurture Series and that she would like help in continuing to teach them. The department took a great interest in the case, and so did two parish educational directors, with the result that the school of Grace Church, Lawrence, in the northern part of the diocese, and the

school of Grace Church, New Bedford, in the southern part of the diocese, each "adopted" a child. Materials for study were sent, friendly intercourse prospered, and on the annual day of offerings when the Church schools presented the contents of their Lenten mite boxes, the little family of three came to Boston to attend the meeting as guests of the two Grace Church schools which cared for the expense of the journey.

ANNUAL SERVICE OF CHURCH HOME SOCIETY

The eleventh annual service of the Church Home Society will be held in St. Paul's Cathedral today. The directors, associates, employes, foster mothers, and children will meet together to the number of about 200. Holy Communion will be celebrated at 10:30 A.M., Dean Sturgis will give an address, and there will be a luncheon. This yearly service emphasizes the spiritual side of the work of this social service agency and strengthens the bond between all those concerned.

Mention of this event is not complete without reference to the annual report recently issued by the Church Home Society, stating that the lives of 397 children were touched and 197 of these were given individual care and oversight in foster homes. The seventy-year old society states, "Our aim—character building and a fair chance in life for children to whom the Church must stand in the place of parents—means quality, not quantity, if we are to be true to our trust." The report gives a resumé of the coöperation between the Church Home Society and the public agency, the affiliation with the Church Mission of Help, and the connection with the Child Welfare League of America. Of immediate diocesan interest is the mention of associates or key persons in the parishes who interpret the work of the society and relieve rectors of much detail work.

Over fifty per cent of the parishes and missions have these key persons, and new names are being received daily.

The extension department of the Church Home Society among other activities arranged for entertainments which happily were business ventures giving full value to the patrons as well as benefitting the organization. The new seals of the society picture symbolically its aim to build Christian character through home life, religious education, vocational training, health, and recreation.

COMMITTEE OF LAYMEN MEET

The bishop's committee of laymen for the counties of Essex, Middlesex, Norfolk, and Suffolk, met in the crypt of St. Paul's Cathedral on May 11th. During the bishop's hour, there were announcements and reports regarding the progress of parish apportionments for the current year, and examples of "what you can say to parishes in trouble over their apportionments" were given by two laymen versed in the subject. After a simple supper, ten minutes was given to each of the following topics: Report of Committee on Men's Clubs; How Can the Committee Help Our Boys' Work? What Can the Members Do To Help Publicity? The meeting closed at 8 P.M., after a half hour round table discussion on parish problems.

LAYMEN MEET WITH BISHOP SLATTERY

Three hundred representative laymen of Bristol county met with Bishop Slattery in the hall of Grace Church parish house, New Bedford, on the evening of May 1st. With the bishop on the platform were the rectors of New Bedford, Fall

DOING BETTER

New York—Total receipts \$14,961.80 larger than to this date last year.

Thirteen of those twenty-three treasurers who on the first of last month were still asleep have waked up. Only ten still to be heard from.

Nineteen dioceses have sent in 100 per cent of the proportion of budget quota due. Same number as last year. Some new ones and some have fallen from grace.

This is the time to suggest to parish treasurers that they remind their pledgers that the Church does not take a summer vacation even if they do. Salaries in the parish and in the mission field must be paid regularly.

What a help it would be if people would pay up their pledges in advance before going away!

LEWIS B. FRANKLIN,
Treasurer.

River, and Taunton, and the chairmen of the bishop's committee for the county, Ben Verity and Charles M. Holmes. Bishop Slattery spoke on The Church and the Layman, stressing four points as duties of laymen: 1—The duty of the layman to go to church and help with the worship; 2—To know what the Church is doing both in the parish and in the world beyond; 3—To make his home religious; 4—To help his rector in various ways such as at confirmation time, but most of all by the integrity of his own personal example.

BISHOP HULSE TO ADDRESS CHURCH SERVICE LEAGUE

Bishop Hulse of Cuba will be the speaker at the monthly diocesan meeting of the Church Service League in St. Paul's Cathedral on May 16th. This is the last monthly meeting of the season for the league, and there will be many special announcements, among others, Miss Marston, secretary for the adult education, has prepared a little flyer with a concise list of books and articles on Africa in the hope that a knowledge of that great country gained during the summer will stimulate interest in discussion groups in the autumn.

JAPANESE PRIEST TO SPEAK AT U. T. O. PRESENTATION

The Rev. Dr. Takamatsu, rector of St. Mary's Church, Kyoto, Japan, will be the missionary speaker at the annual U. T. O. presentation in St. Paul's Cathedral on May 24th. There will be a celebration of the Holy Communion in the morning at 10:30 A.M. when Bishop Slattery will be the celebrant and the Rev. Henry K. Sherrill will preach the sermon. Dr. Takamatsu will speak at the afternoon meeting which will begin at 2 P.M., and his friends in Massachusetts will welcome this opportunity of seeing him as he expects to sail for Japan toward the end of the month.

