

Price 10 Cents

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 5, 1928

No. 1

The Catholic Life

EDITORIAL

Some Conditions of Reunion and the Episcopal Church

THE BISHOP OF CALIFORNIA

Presidential Year Books

CLINTON ROGERS WOODRUFF

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, MAY 5, 1928

No. 1

EDITORIALS & COMMENTS

The Catholic Life

WE desire to commend the management of the Catholic Congress for changing the date of the next series of meetings from a time shortly before, to a time shortly following, the General Convention.

Those responsible for the Catholic Congress have, from the beginning, been united in the intention that it shall never be used for partisan or "political" purposes. It is intended by means of that organization to unite Catholic Churchmen for devotional and intellectual purposes, for stimulation of the spiritual life, to act as a teaching force, to discourage destructive individualism among its members, and to make the Catholic Movement and its aims better known among all Churchmen. Every precaution has been taken, at all times, to prevent it from degenerating into a "demonstration" for or against any measure that might be pending in the Church, and to prevent the development of any attitude of antagonism toward other Churchmen.

In pursuance of this intention, the subject chosen for the discussions of the Congress for 1928 was *The Catholic Life*, and the sub-titles assigned deal wholly with the spiritual side of the Catholic religion. It was believed that this would be sufficient to guard against any semblance of making the Congress a demonstration on behalf of or against any proposed legislation in the General Convention that was so shortly to follow the dates originally selected.

But since the selection of those dates, the carefully organized propaganda against dropping the Thirty-nine Articles from the Prayer Book has developed. The Catholic Congress emphatically is not to be used for purposes of a counter-propaganda. The connection between the Thirty-nine Articles and *The Catholic Life* will seem to most people sufficiently remote so that the danger of using the discussion on the one subject as a demonstration to influence legislation about the other seems not very pressing. But even that possibility, or the possible suspicion of it, is now removed by providing that the Congress shall meet after the General Convention and not before. *The Catholic Life* is not concerned with the question of whether the Thirty-nine Articles remain in the Prayer Book or not, and to the various charges of Romanizing, etc., that are current, the Catholic Congress makes no reply whatever. Its

concern this year is with the inner life of its own members, where, it is frankly recognized, the Catholic Movement is at its weakest. With the decline of New England puritanism, the Catholic Life is offered as a protest against the secularism of life which we find all about us today. It is not presented as a series of prohibitions to be enforced by statutes or by canons, but as a Way of the Cross, to be opened to those who will to proceed through it to the heavenly city.

Of course we all recognize the danger that the Catholic Congress might sometime develop into mere partisanship and polemics, into attacks upon other Churchmen or into a scramble for "influence" in elections or in legislation. The only safeguard against this that can be offered to the Church is that those priests who are responsible for it recognize the danger and are determined to prevent it.

It is that determination that, first, fixed for the discussions of 1928 a subject that has no relation to problems of legislation or to pending elections, and second, has now deferred the Congress itself until after General Convention.

IN THIS connection we desire to acknowledge the receipt of the official report of the addresses and papers at the Third Annual Catholic Congress, held in Albany last October. We wish it might be possible for those Churchmen who are suspicious of the Catholic Movement to secure this volume and to read it through-out. No, we are not asking for a fund with which to supply it to them free as "propaganda." We do not desire that it be forced upon the attention of anybody. What we do wish is that there were such a condition of non-partisanship among Churchmen who do not call themselves Catholics—many of whom would be entirely justified in doing so—as to lead very many to wish to know precisely what these Catholics are trying to do. If they would read this book, from the magnificent sermon by Dr. Barry—who, alas, was not able to read it in person—to the final paper on Saints in the Making and the closing words of the Bishop Coadjutor of Albany, they would know what the conception of this generation of Catholic Churchmen in America is concerning the Catholic Movement, and would avoid the danger of accepting in its place the caricature that is

being presented in polemic literature by those who are avowedly not of it. The contents are sufficiently varied, covering the work as well as the theory of the Church. Dr. Lawson Purdy on The Relation of the Church to Social Work, Dr. Robert F. Lau on The Missionary Charter of the Church, and President Sills on The Church and Education, help to keep the series of papers from being too exclusively academic.

Such Churchmen could scarcely fail to be impressed by two thoughts. First, that from beginning to end it is all constructive; that not a line or a sentence can be twisted into a criticism of somebody else's form of Churchmanship. Second, that whether Churchmen accept it or reject it for themselves, they must recognize that it is a perfectly definite program, differing widely from the programs of Romanism and of Protestantism, though rejoicing rather in the elements of *agreement* with both these than in differences with either of them. It is essentially non-Roman but not anti-Roman; non-Protestant but not anti-Protestant. Of course one may take issue here and there with isolated sentences of speakers or writers, as he would in reading any group of essays on serious subjects. But as a system it is unitive and not divisive; as appropriate for Virginia as for Albany, and is seeking to realize the ideals of countless Churchmen who may conceivably know of it only from polemic caricatures. The final paragraph of Dr. Barry's initial sermon expresses its motif:

"I would appeal to Anglo-Catholics on that platform: the platform of a Catholic life. That we should make it impossible that we be any longer known as those who indulge in certain ceremonial habits which would be harmless did they not indicate a certain Romeward tendency, or lay stress on certain doctrines which are unusual in the Episcopal Church; but as those who stand first of all for certain fundamental principles of living, to whom holiness is the supreme quality and vocation of the Christian, the reason of his existence and the condition of his attainment of his end."

We cannot assume that Churchmen of all schools of thought are anxiously awaiting this opportunity of knowing of these ideals at first hand; but here and there there must be some who are. If any of these is sufficiently interested to invest fifty cents in the attempt to secure the information, he may obtain the volume—if any copies remain on hand, of which we are not sure, since the book is made primarily for members of the Congress—by addressing the secretary, the Rev. S. Atmore Caine, 5720 Ridge avenue, Philadelphia.

CARDINAL HAYES has taken that official action to debar the "papal chamberlain" in New York from appearing as attorney for people seeking annulment for their marriages, which we urged some months ago. This papal chamberlain, announcing himself as from Rome, and locating in New York with the avowed purpose of acting as attorney for such people in the ecclesiastical courts, received some attention from THE LIVING CHURCH when first he made his intention known. Being ourselves shocked at the apparent defiance of good morals involved in what would seem to be the promotion of opportunities for securing marriage annulments for those who wanted them, we denounced the newcomer from Italy for embarking upon such a profession in New York, and asked the Roman Catholic press of this country to follow a like course and so create a public sentiment among their constituents hostile to the recognition of such a profession.

Cardinal Hayes has now taken action and has done it splendidly. He has ruled that only a priest may appear in an ecclesiastical tribunal on behalf of an

applicant for annulment of marriage, and points out that "any person desiring to have a case heard or wishing to consult about annulment proceedings may do so absolutely free by consulting a canon who is a priest." "We do not want him here at all," said Mgr. Carroll, chancellor of the (R. C.) archdiocese of New York, referring to the papal chamberlain, according to the *New York World*. "Cardinal Hayes is strenuously opposed to the practice of lay advocacy in marriage annulment cases."

So the authorities of the Roman Church in New York have interposed a veto upon the increasing scandal of annulments of marriage for frivolous causes. We only hope that they may be upheld in this action by their superiors in Rome, and as new and stricter rules for the administration of the Rota were recently announced, it would seem that a new attitude toward annulment of marriages is to be anticipated. That there are legitimate grounds for sometimes pronouncing such annulments is undoubtedly true, and they are recognized by our canon law as well as by that of Rome. But grave abuses had crept into the Roman administration, nor has our own been entirely free from them—though a long time has elapsed since we have had knowledge of such an abuse in our own communion.

Yes, we warmly commend Cardinal Hayes for this reform, and we can appreciate that it was probably in the face of a good deal of pressure in favor of the laxer attitude.

But how very foolish does it make those Roman priests seem who rushed to defend the papal chamberlain in our columns and who roundly condemned us for our criticism. It was bad enough to be wrong; but now they know that they were also on the losing side in their own communion, and that is hard for them.

And how worse than foolish does it make the Roman Catholic press appear. Almost—not quite—to a unit, they all stood up for the papal chamberlain and abused THE LIVING CHURCH. And some of them were so disagreeable in their comments. We hope the *Catholic Citizen* which, almost alone, failed to "bite" on the man's high sounding title, will rub it in to its associates. Even the *Commonweal*, which generally preserves some measure of independence, quailed before the magic words, "Rome," and "Papal Chamberlain." One value of an unroman Catholic press is that it isn't hoodwinked by such words as these, being neither pronor anti-Roman, and pledged to a policy of judging things Roman purely on their merits.

And the incident shows how absurd is that common Roman Catholic policy holding that any and every Roman Catholic must be upheld, right or wrong, as against any and every "Protestant." Why could not some of those Roman Catholic papers, other than our admirable contemporary in Milwaukee, the *Catholic Citizen*—who was not very outspoken against the papal chamberlain but at least did not defend him nor abuse THE LIVING CHURCH—have done something to help Cardinal Hayes in the decision which, at length, he so splendidly made? Why couldn't they *dare* to say what each of their editors must have known was the right thing to say? The incident affords more light upon the Roman Catholicism that actually *is* than almost anything else could do. Perhaps our Anglican press runs into the opposite extreme, but at least it is free from that toadying that makes it impossible to criticise anything at all that some Anglican, official or unofficial, may do.

We shall be interested in reading our Roman Catholic exchanges during the next week or two. So, we think, will Cardinal Hayes.

GUILTY" of teaching Christianity in Turkey. Such is the verdict against three American women at Broussa, in that distant land. The evidence showed that they had permitted grace before meals, had observed Sunday as a day of rest, and had "discussed" the New Testament with "Guilty" pupils outside school hours.

And this is that modernized Turkey that we were told about a couple of years ago when the Turks had so outwitted our diplomats as to compel their sanction to a pro-Turkish treaty, which the senate ultimately rejected. Not that its rejection made much difference, for the administration proceeded to arrange matters on the basis of the rejected treaty and we have exchanged ambassadors with our great and good friend, the Turk.

Yes, this is that reformed Turkey with which the heads of American philanthropic institutions in Turkey urged us to conclude that treaty because, forsooth, the Kemal of the Armenian massacres was now a good and an enlightened man and was so misunderstood.

We want to know more about those three guilty American women. We want to know why they seem to have been left all to themselves in making their defense. Did those representatives of American Protestant Christianity who wanted the treaty concluded, though they were estopped from teaching Christianity in the institutions that Americans had built for missionary purposes, forsake them and flee?

We are not proud of the recent history of American missionary interests—not of our own Church—in Turkey. We earnestly wish that Congregationalists, who are chiefly interested, would demand that the true story be told, that we should know what sort of compromises have been made, and what Christian missionaries who may not teach Christianity are doing in that land. We want to know what is the price paid for the protection of American missionary property in Turkey.

And most of all, we want to know the whole story of those three guilty women who seem to be all that is left of the real missionary fellowship that planted great Christian institutions in Turkey—and then surrendered.

All honor to those women!

THE affiliation of St. Stephen's College with Columbia University reported last week, is, in our judgment, entirely commendable. It is in line with the relationship established years ago between the Episcopal Theological Seminary and Harvard, and, more recently, between Berkeley Divinity School and Yale, and between Western Theological Seminary and Northwestern. The fact that St. Stephen's is a college of arts while these others are theological seminaries does not alter the principle.

We believe in small colleges and in large universities. There are advantages and disadvantages to the former, but the advantages can be preserved, and the disadvantages reduced to a minimum, by affiliation with a large university. To what extent the physical distance between St. Stephen's and Columbia will modify the advantages must be worked out in actual practice, but the intellectual advantages are unquestionable and immediate.

That this affiliation is made possible is due to the strong administration of Dr. Bell and of the trustees who have so admirably sustained him. We trust the college may continue to grow strong in the future as it has in the past.

THIS action was taken by our National Council last week:

"Resolved, that National Council learns with regret of the grave disasters which have befallen the city of Corinth, Greece, and expresses the hope that some members of the Church may cooperate in the effort of the Near East Relief to meet the commitments made necessary by this emergency."

A letter from the Near East office asks whether THE LIVING CHURCH will ask its generous FAMILY to respond to this hope of the National Council through the instrumentality of THE LIVING CHURCH RELIEF FUND. Very cordially and decidedly is our answer, Yes. Let such contributions be sent to us in the usual way and marked "For Corinth."

We like to have the Church *as such* be active in such a relief work as this. It is the equivalent of that relief fund from Antioch to which "every man according to his ability" contributed when the disciples of that city learned that their brethren in Judea were in distress.

A new Epistle to the Corinthians, accompanied by a gift from twentieth century disciples who are the remote offshoots of the work of the same apostle who wrote to the Corinthians, is in order now.

"Let all your things be done with charity" was St. Paul's admonition, through the Corinthians, to us.

IT IS a tense moment. The honor of two great universities is at stake. In a rickety but historic classroom in old Sever Hall ten Harvard seniors bend and labor over ten blue-books; in a gray stone building in New Haven ten fountain pens are wielded in unison by ten stalwart Yale upperclassmen. Agitated monitors parole the aisles; learned coaches bite scholarly lips as they watch the feverish scratching of their chosen contestants. It is not the thought of the Putnam prize of \$5,000 in books, to be awarded to the English department displaying the higher ability to pass an exam in English literature, that causes the furrows on their professorial brows; it is the necessity of upholding the dignity of alma mater and the high standards of their respective English departments.

But, as in the Stadium or the Bowl, rivalry must not cause the opponents to forget the dictates of good sportsmanship. Conscious of Yale's tradition of generosity to her foes, Professor Nettleton, coach of the Blue forces, telegraphed cordial greetings to Professor Tatlock, mentor of the Crimson team, who, not to be outdone, replied rejoicing "that Harvard's first friendly opponents in the contest are the long-standing friends at Yale."

Professor Nettleton, as reported in the Chicago *Tribune*, had said in his enthusiastic telegram: "We are glad to feel that our mutual aims and friendship is thus confirmed and strengthened."

We hope, indeed, they is.

ACKNOWLEDGMENTS

The attention of our readers is called to the fact that in a number of copies of THE LIVING CHURCH of April 21st the Acknowledgments were omitted. A telegram reporting the death of Bishop Beckwith was received as the paper was running through the press and the space occupied by the Acknowledgments was all that was available for making the announcement. As a matter of record we are, therefore, publishing again the contributions for the week ending April 21, 1928:

NEAR EAST RELIEF	
M. F. M., St. Paul's parish, Milwaukee, Wis. (for Armenian children)	\$ 25.00
Good Friday offering, St. John's Church, Worthington, Ohio	2.30
	\$ 27.30
JERUSALEM AND THE EAST MISSION FUND	
R. H.	\$ 5.00

DAILY BIBLE STUDIES

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

"IT IS EXPEDIENT"

Sunday, May 6: Fourth Sunday after Easter

READ St. John 16:5-14.

OUR LORD gives us a very important message in today's Gospel. He tells us that there are certain things which are expedient, and thereby suggests that there are other things which are inexpedient. The Christian is to be governed, not merely by a straight law of right and wrong, but also by a higher sense of helpfulness which will enable him to avoid things that might hurt himself or others, and also to do things which, while not absolutely necessary, nevertheless may bring a blessing. It might be called a suggestion of the higher Christian living, governed, not by "Thou must," or "Thou must not," but by love and sympathy, and above all else by a desire to walk in the way of positive faith. Our Lord suggests that while He might remain longer upon the earth, which would give comfort to the Apostles, nevertheless it would be better for them that He should go away. God has to do with the higher good. Tennyson's poem, "The Higher Pantheism," suggests the message. It is the difference between "existing" and "living."

Hymn 234

Monday, May 7

READ I Corinthians 10:23-31.

ST. PAUL realizes that some things are lawful but not expedient. In other words, the altruistic life must be bound by something higher than law. Love is the supreme power in the Christian's life. He does things, or refuses to do them, not simply because they are right or wrong, but because he loves God and wishes to live as nearly as he can in the divine atmosphere of perfect freedom. So the Apostle recognizes the weaknesses or misunderstandings of others, and declares that he finds it expedient to do certain things, or inexpedient. His expression, "The earth is the Lord's and the fulness thereof," comes to one like a breath of pure air. It seems to lift the whole life into an atmosphere where we think of God and of others, and of the whole body of humanity, rather than of our own little selves. Hence the wonderful declaration, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." And the glory of God means a life of helpfulness rather than a life which in any particular may hurt some one else.

Hymn 500

Tuesday, May 8

READ Romans 12:16-21.

THROUGH experience one finds that it is really most comforting to have an eye for those who are helpless, or not especially endowed with graces. It is what Charles Kingsley called, "Helping lame dogs over stiles." It is this splendid law of expediency which makes us tender in our association with little children and sympathetic with those who are tempted. It opens to us a vision of the whole of human life, in which those who are strong are to bear the infirmities of the weak. He cannot be a good Christian, as the Master by word and action defined Christianity, who simply goes his own way, obedient to law, but never trying to give up something of his own liberty for the sake of those who cannot keep up with him. "It is expedient," speaks that gentle voice within, which goes farther than the personal routine of life and enters into the atmosphere where the least discord or break of harmony may bring pain. We should be "kindly affectionate one to another, with brotherly love."

Hymn 121

Wednesday, May 9

READ I Corinthians 9:19-23.

ST. PAUL seemed to have a wonderful vision of this higher Christian life. It did not hold him from crying out against evil, nor did it keep him from rebuking sin, but it certainly did make him conscious that his life might help or hinder others. No finer expression can be found in all literature (except our dear Lord's own words) than this declaration: "Though I be free from all men, yet have I made myself servant unto all that I might gain the more." Those words make Paul a heroic character. They picture the strong man, erect, throwing up his head and stretching out his arms, and rejoicing in freedom—and then realizing that perfect freedom can only come through loving service. Greatness comes through sacrifice and the higher Christian life, which is not satisfied with morality but presses on to participate in the perfect life of Christ, that divine life of the most perfect freedom. To know that you are trying to make your life both helpful and harmless is to understand our Lord's blessed admonition. "Be ye wise as serpents and harmless as doves."

Hymn 494

Thursday, May 10

READ Romans 15:1-3.

WE ARE sometimes a little weary in our dealings with weak people, whether that weakness be of body, mind, or spirit. In walking or running there are two rival experiences. One is to get ahead of the less capable; the other is to do what we may to encourage those who are not as strong as we think ourselves to be. St. Paul, with his fine analysis of true Christianity, writes: "Let every one of us please his neighbor for his good to edification." If, for a moment, that seems to suggest a self-conscious watchfulness as to what others may think of us, it also suggests a splendid knowledge of life, which makes every man more or less dependent upon other men. It suggests the glorious harmony in which the varied tones are united in the fullness of sound. It suggests the mosaic in which each little stone depends upon the other little stones. To build up, not my own life but the general life; to have an interest in the community as well as in my own home; to have a vision of the Holy Catholic Church—that is the Church of all ages and places—surely that is better than simply to keep the eyes fixed upon one's own life and possessions and friendships, and let the world go by.

Hymn 489

Friday, May 11

READ St. John 14:26-29.

THE blessed Master, in the Upper Room, the night before He died, thus brought before His disciples, and before us, through them, this great principle of far-sightedness and big-heartedness. There they were, gathered together, and the human hearts of the disciples were troubled. But Christ told them to think, not of themselves alone in the present, but of Him and of themselves in the glorious future, when there would come the fuller revelation of truth, and a peace which could never fail. What an appeal He made to His disciples and to us in those words: "If ye loved Me ye would rejoice, because I go to the Father!" To think of God's side in the story of Christianity, to try to see ourselves as God sees us, is to enter into that big life where the ages and the universe are brought into a definite focus; and then to find the peace of soul which comes, not from indifference or carelessness, but

(Continued on page 9)

Some Conditions of Reunion and The Episcopal Church*

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

THE most significant event of 1927 in the life of the Christian Churches was the Conference on Faith and Order at Lausanne. Its reports give a kind of map of the doctrinal situation as it exists today in the Christian world. They are authoritative statements offered for the study of the Churches. It would be far beyond the limits of such an address as this to discuss in any way the many questions raised by the reports. But there is space to speak of three general principles implicit in them or surrounding them like an atmosphere which it seems we must in the end accept as necessary presuppositions of unity.

The first is that of the comprehensive Church. No one could follow the discussions of the conference for three weeks without being irresistibly driven to the conclusion that no single communion there represented could hope that all Christendom would come in the end to its position. Each communion was maimed, was short of the fulness of Christ. As Bishop Gore said, Catholicism and Protestantism are mutually complementary. They are not mutually exclusive. The elementary faiths which we associate with those two types have been indeed possessions of Christianity from the beginning. On the one hand the traditional historic attitude, institutional, collective, tending to the exaltation of the objective in worship and thought; on the other the rational, present day attitude, personal, individualistic, tending to the exaltation of the subjective. We shall find them anywhere in the long history of our religion. They are sometimes obvious in outstanding movements, sometimes undercurrents in the common life. St. Paul and St. James, the early monastic orders and the growing imperial Church, St. Francis and the Papacy, Luther and Leo, all represent fundamental attitudes which are at home in the great world of Christian faith. We cannot get rid of the things which they represent. We must have a Church which finds a place for both, or—if we go back to Lausanne—a Church which has a place for manifold variety in doctrine, attitude, and worship. This, I take it, is a hard saying for many Christians. We have been nurtured so long in our small groups upon ideals of uniformity that we can think of diversity only as lawlessness. But it is not. It is the very principle of God's activity in our world. It is the very breath of freedom and of progress.

Akin to this, almost a corollary, is the principle that the Church of the future must rest not upon authority but upon goodwill. The one thing which no Church can do today is to compel. It never could compel thought, control faith, make a man believe what he did not believe. It could at times compel outward observance. In some fashion it can do so today up to the point where such compulsion touches conscience, and then it can go no further. Today when a man's conscience is involved, he has only to escape and find another Church. An authoritative Church which seeks to rule and compel submission avoids revolution only because it is easier to escape than to rebel. The recent papal encyclical on Unity leaves us cold because it strikes a note utterly foreign to our way of thinking and to all the ideals of our democratic society. And if society must rest upon goodwill, how much more the Church, whose message to the world is one of goodwill, or let us say of free coöperation based upon goodwill. Every day of the Lausanne sessions made clearer that the structure of the Catholic Church must be just such free coöperation based upon goodwill.

But one will ask, Is there no limit to diversity, is any and every interpretation of Christ to be welcomed within the Church, is the goodwill to be so generous and so tolerant that,

as we say, anything goes? Are we to include every abnormal individualistic view? That is, I am sure, a question which troubles many souls as they look out upon the multicolored map of the Christian world. It was the question which troubled many souls at Lausanne. And yet the conference gave the answer. There is a limit and that limit is truth. In the Christian Church Christ is the Truth, and therefore the final test for all that concerns the life of the Christian Church is found in the Church's Master. Of any doctrine we must ask, Is it inherent in the revelation in Christ? Is it necessary to it? Is it congruous with it? Of all the developments in worship and Christian practice it is the same kind of question: Are these developments congruous with what is given us in Jesus Christ?

The conference at Lausanne proceeded upon this primary conviction, that Christ is the Truth, and throughout all its sessions accepted as its necessary concomitant that the individual could not be asked to deny his own conscience. If to him any doctrine or proposition violated the truth in Christ Jesus, then he must follow his conscience. Whether a Christian accepted the decrees of councils as expressive of truth or turned to the Inner Light as his guide, in the last resort he trusted his conscience and obeyed God rather than man.

The implications of that position, as I have pointed out in another connection, are not always realized. The only excuse for the mutual excommunication of Rome and Constantinople is the supremacy of conscience. Unless men are to obey conscience there is no ground that I can see for justification of England's separation from Rome and the great Church or Churches of the West. But if one appeals to conscience for such justification one cannot stop with England. Scotland and Germany and Scandinavia and the rest of the Protestant world must be justified. And if justified, how can a Catholic communion, appealing to the same conscience, exclude them from the privileges of the Catholic Church?

BUT I must not dwell on that point. I come now to my reason for this somewhat extended account of these features of the Conference on Faith and Order, which as I have said I believe must be regarded as determining characteristics of the Church of the future. If they are to be characteristics of that Church, then I submit that it is incumbent upon every communion which would make its contribution toward unity to endeavor to incorporate these principles into its own life. It must move in the direction of comprehensive Catholicity. It must fashion forth its unity as free coöperation upon the basis of love or goodwill. It must accept the truth and only the truth as the guide of conscience.

Upon our own communion this obligation rests with especial force; not indeed to accept these principles which I have found in Lausanne, but to accept the fundamental obligation of embodying in its present life so far as it may, the larger principles which must characterize the future Church—those which seemed to stand out so plainly at Lausanne, if they are right. This obligation rests upon us, I say, with especial force because we are, as has been so often said, both Catholic and Protestant, in the essential historic meaning of those great words. We are already in touch as is no other communion with the left and the right of Christendom; for left and right have equal privilege among ourselves. We are in a position to understand the bolder extremes of ecclesiastical structure because in very real fashion they both exist within the generous spaces of our own fabric. In short, we begin with a genuine synthesis of opposites and the path of duty lies before us to make through this our contribution to the great cause.

Indeed, to cut ourselves off from either group, to narrow ourselves to a Protestant or a Catholic sect, can be little short

* From the Bishop's annual address to the California diocesan convention.

of disloyalty. There is nothing sadder in our Church life today than the plea urged with violence and bitterness that we are a Protestant Church and must have no commerce with Catholics; nothing sadder, I say, unless it be the plea as frequently uttered that we abjure our Protestantism, cleanse our skirts of Reformation theology, and stand uncompromisingly for an exclusive Catholicism. In such pleas partisanship has blinded men's eyes to the meaning of history, to the witness of philosophy, but above all to Christ. Who will dare to condemn what Christ blesses? Who in the name of Christ will dare to excommunicate the brother with whom Christ dwells? Secularism is sectarianism whether it be Roman or Anglo-Catholic or Fundamentalist or Modernist. First, then, of the message of Lausanne for us is the obligation to keep real our comprehensiveness, our true Catholicity.

