

Price 10 Cents



The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 2, 1928

No. 5

Our Church Work Evaluated

1. Administration

EDITORIAL

The Catholic Movement in the Canadian Church

REV. HENRY M. LITTLE

The Genius of Our Church

THE BISHOP OF CENTRAL NEW YORK

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.

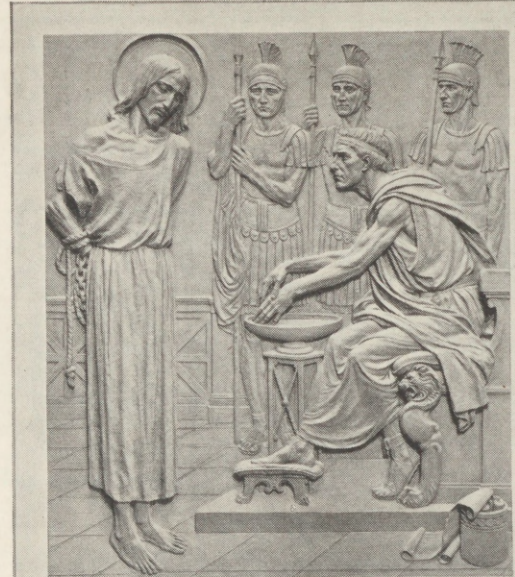
Cloth, 45 cents

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.



One of a set of Stations modelled in our Studios



Experts in Ecclesiastical Art

Commissions executed in all materials in accordance with the Ancient Traditions of Medieval Craftsmanship

THE CRAFTSMEN'S GUILD
64, KENNINGTON OVAL LONDON ENGLAND

IMPORTANT



1837

Many of our correspondents have supposed that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high.

Therefore, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than in another.

We make a specialty of Celtic Crosses and other Christian monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our free booklet, "MONUMENTS," which we send free to those considering the purchase of a memorial stone of any kind.

CHAS. G. BLAKE & CO.

120 S. La Salle Street

CHICAGO, ILL.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, HAROLD C. BARLOW.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGES AND BIRTH NOTICES, \$1.00. 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. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Church schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE BOOKSHELF. About four times a year. Sent free on request. Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, \$3.25; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JUNE 2, 1928

No. 5

EDITORIALS & COMMENTS

Our Church Work Evaluated

1. Administration

THE Church badly needs a new administration building in place of the Church Missions House. The latter is out of date, altogether inadequate, makes economy in administration impossible, and is a "decided fire hazard."

That is the verdict of the Church's evaluation committee, expressed in its elaborate report that has lately been published by the National Council. The report comprises a very careful survey of all the national work of the Church, and this opinion concerning the building that has, for so many years, been the headquarters for that work is the most important expression of the committee on matters relating to the administration of the Church's business.

"The present quarters are poorly adapted to the work required," says Mr. Quincy Bent, who was responsible for the very careful survey of the work in the Missions House itself, in his report to the evaluation committee. "The arrangement of the offices and the space itself is not conducive to good results or to pleasant mental atmosphere. The building is poor and not in good condition, moreover it is a decided fire hazard. I strongly recommend the acquisition of a new office where the departments can be conveniently arranged in good, cheerful surroundings."

This recommendation was strongly indorsed by the committee while a note in the printed report states that "the question of a new building has been referred to the Finance Department of the National Council."

For our part, we believe that the need for a new administration building for the Church is an imperative and an immediate one. Only those who are familiar with the details of work in the Church Missions House know how inadequate it is. Economies that would be feasible in a modern building are impossible there. Much money has been spent in recent years in its remodelling, and it now houses all the departments, as it did not a few years ago. But the building is obsolete, its necessary use involves extravagances of "overhead" that cannot be cured, and the suggestion now made of "a decided fire hazard" is anything but reassuring. That it was inadequate has long been recog-

nized; that it is dangerous is a warning that the Church cannot afford to ignore.

So the Church must have a new administration building, and must have it in the near future. The sale of the present property on Fourth avenue should produce a nice sum of money, but not enough, of course, to buy a new site and erect a modern building for the purpose.

It is impossible to meet this expense through the quota system or to add it to the Church's budget. But it is a need that ought to appeal strikingly to some one as a possibility for a single gift or for a gift from a group of wealthy Churchmen.

Have we any individual who would take the initiative in raising such a sum in the Church? Is any numbered in THE LIVING CHURCH FAMILY?

Perhaps, at least, there may be quite a number who are able prayerfully to ask:

Is it *my* privilege to offer the Church the necessary amount (over and above the sale value of the present property) to erect an adequate administration building for the Church?

THIS evaluation committee has proven its own value. It will be recalled that by resolution of the last General Convention, the Presiding Bishop was asked to appoint such a committee, "to study the conditions and needs of the Church's missionary and educational organization at home and in the field." It was the understanding that this committee was to survey the whole field of activity of the national Church organization so as to form an independent judgment as to the values of every phase of that work. Its inquiries were not to be of the nature of an "investigation" such as would assume that something was wrong, but rather were to give to the National Council and to the Church at large the benefit of such independent judgment.

In carrying out the purpose of the resolution, a representative committee was appointed with the Bishop of Central New York as chairman. A number of meetings of the committee were held, and a considerable number of persons having intimate knowledge of con-

ditions in one or another field were, by invitation, heard; not, indeed, as "witnesses" but as experts who could give both information and advice.

The committee could not personally visit fields in the quest of first-hand information. It would have been of little value if they had, because the superficial view of visitors in any field is of little value as contrasted with that of men who have perhaps given their life to a particular work. Nothing but the consideration of general policies was possible to such a committee, and nothing further was attempted.

The report of the committee was presented to the National Council more than a year ago. It was then divided into seven sections, and each section was referred to a sub-committee of the Council for careful study. That study involved a second evaluation; that is to say, these sub-committees, having more intimate knowledge of the various subjects than the members of the evaluation committee could have, were in position to comment, almost as experts, upon the suggestions of the former.

There has now been published a pamphlet of 64 closely-printed pages containing the *Report of the Evaluation Committee* together with the comments of the sub-committees of the National Council. For economy's sake the pamphlet does not contain the mass of material which had been gathered by the evaluation committee and which was used as the basis for its comments and recommendations. Very likely this omission was warranted, since even without it the bulk of the pamphlet is quite considerable, but yet its absence is a real loss to those who would carefully study the report, since, in many cases, there is nothing to show the basis of the recommendations.

It is practically impossible to present a synopsis of this report sufficiently condensed to admit of publication in the brief space that a Church paper could devote to it. We have determined, therefore, for our part, to devote several editorial leaders to various sections of the report.

In doing this we shall use the abbreviations EC. for the report of the evaluation committee and NC. for the National Council sub-committee comments. Incidentally, it is not made clear in the report whether the comments of NC. have invariably been accepted as the judgment of the National Council, or whether these continue to be, as they were at the outset, simply comments of a sub-committee.

"GUIDING PRINCIPLES"

IT is recognized by EC. that "its function is not to determine absolute but relative values." That is to say, the question of maintaining a work at general expense at Podunk Crossing is not to be determined by the merits of that work alone but by the purely relative question: Are the results of that work as satisfactory as might be expected from an equal expenditure of energy and money elsewhere? Unfortunately that question cannot wholly be answered by statistics, dealing, as very largely it does, with spiritual values. To discover how many new people have been added to a work is, indeed, to state one factor in the question of its success, but it is only one factor after all. It is just because we have no way of actually determining results, that the question of what to maintain and what to discontinue is so difficult. Yet the question has to be decided, in many instances almost without real evidence as to the relative value of the work.

With one test we have a good deal of sympathy.

"Inquiry has on occasions seemed to show that certain lines of effort, particularly in the mission field," says EC., "have been followed largely because they have always been followed,

and that the Council has met with opposition to any change on the part of bishops and missionaries, coupled with reluctance to furnish detailed information from which conclusions could be drawn as to the value of specific work. For this reason, we emphasize the second assumption upon which the committee has proceeded. In its opinion, the Council is responsible to the Church for the wisdom of its expenditures and *therefore must be recognized as possessed of authority to require specific reports and to change policies*, of course after proper consultations with the workers and sufficient effort to determine the mind of the Church. As long as the work of the General Church is financed as it is, the ultimate judge of values and consequent appropriations must be the National Council."

We have ourselves heard even bishops say that they had been made responsible by the Church for doing missionary work within the area of their dioceses, and they recognized no right on the part of the National Council to demand reports or to exercise supervision over their work. Of course this is a fallacy. The Church that commissioned the bishop in his field is of greater authority than the bishop, and that Church works constitutionally through the National Council as its representative for certain limited purposes. Among those purposes is the promotion and oversight of missionary work such as is supplemental to like work undertaken by the dioceses. If any bishop should decline to make any reasonable report as to work financed in whole or in part by the national Church, we believe that any appropriation for such work should immediately be discontinued; for the National Council is a trustee on behalf of contributors toward the general work of the Church, and as trustee is bound to assure itself of the value of the work, and to spend no money on projects for which it cannot secure reports.

OVERHEAD

THERE is an admirable discussion of "overhead" as applied to expenditures of the National Council. It is termed by EC. a "misapprehension" to assume a distinction "between money sent to the mission field and money retained in the Missions House" whereby the latter would necessarily be regarded "as the expense of collecting and disbursing the former." A moment's thought will suggest that, *e.g.*, the department of Social Service is maintained as being of value for its own sake, and not as "overhead" for something else. Yet it is suggested by EC. that an attempt should be made to answer criticism as to "overhead" by segregating expenses "(1) for administrative and executive work, that is, for planning, engineering, and managing the work; (2) for promotion, which would include such items as travel, printing for circulation, advertising, and such a portion of the expense of the Field and Publicity departments as cannot be charged to (1); (3) for operating expense, including such items as light, heat, and power, superintendence, supplies, stenographers, clerks, telephones, etc." A tentative form for segregation of such expenses is suggested; but if a table entitled "Analysis of Expenditures at Church Missions House—1926," printed on page 54, is supposed to convey the information thus suggested, we think that the items included under the head of Promotion much exceed what EC. had intended to include. They are not itemized, so that the figures cannot be analyzed in detail, but we doubt whether the very considerable amounts charged under that head to the departments of Religious Education and Christian Social Service belong there. Promotion, as used by EC., seems to include such items as are expended in the effort to make the Church's work and its necessities known throughout the Church, especially so as to promote contributions toward the work. We can think of very little of the expenditures of the two departments referred to

that seems to belong under that head. Expenditures that are caused in direct fulfilment of the work of Religious Education and Social Service are undoubtedly "promotion" in one sense, but not in the sense that the term was used by EC. The test is this: Was the expenditure made in promoting *the work* or in promoting *support of the work*? EC. obviously contemplated only the latter in asking for a segregation of expenses. NC. seems to have confused the two—though we write subject to correction. In percentages the table shows expenditures of 2.5 per cent for executive, 5.5 for operating, and 6.6 for "promotion" expenses. We think the first two of these percentages are probably correct, but we think the third probably includes expenses of two sorts, both of which may, in some sense, be termed "promotion," but which ought not to be confused or added together. That business men, accustomed to the "overhead" of their own plants, will feel that the proportionate cost of executive and operating expense is moderate we are quite confident; and we shall hope that the expenditures for promoting *support of the work* may be so distinguished from the cost of the work itself as to avoid the confusion already referred to.

THE news of the death of the Rev. T. G. A. Wright, reported in our Canadian letter this week, will come as a shock to many of our readers. Professor Wright was a lawyer and schoolmaster before entering the ministry of the Canadian Church, and taught in Huron College for some years after his ordination. His specialty was the Prayer Book, and he has of recent years contributed to THE LIVING CHURCH and the *Canadian Churchman* a number of papers on the doctrines of the Church as revealed in the Book of Common Prayer.

At the time of his breakdown a month ago he was engaged in preparing a series of articles on the Church Catechism for THE LIVING CHURCH. The first of these, on The Apostles' Creed, has already been published, and a second, The Covenant Life, is scheduled for use in an early number. Other papers to follow were to deal with The Commandments, Prayer, and The Sacraments, but we fear that the author's untimely death will deprive our readers of these papers which, with the careful accuracy which characterized all of his published work, would no doubt have been a most valuable addition to the literature of the subject.

To Professor Wright's bereaved son, who is a priest of the American Church, and two daughters we extend our sincere sympathy. May he rest in peace.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. Bartholomew's Church, Brooklyn, N. Y.	\$10.00
St. Peter's Mission, Lyndonville, Vt.	1.00
	\$11.00

THE TREE OF LIFE

God first planted the Tree of Life in the Garden of Eden, but He has scattered its seed far and wide. All living things seek its shade for rest and refreshment and the birds make their homes among its branches. By keeping the moisture in the ground, the Tree of Life sustains and safeguards life. Through the many uses made of its timber, the Tree of Life has freely given its life to others. The Tree of Life is a sacred tree, and so is to be cared for and protected. The Tree of Life has been with men and women from the beginning and will remain with them throughout eternity. For every tree is a Tree of Life.—Rev. Edmund J. Cleveland.

BISHOP BRENT ON LAUSANNE AND UNITY

THE EPISCOPAL CHURCH has a peculiar responsibility toward those churches which were driven from its communion by its lack of spirituality, Erastianism, and intolerance. Similarly the Roman Catholic Church owes an unpaid debt to all Protestantism," said Bishop Charles H. Brent in his address to the ninety-first annual convention of the diocese of Western New York at Grace Church here recently.

The Bishop discussed the movement for the reunion of Christendom, which he said depended largely on the moral and spiritual development of the churches. His address follows in part:

THE outstanding event in the world's religious life during the past year was the conference on Faith and Order at Lausanne. The first duty of every lover of unity is to make a study of the documents in the case as compiled accurately and ably by Canon Bate. It is not becoming, indeed it is hardly honest, to do as some have done—make hostile criticisms from hearsay without having taken the trouble . . . to learn the origin of the conference, the end for which it was convened, and the spirit which actuated it. There are two other volumes of a popular nature, the one by Canon Woods, the other by the Rev. Dr. Soper, both of them worth reading.

ERROR AT LAUSANNE

There was one grave error disseminated by the Lausanne publicity department which I would like to correct, though I recognize that one can never overtake an untruth, especially if it comes with the imprimatur of so trustworthy a body as the Associated Press. It was cabled to the United States that the Eastern Orthodox section withdrew a certain stage from the conference in spite of my entreaties to the contrary. This was misleading and contrary to fact. I was led to believe that it would be publicly corrected. If this was done it attracted no attention, and I find the misconception still prevails.

In the first place, the Eastern Orthodox representatives neither withdrew nor said they would withdraw. They presented an able paper stating why in future deliberations they would not vote, though they continued to serve actively on committees and continued their unabated interest and rendered valuable service to the end. As president, I commend their frankness. Neither publicly nor privately did I urge them to do differently. It is a pity that a wrong story got abroad. It has done much harm.

The spirit of Lausanne was non-controversial. It was an honest endeavor to see the other man's view from his standpoint. I have been in many ecclesiastical assemblies, but I have never seen loyalty to this guiding principle so completely carried out. There was no attempt to water down differences.

Our own Church owes it to the Christian world that we continue to hold high the banner of unity. Every Christian is bound to do so because unity stands as the indelible will of Jesus Christ that cannot be explained away, and even if it were not explicitly commanded by the Church's founder, common sense would demand it.

SCORES LACK OF SPIRITUALITY

Before there can be true unity, some—probably all men of all Churches in some degree—will have to change their minds and modify their convictions.

I am convinced it is the moral and spiritual which now need emphasis. No one Church can show by its fruits that it is superior in spiritual power to its neighbors. By its fruits and only by its fruits can a Church justify its claims. To claim to be the only Church or a superior Church, and not to have a witness to the claim in the superiority in love, in character, and spiritual wisdom of its members, is unconvincing, arrogant, and idle.

True theology is inseparable from true living. The requirement of the acceptance of a creed or a system as the sole condition of salvation is to be suspected, to say the least. I am inclined to think that the accent in preaching should be on the definite moral consequences of credal tenets. At any rate, the things which divide the Churches are moral questions, and with them we might well begin.

DAILY BIBLE STUDIES

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

"HOLY, BLESSED, GLORIOUS"

Sunday, June 3: Trinity Sunday

READ Revelation 4:1-11.

THE worship of God, with a realization of His infinite greatness and power and love, is the message of Trinity Sunday. It is the mystery of God's existence and the glory of His divine nature that lie at the foundation of our faith. We cannot, by searching, find out God (Job 11:7). It is a supreme comfort, in a world of "seeming reality," to rest upon the great fact of God's existence which implies His perfection. All about us is imperfection. We readily know our own limitations. Even nature, in all her beauty, is imperfect. But here is a Being, revealed in Jesus Christ, who is perfect, eternal, loving. And in our weariness we find rest in the revelation of a holy, blessed, and glorious God. The very mystery draws us because we find comfort in believing without comprehending.

Hymn 221

Monday, June 4

READ Isaiah 6:1-8.

LONG before God took upon Himself humanity Isaiah had a vision, and the four stages of that vision revealed at once the glory of God, the need of man, and the call to God's service: Adoration, Humiliation, Purification, Consecration! The glory of God, as Isaiah heard the worshipping hymn of the angels, brought the knowledge of sin to the prophet, for we can only know sin through the knowledge of God's perfection. A "live coal from off the altar" (what a prophecy of the Incarnation!) gave purity; and then heart and lips cried out: "Here am I; send me." So God in Christ still comes to us. We worship, and the worship brings a consciousness of unworthiness. Then confession brings pardon and peace, and we are ready to serve. And so we join in the blessed hymn of adoration: "Holy, Holy, Holy."

Hymn 205

Tuesday, June 5

READ St. Matthew 3:13-17.

WHILE never satisfying human curiosity, nor advancing beyond the limits of human understanding, Jesus Christ gave a revelation of the "holy, blessed, and glorious Trinity" when He was baptized: The Son of God, the Father's Voice, and the "Holy Spirit descending like a dove." St. Paul, in his inspired apostolic benediction, gave the interpretation of the revelation that we might find "all joy and peace in believing" (Rom. 15:13): "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more" (II Corinthians 13:14). For there is indeed sincere joy in faith, and peace can come only through belief. Men may study God's works and gain in earthly wisdom; but we come to God in prayer, in worship, in love, and He speaks the assurance: "Blessed are they that have not seen, and yet have believed."

Hymn 11

Wednesday, June 6

READ Psalm 66.

IT IS a grave question whether we have reached the height of worship until we learn how to adore. The psalmist certainly teaches us, but we are slow to learn. We pray for pardon, we ask for guidance, we implore for strength—and yet we do not really worship. Surely the beauty and wonders of nature should serve as guides when we silently gaze and feel the thrill of glory in mountain or sea or sunrise! God is a Spirit, and the silence of adoration or the spontaneous burst of adoring song must ever be the first part of real worship. We can still hear the heavenly anthem if our hearts

listen, and then we, too, can sing "with angels and archangels and with all the company of heaven." Such adoration morning and evening will make prayer a delight and will bring a blessing beyond our human measure.

Hymn 190

Thursday, June 7

READ Hebrews 1:1-12.

WE are to study God's words and works, but if we make our Christianity a matter of dogmatic reasoning other than to "hold fast the form of sound words" (II Tim. 1:13), we are sure to find disappointment. "Why does God allow this wrong?" "How can there be Three Persons and one God?" "Can we believe our Lord's miracles?" Such questionings are human, and like human things they are unprofitable. Even in our daily life if we trust a brother we do not try to explain seeming contradictions. It is the holiness of God that brings blessedness and lifts the heart to the realization of His glory. We rest upon His promises because we know He cannot fail, being supreme and perfect. God loves me—I know not why. Christ redeems me—I know not how. The Holy Spirit guides and comforts me—but I cannot see Him. Oh, blessed faith in the mystery of the Trinity! I trust, I believe, I love!

Hymn 211

Friday, June 8

READ Romans 8:31-39.

IAM persuaded," cried St. Paul. And whence came his persuasion? Was it his because of methods of accurate reasoning gained at Gamaliel's feet? Was it his because of some special wisdom which was his alone? Did he know "whom he believed" (II Timothy 1:12), because he had reasoned out the mystery of the Holy Godhead? Nay, but he found it when he heard the voice of Jesus on the Damascus Way, when he prayed in prison, when he talked with God on his journeys. Our persuasion, which enables us to say "We know" comes, and can only come, through communion with Christ and through obedience in using the means of grace. Doubts fly away unsolved when we kneel at the Holy Table and receive Christ's Holy Gifts. Fears leave us when we hear Him say, "Be not afraid." Loneliness is banished when He speaks: "Lo, I am with you always."

Hymn 244

Saturday, June 9

READ St. John 4:21-24.

THE Father seeketh such to worship Him." There is a pathos in the message—the dear and divine Father seeking sincere worshippers! Not sinless worshippers; Christ came to seek sinners. Not wise worshippers; we are to come as little children. The last prayer, as he lay dying, of one of our bishops—a saint and a learned man—was the child's prayer: "Now I lay me down to sleep!" The Father seeks for sincerity, words from the heart, words of trust, declarations of love, childlike expressions, adoration, ecstasy. Surely we can thank God that He has hid these things from the "wise and prudent," but has revealed them unto babes (St. Matthew 11:25). And our loyal and adoring declaration, "I believe," comes not through a revelation of flesh and blood, but from God Himself (St. Matthew 16:17).

Hymn 504

God, I believe. Help Thou mine unbelief! Reveal Thy glory that my heart may find comfort in my faith. I delight in all that Thou art because my weakness can cling to Thee with assurance. Help me therefore to worship Thee in spirit and in truth. Amen.

The Catholic Movement in the Canadian Church

By the Rev. Henry M. Little

Rector, Church of the Advent, Westmount, Quebec

IT WILL be fifty years ago this month since the Rev. A. C. A. Hall, mission priest of the Cowley community at Boston, preached the sermon at the dedication festival of the Church of St. John the Evangelist, Montreal. The same person, now the aged and revered Bishop of Vermont, will preach again from the same pulpit on the occasion of the jubilee celebration in June. Such an event sets one thinking; one's mind goes back to the conditions of Church life here, both then and now. I may be permitted to recall a few things of those days and compare them with existing conditions today and indicate the hopefulness that should be ours as we look out into the future. The knowledge of history, it has been said, is a splendid tonic for despondent spirits, and in the light of all that has transpired there is abundant ground for hopefulness.

The best way will be perhaps to take the different areas of the Dominion, provinces we should call them, but they were not ecclesiastical provinces then (they have become so since), and to note the features of Church life then as compared with its present conditions, and then to say a word or two upon a few outstanding developments.

Beginning with the east, for the roots of the Church life lie in the east, there were fifty years ago several outposts of definite Catholic life, and from these have radiated forth the power and knowledge that has in greater or less degree leavened the rest of the Church. Chief among these was the mission church of St. John the Baptist, St. John, New Brunswick, started in 1882 by Fr. Davenport under the direct encouragement of Bishop Medley. Here the six points have been in use from the very first, and the congregation, though small, was of "one heart and soul." There was St. Peter's Pro-Cathedral in Charlottetown, Prince Edward Island, widely known for the pastorate of the Rev. Canon Simpson. There was St. Matthew's, Quebec, under the Rev. Charles Hamilton, afterward Bishop of Niagara and late of Ottawa; and in Montreal, the Church of St. John the Evangelist, mentioned above, where the Rev. Fr. Wood spent practically his entire ministry. All these parishes have continued to flourish and are stronger today in the affections of their flocks and in the good will of their respective dioceses than they were in days of yore. Fr. Young in St. John, N. B., having succeeded Fr. Convers, has worked most faithfully for the past fifteen years; the bishop has such confidence in him that he has recently been made a canon of Fredericton Cathedral, and the diocese, in which most parishes are Evangelical, has elected him to represent them in the General Synod.

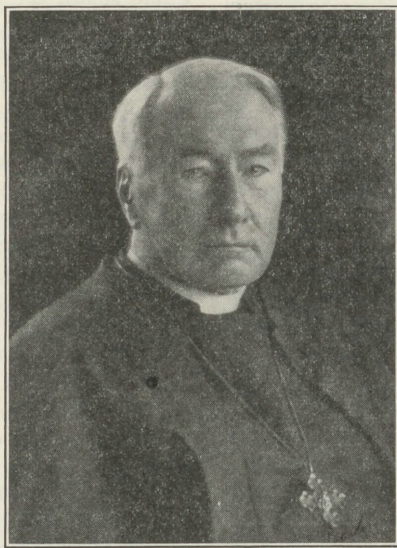
The diocese of Nova Scotia is "moderate" in its type of Churchmanship; it always has been. The best service in it is that of the Cathedral of All Saints, where lights are in use. I doubt if there is any other church which has even lights. St. Peter's, Charlottetown, is within the diocese and here under Dr. Hunt its traditions are fully maintained, although the rest of the parishes on the island are mostly Evangelical.