CONSECRATE CHURCH AT NORTH EASTON

The consecration of St. Mark's Church, North Easton, was on May 1st, when the instrument of donations was read by the warden, H. H. Fletcher; the sentence of consecration was pronounced by the rector, the Rev. Thomas F. Marshall; and the sermon was preached by Bishop Slattery. Bishop Slattery also administered Holy Communion, assisted by the rector and the Rev. Warren N. Bixby, founder

of the parish. The rectors and congregations from neighboring parishes were present. The new church, a most suitable and attractive building, was purchased from the Baptists and has been placed in charge of the bishop and trustees of the diocese.

NEWS NOTES

St. Stephen's Church, Boston, has made good use of the memorial panelling which was in the chancel of the original St. Stephen's. Given in memory of the Rev. Fr. Torbert and Bishop Brent, it has now been preserved in the newer edifice by being made into a font cover and hymn boards. Children in the Church school gave the necessary amount for the font cover, and Miss Mary Bush met the expense of the hymn boards in memory of Miss Abbie Hitchcock, a Welcome House worker.

The committee of Churchmen and laymen appointed by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, came to Boston in the early part of the week and brought to the Rev. Henry K. Sherrill of Trinity Church the formal notification of his election as Bishop Coadjutor of the diocese of Pennsylvania.

St. Paul's Cathedral has tried a new plan for services whereby there are no interruptions for announcements of page numbers for sentences, prayers, psalms, or hymns. The general form of service with all page numbers is printed on the first two pages of the weekly calendar placed in the pews. This method has proved so satisfactory that it will be continued indefinitely.

ETHEL M. ROBERTS.

G.F.S. OPENS NATIONAL CENTER IN WASHINGTON

WASHINGTON, D. C.—The Girls' Friendly Society in America opened on April 2d its national center at 1533 New Hampshire avenue, Washington.

In November, 1923, the national council of the Girls' Friendly Society in America met in Baltimore. Previous to that meeting, the plan for raising \$100,000 for the Washington national center was presented to the Presiding Bishop and National Council of the Church, and was approved by them. In Baltimore, backed by the approval of the Church, the matter was placed before the national council of the Girls' Friendly Society in America. In this way the question of the Washington national center, together with the method of raising the fund, was put to vote and was passed by an overwhelming majority.

The house is purchased, and is free of all indebtedness. The plan to raise \$50,000 for an endowment fund has not yet been realized, as the fund is about \$18,000 short.

On the day the national center opened its doors to guests, Miss Sarah Bennett Hopkins, the chairman of this undertaking since the beginning four years ago, was laid to rest in Worcester, Mass. In memory of Miss Hopkins, this fund is to be called the Sarah Bennett Hopkins Memorial Fund.

The purpose of the Washington national center is to provide a national center from which the objects and activities of the society can be made known, to offer hospitality to its members and associates as transient guests, and to other women who may be going to Washington.

During the General Convention the Presiding Bishop, assisted by the Bishop of Washington, will dedicate this center to the uses for which it is intended.

Chicago Mourns Sudden Death of the Rev. Dr. James S. Stone of St. James'

Appeals to Church Club to Clean up Crime—Various Opinions of Youth

The Living Church News Bureau
Chicago, May 11, 1928

ON MONDAY, MAY 7TH, THE REV. DR. James Samuel Stone, rector emeritus of St. James' Church, Chicago, was conducting a funeral service for an old friend at an undertaking chapel in Evanston. At the end of the service he quoted the concluding lines of Tennyson's *Crossing the Bar*. Then he stepped back, asked for a chair, and lost consciousness. A few moments later he was dead. The cause was a heart ailment from which he had been suffering for the past five years.

Dr. Stone was a notable figure in the American Church. He was known best as one of the leading preachers and scholars of the Church. Most of his ministry was spent at old St. James', Chicago, where he was rector for twenty-eight years, coming here from Philadelphia in January, 1895. He resigned his rectorate in 1923, then becoming rector emeritus. He moved to Evanston, where he has lived since. He became associated with St. Mark's Church as honorary vicar, and often officiated and preached there. He was loved by the clergy, delighting as he did in the company of young and old. In his latter years particularly Dr. Stone exhibited a rare spirit of peace, contentment, and simple faith which it was a joy to see and to share.

Dr. Stone was born at Shipton-on-Stour, England, seventy-six years ago. He was made deacon by Bishop Stevens in 1876, and priest the following year by Bishop Bethune. He went to Canada in 1879 as rector of St. Philip's, Toronto, where he stayed until 1882. From 1882 to 1886 he was rector of St. Martin's, Montreal. Then he went to Philadelphia as rector of Grace Church, where he was for nine years. In January, 1895, he came to St. James', Chicago. He was a deputy to General Convention from Pennsylvania in 1892, and a deputy from Chicago in 1895, 1898, 1904, and 1913. In Dr. Stone were combined in remarkable balance the preacher and the scholar. He was distinguished in both lines. Only a few weeks ago he published his last book, the fifteenth. The subjects of his books are very varied.

Dr. Stone is survived by his widow, Mrs. Caroline Worthington Stone, and by his daughter, Mrs. John Norton, both of Evanston.

The funeral was at St. James' Church on Thursday afternoon, May 10th, Bishop Griswold officiating at the church and at Graceland Cemetery.