The second matter brings us directly to the question of authority and to some of the issues now troubling the Church of England and, in lesser degree, our own Church. The principle that the Church's authority must rest upon free cooperation and thus ultimately upon goodwill does not mean that the Church can be without law. No civilized society can be without law; no great institution can function without it. But two considerations are often overlooked, especially in modern American life. Social custom, tradition, and what we call public sentiment all precede law and must precede it if law is to be effective, and on the other hand law is not and cannot be a self-enforcing thing. So august a body of law as the Constitution of the United States is possible only because the stage has been set for it by centuries of social development. Such a constitution copied almost verbatim will not work smoothly in a Latin-American country, because it has no antecedents.

If this is true in a civil association like the state, which has power to enforce, how much more is it true in a body like the Church, whose power is limited to moral influence or to expulsion? The Church is or ought to be a freely growing institution, constantly adapting itself to new needs and new conditions. Its law cannot be static, external, authoritative. It must be constantly changing, modified, re-interpreted; and if the Church is growing, reaching out, meeting new conditions, there is bound to be always an element of lawlessness within it. The free spirit refuses to be bound, gagged, imprisoned in a cell of regulations. Sometimes its revolt is the mere overflow of vital energy. Sometimes it is the studied revolt of reasoned conviction; sometimes it is emotional egotism masquerading in the garments of another age.

All these types of revolt will be found in every school of thought in the Church. The Modernist has no monopoly of reasoned conviction, nor the Anglo-Catholic of emotionalism. But put them all together and we have a Church whose traditional position lays great weight upon regularity and law-abidingness exhibiting an appearance of unrestrained individualism, of a lawlessness which seems to many people a veritable destruction of the values built up during centuries.

We have, to give three examples, among many of the clergy what seems an almost complete indifference to the rubrics which govern the use of the Prayer Book. They change the phrasing of prayers, they put in unauthorized prayers, they drop sentences they don't like, they alter the order of an office to suit their own view of what is right. From the same type of revolt, what in general we must call, I suppose, Modernist, comes my second example, namely, the claim to interpret the ancient creeds in the light of modern historical and philosophical science. I call this lawlessness because it is such in the minds of many people. It is really only variation from the normal type.

The third is that which is causing the most trouble in England and which seems to some of our people the most hopeful, to others the most ominous movement in the Church, the Anglo-Catholic. Here we have such unauthorized practices as the reservation of the Sacrament, not for Communion, for which a good case may be made out, but frankly for devotion, as in the services of Benediction. Here we have such teaching as that the consecration of the Eucharist is completed with the words of Institution. That teaching is of course Western and medieval, but my point is that it is expressly repudiated in the consecration prayer of our American Prayer Book.

Three different kinds of lawlessness, or, at least, of variation, and what are we to do about them? How can we be a

developing, living Church, and at the same time a Church of law? What does our ideal of free coöperation growing from goodwill mean? How can we handle the matter with our eyes not upon past or present but upon the future?

The futility of restrictive legislation is quite apparent. The ritualistic legislation of the 1870s in no way stayed the progress of ritualism. Heresy trials get us little but trouble. They comfort some people and irritate others, but their net result is undoubtedly to further the movement they oppose.

Bishops are constantly asked why they do not take action against the lawless clergy. But the reason is perfectly clear and points the conclusion to which I am leading. The reason is that the bishop has only two alternatives. He must limit his attempt to moral suasion and refusal to sanction officially what he believes is lawless, or he must institute disciplinary proceedings which, if they are resisted, either are futile or issue in a trial. There have been times when trials were regarded as more or less inevitable. The spirit of the age acquiesced in them. It is so no longer. No one wants trials, least of all, I imagine, the bishops who might have to institute them.

But why is it, we may ask, that people do not want trials? It is because the sentiment of the Church has changed very greatly. The emphasis lies more and more upon the genuineness of character, the loyalty to Christ, the willingness to cooperate. No man wants to see his brother, beside whom he has kneeled at the altar and in whose fundamental loyalty he believes, tried for heresy. He certainly does not want to see him disciplined even for vagaries of lawless ritual. Now that attitude is our recognition of the futility of legislation and discipline in such matters. Like war they settle nothing unless subsequent goodwill ratifies force. Discipline gets nowhere, and to pursue the recalcitrant brother by constantly more rigid legislation is only to make matters worse. We are dependent upon goodwill, upon free coöperation, for the enforcement of discipline.

Let me sum up in a few sentences the conclusion we have reached. We must have laws. The common life of the Church must be expressed in law, whether it be canons or rubrics or doctrinal statements; but these laws are not self-enforcing. They are useful only as they express the common spirit of the Church, and as that spirit changes from generation to generation they will change. Such change, however, always lags behind the forces which are leading; and always, therefore, there is a measure of lawlessness, of carelessness about canons, of disregard of rubrics, of doctrinal interpretation which is at variance with the dominant view.

Such lawlessness is, then, not to be treated as a matter for severe disciplinary measures; but rather as part of the price which must be paid for free coöperation. The Church will express the common point of view, the average if you like. It will state, as it has stated again and again, its position. But instead of discipline it will call upon its clergy to remember their ordination vows; and to have regard for their brethren. Any priest who remembers St. Paul's injunctions concerning consideration for the weaker brethren will be, I am sure, very chary about exercising his freedom to bring distress to the consciences of others. Any priest who remembers his ordination vows will be very sure of the sanction of conscience before he violates established positions.

But unless we can trust our clergy and believe that the occasional extravagance of erratic individuals cannot really destroy the unity and solidity of the Church we must, I think, give up any hope of playing a great part in the reuniting of the Christian world.

Such I take it must be the meaning of free coöperation and the spirit of goodwill in our own communion. Such is the principle of action which I would see prevail in the future in this diocese as I believe it has in the past.

BUT the third matter is perhaps the most important of all, although I need not dwell on it at length. In all our problems of adjustment we are very prone to forget that the final test of any position is not the law or the teaching of this Church. It is rather the truth in Christ Jesus. The appeal to Scripture means the direct appeal to Christ as we find Him in the New Testament, or the indirect appeal to that which growing from Him in the life of the Church is congruous and truly expressive of Him. When we say that this or that type of

doctrine, let us say, of the Eucharist, is contrary to the Prayer Book, that does not end the matter. It does establish a presumption. But the question of truth lies back of it. The law of the Church may be unmistakable, but the law of the Church may be wrong when tested by the truth in Christ.

When the Bishop of Manchester proposes that our altars should be open to all baptized members of the Catholic Church it may be contrary to the present law in England. I would not count it such in America. But that is one question. It is quite another as to whether such ought to be the law of the Church. I am sure that the bishop is right, as I am equally sure that his position in regard to the consecration of the Eucharist, if reported correctly, is right. We must distinguish between regularity or validity in the sense of regularity, and efficacy as God would see it. It is a strangely inconsistent position which grants to one group of Christians the right to follow conscience to the extent of schism without imperiling their sacraments and deny that right to another. There are and must be losses in spiritual value as the result of every schism, but to say that there are losses is far from saying that Christ is not really present and appropriated.

But to proclaim the supremacy of truth and acknowledge the supremacy of conscience in the apprehension of truth is to bring us back again to the Lausanne position, that conference and not controversy nor yet authority is the way to unity. For that again I plead in our diocese (where I am sure the spirit of it does rule), within our own Church and in our relations with other communions. Conference presupposes that mutual trust and respect which ought always to characterize Christians. It assumes that each side is eager not to prove its own truth, but to share its understanding of truth. It assumes that the truth may be larger than that glimpse of it which any party to the conference holds. Now it is along that line and only that line that there is any hope for unity. With the infinite variety of human personalities and the consequent variety of reactions toward experience we can never hope to make men think alike. We can never get a regimented unity. That we have already seen. But we can hope that by conference in love and goodwill we may see truth in its right proportions, get first things first, discover that we can agree upon the relation of all the several divisive doctrines to the Christ Himself.

For, after all, when we follow this question of truth to the end we discover that our whole ecclesiastical problem, including reunion, is to find a Church which is really the Body of Christ, not in name, not in profession, not in ideal merely; but in genuine fact, able to manifest to the world the fulness of Christ Himself.† What kind of Church can do that? If we ask ourselves that question how pitifully we see our failures. Who would dare to claim for his own communion that it contains all the riches of Christ? Who would dare to claim that he has nothing to learn? Rather will he not call in gladly to brotherly conference and confidence every humble follower of the Christ? Will he not say "Come, and let us reason together? Here is what I have to give. This is the treasure I have found. Discover to me yours." And then together they will fashion and re-fashion the vision of the great Church which shall manifest all the abundance of Christ to the world. For the final test in all that the Church does is the test of Jesus Christ Himself.

It is a terrible, a terrifying test. For a Church which really represents Christ would be a vastly different body from any that we know today. It must of necessity be a united Church, a Church of members bound together in love. But it must be more than that. It must be a prophetic Church carrying with power the message of Christ to the world. Individual prophets do that today; but the Church in her corporate life is, I fear, but a faint shadow of the real Christ.

Think a moment of Christ in the world today and then ask how far the Church is revealing Him to men. Would He have no word to say of our frank paganism, of our materialism, of our profit-worshipping, of our acceptance of a social system which is based on jungle ethics? Would He have no word to say of the hideous wickedness of war? Of the monstrous program for naval aggrandizement which threatens America with disgrace today? Of the wicked attempt to rouse ill-feeling with our closest friend among the nations? What would Christ, the flaming prophet who bearded the powers of His day in their

stronghold, whose burning words drove them like whipped curs away, what would the Christ say of these things? Ask yourself that and then ask what is the voice of His Church concerning them. A prophet here and a prophet there; but corporately, just mild and gentle words, faint protests, apologetic suggestions with the implication that the morals of war and industry, the morals of the cult of power, are really safe in the hands of this world. I ask you again, does the Church speak as Christ would speak?

Such matters seem like a far cry from the question of the unity of the Church but I bring them to your minds that they may illustrate in another way the same great principle. It is the business of the Church to manifest Christ to the world for the Church is the Body of Christ. It must then be the business of the members of the Church always to take back to Christ every question which confronts the Church, to seek His will, to ask how His will may be revealed to men, and then to use every power that His Church may manifest Him fully. It is a hard task; but all life is a hard task. It is a hard task; but it is God's task and He is King of kings and Lord of lords.

DAILY BIBLE STUDIES

(Continued from page 6)

from a realization of the bigness of the world and of history and of God's love. Surely that is to find a depth and a height and a breadth in our faith not otherwise gained.

Hymn 255

Saturday, May 12

READ St. John 12:46-50.

AS THE sun-rising is one of the greatest glories of nature, too often missed, alas! so the rising of the Sun of Righteousness, the glorious shining of the "Light of the World," brings into the personal life a strength and a joy not otherwise to be found. It is the same precious truth of expediency. Some things that we might say or do, dropped, because there is a stronger call; some desires calmly laid aside because of the greater vision of service; the light so penetrating every crack and crevice of daily living that even the little objects come out and gain importance. May we not find here that which is after all the supreme thing, namely, how to walk in the Light, and ourselves to reflect that Light? Do we not find the dear Lord Jesus as our Friend and Guide, preëminently when we think of Him as driving shadows away and making even my poor life and yours a cheer in the midst of many perplexities, a beacon in the midst of many obstacles, a clear sounding note of universal brotherhood in the midst of many divisions? O for a life so like the Master's that its bigness would simply conquer all selfishness and meanness!

Hymn 4

Dear Lord, let me not be satisfied with the common life of morality. I would feign rise up into the higher atmosphere where Thy divine love may lift me, and where the needs of others may call to service. Let me not do, or refrain from doing, because of my own will, but because of a higher and more loving regard for others. And give me that vision of Thy glorious and unfailing goodness which shall make me, even while walking on the earth, to live the life Thou wouldst have me live, with winged feet. Amen.

THE SEER of the Apocalypse saw the New Jerusalem, the heavenly city, coming down from heaven to take the place of the old guilt-ridden city which had added sin to sin until it crucified the Lord. The Christian Church has seen the Son of God descend from heaven as Son of Man, to replace on earth that travesty of manhood which is all that sin has left of true humanity. All the conditions of a sacrifice for sin are here complete. It is needed; it is costly; it—and it alone—cancels the offense of sin. We look to a Redeemer, crucified in death, but crucified in life as well, by reason of His sinlessness in the midst of a sinful world; and we know that the offense of the past has been blotted out by God in His own sight; that His eyes see—as do ours—nothing but the perfect Realization of the Man. For our own sins we must still repine; for the loss they caused to God we need repine no more; for that loss has been made good by Another. The wrong of the past has been righted; and we may turn to the future with grateful hearts, resolved by God's grace not to repeat the wrong.

—Rev. K. E. Kirk.

† Since writing this I have seen Mr. Sheppard's book, *The Impatience of a Parson*, whose main purpose I heartily commend.

The Church Congress

By Frederick A. Wilmot

II

Providence, R. I., April 21.

THE GROWING CENTRALIZATION OF THE CHURCH

RESUMING the discussion of the subject, following the reading of the papers by the Rev. Drs. Thomas and Grammer, Bishop Slattery, presiding, observed that the points of view expressed by both these speakers were valuable. He believed it quite possible to promote the work of the National Council and at the same time to safeguard the rights of the local parish. He related how a parish that had never paid its apportionment was discovered to be supporting its missionaries in the field. The National Council asked the parish to support these missionaries and credited their gifts for this purpose to their quota, thus satisfying both.

Dr. Nichols, of New York, said that the parish was the unit in convictions, conversions, confirmations, and contributions. "The primary appeal of the gospel is to the individual, but after this appeal has been made, it must be recognized that the individual cannot be saved alone," he said.

Dr. Delany said that he was by nature a rebel and a radical, but by training a conservative and a traditionalist.

"I believe that finance has no place in the pulpit nor in the life of the priest," he said. "My feeling is that the clergy are being driven altogether too much into financial matters for which they are not qualified by training or nature, and driven away from religion and spiritual matters, which are their specialty.

"That is my objection to the centralization of the Church's work. If it were done by the laity I would have no objection. I have no objection to the laymen organizing the business of the Church, but I object to them saying to me, 'You have got to be a financial manager in your parish.' The whole trouble with our Church today is that we are putting finance too much to the fore and not stressing the religious side enough."

The Rev. Dr. Frederic S. Fleming, rector of St. Stephen's Church, Providence, said that the question of centralization seemed to be resolving itself into a question of cash registers.

Mr. Morehouse asked the question: "Do you want to put partisanship first or religion first? It is not a question of whom we send to Liberia, a Holy Cross father or someone else. The question is, Does he tear down or build up his work after he gets there? Let us put partisanship second, and Religion and Churchmanship first. Don't let us introduce partisanship into our National Council."

Dr. Sedgwick of New York differed with Dr. Delany and said that he did not care to be dictated to by a layman.

Dr. John N. Lewis, Jr., of Waterbury, Conn., said he delighted in belonging to "His Majesty's Opposition." "The idea of the Church Congress is to give a voice to the King's Opposition. I am for the National Council and all that it does. I am glad that Dr. Morehouse is alive."

Dr. Robert W. Rodgers of Brooklyn said: "It is hard to be enthused to put money into the pot. I want to hear the missionary story and not talks on finance."

THE second section of the topic for discussion related to the question of centralization in diocesan organization. The assigned speakers were Dean Robbins, of the Cathedral of St. John the Divine, and the Rev. Alexander G. Cummins, D.D., rector of Christ Church, Poughkeepsie, N. Y. The discussion resolved itself largely into a debate on the Cathedral system in general and the Cathedral of New York in particular. Dean Robbins defended the creation of an extra-parochial church in cities of the first class and told what had been done in New York to create the cathedral. Of the many millions that had been contributed for the purpose, he said, practically none of the amount would have reached into Churchly channels if the amounts had not been subscribed for the specific purpose. He told of some of the great special services held at the New York cathedral and of the large purposes which these had served, such as no parish church could do.

Dr. Cummins voiced the danger of creating autocracies in dioceses that would entrench on the autonomy of the parish.

"The Church does not demand this experimental exploitation which has commercialized our ecclesiastical fabric," he said. "Our Church is cumbered with machinery that does not function successfully, and for which there is small excuse for existence.

"Increasing autocratic powers are being acquired by the executives of dioceses. Some argue that this centralization has even fostered waste, inefficiency, depression, and passive resistance."

Dr. Cummins described the historical attitude of the American Church, and said that the episcopate was locally adapted and that bishops derive their authority from the people.

"The American concept of a limited state resulted in the ideal of a free Church in a free nation, the present ideal of religious freedom," he said. "The parish is the ultimate unit of the diocese. It is the spiritual home of the family. Infringements upon the rights, privileges, and integrity of the parish is a blow at the very heart of the diocese. There is a profound ignorance of the status of the parish among many of the clergy and the laity."

Dr. Cummins described the outreaching for power on the part of bishops. "In a number of dioceses the bishops have secured absolute control of appointment to mission stations and assisted parishes and likewise power to remove at will or because of a whim the incumbent whom he appoints," said the speaker. "This sort of dictatorship is, I venture to assert, not only un-American and contrary to the genius of this Church but also destructive of the morale of those clergy whom circumstances force to bear this galling yoke of ecclesiastical feudalism."

The speaker said of cathedrals that the American cathedral "is an anomaly, an extravagance, and one of the choicest fruits of centralization. There is no popular demand among Church people for cathedrals. The interest in them is the result of organization propaganda. Cathedral building is the most fatuous blunder of which the Protestant Episcopal Church is guilty."

Dr. Cummins stated that centralization was the cause of greatly increased demands on the churches for money and that the time to demobilize had arrived.

"We recommend the abolition of that hybridized form of the episcopate known as the suffragan bishop," he said. "Bishops might advantageously retire at the age of 68 years. Dioceses should be smaller so that any bishop of normal health can administer their spiritual affairs, and by devoting himself to that function become less of a politician and more of a pastor. Even in these days it has been shrewdly figured that a salary of \$8,000, a house, and possibly a car, are sufficient compensation for any bishop, unless the Church is bound to create episcopal palaces for princes of a democratic Church to live in, and from such coign of vantage, to lord it over struggling parishes and missionary stations."

As might have been anticipated, a number of voluntary speakers took issue with Dr. Cummins, and his picture of the lordly, autocratic bishop of his imagination was contrasted with the bishop in actual life. Bishop Perry closed the debate with a splendid vindication of the National Council, which had received some of the metaphorical stones thrown from the speaker's rostrum.

WHAT DO WE MEAN BY THE DIVINITY OF JESUS?

THE largest audience of the Congress gathered for the discussion of this subject on Thursday evening. Dr. Frank Gavin, professor at the General Theological Seminary, the Rev. Luke M. White, D.D., of Montclair, N. J., and the Rev. Dr. W. Cosby Bell, professor at the Virginia Theological Seminary, were the appointed speakers.

"In the very nature of the subject matter," said Dr. Gavin, "a definition of divinity, if exhaustive, will necessarily belie itself.

"If God escapes the categories of our thought, to define Him

is an effort of which the object will elude our grasp. If God were capable of such precise definition, He could not be God. Our answer must also reckon with history. Meaning is determined by experience. Experience cannot furnish meaning apart from an historic sequence. We deal as Christians with a continuous stream of experience beginning with that of the earliest disciples, stretching throughout the centuries intervening, and having its proximate term with us here and now. It is Jesus throughout who is the central figure. To Him is ascribed a dominant value of such overwhelming proportions as to render a detached, impersonal, objective record foreign to the interests and intentions of the writers. What Jesus did, said, and was, is to be looked for by means of a scrutiny which may never rightly seek to disentangle the meaning from that experience of Him which constitutes the records of Christianity.

"Jesus was at once man, and yet apart from men and on God's side. The more His utter humanity was recognized, the more deeply He was perceived to be apart, aloof, mysterious. He shared men's experiences, yet His own experience of God was both more than theirs—and less: more, by reason of a unique relation to the Father; less, in that He had no consciousness of that universally devastating irruption of the God-man relationship, sin.

"In Him, dumbly and instinctively His most intimate disciples recognized the quality Otto calls the *Numinous*, the apprehension of the Divine."

Dr. Gavin finds a further indication of divinity in the world of Christian experience which increasingly finds that it must reckon with profound and all-embracing truth in His teachings, which seemingly embrace the whole of life.

"If there be ultimate mystery at the heart of things, a central and basic paradox predominates in every inclusive interpretation of the phenomena of Christianity, then the acceptance of the profound fact of the Incarnation, as given and not constructed, as offered and not concocted, as revealed and not derived from the processes of reasoning and philosophizing, would seem to be the only recourse as well of candid frankness as of earnest faith."

Dr. White said:

"Jesus was essentially a human being, born into the world like any other human being is born, the product of the love of man and woman. The Church is weary of the hair-splitting, analyzing, dissecting, intellectualizing, defining of modernists and fundamentalists, and in these last days un-Christlike pronouncements from the Vatican. It must seem to any thoroughly educated man in the 20th century folly to insist upon it that the meaning of such a word as *divinity* is dependent upon the dogma of the Virgin Birth or the resurrection of the physical body.

"The articles of the Christian faith, as contained in the Apostles' Creed, are decided helps in bringing out the meaning of the divinity of Jesus, not as dogmatic statements which isolate and separate Jesus from the rest of humanity, but rather as evidence of His humanity in relation to our common heritage; that He was conceived by the Holy Ghost, just as I believe every child is conceived, and that He was born of a woman of marriageable age, just as every other child is born."

Referring to the scriptures as the source of information concerning the divinity of Jesus, Dr. White stated, "I would not attempt to say what was meant, for example, when Simon Peter said, 'Thou art the Christ of God,' because I doubt the ability of a man in the 20th century to get into the mind of the first century Peter, but what I am able to do is to find out why he said it.

"Jesus was called the Son of God because He was able to heal men of their infirmities. Wherever Jesus went, eyes were opened, ears unstopped, lepers cleansed, dead raised up.

"Jesus possessed the power to forgive sins. This claim was regarded by accredited teachers of religion as blasphemy. It was this heresy which helped to bring Jesus to the cross. Only God could forgive sins. Jesus declared that the Son of Man had power to forgive sins, and He not only claimed it but demonstrated it.

"Jesus never argues, never defines. Jesus holds a mirror before men, into which they are to look, and perhaps catch a glimpse of themselves.

"When I am in the presence of His cross I see before me the divinest manifestation of power and life that it is possible to imagine. The cross is the at-one-ment. God and man are one. Instinctively I feel the meaning of divinity.

"Jesus was the greatest genius that the race has produced. He was especially endowed both as to personality and powers of intuition. He believed that all men were God's children. Jesus was what He was because of His enthusiasm for men, the value He placed upon men, what He saw in men.

"Jesus answers for all time the eternal questions: Who am I? Why am I here? Who is my neighbor? Who is God? What is my destiny?

"Stop gazing into the heavens, dogmatizing about the divinity of Jesus. He is not on the cross, nor is He in the water or the wine. He is risen and beckons us onward to new adventure."

Dr. Bell said that we might approach the problem of Jesus' divinity from the high dogmatic of the nature of God that

would lose itself in the theology of the Logos, or we may begin by sitting at the feet of Jesus and letting Him tell us about Himself and about God.

"St. Paul called Jesus 'the portrait of the invisible God,' but that was before the days of moving pictures," said Dr. Bell. "Even the conception of the moving picture is inadequate, for Jesus is the very life of God Himself in action."

In the after debate the Rev. Dr. Carl E. Grammer of Philadelphia said that the "hunger of the human heart for God is the most fundamental fact about us." He likened our relationship to Christ to that of Helen Keller, who was born deaf and blind, to her teacher. "All the footsteps of my life are inside of hers," as she puts it in her book, *My Religion*.

The Rev. Fr. Williams, S.S.J.E., of St. Paul's Church, Brooklyn, criticized Dr. White's attitude toward "Christ as being born a man" and then "becoming God," as "atheistical Jesusology," in which there was a tacit disbelief in the reality of God.

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, said the mistake that was made was in trying to understand God, the Unknowable, first, rather than Jesus, and through Him learning about the nature of God.

EVANGELISM and worship were the subjects that marked the discussions on Friday, the closing day of the Church Congress. At the morning session, the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, Conn., and Fr. Spence Burton, S.S.J.E., of Boston, spoke on

WISE AND UNWISE METHODS OF PERSONAL EVANGELISM

Dr. Lewis related the elements that made for success in the campaign of personal evangelism in Waterbury last year. St. John's, Waterbury, has the distinction of being for many years the largest Church parish outside a great metropolis, and it now numbers some 1,600 communicants. Father Burton, who is the superior of the Society of St. John the Evangelist, declared that evangelism based upon mere emotional conversion is inadequate and unwise, since it neglects other aspects of a man's nature. Both the speakers presented admirable, constructive papers such as deserve more space than can be given to them. Capt. B. Frank Mountford of the Church Army, who was scheduled to speak, was unable by reason of illness to appear.

HOW OUR SERVICES MAY BE MADE OF MORE SPIRITUAL VALUE

A greater emphasis on the beauty and symbolism of religious services rather than their doctrinal content was urged by the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City. The Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury, Mass., was the other speaker on this subject. As is customary with the Congress, the addresses of the final session were not discussed from the floor.

"Why leave all the symbolism to others?" asked Dr. Aldrich. "We must combine beauty and simplicity in our services. Simplicity is not barrenness; it is rather a singleness of purpose which we can fill with meaning if we devote enough attention to it.

"Every pastor must aim to strike at every service the right note within and without. Otherwise he can't very well expect to carry his congregation with him. He must choose the right hymns to preserve the harmony created by the sermon. He must strive toward a greater unity of purpose between the choirmaster, the organist, and himself.

"Use imagination in the arrangement of your services if you want to get a hearty response. A service of worship may be a ship of grace to lead us out to the widest horizons where heaven and earth meet."

Father Fitts declared that clergymen should have a knowledge not only of theology, but of all things pertaining to worship, proper reading, speaking, and singing, architecture, decoration, ornaments, music, and ceremonial. "We need first to give the Eucharist its rightful place as the chief act of worship on the Lord's day," said the speaker. "We hear on all sides that the Holy Communion is the chief act of worship, but still it is not made so in all of our parish churches or even in all of our cathedrals."