Coming to the civil province of Quebec, in which are the two dioceses of Quebec and Montreal, the fact that the population is preponderatingly Roman Catholic (in the city of Quebec the ratio is, I believe, something like nine to one) makes the progress of Catholic life in the Church very slow indeed. Ceremonial, sacramental confession, and eucharistic

worship are thought to be Romeward tendencies, and the recent Malines Conversations have not minimized these fears but rather intensified them in some quarters. So at St. Matthew's, Quebec, where the well-known poet and former war chaplain, Archdeacon Scott, is rector, though there is a daily Mass with lights, vestments are not yet worn; while in Montreal there were four churches (now reduced to three) where lights and vestments are in use, and in one of these incense is in use also. Yet all along the line the tone of Churchmanship has greatly improved. One wishes that one could say the same of the towns which are few and of the rural churches. Here we are still "one

of the Protestant bodies" and the type has not risen above Matins or Evensong with a monthly Eucharist, and the churches are closed all the week.

Here and there are some bright spots. One priest known to me in a rural parish with scattered population maintains his daily Mass in spite of all weather, and has done so for years.



JUBILEE PREACHER

Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, who will again occupy the pulpit of Canada's pioneer Anglo-Catholic church on its fiftieth anniversary.

THE province of Ontario comprises the dioceses of Ottawa, Ontario, Toronto, Niagara, and Algoma. In recent years these have separated from the ecclesiastical province of "Canada" and now form the province of "Ontario." Forty years ago under Archbishop Lewis, Ontario was the strong Church diocese of them all, but this is so no longer; there was then not much ceremonial in worship but definite Church principles were taught everywhere, and there was as a result a large influx of Protestant ministers into the Church. Among other Tractarians of that time, Canon Burke of Belleville will long be remembered; and contemporaneous with him in Toronto were the

Rev. Charles Darling at Holy Trinity and the Rev. Richard Harrison at St. Matthias—these were the pioneers of the Oxford movement; and while the latter under the faithful leadership of Fr. Hartley has gone forward, the former cannot be recognized as the church it once was, except perhaps that the candles are still on the altar but never lit.

St. Thomas' Church, started on Catholic lines by the present Bishop of Ottawa, and St. Mary Magdalene's lead the van while some other six or so are carrying on the same tradition. St. Matthew's, Hamilton, under Fr. Whitecombe, was in former times the sole church in Hamilton, the see city of Niagara diocese, where the six points were in use. This is all forgotten there now, the church being in Evangelical hands, and St. John's and St. Peter's have taken its place, while a church like St. Mark's, where real teaching of a positive kind was given, is distinctly "low" today. In Ottawa diocese the banner parish is St. Barnabas', where Fr. Browne, who has been there but a short time, is doing a very fine work which is bound to tell, while two or three rural priests are following in his steps; their lot is not easy, for the bishop, like his brethren of Ontario and Niagara, is nervous as to any ceremonial developments.

Algoma, though a missionary diocese, can tell a different story. Here Fr. Crompton in 1885 began work in Aspdin. He was a pioneer and worked practically alone and was succeeded by Fr. Lowe; and it is a strange coincidence that the Cowley Fathers who have recently entered the diocese now have this little mission under their supervision. Throughout this big diocese Archbishop Thorneloe has for thirty years labored mag-

nificantly, bringing his diocese along on good sound Church lines, himself refusing on two occasions translation to other sees. Last year he laid down his charge and is succeeded by Bishop Rocksborough-Smith, an Anglo-Catholic, whose name has appeared often in the pages of *THE LIVING CHURCH*. He has a devoted band of clergy working with him and the prospects of the diocese are of the brightest.

Right away to the west, on the Pacific coast, in the '80s work was commencing in New Westminster. Here the Church looked to England for support rather than to the Church in the east, separated as she was by the vast tract of land known as the prairie provinces, together with the rocky region of Algoma district. Bishop Sillitoe came out from England in 1885, bringing with him Fr. Finnes-Clinton, who took charge of the parish of Vancouver, then only a small clearing on Burrard Inlet. He labored here for twenty-seven years, and was a great power for good in the early history of the city. He started the first school for boys and also started the first hospital (St. Luke's) alongside the church. This church, which has always been the leading Anglo-Catholic parish of the west, has founded several missions which have since become parish churches. Under the present rector, the Rev. Wilberforce Cooper, a college of priest companions of the Resurrection associated with the Mirfield community has been started.

A difficulty that the Church labors under here is that all Church property, including the buildings themselves, is subject to taxation, which is a dissuader to erecting good permanent structures. Some relief may in the near future be given in this respect, and then it is expected that good buildings will be erected. The two theological colleges, representing two schools of thought, have been fused into one, and a block of fine new buildings has been erected in the past year to be the provincial institution for the training of clergy. It is situated at West Point Grey, adjacent to the University of British Columbia, with which it is affiliated. Across the water from Vancouver is the see city of Victoria, which is a strong Church center with a stately cathedral now in course of erection. St. Barnabas' Church in the same city is a small but flourishing parish on Anglo-Catholic lines.

Two dioceses have been carved out of New Westminster: Kootenay and Cariboo. Kootenay is in the eastern part of the province and embraces the fruit growing district. It is, like Columbia, largely settled with English people who live in the valleys between the ranges of the Rocky Mountains. Cariboo is a rather wild part of the country with large cattle ranches and few towns. Throughout the province, both in town and on the farms, the oriental problem presents itself forcibly. The Eastern nations, China and Japan, are rivaling the Canadian people in supplying the labor market. Cariboo diocese has also a large Indian population.

BETWEEN the east and west lies the province of Rupert's Land, consisting of the prairie dioceses of Rupert's Land, Brandon, recently separated from it, Saskatchewan, Qu'Appelle, and Calgary. Winnipeg, the see city of Rupert's Land, has several Catholic parishes: St. Luke's, where Fr. Ragg is doing an excellent work, together with the two parishes of St. Cuthbert's on one side of the city; and St. Michael and All Angels' on the other where the six points are in use, and as a consequence the parish is under the ban of the Primate and archbishop. The diocese is Evangelical throughout; yet the tone is distinctly better than that of Saskatchewan which, like Huron in Ontario, has always been under pronouncedly Protestant bishops. Even wafer bread and lay servers in the sanctuary are considered suspect in Saskatchewan. But the tide has turned, and here and there are signs of better things.

Qu'Appelle, founded in 1884 under Bishop Anson who came out from England, has from the start carried on the work on good and sound lines. In the majority of the churches lights are in use and vestments in many of them. At Medicine Hat incense is used; it is the only parish doing so between Winnipeg and the coast. The teaching everywhere is sound, especially as to the Holy Eucharist, but there is not much ceremonial. The see city is Regina and in the cathedral the bishop, Dr. Harding, wears his cope and mitre. St. Chad's College is in affiliation with the provincial university and here Dean Dobie is maintaining a splendid work. Here a daily Eucharist is found and sung Eucharist on Sundays, and also at the diocesan

girls' school. The great need here and in other places in the west is for Church schools for boys on something of the same lines as the Woodward schools in England, where boys can be trained in the principles of Churchmanship and go out thence to leaven the Church life of their respective parishes.

At the foot of the Rockies lies the diocese of Calgary, founded exactly forty years ago, over which Bishop Pinkham presided for many years, and who last year resigned to give place to a younger bishop. The Cathedral of the Holy Trinity under the late Dean Paget has been a stronghold of Catholic life for many years, and from it has gone forth a strong influence over the whole diocese. Perhaps it is not untrue to say that no priest has exercised a wider influence over the life of the Church on the prairies than Dean Paget. Bishop Sherman has come to the diocese from the east. Formerly a Toronto rector, then Dean of Quebec Cathedral, possessed of a strong personality, he has in a very short time made his influence felt. On the fortieth anniversary of the diocese a campaign has been launched by him to raise forty thousand dollars to commemorate this event, and it is being taken up with enthusiasm.

IN the cities and towns of the great west the Church is doing well, and the outlook is of the brightest. It is in the rural parts that the need is the greatest. Churches here are on the whole small, the congregations scattered, and both clergy and money are badly needed. Other religious communions are well organized, and have all they need in the way of equipment. We must be up and doing, spending and being spent to the utmost if we are to hold our rightful place as the Catholic Church of Canada to these people. We should be stronger today had there been more definite teaching of the claims of the Church's position historically and doctrinally in the past; so that when our people are confronted by the social influences and larger numbers of Protestant communions they would remain loyal to their mother Church. And if only they were more willing than they are to accept lay ministrations and to render the same themselves to one another when priestly ministrations are infrequent, the outlook on the whole would be far more promising than it is.

There is, however, much to encourage. When one thinks for instance of the change that has come over the House of Bishops, what it was then and what it is now, the change is most marked. Fifty years ago there were one or two bishops, such as Sillitoe in New Westminster and Lewis of Ontario, who might be described as of the Tractarian school, yet as a whole the House was distinctly Evangelical, while some of them like Baldwin of Huron and Sullivan of Algoma were simply incapable of understanding anything pertaining to Catholic life and strongly opposed to it in consequence. With the enlargement of the House of Bishops as the Church has grown, so has a great change come over its personnel. There can now be named three bishops who are definitely Catholic, and several more who have shown themselves in sympathy with Catholic life; while there are not more than two known to be extreme Protestants. And when it is remembered that the laity have an equal share with the clergy in the election of our bishops, this is a happy sign of the change that has come over the layman's point of view, generally speaking, in this period of time.

Another indication of the same advance is seen in the atmosphere of the lower house of the General Synod. Thirty years ago the Evangelical party was to a large extent in control of the house, and it required courage to state what was unacceptable to the majority. To advocate anything of a Catholic nature when the Prayer Book revision was begun was to meet a storm of opposition. Some of the old stalwarts have passed away, and only one or two remain; there is now in the discussions of the House a feeling of mutual trust and good will, a recognition of honesty of purpose no matter from which side it comes, which is not only a very pleasing fact but an indication of the advance that has been made. When Dean Shreve of Quebec four years ago at London, Ont., spoke at considerable length advocating the permissive alteration in the eucharistic canon along the lines of the American canon, he was not only listened to with the greatest attention but the reception that his speech met with on its conclusion from the whole house was remarkable, which included those who did not at all agree with him. It was a happy instance of this new spirit which possesses the house and augurs well for the future.

I CANNOT conclude without some allusion to the fact of the growth and development of the Religious life in the Church. In 1890 a very small community was living in Toronto—the Community of Sisters of St. John the Divine—three members in all. I have watched it grow into a very large family; the convent is on Major street, to which is attached the hospital which the members have always managed. They conduct a girls' academy in Oshawa, thirty miles outside the city, besides mission work of various kinds in different parishes in the city. Some few years ago they took charge of the diocesan girls' school in Regina, in the diocese of Qu'Appelle, which is flourishing. The convent has become too small for the community, and the next venture is a bigger convent when they have the funds. There is also a community in Vancouver—the Sisters of the Love of Jesus—living under the Franciscan rule. It has five professed sisters and several novices. It conducts an excellent school for girls and also work in St. James' parish.

And now at length after many prayers have been offered the Cowley community at Boston has established a Canadian province with three fathers at Emsley in the diocese of Algoma. It has been there only a short while, yet its presence has already led one or two to consider their call to the Religious life. Since 1910 the Resurrectionist Fathers of Mirfield have sent out to us some of the brethren to conduct parochial missions and retreats and to make us acquainted with the Religious life and to foster vocations. Many prayers have been offered for this work and after long waiting an answer may soon be granted to us, for within a short while we hope that they will be established somewhere in Canada, probably on the Pacific coast or in one of the prairie provinces.

"The Lord hath done great things for us already whereof we rejoice." There is yet much leeway to be overtaken, much teaching to be done, much knowledge of our true position to be made, yet there is every reason to feel encouragement. The progress made is the first fruits of greater things to come and as this Dominion has a great future before it, so most surely has the Canadian Church.

JAMES S. STONE

Priest and Doctor of Divinity

AS Simeon in the Temple did await
The revelation of the Lord of Life;
Faithful in midst of turmoil; calm in strife;
His *Nunc Dimittis* sung at Heaven's gate;
So did Thy servant James, Doctor and Priest,
Seek in Thy courts the knowledge of the Lord,
And finding Him, to us by deed and word,
Revealed that Light to greatest and to least.

James . . . Stone: With Petrine faith endowed,
Yet with the gentleness of James the Less;
Courageous when full many a heart was bowed,
He to the end his Master did confess.
On thee, friend, pastor—keeper of the sheep—
May the Great Shepherd smile, as mortals weep.

FREDERICK L. GRATIOT.

THE GIFT OF JESUS

WHAT DID Jesus bring? He brought us in His words of beauty, and still more in His life and death, a new idea of God, a new experience of God, and offered it as a joy to be shared by all, like a loaf of bread, as fraternal as it was ineffable; common in that all might have it, and ineffably precious because only God could grant it.

No God aloft, far away, cloud-robed, waiting for us to draw nigh, but a God intimately near, searching us out, striving to enter, trying all doors, and finally making Himself small as a child and lying down on the doorstep of the world, until the world, moved by the cry of a child, opened a door that had been barred to threats and thunders, and took the child in; and so, unwittingly, let God in.

Only such as have the heart of a child can know a fact so fantastic, much less enter into a kingdom as strange as fairyland, in which the incredible is true and the impossible is real. It is a paradox, as all deep truth must be, because God does not use our logic. Jesus came to make us see, and when we see we are saved.

—Joseph Fort Newton.

THE KUOMINTANG AND ST. PAUL'S CHURCH, NANKING

BY THE REV. JOHN G. MAGEE

IN October, 1927, our whole church compound was taken over by force by the Nanking local Kuomintang as their city headquarters. Although soldiers had been in the place all summer our Chinese clergy were able to keep them out of the church, the other buildings, a residence, school, and our former chapel (used as a school) all being occupied. The pastor tried to keep the Kuomintang people out of the church but they broke in and have been in possession ever since. They at first wrote the pastor two insolent letters forbidding us to worship there any longer, but our Christians have continued to worship although under difficulties, once only by the aid of police protection. Various people continue to come and go during our services and usually before the service is over tables are prepared in the rear of the nave for the noonday meal.

This has been the condition since last October up till Easter Day this year. Recently the Department of Public Education (or something similar) of the local government had set aside this church as one of three or four places of public lectures and entertainment, and a lecture was advertised in our church on the Saturday afternoon before Easter. When I personally spoke to the official in charge of this and explained that we never used our churches for anything but worship he was friendly about it and said that they would not use our place even though it had been published in the papers that one of the meetings would be there. He said that he did not know there would be any objection since he knew it was the local headquarters of the Kuomintang.

On the night before Easter the pastor happened to see in the newspaper that this same church was to be used the next day as the meeting place of the Hunan Provincial Guild (*Hunan Tung Hsiang Hwei*). The next morning they came at 9 o'clock and threatened to use force when the pastor tried to stop them from coming in. They kept the church the entire morning and our Christians had to find some place else to hold their Easter service. The pastor thinks that the Kuomintang people deliberately invited these people there and are evidently trying to get us put out completely.

There might be some excuse if unruly soldiers whom the government officials themselves cannot control had taken possession but these people are very different. They are the local Kuomintang party, for the most part young men and women in their twenties, and most of them (both sexes) live together in the pastor's residence to the rear of the church.

Already considerable damage has been done to the church, a white stone lectern being taken down and damaged, the pulpit taken down to allow some party middle school in Nanking to hold a play, and the whole church, inside and out, placarded with slogans, a picture of Sun Yat Sen being placed above the altar where used to be a large cross. There is no telling what further damages will be done if they continue in residence.

I have talked to officials about the matter as have our clergy in Nanking, and they all realize that it should not be, but no one cares to antagonize these boys and girls whom one high official told me could cause a lot of trouble. So far as I can see they keep these boys and girls quiet by letting them think they are doing something.

Last Monday I went there myself (at the advice of a secretary in the Ministry of Foreign Affairs) and notified them that since America and China had settled the Nanking Affair that we were coming back and wanted the use of this residence and the whole compound and would ask them to move out this week. I have since heard from our deacon, Mr. Ma, that he had been to see some of the leaders, as he says the local party is about to be reorganized and thought it a good opportunity to point out the wrongness of the whole situation. He said he was informed they had not the faintest idea of leaving our place.

LET US preach justice, let us preach honesty, let us preach charity, for these are virtues which are for all time. But let us be reluctant to read large bodies of men and women outside the pale of religion merely through zeal for property and vested rights.—*Catholic Citizen*.

OUR MOST REMOTE READER

MANY of our readers will recall that something over a year ago, in the issue of March 12, 1927, to be exact, THE LIVING CHURCH set out to find "the most remote reader," offering a special prize of a year's free subscription "to the correspondent who sends us a letter enclosing a clipping of this notice from the greatest distance, or from the place which our editorial staff shall consider most remote."

The time limit originally set was March 15, 1928, which allowed readers a full year to reply. Upon learning, however, that the *Empress of France* on its round-the-world cruise the past winter was planning to call with mail at the tiny isolated island of Tristan da Cunha (the location of which all of our readers must surely know by now), and that one of our good friends was sending a copy of the issue in question to the missionaries in that place, we extended the time until we should have an opportunity to receive a reply from them.

We have already shared with our readers some of the replies to our contest. In THE LIVING CHURCH of June 25, 1927, we printed a letter from the Rev. Benedict J. Turkevich, Russian Orthodox priest of Wolhynia, Poland, together with some most interesting pictures of Church life in his country. Fr. Turkevich, who was formerly pastor of a church in this country, received THE LIVING CHURCH from our friend, the Russian Bishop of Chicago. A week later we printed a letter from the Hon. Clark Porter Kuykendall, American consul at Batavia, Java, in the Dutch East Indies. Mr. Kuykendall expressed confidence that he would win the title of Most Remote Reader, for, he wrote, "according to the *World Almanac*, there is only one principal city of the world to which it takes mail longer to arrive than Batavia, and that place is Bangkok, Siam."

NOW COMES still another claimant for our title: the Rev. Dr. C. T. Eapen, who writes to us from Travancore, South India. Says Dr. Eapen:

To the Editor of the Living Church:

IN ONE of the past issues of THE LIVING CHURCH you expressed the desire to find out your remotest reader. I know your esteemed paper has access to the nooks and corners of the different parts of the world, and I do not know if I have any claim to make as your most distant reader. However, it may be a matter of satisfaction for you to know that in your great brotherhood of readers there is one in Travancore, the southernmost corner of India. Thanks to the Rev. Fr. N. E. Annable of Chicago for copies of your magazine.

Travancore with the sister state of Cochin forms the Christian part of India. Whereas there are only two Christians for every hundred of population in the whole of India, here we can boast of having one for every four. Christianity in these parts is very ancient. The tradition is that the apostle St. Thomas founded the Church of Malabar about 52 A.D. All the modern researches tend to prove the veracity of the tradition. Often the criticism is levelled against the Indian Christians that they are from the scum of society, but this is not true of these ancient Christians. They are on an equality even with the Brahmins in every respect. Since the advent of the modern missions in the fifteenth century much proselytism has been carried on among these old Christians, most of it being done by the Roman Catholics, who make all kinds of flamboyant claims. Today there can be found here, besides the St. Thomas Christians, Roman Catholics, Anglicans, and all the Protestant sects.

India is outside the sphere of the missionary activity of the Episcopal Church. Yet it is gratifying to note that there are individual Episcopalians who take an active interest in the missionary work in India. Dr. William C. Sturgis of the National Council some years ago came to India and carried on some negotiations with the dignitaries of the Anglican Church in India to find out the possibility of opening Episcopal missions here. In April, 1926, Prof. C. H. Boynton, of the General Seminary, with his family traveled extensively in this country to study the missionary situation here. Prof. Boynton, as Dr. Sturgis, believes that the Episcopal Church has a distinct contribution to make in the evangelization of India.

The most recent Episcopal clergyman to visit India was the Rev. Dr. Percy C. Webber, familiarly known as Archdeacon Webber, of Philadelphia. Dr. Webber landed here in the early part of last November, and is still with us. India is not new to Fr. Webber, as he is visiting the country for a third or fourth time. One most interesting feature of Fr. Webber's visit is that he avoids the beaten tracks of the tourists and chooses for his visit such spots as give him an inkling into the characteristic life of the people. Travancore is a part of India sel-

dom visited by tourists. Fr. Webber had spent nearly two weeks with us. In these two weeks he had the benefit of a two months' stay. He lived with us in our homes, spoke in our churches, schools, colleges, and seminaries. From here he proceeded to Madras, Deccan, Bengal, etc. Fr. Webber is also a believer in the American Church opening up missions here. Alas! how different is his impression of India from that of the author of *Mother India*!

Miss Katherine Mayo's book, *Mother India*, has undoubtedly attracted more attention here and abroad than it deserved. She wanted to create a thrill, and she had her reward. But she must have seriously felt the shock.

There is hardly anybody, except the Anglo Indian die-hards, who vouches for the veracity of her facts or for the validity of her conclusions. A very well known Indian missionary and one who is not always very liberal to the Indians, writing in the *English Church Times*, said that in some of her facts she might be right, but she was wrong in many of her conclusions. Mahatma Gandhi who, among all Indian critics, was most kind to her, said that she had gone to the garbage cans and drainages to get her picture of India. The great poet Tagore says that she misquoted and misrepresented him. Indians and European missionaries are almost unanimous in the condemnation of the book. Some books are already written with the titles *Father India*, *Real India*, etc., in reply to Miss Mayo's *Mother India*.
(Rev.) C. T. EAPEN.

As to the Tristan da Cunha missionaries, Miss Gladys Barnes, who sent them copies of THE LIVING CHURCH, writes us on May 12, 1928, as follows:

Dear Living Church:

YOU WILL remember your inquiry in the issue of March 12, 1927, as to your most remote reader. At that time I nominated the two English missionaries, the Rev. R. A. Pooley and Mr. Lindsay, who had just gone for a three years' term at Tristan da Cunha, and to whom I sent some copies of THE LIVING CHURCH, adding, however, that they were too excessively remote to be heard from within a year. Perhaps they have written you directly. In case they have not, I send you a copy of a note received this morning from Fr. Pooley. It is written in pencil. More than any others I can think of, these men must have solved the mystery of what would be best to have on a desert isle. Perhaps you will get them to tell you when they return.

"March 15, 1928. Your letter of March 21, 1927, just arrived. It missed us [in South Africa] by a week. I reply by return—usually six or twelve months, but now only one day, as a ship is waiting to land stores from Africa. We were glad to get the *Empress of France*, the first ship in eleven months. Very trying to wait so long. Two ships a year have now called. All progresses, except our wireless, which is too weak to work."

Sincerely,

GLADYS W. BARNES.

PERHAPS in time we shall hear from Fr. Pooley or Mr. Lindsay. If we do, we shall gladly share our letter with our readers, for ever since reading *The Lonely Island** we have been most interested in this isolated little spot. But it would not be fair to keep our contest open until another ship shall have called there, so we shall have to rule them out of the present contest and make our award to one of the other contestants.

Poland, Java, or South India? They are all interesting places, though we wish that the Far North and the Far South might also have been represented. It remains now only to declare the contest officially closed, and to make our award. Of the three places, we think we have no choice but to declare Java the most remote; we take great pleasure, therefore, in introducing Most Remote Reader Kuykendall, late of Batavia, Java, but now American consul at Oslo, capital of Norway. (Unless your atlas is very old or very new, you won't find Oslo in it. Do you know why?)

But Mr. Kuykendall is one of these *rarae aves* who always pay their subscription far in advance. How, then, shall we reward him? Ah, we have it! Perhaps he would be interested in reading of other remote places where the missionary work of the Church is being carried on. Instead of a year's subscription, therefore, we shall send him with our compliments a copy of *The Anglican Communion Throughout the World*, containing the series which ran in THE LIVING CHURCH a year ago and which has gained great popularity in book form. We hope he will approve the substitution.

**The Lonely Island*, by Rose Annie Rogers. Morehouse Publishing Co. \$3.00.

The Genius of Our Church*

From the Convention Address of

The Rt. Rev. Charles Fiske, D.D., LL.D., L.H.D.