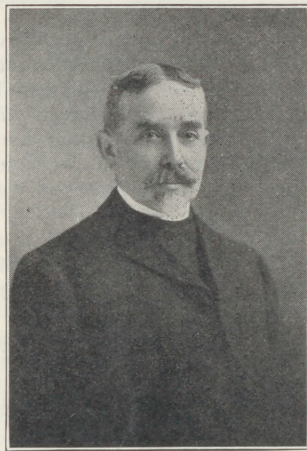
APPEAL TO CLEAN UP CRIME AND POLITICS

Declaring that Americans annually spend twenty-two times as much for crime as religion, Charles D. Dallas, president of the Church Club of Chicago, appealed to Christians of Chicago for a "demonstration of practical Christianity in cleaning up crime and politics," at the thirty-eighth annual meeting of the club on Monday evening, May 7th. Mr. Dallas was reelected president of the organization.

"Law and order spring from true religion; they are not a matter of chance but require intelligent effort," said Mr.

Dallas. "Therefore, there is a direct relationship between religion and politics, and we have a direct responsibility for the political conditions that exist in Chicago today. This organization of ours and all Church organizations have a responsibility and an opportunity for useful adventure and demonstration of practical Christianity in the life of our city. We can realize that opportunity by intelligent leadership in cooperation with other organizations which are striving to awaken public conscience."

Undue emphasis has been placed on the importance of the Thirty-nine Articles of Religion in the Prayer Book, in the opinion of the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota, who also spoke at the meeting. Bishop Burleson predicted the articles would be re-



THE LATE
REV. JAMES S. STONE, D.D.

moved from the Prayer Book at the forthcoming General Convention.

"There is an effort on foot to make the Thirty-nine Articles a party issue at the convention," said Bishop Burleson. "They do not belong in this class. Very few Churchmen would accept the Articles in full. Some would be objectionable to the so-called 'high' Churchman, others would not meet with the approval of the 'low' Churchman."

"The chief point about the whole matter is that the Prayer Book is a book of service and not a theological book. The articles deal largely with theological questions, and in this respect have no place in the Prayer Book."

Cuba holds the key to a solution of the Latin-American problem, declared the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, the other speaker. Cuba is in a position to judge Latin American countries, and southern countries are friendly toward the Cubans, he said. He scoffed at the idea that Cuba attracts Americans seeking liquor, adding that "whenever you see an intoxicated person on the streets of Havana, you can generally count upon it being an American."

The officers of the club elected for the coming year were: President, Charles D. Dallas; vice-president, J. D. Allen; secretary, Homer Lange; treasurer, Angus S. Hibbard.

JENNY LIND MEMORIAL CHALICE USED AT ST. JAMES'

On Sunday morning, May 6th, the Rev. William Tullberg, priest-in-charge of St. Ansgarius' Mission, officiated and preached at St. James' Church. At the service

there was used the beautiful silver chalice which was presented years ago to St. Ansgarius' by the famous singer, Jenny Lind, who was long associated with the congregation. The chalice is an exquisite bit of work, elaborately carved, and was given to the Swedish parish in 1851. Originally the parishioners of St. Ansgarius' held services at St. James' before they built their chapel, which was destroyed by the fire of 1871. The new church is at 5648 Lincoln avenue.

OPINIONS OF YOUTH

The diocese of Chicago recently sent out a questionnaire to the members of the Young People's Association. The answers are interesting, ranging from the pessimism that the young always seem to have toward the conduct of their elders, to an encouraging optimism, and a feeling that things are not as bad today as the thoughtless critics would have them to be. On the dark side there are such opinions as that the Church's program for youth is failing; that youth has not been given an opportunity to express freely his opinions regarding religion; that parents are greatly to blame for the spiritual shortcomings of their class, because they devote more time to materialistic attainment than to religious matters. The causes for present conditions among young people were asked: some said, changing times; others said prohibition and automobiles. Others, an over-desire for self expression; others, America has but one idea of success—millions.

On the hopeful side the young people are agreed that youth today is just as responsible as the youth of former generations. One said: "We'll be ready to assume our share of responsibility when given a chance."

A majority of the young people agreed that there had been parental neglect of home and children, and attribute this to commercialization, automobiles, and shifting of responsibility to the Church school. This is interesting and confirms the opinion that many of the clergy have long had on this matter. Religion has been made too much of a cut-and-dried affair by parents, was one answer. "Often parents are so wrapped up in material things that they forget their own spiritual life," says another. Poor parents! One is concerned now to know what a questionnaire to them would bring forth.

H. B. GWYN.

LAYMAN PREPARES CLASS FOR CONFIRMATION

SHERRILL, N. Y.—Gethsemane Church, Sherrill, has been without a rector for some time. Bishop Fiske had made an appointment for confirmation, but the clergyman supplying services on Sunday could not prepare a class.