"It will not do to try to teach Confirmation candidates and others the duties of offering the Eucharist on the Lord's Day while they continue to see it tucked away at an early hour and celebrated only once a month as a service for all, but for which only a part of the congregation remains.

"I make this appeal not as a party measure but as a Christian duty. I have often wondered why some so-called

Low or Broad Church parishes have not so used the Holy Communion. O the pathetic efforts those who mourn make by visiting graves, attending seances, and dabbling in automatic writing to get messages, to get nearer to the departed, when all the time the altar is the place and the Eucharist the way by which we are brought closest to them in Christ!

"All children from about seven years old should be in church every Sunday morning with their parents or some adult. It is a pretty safe rule that if the sermon does not interest the children, it will not interest the average adult. It is a question whether the chief act of worship on Sunday morning should be primarily for the purpose of evangelization, rather than the most perfect offering of worship by the faithful, and their progress in the spiritual life. There can be no question as to the preëminence of the Eucharist, which I also believe makes the strongest evangelical appeal to the outsider in the long run.

"Whatever else we are, we are not the Church of Rome nor yet a Protestant sect. We are a reformed Catholic communion, an integral part of the historic Catholic Church, descended from the ancient Church of England, which even through her darkest days of Roman domination had her own ceremonial tradition which in the providence of God she carefully preserved in quite full measure at the Reformation, through her ornaments, rubrics, and by other means, cutting away superstitious accretions not only in doctrine but in ceremony, and preserving a truly Catholic use which escaped the oncoming and deadly hand of ultramontaniam and the debased art of the rococo period.

"The people outside whom we may hope to win are largely those whom Protestantism has failed or is failing to hold or win, and with whom Rome as she is at present will never win.

"Holy speed and quietness and brevity" should characterize the ceremony of the Eucharist, according to Mr. Fitts. To heighten the spirit of coöperation he urged many assistants at the Eucharist, such as epistoler, gospeler, crucifer, thurifer, taper bearers, servers, and sometimes banner bearers. It was recommended to sing or read the psalms while seated. He termed the almost universal administration of Holy Baptism as a private service as "criminal neglect."

THE CLOSING REMARKS

IN CLOSING the Congress, Bishop Slattery thanked the local clergy, and especially Bishop Perry, for their hospitality and coöperation. Loyalty, unity, and devotion to Christ, he said, were the outstanding notes upon which the work of the Congress has been carried on. Bishop Perry pronounced the benediction.

AT THE ALTAR

AND, O my Saviour, art Thou here
For faith to know and love revere,
Ere from remembered Calvary
I take the Gift awaiting me?

For me, for us, for sinful man,
Redemption at the Cross began,
And whelmed the world a healing flood
Borne thence in Jesus' flesh and blood.

Yet not alone in Calvary's gloom
I kneel, but by that open tomb
Whence issued our victorious Lord,
Now present here to be adored.

Hail, O my soul, the heavenly grace
That sanctifies this holy place—
Christ's very Self, perceived, adored,
At this glad sacramental board.

EDWARD HENRY ECKEL.

A CANADIAN RETREAT HOUSE

THE value and necessity of retreats for clergy and laity is being felt more and more in the Anglican communion. England has already a large number of houses set apart for this purpose, and in America there are several places where men and women can go privately or in groups for the purpose of retreat and quiet times with God.

A few years ago the Rev. R. T. Sadler made a venture of faith and with his own hands began to build a retreat house in Bracebridge, Ont. He was fortunate in securing an ideal site. The Muskoka region is noted for its beauty, and is more-



THE COWLEY RETREAT HOUSE

House of the Transfiguration, Bracebridge, Ont., recently placed under the jurisdiction of the Canadian province of the Society of St. John the Evangelist.

over sufficiently accessible to Toronto and to the adjacent parts of the United States to enable thousands of tourists to find their way thither in the summer. Father Sadler bought about ten acres of land beside the Muskoka River. It is a lovely spot with beautiful trees and meadows, and glorious views across and up the lovely little Muskoka River valley. At the same time it is within the town limits and only ten minutes walk from the station, so that it is easy of access in summer or winter. On this property he began to build a large house. The frame and roof are already finished. Help came in very slowly, but nevertheless the place was sufficiently complete for the holding of retreats in the summer months.

Last September the Cowley Fathers began their Canadian House at Emsdale, forty miles from Bracebridge. Father Sadler has now most generously deeded this property to them, and they are about to begin finishing the building, and making it habitable in the winter as well as the summer. It will be large enough to provide them with a residence for themselves and their novitiate and also with room for retreatants.

The Fathers and Brothers will do as much of the manual work as possible on the building. They will, however, need help in buying the material to work with and to provide some system of plumbing. The Fathers are also trying to raise a million cents as a small endowment for their novitiate so that they may be able to accept the young men who are presenting themselves for admission. A kind friend has promised to give two sums of \$125, provided eight others will give like amounts. The Fathers will be very glad to receive visits from any interested friends who may be coming to Muskoka for the summer. They are dependent entirely on donations, and on the stipends which they receive for caring for a number of little country missions scattered over a wide area.

The Rev. Roland F. Palmer, S.S.J.E., Bracebridge, Ont., is the superior of the Canadian province of the Society of St. John the Evangelist.

SUBSTANCE AND THOUGHT

A WISE father directed his son to mark a letter of the alphabet on each one of a thousand little cards and then to throw them all high into the air so as to observe whether chance would cause them to fall into any intelligent order or design. So he taught him that there must be the thought of a Bernard Shaw behind the letters before the judgment can be challenged by a living drama. There must be the thought of a Kipling behind the alphabet before the imagination can be thrilled or the will aroused by an impetuous poem. There must be the thought of a Beethoven behind the notes before the great organ can thunder its emotion or its triumph. Behind the artist's brush there must be the thought of a Raphael before the fond Madonna can look upon us with her lustrous eyes. Similarly, behind the suns and stars and planets that make up this tremendous universe, there must be the thought of God, wise and creative. Behind all substance, all movement, and all life is thought, for without thought there can be no existence, animate or inanimate.

—Canadian Churchman.

Presidential Year Books

By Clinton Rogers Woodruff

THERE is always a very deep interest taken in the American presidency, which is naturally greatly accentuated in the years when the chief executive is chosen for his four years task. This interest is manifested in many ways and especially in the number of printed books. This year is not exceptional in the manifestation except in the number and character of the books published. The number is much greater and their character on the whole much higher.

Meade Minnegerode has shown in a series of books a marked talent for narrative which is well displayed in his new book, *Presidential Years, 1787-1860* (Putnam's, \$3.50). In it we have a stirring, and most of the time a fascinating, story of the presidential campaign years from Washington to Lincoln. I use the term "presidential campaigns," although for the early years that is not an accurate term. Presidential campaigns were not then political campaigns at all in the modern sense. They were really "contests between modes of dress, varieties of diet, or styles of architecture, all set to words and music," and we have it all set out and amply illustrated in these pages of Mr. Minnegerode.

We read about this quaint period in American history with amusement and even amazement. Here pass before us "the hurly-burly of state conventions; the uproar of pamphlets, squibs, and cards; the bawling, screaming, singing, and parading with torches, banners, riots, and stone-slinging . . . all the ballyhoo of the early years of the Democratic and Republican parties."

In the quoted documents we read "that Patrick Henry was a theatrical old windbag, that Alexander Hamilton, the uncrowned king of America, was a man as crooked as he was ambitious, without shame or morals, enemy of all liberty, of all equality, that Abraham Lincoln was a horrid looking wretch, sooty and scoundrelly in aspect, a cross between the nutmeg dealer, the horse swapper, and the night man . . . a lank-sided Yankee of the uncomliest visage and of the dirtiest complexion . . . after him, what decent white man would be President." Those disposed to dwell on what they call the degeneracy of modern politics will find many a corrective in these pages.

We have the whole exciting story of the birth and political growth of the United States of "Black Republicans" and the "Singing Whigs" all set against a vivid background of fife and drum, shouting and high hats, torches and placards and incessant parading.

In the early days the electoral college really functioned as intended. Its members came together to select the man they felt was best qualified to serve as President, but it soon became a mirror of the judgment of politicians and today it is merely the registering machine of the respective parties.

I N Henry L. Stoddard's *As I Knew Them* (Harper's, \$5.00), we have a volume of real reminiscences of the men who occupied the White House from the days of General Grant to Calvin Coolidge. Fifty years of journalistic experience brought Stoddard into touch with Presidents, politicians, and men of affairs, and gave him a right to a hearing when he speaks, not only in a reminiscent mood but as a faithful witness and a judicious observer. From his early days as political correspondent of the old Philadelphia *Press* up to his editorship and ownership of the New York *Mail*, he has been in a position to test, broaden, and deepen his interest in the men who have been conspicuous in political life during the past half century. This acquaintance does not greatly influence his pen. He frankly admires as in the case of Theodore Roosevelt but he honestly remembers his mistakes. As a writer in *America* has said, "Neither a Paxton Hibben nor a Parson Weems, he is content for the most part to display his portraits without the aid of artificial light or the hindrance of colored spectacles. On his broad canvas, characters and scenes stand out in sharp contradiction to many popular legends and traditional beliefs. However one cannot quarrel with the author who reminds

us in his modest title that in such studies the personal equation will always keep opinions divided." There is a wholesomeness about this volume which is refreshing. Not the least interesting features of the book are the carefully selected and illuminating cartoons.

In connection with the Grant campaign it is interesting to read what Dr. Ellis Paxson Oberholtzer has to say in the third volume of his *History of the United States Since the Civil War* (Macmillan, \$4.00), about the politics of the period from 1872 to 1876. This new volume of a truly valuable history begins with the ill-starred campaign of Horace Greeley for the Presidency in 1872, and takes the subject into the administration of President Hayes. Scandals growing out of the extraordinary turpitude of mind of governor and governed during the Grant administrations are "frankly and unflinchingly" discussed. Chapters are devoted to the Hayes-Tilden disputed election of 1876. "Reconstruction" is brought to an end and the "redeemed" Southern states are returned to the direction of their own people. While the volume deals mainly with the politics of the period it concludes with a chapter of description and appraisal on the state of art and letters in America in the period under review, and there are striking chapters on the Panic of 1873. Like its two predecessors the present volume is characterized by painstaking research and ample documentation.

A N amusing book on the "men who missed the Presidency" is Don C. Seitz's *The Also Rans* (Crowell, \$3.50). Here we find a distinguished list of names. As someone has said, "we suspect that some of these aspirants were even more distinguished than the men who nosed out in the home stretch." What an array of names are these: John C. Calhoun, Henry Clay, Daniel Webster, Lewis Cass, Horace Greeley, Samuel J. Tilden, John C. Fremont, James G. Blaine, William Jennings Bryan—and these are only half of the subjects chosen by Mr. Seitz for pungent sketches. His chapters are neither biography nor essay, but partake a little of both. He has taken advantage of the life stories of these men who challenged public attention to give a running commentary on the entire range of American politics for the past hundred years. In some of these spectacular struggles, the very life of the nation was at stake. Mr. Seitz has done a good piece of work. As journalist and political writer he is admirably qualified to give delightfully informal treatment of some of the disappointed ones of American history. This book is also abundantly illustrated by cartoons of the day.

Prof. Thomas F. Moran, of Purdue, has brought out a new edition of his *American Presidents* (Crowell, \$2.50). Biographical study such as this is highly suggestive. There is quite as much between the lines as upon the surface. The author has the faculty of hitting off important facts with a few well-chosen phrases. His portrait of John Adams, for example, is masterly. Washington also steps down off the pedestal of cold aloofness and becomes a man among men. There is an avoidance of hero worship on the one hand, and of biased censure on the other. The author wonders at the outset if there has been a "typical President," and believes that such an one can be found only in a composite portrait, because of their "great variety of personalities and abilities." He adds that "there is no monotony in the panorama."

Around the Presidential chair have revolved the high points of our history, and we reach a better understanding of most of the events when viewed through the eyes of the President himself. The sub-title of the book gives an index of its contents: "Their Individualities and their Contributions to American Progress." Thus we have a series of character portraits and intimate studies of personality, rather than historical sketches.

The Century Company in its series of political histories publishes two volumes which are of great present interest. One is Professor William Starr Myers' *The Republican Party*

(\$5.00), and the other is Frank R. Kent's *The Democratic Party* (\$5.00). Dr. Myers, who is professor of politics at Princeton, treats the Republican party as a live, militant, political organization fighting to gain control of national affairs and administering the business of the nation at times wisely and at other times with ill results. He takes the reader into the heart of American politics, revealing and discussing the national issues which figured largely in the periodic successes and failures of the Republican party: the slavery question, the problems of the reconstruction period, domestic and foreign disputes and wars, tariff revisions, civil service reforms, territorial questions, and the great dilemma of national prohibition. Individual careers and personal ambitions have a place in the story and the *dramatis personae* that move through the book include national figures like Lincoln, Grant, Garfield, Johnson, Hayes, Roosevelt, Harding, and Coolidge. It is an unbiased story of one of the two great parties that have been constant contenders for years for the control of the government of the United States.

Frank R. Kent is one of the leading journalists of Baltimore and has written and is writing voluminously on politics. In this volume he thrusts aside political statistics, convention and election figures which seem so often to enshroud history, and he has taken the vital story of the party and in a single narrative tells of its birth 136 years ago, and of the five outstanding figures around whom the history of the party is generally draped: Jefferson, Jackson, Tilden, Cleveland, and Wilson. He describes its great victories and its equally great defeats, its merits and service, its equally undeniable faults and frequent futilities.

Myers writes as an academician, Kent as a journalist. Consequently the latter is much more vivid. He carries his reader along as he tells of the wreck of the Democratic party on the rocks of slavery in 1860; the six defeats which followed that disaster; the election of Grover Cleveland, twenty-four years later; then Cleveland's defeat in 1888 and his recapture of the White House in '92, the loss of the party in the treacherous free-silver shoals of 1896, and the sixteen years in which it floundered around, broken and disorganized until its sweeping victory in 1912 with the election of Woodrow Wilson. These are but a few of the high spots of this spirited political history of the United States. Kent's book is the more vivid and interesting; Myers' the more authoritative and the better documented.

A BALANCING BOOK to be read in connection with Presidential year publications is William Bennett Munro's *The Invisible Government* (Macmillan, \$1.75). A dozen years ago, in a notable speech before the New York constitutional convention, Elihu Root startled his hearers by a dramatic reference to what he called "our invisible government." What is the government of this state? he asked. The government of the Constitution? Oh, no, he replied, not half the time, nor half-way. The greater part of it, he went on to declare, is a government controlled by forces which operate beneath the surface, unseen by the eyes of men. His characterization holds for every branch of government. All governments, wheresoever they operate, are subject to the pressure of invisible influences. Professor Munro discusses some of these influences under the following heads: Fundamentalism in Politics; The Myth of Popular Sovereignty; The Law of the Pendulum; Government by Propaganda; The Money Power; Our Strengthening Sectionalism. His unsparingly keen and at times caustic analysis of present conditions and tendencies, his frankness, and his touches of satire make this book highly provocative. It is made up of the four lectures delivered on the Shiff Foundation at Cornell and two others at Pomona College.

Those who enjoy satire will find Samuel H. Ordway, Jr.'s, *An Elegant History of Political Parties* (Duffield, \$2.00) most interesting.

THE PRICE of time is self-denial. There is a repressive self-denial which is the hard victory over evil inclinations. I do not mean that. There is a cheerful self-denial, which is a reasonable choosing of the best out of several alternatives, all of which are good. That is the fair price of time. By careful consideration, for the betterment of our life, determining what we ought to do, and, doing it, having some conscience about it, living by rule—thus shall the year be made a happy and a fruitful year.

—George Hodges.

AROUND THE CLOCK

By Evelyn A. Cummins

ONE of the nicest parties I have heard of for a long time was given in Easter week by the Rev. Dr. W. Russell Bowie, rector of Grace Church in New York. Through Bishop Lloyd and Bishop Shipman, Dr. Bowie invited twenty missionaries of the diocese of New York for a visit of two days in the city. The twenty arrived at Grace Church parish house in time for lunch the first day. Several of the New York clergy and the two bishops were invited to meet them at lunch, and afterward the city clergy told something of their work and problems, and the country clergy then told of theirs. Among those present from New York, besides the bishops, were Dr. Norwood, Dr. Stetson, Dr. Crowder, and Dr. McCandless.

Later in the afternoon the visitors were the guests of Mrs. Bowie for tea. After dinner at Grace parish house the missionaries were invited by Bishop Shipman to go to see *The Trial of Mary Dugan*. A friend of Bishop Shipman's made him a present of tickets for the entire party. The night was spent at Grace Church choir school, as the boys were away on their vacation.

The next morning the group made a tour of the city, taking in the Museum of Natural History, the cathedral, St. Bartholomew's new parish house, and the Seamen's Church Institute, through which three latter they were officially escorted. After lunch again at Grace parish house the party broke up and went home.

I understand that one or two of the city clergy were so impressed with the happy spirit of the whole affair that they have said that they will have similar gatherings in the future.

THE name of the Catholic Literary Guild, the much heralded board of critics from the Roman Church, has been changed to the Catholic Book Club. Fr. Talbot, who has been spokesman for the group, says that there are two lacks in Catholic literature; the first that Catholics haven't the books to read; the second that they haven't readers to read them. But that doesn't seem to discourage them. He says Roman Catholics "read what people not of the faith have written and recommend. There is not a book by a Catholic author in any of the best-seller lists, only books the Catholic Church is opposed to. Catholics read books on evolution professing what no Catholic scientist could possibly admit; books by authors pagan, Protestant, or at least non-Catholic."

If we were going to start any sort of literary guild today we would have a neurologist and a psychiatrist on the board of critics. A competent analysis of modern fiction demands them. And a survey of books of non-fiction would demand a member of every profession known to man.

A RECENT writer has made a distinction between "patience the virtue," and "patience the deadly weapon."

A BEGGAR may enjoy the blue sky, possess good health, a sense of humor, and be able to sleep, while a rich man may have indigestion which will preclude the last three possibilities and darken the whole sky. Silver linings and black clouds may travel together, but lots of apparent silver linings, upon examination, turn out to be nickel-plated. There's an old song too, that has it, "Behind the silver lining there's a black cloud overhead."

THOMAS HARDY said that his own general attitude was that which might be termed "classic pessimism."

A BIT of wisdom that we came across recently from the pen of some philosopher:

"Man was not made to sit a-trance,
And press, and press, and press his pants,
But rather with an open mind
To circulate among his kind."

SOMEONE has recently warned us not to trust the kind of person who will pat you on your back to your face and laugh in your face behind your back.

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.

"WILL THE CHURCH BE SWEEPED INTO ATHEISM?"

To the Editor of *The Living Church*:

THE ABOVE QUESTION is obviously idiotic, but the danger is suggested in the last paragraph but one in the letter in your issue of April 21st from Mr. Cleland N. Offley.

He is trying to prevent this happening, he tells us, "as far as possible." And the danger he sees comes from "pacifism, socialism, and communism, which are inseparably linked together and lead directly to atheism," so he tells us.

Socialism I know something about, and I have always understood the general principle to be that the nation should own its own land and industrial capital. Because I believe in the principle of public ownership I have never found it necessary to deny the existence of God. If I think that the nation should own the railways I do not have to become an atheist.

Communism was certainly practised by the early Christians in Jerusalem. They may have been foolish, but I have never heard that communism led them into atheism. I have on my desk a cutting from Mr. Roger Babson in which he tells us that communism has only been really successful in the army and in monasteries. But he does not tell us that soldiers and monks all become atheists.

I do not know how to define "pacifism," but I know two pacifists by reputation, Paul Jones and George Lansbury, and they are both earnest Christians. Bishop Frere, Bishop Temple, and Bishop Hough are socialists and supporters of the British Labor movement. Bishop Williams (of Michigan) believed in the principles of socialism. Yet I really believe that Bishop Williams was a Christian.

Of course, I know that many atheists are socialists, communists, or pacifists, but I also know that many Christians are, too. I know some Christians who believe in these things and have done so for forty years and yet have never been "swept" into atheism.

There is one bright spot in the letter of Mr. Offley. He tells us he has decided opinions (we might have gathered that from his letter), and he believes there are still Churchmen left who have some love of country.

It will surprise him, I know, but I will tell him that those whom he is attacking are among that number.

McComb, Miss., April 21st. (Rev.) EDWARD G. MAXTED.

THE CALL TO THE MINISTRY

[CONDENSED]

To the Editor of *The Living Church*:

I READ with much interest Dean Nutter's article, "The Call to the Ministry," in *THE LIVING CHURCH* of April 14th. As I am a young man intending to enter seminary in the fall, I think I am in a position to make response to some of the questions which the Dean propounds and to refute some of his arguments. I have had, in some measure, the experience which the average young man would have, who had a desire to enter the priesthood.

He asks the question, "Why do young men not enter the ministry?" Personally, I think that a great deal of blame may be laid right at the feet of the clergy. I know of several cases in which young men have been moved to seek the life of the priesthood but have been held back by the clergy. A short time ago a young man with whom I am acquainted conferred with his pastor about entering the priesthood and received no encouragement; in fact, he was almost flatly turned down. The consequence was that the young man left the parish entirely. This is just one instance. Possibly Dean Nutter would say the young man was not fitted for the work, that the pastor was justified, and that individual cases differ; but in my opinion he was qualified. Too many of the clergy are so deeply engrossed with their own work that they do not seem to be able to recall their early lives, when they, too, had similar ideas and aspirations and needed encouragement.

Why is it that young men in the American Church do not know what is at stake? The reason is that they are seldom, and sometimes never, informed. A man might go on living all his

life and never realize the situation in the Church, if it were never pointed out to him. How many of the clergy ever speak about the subject? I have been a communicant of the Church for ten years and I have heard one such sermon delivered by a parish priest.

"Our Blessed Lord is calling today for all sorts of volunteers for His sacred army." Yes, indeed He is, and more than that, all kinds are volunteering. What encouragement do these volunteers receive for doing so? It is one thing to be willing and another to be accepted. Many good young men would heed the call but for the antiquated standards set up by past generations.

Again, in the matter of earnestness and sincerity, these, in themselves, are not enough. Neither of these can take the place of academic or intellectual qualifications. I have recently been reading a booklet on the life and work of the Order of the Holy Cross and it impressed me when I learned that neither of these two factors are ever considered when a man desires to enter the religious life. Possibly you will say that we must needs have educated clergy. Very true—then earnestness and sincerity are not enough.

In regard to parish aid, how many parishes are giving any? From what I can learn in this connection it seems to me it is, to use a rather poor expression, a constant "passing of the buck." In the matter of financial aid no one—either parish, priest, or bishop—gives any if they can avoid so doing. We would do well to copy the method of our Roman brethren in this respect, where the well-known "installment plan" appears to be in order. Money, position, and family do have claims and many times it is not possible to lay these aside. Where would some of our parents be if we young folks simply deserted them when, in some cases, they need us most?

May I sum up by making the following suggestion: "Let the clergy do more toward recruiting men for the ministry, both in word and in deed, and let the standards be made more up to date.

ERNEST J. LA SALLE.

Providence, R. I., April 21st.

WORTH PRESERVING

To the Editor of *The Living Church*:

OF COURSE we would like to have the XXXIX Articles relegated to the library shelves, but I for one am glad of the agitation which is in the air just now. Take the recent pronouncement of a certain priest, for instance, when he has advertised the fact of his intention to enroll adults, coming from other Christian bodies, without confirmation, making them communicants by his own say-so. Listen to what Article XXXIV says about such an action:

"... whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren. . . ."

Being a "weak brother," I am considerably comforted by Art. XXXIV. And I move that whatever we may do with the others, we leave that one in the Prayer Book. Here the Church speaks decidedly and utters a judgment upon the individualist.

(Rev.) HIRAM R. BENNETT.

Williamsport, Pa., April 21st.

THE LATE BISHOP MOTODA

To the Editor of *The Living Church*:

THERE ARE one or two errors in the account of the late Bishop Motoda contained in your issue of April 21st.

The chief of these is the statement that he was born of Christian parents. His first contact with Christianity was in his student days. He always spoke of the late Rev. T. S. Tyng as his preceptor in Christianity.

(Ven.) JOHN COLE MCKIM.

Peekskill, N. Y., April 20th.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE ETHICS OF THE GOSPEL. By Frederick A. M. Spencer, B.D. Milwaukee: Morehouse Publishing Company. \$3.00.

THERE is much in this book of value, and a large element of common sense; but as an exhibition of our Lord's moral teaching it occasionally misses fire through failure sufficiently to emphasize and expound His central organizing principle. To Him the first and great commandment is *the love of God, leading to eternal life*. And eternal life is not so-called on account of its endless continuance, as the writer seems to assume, but because it is life *with God*—with the Eternal. By Mr. Spencer the Lord's ethical proportion is somewhat reversed; and the love of one's neighbor, the *manner* of which should be determined by the love of God, becomes paramount and determines the *manner and content* of the love of God. The supernatural standpoint and reference of the ethics of the Gospel is not denied, is in fact implied in places. But it is in effect relegated to the circumference, when it should be central and determinative of all else. Modern common sense overshadows Christ's supernatural and uncommon sense.

Mr. Spencer's treatment of the Sermon on the Mount, suggestive in many ways, misses the intentionally hyperbolic and paradoxical method of our Lord, who gives the key to the whole when He says, "Be ye therefore perfect, even as your Father in heaven is perfect." This perfection, according to Christ, consists in love, centered in God, but embracing one's neighbor. The burden of His extreme exhortations, to illustrate by one instance, is "*Have enough love* even to turn the other cheek also, if that should happen to be the appropriate manifestation of love." The elaborate discussions by modern commentators of how far we are to take His specifications literally miss the main thread of His argument. F. J. H.