Bishop of Central New York

WHAT is the genius of our Church? It has been described as a Church in which Catholicism and Protestantism are combined as complementary rather than contradictory forces, a Church sensitive to the influences of the Protestant Reformation yet maintaining its institutional continuity and many of the usages and traditions of our Catholic heritage. It is a Church which, though not without internal difficulties, has succeeded to a remarkable extent in combining two systems, two modes of thought, two teachings and practices, interpreting each to the other and uniting them in a real mutual accommodation and understanding. It is a Church which has held true to Catholic faith and order, while at the same time enriching its life through its appreciation of and reverent regard for the truths of Protestantism.

We have set before ourselves and the world an ideal which no other Christian communion has quite understood, certainly which no other Christian communion has ever, to any large extent, tried to put into actual practice. At the recent Lausanne Conference, the Anglican communion was described as a "Bridge Church," a connecting link between Catholicism and Protestantism. We bridge over what others have, for the most part, regarded as an unbridgeable chasm. In a peculiar way we interpret Protestantism to the Catholic Church and interpret Catholicism to the Protestant world. Our own Bishop Hobart gave as our motto, the words: "Evangelical Truth and Catholic Order"; but our purpose and experiment go beyond this. We have endeavored to carry on the main traditions of Catholicism, its ecclesiastical organization, its sacramental methods, its doctrinal standards, its respect for spiritual authority, its reverent regard for the lessons of past experience, and its understanding that essentially the authority of the Creeds arises from the fact that they are the expression of truths learned in the wider experience of the whole body throughout its long history and framed to meet problems which arise again and again, in similar forms, in every age. At the same time, our whole Church life has been molded by our contacts with Protestantism, its insistence upon personal consecration, personal responsibility, personal devotion, moral enthusiasm, the supremacy of conscience, individual apprehension of truth, and the fullest interpretation of the liberty wherewith Christ has made us free.

Midway between Rome and Protestantism we have tried to set forth the truth in each system and to express the faith of the ages in terms which will hold within the Anglican communion sympathizers with both extremes of thought. In consequence we have always suffered from internal disorders; violently aggressive extremes have refused to be satisfied with what seemed to them a compromise. But, for the most part, we have been fairly successful in combining evangelical truth with catholic order. We have endeavored to hold to authority and apostolic order, without developing either into so repressive a system as effectually to discourage religious thought and rational faith.

Our Articles of Religion were a more or less successful attempt at a comprehensiveness which would include without compromise of principle. These Articles were set forth at a time when it was quite the fashion for every reforming body to promulgate such Articles of Religion or Confessions of Faith. In the Protestant communions generally, such Confessions of Faith were fences to keep people out. They were an attempt at

a meticulously careful statement of theological truth in such terms as would set forth the views of each body as test words of admission into the company of the faithful. In a very real sense, it may be said that the English Church set forth its Articles of Religion, not to fence people out but to draw people in. The whole idea of our Reformation settlement was so to express Christian truth as to bring about an accommodation of divergent views and build a platform upon which men of many minds might stand in friendly unity. We have succeeded, therefore, in retaining within our membership men of different tastes and temperaments, provided they were loyal to certain simple fundamental principles, truths, and practices. We have created a society which through such interactions of thought and practice has served a unique purpose in Christian history. We have lived on amiable terms both with Rome and with Dissent. . . .

IN such a Church as ours, there is special need of an educated laity. If the Church occupies so important a position, and if at the same time it has to so great an extent entrusted its mission to the whole people of the Church, we must have a body of lay people understanding the Church's position, in sympathy with its spirit, living in its atmosphere, appreciative of its purpose, conscious of its unique opportunity.

Just as democracy in a nation must fail, without a well-informed electorate guided by men of conviction and force, so democracy in the Church will fail, if the clergy do not fulfill their part as leaders of the people, and if the lay members have not sufficient moral earnestness to discover what they believe, and why, what the Christian faith is, what the Church stands for; above all, what their own obligations, responsibilities, and privileges are, as sharers in the priesthood of the whole body.

Yet, what are the facts? How many of the clergy are patiently and sympathetically building up an informed and thoughtful membership? How many of them take the trouble to understand the position of the two worlds of Protestantism and Catholicism which they are supposed to be bringing into closer union and sympathy? How many of them even make an effort to consider sympathetically the position and thought of the various schools in their own Church? Are many of them real students, clear thinkers, definite teachers, endeavoring to interpret religion and life in terms of modern thought?

And the laity:

How can we expect to exercise an influence so splendid in its possibilities, if the main body of Church people are untrained in thought, ignorant in their partisanship, and indifferent in their faith and worship? I think I am safe in saying that not more than one in twenty of the members of this convention is subscribing to a general Church newspaper; probably not more than one in three even subscribes to our diocesan newspaper. You take your Church news and views from the secular press. I think I am safe in saying, also, that a still smaller number ever read a Church book. You do not know the history of your own Church or of the English Reformation; you do not know the simplest truths of the Christian religion; you do not even read the story of Jesus Christ; and as to the Church's family ways, you would fail miserably in any examination which asked you to explain our customs, much less our beliefs. Yet you are here, in convention assembled, voting for those who as our representatives will deal with matters of faith in General Convention. And you are here, legislating for your fellow Church members, in matters that affect our diocesan life. I beg of you, be INFORMED Churchmen. Read some book on Church doctrine or history, some book on Christian living, some book that will give you an understanding of the Church's mission to the modern world. Subscribe to a Church paper. Cease to be, in religion, ready victims of party propaganda, with as little knowledge and as little sense of respon-

* Bishop Fiske traced, in his address, the political movement in America which led to fuller acceptance of a democratic form of government, and declared that democracy now faced a real crisis which only the moral education of the whole people, with leadership from those in authority, could meet successfully. He then showed that the Episcopal Church had made a similar adventure in democracy, conferring upon the laity real spiritual authority and responsibility and trusting them to an extraordinary extent in Church government. Such trust, he declared, called for a faithful and educated laity, if our ecclesiastical venture were not to end in disaster.

sibility as have the men and women whose indifference in civil life you condemn because they are imperilling democratic government.

THE genius and spirit of the American Episcopal Church, and of the Anglican communion in general, being such as I have described it, I find it difficult to endure patiently partisan movements from within destructive of its peace. Christian people have of late been brought to a quickened realization of the dangers of "our unhappy divisions." A world movement is in progress which has for its aim the healing of these divisions. . . .

If Christian unity is to come, it will come because of a new sense of shame and regret for past prejudices and misunderstandings, and a realization that the united Church must hold truths in due balance, as convictions are matched by convictions, and as realities, felt all too strongly by some because seemingly unappreciated by others, are set in place against other realities in a rounded completeness of faith, worship, and practice. Christian unity will never be a unity through uniformity. Because tastes, temperaments, difference of mental approach and spiritual apprehension are so varied, we look for a unity amid variety.

Now, the remarkable thing is that we have in our own Church exactly that sort of unity. On the whole and in the large, we have succeeded in maintaining it, with mutual trust and confidence, because both clergy and people, for the most part, are held together in loyal acceptance of the simple fundamentals of faith and practice. At a time when we are endeavoring to make the whole Christian world see the possibility of such a unity, it is nothing less than tragic that some of the members of our own Church should allow differences—which will always exist—to degenerate into controversy, and in a spirit of narrowness, bitterness, and bigotry engage in an effort to drive others out of the Church, or at least make them as uncomfortable as possible while they stay in.

Over a year ago I had occasion to speak of this at a congress of members of the Catholic wing of the Church. I begged them to show sympathetic understanding of the thoughts and feelings of others and to respect their difficulties and even their prejudices and misconceptions. I spoke very plainly, and said that I had never been able to understand the priest who will enter a parish and act as if history began on his arrival, making changes for the sake of changes, or insisting on having his own way, forgetful that the church is not *his* church, but that it is the church of his people, many of whom have given to it generously in pains, care, and cost. It ought to be said, in justice to the men who heard this address, that most of them received it with exemplary Christian patience and humility, and that many of them came to me declaring their intention of trying to meet men on their own ground and look at our common problems through others' eyes. I now repeat my plea to such men: *Do* think more of others. Try to consider, in your teaching, how it may affect them. Remember, in your devotional practices, that there are other people and parishes besides your own, and ask whether the novelties you wish to introduce, however devotionally helpful you believe they may be for your congregation, may not disturb the whole Church and do damage to the truth you desire to teach.

I have said that my plea for such Christian charity seemed to meet with a kindly reception. Unfortunately, there are other disturbers of our peace who appear to be impervious to any pleadings. We have an example of this sort of temper in the persistence with which the Church has been flooded with controversial literature, often poured into small parishes where there is no general knowledge of what the discussion is all about, certainly where there are no practices warranting such a propagandist effort. We have another instance of it in the present agitation over the proposal to remove the Articles of Religion from the Book of Common Prayer.

LET me return, for a moment, to what has already been said. These Articles of Religion were designed to be inclusive, not exclusive. They were, for the most part, expressed in language which made possible a comprehensiveness in which the Church may have pride. They were doubtless admirable for their day. They are useful as showing the terms of the Reformation settlement in England. They have historic interest and a certain real value. But they are not suitable as a part of our

Book of Worship. Indeed, they are not what we would wish to commend unhesitatingly to the attention of people generally in this twentieth century.

For example, they deal with the controversy between Rome and Protestantism, and yet they do not meet the situation as we need to meet it today, when the Vatican Council has enunciated the doctrines of the infallibility of the Pope and the immaculate conception of the Blessed Virgin Mary. They deal with the doctrine of Transubstantiation, but not as a trained theologian would deal with it now, when the philosophy upon which the doctrine was based has long since passed out of date.

Moreover, the Articles, valuable as they were in meeting the situation when they were written, contain language positively jarring to Christian nerves today. We would hardly declare, in this generation, that good works done before justification "are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ"; certainly we could not say now, that "we doubt not but they have the nature of sin." There are all too many of the Articles whose real, practical usefulness is over, and whose language does not meet the difficulties or solve the issues of today; indeed, there are many expressions which may have met a special need and were quite in line with the sixteenth century methods of interpretation, which positively repel the modern mind.

Most important of all, we have now come to understand that in matters of legitimate difference of opinion it is best not to define too exactly. The whole trend of today is away from needless controversy. The hope of reunion lies in concentration upon essential things. Our whole program in the movement toward unity has been to lay emphasis upon the facts of the Christian religion as set forth in the ancient creeds. Now, the serious obstacle in getting people to consider these creeds is that they confuse all credal statements with such controversial declarations and confessions of faith. They cannot see that the creeds are set forth as statements of facts about the Christian revelation, while the efforts of Reformation divines give varying interpretations of Christian truths. The ancient creeds are concise statements of facts and brief outlines of the Christian truths that are the logical exponents of these facts, whereas most people confuse them with the Reformation "confessions" in which theological speculation and philosophy gave us dogmatic precision near to madness.

I think I may be permitted to reveal a bit of inside history by telling you that before the resolution to remove the Articles from the Book of Common Prayer was presented at the last General Convention a letter was sent to scores of Churchmen, both clerical and lay, asking their opinion as to the advisability of such action. These men were what we may call, for lack of a better name, Moderate Churchmen, and with hardly an exception they replied favorably to the proposal.

This was not surprising. For several decades there has been a desire to remove the Articles to a less conspicuous place. In the General Convention of 1907 the late Dr. William R. Huntington, of New York, proposed the change, and although his resolution never came to a vote it was unanimously recommended by the Committee on Amendments to the Constitution. This committee was not a partisan body; nor was its membership composed of extreme Churchmen. To us of this diocese it is interesting to know that one of those who signed its favorable report was the late Judge Charles Andrews, an honored representative in the General Convention from Central New York. The report which the committee signed urged that by the very multiplicity of their details the Articles of Religion serve to obscure what ought to be the clear structural lines of the Christian Faith; that they are therefore a bar to Christian reunion, and that inasmuch as the whole ecclesiastical situation has changed since they were originally set forth we should no longer hold ourselves responsible for a sixteenth century manifesto plainly unsuited to twentieth century needs.

Three years ago Dr. Huntington's proposal was brought before the General Convention again in a modified form. It was passed by an overwhelming majority. Yet now there comes a wave of controversy, most of it noisy, bitter, and bad-mannered, much of it full of charges of personal bad faith, declaring that the repetition of the proposal of twenty-one years ago is a subtle effort of Anglo-Catholics to remove language which is inconsistent with their own teaching. There is, in consequence, a disposition on the part of the original proponents of the measure to drop the whole matter, lest its discussion

should mar the harmony of the convention. For my own part, I question whether it is wise thus to allow the aggressive and discourteous behavior of opponents to serve as a closure to debate.

The fact is, that most of the thinking people of all schools in the Church desire the omission of the Articles. The further fact is apparent, however, that most of us are not much excited about the proposal and could continue to live comfortably and without scruples of conscience whether the Articles go or stay. The still more certain fact is, that neither side wants the other side to win, if the result is to be shouted from the house tops as a partisan victory. I would suggest two things:

First, that this convention take no action in the matter whatever. We do not wish to instruct our deputies. Whoever they may be, we know that we can trust them. When they go to Washington they will go, ready to consider the whole question and anxious to receive all possible light that they may decide wisely. I expect to hold a round table conference next month and similar conferences are to be held in other dioceses for friendly discussion of this and other matters.

Second, if the Articles are dropped, then controversy will be allayed and any appearance of partisan victory removed if this action be accompanied by a resolution ordering their continued printing, either with the Book of Constitution and Canons, or elsewhere, and further setting forth that the action is not in any way a repudiation of the terms of the English Reformation settlement.

Meanwhile, may I say that the whole controversy, carried on as it has been by some opponents in an apparent spirit of sport, with determination to "win the game," fills me with amazement and concern? To present to the world the spectacle of supposedly serious men, with a real spiritual mission, acting as some men have been acting recently, when the world is so sadly in need of faith, when the obstacles to faith are so clearly realized and yet the longing for faith is so keenly felt, when we are pressed on every side with the necessity for presenting the Christian religion to this modern day with appealing power—I can only say that if I were outside the Church, looking in, I would be as filled with contempt as I am now full of shame.

EUCCHARIST

Before Communion

TAKE, Lord, my will to lose
Within Thine own;
Emptied of self, I choose
Thy Will alone.

That I may no more be
Something apart,
But wholly lost in Thee—
Lost in Thy Heart.

Draw Thy faint sheep to fold—
Lift Thou me up;
Break, break Thy Bread and hold,
Hold high Thy Cup!

After Communion

SO—Thou art come, art mine,
And secretly
Enclosed within the shrine
Prepared for Thee.

Lord, may my altar light
Keep vigil there,
Nor falter once in spite
Of languid prayer.

A living monstrance make
Of this dull breast,
Where Thou for pity's sake
Art Food and Guest.

LOUISA BOYD GRAHAM.

LET US enumerate some old things we would not outgrow: old friends, old acquaintances, old customers, old books, old memories, old songs, old principles, and a score of other good old things, ending with—Old Glory!—*Catholic Citizen.*

AROUND THE CLOCK

By Evelyn A. Cummins

RECENTLY this writer had the pleasure, as it is always a pleasure, of visiting "Graymoor," at Garrison-on-the-Hudson, which former is the name of the community and group of buildings of the Franciscan Order of the Atonement. Father Paul Francis, the founder and superior, was formerly an Episcopal clergyman, and became a Roman Catholic a number of years ago. The institution has grown from one small hut, where Fr. Paul lived on top of the mountain, to a large and handsome assemblage of chapels and various other buildings.

St. Francis Convent is erecting an addition to the "hostel," where they will be able to care for fifty-five women visitors at a time. The college at the Friary has put up a large additional dormitory to take care of more students, sixty in all, as well as an assembly hall and chapel, the whole to be known as the "Little Flower Memorial." It will be dedicated by Cardinal Hayes on June 10th.

A good sized building was finished last year for the publication of *The Lamp*, one of the magazines of the community, which also publishes *The Candle* and *The Antidote*. Graymoor has recently acquired its own fire house and engine. There is also a lodging house for poor men, called St. Christopher's Inn.

The convent buildings are on the Albany Post road, while the Friary is situated on a hill in back of the road, and not visible from it. The view of the hills and the Hudson from the Friary grounds is in four directions and is remarkably beautiful. On the side of the hill away from the river is the large novitiate of the Order, this building also being fairly new. The community is very proud of a new "shield" which some of the brothers have just made on the hillside by the novitiate. It is cut in the grass and is made of flowers, and the words read "Little Flower of Jesus, pray for us." Near the shield is a shrine to St. Theresa of the Child Jesus, a lovely thing. There are a number of shrines at Graymoor, of course.

The writer had a short talk with Fr. Paul, in which he asked a number of questions about the Anglican Church, about which he seems to keep well informed. He questioned me about the diocesan convention of New York, among other things, and was a good deal amused to learn more about the so-called "machine ticket," of which he had read in the New York papers. He spoke of *THE LIVING CHURCH*, and said he reads it with interest. He also spoke of some of the things which *THE LIVING CHURCH* had said in the past, and reminisced about certain things which were written in the papers about himself while he was an Anglican. Fr. Paul asked me whether I had read the history of the Order, which I had. I told him I had just bought a St. Christopher medal for the car, and asked him whether he thought St. Christopher would look after me, to which he replied he expected that he would, that the saints were very broad-minded!

He is particularly interested in unity, and was, I believe, the originator of the idea of the Church Unity Octave. He told me he felt that distinct steps had been taken toward unity by the Anglicans at the Conference on Faith and Order last year. If I didn't see it I didn't say so. Fr. Paul has, of course, no idea of unity except of ultimate reunion with the Church of Rome. He had also a little something to say about the Ecumenical Councils and the Eastern Church. At the end we did a bit of chatting about the Thirty-nine Articles.

Fr. Paul is a charming and intellectual type of Roman Catholic priest.

I HAVE received the following interesting suggestion from a missionary in the diocese of New York. Perhaps it would provide a happy solution of a vexing problem:

"As one who is not a delegate to the General Convention and who has no close friend who is such a delegate, and who has the serious matters of the Church at heart, I beg that you give wide publicity to my suggestion that we print the Thirty-nine Articles in the Hymnal and sing them."

CORRESPONDENCE

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

EDITORIAL NOTE

THE Editor of *The Living Church* wishes to do justice, so far as possible, to all correspondents impartially. At the same time, he has only a limited space at his disposal each week and is compelled to exercise rigid economy in the use of it. Particularly is this the case in the Correspondence department, where the demand for space is constantly greatly in excess of the supply, but where the desire to be fair and to give each correspondent freedom to express his views makes the Editor especially reluctant to exclude any matter of general interest expressed in courteous terms. He feels, however, that in the past he has sometimes been over-generous in this respect, so that the Correspondence department has not infrequently grown to such a size as to require the omission of other important matter, and so overbalance the magazine.

The Editor, therefore, requests that in future correspondents will kindly observe the new rule that letters for this department shall not ordinarily exceed 500 words, or about fifty lines. He feels that this limit allows ample space for the discussion of most matters, although there will, of course, always be exceptional cases in which a greater length will be required. He will try to exercise his generosity to the utmost in such cases, as in the past, but generally speaking he feels that in future he must condense or return letters in excess of this limit. May we have the co-operation of our correspondents in this matter?

Editor, L. C.

UNDER THIRTY-FIVE

To the Editor of *The Living Church*:

YOUTH has not been given an opportunity to express freely his opinions regarding religion. We'll be ready to assume our place of responsibility when given a chance." These two sentences in the Chicago letter in *THE LIVING CHURCH* of May 19th prompt me to write of an amendment to the Constitution which I propose to introduce at the coming General Convention.

"ARTICLE 1—Section 4

"The Church in each diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four presbyters, canonically resident in the diocese, and not more than four laymen, communicants of this Church, having domicile in the diocese."

And the proposed amendment—"But at least one delegate in each order must at the time of election be under 35 years of age."

I spoke of this recently to a clergyman who has been a delegate to many General Conventions and is the dean of his diocesan delegation this year, and I added, "I presume that the committee on amendments to the Constitution will bring in the usual report—'deems the same inexpedient,' etc." He replied, "I don't know that the committee will make such a report. I think that the suggestion at least deserves consideration." Such an amendment was proposed at a diocesan convention, but was ruled out of order on the ground that it was action which would have to be taken by the General Convention, not diocesan conventions.

Someone remarked at the General Convention in New Orleans, "These men are legislating for a Church in which they will not have to live." I don't believe that it would hurt the General Convention to have at least one-fourth of its membership composed of the younger men. In the smaller southern and western dioceses, young men do get a chance to go to General Convention, but in most dioceses a clergyman doesn't have much of a chance until at least half of his ministry is over. It seems reasonable to give a voice in legislation to men who have their life's work in the Church ahead of them. I think that it would be especially helpful to the Church to give the younger laymen a chance.

A minor result of such an amendment would be that the smaller parishes in a diocese would have a chance to be repre-

sented. Generally speaking the younger clergymen are in the smaller places. It would be a good thing to have that point of view represented in General Convention.

Is there any delegate who will be willing to second such an amendment?

(Rev.) OLIVER J. HART.

Chattanooga, Tenn.

"OPINIONS OF YOUTH"

To the Editor of *The Living Church*:

MAY I REFER to this paragraph in the Chicago letter in your issue of May 19th, which is more fully reported in the *Diocese of Chicago*? Is it not weak that such a questionnaire should have been sent out and is not the result pitiful? Why should not a headmaster send out such a query to his pupils? Ask what course they would prefer and how he should run his school? It would be much more to the point.

The Church needs to preach Jesus Christ and Him crucified, as she has been doing for twenty centuries, and during this time youth has received her ministrations and worshipped at her altars, and has not compared religion to a text book, thought that Christianity was an adventure, nor that she had failed them. It is pitiful if not silly, that such a questionnaire was sent out and two pages of the *Diocese* given to it. Through the centuries the Church has taught and held youth. No reference is made to the faith. The tenor of the reply seems to be that the Church should go cap in hand and ask youth to condescend to worship God in His temples. The faith does not need modernizing, nor yet the worship of the Church. . . .

CLEMENT J. STOTT.

Chicago, May 23d.

"CONSOLIDATION OF BAPTISMAL OFFICES"

To the Editor of *The Living Church*:

BY REFERENCE to page 201 (*The Revision of the Prayer Book, 1925. Edition A Complete*) Mr. Macomb (L. C., May 26th) will be reassured that the omission of the introductory question "Hath this child been already baptized or no?" is not among the proposals of the Revision Committee.

Apart from any doctrinal implication as to original sin which is secured by the prayers of the rite itself and also by the ninth Article of Religion, the commission could not shut its eyes to the fact that through grave misconception the phrase "conceived and born in sin" was commonly considered to bear another implication which was erroneous, and distressful to uninstructed people.

There is really no analogy between the combination and coördination of the baptismal rites and those for the ordination of deacons and priests, though both are provided for in the present book. But if Mr. Macomb will turn to the third rubric on page 265 in that book he will find rules for a combination of the offices for infant and adult baptism, the mere contemplation of which suggests unutterable confusion. Besides the simplification of the rite as a whole the purpose of the proposal of the commission was to obviate printing identical prayers three times over. (Rev.) HOWARD B. ST. GEORGE.

Nashotah, Wis., May 24th.

"WORTH PRESERVING"

To the Editor of *The Living Church*:

I FOR ONE, thank the Rev. Hiram R. Bennett for his letter in *THE LIVING CHURCH* of May 5th, because it so ably calls to mind yet another "stop, look, and listen" than the rubric that "there shall none be admitted to the Holy Communion until . . . confirmed, or ready and desirous to be confirmed."

If this (next to the last) Confirmation office rubric is insufficient warning against the wilful, unrestricted communion-admissions alluded to, then, maybe, the Williamsport, Pa., priest's brought-to-light Article 34, "Of the Traditions of the Church," will, at least, help towards checking this sort of utter lawlessness, for such it certainly is.

Germantown, Phila., May 8th. WM. STANTON MACOMB.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

PROVERBS AND DIDACTIC POEMS. By Charles Foster Kent and Millar Burrows. New York: Charles Scribner's Sons. Price \$5.00.

PROFESSOR KENT'S posthumous volume will be most interesting to those whose ideas of wisdom literature are cursory, or confined to vague impressions of *Proverbs* as a collection of aphorisms. The explanatory chapters which precede the translation are written in the characteristic style which has made Professor Kent's work such an inspiration to many students. In these essays he has given a very clear account of the function of the wise men, and of the growth of wisdom literature. There is no attempt at textual criticism, as this book is obviously intended primarily for the student who is without knowledge of Hebrew.

The new translation of the Wisdom books differs very little from the standard version. The arrangement of paragraphs according to subjects (although the standard verse numbers are retained) clarifies the matter appreciably. The original marginal notes of explanation and summary are also helpful. Professor Burrows is to be commended for the painstaking care with which he has completed Professor Kent's last work on the Old Testament.