There was a class presented to the bishop, however, for Prof. E. A. McAllister, a devoted Churchman and principal of the Sherrill high school, not only took over the work of the Church school, but arranged for a series of confirmation addresses to a class of young people and adults whom he has been preparing for some months past. The final instructions on Holy Communion were given by the Rev. George C. Dickinson of Syracuse, who is now in charge of the Sunday services; but the class was gathered and in the main prepared for confirmation by Professor McAllister. At the bishop's visitation, Mr. McAllister, as lay reader, joined in the presentation of the class.

Church of the Redeemer, Brooklyn, Celebrates Its Diamond Jubilee

**Commemorate Birthday of Florence
Nightingale—Rector Suggests
"Family Day"**

The Living Church News Bureau
Brooklyn, May 10, 1928

THIS WEEK THE CHURCH OF THE REDEEMER, Brooklyn, the Rev. Dr. Thomas J. Lacey, rector, celebrated its diamond jubilee. Seventy-five years ago, on the first Sunday in May, 1853, the Rev. David T. Sanford gathered a congregation for the first time in a room over a butcher store on Fulton street, near Elm place. Not long after, property was acquired in an undeveloped neighborhood at the corner of Fourth avenue and Pacific street, and in 1866 the stone church still in use was erected there. It was then known as the "church in the cornfield." Now it is at the meeting point of three metropolitan subway lines, an elevated railroad, and a number of surface car lines, besides being just opposite the Brooklyn terminal of the Long Island Railroad.

A boy named Sidney Catlin Partridge, who attended Sunday school there when the church was new, was back in the same church in bishop's robes last Sunday morning to preach the seventy-fifth anniversary sermon, being now the head of the diocese of West Missouri. His theme was the Church's essential sameness, yet versatile adaptability. His account of conditions in that locality in his boyhood in the sixties, as contrasted with present conditions, was most interesting.

The service culminated in the placing of a stone of commemoration, sent from the mother-church of Anglicanism, Christ Church Cathedral, Canterbury, the gift of the dean and chapter. The stone was set in place in St. Thomas' chapel, near the entrance to the church.

The celebration of the anniversary continues through this week, and is terminated next Sunday morning when Bishop Stires makes his visitation to the parish.

FLORENCE NIGHTINGALE SERVICE

The birthday of Florence Nightingale, May 12th, will be commemorated again on the nearest Sunday, by two great congregations of nurses in two of our churches, under the auspices of the Nurses' Association of the counties of Long Island. At St. Ann's, Brooklyn, at 8 P.M., about 1,100 nurses are expected to gather—pupils and graduates of nearly all the hospitals of Brooklyn and Queens. Bishop Stires will preside, and the Rev. Dr. Robert M. Moore, superintendent of the Brooklyn south district of the Methodist Church, will make the address. On the same day at four, in the Cathedral of the Incarnation at Garden City, the nurses of Nassau and Suffolk counties will assemble with several affiliated organizations, and the Very Rev. G. P. T. Sargent, the dean, will preach.

The custom of the Florence Nightingale memorial service began at the Cathedral of St. John the Divine, New York City, and because the congregation of nurses that assembled there became larger than the church could accommodate, it was necessary to divide the territory, and last year a separate service was held in Brooklyn. It is altogether likely that the at-

tendance this year, given a fine night, will be greater than ever before.

TWO ARCHDEACONRIES MEET

At the meeting of the archdeaconry of Suffolk held at Holy Trinity Church, Greenport, the Rev. George D. Ashley, rector, on Tuesday, May 1st, the Rev. W. H. Foreman, the National Council's secretary for rural work, made an address. At the business meeting, the Ven. William Holden, D.D., rector of St. James' Church, St. James, L. I., who has served several terms as archdeacon of Suffolk, was renominated to the bishop for appointment for another term of four years.

The archdeaconry of Brooklyn met in the diocesan house on Tuesday, May 8th, the Ven. Charles G. Clark presiding. Interesting reports were received from various missions, especially from St. Barnabas' and St. Cyprian's, the two colored missions of the archdeaconry, both of which have ambitions regarding a new church, sadly needed in both cases. The Italian Church of the Annunciation was reported

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SEVEN NEW

HYMNS for WHITSUNDAY

(May 27, 1928)

To honor the Holy Ghost: For Inspiration and Instruction. Set to familiar tunes by the Rev. H. M. Saville, St. Mary's Rectory, East Providence, R. I. Out by May 14th. Orders received in advance. Single copies, 25 cts. Reduced prices in quantity. 100 for \$10. On sale by author and at Church Supply House, 10 South Water St., Providence, R. I. One hymn sung at the big Church Army Service, April 29th.

The Living Rosary of Our Lady and Saint Dominic

A society of Catholics, founded in October, 1905, having for their object the furtherance of devotion to Our Blessed Lady by means of the Holy Rosary. It is so called because of its organization by which fifteen persons associate themselves together in groups and the fifteen Mysteries of the Rosary are distributed among them, each group undertaking to recite daily the decade assigned. In this manner the entire Rosary is practiced each day by every complete circle of fifteen members.

Membership extends throughout the entire world, wards being established in England, Australia, and the United States. For particulars as to membership, address the Secretary-General.

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to be gaining strength in a healthy manner under the Rev. Vincent Oppedisano. The Jewish Mission of Holy Comforter House also reported progress.