BISHOP BECKWITH of Alabama, whose sudden and unexpected death the Church is still mourning, had been for some time at work on the preparation of a series of text books for use in Church schools. His subject was *The Book of Common Prayer*, and his work was based on the conviction that the only true way of educating a Christian child is by developing in him a familiarity with the faith and practice of Prayer Book worship. To this end he devised a course of instruction, carefully graded according to subjects. The subjects for the Infant Grade are the Creed, the Lord's Prayer, and the Ten Commandments; for Grade I the Catechism; for Grade II the Church Year; for Grade III the Prayer Book as a whole. These are already published (Montgomery, Ala: The Paragon Press. Infant and Primary Grades, 25 cts. together; Grade II, 25 cts.; Grade III, 50 cts.). A fourth volume was promised for Grade IV. The accompanying circular announced that its subject would be the Collects, Epistles, and Gospels, but on p. 8 of the first two numbers it is stated that it will be Church History. Possibly the Bishop intended to teach Church History as illustrating the Collects, Epistles, and Gospels, but unless he had left the work already done, we shall not know for certain.

The Bishop's general scheme of subjects of instruction is excellent, and as a *syllabus* his manuals have a real value. But when it comes to methods of instruction, there is little or no help to be gotten from his books. The material is presented in the catechetical form of question and answer throughout, and the work of devising methods of presentation adapted to differing ages of mental development is left for others to do. It is true that in these days, when the importance of "how to teach" is often made so all-engrossing that there is no time left to bother about "what is taught," it is refreshing to have a series of Church school manuals wholly given over to the provision of *what* to teach. But a wise recognition of the

necessity of both elements in education is, of course, the only way to sound progress, and Bishop Beckwith's manuals will need to be taken and re-written by some one experienced in modern educational methods before they can be adopted widely for use in Church schools. Until that is done, their valuable use will be confined to those teachers, born or made, who are sufficiently expert to be able to make the necessary adaptations for themselves.

IN BRINGING to this country Father Longridge's selection of *Spiritual Letters of Father Congreve* (Morehouse. \$1.40), the publishers have made another valuable contribution to American Church life. Father Congreve, of the English branch of the Society of St. John the Evangelist, was one of those priests to whom God seems to give a special vocation to act as spiritual advisers. In his day and generation (he died in 1918) he probably had more men and women looking to him for personal guidance than any other priest of our communion. In him was exemplified that truth, so often forgotten and sometimes ignorantly denied, that intense self-consecration to God, even when exercised through membership in a religious order, does not block the way to an understanding sympathy with those who are trying to serve God "in the world," but may even open the way to a deeper understanding of their trials than would be possible otherwise. As Father Longridge says in his brief Introduction: "The letters are full of very practical advice on most of the ordinary difficulties met with in the spiritual life. They are searching and uncompromising in the standard held up, yet at the same time they recognize human weakness, and display all that gentleness and humility which was so characteristic of our Father." Again, one recognizes deep psychological insight in the following quotation from a letter to a priest troubled by temptations to sins of the flesh: "One wants the honest burdened soul to say to itself, 'I know it is partly physical, but it is *my* physical, and I intend by God's help to make it *mine*, and not become its drudge.'"

Amid the confusion of ecclesiastical argument, it is good for us to have this reminder of what Catholicism really stands for in the Christian life. It is not by striving to control the machinery of the Church, but by the moulding of lives such as those which Father Congreve influenced that the true Catholic contribution to Anglicanism is made. This book should extend that influence and help in that moulding. The more widely it is read and pondered over, the better for the Church.

THE LATE DEAN OF CARLISLE, Dr. Hastings Rashdall, is probably best known to the theological world through his Bampton Lectures on the Atonement. His interest in ethics was further shown in his two volumes on *Conscience and Christ* and *Is Conscience an Emotion?* not to mention his *Theory of Good and Evil*. Dr. Major has now edited and published a selection from his sermons entitled *Principles and Precepts* (Oxford University Press, American Branch. \$2.25). They are admirable sermons, dealing mainly with the application to various problems of life of the Christian ethical principles which he held so dear. They represent the thoughts of an academic mind, as one would expect from a preacher who had lived an academic life; but he was a very human scholar who well knew the problems presented by such subjects as ambition, humility, pride of intellect, and the right use of worldly wealth. A passionate devotion to our Lord, a burning zeal for righteousness, uncompromising honesty, and a clear insight into ethical values pervade these sermons. While seldom exciting, they are really helpful to those who need help in finding their way through life, and are a worthy memorial of one who was to many a lovable friend and a beloved teacher.

Church Kalendar



MAY

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

KALENDAR OF COMING EVENTS

MAY

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

CATHOLIC CONGRESS CYCLE OF PRAYER

- May 7—St. John's, Carlisle, Pa.
 " 8—Epiphany, Denver, Colo.
 St. Matthew's, Sunbury, Pa.
 " 9—St. Timothy's, Roxborough, Philadelphia, Pa.
 " 10—St. Michael's Chapel, Cooperstown, N. Y.
 " 11—All Saints', Orange, N. J.
 " 12—Grace, Elmira, N. Y.
 All Saints', Hoosick, N. Y.

APPOINTMENTS ACCEPTED

BENTLEY, Rev. C. C., formerly rector of St. Stephen's Church, Olean, N. Y. (W.N.Y.); has become rector of Trinity Church, Toledo, Ohio. Address, 2471 Glenwood Ave., Toledo.

CRICKNER, Rev. REGINALD A., formerly rector of Good Samaritan Church, Sauk Centre, Minn. (D.); to be rector of St. Paul's, Jeffersonville, Ind. Address, St. Paul's Rectory, Jeffersonville, Ind.

GOLDEN-HOWES, Rev. FREDERIC W., formerly rector of Trinity Church, Fort Worth, Tex. (Dal.); to be dean of Christ Church Cathedral, Mexico City. Address, 9a Zacatecas 229, Mexico, D. F. May 16th.

HARRIS, Rev. JOHN UPHAM of Balliol College, Oxford, Eng.; to be vicar of St. George's Church, Lee, Mass. (W. Ma.) June 1st.

LIGHTFOOT, Rev. H. FREDERICK W., a member of the staff of St. Agnes' Chapel, Trinity parish, New York City; to be rector of Church of the Epiphany, Ventnor City, N. J. June 1st.

NEWMAN, Rev. MILLARD F., formerly priest-in-charge of Osgood Memorial Church, Richmond, Va.; has become priest-in-charge of St. Matthew's mission, Louisville, Ky.

SNOWDEN, Rev. C. E., formerly rector of Church of the Incarnation, Dallas, Tex.; to be secretary of the Field Department of the National Council. Address, 281 4th Ave., New York City.

WARNER, Rev. PHILLIPS B., formerly rector of St. Paul's Church, St. Louis; to be rector of Christ Church, Redding, Conn. May 15th.

RESIGNATIONS

CHRISTIAN, Ven. G. D., as Archdeacon of the diocese of Kansas, and priest-in-charge of St. Paul's Church, Manhattan, Kans.

FRANCIS, Rev. JOHN M., as rector of St. James' Church, South Bend, Ind. (N.I.)

GRIFFITHS, Rev. DAVID P., as priest-in-charge of the missions at Peckville and Jermy, Pa. (Be.), because of illness. Effective June 1st.

MITCHELL, Rev. R. BLAND, as executive secretary of the Field Department of the National

Council, and will cease active service with the National Council May 1st. Address until further notice continues to be 281 Fourth Ave., New York City.

STIRLING, Rev. HARRY A., as assistant priest at St. John's Church, Christiansted, Virgin Islands, and will sail for New York City.

NEW ADDRESSES

LE ROY, Rev. JACOB, rector emeritus of St. Martin's-in-the-Field, Philadelphia, formerly Chestnut Hill, Philadelphia; 7428 Devin St., Philadelphia.

MAC ARTHUR, Rev. JOHN R., Ph.D., assistant at St. James' Church, South Pasadena, Calif. (L.A.), formerly 866 South Pasadena Ave.; 1325 Monterey Road, South Pasadena, Calif.

SUMMER ADDRESS

DOWDELL, Rev. CHARLES A., chaplain, St. Luke's-in-the-Mountains, Prescott, Ariz.

ORDINATIONS

DEACONS

GEORGIA—On February 29th the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, ordained ROBERT HOWE DANIELL deacon in St. Paul's Church, Augusta. He was presented by the Rev. J. A. Schaad, rector of St. Paul's Church, and the sermon was preached by the Rev. Dr. Mercer P. Logan of the DuBose School at Monteagle, Tenn.

Mr. Daniell returned to the DuBose School to complete his studies.

TENNESSEE—On Friday, April 27th, in Christ Church, Chattanooga, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, ordained to the diaconate ALFONSO CONSTANTINE ADAMZ, formerly a Congregational minister.

The candidate was presented by the Rev. Arthur G. Wilson, rector of Christ Church, who also preached the sermon. The Rev. James R. Sharp, chaplain to the bishop, was the celebrant of the solemn Eucharist, and the Rev. Roger B. T. Anderson, O.H.C., of St. Andrew's, was subdeacon. The call to the ministry was read by the Rev. Henry C. Salmond of South Pittsburgh, and the litany by the Rev. Edward W. Mellichampe of Seawane.

The Rev. Mr. Adamz will be in charge of the missions at Tracy City and Coalmont, which he has been serving as lay reader, while continuing his studies at the Theological School of the University of the South.

PRIESTS

CONNECTICUT—The Rev. LYMAN COX BLEECKER was advanced to the priesthood on April 25th, in St. Mark's Church, New Canaan, Conn., by the bishop of the diocese, the Rt. Rev. Chauncey Brewster, D.D. In the absence of the rector of the parish, the Rev. Charles Lawrence Adams, the candidate was presented by the Rev. Charles R. Allison, who was also the preacher. The Rev. Mr. Allison is the head of the Wyoming-Genesee County associate missions in the diocese of Western New York. The Rev. Mr. Bleecker was his assistant last summer. The Rev. Charles P. Johnson, chaplain of Church students at Princeton University, read the epistle and acted as the bishop's chaplain.

The Rev. Mr. Bleecker received his university education at Princeton and read for his theological degree in the General Theological Seminary in New York City. For the next six months he will be acting rector of St. Mark's Church, New Canaan.

DULUTH—On April 24th the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, advanced the Rev. EARLE BRANCH JEWELL to the priesthood in St. John's Church, St. Cloud, Minn.

The candidate was presented by the Rev. Ernest C. Biller, rector of St. John's, and the bishop preached the sermon. The Rev. Donald G. Smith of Little Falls and the Rev. Paul R. Palmer of Benson assisted in the service. The Rev. William C. Bimson of Willmar and the Rev. William E. Harmann of Litchfield were also in the chancel.

The Rev. Mr. Jewell is to be rector of St. Stephen's Church, Paynesville, and also priest-in-charge of St. Paul's mission, Glenwood. Mr. Jewell has been in charge of this field since October, 1926.

SPRINGFIELD—On the Second Sunday after Easter, April 22d, in St. Andrew's Church, St. Andrew's, Tenn., the Rt. Rev. John C. White, D.D., Bishop of Springfield, advanced to the priesthood the Rev. GEORGE EDWARD HARCOURT JOHNSON, received on letters dimissory from the Bishop of Nassau.

The candidate was presented by the Rev.

Roger B. T. Anderson, O.H.C., prior of St. Andrew's School, who also preached the sermon. The litany was said by the Rev. Charles Wood, Seawane.

The Rev. Mr. Johnson will continue his work as instructor in St. Andrew's School, St. Andrew's, Tenn.

MEMORIAL

David Felix Davies

The faculty of Bexley Hall desire to put on record their deep sense of loss in the death of the Rev. DAVID FELIX DAVIES, D.D. A member of the faculty for more than thirty years, he had endeared himself no less to his colleagues than to the many students who were privileged to enjoy his instruction in Apologetics, Dogmatics, and Ethics. A keen intellect, wide reading, unusual skill in making others understand the many difficult and often abstruse subjects which he taught, and above all a warm and cordial sympathetic interest in young men, made him an invaluable teacher in a theological seminary. To his sons and their families we would express our deep sympathy in their bereavement. His memory will always be cherished in this institution to which, with unflinching zeal, he devoted the best years of a rich and fruitful life.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

ORGANIST-CHOIR DIRECTOR FOR WELL organized choir of twenty boys and seven men. State experience, salary expected, and give references in first letter. Address, RECTOR-140, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED by important parish in Southwest. Good salary. Exceptional organ. Character references of first importance. Reply BOURDON-143, LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS WANTED

CLERICAL

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

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

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

PRIEST, 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.

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

MISCELLANEOUS

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

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

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

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

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

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.

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

PRINCETON UNIVERSITY JUNIOR desires position as resident tutor for summer. Likes and has had experience with children. Churchman; well recommended. Address T-137, 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—CHANGE OF POSITION BY cathedral trained organist and choir-master. Brilliant concert organist and expert with boy or mixed choir. Experienced. Reasonable salary and good organ essential. Communicant. At present holding important position in Middle West. References. Address, K-122, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS DIRECTOR OF boys' activities or as assistant to rector to work among young people. Trained and have had eight years' experience in this work. Excellent swimming instructor and camp director. Churchman, married. References. Address, P. O. Box 386, MELBOURNE, FLA.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

CHURCH LINENS

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

PARISH AND CHURCH

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

LENDING LIBRARY

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

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.

KNIGHTS OF SAINTS JOHN IS A NA- tional, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of old KSTJ. Address, NATIONAL COUNCIL OF KofSTJ, Box 327, Malone, N. Y.

BOARDING

Los Angeles

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

New York

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

Washington, D. C.

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

SUMMER PLACES FOR RENT

FOR RENT—IN ADIRONDACKS, ON SHORE of Lake Champlain, in the pines, on privately owned estate; furnished housekeeping cottages with open fireplaces, running spring water, sand beach, garage, tennis courts. Within driving distance of all principal points in the Adirondacks, daily delivery of supplies and mail. Rentals for season, \$175 to \$550. References required. Address, C. H. EASTON, Scarborough, N. Y.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

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.

Pennsylvania

St. Alban's Church, Olney, Philadelphia

THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses, 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.
Weekdays: 7:30 A.M.; 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

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.

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

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

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

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

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY
Shore, Long Island, N. Y. References re-
quired.

HEALTH RESORTS

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

S. T. ANDREW'S CONVALESCENT HOSPI-
tal, 237 E. 17th St., N. Y. Sisters of St.
John Baptist. For women recovering from
acute illness or for rest. Private rooms \$10 to
\$20. Age limit 60.

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

BOOKS RECEIVED

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

Dodd, Mead & Co. 443 Fourth Ave., New York
City.

*The Roman Catholic Church in the Modern
State.* By Charles C. Marshall. Price \$2.50.

Lothrop, Lee & Shepherd Co. 275 Congress St.,
Boston, Mass.

*The Lone Star of Carbajal. The Story of a
California Girl in the Historic '50s.* By
C. Sharpe. Illustrated by Harold Cue.
Price \$1.75.

Three Gates. By Edna A. Brown. Illustrated
by Antoinette Inglis. Price \$1.50.

Dolly Madison, the Nation's Hostess. By
Elizabeth Lippincott Dean. Illustrated
from Photographs. Price \$3.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Revaluing Scripture. By Frank Eakin, Ph.D.,
author of *Getting Acquainted With the
New Testament.* Price \$2.25.

A Catholic View of Holism. A criticism of
the theory put forward by General Smuts
in his book *Holism and Evolution.* By
Monsignor Kolbe, D.D., D.Litt., of the Uni-
versity of Cape Town. With a Foreword
by the Rt. Hon. General Smuts. Price
\$1.25.

The Macmillan Co. 60 Fifth Ave., New York City.

The Catholic Church and the Citizen. By
John A. Ryan. Price \$1.00. The Calvert
Series, edited by Hilaire Belloc.

Fleming H. Revell Co. 158 Fifth Ave., New York
City.

D. L. Moody: His Message For Today. By
Charles R. Erdman, professor of Prac-
tical Theology, Princeton Theological Sem-
inary, pastor of First Presbyterian Church,
Princeton, N. J. Price \$1.50.

University of Pennsylvania Press. 3438 Walnut
St., Philadelphia, Pa.

Studies in New Testament Christianity. By
George A. Barton, Ph.D., D.D., LL.D., pro-
fessor of Semitic Languages and History
of Religions, University of Pennsylvania;
professor of New Testament Literature and
Language, Divinity School of the Pro-
testant Episcopal Church, Philadelphia.
Price \$2.00.

YEAR BOOK

Hartford Seminary Press, Hartford, Conn.

Year Book of the Hartford Seminary Founda-
tion. Including the Hartford Theological
Seminary; Hartford School of Religious
Education; Kennedy School of Missions;
Register of Faculty and Students, 1928-
1929. Announcements, 1928-1929.

Church Assembly Gives Final Approval to Revised Prayer Book Measure

Will Give Play in Canterbury Ca- thedral—Plan Memorial to Bishop Chavasse

An Associated Press dispatch from
London, dated April 27th, says that final
approval of the revised Prayer Book
measure was voted on that day by the
Church Assembly, the vote being 396 for
revision and 153 against it. The measure
now goes again to Parliament for ap-
proval or rejection.

The Living Church News Bureau
(London, April 20, 1928)

THERE IS A GROWING IMPRESSION THAT
the bishops and the Church Assembly
would be well advised to withdraw,
even at the eleventh hour, the Prayer
Book measure. Since the amendments have
lessened none of the Protestant objections,
and called forth increased opposition from
other quarters, there is an uneasy feeling
that Parliament, if it reverses its former
decision, will do so out of a desire to
avoid the possibility of religious contro-
versy affecting the issues of the approach-
ing general election.

The London correspondent of the *Church
of Ireland Gazette* puts the position from
the Church point of view very plainly. He
says:

"It must be borne in mind that the hopes
of the book bringing peace are very dif-
ferent from what they were when the
house met and sent up its amendments.
Then it seemed to them that the Church
was behind the bishops, and that it was
the duty of the laity to stand by the bish-
ops, especially as there was the greatest
hope of the recalcitrant clergy coming into
line and abandoning practices distasteful
to the bishops and opposed to the limita-
tions in the deposited book. This hope has
entirely disappeared; it is certain that the
Anglo-Catholic clergy will not accept the
book, and will stand together in support-
ing those who reject the obligation to obey
its rubrics. The whole situation has been,
from the practical point of view, changed
since Canon Kidd and his friends raised
the standard of revolt, and the effect of
this on the minds of the members of the
House of Laity is incalculable."

NO REAL CHANGE IN CONTENTS OF BOOK

The Archbishop of York, writing in the
York Diocesan Gazette on the Prayer
Book measure, says that none of the few
amendments in the present measure makes
any real change in the contents of the
book.

Discussing the two points "which seem
to be specially responsible for the shifting
of votes" in the lower houses of convoca-
tion, he proceeds:

"The new form of the second rubric
about Reservation only makes explicit
what was certainly implied in the former
rubric—that continuous Reservation was
authorized only for the communion of the
sick; that it was to be authorized only if
there were need for further provision than
that which would be given by the first
rubric—Reservation for the day from the
open communion; and that before giving
his license for continuous Reservation the
bishop must be satisfied as to this need.
If, as seems to have been the case, there
was in the former second rubric some
ground for misunderstanding, it was most
important, for the sake of the Church, in
a matter of so much difficulty, that any
misunderstanding should be removed.

"Again, as to the new declaration in a
rubric as to fasting communion. It was
scarcely possible for the House of Bishops
to ignore a request for such a declaration
made in the House of Clergy by a majority
of 132 to 53, and in the House of Laity
by a majority of 166 to 27. So far from
making light of the fast before commu-
nion, the declaration asserts it to be 'an
ancient and laudable custom of the Church.'
As such it will always make its appeal to
the conscience; only it must not be forced
upon the conscience of all, or be regarded
as a necessary condition for celebrating or
receiving the Holy Communion."

TO GIVE PLAY IN CANTERBURY CATHEDRAL

It is announced that a poetical play, en-
titled "The Coming of Christ," will be per-
formed in the nave of Canterbury Cathed-
ral on Whit Monday and Whit Tuesday,
May 28th and 29th. The play has been
written by John Masefield, on the invita-
tion of the dean. It deals, as its title de-
clares, with the central truth of the Chris-
tian religion; and from first to last it has
had Canterbury Cathedral in view as the
scene of its production, with all that this
must mean in inspiration of beauty and
worship. The incidental music has been
composed by Gustav Holst; and the princi-
pal chorus, the Heavenly Host, is being
trained by the composer himself. The
dresses have been designed by Charles
Ricketts, R.A., who will be associated with
Mr. Masefield in producing the play. The
chorus of the King's attendants and all
the individual actors, with very few ex-
ceptions, will be from Canterbury.

There will be two performances each
day, in the late afternoon and in the eve-
ning. No charges will be made for any of
the seats; and it is hoped that the volun-
tary contributions of the audience at the
time will be sufficiently generous to meet
all expenses.

The dean wishes to make it clear that
the decision to produce this play has not
been arrived at without much thought or
without consultation with others equally
concerned in the true and worthy presen-
tation of the Christian religion, as well as
alive to all that the cathedral means. He
wishes also to make it clear that he looks
upon the whole presentation, poetry, mu-
sic, and beauty of color and design, as a
religious offering, and that it is in this
spirit that all who are taking part have
been asked to regard it. There is a fitness
in the play being given in the nave, where
it is natural to use a greater freedom than
in the choir. There is a fitness also in the
presentation of "The Coming of Christ"
at Whitsuntide, both as the season when
religious plays were often produced in old
times, and as the season of inspiration
and dedication.

Dr. Bell has shown distinct courage in
his action, for it cannot be denied that
Canterbury, compared with some other
cathedrals, has been sadly behind in the
development of cathedral worship. The re-
vival, therefore, of "an ancient and laud-
able custom" is to be warmly commended.

PLAN MEMORIAL TO BISHOP CHAVASSE

Under the presidency of the Lord Mayor
of Liverpool, an informal meeting has been
held to discuss how the memory of Bishop
Chavasse ought to be perpetuated by one
or more monuments within the city. The
discussion revealed an unanimous opinion
that the scheme, if it is to satisfy the pub-
lic demand, must fulfil three conditions. It

must include an object which non-Anglicans can find no difficulty in supporting; it should include a visible memorial within the cathedral, to remind posterity of the late bishop's leading part in its foundation; but it should culminate in the provision of a Chavasse memorial church, to be built in one of the districts recently developed on the outskirts of Liverpool. This last object was confirmed by a letter from one of the family who had been consulted on the subject, and wrote: "We know it was his wish that if there was to be a memorial it might take an active and living form. It would seem that some vital institution, church, college, school, or the like, might best express his own wishes, and best perpetuate that widehearted evangelism to which his whole life was devoted."

It was agreed that these conditions could be met only by a composite memorial consisting of (1) a statue or other monument on a conspicuous and frequented site in the open air; (2) a bas-relief representing the bishop at prayer, to fill the vacant space at the back of the throne in the cathedral; and (3) a church, as already described. The diocesan board of sites and buildings will be ready shortly with a suggestion for the site and design of their church. It was suggested that donations should be invited to a general fund for all three objects (which should amount to not less than £20,000), but that donors should be allowed to allocate their gifts to any of them.

The meeting was informed of a scheme in which the late bishop was deeply interested for the foundation at Oxford of a college or hall, for the education of candidates for the ministry and others on evangelical lines and at moderate expense. The college, when established, would seek some organic connection with Liverpool, and it was agreed that any sums received in excess of requirements for the local memorials should be devoted to this object. A committee was formed to carry out the resolutions adopted.

TO PUBLISH FINAL VOLUME OF WORLD CALL SERIES

Next November will witness the closing of one chapter in the history of the World Call. Early in that month will be published

the final volume in the World Call series, completing the survey begun in 1926 of the commitments and needs of the Church overseas. This final call will begin with reports on the fields not surveyed in the five preceding reports. The first section will deal with dispersions, the call from the Jews and from the Oriental student and other non-Christian dispersions. The next section will survey the primitive people not yet touched on, the aborigines of South and Central America, and the islands of the South Pacific. Then will follow the last section, which will sum up the challenge to the Church of all six reports, as it must be sounded after three years of World Call work. This section will be largely the work of the group of Anglican delegates to the Jerusalem meeting of the International Missionary Council; it will present the missionary responsibilities of the Church of England, not field by field as heretofore, but in the light of the special subjects discussed at Jerusalem, *e.g.*, the Christian attitude toward non-Christian faiths, toward industrialism in the mission field, toward race relationships, toward the young indigenous churches, and so forth.

AIM OF NEXT CHURCH CONGRESS

The Bishop of Gloucester, writing in his *Diocesan Magazine* on the Church Congress, which will be held at Cheltenham next October, says:

"Our aim this year has been to approach some of the most fundamental questions with regard to Christianity. . . . The discussions on the Prayer Book in particular have shown how necessary it is to consider what is the meaning of the Church of England. What does it stand for? The question where Christianity stands in relation to modern thought is continually being put forward, and there are many people who wish for guidance and help in the matter. The question of the relation of the Church of England to other religious bodies and of its future is again one which is causing much discussion in relation to the problems of Christian reunion. It is those three questions which are to be discussed and to which we wish to help people to give an answer.

"If we are to consider what is the Church of England and what is its meaning, we must not leave out any side of representative thought, and our aim has

been to make, throughout, the list of speakers represent the many different types of thought in the Church of England. On the subject of the relation of the Church of England to other communions, a very definite new departure has been made. We have invited speakers who are not members of the Church of England to tell us from their point of view what their opinion of the Church of England is. I am sure that if our discussions in relation to reunion are not to remain purely academic we must begin to look at things from the point of view of others besides ourselves."

NEW DEAN OF ROCHESTER

The Ven. R. T. Talbot, D.D., Archdeacon of Swindon and Canon of Bristol Cathedral, has been appointed to the deanery of Rochester, vacant by the death of the Very Rev. John Storrs.

Dr. Talbot went from Clifton to Exeter College, Oxford, where he was Michell exhibitioner, and graduated in 1885 with a first class in theology. He was ordained in the same year to the curacy of Gateshead parish church, and four years later became an honorary canon of Durham and lecturer in Church history in the dioceses of Durham, Ripon, and Newcastle. In 1893 he became vicar of St. Thomas', Sunderland, and seven years later he was appointed to the vicarage of St. Werburgh, Derby. He has been a residentiary canon of Bristol Cathedral for twenty-two years, and has been Archdeacon of Swindon for the past nine years. GEORGE PARSONS.