E. B. B.

SPENCE AND CANON, in their outline *A Guide to the Study of the English Bible* (now republished by the Cokesbury Press, \$1.25), have written a most useful text book. It sends the pupil directly to the sources for his study, and yet clarifies the material for him by its concise arrangement of the subject. The value of this book as a text, however, would be greatly enhanced by a selected and annotated bibliography.

The Christian and His Saviour in the Christian Truth and Life Series (General Board of Religious Education of Canada) is somewhat similar to our own Christian Nurture Series. It might be helpful to young teachers, though ready-made lesson plans are of doubtful value. If a teacher has so little background as to need this sort of pre-digested assistance, one cannot help wondering whether he has any real vocation to teach!

A Church School Book of Prayer and Praise, by the Rev. Maurice Clarke (Morehouse, 80 cts.), is an excellent collection of services for children. It is to be especially commended for its admirable prayers written in the dignified style of the Prayer Book (with obsolete expressions omitted), and for its emphasis on praise and thanksgiving. At one and the same time it teaches the positive beauty which should be the predominant characteristic of children's religious lives, and avoids any suggestion of that unhealthy morbidness which is too often the result of instruction by Sunday school teachers whose knowledge of child psychology does not balance their good intentions.

IN *Religion in the School Curriculum* (Boston, Badger) John Bleadon Meyer points out the relation between physical phenomena and moral qualities, developing in this way a very interesting "sacramentalism of elemental things." For example, he sees a definite correlation between air as a sacrament of spirit, light as suggestive of knowledge or truth, and fire as the symbol of love. This reasoning should be very stimulating to teachers who believe that it is possible to inspire young people to a spiritual point of view toward the world around them. This essay is so short, and developed in so little detail, that it can be recommended only as a suggestive idea, and not as a complete contribution either to theology or to pedagogy.

THERE HAS LONG BEEN a need of a book which would bring to the average reader that better understanding of the Bible which has resulted from the most recent research into its often intricate problems. Professor Henry Martin Battenhouse, of

Pennsylvania State College, brings to the task of preparing such an introduction the rare combination of a thorough loyalty to the methods and results of modern critical scholarship, with a deep reverence for the Scriptures as indeed God's revelation of Himself to man. His recent book *The Bible Unlocked* (The Century Co. \$3.50) should be of inestimable value to the educated layman. The style is clear and readable, free from academic technicalities. The tone is reverent and constructive. It enables the general reader to understand his Bible without the sacrifice either of his faith or his intelligence.

WE HAVE RECEIVED two more books to add to the long list of attempts to unriddle the riddle of the Apocalypse. The Rev. J. C. Bevan in *The Apocalypse in the Light of Today* (London: Skeffington, \$1.80) offers an introduction and a very brief running commentary which, while making no claim to originality, is a fair compendium of modern opinions. It is a little questionable whether the Apocalypse is a book which lends itself to this sketchy treatment, and we are inclined to think that the popular summarist, unless he possesses quite exceptional gifts, is well advised to leave Apocalyptic alone.

Slightness is certainly not a charge that can be levelled against *The Apocalypse of Jesus Christ* by Dr. William J. McKnight (Hamilton Bros. \$3.00). This is a much more ambitious venture, being the first of a four volume series on the Book of Revelation. The published volume deals only with the letters to the Seven Churches. We wish we could think that the results justified the labor and learning exhibited. On problems of authorship and composition Dr. McKnight is dogmatically conservative, and one detects notes of a controversial note which is reminiscent of a past age, Archdeacon Charles being the particular *bête noir* of the author. Few readers nowadays will be convinced that the proper reply to the argument that a certain verse is interpolated is the dictum "The verse as it stands bears the finger-prints of God." That is typical of far too much of the book. Moreover, a great deal of the author's most original work, a subtle interpretation of details of the language, is vitiated by failure to recognize the conventional character of the apocalyptic imagery and *mise en scène*. Finally, in these days a commentary on the scale projected ought surely to take some account of modern foreign work.

"SUGAR AND SPICE and all that's nice" applies admirably to two stories for older girls—*One Wide River to Cross*, by Christine Whiting Parmenter (Crowell, \$2.00), and *Crimson Roses*, by Grace Livingston Hill (Lippincott, \$2.00). They both display the faults of sentimentalism, snobbery, and, worst of all, unreality. Material things—money, autos, clothes, and the enviable social position on "the right side of the river"—seem to be set forth as the most desirable things to aim at, and a gentle religion, expressed by Church socials, can hurt nobody, it appears. Well and good. It is a pity to have to be so scathing, but are our daughters to take their views of life from books like these? Heaven forbid that we should put anything so unreal and untrue to all known facts into their hands!

WE HOLD NO BRIEF for cranks—food or other. Nevertheless, *Why Die?* by Eugene Christian (published by the author) seems to one who is comparatively uninitiated and ignorant to contain much sensible and sound advice. It is depressing, however, to find that though Americans spend eight billion dollars per annum on food about one-half of all they eat is wrong! No authorities are quoted, though one gathers from the introduction that the author is a physician; but most people who give any thought to diet will, we fancy, be struck by his remarks and suggestions, and his numerous "menus" ought to be helpful to all who wish to be fat, who wish to be thin, who wish to increase body heat, who wish to reduce body heat, etc.

Church Kalendar



JUNE

2. Saturday. Ember Day.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. Monday. St. Barnabas.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity. Nativity St. John Baptist.
29. Friday. St. Peter, Apostle.
30. Saturday.

KALENDAR OF COMING EVENTS

JUNE

11. West Virginia Conference of Church Workers, Charles Town, W. Va.
12. Summer Conference for Church Workers of North Dakota, Valley City.
15. Western Colorado Conference, Gunnison, Colo.
17. Convocation of South Dakota.
20. Wawasee Summer School for Church Workers, Lake Wawasee, Syracuse, Ind.
22. Olympia Summer Conference, Tacoma, Wash.
24. Peninsula Summer Conference for Church Workers, Ocean City, Md.
25. Anniversary Conference for Church Workers of Midwest, Racine, Wis. Madison School and Conference for Rural Clergy, Madison, Wis. Bethlehem Summer Conference, Bethlehem, Pa.
26. Western Michigan Summer Conference, Kalamazoo, Mich.

CATHOLIC CONGRESS CYCLE OF PRAYER

- May 28—St. Peter's, Peekskill, N. Y.
 " 29—St. Andrew's, Buffalo, N. Y.
 " 30—St. Andrew's, Plainfield, N. J.
 " 31—St. Peter's, Spotswood, N. J.
 June 1—Holy Cross, Kingston, N. Y.
 " 2—St. James', Albion, Mich.
 " 4—Grace, Hartford, Conn.
 " 5—St. Luke's Chapel, New York City.
 " 6—Transfiguration, New York City.
 " 7—Christ, West New Brighton, N. Y.
 " 8—St. Martin's, Brooklyn, N. Y.
 " 9—St. Edward the Martyr, New York City.

APPOINTMENTS ACCEPTED

ARTHUR, Rev. SAMUEL E., of St. Andrew's Church, Edwardsville, Ill. (Sp.); to be priest-in-charge of Trinity Church, Mattoon, and St. Andrew's Church, Paris, Ill. (Sp.), in addition to his work at Edwardsville.

BIRCH, Rev. ADOLPHUS A., formerly priest-in-charge of St. Augustine's mission, Newport News, Va. (S.V.); has become rector of St. Augustine's Church, Galveston, Tex. Address, 1010 22d St., Galveston, Tex.

COWLEY-CARROLL, Rev. H., formerly rector of St. Andrew's Church, Livingston, Mont.; to be rector of Trinity Church, Fort Worth, Texas. Address, 1515 Lipscomb St., Fort Worth, Tex.

DENHARDT, Rev. THORNTON T., formerly priest-in-charge of Holy Trinity mission, Wilhows, Calif. (Sac.); to be rector of St. Peter's Church, Red Bluff, and priest-in-charge of St. Andrew's mission, Corning, Calif. (Sac.) Effective September 1st.

GETTIER, Rev. EDMUND LEE, JR., assistant at The Memorial Church, Baltimore, Md.; to be rector of St. John's Church, Baltimore, Md. October 1st.

GOODFELLOW, Rev. W. C., formerly assistant at St. Andrew's Church, New Orleans, La.; to be rector of St. Paul's Church, Montrose, and of the missions at Stevensville and Springville, Pa. (Be.) June 9th.

KANAGA, Ven. MILTON S., formerly arch-deacon of the diocese of Erie; to be rector of St. Alban's Church, Highland Park, Detroit, Mich.

LEWIS, Rev. EDWARD CALDWELL, formerly graduate student of General Theological Seminary, New York City; to be assistant at St. Matthew's Cathedral, Dallas, Tex. Address, 708 S. Ervay St., Dallas, Tex.

LIEF, Rev. RICHARD, formerly rector of St. Luke's Church, Linden, Malden, Mass.; to be assistant at All Saints' Church, Pasadena, Calif. September 1st.

MADELEY, Rev. J. G., formerly of Saskatchewan, Canada; has become priest-in-charge of Holy Trinity Church, Manistee, Mich. (W.M.) Address, 406 Second St., Manistee, Mich.

MCGANN, Rev. JOHN MOORE, formerly rector of Christ Church, Springfield, Mass. (W.Ma.); dean of Christ Church Pro-Cathedral, Springfield, Mass.

RUSSELL, Rev. R. ALAN, formerly priest-in-charge of Christ Church, Troy, N. Y. (A.); has become chaplain of hospitals in the capitol district of the diocese of Albany. Address 115½ Lancaster St. Albany, N. Y.

SOWERBUTTS, Rev. CROMPTON, lately of Toronto, Canada; has become priest-in-charge of St. Stephen's Church, Innis, La., and is also in temporary charge of the missions at Melville and Bunkie, La.

TRAVERSE, Rev. A. FREEMAN, of Lucknow, Ont., Canada; to be rector of the Church of the Good Shepherd, Allegan, Mich. (W.M.) September 1st.

VIRDEN, Rev. HARRY LEE, formerly arch-deacon of diocese of Dallas; has become priest-in-charge of Grace Church, Ponca City, Okla. Address, 423 N. 7th St., Ponca City, Okla.

RESIGNATIONS

CROOKSTON, Rev. C. J. (Fr. Joseph, O.S.F.), as vicar of Church of the Ascension, Merrill, and St. Barnabas', Tomahawk, Wis. (F.L.) New address, Little Portion, Mount Sinai, Long Island, N. Y. June 1st.

MORGAN, Rev. WILLIAM DALLAS, as rector of St. John's Church, Baltimore, Md.; to retire. Effective October 1st.

NEW ADDRESSES

BUCK, Rev. CALVERT E., superintendent of the Episcopal Eye, Ear, and Throat Hospital, Washington, formerly 620 G St., S. E.; 3839 Garfield St., N. W., Washington, D. C.

PETTUS, Rev. WM. H., formerly of Washington, D. C.; Grace Church Rectory, 37 Walnut St., Everett, Mass.

SMITH, Rev. JAMES W., rector of St. John's Church, Parsons, Kans., formerly 218 South 16th St.; 1610 Washington Ave., Parsons, Kans.

SUMMER ADDRESSES

GAVIN, Rev. FRANK, Th.D., Ph.D., professor at the General Theological Seminary, New York City; Potter Cottage, Harbor Beach, South Norwalk, Conn. June 1st to September 10th.

PHILLIPS, Rev. ROBERT, of Jacksonville, Fla.; Clearwater, Mich., until September 22d.

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.

ORDINATION

PRIEST

TEXAS—On May 11th the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, advanced the Rev. WILLIAM MEADE BROWN to the priesthood in St. Cyprian's Church, Lufkin.

The candidate was presented by the Rev. James S. Allen of Houston, and the Rev. George L. Crocket of Nacogdoches preached the sermon. The litany was said by the Rev. Charles D. Atwell of Port Arthur. Other priests joining in the laying on of hands were the Rev. Joseph B. Dobbins of Orange, the Rev. Harry M. Kellam of Galveston, and the Rev. Frank A. Rhea, Beaumont.

The Rev. Mr. Brown is to be priest-in-charge of St. Cyprian's Church at Lufkin.

POSITIONS OFFERED

CLERICAL

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

WANTED—PRIEST FOR MONTHS OF September, October, and November. In reply please state type of Churchmanship. Honorarium and furnished rectory. The Rev. D. J. WILLIAMS, P. O. Box 873, Roswell, N. M.

MISCELLANEOUS

ORGANIST-CHOIRMASTER. WELL INFORMED and sincere Churchman. Successful worker with boys. Living wage and good moral support for the right man. Reply N-156, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST WILL BE AVAILABLE for supply during August. Preacher, musician. Address, M-148, LIVING CHURCH, Milwaukee, Wis.

PRAYER BOOK CHURCHMAN IN NORTH-ERN diocese desires parish in warmer climate. Correspondence invited. P-160, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES ABOUT SIX WEEKS' supply work in East during July and August. Address, 155 Congdon St., PROVIDENCE, R. I.

PRIEST WANTS SUPPLY WORK IN FIRST or second province in July or August. Address, L-157, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN OUT OF a parish, needs work immediately. Capable, experienced. Bishop's reference. X-152, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST DESIRES PAR-ish or curacy in October. Musical, good preacher and keen worker with young people. Highest references. Liberal Churchmanship. Adequate salary necessary. G-153, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED TEACHER — COLLEGE woman, available June 1st. Desires position of housekeeper, teacher, companion, or secretary. Student of nature study and child welfare. Good conversationalist and bridge expert. X-155, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER—YOUNG MAN, 30, married, wishes to make a change. Has had ten years' experience, five of which have been devoted to boy choir in Anglo-Catholic parish. Will take boy choir, or mixed choir of adults. Address communication to M. A. HENION, 101 Revere St., Boston 14, Mass.

ORGANIST-CHOIRMASTER DESIRES change. Exceptionally qualified. Good organ and teaching field essential. "CANTORIS"-154, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES appointment. Fifteen years' experience, excellent training, good personality, references. B-158, LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL YOUNG ORGANIST AND choir-master 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—POSITION AS HOUSEMOTHER, school or motherless home, by refined Churchwoman. Excellent references. M-159, LIVING CHURCH, Milwaukee, Wis.

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

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.

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.

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.

FOR SALE—FIVE PIECE SET VIOLET damask silk Mass Vestments, very little used. Latin style. Cross front, pillar back. Beautifully embroidered. Approval to priest. Price, \$48. Also similar black set, \$37.50. **FATHER ROSS-EVANSON,** 12225 Harvard Ave., Chicago.

ALTAR FLOWER CARDS

ENCLOSURE CARDS FOR FLOWERS SENT from the Altar. Three beautiful cross designs in sepia. Space provided for writing in name of Church and Rector. Twenty of one kind or assorted with envelopes. \$1.00. **KATHRYN NICHOLSON WIEST,** 1011 Bartlett Ave., Milwaukee, Wis.

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 national, 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.

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

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

HEALTH RESORTS

S. T. ANDREW'S REST, WOODCLIFF LAKE, Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

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

SUMMER RESORTS

HERRNHUT HOUSE, CRAGSMOOR, NEW York, offers a restful and homelike vacation resort in the Shawangunk Mountains. An Episcopal Church is within a five minute walk. This property of twelve acres, with a superb location is for sale. **THE MISSES SMEDLEY,** Frankford, Philadelphia, Pa.

THE MARTIN, FRANKLIN, NEW YORK. A refined family house. Excellent location. Delightful environment. High elevation. Home cooking. Rates reasonable. Booklet.

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,** Scarsborough, 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.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

A DELYNROOD, SOUTH BYFIELD, MASS. Society of the Companions of the Holy Cross. Retreat for Women, June 23d to June 25th, 1928. Conductor, Rt. Rev. A. C. A. Hall, D.D. For registration apply to **MISS M. DEC. WARD,** 50 Commonwealth Ave., Boston.

BOSTON, MASS.—THERE WILL BE A retreat for associates and friends at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass., beginning on Tuesday evening, June 19th, and ending on Friday morning, June 22d. Conductor: The Rev. Malcolm DeP. Maynard.

WEST PARK, N. Y.—THERE WILL BE A retreat for priests at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O.H.C. Apply to **GUESTMASTER.** No charges. This notice will appear every three weeks during the summer.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; 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., LL.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.

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, 9:00.
Missa Cantata, 10:45. Preacher during June, Rev. SELDEN P. DELANY, D.D.
Full choir and orchestra every Sunday.
Week-day Masses, 7, 8 (Thurs., 7-9:30).

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.

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

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

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

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

WTAQ, EAU CLAIRE, WIS., 254 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., second and fourth Sundays at 11:00 A.M., C. S. Time.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

Harper & Brothers, 49 East 33rd St., New York City.

The American Adventure: A History of the United States. By David Saville Muzzey, professor of History, Columbia University. Price, 2 vols., \$10.00.

The Stratford Company, 234-240 Boylston St., Boston, Mass.

King or Shepherd? The Song of Solomon. Newly Rendered and for the First Time Given as a Complete Drama. By William Mentzel Forrest. Price \$1.00.

University of North Carolina Press. Chapel Hill, N. C.

Town and Country. By Elva E. Miller, late editor *The Southern Agriculturist.* Price \$2.00.

BULLETIN

Church Periodical Club, Room 704, 22 West 48th St., New York City.

Annual Report, 1927.

PAMPHLET

Department of Research and Education. Federal Council of the Churches of Christ in America, 105 East 22nd St., New York City.

The Coal Strike in Western Pennsylvania. Price 25 cts.

HIGH SCHOOL students at Grand Junction, Colo., have a course on the Creed, given Sunday mornings by the rector of St. Matthew's Church, for which credit is given by the high school authorities. The usual school examinations are given. There are sixteen in the class.

BOOK CHATS

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

TO HAVE served the Church for a century, to have sent its graduates to far distant mission fields to adventure for Christ, and to have passed safely through the shoals of religious controversy is a record of which any school may be proud. The story of what the Theological Seminary in Virginia has accomplished is already written into the life of the nation. Pages of it may be read wherever its faithful priests and bishops are at work, east, west, north, south. But records of this sort are not easily accessible, therefore it is well that a history of the school's numerous activities has been written and placed before the Church under the title of *History of the Theological Seminary in Virginia and Its Historical Background.*

The Rev. William A. R. Goodwin, D.D., is the editor, but as is to be expected in a work of such great importance, he has been assisted by many of the alumni. While Dr. Goodwin was rector of Old Bruton parish, Williamsburg, he determined to undertake the restoration of the old church. To do this it was necessary to devote much time to original research among old documents. Thus he obtained a knowledge of the Church in Virginia from first hand records. No one is better fitted to tell the story of those early years from the time when the little colony at Jamestown worshipped in "a homely thing like a barne," with good Master Hunt as pastor, to the later, more peaceful times after the founding of the seminary.

The two volumes contain a vast amount of history which finds its rightful place here because the reader cannot have an intelligent idea of what the seminary accomplished unless he knows what was taking place in the social and political world around it. Thus the first chapters trace the growth of the Church in Virginia from the time of the planting of the colony through the troublous period of the Revolution. Next are accounts of the early bishops of Virginia and the founding of the seminary in Alexandria in 1823.

Early in the life of the seminary were laid the foundations of its splendid missionary work. In 1851 the Rev. John Payne was consecrated bishop for the African mission and even earlier than this we find that there were numerous volunteers for such far distant fields as Africa, China, and Japan. The wonder is that in that age of perils by sea and land any could be found who were willing to leave their own land for what was almost certain death.

So the story unfolds like a fabric woven of many colors. There are chapters on the men who shaped the policy of the seminary and who guided it when sessions were resumed after the Civil War. Volume II contains brief biographical sketches of the later bishops of Virginia, a section is devoted to the alumni, and to the contributions of the seminary to the missionary work of the Church.

[HISTORY OF THE THEOLOGICAL SEMINARY IN VIRGINIA AND ITS HISTORICAL BACKGROUND, by the Rev. William A. R. Goodwin, D.D., Editor and Author. Two volumes. \$5.00 per set.]

WYOMING CONFIRMATIONS ANALYZED

LARAMIE, WYO.—The Rt. Rev. Nathaniel Seymour Thomas, D.D., former Bishop of Wyoming, has framed an analysis of the confirmations in Wyoming during the period of his episcopal administration, 1909 to 1927, which produces an interesting series of figures. The total number confirmed within that period is 4,270, which is considerably more than the entire number of communicants in Wyoming according to the last report, thus illustrating the constant fluctuation in population. Of this number 37 per cent were male and 63 per cent female. The religious training traced in 3,901 of these cases was as follows:

Church	2,657
None	71
Roman Catholic	69
Methodist	370
Baptist	126
Presbyterian	197
Lutheran	167
Christian	76
Congregational	101
Mormon	33
Unitarian	5
Quaker	4
Christian Science	4
Other Bodies	21

Thus it appears that slightly over 68 per cent were trained within the Church and slightly under 32 per cent were not.

The ages at time of confirmation range from seven at the age of 9 to one at the age of 84, the prevailing ages being 12 to 14. About one-third of the whole were confirmed at the age of 14 or younger, leaving two-thirds confirmed at an age exceeding 14.

On the whole the figures indicate good pastorship on the part of the Church in that 68 per cent of the entire number were trained within the Church, but the fairly advanced average age of those confirmed, being considerably beyond that at which the Church contemplates confirmation, indicates undoubtedly a condition of instability in parish and mission life wherein the fluctuation of congregations has given little opportunity for normal Church life and teaching from kindergarten to adult age.

PRIEST RENOUNCES MINISTRY

LOS ANGELES—The Rev. Percy Wise Clarkson, non-parochial priest of the diocese of Los Angeles, announced through the press, on May 9th, his renunciation of the ministry of the Church. That same day he was "reordained to all the minor orders of the Liberal Catholic Church." The following Sunday, May 13th, he was "ordained to the priesthood by two bishops, the Rt. Rev. Irving S. Cooper and the Rt. Rev. John Tetamer."

Mr. Clarkson, chaplain of an Anzac regiment during the World War, came to Southern California from the Church in New Zealand in 1922. He was appointed vicar of Trinity Church, Orange. From this charge he resigned some months ago, and immediately thereafter divorced his wife on grounds of mental cruelty. Since that time he has been lecturing for the Better America Federation of this city.

The Liberal Catholic Church with which Mr. Clarkson is now allied is a group closely connected by the theosophical movement and having its headquarters in Hollywood. It claims to possess the Apostolic Succession through one of the many offshoots of the Mathew consecration.

Conventions and Convocations

BETHLEHEM

SCRANTON, PA.—The recommendation of Bishop Sterrett that the convention take under consideration the founding of a home for old people in the diocese was favorably received at the fifty-seventh annual convention of the diocese of Bethlehem, which met in the Church of the Good Shepherd, Scranton, on Tuesday evening, May 22d. At the request of the convention, the bishop appointed the social service department to look into the matter of place, buildings, maintenance, etc., of such a home.

The committee on the Church pension fund reported that all pension assessments for the clergy of the diocese were paid up to January 1, 1928.

Because this was necessary a resolution was presented, requesting the bishop not to receive a clergyman from any other diocese until he can present a certificate that all his pension assessments in the past years have been paid.

The social service department presented a resolution petitioning the members of the convention to work and vote for the fifty million bond issue to provide more adequate room for the state's indigent and insane people. Next November the people will be asked to vote on Amendment 10. The resolution was unanimously adopted.

A tribute appeared in the report of the finance committee in regard to the death of Bishop Talbot. This was the first convention his genial presence was absent for thirty years. The author of the tribute, Rodney A. Mercur, Esq., the former chancellor, read it to the convention while the members were standing, after which the bishop read the prayer for All Saints' Day.

Miss Jane Milliken, superintendent of teacher training of the diocese of Maryland, and Miss Zettan Gordon spoke for the department of religious education. For the social service department Miss Agnes Penrose of the Church Mission of Help, diocese of Albany, spoke of Case Work in Rural Communities. George R. Bedinger, formerly of the state organization of Public Charities, told of the tremendous necessity for more buildings and better equipment to care for the state's unfortunate wards. The field department had the Rev. J. Franklin Clark and the archdeacon of the diocese speak.

Bishop Thomas, representing the Philadelphia Divinity School, was a guest of the convention and made a happy address on the necessity for better boys, better equipped, better prepared for the Church's ministry. He outlined the new vision of religious education for divinity students and hopes that soon the course can be lengthened to four years in the seminaries.

Harold D. Deemer, a vestryman of St. Stephen's Church, Wilkes-Barre, was elected the new secretary.