RECTOR SUGGESTS "FAMILY DAY"

The Rev. Charles H. Ricker, rector of Christ Church, Manhasset, has suggested a widening of the scope of Mothers' Day. In a well-written letter to his parishioners, he suggests that they observe Sunday, May 13th, as "family day." He would have parents meet their children when the Church school is dismissed and all come to church together, restoring the old custom of the family pew. May his sug-

gestion be widely adopted, to the increase of congregations and the betterment of family life!

HERE AND THERE

The spring festival of the Church Charity Foundation was held on the Brooklyn property of the foundation on Wednesday, May 9th. There was a good attendance, including a number of the clergy.

Important coming events are the diocesan convention, May 22d and 23d; the Woman's Auxiliary U.T.O. meeting at the cathedral, May 25th; Children's Day at the cathedral, May 26th; and the ordinations at the cathedral, Trinity Sunday, June 3d.

CHAS. HENRY WEBB.

Philadelphia to Celebrate Diocesan Day on June 9th at Cathedral Site

Dr. Sherrill Receives Notification Committee—Annual Presentation Service

The Living Church News Bureau
Philadelphia, May 12, 1928

DIOCESAN DAY WILL BE SATURDAY, June 9th, when for the second year a great gathering will be held at the cathedral site, Ridge and Manatawana avenues, in the 8900 block in upper Roxborough. Bishop Garland, who chose the site and whose efforts made its purchase possible, will conduct the service at 3 o'clock, and if precedent is any guide, will doubtless make announcements of general interest. The music will be led by the choir of the Good Shepherd, Kensington, under the direction of Frank Longshore. Before service, at 2 o'clock, Polish, Rumanian, and Italian children in national costume will present an interesting program, including folk dances. There will be a display of missionary gifts from the children of the diocese to the children of the Philippines, which may be seen all day. Field events will be arranged by the Philadelphia branch of Toc H, under the local padre, the Rev. Albert W. Eastburn. The Church schools of many parishes will send delegations, and a growing number will make diocesan day the occasion of an annual picnic, for which the 100-acre site, the highest large tract in Philadelphia, furnishes an ideal locale. Ice cream and cake will be on sale. Parking space for 1,000 cars has been allocated, the route being by Ridge avenue. Reading trains to Wissahickon station, or 61 cars out of the Ridge, connect at Wissahickon with Barren Hill cars to the cathedral site. Accessibility has been increased by the removal this spring of the grade crossing there, the first step in a long process which will include leading Henry avenue from 30th and Allegheny by two great bridges to the Ridge opposite the cathedral site, where it will also be crossed by the Bryn Mawr to Chestnut Hill boulevard.

Organizations participating include the Cathedral League, Woman's Auxiliary, Girls' Friendly Society, Young People's Fellowship, Daughters of the King, diocesan department of religious education, Philadelphia branch of Toc H, Churchwomen's Club, and the Church Club. The bishop has sent a letter asking all the clergy to rally their parochial forces to make this a notable gathering. The attendance last year of some four thousand made it probably the largest service in the history of the diocese.

DR. SHERRILL RECEIVES COMMITTEE

The Rev. Henry Knox Sherrill, D.D., Bishop Coadjutor-elect of Pennsylvania, on Tuesday morning received the notification committee. He is reported to have said he needed time to consider, and wanted to visit Philadelphia. Desire for his acceptance is general.

ANNUAL SERVICE FOR LENTEN OFFERING

The presentation service for the Lenten offering of the Church schools has grown so that this year it was necessary to use two churches, Bishop Garland being enabled to attend both by beginning them half an hour apart, and having the address of the other speaker precede his at one service and follow at the other. The Rev. Franklin J. Clark, secretary of the National Council, was the other speaker at St. Simeon's, Ninth and Lehigh, for schools north of Columbia avenue, and from Germantown, Chestnut Hill, and Bucks county, at 3:30 o'clock. At Holy Trinity, Rittenhouse square, parishes south of Columbia avenue, and those in West Philadelphia, and in Chester, Delaware, and Montgomery counties heard the Rev. Jesse Brett Langstaff of St. Andrew's, Walden, N. Y., the service beginning at 4. Both churches were crowded. The total offering amounted to \$70,538.

Last year the fiftieth anniversary of the beginning of the offering at St. John's, Cynwyd, was celebrated at a national service in the Academy of Music; and in several preceding years Holy Trinity parish house had to be used for an overflow. The service was made more interesting for children this year by its simple character; and the amounts from each school were not read aloud, which used to consume time.

MISCELLANEOUS

The Rev. G. Herbert Dennison, Philadelphia, sailed Tuesday for Bermuda, being

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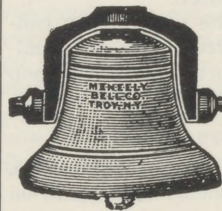
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convalescent. Arthur W. Parkinson and Bertha Bennett are Pennsylvania's delegates to the fourth annual convention of the young people's fellowship of the province of Washington in Wheeling, W. Va.