NEW TREASURER FOR BETHLEHEM

BETHLEHEM, PA.—The incorporated trustees of the diocese of Bethlehem and the bishop and executive council were sorely distressed at their last meeting to receive the resignation of their treasurer, R. P. Hutchinson. His physician advised him to give up all extra work for some time. His resignation was accepted with keen regrets. On the recommendation of Mr. Hutchinson, George R. Brothers, a vestryman of Trinity Church and a capable business man of the city of Bethlehem, was elected to take his place. Mr. Brothers took over the office immediately and all diocesan moneys should be sent to him, care of the Wilbur Trust Building, Bethlehem.



Courtesy Providence Journal.

SOME SPEAKERS AND ATTENDANTS AT PROVIDENCE CHURCH CONGRESS

Those identified by number are as follows: 1—Rev. Samuel Dorrance, secretary; 2—Rev. Loring W. Batten, professor in General Theological Seminary, New York; 3—Bishop Henry St. George Tucker of Virginia; 4—Bishop Charles L. Slattery of Massachusetts; 5—Bishop James DeW. Perry of Rhode Island; 6—Rev. Selden P. Delaney of St. Mary the Virgin, New York; 7—Rev. W. Appleton Lawrence, rector of Grace Church, Providence; 8—Rev. Frederic S. Fleming, rector of St. Stephen's Church, Providence; 9—Rev. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, N. Y.; 10—Frederic C. Morehouse, editor of THE LIVING CHURCH, Milwaukee.

(Story on page 10.)

Ruling by Cardinal Hayes Bars Lay Lawyers in Church Annulments

Chancellor Condemns Traffic in Such Proceedings—"Times" Sees Benefit in College Merger

The Living Church News Bureau
New York, April 26, 1928)

SOME MONTHS AGO A PROTEST WAS MADE in the editorial columns of THE LIVING CHURCH against the advertisement of a Roman Catholic layman here in New York who announced himself as a lawyer and a doctor of canon law, and as such solicited the patronage of those in the Roman Church who desired annulments of marriage. It is highly gratifying to learn that Cardinal Hayes has taken action to prevent the advertised lawyer from pleading his cases here.

It was given out at the cardinal's office on Thursday by Monsignor Thomas G. Carroll, chancellor of the New York archdiocese, that a new ruling has been made requiring that one be in priest's orders in order to appear as an advocate in an annulment proceeding. Dr. Giacinto Leccisi, the lawyer whose activities presumably caused this decree, is a layman. Previous to coming to New York he practised law in Warsaw, Poland, and also in Rome. Concerning him, Monsignor Carroll is reported to have said: "We do not want him here at all. His practice is objectionable to the archbishop; so much so that he has made membership in the priesthood a qualification for any appearance as an advocate in any annulment proceeding in this diocese. Any person desiring to have a case heard may always have attention and advice free from a canon who is a priest."

THE ST. STEPHEN'S COLLEGE MERGER

The *Times* hails the inclusion of St. Stephen's College in the great institution of Columbia University as "a most interesting educational venture, of which the success is assured by the very elements that enter into it." The editorial points out the advantage that will come to the university in the acquisition of "a sequestered campus, yet easily accessible, where students of certain aptitudes may better carry on their studies under the guidance of accredited scholarship." The incorporation is seen to be the putting into practice a matter which President Butler has long urged, namely, integration in the world of education to increase educational effectiveness and to preserve the best academic standards. While the University of California has a college at Los Angeles and schools and departments all over the state, this step on the part of Columbia is looked upon as unique among American institutions of private endowment.

NEWS ITEMS

Over one hundred and seventy-five members of the Italian Church of San Salvatore attended the reunion service there last Sunday morning. This work has its headquarters in Broome street, just west of the Bowery, where effective influence is being exerted by the vicar, the Rev. Fr. John Castelli. The church is under the direction of the City Mission Society. For fifty-six years it has ministered to Italian people in its neighborhood. At the reunion service special tribute was paid to the leadership of the late Bishop Potter and

to Canon Nelson of the cathedral for their efforts made in the founding of this mission.

The 145th annual convention of the diocese of New York will be held beginning on Tuesday, May 8th, in Synod Hall.

Two large classes recently confirmed were one of 111 by Bishop Manning at St. Philip's Church, and another also over a hundred by Bishop Shipman at Holy Trinity Church, St. James' parish. The former is a further indication of the extensive work that is being done by some of our parishes among the colored people.

This year's commencement service at St. Faith's, the New York training school for deaconesses, will be held in the cathedral on Thursday morning, May 10th.

The Church Mission of Help (New York branch) announces the following change of address for its offices, effective April 27th, from 1133 Broadway to 27 West 25th street. The new location is the former rectory of Trinity parish and is adjacent to Trinity Chapel.

Noon-day preachers at Trinity Church during the month of May are to be as follows: Week of the 7th, the Rev. B. Z. Stambaugh of Akron, Ohio; week of the 14th, the Rev. A. E. Ribourg of New York; and during the week of the 22d, Canon Prichard of Mt. Kisco.

Another item from Trinity Church, belated, though retaining its interest, states that on Maundy Thursday some three hundred members of the Chamber of Commerce of the State of New York marched in a body to the church for a special service to commemorate the 160th anniversary of the founding of the chamber. The occasion was, especially, to honor the memory of the founders and charter members, the graves of thirteen of whom, having been located in the churchyard, were marked with bronze tablets before the service. This is a further evidence of the contact which Trinity Church maintains with the financial and civic interests of the city.

The Church of St. Mary the Virgin states in its Sunday leaflet of last week that it is now the parochial custom at the late Mass on Sundays to omit the portions of the service known as the Invitation, the General Confession, the Absolution, the Comfortable Words, the Prayer of Humble Access, and the Prayer of Thanksgiving. By way of explanation, the notice reads: "After an experience of many years we have discovered that there are no communions made at that Mass, and therefore it seems unreal to invite people to make their communions and to use the various forms of devotion which are adapted to those who are about to receive. This enables us to shorten the Sunday High Mass, as well as to lay greater stress on the sacrificial element in our Sunday worship."

St. Margaret's Church in the Bronx, Dawson and East 156th streets, the Rev. Dr. Lyman P. Powell, rector, has put out a year book entitled *The Call*. It reflects throughout its sixty-four pages a parochial spirit of great vigor and enthusiasm.

St. Luke's Hospital was incorporated seventy-eight years ago this week. The annual report for 1927, just issued, states that out of a total of 127,663 hospital days, 85,224 days of free hospital care were given. In 1927 St. Luke's opened its new \$500,000 convalescent hospital at Greenwich, Conn., the gift of Mrs. Hicks Arnold;

and by the will of Mrs. W. J. Fitzgerald the institution received a block of realty at Riverside drive and 119th street and \$1,500,000 for building purposes.

The May meeting of the Churchwomen's League for Patriotic Service will be held at 3 o'clock on the afternoon of the 16th in the undercroft of Synod Hall with the Very Rev. Dr. Robbins, dean of the cathedral, as the speaker.

At the annual meeting of the Church Club held on April 23d, George E. Fahys was elected president to succeed George W. Burleigh. Others elected were: Edmund Dwight, Walter Jennings, and George W. Wickersham, vice-presidents; Edward R. Hardy, secretary; and Edward S. Pegram, treasurer.

In memory of Francis T. King, long a devoted and enthusiastic layman of Trinity Church, an altar is to be placed in Trinity Mission House at 211 Fulton street. An opportunity is now offered to his friends to have a part in defraying the cost of this memorial.

HARRISON ROCKWELL.

PROGRAM OF BLUE MOUNTAIN CONFERENCE

FREDERICK, MD.—The third consecutive season for the Blue Mountain summer conference will open on July 9th and continue twelve days. As heretofore, the conference will meet in Hood College, Frederick.

The Blue Mountain conference is administered by a group of Church men and women drawn from all parts of the country, and is independent of any diocesan or provincial control.

There are several unusual features in connection with the Blue Mountain conference. For instance, there is a brief period of rest between each lecture. Just before noon the conference adjourns to the chapel for the singing of hymns and noon-day intercessions. After luncheon, there is a half hour of quiet. Finally, at 5 o'clock are held what are called "office hours" under the trees, when such groups as the Woman's Auxiliary, altar guilds, missionaries, and the like, meet under their respective trees and discuss with a chosen leader the particular problems of their calling. Later there is a sunset service to be conducted this year by the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia. Holy Communion is celebrated every morning at 7 o'clock. On Sunday the conference attends the services in All Saints' Church, Frederick.

The complete faculty list is as follows:

The Rt. Rev. Walter H. Overs, Ph.D., formerly Bishop of Liberia, president of the governing body of Blue Mountain conference.

The Rev. Dr. James O. S. Huntington, O.H.C., West Park, N. Y.

The Rev. Dr. George C. Foley of the Philadelphia Divinity School.

The Rev. Percy L. Urban of the Berkeley Divinity School.

The Rev. Dr. Samuel A. B. Mercer, Trinity College, Toronto, Canada.

The Rev. Alexander C. Zabriskie, Virginia Theological Seminary.

The Rev. John W. Suter, Jr., of the National Council.

Lewis B. Franklin, D.C.L., vice-president and treasurer of the National Council.

Miss Grace Lindley, executive secretary, Woman's Auxiliary to the National Council.

Ernest E. Piper, department of religious education, diocese of Michigan.

Miss Anne T. Vernon, field secretary, department of Christian social service, diocese of Rhode Island.

Miss Joy Higgins, chairman, commission on pageantry and drama, diocese of Massachusetts.

Easter Rallies Held in Seven Centers in Chicago Diocese Prove Big Success

Epiphany Church Receives Beautiful Gift—Many Building Activities in Diocese

The Living Church News Bureau
Chicago, April 27, 1928

EASTER rallies were held on April 22d in seven centers in the diocese of Chicago, as follows:

St. Mark's, Glen Ellyn, Chicago—The Rev. F. H. Millett of Wheaton.

Church of the Atonement, Chicago—The Rev. Alfred Newberry.

St. Bartholomew's, Chicago—The Rev. Dr. Duncan Browne.

St. Andrew's Church, Chicago—The Rev. Cyrus M. Andrews.

St. Luke's Church, Evanston—The Rev. Leland Danforth, Kenilworth.

St. Luke's Church, Dixon—The Rev. J. R. Pickells, Freeport.

Grace Church, Hinsdale—The Rev. R. B. Grobb, Riverside.

An order of service has been evolved over a period of years which has proved itself excellent. All centers used the same service, and in some cases have introduced elements which are suitable to the group. For instance, on the north shore and the west side the soloist, who took the part in the Easter carol, "Fie, Old Roman," appeared in the garb of a Roman soldier. Never before have the rallies been so well attended, and never before have the participants shown a greater enthusiasm.

Reports of the 'Lenten offering were most gratifying, for they show an increase over those of the jubilee year 1927. The stress was laid upon every child making an offering rather than upon the amount of offering. St. Mark's, Evanston, was the largest school to report 100 per cent return, and Grace Church school, Oak Park, reported the highest offering, closely followed by St. Luke's, Evanston. The total amount reported is \$1,000 less than last year's amount. This does not include Church schools of two deaneries and twelve schools within the Chicago area. The offering surely will exceed that of last year.

THE THRIFT SHOPPE

St. Mary's Thrift Shoppe, which began about seven months ago, has already proved itself one of the most thriving organizations in the diocese. It is situated at 2832 Jackson boulevard, and is sponsored and managed by St. Frances' Guild, at the request of the Sisters of St. Mary, for the benefit of St. Mary's Home. At the end of the first three months of operation the proceeds of sales were \$4,000.

The shoppe may be described as a perpetual rummage sale. Articles are donated from all over the diocese, chiefly of clothing, furniture, and household wares. The demand from the people in the thickly settled district of the west side is always greater than the supply, and of course the profits are clear. In their appeal for gifts the managers say that "anything salable from a pin to an automobile will be appreciated."

GIFTS AT THE EPIPHANY

One of the beautiful gifts made to the Church of the Epiphany, Chicago, at the recent sixtieth anniversary of the parish, was a baldachino for the high altar. The frame work is of steel and the frontal is of rich blue velour, trimmed with gold braid and tassels. The drawings were

made by the pastor, the Rev. John F. Plummer, and the execution was by Francesco Galli, one of the communicants of the parish. The baldachino was dedicated by Bishop Griswold on Maundy Thursday.

At the conclusion of the anniversary exercises on Easter week, Fr. Plummer was presented with a purse of gold by his parishioners, in recognition of his devoted and splendid work in the parish for the past five years.

MORE BUILDING

The valuable property of St. Augustine's, Wilmette, situated in the heart of this large and growing suburb, has been sold for business purposes, and the congregation has purchased desirable lots near by and will shortly begin a building program of \$200,000. St. Paul's, Riverside, is planning a new parish house to cost \$50,000. St. Margaret's, Windsor Park, is to build a new church costing \$150,000. Christ Church, Winnetka, is to have a \$50,000 parish house. So is All Saints', Ravenswood. St. Luke's, Evanston, is making im-

provements to the extent of \$50,000. St. James', Chicago, is to remodel its interior to the extent of \$38,000. These are some of the announcements forthcoming, in addition to others that we have written of recently.

RELIGIOUS EDUCATION NOTES

Extensive preparations have been made for the provincial conference on religious education to be held at St. Paul's, Kenwood, June 5th and 6th.

Plans are being made for the annual vacation schools. Twelve churches in the diocese had these schools last summer, the Episcopal Church standing sixth in the number of schools in Chicago and the suburbs. The May training school for vacation school leaders will be held at the Woman's City Club, May 14th and 15th, 21st and 22d, 28th and 29th.

MISCELLANEOUS

The Rev. Canon R. H. Streeter, fellow of Queen's College, Oxford, will lecture on Religion and the Mind of the Age, on April 30th at 4:30 P.M., in the Joseph Bond Chapel, University of Chicago.

The Church Club expects Bishop Hulse as well as Bishop Burleson to speak at the annual meeting and dinner to be held at the Auditorium Hotel on the evening of May 7th. H. B. GWYN.

President Coolidge Invited to Address 1928 General Convention

Cornerstone Laying to Feature Meeting of Cathedral Association —Church Chaplains Confer

The Living Church News Bureau
Washington, April 28, 1928

A DELEGATION OF THE GENERAL CONVENTION Committee headed by Rear Admiral Cary T. Grayson, chairman, and the Bishop of Washington visited the White House recently and invited President Coolidge to address the convention. The President expressed his interest, and took the matter under advisement.

NATIONAL CATHEDRAL ASSOCIATION

A record attendance is expected at the annual meeting of the National Cathedral Association, which will be held on Ascension Day on Mount Saint Alban. Men and women of prominence from many cities throughout the country have been invited to attend.

The association, which is an organization of donors to the Washington Cathedral project, has more than six thousand members and is represented in virtually every state in the union as well as in several foreign countries. It was founded more than twenty years ago, and many distinguished names are inscribed on its membership roster.

The ceremonies which will mark the laying of the cornerstone of the College of Preachers of Washington Cathedral will be held in conjunction with the gathering. This institution, the first of its nature to be established in the United States, has been provided with a building, costing \$250,000, by a prominent layman, who also has pledged an income of \$50,000 annually. The college will offer post-graduate training and inspiration in the art of preaching for clergymen who have shown special promise in their prophetic ministry.

The meeting will be concerned with reports of the progress made in the construction of the great church structure, now lifting its noble proportions on Mount Saint Alban, and a review of the activities of the committees, which are serving under the leadership of General John J. Pershing, as national chairman, and former Senator George Wharton Pepper, as executive chairman, to hasten the day when it no longer may be said that "the capital of the nation is without an adequate expression of the religious ideals of the American people."

Representatives of National Cathedral Association committees in New York, Boston, Philadelphia, Utica, Indianapolis, Dayton, and other important cities throughout the east and middle west are expected to report on the widespread interest in the cathedral undertaking. Other distinguished speakers also will address the gathering.

CHAPLAINS HOLD CONFERENCE

During the past week a two-day conference of the Army and Navy commission of the Church was held in Washington. The Bishop of Washington, who is president of the commission, presided at the sessions. In attendance were high ranking chaplains in active service, reserve chaplains, bishops, and priests. The chief of chaplains of the Army, Lieut. Col. Estabrook, and the chief of chaplains of the Navy, Capt. C. H. Dickens, addressed the conference.

OTHER WASHINGTON NOTES

A conference of the College of Preachers was conducted from April 23d to 27th under the leadership of the Rev. Leonard Hodgson of the General Theological Seminary. The subject was Post-Ascension and Whitsuntide Preaching.

The annual meeting of the Bishop's Guild was held at the cathedral on April 27th. The meeting began with Holy Com-

munion in the Bethlehem Chapel, at which the Bishop of Washington was celebrant. This was followed by the ceremony of presentation of the Shadow House in the Bishop's Garden on behalf of the Bishop's Guild. Bishop Freeman made a brief address and dedicated the Shadow House to its uses through the years to come.

On Tuesday, the 24th of April, a luncheon was held at the Willard Hotel, to which was invited a group of outstanding men and women who were called by the bishop for a conference in regard to the effort to be initiated for raising \$250,000 which with the money already in hand will provide for the construction of the new buildings of the Episcopal Home for Children. A site for this home has been given in Chevy Chase, and it is hoped to begin the work of construction immediately. Mrs. David Meade Lea, president of the board of lady managers of the home, outlined the plans and situation at the present time. Bishop Freeman also spoke commending the undertaking to the interest of the people of the diocese.

Work has been begun on the new parish house of St. Alban's parish, Mount St. Alban. This structure, which will be a two story building, has been named Satterlee Hall, in honor of the first Bishop of Washington. The Rev. Charles T. Warner, rector of St. Alban's, was before his ordination secretary to Bishop Satterlee. Satterlee Hall will be one of the handsomest parish buildings in the diocese of Washington.

Trinity Church, Washington, during the coming week will celebrate its one hundredth anniversary. This historic parish was attended in its early days by John Quincy Adams, Francis Scott Key, Daniel Webster, and others prominent in the nation's counsels. A special festival service, which the bishop will attend, has been arranged for 10 o'clock on Sunday morning, April 29th. On Wednesday, May 2d, there will be a banquet in the parish hall at which addresses will be made by several speakers prominent in Church and civil affairs. The Rev. Jackson L. Cole is vicar of Trinity Church.

At the invitation of the Bishop of Washington, the district commissioners and the heads of the various institutions of the District of Columbia will meet at a luncheon at the City Club. This luncheon is planned for the furtherance of understanding and fellowship in the work of the Episcopal City Mission under the direction of the Rev. G. W. Dow, of the institution.

The Washington committee of the National Cathedral Association held its spring meeting at the residence of Mr. and Mrs. John Hays Hammond on Monday, April 23d. Reports of progress during the year and of future plans were made by the Dean of Washington, the Very Rev. G. C. F. Bratenahl, D.D., and Hon. George Wharton Pepper, executive secretary of the Cathedral Campaign Committee. Bishop Freeman presided at the meeting.

RAYMOND L. WOLVEN.

RACINE SCHOOL OF RELIGION OPENS IN JULY

RACINE, WIS.—The Racine School of Religion for clergymen or men studying for the ministry who have not had opportunity for theological seminary training will be held at Taylor Hall, Racine, from July 8th to 29th.

Information can be secured from Mrs. George Biller, in charge of Taylor Hall.

Philadelphia Churchmen Meet to Consider Names Proposed for Bishop Coadjutor

Express Preference for Offices in Book of 1892—Discuss Articles of Religion

The Living Church News Bureau
Philadelphia, April 28, 1928

CLERGY AND LAITY MET IN SEPARATE conferences Thursday, April 26th, to consider names proposed for bishop coadjutor, taking the report of the joint committee as a starting point, and hearing from the friends of all those proposed, and from the critics of some. Your correspondent hears favorable comment on the spirit of the diocese as a whole, and on the method used for looking out men of honest report, and coming to a conclusion.

There is a general desire to avoid partisanship, and anything like politics, and to seek one who will be a bishop of the whole diocese, and be welcomed by all in the important responsibilities to be given him by Bishop Garland. A "Joint Declaration on the Approach to Current Tasks" has been sent to all clerical and lay delegates, signed by fourteen of the clergy who met in a round table conference. Bishop Garland expected to come, but was detained. Taking the spirit and accomplishments of Lausanne as a starting point, the conference was fortunate in having present Bishop Brent, and the Rev. Floyd W. Tomkins, Jr., one of the secretaries of that great gathering.

OPPOSE RATIFICATION OF PROPOSED BAPTISMAL OFFICE

Another circular issued recently bears the signatures of fourteen clergy and ten laymen of all schools of thought, opposing ratification of the proposed Baptismal Office, and expressing a preference for the offices of the book of 1892, if it is necessary to reject or accept in toto. They consider the merging of the offices into one confusing to officiant and congregation; mistaken from the point of view of the art of public worship, as blending two diverse themes; objectionable as overlooking differences in theological significance and practical purport; and questionable with a view to our duty to the rest of the Anglican communion. They therefore propose that the diocesan convention memorialize General Convention in this sense.

DISCUSS ARTICLES OF RELIGION

The Articles of Religion were discussed, with other matters coming before convention, at a meeting of the Church Club Monday evening, April 23d, and were the subject of the clerical brotherhood the 16th. The Rev. William H. Dunphy, curate of St. Mark's, 16th and Locust streets, read a paper of unusual merit and interest, giving an historical and critical study of the articles. His thesis was that "Those articles which are most commonly quoted as condemning Catholic doctrines and practices fail to bear out the interpretation thus put upon them, when considered in their historic background and context. They are quite compatible with Catholic teaching. And with the rest of the articles Catholics are quite at home, with the possible exception of the article on Original Sin and the article on Predestination. These articles, however, must be far more obnoxious to Liberals. . . . On the positive side, the articles are

most satisfactory to Catholics, setting forth as they do the explicit orthodox teaching on the Holy Trinity, the Incarnation, the Virgin Birth, the Bodily Resurrection," etc. The Rev. C. J. Harriman, rector of St. James the Less, was elected chairman of the brotherhood.

COMMENCEMENT OF CHURCH NORMAL SCHOOL

The commencement of the Church Normal School was held the evening of the 19th, Edwin W. Adams, principal of the Philadelphia Normal School, making the address on Teaching Teachers to Teach. Eleven N.A.T.A. diplomas were given, including the entire senior class of the Church Training and Deaconess House, six in number. Some eighty other persons received one or more certificates each, some as many as six. All these figures are new high marks for the school, of which this was the first commencement large enough to be held independent of some other affair. The fall term begins October 4th.

CLINTON R. WOODRUFF ON THE THIRTY-NINE ARTICLES

Clinton Rogers Woodruff, addressing the Church Club Monday evening, April 23d, on the Thirty-nine Articles, contended that as a statement of theological position, articles of doctrine and not of faith, they had no place in a book of devotion. He declared that there was little general interest in them, which seemed to be conceded by the other speakers. He reported that of the two books about them in the free library, one had not been taken out since February 1918, and the other since April 1898.

MISCELLANEOUS

Liberia has been prominent here of late, Bishop Overs preaching at the U. T. O. presentation service Friday, the 27th, at the Church of the Saviour, 38th and Chestnut; and Bishop Campbell filling several engagements, notably the mission study classes' annual service.

Summer conferences were presented by the Rev. S. A. B. Mercer and Miss Marian DeC. Ward at a supper meeting April 26th, at St. James' parish house, and representatives of six conferences gave information.

CHARLES JARVIS HARRIMAN.

PORTO RICAN CONGREGATIONS CONSOLIDATED

SAN JUAN, P. R.—Three Church congregations in San Juan, being those for American, Spanish, and English colored people, have been consolidated and a church and parish house for the group are to be erected at Sancturce. Combined with the new church group will be St. Catherine's Training School for native women workers, which is at present occupying an old building on this site, St. John's day school, and the rectory. It is believed that this measure of consolidation will greatly increase the strength of our work in Porto Rico, though a great deal of money will be required for the new buildings as planned. The church will be erected soon as the first unit of the group. The Rev. Kenneth O. Miller is rector of the parish.

Bishop Stires Dedicates Canon Swett Memorial Cottage at Sayville, L. I.

Little Helpers Meet for Annual Service—Commencement of Church Normal School

The Living Church News Bureau
Brooklyn, April 26, 1928

THE CANON SWETT MEMORIAL COTTAGE, a unit of the Church Charity Foundation of Long Island, located at Sayville, was dedicated on Tuesday last by the Rt. Rev. Ernest M. Stires, D.D., bishop of the diocese. Nearly a hundred people were present, including the family of twenty boys and twenty girls who make their home in these cottages. After a prayer of thanksgiving for the completion of the house, the bishop asked God's blessing upon the occupants, in their various activities and relationships, blessing first the entrance hall, then the living room, then a bedroom, and last the dining room. This cottage was erected in memory of the late Rev. Paul Flynn Swett, who was superintendent of the Church Charity Foundation from 1904 until his death in 1922. Mrs. Swett and her son, Paul F. Swett, Jr., were present at the service.

It is believed that the two cottages of the C. C. F. are as fine, in their plan, equipment, and operation, as homes for orphan children can be. There is room on the property for several more such houses, and a cottage for young children, under school age, is already needed.

ANNUAL SERVICE OF THE LITTLE HELPERS

The Little Helpers of this diocese had their annual service at the Church of the Redeemer, Brooklyn, last Sunday afternoon at 4 o'clock. In spite of the rainy weather there was a good delegation of youngsters from a large number of the parishes of the diocese. Bishop Stires made the address, telling with fine effect the Rev. Dr. John P. Peters' story of the Animals' Christmas Tree. The rector of the parish, the Rev. Dr. Thomas J. Lacey, officiated, assisted by the Rev. Samuel M. Dorrance of St. Ann's and the Rev. George Groves of Christ Church. Several other clergymen were present. At the close of the service the young representatives of the various parishes came forward as their names were called and placed their offerings on the alms basin.

The Little Helpers joined in the recessional into the parish house, where were exhibited marvelous models showing what had been done with the gifts of the children in previous years. One saw with astonishment a church in Alaska, a hospital in China, a school in Liberia, and many others—each peopled with miniature dolls in proper costume and life-like pose. This annual exhibit, with its constant additions, no doubt helps to draw the fine attentances which always characterize the annual meetings of the Little Helpers.