Deputies to General Convention: *Clerical:* The Rev. Robert P. Kreidler, Scranton; the Rev. Howard W. Diller, Pottsville; the Rev. Frederick A. MacMillen, Reading; the Rev. E. G. N. Holmes, Carbondale. *Lay:* R. P. Hutchinson, Rodney A. Mercur, Esq., L. B. Jones, Major W. R. Coyle.

Alternates: *Clerical:* The Very Rev. D. Wilmot Gateson, Bethlehem; the Rev. Dr. F. L. Flinchbaugh, Wilkes-Barre; the Ven. Harvey P. Walter, Bethlehem; the Rev. Dr. Thomas E. Winecoff, Scranton. *Lay:* Wing-

field Martin, Col. C. J. Smith, A. N. Cleaver, and Leonard Peckitt.

The archdeacon was elected by the convention to attend the sessions of the General Convention to study and learn at first hand what the missionary program of the general Church shall be for the next triennium, so that as chairman of the field department of the diocese he may be able, more accurately, to present it to the people.

CENTRAL NEW YORK

UTICA, N. Y.—Five ballots were necessary to complete the election of the deputies to the General Convention at the sixtieth annual convention of Central New York in Grace Church, Utica, May 22d and 23d.

The clergy elected are the Rev. Dr. Herbert G. Coddington, Syracuse; the Ven. Almon A. Jaynes, D.D., Utica; the Rev. Dr. Henry H. Hadley, Syracuse; and the Rev. Frederick T. Henstridge, Elmira.

The lay deputies are Prof. Henry N. Ogden and Messrs. Frederick M. Boyer, L. T. Wilcox, and William P. Baker. The alternates are the Rev. Dr. Francis W. Eason, Watertown; the Rev. Dr. Wilson E. Tanner, and the Rev. Theodore J. Dewees of Binghamton, and the Rev. Edmund H. Carhart of Rome, and the Messrs. Willis H. Howes, Charles D. Marvin, Charles L. Behm, and the Hon. Paschal C. J. DeAngelis.

Owing to the illness of the Rev. Prof. Burton Scott Easton, S.T.D., who was to have delivered a series of addresses, and the Rev. Philemon Sturges, D.D., who was to have been the preacher at the community service in Grace Church, Bishop Fiske was the speaker at these pre-convention meetings.

On Tuesday morning, the Rev. Dr. Wyatt Brown of St. Michael and All Angels' Church, Baltimore, conducted quiet hours for the clergy. Dr. Brown and the Rev. S. Harrington Littell of New York were the speakers at the convention dinner. Members of the convention and of the Woman's Auxiliary, which held its annual diocesan meeting in Calvary Church, Utica, at the same time as the convention, attended the dinner.

A proposition to raise an endowment fund of \$250,000 for the diocese was referred to the standing committee with instructions to report to the diocesan council, which body will bring the matter before the 1929 convention in Syracuse. Similarly the question of a student church to take care of the 500 and more Churchmen and Churchwomen in Cornell University was referred to a committee to investigate.

CONNECTICUT

HARTFORD, CONN.—In his address before the diocesan convention, meeting at Christ Church Cathedral, Hartford, May 15th and 16th, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, announced his intention of resigning early in September as bishop of the diocese. Bishop Brewster will be 80 years old on September 5th, and his resignation probably will take effect at that date. In an

interview Bishop Acheson, the bishop coadjutor of the diocese, intimated that Bishop Brewster would continue to play an important part in the affairs of the diocese, but that his resignation would relieve him of the burden of responsibility too heavy for a man of his age to bear.

As a corollary to the announcement of Bishop Brewster's intention to resign, Burton Mansfield announced his resignation as chancellor, to take effect concurrently with the bishop's retirement. It was accepted, of course, but Bishop Acheson instantly nominated Mr. Mansfield as chancellor, to take office as soon as his retirement became effective.

Two features of the convention, apart from the bishop's announcement, were the change of personnel in the standing committee, and voting suffrage. A motion was passed, making the standing committee consist of four clergy and three laymen. This must be ratified in 1929 to become effective in 1930.

The case of universal suffrage in the diocese was presented by the Rev. George L. Barnes of Meriden, who introduced a resolution instructing the committee on constitutions and canons to present at the next convention an amended canon to confer parochial suffrage on all communicants more than 21 years of age who had been on the parish rolls for six months preceding the parish meeting, and on all baptized persons more than 21 years old, attached to the doctrines of the Church and regular contributors to its support for the preceding six months. The motion was referred to the committee.

At the opening of the convention a new diocesan Church Army van was dedicated by Bishop Acheson. Captain Mountford, in charge of the Church Army in the United States, explained the work and methods of the society. Bishop Brewster gave the blessing.

Deputies elected to General Convention were as follows: *Clerical:* The Rev. Dr. Samuel R. Colladay, Hartford; the Rev. Dr. Frederick H. Sill, O.H.C., Kent; the Rev. John N. Lewis, Waterbury; the Rev. Samuel Sutcliffe, New Britain. *Lay:* Alfred Gildersleeve, Harry H. Heminway, Dr. Burton Mansfield, Samuel York.

Alternates: *Clerical:* The Rev. Dr. J. Chauncey Linsley, Middletown; the Rev. Dr. Fred G. Budlong, Greenwich; the Rev. Frank S. Morehouse, Shelton; and the Rev. J. Eldred Brown, Norwich.

Delegates to Provincial Synod: *Clerical:* The Rev. J. Eldred Brown, Norwich; the Rev. George B. Gilbert, Middletown; the Rev. James S. Neill, South Manchester; and the Rev. A. T. Gesner, Waterbury. *Lay:* Alfred Gildersleeve, Harry H. Heminway, F. W. Kilbourne, and Dr. Burton Mansfield.

Alternates: *Clerical:* The Rev. Raymond Cunningham, Hartford; the Rev. Walter D. Humphrey, Roxbury; the Rev. Francis Lippitt, Meriden; and the Rev. C. M. Hall, Bridgeport.

ERIE

ERIE, PA.—The need and value of fellowship within the Church was emphasized strongly by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, in his address to the eighteenth convention of the diocese of Erie, which met on May 22d and 23d in the large and well-appointed new chapter house of the Cathedral Church of St. Paul, Erie.

The Rt. Rev. Walter H. Overs, S.T.D.,

retired bishop, preached the convention sermon to a large congregation in the cathedral on the evening of the first day, his subject being *The Majesty of the Christian Religion*. Bishop Overs represented the National Council and addressed the convention on *What the Quota has Accomplished and Proposals to Realize Advance Work*.

The business of the convention was concerned chiefly with diocesan affairs. A special committee is charged with developing plans to raise a Church extension endowment fund. Approval was given to the project of building a parish house costing \$20,500 for St. Paul's, Farrell, a diocesan mission among the foreign born, the Rev. S. J. Noce, priest-in-charge; and, upon the recommendation of the Rev. Dr. E. J. Owen, Sharon, to the \$50,000,000 bond issue to take care of state work among the delinquent and deficient.

At the dinner of the diocesan men's club, the speakers were the Hon. W. H. S. Thomson, judge of the federal court, Pittsburgh; and Dr. H. W. Mitchell, superintendent of the Warren State Hospital.

Clerical and lay delegates alike expressed regret because of the resignation of the Ven. M. S. Kanaga, whose earnest, self-sacrificing work as archdeacon was gladly recognized.

Deputies to General Convention were elected as follows:

Clerical: The Very Rev. Martin Aigner, D.D., Franklin; the Rev. Dr. E. J. Owen, Sharon; the Rev. Albert Broadhurst, Titusville; the Rev. Malcolm de P. Maynard, Ridgeway. *Lay:* Turner W. Shacklett, Albert Cliffe, Col. E. V. D. Selden, C. F. Mackey.

Alternates: *Clerical:* The Rev. Philip C. Pearson, New Castle; the Rev. James L. Ware, Warren; the Rev. Aaron C. Bennet, Ridgeway; the Rev. B. H. Rutledge, Erie. *Lay:* J. H. Chickering, J. K. Earp, John Hausman, F. B. Mallett.

HANKOW

WUCHANG, CHINA.—At a meeting of the executive council of the missionary district of Hankow, held here April 10th, Alfred K. Chiu, at present at the Harvard College Library, was elected to represent the district at General Convention, and John S. Littell was chosen as alternate.

The Rt. Rev. Alfred S. Gilman, D.D., Suffragan Bishop of Hankow, reported that some of the Church schools had been "enrolled" in accordance with the recent order of the provincial commissioner of education. This enrolment, he said, is no more than replying to certain questions as to name and grade, location, etc., of the schools in question. It is not "registration," and carries with it no obligation for future registration, but under the present regime it guarantees adequate protection, and no doubt would smooth the way for registration if this should later be desired.

The meeting also received the report of the reorganization of the board of missions, which will hereafter cover the work of the entire diocese instead of only one part of it. The Rev. S. C. Huang is to be executive secretary of this body.

LONG ISLAND

GARDEN CITY, L. I., N. Y.—A fervent plea for a constant realization of the actual presence of Christ was made by Bishop Stires at the celebration of the Holy Communion which opened the sixty-second annual convention of the diocese of Long Island, held at the Cathedral of the Incarnation, Garden City, May 22d and 23d.

When the convention organized for business, almost the first action was the con-

firmation of a change in the constitution, passed a year ago, by which each mission congregation in the diocese was given representation by one lay delegate in the convention. Many of the missions, anticipating this action, had chosen and sent a lay representative, and these were seated as soon as their credentials were approved. Senator William J. Tully thrilled the convention when he announced that his voluntary pledge of \$100,000 toward the National Council's deficit, made at New Orleans in 1925 as a thank offering for Dr. Stires' acceptance of the bishopric, had been made good, the cash or satisfactory pledges being in the hands of the council.

In his address to the convention in the afternoon session, the bishop rehearsed the main events of the past year, dwelling with especial appreciation upon the successful campaign of last October when more than a million dollars was raised for the new St. John's Hospital. He forcefully presented the unique and tremendous missionary opportunity and responsibility manifested in the unparalleled increase of population in the diocese, especially in the counties of Queens and Nassau. He declared that episcopal assistance could not much longer be satisfactorily obtained by relying only upon the generous coöperation of missionary bishops. [The election of Dr. Atwater as suffragan bishop is reported in the Brooklyn letter.]

The routine business of the convention brought out a good deal of discussion. The committee on canons had a number of things to report. Various amendments to the canons were adopted, the most important of which made the members of the diocesan council subject to election by the convention instead of appointment by the bishop. A new form of constitution, presented a year ago, not intended to contain any new provisions, was nevertheless questioned as to certain phraseology and referred back for further study. The budget presented by the finance committee was adopted after considerable discussion.

The Rev. Duncan M. Genns, rector of St. Thomas', Brooklyn, presented a petition to General Convention against the confirmation of the vote of 1925 to omit the Thirty-nine Articles from the Prayer Book. A motion to table this resolution was promptly offered, but lost sixty-one to ninety-one. The Rev. Dr. Jones made a forceful speech against the petition, but when the vote was taken the resolution was carried eighty-six to seventy-eight.

The election of deputies to General Convention resulted as follows:

Clerical: The Rev. Dr. Clarence Jones and the Rev. Robert Rogers of Brooklyn; the Ven. Roy F. Duffield, Garden City; and the Rev. Charles A. Brown, Bayside. *Lay:* William J. Tully, Raymond F. Barnes, William M. Baldwin, and Frank Gulden.

The Rev. Dr. Jones and the Hon. Townsend Scudder were reelected to the standing committee, and the deputies to the provincial synod were also reelected. On the diocesan council the Rev. William Grainger was substituted for the Rev. Samuel C. Fish.

MINNESOTA

WINONA, MINN.—Following a resolution adopted by the bishop and directorate just preceding the seventy-first annual council of the diocese of Minnesota held in St. Paul's Church, Winona, Wednesday and Thursday, May 23d and 24th, urgent reference to the matter in Bishop McElwain's annual address and an appeal from Bishop Burleson of South Dakota, representing the National Council, the Rev. F. D. Butler, rector of the Church of St. John the Evangelist, St. Paul, acting for the bishop and directorate, pre-

sented a resolution to the council to pay in full Minnesota's share (\$12,000) of the national Church deficit of the last triennium, and also to raise an additional \$8,000 to pay off loans which the diocese has been compelled to make the last two years, and to create a revolving fund to care for the diocesan missionary pay roll. The resolution was unanimously adopted, and at least one-fourth of the total of \$20,000 to be raised was pledged from the floor of the council. This was undoubtedly the main feature of the council.

Deputies to General Convention were elected as follows: *Clerical:* The Rev. Dr. Phillips E. Osgood and the Rev. Addison E. Knickerbocker of Minneapolis; the Rev. Frederick D. Butler of St. Paul, and the Rev. Guy C. Menefee of Rochester. *Lay:* Henry S. Gregg and John C. Wade of Minneapolis, William H. Lightner of St. Paul, and Herbert C. Theopold of Faribault.

Alternates: *Clerical:* The Rev. Douglas H. Atwill of St. Paul, the Rev. Frederick D. Tyner and the Rev. Don F. Fenn of Minneapolis; and the Rev. Arthur Chard of Hastings. *Lay:* John R. Van Derlip and George A. N. King of Minneapolis, C. M. Morse of Winona, and C. A. Rasmussen of Red Wing.

Newly elected members of the bishop and directorate for three years were the Rev. Messrs. P. E. Osgood, F. D. Butler, and John Temple, and Messrs. J. D. Bronson, C. B. Lyon, and E. H. Davidson.

A missionary mass meeting was held in St. Paul's Church on the evening of the first day of the council at which Bishop Burleson of South Dakota gave a splendid presentation of missionary work in the domestic field, and the Rev. Frederick G. Deis of New York gave personal experiences of his work while a missionary in China.

NEW HAMPSHIRE

MANCHESTER, N. H.—With no contests or arguments, the 126th annual convention of the diocese of New Hampshire was a quiet and very pleasant meeting. It was held in the parish house of Grace Church, Manchester, Tuesday and Wednesday, May 22d and 23d, the Rt. Rev. John T. Dallas, D.D., bishop of the diocese, presiding.

The bishop's address was devoted to considerations of a theological nature and made no mention of diocesan matters or the work of the past year. There was no election of deputies to General Convention as the deputies were elected a year ago. The Rev. Leslie W. Hodder, rector of St. Barnabas' Church, Berlin, was added to the standing committee.

St. Paul's Church, Lancaster, the Rev. Anthony R. Parsley, rector, was admitted into union with the convention as a parish. Until within four years Lancaster had received large missionary aid, but has become self-supporting under Mr. Parsley's leadership.

SOUTHWESTERN VIRGINIA

LYNCHBURG, VA.—A resolution opposing the removal of the Thirty-nine Articles from the Prayer Book was adopted at the ninth annual council of the diocese of Southwestern Virginia, which met in St. John's Church, Lynchburg, Tuesday and Wednesday, May 15th and 16th. The diocese is also opposed to the adoption of the collect, epistle, and gospel for the Burial of the Dead, the deletion of the word "militant" from the title, and the addition of an obligatory prayer for the departed as a part of the prayer now known as the prayer "for the whole state of Christ's Church militant," and the addition of the anthem "Blessed is He that cometh in the name of the Lord" before the prayer of consecration in the Holy Communion

office. It is also opposed to the proposed omission of certain words from the baptismal office.

The diocese assumed the ownership and control of the Virginia Episcopal School at Lynchburg, this action being taken at the request of the present trustees of the school.

The diocese also adopted resolutions requesting General Convention to define the word "communicant" for the purpose of the parochial reports and to issue, through the proper officials, a manual of instructions for use in filling in the report forms, so that there may be uniformity in these matters so far as possible throughout the Church.

A supper and mass meeting of laymen under the auspices of the Laymen's League were held on Monday evening preceding the official opening of the council. Tuesday evening was devoted to a missionary service. The Rev. Edmund J. Lee of Anking, China, gave an address on the work of the Church, Present Conditions and Future Prospects in China.

Deputies to General Convention were elected as follows: *Clerical:* The Rev. John J. Gravatt, Jr., Staunton; the Rev. Alfred R. Berkeley, Roanoke; the Rev. Deval L. Gwathmey, Wytheville; the Rev. Carleton Barnwell, Lynchburg. *Lay:* C. Edwin Michael, Roanoke; C. Francis Cocke, Roanoke; Charles P. Macgill, Pulaski; Col. William King, Jr., Lynchburg.

Alternates: *Clerical:* The Rev. Thomas M. Browne, Lynchburg; the Rev. Dr. Thomas D. Lewis, Amherst; the Rev. Herbert H. Young, Bluefield; the Rev. J. Manly Cobb, Blacksburg. *Lay:* E. G. Hiron, Covington; Col. William M. Brodie, Blacksburg; Robert L. Peirce, Wytheville; and John A. Muse, Dante.

WESTERN MASSACHUSETTS

LENOX, MASS.—Laying special emphasis on the need of a cathedral in the diocese, Bishop Davies urged that prayerful consideration be given the generous offer of Christ Church, Springfield, as a cathedral church, in his address at the twenty-seventh annual convention of the diocese of Western Massachusetts, meeting in Trinity Church, Lenox, on May 23d. In one of the most unanimous conventions ever held, the offer of this church was gratefully accepted by the diocese, its proposed constitution and by-laws approved, and its present rector, the Rev. John Moore McGann, appointed and approved as dean. Subsequently, Christ Church was voted to be a pro-cathedral until such time as the regular state supreme court and legislature make it actually so, and the Rev. Henry W. Hobson, Worcester, the Rev. Arthur Lee Kinsolving, Amherst, and the Rev. Latta Griswold, Lenox, were elected honorary canons.

Deputies to General Convention were elected as follows:

Clerical: The Rev. Latta Griswold, Lenox; the Rev. Henry W. Hobson, Worcester; the Rev. John M. McGann, and the Ven. Marshall E. Mott of Springfield. *Lay:* Bartow Crocker, Henry A. Field, Col. Newbold Morris, and Dr. Charles L. Nichols.

Alternates: *Clerical:* The Rev. Arthur Lee Kinsolving, Amherst; the Rev. Arthur Murray, North Adams; the Rev. William Smith, Worcester; and the Rev. Alfred Snively, Chicopee. *Lay:* Chandler Bullock, Frank J. Pope, Frank A. Spaulding, and William H. Schwert.

SELECT ARCHITECT FOR SEABURY MEMORIAL

ABERDEEN, SCOTLAND—The Rev. John Forbes Mitchell, American Canon of Aberdeen Cathedral, has just announced the appointment of J. N. Comper as architect of the Bishop Seabury Memorial Cathedral, for which funds are now being raised. Canon Mitchell expects to return to the United States in June.

Letter From the Bishop of London on the Prayer Book Brings Open Reply

Supporters Win First Round of Fight — Install Knights of the Order of the Bath

The Living Church News Bureau }
London, May 18, 1928 }

A LETTER from the Bishop of London, about the revised Prayer Book, sent recently to a number of leading Members of Parliament, brought an open reply from the Home Secretary, Sir William Joynson-Hicks. The substance of his reply is that to the great mass of quiet Churchpeople throughout the country the passage of the book will be far more grievously regarded than its rejection. Sir William then reminds the bishop that two more bishops are now opposed to the book.

The Home Secretary opposes the bishop's statement that "the reservation of the sacred Elements is only for the sick and dying," saying that since some of the Members of Parliament are not familiar with the history of Church matters, it would have been fairer to say that reservation is at present illegal in our Church, and has so been since the Reformation, and that the object of this revision is to placate that section of the Church who believe in some form of transubstantiation.

REPLIES TO OPEN LETTER

The Bishop of London yesterday made a cogent reply to Sir William Joynson-Hicks' public remonstrance, through the columns of the daily press. The substance of the bishop's rejoinder is that the Home Secretary omits to observe that the old Prayer Book can be used unaltered by those who prefer it. The bishop thinks that the reduced majority was probably due to abstention from voting, not by those who agree with the Home Secretary, but by those who differ from him, the evidence for this being that the Protestant minority in the House of Laity was exactly the same on both occasions, neither more nor less. Those who either did not vote at all or voted against the bishops at the last Church Assembly meeting did so out of disgust at what they thought were efforts of the episcopate to placate the Protestants. To the Home Secretary's challenge whether it would not be fairer to have said that the object of revision was to placate that section who believe in some form of transubstantiation, the bishop replies: "No! It would not have been fairer, for it would not have been true." "What you do not seem to me to see is that there is another way of regarding the Holy Sacrament besides yours, which is not transubstantiation and is quite as legitimate in the Church of England as your own."

The Home Secretary holds a receptionist theory of the Sacrament. But the doctrine of the Real and Objective Presence of Christ in the Sacrament, which has been pronounced as tenable in the Church of England by legal authorities, is precisely what the Home Secretary fails to realize. The bishop is perfectly justified in saying that, if the Home Secretary's policy prevailed, it could only lead to a disruption in the Church of England because it would allow no room for belief in the Real Objective Presence.

WIN FIRST ROUND OF PARLIAMENTARY FIGHT

Supporters of the new Prayer Book have won the first round of the Parliamentary fight. The ecclesiastical committee, representative of both Houses of Parliament, met at the House of Lords on Wednesday, and decided, by twenty votes to three, that the revised Prayer Book measure does not appear to affect prejudicially the constitutional rights of any of the King's subjects. They were of opinion that the measure should proceed. The committee had before it a large number of representations against the measure.

The next step is for the report of the ecclesiastical committee to be considered by the legislative committee of the Church Assembly, which will express an opinion on it before it is presented to Parliament. The vital debate in the House of Commons cannot take place until toward the end of June.

INSTALL KNIGHTS OF THE ORDER OF THE BATH

A touch of medieval splendor was associated with the ceremony of installing ten new Knights of the Order of the Bath (G.C.B.s) at Westminster Abbey last Thursday. The thousands who had gathered outside the abbey witnessed a spectacle the like of which had not been seen publicly for centuries.

Within the abbey, the preliminaries of the installation were shared in by the Knights Commanders and Companions of the Order. The banners of the new knights were placed above the stalls in the Henry VII chapel.

The procession of the order, which had assembled in the chapter house of the abbey, preceded by the trumpeters, the abbey cross borne by a crucifer in a blue and very richly embroidered dalmatic, the choir and minor canons, passed through the south and west cloisters, and entered the abbey by the west cloister door. It passed up the center of the nave into the choir, with the sub-dean, Canon Carnegie, carrying the Bible in his right hand, coming immediately before the Knights Grand Cross.

Then came the ten G.C.B.s who were to be installed; they were followed by G.C.B.s who had already been installed.

After them came the dean's verger, and another crucifer with the Abyssinian cross preceding the officers of the order. The dean (Dr. Foxley Norris), walked immediately before the great master (the Duke of Connaught). Last came the King, with his pages of honor, groom of the robes, and officers in attendance.

After an anthem, a lesson read by the dean, intercessions, and the prayer for the Order of the Bath, the King, preceded by the great master, the Knights Grand Cross, and the officers of the order, left the choir and passed into the presbytery. At the top of the steps, after bowing to the Queen, who was in the presbytery, the procession divided, and, turning right and left, moved eastward in single lines through the doors at the north and south of the high altar, through the chapel of King Edward the Confessor, and so to the chapel of the order, in Henry VII's chapel. The dean, sub-dean, canons, and minor canons headed the procession from the presbytery, and the Queen followed it.

After entering the chapel and making the appropriate reverences, first the King,

then the great master, and then the knights not to be installed, sat down in their stalls. The ten new knights entered their stalls and remained standing while the great master, descending from his stall, gave the Book of the Statutes to the senior of them. Dean Norris then administered the ancient knightly oath, and the great master seated them formally in their stalls. The great master then returned to his stall, and the ten knights, after making double reverences to the altar and to the sovereign, descended and stood under their banners, while he, attended by the great master, went to the altar and made his offering of gold and silver. When the king was once more seated, the senior of the ten made a similar oblation, and then offered his drawn

sword, hilt foremost, to the dean, who laid it on the altar while the other nine held the hilts of their drawn swords toward the altar. After it had been redeemed, the dean restored his sword to the senior knight with the admonition:

"I exhort and admonish you to use your sword to the glory of God, the defence of the Gospel, the maintenance of your sovereign's right and honor, and of all equity and justice, to the utmost of your power."

This concluded the ceremony of installation, during which an anthem had been sung.

The oldest living member of the order, Admiral the Hon. Sir Edmund Fremantle, who will be 92 next month, was present at the ceremony. GEORGE PARSONS.