The speakers on the Clerical Brotherhood program for the rest of the season are: the Rev. Charles A. Rantz, Claymont, Del.; the Rev. Thomas E. Della Cioppa; the Rev. Laurence B. Ridgely, dean of Central Theological School, Nanjing; and Prof. J. A. Holmes. The first meeting in the fall will be September 17th.

CHARLES JARVIS HARRIMAN.

BISHOP WINCHESTER RETURNS TO DIOCESE

LITTLE ROCK, ARK.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, has been permitted to return to the diocese after spending the winter in El Paso, Tex. He is at home in Little Rock, but is not allowed to do any work of the diocese. His general health is splendid, but he is forbidden to use his voice until his throat regains its strength. He could not attend any of the sessions of the recent convention.

NEW DEAN AT MEXICO CITY

CITY OF MEXICO—The Rev. Frederick William Golden-Howes will take charge of Christ Church on May 20th and, on the meeting of the chapter, will be elected dean of the cathedral. The government has cooperated with the bishop and promises have been given that no difficulties will be placed in the way of Mr. Golden-Howes taking services.

Mr. Golden-Howes was born in Norfolk,

England, April 11, 1884. He was educated in England and Canada, and also at the Kansas Theological Seminary and was ordained deacon and priest by Bishop Brooke of Oklahoma. His ministry has been chiefly in Oklahoma and in the diocese of Dallas.

AMERICAN CANON AT ABERDEEN

ABERDEEN, SCOTLAND—The installation of the Rev. John Forbes Mitchell as canon of St. Andrew's Cathedral, Aberdeen, occurred on Sunday, April 29th. Mr. Mitchell is an American priest, rector until recently of the Church of the Holy Spirit, Brooklyn, N. Y. At the time of the American visit of the Bishop of Aberdeen, several months ago, he was appointed by Bishop Deane to the office of canon of St. Andrew's Cathedral, and was inducted as such at a special service held at St. Paul's Chapel in New York City. At the installation service just held in Aberdeen, the provost, Dr. Erskine Hill, as minister in charge of the cathedral, introduced the new canon to the congregation. In doing so, he said that Mr. Mitchell was a brother of their late beloved bishop, had done great service in the mission field in Africa, and held important duties in the Episcopal Church in America. In presenting Mr. Mitchell to the bishop for installation, Provost Hill said he would be a living link between their little Scottish Church and the great daughter Church in America.

Canon Mitchell will return to the United States shortly, and is at the head of the movement to raise funds for an adequate memorial of Bishop Seabury in connection with the cathedral at Aberdeen.

DAUGHTERS OF THE KING TO MEET IN WASHINGTON

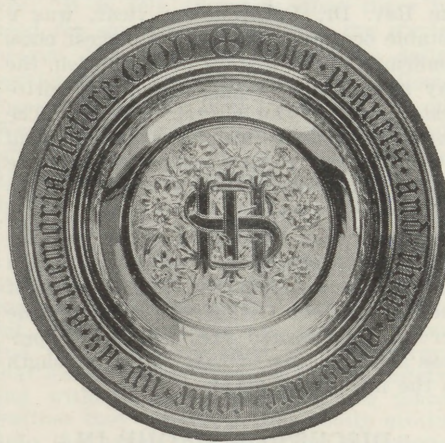
WASHINGTON, D. C.—The national convention of the Daughters of the King will be held concurrently with the national convention of the Brotherhood of St. Andrew, at Washington, October 5th to 9th, with three joint sessions. The national Commission on Evangelism will be represented on the program by the Rev. Dr. W. H. Milton of Wilmington, N. C., assistant to the chairman, who will speak on The Program of the National Commission on Evangelism and by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, who will give the closing address of the convention on The World Call to Evangelism.

CHAPEL AT MIDDLE RIVER, VA., CONSECRATED

MIDDLE RIVER, VA.—On Friday, May 4th, the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, consecrated the Chapel of Remembrance at Middle River. The chapel has been built in one of the most remote parts of the archdeaconry of the Blue Ridge, in district No. 6, which is under the charge of the Rev. David H. Lewis of Standardville. The funds were raised largely by the Mountain Mission Mite Society. Many friends of the mission were present.

The chapel is of the native rock of the hillsides and was built by native workmen under the direction of the Ven. Roy W. Mason of Rhineland, Wis.

After the service the bishop confirmed four persons and preached the sermon.



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BISHOP MURRAY TO VISIT PITTSBURGH

PITTSBURGH, PA.—The Presiding Bishop will visit the diocese of Pittsburgh from Friday, June 8th, to Tuesday, June 12th. On Friday evening Bishop Murray will address a conference on Evangelism, to be held in St. Stephen's Church, Sewickley, the Rev. Dr. Alleyne C. Howell, rector. On Sunday the bishop will preach in the Church of the Ascension, Pittsburgh, in the morning; will visit St. Barnabas' Home in the afternoon; and will preach in Calvary Church, Pittsburgh, in the evening. On Monday Bishop Murray will be the celebrant at a communion service for the clergy of the diocese in Trinity Cathedral. Following the service luncheon will be served, and there will be an informal reception which will give the clergy an opportunity to meet Bishop Murray.