A FIFTIETH BIRTHDAY CELEBRATION

The fiftieth anniversary of the organization of the woman's branch of the archdeaconry of Queens and Nassau was commemorated at the regular meeting of the archdeaconry, held at the Church of the Resurrection, Richmond Hill. At the luncheon, a birthday cake with fifty candles was set before the rector of the entertaining parish, the Rev. Arthur R. Cummings.

At the business meeting of the woman's

branch, an affectionate letter and a substantial present were authorized to be sent to the former president, Mrs. William A. Sparks, recently removed to Painesville, Ohio, where her husband lately became rector. Miss Mary Louise Martin of Garden City, vice-president, will fill out the unexpired term of Mrs. Sparks. A very interesting report was presented by the woman missionary of the archdeaconry, Miss Sydney Smith, and steps were taken to provide Miss Smith with a new car. For new work, the Canon Swett Memorial fund having been completed, it was decided at the archdeacon's suggestion to give help to the building fund of the new mission at Elmont.

At the business meeting of the archdeaconry, the attendance was unusually large, perhaps the largest ever had. Dean

Sargent presented about \$300, the offerings received at the united services held at the cathedral on the Tuesday evenings of Lent. The archdeacon, the Ven. Roy F. Duffield, gave an interesting report, showing progress spiritual and material in many of the missions. Emphasis was laid on the emergency fund, subscribers to which agree to give \$5 on call, not more than three times a year.

CHURCH NORMAL SCHOOL COMMENCEMENT

The commencement exercises of the diocesan Normal School were held last Monday night at St. Ann's, Brooklyn. Bishop Stires presided and presented diplomas to the graduates. The effect of the work of this school is felt in many parishes, where the educational value of the Sunday school work has unquestionably been much increased. The diocesan teachers' fellowship, which is an outgrowth of the school, is also a fine influence; it brings a spirit of coöperation to the teachers, and it creates a valuable sense of diocesan solidarity among them.

CHAS. HENRY WEBB.

Discuss Evangelistic Work of Church in China at Meeting of National Council

Will not Authorize Registration of Schools—Decline to Undertake Missionary Work in India

The National Council News Bureau
New York, April 29, 1928

THE MOST IMPORTANT EVENT IN THE meeting of the Department of Missions and the National Council, April 24th, 25th, and 26th, at which twenty of the twenty-six members were present, was the report of the Commission sent by the Department of Missions to China. This Commission was composed of the Bishop of San Joaquin, the Rt. Rev. Louis C. Sanford, D.D., and the executive secretary of the Department of Missions, Dr. John W. Wood.

The report described conditions in China as observed by the Commission during its visit of six weeks. It discussed the evangelistic work of the Church, especially in connection with the training and support of Chinese workers, along the lines of training, promotion of self-support, and the development of the Chinese Church. It reviewed at length the difficulties confronting the educational work of all Christian communions in China as a result of the promulgation of regulations requiring the registration of schools under conditions that in the minds of many missionaries and Chinese Christians would be destructive of their Christian character. The report recorded the excellent work done by mission hospitals, more than half of which are now closed or running under conditions which make their normal service to Chinese communities impossible.

CANNOT AUTHORIZE REGISTRATION OF SCHOOLS IN CHINA

Discussion of the report in the Department of Missions and the Council centered chiefly upon the question of educational policy. A statement as a policy for the immediate future was decided by a practically unanimous vote. In the statement, the National Council informs the bishops in China that in view of the present unsettled conditions it cannot authorize the registration of our schools, but

hopes that at least some of the schools may be carried on without registration, and that whenever a stable government shall be established and a national system of education be in effective operation, it will consider any regulations regarding private schools, supported in whole or in part by this Church, which may be formulated by the government. Educational institutions supported in whole or in part by the aid of the Church in the United States shall not register with the government if the use of the "Sun Yat Sen ceremony," or the teaching of the *San Min Chu I* is required by the government.

Until these conditions can be complied with, no authorization will be given to registering any educational institutions, supported in whole or in part by the aid of the Church in the United States.

In the distribution of the undesignated legacies of 1927, owing to the absence of the executive secretary of the Department of Missions, a portion was set aside for distribution in the foreign and Latin American fields, awaiting his return. The Department of Missions took up the consideration of this matter and recommended to the National Council that appropriations be made from this fund for buildings in the districts of Kyoto, North Tokyo, and Tohoku in Japan, the Philippine Islands, Liberia, and Cuba.

When the native dioceses of Tokyo and Osaka were erected, a small appropriation was made, with the understanding that it would be decreased automatically each year until extinguished. There has been much steady growth during the past five years in these dioceses, with a 25 per cent increase in communicants and with steady increase in contributions. Upon the above statement to the Council by Bishop Tucker, former Bishop of Kyoto, and the recommendation of the Commission, that it would mean a great deal to those two native dioceses if the automatic decrease in appropriations might be suspended for a short while to give them the small amount appropriated for the extension of the work, the Council unanimously voted that these automatic decreases should be suspended for the next three years.

In Shanghai there is a school for the children of foreign missionaries, which is supported by contributions from the various mission boards. Bishop Graves had requested several times that our Church make an appropriation for the erection of buildings. The Council had hitherto felt unable to do this. There is a fund in China known as the Hongkew Lease Rentals. Bishop Graves was authorized to make an appropriation from this fund to add to a similar appropriation from undesignated legacies to enable our Church to do its share in supporting this splendid work.

The Commission to China, having also visited Japan, and inspected the work of St. Margaret's School in North Tokyo, and the need for the erection of the new buildings to take the place of those destroyed in the earthquake, recommended to the Council that the bishop be authorized to proceed at once with the erection of the academic and science buildings with equipment, the assembly hall with music, and the art rooms with equipment, and to provide the water, sewerage, roads, etc., for the entire plant. Part of the money for this purpose is in hand, and the Council approved the plan of the bishop to proceed at once with these buildings.

BISHOP OF PORTO RICO TO MAKE APPEAL

The Bishop of Porto Rico presented a plan for the concentration of work at San Juan, taking in the present parish church of St. John's, which is used by the resident Americans, the chapel of St. Luke, in which two distinct congregations worship, and St. Catherine's Training School. A good part of the money is in hand as a result of the sale of property no longer necessary and gifts of interested friends. It is necessary to raise at least \$25,000 additional, and the Bishop of Porto Rico was authorized to make this appeal.

DECLINE TO UNDERTAKE MISSIONARY WORK IN INDIA

A request had been received some time ago from the authorities of the Church in India and the Church Missionary Society of England, that the Church in the United States undertake missionary work in India. This had been referred to a committee which had given much study to the question. The committee recommended that the request of the authorities of the Church in India be declined, because the Church in the United States is responsible for missionary fields at home and abroad, in which there are pressing needs and incalculable opportunities, and these fields are our first responsibility; and because by reason of the failure to secure from our people contributions sufficient for present needs, the necessity is laid upon us year by year to reduce appropriations and to forego advance work which is necessary to the success of work already begun. To enter a new field under present conditions would seem to be unwise and to jeopardize further our present undertakings, especially a field such as India for which the Church in the United States is not primarily responsible.

While the report of the committee was adopted, a resolution was passed authorizing the appointment of a committee to study the whole question and bring the matter to the attention of General Convention.

ASKS FOR TWO JOINT SESSIONS AT GENERAL CONVENTION

The Council adopted a resolution asking that two joint sessions be granted at Gen-

eral Convention for the consideration of fiscal matters and the presentation of departmental reports. It also adopted a resolution asking the General Convention to give the privileges of the floor at the time of these joint sessions to the official representatives of the Woman's Auxiliary.

The National Council has prepared a series of study classes at General Convention, and in order that these may be in charge of a responsible head it appointed the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Tex., as dean of the study classes.

A meeting of the National Council will be held at the time of the General Convention in Washington. October 8th and 9th were appointed as the two days when such meetings would be held.

CALL SPECIAL MEETING IN MAY

It was impossible for the Department of Missions, because of the large amount of business facing it, to give consideration to the budgets for the year 1929. It was also impossible for the Council, because of lack of time, to give full consideration to the many very important subjects on the agenda. It was therefore felt necessary to call a special meeting to be held in New York on May 31st. This meeting will be preceded by a meeting of the Department of Missions and the Department of Finance on May 30th, when the many financial matters connected particularly with the Department of Missions may be considered and prepared for the meeting of the Council the next day.

In 1929 the February meeting, if held at the regular time, would fall on Ash Wednesday, February 13th. The Council voted that this meeting should be advanced a week and held February 6th and 7th, with department meetings on February 5th.

A letter was received from the Bishop of Florida expressing his gratitude, on behalf of the diocese, for the visit of Bishop Overs at the meeting of the executive council in April. A resolution was adopted by the executive council of Florida declaring that the diocese is "open, heart and soul, to any educational drive necessary to acquaint every communicant with plans for advance work in the mission field."

Minutes were adopted on the deaths of Bishop Beckwith of Alabama, Bishop Delany of North Carolina, and Bishop Motoda of Tokyo. It was announced that Bishop McKim had been asked to take charge of the Tokyo diocese until the election of a new bishop.

MEETING OF DEPARTMENT OF PUBLICITY

In connection with the regular meeting of the department of the first of a series of study conferences in the publicity needs of the Church brought together for the first time representatives of all of the organized agencies within the Church which deal with evangelism.

It was agreed that all of these agencies cooperate for purposes of general publicity with the national Commission on Evangelism, and that under the editorial direction of this agency of the National Council of the Church a department devoted to news of this movement be established in the *Spirit of Missions*. This conference reported its findings to the regular meeting of the department, many of the group attending the latter session.

MORE CLERGY are at work now in Oklahoma than ever before in its history.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, April 28, 1928

THE DIOCESAN ALTAR GUILD, OF WHICH Miss Rosamund L. Bigelow is directress, will hold its spring meeting in St. Paul's Cathedral on May 3d. Before a supper for parish delegates, the new altar vestments of the cathedral will be shown. Later, Miss Harriet Bronson of St. Hilda's Guild, New York, will speak, and the Rev. Dr. William E. Gardner will give an address at a short service.

The diocesan altar guild has two splendid purposes: 1—To increase the efficiency of all parish altar guilds by mutual advice and counsel and to build up a greater reverence and care for everything that pertains to the altar and chancel. 2—To promote interest in missionary work among the parish altar guilds of the diocese, to the end that more and better equipment may be provided for mission chapels and churches at home and abroad. The little manual prepared by this guild has already reached its third edition.

REUNION OF WELLESLEY CONFERENCE ALUMNI

The Wellesley conference alumni will meet for a reunion and renewal of interest next Monday evening in Trinity Church. Dean Washburn will preside at a meeting which, in addition to the necessary business, will include addresses by Miss Heloise Hersey on the Educational Value of the Conference; Frederick Johnson, F. A. G. O., on the Music School; Miss Louise Caddoo and Gordon Gilbert on What the Conference Means to Young People; and the Rev. Ralph M. Harper of Winthrop on the Relation of the Conference to Parish Activities. The evening will close with a showing of moving pictures of the conference in 1927.

Y. P. F. OF DIOCESE TO PRESENT PLAY

The Young People's Fellowship of this diocese is working hard over the preparation of a play entitled "Oh Kay" to be presented on the evening of May 11th in the Fine Arts Theater, Boston. This enterprise is worthy of hearty support, for the Y. P. F. is doing really constructive work. The proceeds from the sale of tickets will be used for sending a representative, Helen Bosworth, to the National Y. P. F. conference in Sewanee, Tenn. The diocesan president of the Y. P. F. is George H. Robinson.

MATTAPAN CHURCH SCHOOL WINS BISHOP'S BANNER

The bishop's banner was awarded for one year to the school of the Church of the Holy Spirit, Mattapan, for the best work in the five fields of service. Two other Church schools received special mention for excellent work on the occasion of the annual day of Lenten offerings, April 21st; St. Anne's Church school, North Billerica, and St. Paul's Church school, Hopkinton. Awards for the best scrap books on Mexico were given to Doris Wright of St. Paul's School, Hopkinton, and to Hazel Sprague of Christ Church School, Waltham.

YOUNG PEOPLE OF BOSTON MEET

An interdenominational conference for the young people of greater Boston was held in the Mount Vernon Church on April 21st and 22d. Two members of our communion were leaders of discussion groups: the Rev. Dr. William E. Gardner of Trinity Church led the group discussing Should There Be a Union of the Churches? and Miss Margaret I. Marston, secretary for adult education under the Church Service

league, led the group on The Basis of Life Investment. There was an attendance of about one hundred and fifty at this conference, which was arranged entirely by the young people themselves.

The list of topics for discussion was: Are the Teachings of Jesus Up-to-date?; Should There Be a Union of Churches?; Science and Religion; The Basis of Life Investment; and Friendship. The forum topic was How Are the Purposes and Interests of Youth to be Forwarded in the Face of a Conservative Community?

MISCELLANEOUS

Bishop Slattery will consecrate St. Mark's Church, North Easton, on May 1st, St. Mark's Day. This parish is in charge of the Rev. Thomas F. Marshall, who is also rector of Trinity Church, Stoughton.

Ground has been broken for the new Christ Church in West Somerville. It is expected that the structure will be ready for occupancy by September 1st.

Opening services in the new Church of Our Saviour, Roslindale, were conducted by the Rev. J. Gordon Carey on Easter Day.

The new sounding board now in place over the pulpit in St. Paul's Cathedral was designed by Cram and Ferguson. It adds another colonial feature to the interior of the cathedral and is an aid to its acoustic properties.

The bishop's committee of laymen has made its notable contribution to the work of the diocese in two years instead of four, as was erroneously stated. The personnel of this committee numbers 195.

ETHEL M. ROBERTS.

CATHOLIC CLUB OF NEW YORK MEETS

BROOKLYN, N. Y.—The April meeting of the Catholic Club of New York was held at St. Paul's Church, Brooklyn. Solemn Mass was sung by the Rev. Raymond T. McDonald, S.S.J.E., the Rev. John T. Sakurai, S.S.J.E., of Brooklyn, being deacon, and the Rev. Francis B. Roseboro of Philadelphia, subdeacon. The Bishop of Liberia pontificated.

A meditation was given by the Rev. Prof. Loring W. Batten, D.D., of New York. At luncheon addresses were made by Bishop Campbell and the Rev. John Cole McKim of Peekskill, N. Y.

Two were elected to membership at this meeting. The attendance was larger than usual.

PLAN CAMPAIGN TO REBUILD NEW JERSEY CHURCH

GRANTWOOD, N. J.—At a special meeting of the vestry of Trinity Church, Grantwood, held recently at the parish house, it was voted to conduct a financial campaign early in May for rebuilding the church recently destroyed by fire. It is estimated that the proposed new building will cost approximately \$100,000.

Until the fire in January, the church had served a flourishing parish of approximately 400 families, but since then the congregation has been compelled to worship in the Masonic Hall which was offered for use until a new church building could be planned and built on the old site, which is one of the most attractive in the entire community.

The Rev. Richard P. Pressey has been rector of Trinity parish for the past two years, during which time the parish has grown in strength and influence, particularly among the young people.

Conventions and Convocations

MASSACHUSETTS

BOSTON—A strong plea for a definite approach to certain historic communions by the Episcopal Church in the interest of Church unity was the main point of Bishop Slattery's address given in St. Paul's Cathedral, Boston, on the occasion of the 143d convention of the diocese of Massachusetts, April 25th. Bishop Slattery considered in detail four principles as a possible help toward the next step forward.

The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, addressing the convention, made special reference to the diocesan missionary field. The figures quoted by Bishop Babcock show that this diocese has more baptized persons, communicants, and Church school members in its missions than there are in the parishes and missions of three-fourths of the dioceses and missionary districts in the United States and its possessions. "We could use a building fund of \$100,000 to the advantage of our diocesan mission fields," said Bishop Babcock, "for we live in a state where there are unusual missionary opportunities."

Following a report from a special committee appointed at the previous convention to consider the preparation of a musical service book, a resolution was adopted memorializing the General Convention that the joint committee on Church music be instructed to compile and publish a book of service music suitable for use by the people as well as by the choirs of the whole Church.

The end to be gained by action on this resolution is that, in addition to whatever other music may be in use, there will be at least one setting of all of the music of the Church, known by all and sung by all the people.

Another resolution adopted was that this convention commended the action of the Presiding Bishop and Council of the Protestant Episcopal Church in deploring the enlarged navy program recently presented in a bill before the Congress of the United States.

The clergy of Fall River offered a resolution with reference to the industrial situation in that mill center. The resolution was referred to a committee, presented in an amended state, and opposed not because of lack of interest in the problems of unemployment but on account of an indisposition to act upon a sweeping resolution without adequate opportunity for investigation and debate. It is probable that the statement of one opponent "this resolution may mean nothing or it may mean anything" was a chief factor in the opposition.

A definite outcome of the discussion of the Fall River resolution was the adoption of a resolution that a standing committee on social, economic, and political questions be appointed to which shall be referred all motions, the subject of which falls within the jurisdiction of this committee.

The annual elections took place with the following results:

Deputies to General Convention: *Clerical:* The Rev. Henry K. Sherrill, Boston; the Rev. Dr. Henry B. Washburn, Cambridge; the Rev. Dr. John W. Suter, New York; the Rev. Frederic W. Fitts, Roxbury. *Lay:* Prof. Joseph H. Beale, the Hon. Philip S.

Parker, Charles E. Mason, John Quincy Adams. *Alternates: Clerical:* The Rev. Francis E. Webster, Waltham; the Ven. Ernest J. Denen, Boston; the Rev. Dr. Laurens MacLure, Newton; the Rev. Prescott Evarts, Cambridge. *Lay:* Joseph Grafton Minot, the Hon. F. W. Dallinger, B. Preston Clark, Ralph Adams Cram.

The standing committee was reelected.

In the evening the Episcopalian Club entertained the clergy, the students of the Episcopal Theological School in Cambridge, and the lay delegates to the convention at a dinner in the Copley Plaza Hotel. Edmund Q. Sylvester, president of the club, introduced the speakers: Bishop Slattery, Bishop Overs, and the Rev. Carroll Perry of Ipswich.

SALINA

SALINA, KANS.—In his annual address to the convocation of the missionary district of Salina, meeting in Christ Cathedral, Salina, April 23d to 25th, Bishop Mize deplored the scarcity of charitable institutions such as orphanages, hospitals, homes for the aged, etc., under the control of the Church, stating that he believed such witnesses to the faith to be more essential than fine church buildings or elaborate services, and that the Church would grow only in proportion to the interest she took in humanity in general. Of particular interest to the district was his announcement that St. John's Military Academy at Salina, which for the past several years has been leased and in private hands, is again under the sole control of the district, its management having been taken over by the bishop and a board of administration.

The department of religious education reported a Lenten mite box offering of \$509.78, over \$200 more than last year. The district banner was awarded to the Church school of the Church of the Holy Apostles, Ellsworth, with an offering of \$4.58 per capita. The district overpaid its budget share of the program quota last year by more than \$100, the excess being applied by the National Council to one of the district priorities. A complete revision of the canons of the district was adopted, subject to the approval of the House of Bishops.

The Woman's Auxiliary in session at the same time was addressed by Mrs. James S. Wise, and a joint session by the Rev. R. M. Trelease, field secretary of the National Council, on the missionary work of the Church. Mr. Trelease was also the convocation preacher.

The council of advice was reappointed. Delegates elected to General Convention are the Rev. James T. Bovill of Ellsworth and E. A. Hiller of Salina.

Alternates, the Very Rev. F. V. Hoag of Salina and W. E. Bovill of Ellsworth.

RECTOR AT ALTOONA, PA., HAS PHYSICAL BREAKDOWN

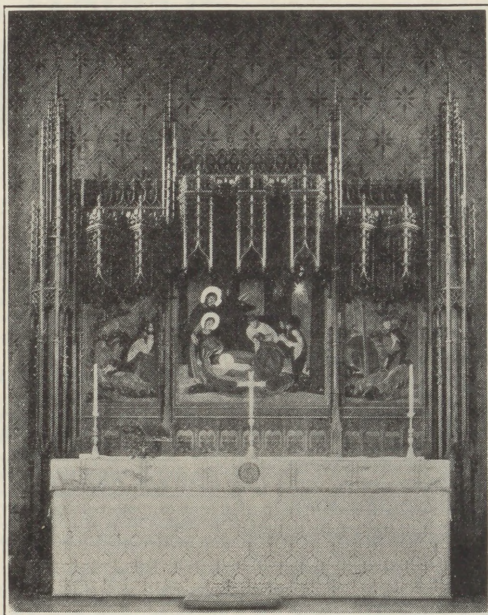
ALTOONA, PA.—The Rev. R. A. Hatch of St. Luke's, Altoona, has had a physical breakdown and has, with his wife, gone to a hospital in St. Louis, Mo., where both of them may have to undergo surgical operations. Archdeacon Eastment of Philipsburg is officiating in the rector's absence.

REREDOS DEDICATED IN ST. PAUL'S CHURCH, DULUTH

DULUTH, MINN.—An exceptionally fine specimen of ecclesiastical art has been placed in St. Paul's Church, Duluth, bringing to a conclusion an objective undertaken by the women of the parish several years ago. This is in the form of a carved oak reredos which stands behind the altar, and which has for its central motif a triptych of paintings on wood symbolizing the nativity of Christ.

The reredos itself was installed just after the first of the year, but the painting, which required more than a year to produce, was not placed until Palm Sunday, when the completed work was accepted and consecrated by Bishop Bennett.

The reredos is of perpendicular gothic and is composed of slender spires interlaced with carvings of ecclesiastical patterns and grape clusters. At each end are



NEW REREDOS
St. Paul's Church, Duluth, Minn.

flanking towers, faced with perpendicular effects, terminating in a forest of spires. The towers are connected by a series of seven baldachinos which poise from bases above the paintings and give depth to the perspective. This part of the work was done in New York under the supervision of Mayers, Murray, and Phillip, Bertram Grosvenor Goodhue associates. The whole effect is one of grace and dignity, in keeping with the lofty gothic architecture of the church and chancel.

The paintings, three in number, form a unit framed into the reredos above the altar. They combine the scene of the nativity with the adoration of the magi in the central panel, with the shepherds and sheep on either side. Austin Purves of New York was the artist.

The fine oak paneling has been continued along the walls of the chancel on both sides of the apse, thus completing the whole plan of chancel decoration.

The entire cost of the memorial, over \$17,000, has been borne by the women of St. Paul's Church. It started as a group memorial to departed members of the parish in recognition of their faithful work in the church. No names are inscribed, but those who made their contributions did so on behalf of relatives or friends whom they desired to memorialize.

AIDED BISHOPS MEET IN KANSAS CITY, MO.

KANSAS CITY, Mo.—A notable meeting was held in Kansas City on April 18th and 19th at which the bishops of the missionary districts as well as the bishops of the dioceses receiving appropriations from the National Council were present.

With full recognition of the fact that work in missionary districts and in dioceses presents conditions requiring differing methods of administration, there was equal recognition of the fact of the unity of the Church's mission work everywhere, and of the fact that work in dioceses and missionary districts should have no competitive aspects. The Bishop of Tennessee, the Rt. Rev. Thomas F. Gailor, D.D., stated that after hearing of conditions in some other dioceses he was no longer willing Tennessee should receive any aid in its maintenance of work among white people. He therefore surrendered the small

It was resolved a survey of the work in the district of Oklahoma and in the dioceses of Oregon, Sacramento, Kansas, and Springfield be made prior to the granting of the increased appropriations suggested in the askings of the bishops.

PRESIDING BISHOP TO VISIT NORTHERN INDIANA

MISHAWAKA, IND.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop, accompanied by Mrs. Murray, will spend Sunday, May 6th, to Sunday, May 13th, inclusive, in the diocese of Northern Indiana for the purpose of making a pilgrimage throughout the diocese.

On Sunday, May 6th, Bishop Gray will confirm a class at the 11 o'clock service at St. James', South Bend, and Bishop Murray will preach. At Howe School, Howe, Bishop Murray will review dress parade at 4 o'clock. At 5:30 in the chapel at Howe School, Bishop Murray will speak to the cadets and to the members of St. Mark's parish.

Tuesday, May 8th, Mishawaka mass meeting and reception. Bishop Murray is to be the speaker at the mass meeting at 8:00 p. m., at St. Paul's Pro-Cathedral, Mishawaka.

Thursday, May 10th, will be spent in the Calumet district. In the evening at Christ Church, Gary, there will be a service, a talk by the Presiding Bishop, and a reception afterwards.

On Sunday, May 13th, Trinity (Hungarian) Mission, South Bend, will be visited. The Presiding Bishop will preach at the morning service. This is the annual visitation of Bishop Gray, and there will be Confirmation. Mass will be said in the Hungarian language. Following the service there will be a Hungarian dinner. In the evening they will arrive in Fort Wayne in time for supper. There will be an evening service with sermon by Bishop Murray, and a reception afterwards.

BECOMES DEAN OF MEXICO CATHEDRAL

FORT WORTH, TEX.—The Rev. Frederic W. Golden-Howes, formerly rector of Trinity Church, Fort Worth, is to be Dean of Christ Church Cathedral, Mexico City, Mexico, beginning May 18th.

The new dean attended the Kansas Theological Seminary, being ordained to the priesthood in 1916 by Bishop Brooke. After serving various parishes in Oklahoma he came to Texas in 1923, becoming rector of the Church of the Holy Cross at Paris. He resigned that cure in 1926 to go to Trinity at Fort Worth.

NEW WORK BEGUN IN PORTO RICO

SAN JUAN, P. R.—Two new pieces of work have recently been begun in the country districts, one at St. Hilda's, near San Juan, undertaken by the Rev. Aristides Villafane, started in an old "cock-pit," but soon outgrowing that. There has been built a new chapel and it was filled to capacity both for Palm Sunday and Easter.

The other one, "Santa Ana de la Cuesta," near Mayaguez, in charge of the Rev. Antonio Villafane, started February 26th in a private house, and on Easter there were more than seventy people present. This mission station needs a chapel too and work will begin soon.

appropriation that has been going to Tennessee with the understanding that the diocese would still receive aid for work among the Negroes.