Church in Australia Ratifies New Ecclesiastical Constitution

Action of Sydney Diocese Forestalls Possible Schism—Church Now Unified

The Living Church News Bureau
Sydney, April 25, 1928

WHAT WAS PERHAPS THE MOST important synod held in Australia has just ended. Sydney has accepted the new constitution. For months ominous rumors floated around that the dominant party meant to reject the bill and thus stand aloof from the whole of Australia. As reported some time ago in your columns, twenty-three dioceses out of twenty-five had accepted the constitution unanimously, and as only eighteen were needed to make the bill decisive it was really the resolution of the Church before Sydney considered it. Yet the result

of Sydney's synod was eagerly awaited, and rightly so. If Sydney had rejected the bill the South African schism of last century would have been repeated. Sydney has wisely seen that it is better to control the boat from inside rather than flounder alone in a sea of troubles. But the session was anything but assuring until the last day. Although the Primate led off with one of the finest charges from the episcopal desk, certain of the members had come prepared with ammunition in reply. Much time was spent in eloquent appeals to emotionalism. A most extraordinary phenomenon appeared in a whole day's plea for a layman to sit as chairman on the Supreme Tribunal. Fortunately it ended in words.

As was pointed out, such a resolution would not have been acceptable to the other dioceses, because we are an "epis-

copal" Church—a consideration which seems too fundamental to have been lost sight of for one moment. An amendment which was asked for and is important was that Sydney might be allowed freedom from appeal to the Supreme Tribunal so that it could decide finally its own discipline cases. Whether this will be granted awaits to be learned when General Synod meets. On the last day of synod a spell seemed cast over the assembly. All controversy ceased. Everybody seemed to think that things were all right and an almost unanimous vote said "yes" to the motion of acceptance.

Australia will now be governed by one constitution entitled The Church of England in Australia. Gone are the different diocesan constitutions which have served well and loyally their days but which were not permanent and which, if kept too long, would have spoiled the development of the Australian Church. We shall now be as other daughter Churches of the Anglican communion—as America, Canada, South Africa, Wales, China, and India. The final touch, which is a powerful one, has yet to be made. Acts of Parliament are being prepared in all the states to legalize the Church's decision. R. HARLEY-JONES.

LAY CORNERSTONE OF NEW CHURCH IN CANAL ZONE

GATUN, C. Z.—On Sunday, April 29th, the Bishop and the Archdeacon of the Canal Zone being absent, the Rev. Canon E. A. Drake of Ancon conducted the service of the laying of the cornerstone of the new St. George's Church, Gatun.

The congregation, composed of nearly 300 West Indians, witnessed the ceremony. Chaplain Hugh M. T. Pearce, U.S.N., of Coco Solo Submarine Base, read the lesson and Chaplain Horace R. Fell, U. S. Army, of Fort Randolph, read the closing prayers and gave the benediction. Canon Drake, who opened the service, delivered an address.

The building will be a frame structure of a capacity of about 300. Since 1915, when the congregation lost their church building through the removal of St. Stephen's wooden structure to La Boca, services have been held in an old building loaned by the district quartermaster. The removal of St. Stephen's Church was occasioned by the decision of the Canal authorities to disband Gatun as a regular settlement. Subsequently, it was found necessary to maintain a large labor force for the Gatun Locks and the municipal and sanitary departments of the Canal, and the faithful people have remained loyal to the Church, awaiting the day when another suitable building would be erected in which they could worship.

NEW ARCHDEACON OF GEORGIA

WAYCROSS, GA.—Appointment has just been made of the Rev. C. C. J. Carpenter, rector of Grace Church, Waycross, as Archdeacon of Georgia, giving part time service, continuing as rector of his parish, and to act as assistant to the Rt. Rev. F. F. Reese, D.D., bishop of the diocese. Some time ago decision was reached by the executive council that Bishop Reese should have aid in the administration of diocesan affairs, and at the recent diocesan convention the matter was referred to the standing committee for immediate action.



AT DEDICATION OF C. M. H. HOME

On May 18th, Bishop Manning dedicated the old Trinity rectory as the new home of the Church Mission of Help. Photo shows, left to right, sitting: Rev. J. O. S. Huntington, D.D., O.H.C., founder of the mission; Bishop Manning, and Rev. J. Wilton Sutton of Trinity parish. Left to right, standing: Harry Pelham Robbins, treasurer; Mrs. L. Frederick Pease, former executive secretary; Miss Mary S. Brisley, present executive secretary; Mrs. John M. Glenn, national president of the Church Mission of Help; Mrs. C. S. Capp, assistant treasurer; Rev. C. W. Robinson, vice president of the mission. (See THE LIVING CHURCH of May 26th.)

Celebration of Seventy-fifth Anniversary of Toronto Synod Main Event in Canada

Commencement at Trinity and Wycliffe Colleges—The Rev. T. G. A. Wright of Whitby Dies

The Living Church News Bureau
Toronto, May 23, 1928

THE BIG EVENT OF NEXT WEEK WILL BE the celebration of the seventy-fifth anniversary of the founding of the synod of Toronto, the first in Canada, which held its first meeting at Holy Trinity Church, Toronto, in 1853. The bishop, the synod, and the diocesan W.A. are all coöperating to make the celebration of real help and lasting value.

On Tuesday, May 29th, the synod will open with a choral celebration of the Holy Eucharist at St. James' Cathedral, during which the bishop will deliver his charge.

At a synod luncheon on Tuesday the Bishop of Niagara will speak on Social Service, and at a W.A. luncheon Archdeacon Warren on The Growth of the Church in the Diocese.

In the evening the Bishop of Ottawa will preach at a great service under the joint auspices of the synod and the W.A. at St. Paul's Church.

On Wednesday Archdeacon Warren will address the synod luncheon, and Archdeacon Ingles that of the W.A. on The Growth of Theological Colleges in the Diocese.

The same evening a reception will be given by the W.A. at St. Hilda's College for missionaries, candidates in training, clergy and their wives, representatives to synod, and delegates to the W.A. and their hostesses.

On Thursday the luncheon speaker will be Canon Cody on Religious Education. In the afternoon at St. Anne's parish house Bishop White will speak on conditions in China.

The great event of all is to be the pageant of Church History given on Thursday and Friday evenings at Massey Hall. The pageant scenes are to be as follows:

First Period (Early and Anglo-Saxon).

1. Joseph of Arimathea.
2. Gregory in the Slave Market of Rome.
3. Augustine and King Ethelbert.
4. Caedmon.
5. The Venerable Bede.
6. Martyrdom of Alphege, Archbishop of Canterbury.

Second Period (Norman).

1. Coronation of William the Conqueror.
2. Martyrdom of Thomas à Becket.
3. Richard the Lion Hearted and the Crusade.

Third Period (Reformation).

1. Wycliffe sending forth his preachers.
2. William Tyndale translating the Bible into English.
3. Martyrdom of Cranmer, Archbishop of Canterbury.
4. Presentation of Authorized Version to King James I.
5. Martyrdom of Laud, Archbishop of Canterbury.

Fourth Period (Canadian).

1. The Landing of Bishop Inglis in Nova Scotia.
2. The First Confirmation in Upper Canada.
3. An early scene in Government House, Toronto.
4. The enthronement of Bishop Strachan.
5. The first Synod of the Diocese of Toronto.
6. The Missions of the Canadian Church.

The students of Trinity and Wycliffe Colleges will take an active part in the presentation of the pageant. Trinity will enact scenes from the Anglo-Saxon period

and Wycliffe from the Reformation period.

The Bishop of Niagara will recite the prologue of the pageant, which has been written in verse by Dr. Pilcher of Wycliffe College.

TRINITY COLLEGE CONVOCATION

At the convocation of Trinity College the Bishop of Ottawa and the provost officiated at an early celebration of the Holy Communion in the college chapel, which was attended by the graduating class in divinity.

At the valedictory service held in the evening, Bishop Roper preached, Bishop Stringer of the Yukon and Bishop White of Honan read the lessons, and Bishop Sweeny read the concluding prayers. Evening Prayer was said by the Professor Rollo and the provost read the names of the seventeen divinity students of the college who are being ordained, and asked the prayers of the congregation on their behalf, adding to the list the names of Richard Frederic Brown, preparing as a medical missionary, Miss Kate Smith, preparing for missionary work in China, and Miss Ida Withers, preparing for missionary work among Orientals in British Columbia.

Following the service the prizes and diplomas were presented by the Lord Bishops of Toronto, Ottawa, and Niagara.

WYCLIFFE COLLEGE CONVOCATION

Wycliffe College convocation was not unmixd with a certain feeling of sadness for the staff, students, graduates, and friends of the college who packed the memorial hall for the function. For the first time in many years the familiar figure of Dr. N. W. Hoyles was absent from the president's chair, and the proceedings opened with sincere tributes, first from the Rev. Canon Cody, and later from the principal, to the memory of Wycliffe's late benefactor.

Another significant feature was the fact that for the first time the principal of the college himself presided over the convocation, thus initiating the new organization decided upon last fall by which a chairman of the board takes the place of a president while the principal of the college will in future preside over all academic functions.

Shirley Denison, K.C., the newly appointed chairman, sat on the right of the principal. With them on the platform were seated the Rt. Rev. W. C. White, Bishop of Honan, China; the Rt. Rev. I. O. Stringer, Bishop of the Yukon; the Ven. Archdeacon Ingles, the Rev. Canon H. J. Cody, D.D., the Rev. Dr. Canon Dyson Hague, the Rev. Canon Troop, the Rev. Dr. W. E. Taylor, the Rev. Dr. Pilcher, W. R. Smallpiece, treasurer of the board, the Rev. Professor Horan, and the Rev. Professor Isherwood.

DEATH OF THE REV. T. G. A. WRIGHT

Many readers of THE LIVING CHURCH will mourn the passing after a brief illness of the Rev. T. G. A. Wright, M.A.

Mr. Wright had only recently been elected rural dean of East York. Mrs. Wright predeceased him last year and the surviving members of the family are his son, the Rev. Thomas Wright of Detroit, Miss Mary of London, and Miss Jennie at home.

Mr. Wright was born in Alliston sixty-three years ago, and was educated at Alliston public school and the Collingwood Collegiate. Later he entered Trinity College and obtained degrees in law and arts. He was headmaster of Trinity College at Port Hope for a time, and later practised law in Barrie and Toronto. In 1895 he graduated from Huron College at London, and the next year he was ordained into the ministry. He held two charges in Ontario, then he became a professor in Huron College, leaving there eight years ago to come to Whitby.

BISHOP OF FREDERICTON PREACHES AT UNIVERSITY OF NEW BRUNSWICK

Christ Church Cathedral, Fredericton, was filled when the undergraduates of the University of New Brunswick, including the class of 1928, attended in a body to hear the annual baccalaureate sermon. Members of the university senate and of the faculty, as well as many alumni, also attended, the academic costume being frequently seen. The preacher was the Rt. Rev. John Richardson, Bishop of Fredericton. His sermon was based on the value of things spiritual.

FROM THE BISHOP OF NIAGARA'S CHARGE

The Bishop of Niagara in his charge to the synod of his diocese, meeting at Hamilton, Ont., said:

"The Church must leave behind all pre-occupations with smaller and outworn things, and give herself to God and to her God-given opportunities in this land and this age. She needs all her strength for the interpretation of God, of life, of destiny, and of death. When will the day come when the great tasks of the Church—missionary, social, educational—when the great problems of the Church, the care of the poor, the attempt to heal the wounds of poverty and of social injustice; the education of the child; the problem of the alienation of many of the educated from the Church's creed—I say, when will the day come when such things arouse the interest, the devotion, the passion of all our clergy and people to the same extent that controversial questions sometimes do?"

"I have no hesitation in saying that, to me personally, the least hopeful sign of the day is the interest and passion shown in controversy, compared to the interest in service, in sacrifice, in interpreting life and in righting wrongs in the social fabric, in missions, preaching, in the education of the children, and in the rescue and the care of the outcast.

"My brethren, it is vision we need. Let us to our great task of witnessing to the fact that there is a purpose, meaning, and sense in life—in a word, to the Christian faith in God, the Father Almighty. Let us arise to the great, the beautiful, and the true, which are summed up in Him who is altogether lovely, the first and the last, the Lord Christ."

CANADIAN TRIBUTES TO DR. STONE

At the request of the Bishop of Toronto, who succeeded him as rector of St. Philip's, Toronto, in 1882, special tributes were paid to the late Rev. James Samuel Stone, D.D., rector emeritus of St. James' Church, Chicago, who died while officiating at a funeral at Evanston, Ill., both at St. Philip's, Toronto, and at St. John's, Port Hope, where Dr. Stone had also ministered.

WITH THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

Large assets, more volumes issued, and increased public subscriptions were the leading points in the secretary's report at the annual meeting of the Church

Bible and Prayer Book Society in the synod office, Toronto.

During the past year the society made forty-two grants and distributed 6,668 volumes, in addition to assisting parishes in purchasing Prayer Books. Letters have been received from the parishes thanking the society. Bishop Stringer of the Yukon and Bishop Dewdney of Keewatin called in person to express appreciation for the help of the society in their diocese.

The Rt. Rev. J. R. Lucas, formerly Bishop of the Mackenzie River and now residing in Toronto, acted as chairman.

AN OLD COUNTRY SERVICE

A congregation of more than 1,000 Old Country people, hailing from England, Scotland, Ireland, and Wales, raised their voices in a song of praise and in prayer at a unique service held by St. Monica's Church, Toronto, in Eastwood Theater, Gerrard street and Ashdale avenue. Designated as an "Old Country service," old-time hymns were featured, the congregation in several instances singing stanzas of these hymns unaccompanied by the choir. Eric Redwood presided at the piano, and the choir, under the leadership of W. R. Mason, was accompanied by St. Monica's orchestra. The service was conducted by the rector, the Rev. Joseph Freeman Tupper, assisted by Harold Johnson, a divinity student, who read the prayers.

Bishop Lucas, a native of Bristol, Eng., who preached the special sermon, dwelt upon the ways in which God had blessed the British Empire.

MISCELLANEOUS NEWS

Canon H. J. Cody, D.D., rector of St. Paul's Church, Toronto, and chairman of the board of governors of the University of Toronto, delivered the chief address at the annual convocation for the conferring of degrees by McGill University. At the same time McGill conferred the honorary degree of Doctor of Laws on Canon Cody.

St. Barnabas' Church, Danforth avenue, Toronto, was crowded to capacity on the occasion of the unveiling of a beautiful stained-glass window donated by Sir Henry Pellatt in memory of Lady Mary Pellatt. The window, which is a representation of the Annunciation, was unveiled by Bishop Stringer of the Yukon.

A portrait of the late Venerable Archdeacon McMurray of Niagara-on-the-Lake was unveiled at Trinity College in the presence of a large number of friends, relatives, and descendants of the late archdeacon, and members of the corporation of Trinity College. The portrait is a remarkably lifelike one, just completed by E. Wyly Grier, R.C.A., and was presented to the college by Mr. Grier and his wife. Mrs. Grier is a grandniece of the late archdeacon, who was one of the founders of the college.

The death took place at Charlottetown of Mrs. Harris, widow of the late Robert Harris, C.M.G., the painter of the famous picture "Fathers of Confederation." The funeral took place from St. Peter's Cathedral when the Rev. Canon Malone officiated. The body was afterward laid to rest in the cathedral cemetery.

At a meeting of the vestry of St. Paul's, Toronto, the expenditure of \$142,000 was authorized to cover the cost of the new Maurice Cody parish house and Sunday school building, an increase of \$17,000 on the amount estimated. The new building will cost about \$125,000, and the alterations to the old church about \$17,000. The work, it is stated, will be begun speedily, and pushed forward as rapidly as possible.

President Coolidge Addresses Anniversary Celebration of Phillips Andover Academy

The Rev. H. K. Sherrill Remains at Trinity—Summer Conferences in Diocese

The Living Church News Bureau
Boston, May 26, 1928

PHILLIPS ACADEMY, Andover, established on deeply religious foundations 150 years ago, with its first and principal object declared to be "the promotion of true piety and virtue" and its broad purpose conceived as a dedication to teach its students "the great end and real business of living," was visited by President Coolidge on May 19th, during the celebration of the sesqui-centennial. President Coolidge spoke from the portico of Samuel Phillips Hall. His address, emphasizing the need of accuracy and the value of character, deserves being read in full; certain extracts at least may have a place in any publication devoted to interests of the spirit. He said in part when referring to the founders:

"It has always been recognized that this school owes very much of the atmosphere which has always surrounded it to the character of Samuel Phillips, Jr. It was the inspiration of a young man seeking to minister to young men. . . . Samuel Phillips had applied himself to his work, he had followed the truth, he had brought his faculties under discipline. His mastery over himself gave him a mastery over his associates and imparted not only to his work, but to his pleasures, a dignity and character. While plans were being perfected for this academy, Judge Phillips was a member of the constitutional convention of the Commonwealth, where he served on a special committee to draft a declaration of rights and frame of government, which was adopted as the fundamental law of Massachusetts. . . . It contains more political wisdom, sound common sense, and wise statesmanship than I have ever seen anywhere else within a like compass. If it could be faithfully expounded to the youth of our country it would do much to rescue them from unsound social and political doctrines. . . . While careful provision was made to increase the intellectual power of the students, even greater emphasis was placed on increasing their moral power. The attention of the master was especially directed to the fact that 'knowledge without goodness is dangerous,' and he was charged constantly to instruct the students in the precepts of the Christian religion. Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. . . . Judge Phillips said very little concerning the scholarship of the masters and their assistants, but he put a great deal of emphasis on their character. He was looking beyond the lessons of the classroom to the 'real business of living.'"

THE REV. H. K. SHERRILL TO REMAIN AT TRINITY

The decision of the Rev. Henry K. Sherrill to remain at Trinity Church, Boston, in order to continue to work at the great spiritual opportunity committed to his care five years ago, has given happiness to many. The *Boston Transcript* says with conviction:

"Boston may congratulate itself that in the balancing of duties which the Rev.

Henry K. Sherrill had to make in deciding whether or not he would leave Trinity Church to become Bishop Coadjutor of Pennsylvania, Mr. Sherrill has found the weight of conscientious obligation to rest on the side of his Boston work. Mr. Sherrill has begun a great and important work here, which, as carried out under his hand, will have permanent and vital consequences. He deems it his duty to continue this work. The decision by no means belittles the importance of the Philadelphia field; and of one thing we may be certain—the rector of Trinity decided the matter not from the point of view of personal honor or emolument, but with a due and keen regard for the useful opportunity."

SUMMER CONFERENCES IN MASSACHUSETTS

The summer conferences for Church work are claiming attention and Massachusetts has an especially active interest in two: the Wellesley Conference at Wellesley College, and the Church conference of the province of New England in St. Paul's School, Concord. Both of these conferences open on June 25th and close on July 6th.

The Wellesley Conference is so well-known and stands so high in the affection and esteem of a wide circle of people that words of introduction are unnecessary. Bishop Slattery summarized the conference well when he said, "The Wellesley conference stands for devotion and religious education. It is one of the forces in the Church making for an intelligent laity, able to give a reason for the faith that is in them. The courses are the sort of courses one would expect to find in a college. They seek in reverence and thoroughness to give the results of modern scholarship, with loyalty to the long faith of the Church."

The conference of the province of New England has always been a young people's conference with preference given during the first part of the conference to registrations from those over seventeen and under thirty-five. This does not mean, however, that there is not always a generous sprinkling of those over thirty-five in years however young they may be in heart. The conference aims to train leaders, and the little preamble in the program says "It also seeks, through spiritual leadership and fellowship, to give such a vision of a life of Christian service as will lead to deeper personal consecration."

DEDICATE NEW CHURCH IN ROSLINDALE

The new Church of Our Saviour, on South street, Roslindale, was dedicated on the evening of May 21st at a service for which Bishop Slattery was the preacher. After paying tribute to the loyalty and self-sacrifice of parishioners who had made the new structure a reality, the bishop spoke of four reasons why churches should exist, saying: First, because a church changes man. I have seen critical women become loving and attractive by the influence of the Church; selfish and brutal men through the influence of the Church have become loving and unselfish. Secondly, the Church sustains men; its prayers comfort people in their hours of desperation. Thirdly, the Church makes people become more powerful, that they might be an influence for good. Lastly, the Church creates character that is so essential in the bringing up of the younger generation.

The present rector of the parish is the

Rev. J. Gordon Carey, who assumed his charge in 1921.

NEWS NOTES

The Rev. Arthur Lee Kinsolving, preacher at the annual meeting of the Girls' Friendly Society in Trinity Church, Boston, on May 21st, emphasized the great need in this country for reverence and the outward signs of it. In the course of his sermon, he said, "Deep down in the American character there is a tendency toward reverence for the Church, for the law, and for the established order of things. Without it, no real progress can be made, and there is every reason why the younger people in particular should cultivate this virtue and

cast aside the flippant attitude which in many cases mars fine characters and in others gives an entirely false impression."

The second annual pilgrimage of the Order of the Fleur de Lis, a Church organization for girls and young women, will be made to Christ Church (the Old North), Salem street, Boston, on the afternoon of Whitsunday. The Rev. Richard G. Preston of Needham will preach the sermon and the ritual of the Order will be used by Miss Helen N. Mower, Sovereign-Queen. After the service an informal reception will be held in the House by the Side of the Road, the parish house of Christ Church. **ETHEL M. ROBERTS.**

Entire Diocese of Chicago Plans Large Services for Whitsunday

Brotherhood Chapters of Diocese Meet — Interview Farmers on Religion

The Living Church News Bureau
Chicago, May 26, 1928

THROUGHOUT THE DIOCESE PLANS ARE being made for large and beautiful services on Whitsunday. The Church of the Holy Spirit, Lake Forest, the Rev. H. W. Prince, rector, will celebrate its twenty-sixth anniversary on that day. The congregation was organized in 1898, the first services being held in Blackler Hall, and later in the village hall. The parish was organized in 1902 when the present beautiful church was built. The first rector was the Rev. Owen John Davies. He was succeeded in 1904 by the Rev. A. G. Richards, who stayed eight years. The Rev. John H. Edwards came next and stayed for ten years. He is now rector emeritus. The present rector, the Rev. H. W. Prince, came in 1923, and has just completed five years of service.

There will be a special thank offering on Whitsunday for the generous gift recently made by Mrs. E. L. Ryerson, \$27,250 for paying off the debt on the parish house. Bishop Griswold will join in the anniversary, and will confirm and preach.

THE OBSERVANCE OF PENTECOST

Several of the leading Protestant ministers of Chicago have been making a strong appeal lately for a wider observance of Pentecost. One of them, the Rev. Simon Peter Long, urged his fellow ministers to use the great Forty Days "for soul winning and doctrinal teaching, with a new ingathering of members on Whitsunday." The Disciples of Christ are "stressing Pentecost." The Methodist Church is "lamenting the tragedy of Easter, the tragedy consisting in making Easter an end instead of a beginning."

The Rev. Ernest A. Bell, minister of Chicago's well known "Night Church," is another of our brethren who pleads for a better keeping of the feast. He says:

"The tremendous need of our times is the floodtide of the God-head's power in the Churches and through the Churches for the world. The fitting observance of Pentecost, when the floodtide of power first burst upon the earliest Christian believers, will help us to share the power which made them conquerors in their time in the name of the Crucified, who was risen, ascended, and enthroned."

BROTHERHOOD ASSEMBLY

The spring assembly of the Chicago Brotherhood chapters is always a happy occasion. This year clergy and members had a delightful time and a profitable series of conferences and services at the Church of the Mediator, Morgan Park, the Rev. G. C. Story, rector, on Saturday afternoon and evening, May 26th. James L. Houghteling, National Council member, led in the devotional exercises at the outset. A conference for chapter directors followed, led by George Kubitz, executive secretary. Evensong was said by the Rev. Dr. Duncan H. Browne, chaplain. The speakers at the closing meeting were William F. Pelham, the Rev. Dr. E. J. Randall, and the Rev. John F. Plummer.

The junior summer assembly will be held June 9th and 10th at Camp Oronoko, Mich., the summer camp of St. Chrysostom's Church. June 9th will be field day with sports and reunion of Camp Houghteling boys. Frederick C. Spalding, president of the junior assembly, is director of the camp. The Rev. F. H. Millett of Trinity Church, Wheaton, will be chaplain for the younger boys' conference period at Camp Houghteling in August.

Junior chapters have recently been organized at Christ Church, Gary, and Christ Church, Woodlawn. Two senior chapters are being organized at St. Andrew's, Evanston, and at St. Ansgarius' Swedish Church, Chicago.