On Tuesday there will be a celebration of the Holy Communion in Calvary Church, Pittsburgh, to which all Church women of the diocese will be invited, and at which Bishop Murray will make an address. After the service there will be a reception in the parish house followed by luncheon. Tuesday evening the Presiding Bishop will be the guest of honor at a dinner to be given by the Church Club.

TO INAUGURATE PITTSBURGH CHURCH AS CATHEDRAL

PITTSBURGH, PA.—The inauguration of Trinity Church, Pittsburgh, as the cathedral church of the diocese, will take place on Trinity Sunday, June 3d. At 8 o'clock there will be a corporate Communion for the members of the confirmation classes of the previous five years, followed by breakfast in the parish house. At 10:45 o'clock the bishop will confirm a class. In the evening there will be a great diocesan service. The bishop is asking that all the clergy of the diocese, together with representative men and women of the parishes and missions, shall come to this service. Supper will be served to all visitors in the parish house.

The service itself will consist of Evening Prayer. Trinity choir will be augmented by Trinity Choral Society. In the procession in addition to the clergy it is hoped to have the lay members of the standing committee, and the lay members of the cathedral chapter, the members of the Brotherhood of St. Barnabas', as well as representatives of various Christian communions. Special music is being arranged and addresses will be made by Bishop Mann and Dean Kammerer.

CONFIDENCE IN VIRGINIA SEMINARY FACULTY

ORANGE, VA.—"Unbounded confidence in the members of the present faculty of the Theological Seminary in Virginia" was expressed by a resolution of the Albemarle convocation of the diocese of Virginia at a recent meeting, and they were assured that "it is with thanksgiving to God that we have received the recent reports of the remarkable increase both in the enrolment of students in the institution and in the missionary activity both of the student body and the graduates therefrom. Furthermore we who, in our respective fields of work, are confronted by the actualities in thought and life of the twentieth century world, wish to record our appreciation of the spirit in which the members of the present faculty of the seminary, with real faith in God, are fearlessly meeting the problems of theological re-

construction which the age demands, and through their interpretation of the eternal gospel are giving to those whose privilege it is to be numbered among their pupils, the Living Christ for the life of Today."

NEW CHURCH AT BONAVIDA, NEWFOUNDLAND

BONAVIDA, N. F.—A new church building of block and reinforced concrete is being erected at this point. It will seat 900 people and is needed for the fisher folk and their families who inhabit the reef. These people live out of the sea, the men averaging earnings of less than \$400 per year. They are religious and lovable people. The new church will cost \$60,000, and the priest-in-charge, the Rev. Canon Augustus D. Bayly, asks for assistance from the United States, and hopes to raise some \$10,000 this year.

Three frame church buildings have preceded this. The first was erected by a young volunteer clergyman, Henry Jones, who came out independent of any missionary society in 1730, and who also built the first school building in Newfoundland. After he left, no clergyman followed him for eighty-five years, but when the church had fallen into decay a second one was erected at his own expense by a young layman, Joseph Brown. The third, which must now be abandoned, was erected sixty-five years ago by the father of Canon Bayly. It also has become obsolete, and rather than spend a large sum on an old and temporary building, it was determined to erect a permanent edifice.

Any who may be willing to render assistance are asked to write Canon Bayly, care 14 Brantwood road, Arlington, Mass.

REVIVAL OF CHURCH AT ELWOOD, IND.

ELWOOD, IND.—The bishop's visit on May 6th to St. Stephen's Church, Elwood, the Rev. Dr. F. Appleton, vicar, was a notable occasion. Besides the largest class confirmed in the history of the parish, the day marked the completion of the entire restoration of the church building. The parish had long been considered dead when the first steps were taken to revive it, over two years ago. In the congregation which filled the church were the mayors of Elwood and Anderson (neither of them Churchmen) and delegations from Anderson and Alexandria. The organist of the Indianapolis Cathedral played for the service. The bishop expressed his happiness at the return of this unit of strength to the life of the diocese.

DISCUSSION GROUP IN MINNESOTA IS SUCCESS

HIBBING, MINN.—A series of discussions conducted throughout the past semester in the Junior Hibbing College, under the leadership of the Rev. Austin Pardue of St. James' Church, Hibbing, every Tuesday morning, has proved one of the most interesting features of college life.

At these meetings the college men have been privileged to hand in questions, or ask any they were interested in and wished discussed.

The attendance has been entirely voluntary, and from a mere handful at the beginning of the winter, this group has steadily grown, until now practically every man in college attends.

The discussions have included community problems and the relations of the college man to them, questions of etiquette, vocational problems, and many others.

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MADISON RURAL SCHOOL OPENS IN JUNE

MADISON, WIS.—Registrations for the Madison school and conferences for rural clergy and women interested in rural work grow apace. Already some two bishops, thirty clergy, and fifteen women from twenty different dioceses and districts have signified their intention to be present.

In addition to the school lectures, which are arranged under the leadership of the Agricultural College of the University of Wisconsin and run from June 25th to July 6th, group conferences of clergy and women workers will be held daily in the several fraternity houses.

Celebrations of the Holy Communion for each group, corporate Communion, prayers for missions, closing prayers at night, and meditations for the inspiration of those in attendance and for God's blessing upon the Church and her work will be conducted by the bishops and clergy attending.