In general the conference concurred in the belief that the Church's missionary funds should be used primarily for the temporary support of work that gave promise of development in full self-support in the not distant future. But the conference was emphatic in recording its conviction that missionary policy should not be based wholly upon the endeavor to take advantage of glowing opportunities; it should also be based upon considerations of the spiritual need of communities that might not for a long time be able to care for themselves.

The domestic missionary bishops found it possible to reduce their combined budget to a figure about \$4,000 below the appropriation for 1928, in spite of the fact that the Bishop of Oklahoma asked for an increase of \$27,000 in the appropriation of that district, and the Bishop of South Dakota asked for an increase of \$12,000 for work among the Indians, especially in the maintenance of Indian schools. The total asking of the diocesan bishops was \$40,000 in excess of the original appropriation for 1928. The combined budget finally agreed upon by the two groups was \$946,347.

PLAN MEMORIAL TO SECOND BISHOP OF DELAWARE

WILMINGTON, DEL.—At a meeting of the Delaware clericus held in St. John's rectory, Wilmington, on April 17th, a paper was read by the Rev. Dr. Frederick M. Kirkus of Trinity Church, Wilmington, on the revision of the Book of Common Prayer. This meeting was attended by the Rev. Dr. George C. Graham, rector of Calvary Church, Wilmington, who has recovered from a long and severe illness.

The Rt. Rev. Philip Cook, D.D., bishop of the diocese, spoke of plans for the early erection of the new Calvary Church to be built as a memorial to the late Bishop Coleman. The bishop himself has personally secured about half the sum necessary for the enterprise. The members of the parish have borne the cost of a new parish house and rectory recently completed. It is expected that the church will be built largely by friends of the late Bishop Coleman who hold him in affectionate remembrance.

CHICAGO OFFERS SUMMER COURSES IN RELIGION

CHICAGO—Seventy-nine graduate courses for directors of religious work in colleges will be given during the summer quarter at the University of Chicago by the joint faculties of the university and the Chicago Theological Seminary. Among the courses will be four minors, each extending through approximately six weeks, in which registration is limited to Y.M.C.A. and Y.W.C.A. workers, student pastors, instructors in religion, and others engaged in religious and personnel work in colleges.

During the period of July 17th to 20th, there will be a series of conferences on religious and personnel work in colleges in connection with the annual conference of administrative officers to be held at the university.

R. H. Edwards, executive of the national council on religion in higher education, and director of united religious work in Cornell University; Theodore Gerald Soares, professor of religious education and head of the department of practical theology at the university; and Shailer Mathews, dean of the divinity school of the university, will give courses in the series designed for religious and personnel work.

APPOINT NEW FIELD SECRETARY OF G. F. S.

NEW YORK—Miss Florence Lukens Newbold was appointed executive secretary of the Girls' Friendly Society in America, at the meeting of the executive committee, April 20th, to fill the vacancy made by the resignation of Miss Mary Madison McGuire.

Miss Newbold has been executive secretary of the field division, G.F.S.A., since September, 1926, and for five years before that did field work, covering all parts of the United States and Mexico. She has also served as president of the G.F.S. branch at St. George's, New York.

CATHOLIC CONGRESS TO MEET IN NEW YORK

NEW YORK—The date and place for the next Catholic Congress have been changed to November 13th to 15th at New York City, and the subject for the discussion throughout will be The Catholic Life.

JUST PUBLISHED
THE TOUCH OF CHRIST
 Lectures on the Christian Sacraments
 By GRANVILLE MERCER WILLIAMS, S.S.J.E.
Assistant Superior of the American Congregation, Society of St. John the Evangelist, Rector of St. Paul's Church, Brooklyn, N. Y.
 Library Binding. Price \$1.50.
 Delivered in St. Thomas' Church, New York, before the New York Altar Guild. Published by request.
EDWIN S. GORHAM, Inc.
 11 West 45th St. NEW YORK

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress. Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

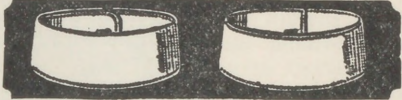
Legal Title for Use in Making Wills:
 The Protestant Episcopal Cathedral Foundation of the District of Columbia

R. GEISSLER, INC.
 56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
 IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS

CHURCH BELLS SCHOOL
 Ask for Catalogue and Special Donation Plan No. 69
 ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

For a Gift
 That Lasts
 That Pleases
 That Aids the Church's Mission
 That Costs but a Dollar
 ADDRESS
THE SPIRIT OF MISSIONS
 281 Fourth Avenue, New York

CLERICAL COLLARS



ANGLICAN (single band)
 Linen (height 1 3/4"-2") \$2.25 per doz.
 Linen (height 2 3/8"-2 5/8") \$2.75 doz. (Special)
 Cleanable Fabric (1 3/4"-2 in.) 3 for \$1.00.

ROMAN (double style)
 Linen (height 1 3/4"-2-2 1/4 in.) \$2.25 per doz.
 Cleanable Fabric (1-1 1/4"-1 1/2"-1 3/4") 3 for \$1.
 Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
 Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
 Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS
 Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

CENTRAL SUPPLY CO.
 GARY & FRONT STS. WHEATON, ILL.

THE HOLY CROSS MAGAZINE
 An Illustrated Monthly devoted to the Interests of the Catholic Religion and of the Religious Life.
INSTRUCTION - HISTORY - CRITICISM - FICTION
 \$2.00 per year. Canada and Foreign Subscription, \$2.25.
Sample copy sent on request.
HOLY CROSS PRESS West Park, N. Y.

SUMMER ADDRESS

When sending us your summer address for our mailing list, please give us your **OLD ADDRESS** as well as the **NEW ADDRESS**, and allow about ten days for the change to be made. The form printed below will be a great convenience both to you and to us. If completely filled out, it will not be necessary to notify us again when you return to your regular address.

Beginning with the issue of.....
 please change my mailing address on **THE LIVING CHURCH** subscription list from:

.....
 to:.....

.....
 Resume old address with issue of

(Signed)

**MEMORIAL TO DR. SWENTZEL
IN BROOKLYN CHURCH**

BROOKLYN, N. Y.—There was unveiled on Sunday, April 29th, in St. Luke's Church, Brooklyn, the Rev. R. R. Sloane, rector, a memorial to the late Dr. Swentzel. The memorial consists of a single massive slab of pure white marble bearing upon its face the following inscription:

In grateful and loving memory of
Henry Christian Swentzel, D.D., Litt.D.
Devoted rector of this parish
May 1, 1892—January 31, 1926

Vases are provided at the lower corners wherein flowers can be arranged. The Woman's Guild of the parish presented the memorial.

**BETHLEHEM SUMMER
SCHOOL PLANNED**

BETHLEHEM, PA.—The diocese of Bethlehem will hold its eighteenth annual summer school at Bishopthorpe Manor, Bethlehem, June 25th to the 30th. This year the program was made with special reference to the young people of the diocese.

The faculty will include Miss Lily Cheston, field secretary for the province of Washington, for the Church school service program; the Rev. Arthur M. Sherman, missionary to China; the Rev. Charles J. Harriman, rector, St. James the Less, Philadelphia; Earl A. Pritchard, director of recreational activities and leadership training classes, Reading, Pa.; the Rev. Lloyd B. Holsapple, St. Peter's Church, Peekskill, N. Y.; and Miss Zettan Gordon, director of religious education, diocese of Bethlehem.

**DISCUSS CHURCH UNITY AT
DISTRICT MEETING AT VIRGINIA**

FRONT ROYAL, VA.—A masterly discussion of the Lausanne Conference on Church Unity was given by the Rev. Dr. W. Cosby Bell of the Virginia Theological Seminary at the closing session of the Valley convocation which met in Front Royal, Wednesday, April 25th. In discussing this subject, Dr. Bell showed the approach to the solution of the problem of Church unity ought to be made along the lines of emphasizing the four great fundamentals on which all Christendom agrees—one Lord, one faith, one baptism, one Holy Spirit, culminating in one life, the Christian.

A matter of great importance was the action of the convocation in adopting a resolution, congratulating the Virginia Theological Seminary and its faculty on their splendid work.

**GUILD OF ALL SOULS
MEETS IN CLEVELAND**

CLEVELAND, OHIO.—The annual meeting of the Guild of All Souls was held in St. James' Church, Cleveland, Tuesday, April 17th. Solemn High Mass was sung, the Rev. Richard V. A. Peterson, rector, being celebrant. The sermon was preached by the Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago.

The Rev. Franklin Joiner of Philadelphia, superior of the guild, presided and addressed the meeting upon the work of the year. The secretary presented his report, showing a new branch organized in St. Martha's Church, New York. Grants of black eucharistic vestments were made to two missions and four parishes.

The Father Larrabee Memorial which the guild is causing to be erected will be in place shortly in the Church of the Ascension, Chicago.

**BEGIN BISHOP LINES
MEMORIAL CAMPAIGN**

NEWARK, N. J.—On April 26th the diocese of Newark started a thirteen-day campaign for the raising of an endowment fund of \$1,000,000. The proceeds of this fund will go toward financing Church expansion, adapted to the varying needs which the next decade is expected to bring.

Just such an endowment as this was the vision of the late Bishop Lines. Therefore, it seems eminently fitting that the Churchmen of that diocese are dedicating this new fund to the memory of Bishop Lines, who conceived the idea and gave much effort to it.

The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, is acting as honorary chairman, with James R. Strong of Short Hills, N. J., active chairman.

The real purpose back of the endowment fund is two-fold: First, the establishment of a suitable memorial to the devotion of Bishop Lines; second, the financing of a plan of religious expansion, which shall be adequate to meet the new and different needs of the next decade.

"The need for such an endowment is great," said Bishop Stearly. "Northern New Jersey faces critical changes in its social and economic life. Changes will take place in population, both in type and in numbers; economic values will trend toward those of a metropolis; new responsibilities of a more imperative character will confront the Church. Funds will be required for administration and for a constantly broadening work if the diocese is to meet its enlarging responsibilities."

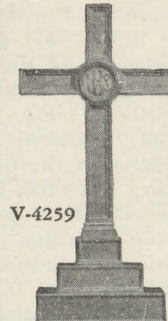
The campaign will close the evening of May 8th with a huge victory dinner in Newark. This date coincides with the date of the annual diocesan convention, and will be attended by a large number of visiting Churchmen. At that time the final result of the campaign will be announced.

**YOUNG PEOPLE TO MEET
IN WHEELING, W. VA.**

WHEELING, W. VA.—The fourth annual convention of the Young People's Fellowship of the province of Washington will be held in St. Matthew's Church, Wheeling, May 18th, 19th, and 20th.

The opening service and address will be given by the Rev. J. H. A. Bomberger, rector of St. Matthew's Church. The Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia, will deliver the address of welcome.

J. Wippell & Co., Ltd.
BLACK RUSSELL CORD.
Boys', 42 in., \$3.40 46 in., \$3.90
MEN'S, 56 in., \$5.20 60 in., \$5.75
CHORISTERS' CASSOCKS
FREE OF DUTY
If the property of the Church.
PATTERNS and LIST on application.
Duncanonn St., LONDON
Charing Cross, ENG.



V-4259

A new cross . . . by Gorham. The moldings in high relief, and the front handsomely paneled. This cross is of brass, 24 inches high, \$115.

THE GORHAM CO.
Fifth Ave. and 47th St.
NEW YORK

VESTMENTS
For the Clergy and Choir.
Altar Furnishings
Tailoring
Inquiries given prompt attention
J. M. HALL, Inc.
174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

ST. HILDA GUILD, INC.
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
131 E. 47th Street NEW YORK



CHURCH VESTMENTS
Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
Specialists in Church Vestments and Embroideries for half a century
COX SONS & VINING
131-133 East 23rd St. NEW YORK

MISS MARJORIE BECKH

Specialist in

Decorations—Color Schemes
Altar Hangings & Furniture
Vestments

Italian, Renaissance, Gothic
Tapestries, Brocades, Russian Cloth of Gold

20 THURLOE PLACE,

LONDON, S. W. 7, ENGLAND.

(One minute from South Kensington Station)

Telephone: Kensington 8199

Miss Beckh invites enquiries from Priests and could arrange to come over for consultation. Personal and business references in America. Examples of Miss Beckh's work can be seen in America.

MISSIONARY MOVEMENT SUCCESS IN HARRISBURG

HARRISBURG, PA.—The laymen's missionary movement in Harrisburg had an attendance of over 800 men each evening in one church, and over 700 women in another. The service was opened on the first night by Bishop Darlington and closed on the last night by Bishop Cook of Delaware. The charge for admission was \$1.00, which was used for missionary work. The fact that nearly 2,000 people assembled for three week nights, April 18th, 19th, and 20th, showed great missionary interest.

CLERGY ATTEND PREACHING CONFERENCE IN WASHINGTON

WASHINGTON, D. C.—Fourteen clergymen, many of them chaplains of leading colleges and universities in the east and middle west, assembled recently at Mount Saint Alban to participate in a preaching mission sponsored by the College of Preachers of Washington Cathedral.

The Rev. Leonard Hodgson of the General Theological Seminary directed the discussions, which were concerned with the preaching phases of the Ascension and of the coming and work of the Holy Spirit. The Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania, assisted Professor Hodgson.

The gathering is known as the Pre-Whitsuntide conference and is one of a series which has been held during the past six months in order that clergymen from many sections of the country might have opportunity to revitalize their ministry and to prepare adequately for

preaching the messages of the various Church seasons.

Established three years ago, the College of Preachers has sponsored several important gatherings and soon will be located in a permanent building on Mount Saint Alban. A gift of \$250,000 has been received for the construction of this structure and it is planned to lay the cornerstone on May 17th. The college will not compete with theological seminaries as its purpose is to provide post-graduate training to ordained clergy.

CHURCH WORKERS TO MEET AT RACINE IN JUNE

RACINE, WIS.—The tenth anniversary conference for Church workers of the Racine College summer conference of the midwest will be held at Racine from June 25th to July 6th. This conference is one of the oldest and best established conferences held throughout the Church.

One of the features this year will be the institution of the Order of the Sangreal. The Rev. Irwin St. John Tucker of Chicago, originator of the movement, will be on hand to launch the order. He will also have charge of the pageantry class at the sessions.

The Rev. Dr. F. C. Grant of Evanston will conduct a course in the New Testament, and the Rev. Edward S. White of St. Louis will have charge of the social service course.

The music courses and all music at the conference will be under the direction of Dean Peter C. Lutkin of the Northwestern University School of Music, Evanston. Noon-day lectures will be given by the Rev. Dr. Frank E. Wilson, rector of Christ

Church, Eau Claire. The Rev. Dr. M. B. Stewart of Nashotah Seminary will give a course on doctrine or moral theology, and the Very Rev. R. S. Chalmers of Dallas, Tex., and Miss Vera Noyes of Chicago will conduct the course in religious education.

Chaplain for the conference will be the Rev. Spence Burton, S.S.J.E., of Boston.

CONSECRATE SCHOOL CHAPEL AT NEWPORT, R. I.

NEWPORT, R. I.—On Monday, April 23d, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, consecrated the new chapel of St. George's School, Newport. A special choir, led by Canon Douglas of New York, sang at the service.

CHURCH ARMY MEETS IN NEW YORK

NEW YORK—The whole American force of the Church Army, except two men, were together in New York over the week end of April 21st to 24th, seven men who have been in the United States for some time, and fourteen just arrived from England to help with the summer work. The two absent were Captain Atkinson, on holiday, and Captain Jarvis, in charge of the new training center in Providence. The twenty-one had a quiet day at Trinity Chapel, led by the vicar, the Rev. Dr. J. W. Sutton, on Monday, and returned there for the early service Tuesday morning before separating for their widely scattered fields. Requests for their work have come in such quantity from the bishops that if 200 men were available, fields could be assigned them at once.



No. 1857

Design Copyrighted by Chas. G. Blake & Co.

This beautiful memorial stone stands 50 inches high. If you are looking for a family monument, send to-day for our

Free Booklet about Monuments

to the old and reliable memorial designers and makers.

Chas. G. Blake & Co.

1002 E. 67th Street
CHICAGO, ILL.

SPECIAL PRICE

\$248.⁰⁰

set complete on your cemetery lot, including the name and year of birth and death.

GOD'S BOARD

A Manual for Holy Communion

A new illustrated edition of this popular manual, containing the Communion service as revised in 1925, is available. In addition to devotions for the Holy Eucharist, and morning and evening prayers, the volume contains "Some Plain Advice to Communicants," by the late Dean of Calgary, the Very Rev. E. C. PAGET, M.A. Oxon., intercessory prayers, hymns, etc.

Cloth, 45 cents

Postage about 4 cents

Also in CANADIAN EDITION, with text of Communion service from Canadian Prayer Book. Same price.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

† **necrology** †

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

JAMES H. W. BLAKE, PRIEST

WASHINGTON—The Rev. James H. W. Blake, rector emeritus of Christ Church, Georgetown, D. C., died at his home in Washington on April 27th. Mr. Blake, after a long rectorship at Christ Church, retired a short time ago and owing to failing health had been living very quietly in Washington since that time.

James Henry Watkins Blake was a native of Annapolis, Md., and spent most of his ministry in Maryland, Ohio, and Washington. He was a graduate of Dickinson College, from which institution he also held a master's degree. He was ordained deacon in 1879 by Bishop Pinckney, and served his diaconate as assistant at St. Mark's parish, Frederick County, Maryland. Upon his ordination to the priesthood the following year he became rector of Grace Church, Middleway, W. Va., later removing to Tiffin, Ohio. For five years he was rector of St. John's Church, Lafayette, Ind., and later, from 1899 to 1903, of St. Paul's Church, Akron, Ohio. He became rector of Christ Church, Georgetown, in 1903, resigning in 1925, at which time he was elected rector emeritus.

The funeral was held in Christ Church on Monday, April 30th, the Bishop of Washington officiating, assisted by the Rev. E. Pinkney Wroth, rector of Christ Church.

JOSEPH EAMES, PRIEST

BRIGHTON, MASS.—The Rev. Joseph Eames, retired priest of the diocese of Massachusetts, died in Brighton on April 28th, after a long illness.

Mr. Eames was born in Canada in 1857. He was made deacon in 1885, and priest the following year by Bishop Williams of Quebec. Coming to the United States in 1891 he became rector of St. Paul's Church, Lancaster, N. H., leaving there in 1900 to become rector of the Church of St. John the Baptist at Sanbornville, N. H. From there in 1904 he went to the Church of the Incarnation at Pittsburgh. He came to Massachusetts in 1909, and was rector of Trinity Church, Bridgewater, until 1917; after that he was minister-in-charge of St. Stephen's Church, Fall River, until 1922, and rector of St. John's Church, Sague, until May 1, 1926.

The funeral services were conducted on April 30th, by Bishop Babcock, assisted by the Rev. H. Robert Smith of St. Paul's Church, Malden.

VALBORG DOROTHEA CARLSEN, DEACONESS

NEW YORK—A cable has been received from Tokyo announcing the death of Deaconess Valborg Dorothea Carlsen on April 27th. Deaconess Carlsen had been at St. Luke's Hospital, ill with double pneumonia. Her death is a loss to the whole Japanese Church as well as the district of Tohoku.

Deaconess Carlsen was born in Boston on August 4, 1877. She attended the Malden public schools and later studied at St. Faith's, the New York Training School for Deaconesses, from which she graduated in 1909. She was set apart as a deaconess and a few months later she was in Japan as a U.T.O. worker. Her first assignment was Akita where, four years earlier, the Church had begun its first kindergarten in Japan. This kindergarten was the forerunner of the nearly forty kindergartens which now dot the Japanese Empire and carry the light of the Gospel into homes everywhere.

Deaconess Carlsen's ministry, spent in this type of endeavor at Akita, Maebashi, and finally, Sendai, has contributed largely to the building up of the Church's kindergarten work. For several years past she was principal of the Sendai Church Training School for Women, which is largely devoted to the training of Japanese girls as kindergartners. Deaconess Carlsen's actual experience for over a decade enabled her most effectively to train Japanese girls. The work in which she was a pioneer goes on under the direction of those whom she herself trained in Sendai.

CHARLES W. FOLDS

CHICAGO—The death of Charles W. Folds on Tuesday, April 24th, is a great loss to this city and country. Mr. Folds was a Churchman, attached both to St. Chrysostom's and to the Church of the Holy Spirit, Lake Forest, where the burial services were said on Thursday afternoon.

Mr. Folds, who was only 57 years when he died, was a leader in civics and philanthropy. At the time of the war he came into international prominence for his method of conducting Liberty Loan drives. Three years ago he was chairman of the American Legion campaign in Illinois, in which \$800,000 was raised. He was president for some time of the United Charities of Chicago, in which he always took a keen interest. This well known organization, one of the largest and most efficient in the country, profited greatly by his untiring zeal and leadership. He was a director of the Home for Destitute Crippled Children, chairman of the Boys' Club Federation, a director of the Chicago Crime Commission, and the Union League Foundation for Boys' Clubs, and a governing member of the Chicago Art Institute. Few men have worked as zealously and unselfishly as he for civic betterment and the well-being of the poor and the unfortunate.

Mr. Folds was born in Oshkosh, Wis., and by his initiative and capacity for work rose to the presidency of the investment banking firm of Folds, Buck, and Co. He was also a director in a number of other Chicago corporations and industries in other cities.

Do not drift away from your Church moorings. Letters of transfer to the Episcopal church nearest you should be taken out by those members of the Church who no longer attend Church services here with us. Do not drift away. It is unworthy of you and your good name as a Christian.

—Parish Paper.

MRS. A. A. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK

Established 1912

If your Church or Society needs money we offer

A SAFE AND ATTRACTIVE PLAN

Send your order for Sample Book NOW as they are made up during the summer months.

The new 1928 Christmas Novelty Gift Book contains a beautiful line of colorful, engraved, hand colored and printed Christmas Cards, Enclosure Cards, Seals, Ribbons, and Tissue Paper for Christmas packages, also many Novelties—all arranged in attractive display.

YOUR PROFIT IS FIFTY PER CENT

Originator and pioneer of this plan for Church and Benevolent Societies.

Seventeen years' experience in getting out annual lines for this purpose.

Creative Artists and Designers of well known ability. Our own perfectly equipped plant for manufacturing.

An Organization of efficiency that maintains throughout the season a service nationally known for its promptness and reliability.

For information and testimonials, address

MRS. A. A. GUTGESELL, INC.
521-529 So. 7th St., Minneapolis, Minn.

ALTAR FLOWER CARDS

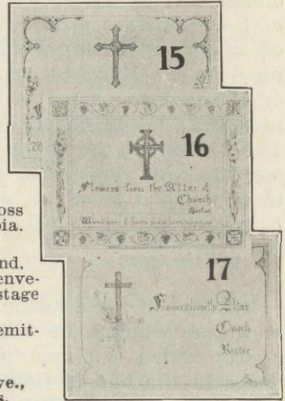
Appropriate card to send with flowers from the Altar. . . Name of Church and Rector may be written in space provided.

Three beautiful cross designs, in sepia. Size 4 in. x 5 in.

Twenty of one kind, or assorted, with envelopes, \$1.00, postage prepaid.

Order by number, remittance with order.

K. N. WIEST
1011 Bartlett Ave., Milwaukee, Wis.



Anyone who believes in the efficacy of prayer will recognize the great part that the

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of, and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 933 So. 17th St., Newark, N. J.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i, for the dying; ii, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, West Park, N. Y.

The Old Corner Book Store

Main Store, 50 Bromfield Street. Branch Store, Hotel Statler BOSTON, MASSACHUSETTS

EDWIN S. GORHAM & INC.

Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

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.

OFFICERS FOR THE AMERICAN BRANCH

Chaplain-General
Rev. W. Jusserand de Forest
26 Saint James Place
Brooklyn, New York

Secretary-General
Miss Virginia Yerger
1217 South 52d Street
Philadelphia, Pa.

GEORGIA WOMAN'S AUXILIARY MEETS

SAVANNAH, GA.—Forty-two delegates and officers representing eighteen parishes and missions, attended the Thirty-sixth annual meeting of the Georgia branch of the Woman's Auxiliary at the time of the diocesan convention, held in St. John's Church, Savannah, April 18th and 19th. Mrs. J. A. Davenport of Americus was reelected president with all of the officers with the exception of the recording secretary, Mrs. J. A. Schaad of Augusta, who resigned. Mrs. F. C. Exley, of Savannah, was elected to fill that office.

The report of the box secretary, Mrs. R. E. Breen of Jesup, showed that fifty-two boxes valued at \$1,516.74 were sent in 1927, and the U. T. O. custodian, Mrs. W. B. White, reported that there remains \$1,177 still to be contributed to equal the offering of the last triennial. The treasurer of the corporate gift, Mrs. J. P. Stewart of Waycross, reported she has \$1,133 on hand on the \$1,500 pledge. A total amount of \$4,070.31 was reported by the four vice-presidents as expended by their districts. The bishop of the diocese addressed the meeting, and in closing paid tribute to three devoted members of the Woman's Auxiliary who had passed away during the year.

RELIGION is not a magic which lays hold on a man whether he will or not. It is an appropriation—an appropriation of confidence in life and in God, and of enlargement for the soul. With some this appropriation is not hard. With others the conditions of life make it very hard. But an easy religion is not, in general, a religion that makes much difference in a person's life, and often is not a religion that lasts. It is when you have dug your ore out of the ground with your own hands, weary and pained and bleeding, but strong with the determination that something *must* be found that will make life worth living, and when you have smelted and refined it in the fires of your own soul's sufferings—it is then that you have something you cannot part with.

—The Congregationalist.

ELECTED TO COMMISSION ON EVANGELISM

NEW YORK—The Rev. William H. Milton, D.D., rector of St. James' Church, Wilmington, N. C., has been elected by the national Commission on Evangelism as assistant to the chairman of that commission. His vestry has released him from parochial duties for a period of six months beginning September 1st.

Dr. Milton has been in the work of the general Church since 1907, first as deputy to General Convention from Southern Virginia, and later as deputy from East Carolina. In 1912 he became a member of the Board of Missions, and in 1919 a member of the National Council. In 1921 he was elected executive secretary of the new Field Department of the National Council, holding that office for three years. During the war he was a member of the War Commission of the Church.