THE FARMER'S RELIGION

Does the farmer go to church? Is he greatly interested in religion? What is his opinion of the value of religion? These and similar questions were put to 200 dairy farmers in a survey conducted in McHenry County by the Chicago Church Federation. The farmers interviewed were of high grade standing, and McHenry county, adjoining Lake County to the west, is one of the most fertile and productive rural counties in northern Illinois. The Church has only three missions within the whole county, at Harvard, at Algonquin, both of long standing, and the newly organized work at Crystal Lake.

Of the 200 farmers interviewed, about two-thirds are supporters of progressive farm organizations and the Churches; 180 either preferred or were members of six bodies in the following order: Roman Catholic, Lutheran, Methodist, Baptist, Congregational, and Universalist; fifty-six per cent were either "strong" or "moderate" in their endorsement of the Churches; thirty-six per cent were

"weak"; and small per cents were either neutral or opposed; fifty-three per cent listened to radio services.

It was also disclosed that Sunday was the farmer's busiest day if he went to church. The average time for Sunday morning chores is three hours and fifteen minutes. Driving to church took on an average about sixteen minutes. Hazards, accidents, and seasonal conditions often compelled the farmer to stay at home. Over half of the farmers interviewed were neglected by the ministers, fifty-one per cent receiving no ministerial calls during the year. But a church was regarded as a necessity by eighty-eight farmers who felt it their duty to support a church, by eighty-six who felt the need of a church, by sixty-eight who believed that a church was necessary to their souls' salvation, and by fifteen who thought they should set an example to others.

Among the reasons given for not supporting the church were: "Read the paper and sleep"; "Sooner shoot rabbits"; "lazy"; "getting old"; and "freethinker." The survey showed that an increasing number of farmers use the radio for religious services. The Paul Rader Tabernacle and the Moody Church, the strongholds of fundamentalism, get three and one-half times the hearing from the farmers that the University of Chicago and the Sunday Evening Club get.

The survey was carried out under the supervision of Dr. Arthur Holt, professor of ethics of the Theological Seminary of the University of Chicago.

ACOLYTES HOLD ANNUAL SERVICE

The acolytes' annual service is always a most impressive gathering. The services were held on the evening of May 24th in the large and beautiful church of St. Luke's, Evanston. Fully 400 acolytes were present and marched in units with their clergy into the church. The large nave was more than half filled by the visitors. Solemn Evensong was sung by the Rev. W. B. Stoskopf, with the Rev. Dr. John Henry Hopkins as deacon, and the Rev. H. R. Brinker as sub-deacon. Exquisite music was sung by St. Luke's choir. The preacher was the rector of St. Luke's, the Rev. Dr. G. C. Stewart. He gave an excellent sermon on the characteristics of a true acolyte, and his qualifications for this important office of service. The procession at the end was magnificent, the company encircling the whole of the interior of the great church. The bishop suffragan was present and gave the blessing. The offering, as is usual, went for the bishop's fund for the education of young men for the ministry.

NORTHEASTERN DEANERY MEETING

The 217th meeting of the northeastern deanery was held at St. Christopher's Church, Oak Park, the Rev. John S. Cole, rector, on Monday, May 21st. St. Christopher's is the youngest of our parishes, and was the host of the deanery for the first time. Dean Edwards, who has happily recovered from his recent illness, celebrated the Holy Eucharist, and presided afterward.

The day's conference was devoted to the Church's program. At the morning session the Rev. H. R. Brinker spoke on Organizing for the Program, and the Rev. Walter C. Bihler on Results in a Small Mission. Fr. Bihler is priest-in-charge of the flourishing new mission of Christ Church, River Forest. The afternoon speakers were the Rev. George H. Thomas on Cooperation with the Diocese and the National Council, and the Rev. Gerald G.

Moore on Spiritual Aspects and Results. Bishop Griswold was present and participated in the conferences.

ANNIVERSARY AT ST. PAUL'S-BY-THE-LAKE

St. Paul's-by-the-Lake, Rogers Park, the rapidly growing section of Chicago, just south of Evanston, celebrated the twenty-fifth anniversary of its organization as a parish on the Sunday after the Ascension. There was a corporate Communion in the early morning, and at 11 o'clock a special thanksgiving service for the completion of the payment for the new organ. The men's choir gave a special program at the evening service. Many former members of the parish attended, and letters were read by the present rector, the Rev. Charles T. Hull, from some of the former rectors.

Within the past year the parish has built a new church costing approximately \$100,000. Fifty-five were confirmed and fifty baptized last year, bringing the baptized and confirmed membership up nearly to 1,000 persons.

HERE AND THERE

An impressive memorial service for the late Rev. Dr. James S. Stone was held at St. Mark's, Evanston, on the Sunday after the Ascension. Bishop Griswold and others of the clergy assisted in the service, and the Rev. Dr. Arthur Rogers, the rector, was the preacher. Since coming to Evanston four years ago, Dr. Stone was honorary vicar of St. Mark's Church.

Joseph E. Boyle, editor of the *Diocese of Chicago* and director of publicity of the diocese, spoke at a meeting held on May 23d at the Del Prado Hotel, under the auspices of the St. Mark's Society of the University of Chicago.

The U.T.O. service of the diocesan Woman's Auxiliary was held at Grace Church, Oak Park, on the morning of Thursday, May 24th, the Rev. F. R. Godolphin, rector, officiating and preaching. Chicago's offering for the trienniums is expected to aggregate \$30,000.

H. B. GWYN.

NURSE AT MANILA HOSPITAL WINS SCHOLARSHIP

MANILA, P. I.—Miss Ines Viernes of the graduating class of 1928 of St. Luke's Hospital, Manila, was chosen by the Philippines Chapter, Daughters of the American Revolution, as the nurse they would provide with a post-graduate course in the United States. Miss Viernes left Manila the end of April to begin her studies at the Illinois University.

Miss Viernes was the recipient of two first prizes, for scholastic ability and surgical operating room technique, the awards being presented to her at the closing exercises of the training school by the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands.

DAUGHTERS OF THE KING TO MEET IN WASHINGTON

WASHINGTON—The Daughters of the King will hold their triennial convention at Washington prior to the opening of General Convention between the dates of October 5th and 9th.

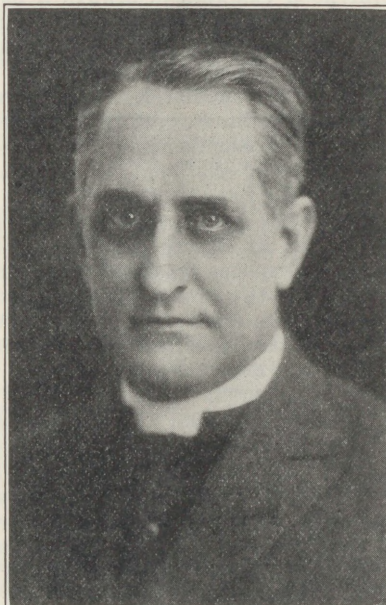
This will enable them to cooperate in many ways with the Brotherhood of St. Andrew, and also leaves the members free to take part in the meetings of the Woman's Auxiliary and other organizations to which they belong and in which they are vitally interested.

Dr. George P. Atwater Elected Suffragan Bishop of Long Island

Plan to Increase Interest of Children in Mite Boxes — Two Anniversaries in Brooklyn

The Living Church News Bureau
Brooklyn, May 25, 1928

IN HIS ADDRESS TO THE CONVENTION OF Long Island, meeting in the cathedral at Garden City, May 22d and 23d, Bishop Stires asked the convention to elect a suffragan bishop. He declared that episcopal assistance could not much longer be satisfactorily obtained by relying only upon the generous cooperation of missionary bishops. In this connection the bishop disclosed his hope that an endowment of a million dollars could soon be provided, one-half the income for the support of the episcopate, the other half for use in meeting the problem of building and sup-



SUFFRAGAN BISHOP-ELECT
Rev. George P. Atwater, D.D., rector
of Grace Church, Brooklyn.

porting new churches in the rapidly developing section of the diocese.

At the conclusion of the bishop's address the convention unanimously requested the bishop to make a nomination. Bishop Stires nominated the Rev. George P. Atwater, D.D., rector of Grace Church, Brooklyn Heights. The convention voted the nominations closed and proceeded to election by ballot of two orders. Of 106 clerical votes Dr. Atwater had received 102, with 4 scattering; and of 73 lay votes Dr. Atwater had received 73. Dr. Atwater was deeply affected by this sudden honor, but pleaded that he must have time to consider the matter in all its aspects before making his answer.

Dr. Atwater was born in Lisbon, Ohio, in 1874. After attending Bexley Hall he was ordained deacon in 1898 and priest the following year by Bishop Leonard. From 1897 to 1926 he was in charge of the Church of Our Saviour, Akron. He was a deputy to General Convention in 1910, 1916, 1919, and 1925. He is the author of many books.

THE LINDBERGH AIRPLANE RACE FOR MISSIONS

An admirable plan for increasing interest of children in the Lenten mite box

offering for missions has been devised by the Rev. Henry Mesier, and tried out in three Church schools of this diocese, with the result of increasing the offerings by more than seventy per cent. This is not the time of year for the propagation of Lenten methods, but a brief description of this plan may serve to commend it sufficiently to keep it in the mind of some until the proper time next year to elaborate it.

The plan is called the Col. Lindbergh Airplane Race for Missions. It has four objects: to increase the mite-box offering, to keep up the enthusiasm of the start, to insure that every coin put into any box is accounted for at Easter, and to increase regular attendance at the Church school.

A carefully prepared quota is assigned to each class at the beginning of Lent. Every Sunday each scholar on arriving reports on a card supplied for the purpose the "amount of money in my mite-box today." Before the session closes these reports are tabulated and the results shown to the school on a large map of the world, on which two small airplanes are used to indicate the proportion of the journey that has been completed by the two highest classes. Not the actual amount of money secured, but the proportion of the quota achieved is the standard of measurement. Other features of the plan are the assignment of a particular mission field to each class, so that the children may visualize the flight of their money to that locality; giving the custody of the Church school flag for a week to the class that has the lead; and giving a small airplane pin to each scholar of that class to wear as long as they are leaders.

A PARISH CENTENNIAL

The one hundredth anniversary of St. Ann's Church school was celebrated last week in that parish—the mother church of our communion in Brooklyn. Sunday morning, May 13th, there was a procession of the school with its present and former officers and teachers, and a historical sermon by the rector, the Rev. Samuel M. Dorrance. On Monday night there was a reception in the parish hall, with addresses by Charles A. Ditmas, president of the Brooklyn Sunday School Union; the Rev. Charles H. Ricker, chairman of the diocesan board of religious education; Richard Jackson, formerly superintendent of St. Ann's Sunday school; and the Rev. Dr. Walter Franklin Prince, formerly curate at St. Ann's. On Wednesday evening a historical pageant was given in the undercroft, in which "pages from history" were unfolded to a large gathering of parishioners.

St. Ann's, though not among the oldest parishes in the diocese, is nevertheless the oldest in Brooklyn. The early settlements in the west end of Long Island were made by the Dutch, and for that reason the Dutch Reformed churches antedate the Episcopal. St. Ann's was first incorporated as "the Episcopal Church in Brooklyn," and was located near Fulton ferry. Its third building stood where the entrance to the Brooklyn bridge is now, and when that property was taken for bridge construction the present magnificent edifice at Clinton and Livingston streets was erected.

ANNIVERSARY OF GRACE CHURCH

Grace Church, Conselyea street, Brooklyn, celebrated recently the seventy-fifth anniversary of the founding of the parish. On Sunday, May 13th, the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, preached at the morning service. On Monday evening there was a reception at the Hotel Commodore, in Manhattan, which was largely attended by parishioners of Grace Church and of the neighboring parishes. On Ascension Day there was a special Eucharist, and at the Evening Prayer the Ven. Charles G. Clark, Archdeacon of Brooklyn, was the preacher. This service was followed by a reception in the parish hall. Last Sunday, May 20th, the rector of the parish, the Rev. William G. Ivie, preached a historical sermon in the morning, and the Rt. Rev. Ernest M. Stires, D.D., the bishop of the diocese, confirmed and preached in the evening.

LARGE ATTENDANCE AT NIGHTINGALE MEMORIAL SERVICE

The attendance of nurses at the two Florence Nightingale memorial services in this diocese was about 11,000—900 at St. Ann's in Brooklyn and 200 at the cathedral in Garden City. Both occasions were marked by the cooperation of many organizations of nurses and related agencies, as well as the various schools of nursing attached to the hospitals.

NEWS NOTES

A flag staff was recently erected in the churchyard of the Church of the Nativity, Brooklyn, and at a public service dedicated to the parents of Flatbush men who served in the war. At the outdoor ceremony of dedication Brig.-Gen. Sidney Grant and other military men were present.

A series of Bible conferences unusually illuminating was recently held at the Church of the Holy Trinity, under the auspices of Holy Comforter Mission to the Jews. Dr. Max Reich of Philadelphia and the Rev. D. J. Newgervitz of Montreal were the speakers.

In St. George's Church, Flushing, all those who have been confirmed in the present rectorship are asked to attend and sit together by classes at the bishop's visitation this year; and also to come to a corporate Communion on Whitsunday at 7:45.

A new lecturn in the Church of the Resurrection, Richmond Hill, was recently dedicated in memory of Albert E. Rising. It was designed by Nathaniel W. Vickers, architect of the building, and conforms in style to the other beautiful furnishings recently placed in the new chancel.

On Whitsunday the parishioners of St. Bartholomew's, Brooklyn, plan to commemorate the twentieth anniversary of the rectorship of the Rev. Dr. Frank M. Townley.

On Monday, June 4th, in connection with the observance of the seventy-fifth anniversary of the parish, Christ Church, Bay Ridge, Brooklyn, will be consecrated by Bishop Stires. CHAS. HENRY WEBB.

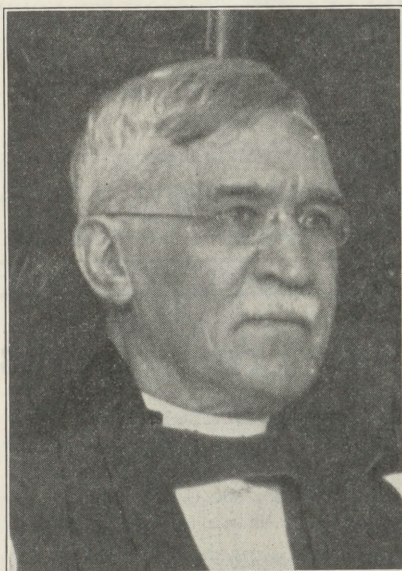
WOMAN'S AUXILIARY OF SPRINGFIELD MEETS

EAST ST. LOUIS, ILL.—The fortieth annual meeting of the Woman's Auxiliary of the diocese of Springfield was held in East St. Louis, May 8th and 9th. The opening prayers were said by the Rev. Grant Knauff of Carbondale. Roll call showed that twenty-six parishes and missions were represented. The Jewish Temple was kindly loaned for the meetings of the Auxiliary.

BISHOP OF GEORGIA CELEBRATES ANNIVERSARY

SAVANNAH, GA.—Three parishes of Savannah, St. John's, St. Paul's, and St. Michael and All Angels', united with Christ Church the Sunday after Ascension Day in honoring the bishop of the diocese, the Rt. Rev. Frederick F. Reese, D.D., in celebration of the twentieth anniversary of his consecration as Bishop of Georgia, with a corporate service of the Holy Communion in Christ Church, where Bishop Reese was consecrated May 20, 1908. The rectors of the four churches assisted in the service.

The boy choir of St. John's Church occupied the choir stalls and the vested choirs from the other parishes sang from the organ loft. An invitation had been extended to the Presiding Bishop, a close personal friend of Bishop Reese's, to preach the sermon, but owing to previous engagements Bishop Murray could not accept. A telegram was read from Bishop Murray expressing his regret and congratulating Bishop Reese and the diocese on this anniversary, and he alluded to the



CELEBRATES 20TH ANNIVERSARY Rt. Rev. F. F. Reese, D.D., Bishop of Georgia.

work of Bishop Reese for the Church as being unsurpassed.

The offering was given to the bishop for such diocesan work as he desires to assist. Instead of a sermon Bishop Reese made a brief address from the chancel steps, in which he made acknowledgment of the honor accorded him. He said that such a manifestation of affection from those who had known him so long could not but make a man, if he were sincere, feel very humble. Bishop Reese paid tribute to his three predecessors in office, whose service to the diocese he said made possible the work of today.

TENNESSEE SCHOOL PORTRAYS ITS HISTORY IN PAGEANT

COLUMBIA, TENN.—Depicting the history of the institute in pageant form, the annual May fete at the Columbia Institute, Monday, May 14th, was one of unusual beauty and historic interest. Columbia Institute is one of the oldest diocesan schools for girls, being founded over ninety years ago.

The pageant began with the arrival of the first pioneers, following the Indians, and showed Bishop James H. Otey, first Bishop of Tennessee, who founded the school, selecting the site for the institute.

FUNERAL OF BISHOP JOHNSON

LOS ANGELES—The body of the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, who died at his home in Pasadena on the eve of Ascension Day, was brought from his home to St. Paul's Cathedral, Los Angeles, on Friday afternoon, May 18th. From three to nine o'clock it lay in state, under guard of a detail of cadets from Harvard School. All through the night groups of clergy from the Los Angeles clericus kept watch.

Death resulted from a brief attack of double pneumonia. Toward the end oxygen was administered, but without success. He was eighty years of age. While on vacation at Del Monte in August, 1926, Bishop Johnson was taken ill, and for some months his condition was critical. Last summer, however, he showed considerable improvement. He was able to attend the diocesan convention in February, and on May 7th attended a meeting of the Los Angeles clericus in Pasadena.

The funeral was held Saturday morning, May 17th, and included the burial office and a requiem Eucharist. The Rt. Rev. W. Bertrand Stevens, D.D., the successor of Bishop Johnson as Bishop of Los Angeles, officiated. He was assisted by the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento; the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin; the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, and the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona. The Very Rev. Harry Beal, dean of the cathedral, and the Rev. J. Arthur Evans, president of the standing committee, also took part in the service.

The Most Rev. Edward A. Parry, D.D., formerly Archbishop of the West Indies, was present in the sanctuary. Over 100 clergy of the diocese were in procession, in addition to priests from neighboring dioceses and from the Russian, Greek, and Serbian Orthodox Churches. Interment followed at San Gabriel Cemetery.

Bishop Johnson is survived by his widow, Mrs. Isabel Davis Johnson, and a son, Reginald D. Johnson, well known architect of this city and designer of St. Paul's Cathedral.

HOLD MASS MEETING FOR SAN FRANCISCO CATHEDRAL

SAN FRANCISCO—About 3,000 people gathered in San Francisco's civic auditorium Monday night, May 14th, for the opening mass meeting of the campaign to build Grace Cathedral, San Francisco. The program was arranged to include an organ recital on the municipal organ, and several numbers by the Municipal Chorus. There was an attractive program of speakers, who promised that the utmost would be done to stir the enthusiasm of the people for this great project.

Frank Deering, the chairman of the evening, began by presenting first the Hon. James Rolph, mayor of San Francisco for the past seventeen years. Mayor Rolph is a Churchman, and spoke especially of the pioneer days, and of the part which Grace Church played in the life of the city at that time and since. There were speeches from Dr. Shaw, who spoke for the Federation of Churches of San Francisco; Rabbi Newman, of Temple Emanuel; and Dr. Aurelia Rinehart, president of Mills College. The chief speaker of the evening, John McNab, was unable to come, and sent a letter which the chairman read. The letter was an evidence of Mr. McNab's feeling for the cathedral since he had written in spite of the recent tragic death of his

only son. The bishop made the concluding speech, saying that he needed to add nothing to what had already been said to deepen and strengthen the impression made, but that he wished to thank all those who had contributed to making the evening a success.

Since the campaign has actually begun the newspapers announce gifts amounting to a quarter of a million. To date the total amount of the fund is something over \$600,000.

CHRISTIAN NURTURE ENDORSED IN GEORGIA

SAVANNAH, GA.—At the quarterly meeting of the department of religious education in the diocese of Georgia, held April 17th, the following resolution was unanimously passed:

"Resolved that this department goes on record as heartily and unqualifiedly approving of and recommending the Christian Nurture Series of text books and helps for our Church schools. The diocese of Georgia has for some time been practically 100 per cent in the use of this system; and in the few places where the system has not been used, or, having been used once has been abandoned, we have seen the least signs of progress possible. While fully aware of the fact that the system is still incomplete, subject to corrections and additions, we feel that there is no other system that can in any way be accepted as comparable to Christian Nurture, and we are working on the basis that by coöperation on the part of the provinces and dioceses in developing one system, better results can be obtained than by diversified and possibly antagonistic efforts."

BISHOP PERRY TO SAIL ON "PIRATE SHIP"

PROVIDENCE, R. I.—The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, will sail for Europe June 6th on "a pirate ship," a tramp freighter with room for only six passengers, to rejoin his family at Lausanne.

Bishop Perry is looking forward to his eleven days with "real sea dogs," with an oil lamp in his cabin swinging with the rocking of the waves, a box of books, a familiar pipe, and a chest of nuts.

"I will know I have gone to sea," said the bishop, who looks upon the conventional tourist liner as a glorified subway train or "a floating hotel," aboard which one never suspects he is on the ocean unless he looks over the rail or through the porthole from the dining salon.

CHURCH AT WATERTOWN, N. Y., WILL OBSERVE CENTENARY

WATERTOWN, N. Y.—Trinity Church, Watertown, will observe its 100th anniversary June 3d and 4th. The Rt. Rev. Irving P. Johnson, D.D. Bishop of Colorado, will be the principal speaker.

The parish of Trinity, now the second strongest in the diocese, was formed in May, 1828, with the Rev. Joshua M. Rogers as the first rector. The present building was erected in 1890 on land donated by Anson R. Flower.

The Rev. Dr. F. W. Eason has served as rector of Trinity Church for the past twenty-one years. Others who will take part in the anniversary observances include the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, and the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

June, 1928 Vol. XXIII. No. 4

Subs. \$3.00. Single Copies, 25 cts.

EDITORIAL COMMENT:

Why People Go to Church—Qualifications for the Ministry—The Responsibility of the Laity—What Is Lacking?—Life As a Business—May Christians Enjoy Themselves?—Must We Have a Message?

THE RELIGION OF LEO TOLSTOY
Clarence Augustus Manning

THE EXCEPTIVE CLAUSES IN ST. MATTHEW
Walker Gwynne

ON DISLIKE
Muriel Kent

THREE SERMONS ON THE TRINITY
Louis Foley

THE DEACONESSES OF ST. LOUP
C. H. Palmer

THE WAY OF REPARATION
Filia Ecclesiae

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher
11 West 45th Street, New York

Holy Cross Tracts

Fearless Statements of Catholic Truth

Munitions for the Great Warfare between divine Truth and human error.

Over three millions of these Tracts have been issued. They should be kept on hand for constant distribution.

What the Bishops say:—

BISHOP WEBB, OF MILWAUKEE:—"Holy Cross Tracts seem to me to fill a very great need. I am recommending them to all my clergy. They are being used here at the Cathedral."

BISHOP WELLER, OF FOND DU LAC:—"I have read with interest and profit the Holy Cross Tracts thus far issued. They are helpful, popular, and practical . . . especially suited to the propagation of the Catholic religion. I shall commend them to our clergy and laymen."

Send for sample package (48 tracts)
35 Cents. Postage Paid.

HOLY CROSS PRESS

WEST PARK, N. Y.

American Plan
Minimum Rate \$4.25 Per Day or \$28 Week
Rooms With Bath and Without Bath



GOLF, TENNIS, HORSEBACK RIDING, BOATING, BATHING

Same Management as Warren Hotel
L. H. HILL Write for Circular

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.

J. Wippell & Co., Ltd.

IRISH LINEN, Gathered at Neck, 36 in.,
\$5.35 \$10.00 \$13.40

SHEER LINEN LAWN, 36 in., **\$16.35**
Cash Discount 5%

CLERGY SURPLICES

FREE OF DUTY
If the property of the Church.
PATTERNS and LIST on application.

Duncannon St., LONDON
Charing Cross,
ENG.

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

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

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.

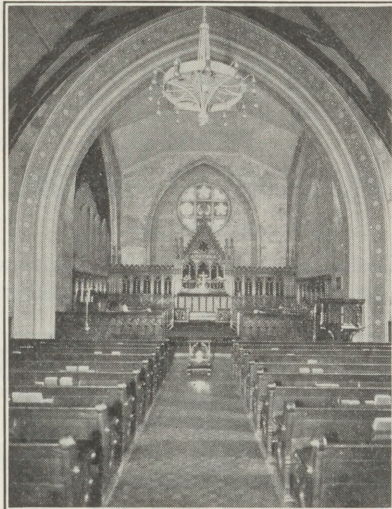
THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. 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." 3. 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.