The speakers and leaders include the Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota; the Rt. Rev. W. L. Rogers, Bishop Coadjutor of Ohio; Captain Mountford of the Church Army; the Rev. G. B. Gilbert of Middletown, Conn.; the Rev. Dr. W. H. Milton, of the National Commission on Evangelism; Archdeacon Creasey of Eastern Oregon; the Rev. L. S. Charters of Norwich, N. Y.; the Rev. Val Sessions, Bolton, Mass.; and the Rev. C. R. Allison, chairman of the committee on rural work of the second province.

NASHOTAH COMMENCEMENT

NASHOTAH, WIS.—The unveiling of a bronze crucifix twelve feet high, erected in the cemetery of Nashotah House as a memorial to the late Very Rev. Edward A. Larrabee, D.D., will be the outstanding feature of the commencement of the present year at Nashotah and will take place immediately after the conclusion of the solemn Eucharist on May 24th. The crucifix is the work of Angelo Lualdi of Florence, Italy, and is a fitting memorial to a previous president of the House.

The commencement exercises begin on Wednesday, the 23d, at 7 A.M. with ordinations to the diaconate. At 9:30 is the solemn Eucharist on behalf of the work of living alumni, which is followed by the alumni meeting in the library at 10:30. The trustees meet in the dean's study at 2, and the alumni banquet is held in the evening.

Next day, the 24th, services begin at 7 with a requiem Eucharist for deceased alumni. At 10:30 is held the conferring of degrees and diplomas, which is followed by a solemn Eucharist, at which the preacher will be the Rev. Dr. Frank L. Vernon, rector of St. Mark's Church, Philadelphia.

PROGRESS OF CHURCH AT LITTLE ROCK, ARK.

LITTLE ROCK, ARK.—Within the immediate past many things of unusual interest have occurred in Christ Church parish, Little Rock, the Rev. Dr. W. P. Witsell, rector.

First, the congregation celebrated the first anniversary of Dr. Witsell's rectorship by a record attendance at the Sunday morning service, May 6th. Some of the things accomplished in that time are an addition of about 100 communicants to the parish, an increase of seventy per cent in the pledges for support of the work, the coming into existence of several new organizations, and revitalizing the interest of existing organizations.

FACULTY OF WAWASEE SUMMER CONFERENCE

SYRACUSE, IND.—The twelfth annual Wawasee summer school for Church workers will be held this year at the South Shore Inn, Lake Wawasee, Syracuse, June 20th to 26th.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, will be the chaplain of the conference. The Rev. E. A. Powell of Evansville will conduct the conference Bible class. Prof. Jared S. Moore, Ph.D., of Western Reserve University, Cleveland, will deliver a course of lectures on Some Problems in Religion and will conduct the clergy conference on The Idea of God. Miss Vera Noyes, Chicago, will be in charge of religious education, and Mrs. Margaret K. Bigler, Kokomo, will conduct a class for G.F.S. leaders. Mrs. Mary B. Gammock, U.T.O. worker, will lead the study class on the Woman's Auxiliary Study Book for 1929, and Deaconess Helen M. Fuller of Chase House, Chicago, will have charge of classes in altar guild work. The Rev. Earl R. Hart, of Michigan City, Ind., will conduct a course in pageantry. The Rev. Dr. L. B. Ridgely, formerly dean of the Central Theological School, Nanking, China, will be the special preacher at the sunset services.

Further information can be secured from the Rev. C. E. Bigler, executive chairman of the Wawasee conference, Box 286, Kokomo, Ind.

BISHOP MOSHER SETS FORTH PROPER FOR TRAVELERS

MANILA, P. I.—"There is scarcely a day in the year when some one traveling by sea is not remembered at the early Communion in the cathedral," writes the Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands, in his *Diocesan Chronicle*. "It is felt, therefore, that there is need for something more than the single prayer, For Those at Sea, at the daily service, and I issue, therefore, the following collect, epistle, and gospel for use on Wednesday mornings in the cathedral and officially authorize its use throughout the diocese wherever and whenever it may be desired."

The collect is as follows:

"Almighty and everlasting God, who didst bid blessed Peter Thine apostle to come unto Thee upon the waters; be present with Thy servants who voyage by sea and who put their trust in Thy mercy, that aided thereby they may in all safety and without hindrance reach the place whither they would go, and finally attain unto the haven of everlasting salvation; through Jesus Christ our Lord. Amen."

For the epistle, Bishop Mosher has authorized Psalm 107:22-31, and for the gospel St. Mark 4:35-end.

WE ARE FREE, then, from one of the restrictions of what we call the physical sciences. Our research goes forth assured of meeting everywhere not only with something, but with Someone. Follow the path of any of our recent sciences and you will come to unknown territory. "There is a limit to our universe," says the astronomer, "and what is beyond I do not know." Behind the atom are the electrons. But what the electrons are, or what is behind them, the physicist has no means of telling us. But the Christian, all along in any of these paths of research, finds God at every turn of the way and ever present when our knowledge ends.—Isaac Ogden Rankin.

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