ALABAMA TO HOLD RURAL CONFERENCE

SELMA, ALA.—The fourth diocesan rural conference of Alabama will meet in St. Paul's Church, Selma, the Rev. E. W. Gamble, rector, from May 15th to the 17th. Addresses will be given by the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, the Rev. E. W. Gamble, who will give the address of welcome, the Ven. Archdeacon Lowery, and the Rev. Justine S. Jones of Carlowville. Many addresses and reports will also be given from the rural field.

THE CHURCH PERIODICAL CLUB has on request given advice about its work and methods to Presbyterians, Methodists, Baptists, Congregationalists, Friends, and a Roman Catholic bishop.

JAMES POWELL & SONS
(Whitefriars) Ltd. London,
England.

STAINED GLASS
Distributor ADRIAN A. BUCK
665 Fifth Ave. New York City.



Church Furnishings In Gold, Silver, and Brass

CHURCH and
CHANCEL
FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

AEOLIAN-VOTEY ORGANS

EACH an individual creation, designed by experts to meet the acoustical conditions of the church and the musical requirements of the liturgy.

They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey and Aeolian tradition, the direct heritage of this Company.

AEOLIAN COMPANY
AEOLIAN HALL NEW YORK



WINSTON-INTERNATIONAL TEACHERS' BIBLES

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
457 WINSTON BUILDING PHILADELPHIA

DEAGAN Tubular Bell Tower Chimes

The one most beautiful form of memorial
Standard Sets, \$8000 up

J. C. DEAGAN, Inc.
172 Deagan Building, Chicago

Played Direct From Organ Console

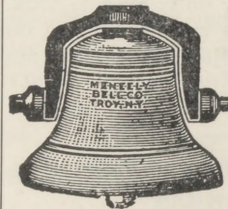


MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



MENEELY BELL CO.

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS



Tower Chimes Played from
Electric Keyboard at Organ

Church Bells—Peals

McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO. BELLS

FORMERLY
WEST TROY
N.Y.



WATERVLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS

Unequaled musical qualities

THE THIRTY-NINE ARTICLES

Their History and Explanation

By the REV. B. J. KIDD, D.D.

Warden of Keble College

This is the best standard volume in brief compass dealing with the Articles of Religion. Written some years ago, before any attempt had been made either in England or America to remove the Articles from the Prayer Book, Dr. Kidd's work is non-controversial, accurate, and complete. Formerly published in two separate volumes, the two have now been bound together in a complete one-volume edition.

Cloth, \$1.80

Postage about 15 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

AMONG THE MAGAZINES

IN THE April number of the *American Church Monthly*, Father Dunphy of St. Mark's Church, Philadelphia, writes a well-informed article on The Regal Power of the Papacy. He points out the interesting fact that the claims of the medieval papacy are not in the least abated today and quotes Pope Pius X as giving his approval to Lepicier's *De Stabilitate*, which contains such propositions as that "public heretics deserve not only to be excommunicated but also to be killed, that the power to put heretics to death belongs both to the State and to the Church, and that the Pope has the right to depose non-Catholic rulers and absolve their subjects from their allegiance."

The Rev. F. S. Arnold gives a summary of Frazer's recent book entitled *Man, God, and Immortality*. The Rev. F. C. Musser writes in a helpful way on The Wounds of Christ. Father Reginald Tribe, S.S.M., reviews *The Ideals of the Religious Life* and declares "There is perhaps no greater need in the Church of England today than for a great increase in the number of men joining the communities." Miss Burchett pleads for The Need of Church Schools. "One commonly advanced objection," she says, to a Church school, *viz.*, "that children so segregated become narrow-minded, bigoted, and illiberal" is answered by the fact "that our promiscuous public schools fail to teach tolerance as they fail to teach religion and ethics. True tolerance can be taught only along with true religion." The editor refers to Mr. Eugene O'Neill as "one of the keenest observers of our time," and says, "The whole complex net-work of human emotions of his play, *Strange Interlude*, is pervaded by an atmosphere of doom. The characters . . . grasp wildly after happiness, which is the only good they know; but in vain. . . . After witnessing this play, or other modern realistic plays of a similar type, some spectators might be inclined to . . . suspect that the world is in charge of a malevolent being of almost infinite power."

The Church Overseas is the well-chosen title of the new "Anglican Review of Missionary Thought and Work" in which are incorporated *The East and the West* and the *Church Missionary Review*. It is an excellent publication. Anyone who is sceptical as to the intellectual quality of modern missionary enterprise should glance at the articles here collected and at the scholarly and competent book criticisms. Canon E. F. Spanton, writing on Missions and Governments in African Education, discusses with much fairness and insight the new schemes for governmental coöperation with the missionary in educating the African. He quotes from the remarkable "White Paper" (or British government publication) of 1925 on Education Policy in British Tropical Africa sentences which it would be well for citizens of all countries to remember:

"Education should strengthen the feeling of responsibility to the tribal community, and at the same time should strengthen the will power, should make the conscience sensitive both of moral and intellectual truth, and should impart some power of discriminating between good and evil, between reality and superstition. . . . The greatest importance must therefore be attached to religious teaching and moral instruction both in schools and in training colleges; they should be accorded an equal standing with secular subjects. Such teaching must be related to the conditions of life and the daily experience of the pupils."

The Progress and Problems of the Church in Japan are reported by Dr. Murao, a professor at the Theological College in Tokyo; Mr. S. A. Morrison, writing after many years' experience as a missionary in Cairo, treats the oft-debated question as to whether Islam is capable of real progress and development. His conclusion is that "the more Islam has sought to break away from its own inexorable declarations of divine isolation and irresistibility, the more it has groped its way toward the essential truths of the Christian faith." Other interesting articles are also here; and a section, News from the Dioceses, which is of extraordinary interest and value, especially as one remembers that the "dioceses" whose work is here reported range from Toronto to New Guinea and Rhodesia to Shantung.

THE CONTROVERSY on Evolution begun in the *Nineteenth Century* last November is continued in the April issue by Sir Arthur Keith, the anthropologist, who concludes that, after accumulating evidence for over half a century, the facts can be explained in only one way—"by postulating that the theory of evolution holds true for the whole kingdom of life, including man." Man's resemblance to the primate animals is due to a common inheritance: the difficult problem as to *how* and *why* he differs from them has yet to be solved. The Dean of Winchester, Dr. Hutton, writing on The Prayer Book and the Future, quotes a most apposite remark from Dean Inge "that a common-sense revision of the Prayer Book might have been carried if it had not been entangled with disciplinary questions which have nothing to do with it." He mentions also the interesting fact that Dr. Brightman, the foremost liturgiologist in the Anglican Church, points out in the revised book many errors, mostly verbal, but of great importance for accuracy of theological statement and symmetry of liturgical form. The centenary of George Meredith (a great writer, suffering now from the reaction after excessive popularity) is marked by the publication of some hitherto unknown letters, written in his own inimitable style; and by a Reminiscence of him by Thomas Hardy, which contains probably the last words written by that great man so recently dead. Other articles include a fascinating survey of Geometry Old and New by Sir Thomas Heath, who, *more Anglicano*, combines a reputation as the greatest living authority on Greek mathematics with his position as a leading government official. Labor and Social Unrest in Japan, and Public Health in India are other subjects treated here, and there is a first-hand account of Florence Nightingale which convicts Mr. Strachey of disregard of the true facts of the case.

IN "AMONG THE MAGAZINES" recently we noted the appearance of the first number of *Cowley*, the attractive quarterly magazine published by the American congregation of the Society of St. John the Evangelist. Unfortunately our reviewer erroneously gave the subscription rate as one dollar per year, instead of two dollars, the correct rate. We are happy to commend this well-edited little periodical to our readers, and regret that we should have been misleading in our reference to its price.

WHEN PAIN can't bless, heaven quits us in despair.—*Young*.

BEAUTIFUL MEMORIALS
IN THE CELEBRATED SILVERY
GREY CORNISH GRANITE—

designed after those
to be found in the
old-world Churches
of Great Britain

The illustration depicts an

8th Century
St. Andrew Cross
4 ft. high*

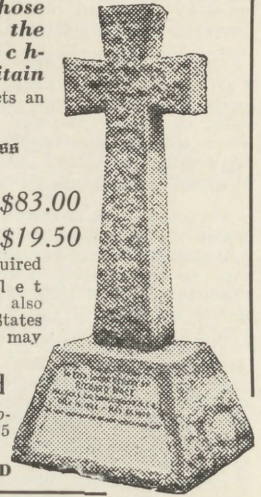
Packed in case ready
for shipment \$83.00

Approximate freight
to New York \$19.50

*Larger sizes if required
Illustrated Booklet
("L.C.") on request; also
list of places in the States
where our Memorials may
be seen.

MAILE & SON, Ltd

Cornish Granite Sculptors
Founded 1785
367 Euston Road,
LONDON, ENGLAND

Heaton, Butler & Bayne
Stained Glass Artists

By appointment to the late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne
(New York) Limited

551 Fifth Ave. - New York

* THE D'ASCENZO STUDIOS *

Philadelphia—1602 Summer Street

DESIGNERS OF
HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS

If interested write for cuts of some of
our recent work

Memorial Windows

When the noble craft known as Stained Glass is before you
for consideration, you will be greatly interested in seeing
photographs of my recent windows Some of
them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition



MEMORIALS

—IN—
BRONZE, IRON, MARBLE, WOOD &
STAINED GLASS WINDOWS

LARSCHIED-VAN TREECK
397 Elmdale Court
Milwaukee, Wisconsin

NEWS IN BRIEF

BETHLEHEM—The Rev. Horace W. Stowell, a missionary of the diocese, will hold a mission at St. Paul's Church, Peckville, beginning on May 6th, and one at St. James' Church, Jermy, beginning May 13th.

CENTRAL NEW YORK—The Men's Club of Calvary Church, Utica, voted to attend the early service on Palm Sunday, without notifying the rector, the Rev. D. Charles White. So at 8 o'clock seventy-seven men were present to receive the Holy Communion. It was a splendid example of concerted effort.

CHICAGO—An Easter gift of a cope of the finest workmanship has just been made to St. Luke's Church, Evanston. The vestment is one of real beauty and value, and strictly traditional in design, having been made by A. R. Mowbray & Co., Ltd., London and Oxford.

DELAWARE—A bishop's chair and prayer desk were presented to Christ Church, Dover, in Holy Week. They were given by the sister and the son of the Rev. George M. Bond, a former rector. The donors, Miss Bertha Bond and Merritt Bond, came from New York on Tuesday in Holy Week, when a short service of dedication was held by the rector, the Rev. Benjamin F. Thompson. The vestry of Christ Church has presented the former bishop's chair and prayer desk to St. Stephen's, Harrington.

DULUTH—As a memorial to Mrs. Margaret Graves Bennett, wife of the bishop of the diocese, the members of Trinity Cathedral guild are presenting to the cathedral a set of glass cruets, beautifully etched, the tall glass stoppers in the form of a cross bearing the dedication inscription.—The vestry of St. Paul's, Virginia, voted to increase the salary of the rector, thereby making the parish an independent one. For a number of years St. Paul's was operated in conjunction with St. John's, Eveleth.—The children's Easter service, St. Paul's, Duluth, was the occasion of the first appearance of the junior choir, in vestments.

ERIE—A two-day conference of the diocesan clergy will be held at St. Barnabas-by-the-Lake, North East, June 1st and 2d. Bishop Murray, who will be visiting the diocese at that time, will conduct a conference on the morning of June 2d.

FOND DU LAC—Bishop Weller made his annual visitation to St. Augustine's, Rhinelander, Wis., on Low Sunday. Fifty-one persons were confirmed. Bishop Gray was the guest speaker at a parish dinner on Thursday, April 12th. His subject was the Living Presence of Christ in the Sacramental System of the Church.

HARRISBURG—On Monday, April 16th, the spring meeting of the archdeaconry of Harrisburg was held at the Yeates School, Lancaster, Archdeacon Paul S. Atkins presiding. The principal speakers of the day were Bishop Darlington and the Rev. Dr. B. Talbot Rogers of Sunbury. A resolution was adopted endorsing a campaign for \$10,000 for necessary repairs to the school buildings and for the purpose of purchasing additional equipment. This year Yeates will have a summer session; credits earned then will be accepted at Yeates and all other standard preparatory schools.—Mrs. Richard Budd has presented Christ Church, Lykens, with a solid silver bread box in memory of her mother and of her daughter, Loretta.—The Rev. John Oliphant, retired, of Orbisonia, has had a serious relapse and is in the Episcopal Hospital, Philadelphia.

NEW JERSEY—A very fine set of silver plated, hand-wrought altar ornaments, consisting of altar cross, six vesper candlesticks, two eucharistic candlesticks, two altar vases, and missal stand, has been presented to All Saints' Church, Trenton, the Rev. Ralph E. Urban, rector. The set was designed by the P. L. Fowler Co., architects, and made by A. R. Mowbray & Co., Ltd., Church furnishers of London and Oxford, England.

NEW YORK—Haley Fiske, president of the Metropolitan Insurance Company, spoke in Montreal Tuesday evening, April 16th, and pointed out what he considers to be the faults of Church members and the faults of their Church in the past, and calling for courage of their convictions and more enthusiasm among members of the Church in the future.

OHIO—Bishop Rogers, with Archdeacon Paterson and George Benham, met once at Emmanuel Church, Cleveland, and again at the Church of the Ascension, Lakewood, to talk over with the people the manner in which the "capital fund" would be raised. A banquet was held in the Sunday school auditorium at Ascension Church.

PORTO RICO—Miss E. M. Robinson, head of St. Catherine's Training School for Girls, who was ill for a long time, has almost completely recovered and is back at her post again.—Miss Frances Blanche McNulty, eighth grade teacher at St. Andrew's, Mayaguez, has been unable to take her classes for two months and is leaving Porto Rico on April 26th for New York and her home in Kansas.

SOUTH CAROLINA—The Rev. William Way, D.D., rector of Grace Church, Charleston, on April 25th, at Charlotte, N. C., was elected district governor of the 58th district of Rotary International. The 58th district embraces all of South Carolina and a very substantial part of North Carolina.

SOUTH DAKOTA—Recently a new Brotherhood of St. Andrew chapter was formed at St. Mary's mission, Flandreau, the Rev. Levi M. Rouillard, minister-in-charge. This is a part of the Flandreau Indian mission, and Mr. Rouillard is director of the chapter. There are eleven members.

SPRINGFIELD—St. John's Church, Centralia, was a very busy place on Low Sunday when the Church schools from Mt. Vernon, Salem, Carlyle, and Nashville, gathered there to present their Lenten offering. The total offering amounted to \$182.89.

WESTERN NORTH CAROLINA—On April 18th, at the Church of the Transfiguration, Bat Cave, there was held a very largely attended meeting of the third district of the Woman's Auxiliary, at which addresses were made by the Rev. Dr. Gardiner Tucker of Houma, La., and Mrs. D. D. Taber. On the following day a similar meeting of the first district with the same program was conducted at St. Mary's, Asheville.—From April 16th to the 20th a helpful Church school institute was conducted at Trinity Church, Asheville, by the Rev. Dr. G. L. Tucker, with special emphasis upon teacher training. Other parishes in Asheville and vicinity coöperated with Trinity in the undertaking.

WESTERN NEW YORK—The Rev. and Mrs. Charles D. Broughton of the Church of the Ascension, Buffalo, left for an extended trip abroad on the Friday after Easter. The trip will include Greece, Egypt, Palestine, and other places of interest, and is made possible by a substantial purse, the gift of parishioners and Masonic friends, and was presented in recognition of the twelve years of service which have done so much for the parish and the community.—Mrs. C. P. Burgoon, wife of the rector of Christ Church, Albion, underwent a serious operation this past month and is recovering slowly at the rectory. It is be-

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 26th
For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

EDUCATIONAL

THEOLOGICAL SEMINARIES

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT
EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology, Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological
Seminary in Virginia

The one hundred and fifth session opened Wednesday, September 21, 1927. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.

Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

THEOLOGICAL SEMINARY and
COLLEGIATE DEPARTMENT

Academic Year begins September 29th

For particulars address The Dean

NASHOTAH HOUSE, Nashotah, Wis.

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

COLUMBIA UNIVERSITY

A College of Arts, Letters, and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness. The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into postgraduate schools of medicine, law, journalism, or theology, or into classical, scientific, social or literary research.

The fees are: for tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: BERNARD IDDINGS BELL, D.D., Warden
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown.)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

SCHOOL OF RELIGION

Wisconsin

National Center for Devotion
and Conference

Taylor Hall, Racine, Wisconsin

The Racine School of Religion, fourth year,

July 8th—July 29th, 1928

For information apply to:

MRS. GEORGE BILLER

lieved her health will be permanently improved.—Miss Agnes Hamilton, for the past six years secretary and parish visitor of Christ Church, Rochester, has resigned that position and is now with the staff of the Rochester Church Extension Society.—The annual gathering of Church schools in the Bath district will be held this year at St. Thomas' Church, Bath, on May 19th. Over 500 boys and girls will gather at this time to present the Lenten offerings and to take part in the program of services and games of the day. The address will be made by the Rev. William C. Compton of Rochester. The program of the day is in charge of Mrs. Lewis E. Ward, who is the supervisor of the Bath district.—The annual service for the Little Helpers in the diocese will be held in St. Mark's Church and St. John's Church, Rochester, on May 26th, and in St. Clement's Church, Buffalo, on June 9th. All diocesan branches will gather at these places to present the offerings for this work.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE SCHOOLS** In a Sound Body"

HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.
 Rev. Charles Herbert Young, S.T.D., Rector
 Address P. O. Box L, Howe, Indiana

New Jersey

SOMERSET HILLS

For boys from 6 to 14 years of age
PREPARES FOR THE LEADING SECONDARY SCHOOLS
 Unusual record of scholastic achievement
 Outdoor life in the country
 For particulars address the Director
REV. JAMES H. S. FAIR, FAR HILLS, N. J.

Virginia

Virginia Episcopal School
 LYNCHBURG, VA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.
 For catalog apply to
REV. WILLIAM G. PENDLETON, D.D., Rector

St. Christopher's

A Church Boarding and Day School
 Richmond, Virginia
 Healthful, beautiful, and historic surroundings
 Boarding Department Limited to 60 Boys
Rate \$700
 Reduction to sons of clergymen and missionaries
 Illustrated catalogue on request
REV. C. G. CHAMBERLAYNE, Ph.D., LL.D., Headmaster

Wisconsin

St. John's Military Academy

Episcopal The American Rugby
 Eminently fitted for training American boys. Thorough scholastic and military instruction. Situated on high ground, in Waukesha County Lake region. Summer Tutoring School. St. John's Summer Camps. Catalog.
 Box 15, Delafield, Waukesha County, Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.
 Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Forty Minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President Board of Trustees. Box 17, La Jolla, California.

District of Columbia

GUNSTON HALL

SCHOOL for girls. Kindergarten, primary, academic, collegiate. Art, music, expression, domestic science courses. Small classes. All the refinements of a beautiful Washington home. Three handsome residences near Dupont Circle. Instructors with highest standards and ideals, with personality and experience. Riding, swimming, golf, tennis, dancing. Send for catalog and views. Mary L. Gildersleeve, Mary B. Kerr, M.A., Principals. Richard N. Mason, Business Manager, 1938 Florida Avenue, Washington, D. C.

National Cathedral School

A Home and Day School for Girls
 The Bishop of Washington, President Board of Trustees
 Jessie C. McDonald, M.S., Principal
 Mount St. Alban, Washington, D. C.

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA
 Under the care of the Sisters of St. Mary
 A thorough preparatory school for a limited number of girls
 School recommended by Eastern Colleges
 Beautiful Grounds. Outdoor Sports, and Riding
 Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD
 New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charge.
MISS M. E. LADD, Principal

New Jersey

ST. JOHN BAPTIST SCHOOL FOR GIRLS

A Boarding School for Girls
 In the Country near Morristown
 Under the care of the Sisters of St. John Baptist
 College Preparatory and General Courses. Music and Art
 Ample Grounds. Outdoor Life
 For catalog address
THE SISTER SUPERIOR, Ralston, New Jersey

New York

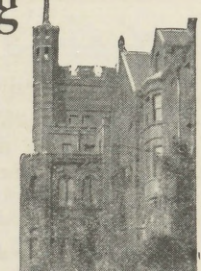
SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.
RT. REV. RICHARD H. NELSON
 Pres. Board of Trustees, ALBANY, N. Y.

Cathedral School of Saint Mary

School for girls, 22 miles from New York. College preparatory and general courses. Catalog on request.

MIRIAM A. BYTEL
 Principal
 Box W, Garden City
 Long Island, New York



ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
 Peekskill-on-Hudson
Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Utah

ROWLAND HALL

A boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.
BISHOP MOULTON
 Domestic Science. Outdoor and Indoor Sports.

Vermont

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College Preparatory, General Course, Music, Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue. Brenda L. Cameron, Principal, Burlington, Vt.

Wisconsin

KEMPER HALL
 KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports.

CHURCH TRAINING SCHOOL

California

A CHURCH TRAINING CENTER

FOR COLLEGE WOMEN
ST. MARGARET'S HOUSE
 2629 Haste St., Berkeley, Calif.
 Address the Dean

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS', Newark, N. J.
 Offers 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing

New York

School of Nursing

ST. MARY'S HOSPITAL FOR CHILDREN
 405-411 West 34th Street, New York City.
 Offers 2½ years' course with affiliations for obstetrics and adult experience. Major subject, children. Full maintenance and monthly allowance. Registered School. Classes enter September and January. One year of High School required.
 Address, DIRECTRESS OF NURSES

SUMMER CAMP

Massachusetts

FERNWAY CAMP

in the Berkshire Hills
MONTEREY, MASSACHUSETTS

For Christian girls, 8 to 18 years of age. On lovely Lake Garfield. Unexcelled swimming facilities, canoeing, all athletics, archery, riflery, overnight hikes, outdoor cooking, water sports, and craftwork. Screened bungalows. Resident physician and trained nurse. Health, happiness, and safety paramount. Experienced councillors. 125 miles from New York City. Seventh season. Tuition, \$350. Season July 2d to August 31st. Enrollment limited. For illustrated catalog apply to: Dr. Nathaniel H. Ives, 175 Park Ave., Mount Vernon, New York.

SOME NOTABLE NEW BOOKS

ROME AND REUNION

By **ABBÉ J. CALVET**

Translated from the French by
Rev. W. C. Turney, S.S.J.E.

Introduction by Lord Halifax

Cloth, \$2.00

A remarkable book on Reunion from the Roman Catholic point of view. The author is a professor in the Catholic Institute of Paris and in Stanislas College, and writes under the imprimatur of the Archbishop of Paris. Father Calvet discusses the Anglican Church in an understanding and sympathetic manner, referring to it as the nearest of all separated bodies to his own Church. Lord Halifax contributes an Introduction to the English edition.

How to live one's daily life in obedience to the physical, mental, and moral laws of God, and so to find the "abundant life" promised by the Master, is the thesis of this book, which is intended for daily use as a Manual of Living. The author regards care of the body, mind, and soul as equally essential, and his manual therefore treats of all three phases of health. Its medical information is modern and reliable, and its counsels have been tested by years of successful experience.

THE LIFE ABUNDANT

By **REV. ROBERT B. H. BELL, M.A.**

Cloth, \$1.75

Twentieth Century Discipleship

By **Rt. Rev.**

C. P. Anderson, D.D.

Bishop of Chicago

Paper, 50 cts.; Cloth, \$1.00

Bishop Anderson always attracts crowds to his Holy Week addresses in Chicago, because he always has something worth while to say and says it in a clear, forceful manner. This little book contains his 1928 addresses, dealing with the personal relationship between God and the modern man.

This booklet is an explanation of the Marriage Service and of the marriage relationship, and will be valuable as a general guide to couples about to be married. Beautifully illuminated and attractively made, it makes an ideal gift from the clergyman or others to the bridal couple.

The Marriage Service and After

By **Rev. Hervey C. Parke**

Paper, 35 cts.; Cloth, 75 cts.

The Permanent Value of the Ten Commandments

By **Rev. H. J. Flowers**

Cloth, \$3.00

"His treatment of the subject, with its wide references and practical applications, will appeal to many readers whose most urgent need is for a restatement of the subjects with which the articles deal."—*Prof. James Moffat, D.D., Litt.D.*

New Mowbray Books

THE PRINCIPLES OF RELIGIOUS CEREMONIAL

By **Rt. Rev. Walter H. Frere, D.D.**
Bishop of Truro

This new edition of a standard work by the first of living authorities on the subject with which it deals has been thoroughly revised and to some extent rewritten. Cloth, \$3.00

SPIRITUAL LETTERS OF FATHER CONGREVE

Edited by **Rev. W. H. Longridge, S.S.J.E.**

In his generation, Father Congreve, S.S.J.E., probably had more men and women looking to him for spiritual guidance than any other Anglican priest. His letters are full of wise and timely counsel. Cloth, \$1.40

THE HOLY COMMUNION

By **Rt. Rev. Charles Gore, D.D.**

This book consists of a series of lectures delivered by Bishop Gore in Westminster Abbey, together with a sermon on The Church in the World. Paper, 60 cts.

DAYS OF QUIET

By the Author of "The Way"

A practical booklet for those who wish to make a solitary retreat in any convenient church. The treatment, as in the author's other works, is simple, but deeply spiritual. Paper, 80 cts.

THE PATH OF PRAYER

By **Rev. Kenneth Martin**

An admirable series of instructions on vocal and mental prayer. The first part of the book deals with daily prayers; the remainder with the practice of mental prayer. Paper, 60 cts.

CONCERNING THE FAST BEFORE COMMUNION

By **Rev. F. W. Puller, S.S.J.E.**

A new and revised edition of this valuable treatment of a practice which has recently become the subject of widespread discussion in the Church. Paper, 60 cts.

LESSONS FROM THE CRUCIFIX

By "Pax"

A series of meditations, with an introduction by the Rev. Duncan Travers. Boards, \$1.00

Postage Additional

MOREHOUSE PUBLISHING CO.

1801 - 1811 FOND DU LAC AVE.

MILWAUKEE, WIS.