MISSOURI CHURCH INSTITUTIONS SHARE IN WILL

ST. LOUIS, Mo.—By the will of Miss Wilhelmina E. Mitchell, a cousin of the late John J. Mitchell of Chicago, a number of magnificent bequests were made to Church institutions of Missouri—St. Luke's Hospital, the Episcopal Orphans Home, the Aged and Infirm Clergy Fund of the diocese, Christ Church Cathedral, St. Louis, and the Church of the Holy Communion,



CHURCH OF THE HOLY COMMUNION AT ST. LOUIS

St. Louis. After these cash bequests are paid the residue of this large estate is to be held in trust, the income going to her two sisters. At their death the residue is to be divided equally between the Church of the Holy Communion and St. Luke's Hospital, to be added to their endowment funds.

At the Church of the Holy Communion the memorial office lights presented on Easter Day were imported from Europe. A frontal, recently made in England, was also presented to the parish, of which the Rev. Edward S. White is rector.

CONFERENCE ON LAY EVANGELISM AT SEWICKLEY, PA.

SEWICKLEY, PA.—A conference on Lay Evangelism is to be held June 8th, 9th, and 10th, in St. Stephen's Church, Sewickley. The conference is promoted by the Brotherhood of St. Andrew in coöperation with the National Commission on Evangelism, and will be composed of a limited number of laymen, appointed upon nomination by their respective rectors, together with as many visitors (clergy and laity) as may desire to attend.

The purpose of the conference is to consider plans and methods for laymen's work in the Church, especially in personal evangelism. The program will include both inspirational addresses and practical discussions.

Bishop Mann of Pittsburgh will welcome the conference, as will also the associate rector of St. Stephen's, the Rev. Walter W. Reid. Other speakers include Leon C. Palmer, general secretary of the Brotherhood; Dr. L. W. Glazebrook, field representative, National Commission on Evangelism; the Rev. Dr. William H. Milton of Wilmington, N. C., and the Rev. Dr. A. C. Howell, rector of St. Stephen's, Sewickley. The Presiding Bishop will give an address at the devotional service on Saturday evening, June 9th. Bishop Murray's address at 8 o'clock, together with

BOOKS

Fiction... Biography... Religion... Travel... History... Art... Science

Big Matt

By Brand Whitlock

A brilliant novel of politics for an election year. A popular governor, in conflict with his own conscience, and his friend, Big Matt, typical old-line politician, are the leading figures. "A very authentic piece of fiction having to do with politics. Big Matt, in one form or another, will be a part of the political machine for so long as there will be political machines."—*The New York American*. \$2.00

Everyday Problems of the Everyday Child

By Douglas A. Thom

Winner of the medal offered by the magazine "Children—the Magazine for Parents" for the best book for parents written during 1927. "Covers nearly every phase of juvenile woe and parental perplexity."—*The New York Herald Tribune*. \$2.50

DISRAELI

By André Maurois, Author of "Ariel"

The year's most popular biography, now in its second hundred thousand. André Maurois tells the story of the picturesque dandy who became England's Prime Minister and Queen Victoria's friend. "A delightful work, adroit, charming and dramatic."—*The Chicago Daily Tribune*. Illustrated. \$3.00

Bible Lands To-day

By William T. Ellis

The Scripture country as it now appears is here described by a veteran traveler, popular author, journalist and war correspondent. Dr. Ellis, following a trip over the entire geographical setting of the Bible story, sets down the record of his wayfarings in a comprehensive and delightful account. "Bible Lands Today" is a unique volume, indispensable to every teacher, preacher, and Bible student. Illustrated. \$3.00

CHILDREN WILL WANT TO READ

The Lord's Minstrel, by CAROLINE M. DUNCAN JONES.

Francis of Assisi, the most human and lovable of saints, has a special appeal for children because of the simplicity and the splendid fearlessness of his character. This life of the Saint is written in the style of the old Franciscan documents and is illustrated with lovely drawings in color. \$2.50

Through the Lane of Stars, by SISTER M. ELEANORE, Author of "Troubadours of Paradise."

Sister M. Eleanore here gives an account of fourteen saints whose beautiful stories should be known by all young people. Each story is written in a distinguished style and with a spirit of reverence that makes the subject a memorable figure. Illustrated. \$2.00.

These Are Appleton Books

THE APPLETON DOLLAR LIBRARY

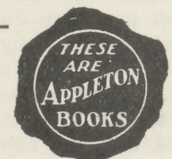
This popular Library includes forty books that are modern classics, printed in clear type on good paper, and attractively bound in green cloth. Each volume, \$1.00.

- The Secret of the Old Masters, by ALBERT ABENDSCHEIN.
- Nancy Stair, by ELINOR MACARTNEY LANE.
- The Story of Extinct Civilizations of the East and West, by ROBERT E. ANDERSON.
- The French Revolution, by W. E. H. LECKY.
- A Story of the Red Cross, by CLARA BARTON.
- Cape Cod Ballads and Other Verse, by JOSEPH C. LINCOLN.
- Equality, by EDWARD BELLAMY.
- God's Fool, by MAARTEN MAARTENS.
- The Young Man and the World, by ALBERT J. BEVERIDGE.
- Carnival, by COMPTON MACKENZIE.
- The Cruise of the Cachalot, by FRANK T. BULLEN.
- Noah an' Jonah an' Cap'n John Smith, by DON MARQUIS.
- The Bondman, by HALL CAINE.
- Ariel: The Life of Shelley, by ANDRÉ MAUROIS.
- The Story of Sonny Sahib, by MRS. EVERARD COTES.
- Evelyn Innes, by GEORGE MOORE.
- The Lilac Sunbonnet, by S. R. CROCKETT.
- A History of Ancient Greek Literature, by GILBERT MURRAY.
- The History of the Conflict Between Religion and Science, by JOHN WILLIAM DRAPER.
- The Seats of the Mighty, by SIR GILBERT PARKER.
- A History of Spanish Literature, by JAMES FITZMAURICE-KELLY.
- The Second Generation, by DAVID GRAHAM PHILLIPS.
- Viva Mexico! by CHARLES MACOMB FLANDRAU.
- Psychology in Daily Life, by CARL EMIL SEASHORE.
- A History of Italian Literature, by RICHARD GARNETT.
- Other Worlds, by GARRETT P. SERVISS.
- Caponaschi, by ARTHUR GOODRICH and ROSE A. PALMER.
- The Sailor, by J. C. SNAITH.
- The Reds of the Midi, by FELIX GRAS.
- Education: Intellectual, Moral, and Physical, by HERBERT SPENCER.
- The Terror, by FELIX GRAS.
- A History of German Literature, by CALVIN THOMAS.
- General History of Civilization in Europe, by E. P. G. GUIZOT.
- A History of Russian Literature, by K. WALISZEWSKI.
- Abbé Pierre, by JAY WILLIAM HUDSON.
- The Story of the Art of Building, by P. LESLIE WATERHOUSE.
- The Covered Wagon, by EMERSON HOUGH.
- David Hafum, by EDWARD NOYES WESTCOTT.
- Arius the Libyan, by NATHAN C. KOUNS.
- The Reef, by EDITH WHARTON.

Other volumes to follow

D. APPLETON AND COMPANY

35 West 32nd Street, New York



the sermon by Dr. Howell on Sunday morning at 11 will be broadcast over WCAE, as will also be the addresses at the Churchmen's dinner on Friday night, June 8th, at 6:30.

**MONTREAL CHURCH
CELEBRATES JUBILEE**

MONTREAL—The first jubilee services of commemoration and thanksgiving being held in the Church of St. John the Evangelist, Montreal, will be held on Trinity Sunday, June 3d, when the special preacher will be the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, who was also the preacher (as Fr. Hall, S.S.J.E.) at the opening services fifty years ago.

The further jubilee commemoration will take place at the time of the dedication festival in October when the Rev. Dr. Frank L. Vernon, rector of St. Mark's Church, Philadelphia, will be the speaker.

To mark the occasion the parish will endeavor to raise \$75,000 for the much needed reconstruction of the parochial buildings, and also hope in the near future to collect \$10,000 in order to purchase some property which they have rented and are using as St. Michael's Mission in the poorest part of the parish.

**NATIONAL COMMISSION
ON EVANGELISM**

WILMINGTON, N. C.—Announcement is made that the Rev. Dr. William H. Milton has consented to serve as assistant chairman of the National Commission on Evangelism and will give his full time to that work from September 1st until the beginning of Lent of next year. His vestry has given him a six months' leave of absence for this purpose. Dr. Milton's previous services in connection first with the Nation-wide Campaign and then with the Bishops' Crusade insure the great value of his work in this capacity. The headquarters of the commission remain in Wilmington, but immediately after General Convention Dr. Milton will open a branch office at 281 Fourth avenue, New York. Requests for the services of the Rev. Dr. W. J. Loaring-Clark, general missionary, and Dr. Larkin W. Glazebrook, field worker, should be sent to the National Commission at Wilmington.

**DEDICATE PARISH HOUSE AT
UTICA, N. Y.**

UTICA, N. Y.—May 15th, 16th, and 17th marked the dedication of the new parish house of Grace Church, Utica, by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, assisted by the suffragan bishop, the Rt. Rev. Edward H. Coley, D.D. A description of the parish house appeared in THE LIVING CHURCH of April 28th.

On Wednesday evening, May 16th, the Grace Church players presented a comedy, Thank You, by Winchell Smith and Tom Cushing. The next morning Bishop Fiske consecrated the Lady chapel. The three-day celebration culminated in a parish supper on Thursday evening.

Ground was broken for Grace Church parish house on July 22, 1926. The cornerstone was laid by the bishop of the diocese and the rector of the church, the Rev. H. E. Sawyer, on Advent Sunday, November 28, 1926. The building contains seventy rooms, and was erected at a total cost of \$443,000.

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



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

Kill All Flies!

THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.



Insist upon
DAISY FLY KILLER
from your dealer.
HAROLD SOMERS Brooklyn N. Y.

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

EDWIN S. GORHAM + INC
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

For a Gift

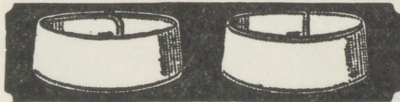
**That Lasts
That Pleases
That Aids the Church's
Mission
That Costs but a Dollar**

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 3/4) \$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.

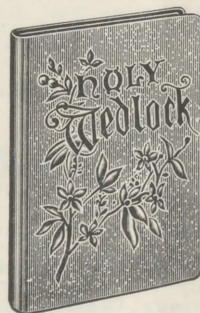
RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;

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

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

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

FOR THE JUNE BRIDE AND GROOM



Holy Wedlock

The Marriage Service, as revised, handsomely illuminated in old Missal style, together with a marriage certificate in gold, red, and black, and blank pages for signatures of bridal party, guests, etc. The most beautiful book of its kind ever prepared.

FOUR COVER STYLES

- No. 1. Heavy white paper, embossed in gold, envelope to match. \$1.00
- No. 2. White watered paper boards, embossed in gold, box to match. \$1.50
- No. 3. White watered silk, embossed in gold, box to match. \$4.00
- No. 4. Full white morocco, handsomely boxed. \$6.00

The Marriage Service and After

BY THE REV. HERVEY C. PARKE

An explanation of the Marriage Service and of marriage obligations, and general guidance for couples about to be married. An excellent gift from the clergy or others to the bridal couple. Attractively illuminated and bound.

Paper, 35 cts.; Cloth, 75 cts. Postage additional

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

CONSECRATE CHURCH AT WILKINSBURG, PA.

WILKINSBURG, PA.—The new St. Stephen's Church, Wilkesburg, was consecrated on Wednesday morning, May 16th, by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, assisted by the rector of the parish, the Rev. Dr. William Porkess. Others taking part in the service include the Rev. John S. Taylor of Trinity Church, Rochester; the Rev. Dr. Homer A. Flint, diocesan executive secretary; the Rev. Dr. A. C. Howell of St. Stephen's Church, Sewickley; the Rev. Edgar Jones of St. Thomas' Memorial Church, Oakmont; and the Rev. Dr. John Dows Hills, president of the standing committee of the diocese.

A feature of the celebration was the burning of the old mortgage on the church buildings. In the evening a reception was held in the parish house, at which there was one of the largest attendances. Addresses were given by the bishop, the senior warden of the parish, and Councillman Robert Garland, a former vestryman. The offering taken at the services were for the bishop's re-inforcement fund.

MISSOURI SUMMER CONFERENCE

COLUMBIA, Mo.—The summer conference and training school of the diocese of Missouri, to be held June 11th to 15th at Christian College, Columbia, will be divided into four sections: Practical Ministry, for the clergy; Parish Administration, for adult lay workers; Church School Department, for supervisors and teachers; and Young People's work, for officers and leaders.

The faculty includes the Rev. David R. Haupt of Columbia, who will be the host to the conference; the Rev. Charles E. McAllister, Newark, N. J.; the Rev. James L. Ware, Warren, Pa.; the Rev. Dr. Karl Morgan Block, St. Louis; the Rev. J. Courtney Jones, Webster Groves; and the Rev. Bradner Moore, Overland.

DELAWARE CHURCH CLUB CONTINUES TO GROW

WILMINGTON, DEL.—The election of Richard Reese as president, the reception of twenty-one new members, and an illustrated lecture by the Rev. Dr. Anson P. Stokes, Canon of the National Cathedral at Washington, featured the semi-annual meeting and dinner of the Church Club of Delaware held in the Du Barry Room of the Du Pont-Biltmore Hotel, Thursday evening, May 17th.

Bishop Cook spoke of the National Cathedral project, and praised the work of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and also that of Gen. John J. Pershing and former Senator George Wharton Pepper in arousing such widespread interest in the cathedral.

COURSES AT WELLESLEY SUMMER SCHOOL

WELLESLEY, MASS.—Dr. W. G. Whittaker, the eminent Bach scholar and author of *Fugitive Notes on Bach Cantatas*, will be one of the lecturers at the summer school for Church music, meeting at Wellesley from June 25th to July 6th in connection with the conference for Church work. Dr. Whittaker is giving a course at Cornell and is able to give to Wellesley a little of his valuable time.

For social service workers the Wellesley conference is also offering three courses on Social Service. The Rev. G. Croft Williams, head of the department of Sociology

at the University of South Carolina, will give Christianity at Work in the Community and Institutions. Dr. William H. Jefferys of Philadelphia will give a series of talks on The Mind of Christ in Social Service. This course will be of great value to all who are engaged in any form of social service and who desire to see the Christian spirit permeate the work.

ANNUAL MEETING OF VIRGINIA W. A.

UNIVERSITY, VA.—The thirty-eighth annual meeting of the Virginia branch of the Woman's Auxiliary was held from Tuesday evening, May 1st, to Thursday noon, May 3d, in the new St. Paul's Church, University, the Rev. Noble Powell, rector.

A brief opening business session, followed by a missionary mass meeting, the Rev. Grafton Burke of Hudson Stuck Memorial Hospital being the speaker, constituted Tuesday evening's program.

During the next afternoon the Rev. Dr. R. Cary Montague, Archdeacon Neve, the mountain missionaries, and Mrs. Edmund Lee addressed the meeting. Wednesday's program concluded with a second missionary mass meeting that evening, the Rev. Dr. Takamatsu, of St. Mary's, Kyoto, giving an address.

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 a graceful

Latin Cross

4 ft. high*

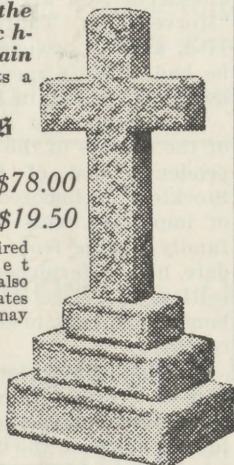
Packed in case ready for shipment \$78.00

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.

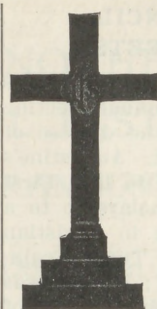
MAILE & SON Ltd.

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



MONEY IN OLD LETTERS

Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. We pay highest prices.
GEORGE HAKES, 290 Broadway, New York



Church Furnishings In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue For Episcopal Churches

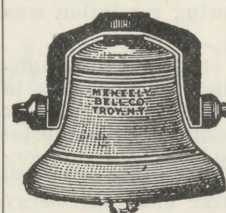
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

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.

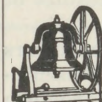
They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey and Aeolian tradition, the direct heritage of this Company.

AEOLIAN COMPANY
AEOLIAN HALL NEW YORK



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

CHURCH BELLS SCHOOL

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

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)

COLORED COUNCIL OF GEORGIA MEETS

SAVANNAH, GA. — Three advances marked the twenty-third annual meeting of the colored council of the diocese of Georgia, which met in St. Augustine's Church, Savannah, May 8th to 10th. First was the awarding of a scholarship to a Savannah girl for training in Christian social service at the Bishop Tuttle Training School, Raleigh, N. C.; second was the recognition of the splendid work of the laymen's league which made various donations for mission work; and third, the completion of the new St. Mary's Church, Augusta, where the Rev. Dr. E. F. Barrow has recently become vicar. The Rev. W. B. Crittenden, secretary of the Field Department of the National Council, was the visiting speaker, and besides the bishop of the diocese, who made his annual address, other clergy addressed the council and the members of the Woman's Auxiliary.

CHARLESTON CLERGY DISCUSS BIBLE AND EVANGELISM

CHARLESTON, S. C.—At the recent spring meeting of the Charleston clerical convocation, after full discussion of the topic, the Comparative Value of the Old and New Testament in the Light of Modern Scholarship, the following resolution was adopted:

"Resolved that in view of the widespread misunderstanding which exists in the public mind concerning the permanent value and inspiration of the Old Testament in relation to the New, that this convocation of Charleston, diocese of South Carolina, desires to urge upon our clergy the importance of presenting to their people the accredited constructive results of modern biblical scholarship."

With scarcely less interest the members of the convocation listened to a presentation of a plan for Visitation Evangelism by the Rev. G. F. Cameron of Christ Church, Charleston.

PROMOTE YOUNG PEOPLE'S WORK IN MICHIGAN

DETROIT, MICH.—Young people's activities in the diocese of Michigan are promoted by a commission appointed by the bishop, of which the chairman is the Rev. R. B. Kimber, rector of St. Peter's Church, Detroit. The policy of the commission does not contemplate any one particular type of work for young people; there is, for instance, no diocesan organization of the E.Y.P.A. Short quarterly regional conferences will be held to gather all the young people who can be brought together for purposes of inspiration and exchange of ideas. The executive secretary will organize these conferences and attend them as a correlating agent between the various regional groups. One central week-end conference will be held each year for all young people of the diocese. The commission will issue a newsletter from time to time, carrying suggestions for programs and organization. The first annual conference under the new regime was held at Trinity Church, Bay City, May 25th to 27th.

IN SAN FRANCISCO last year the children who contributed most in their Easter offering were the Chinese children at the True Sunshine mission. This fine mission under the Rev. Daniel Wu, who has been there since 1913, is, with its branch in Oakland, our only work for Chinese in continental United States.

† Necrology †

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

GEORGE STEINER ALDRIDGE, PRIEST

MILFORD, PA.—The Rev. George Steiner Aldridge, rector of the Church of the Good Shepherd, Milford, and St. John's Church, Dingman's Ferry, died very suddenly on Saturday evening, May 19th, of angina pectoris. He leaves a wife and two small children.

Mr. Aldridge was born in Dutchess Junction, N. Y., December 15, 1893. He attended the Philadelphia Divinity School, being ordained deacon by Bishop Matthews in June, 1924, and priest in December of the same year by Bishop Talbot.

The Rev. Mr. Aldridge was buried on Tuesday, May 22d, in Milford. The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, assisted by the Rev. E. G. N. Holmes of Carbondale, the Rev. R. P. Kreiter of Scranton, and the Rev. William F. Allen of Honesdale, conducted the burial service.

BAYARD STOCKTON

PRINCETON, N. J.—The Hon. Bayard Stockton of Princeton, chancellor of the diocese of New Jersey, died at his home, "Morven," on Thursday evening, May 17th, after a prolonged illness for which he had recently spent some weeks in the hospital. He was in his 75th year.

A descendant of Richard Stockton, one of the signers of the Declaration of Independence, and of Commodore Richard Stockton, he honored the many positions of important trust which he filled, the family coming from England at an early date, having furnished some of the earliest settlers of Princeton, where the ancestral home dates back to early in the eighteenth century.

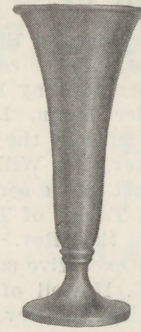
Besides serving for many years as warden of Trinity Church and chancellor of the diocese, he was long prominent in the legal affairs of the state as an advisory master in chancery and equity.

Mr. Stockton married in 1881 Miss Charlotte J. Shields of Princeton. After her death he married Miss Helen H. Shields, her half-sister, who survives him. He is survived also by a son, Richard 3d, and several grandchildren.

The funeral services were held Saturday afternoon in Trinity Church, Princeton.

CLERGY IN LIBERIAN GOVERNMENT

MONROVIA, LIBERIA—The government of Liberia has recently appointed several of the native clergy to government posts, chiefly educational, and has reappointed a number of others. In all five counties the county school inspectors are clergymen; another clergyman occupies the newly created position of supervisor of teachers for the entire republic. Another is collector of internal revenue. The president of Liberia College and three of the faculty are native clergy. Among the laymen of the Church, three recent appointments are the secretary of the treasury, judge of the city court in Monrovia, and justice of the supreme court.



Altar Vase . . . designed to meet the growing demand for a tall vase in Brass to provide for an attractive arrangement of flowers.

THE GORHAM CO.
Fifth Avenue and 47th Street
NEW YORK

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.

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

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



R. GEISLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



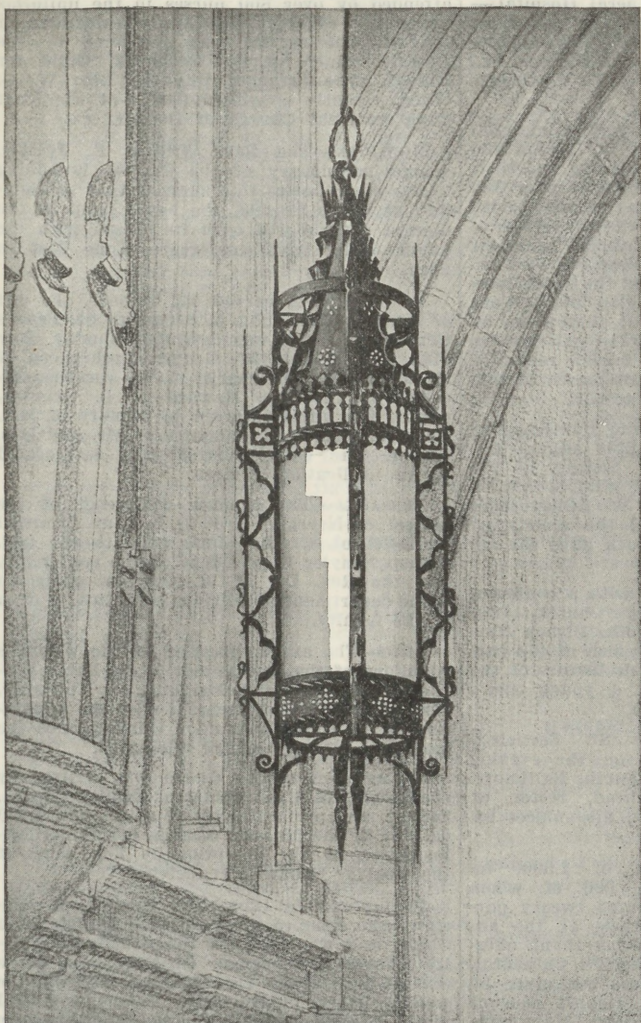
DEAGAN
Tubular Bell
Tower Chimes

The one most beautiful
form of memorial.

Standard
Sets,
\$6000 up

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

PLAYED DIRECT FROM ORGAN CONSOLE



ANOTHER SUCCESSFUL INSTALLATION

by RAMBUSCH

WHEN the Dominican Fathers desired to improve the lighting in their Friars' Chapel at St. Vincent Ferrer's Church, New York City, they engaged Mr. Wilfrid E. Anthony as Architect to design the lanterns. He in turn entrusted the solution of the technical part of the problem to the Rambusch Organization. The result was an installation which has been acclaimed a great success by Architects, Clergymen and laymen alike.

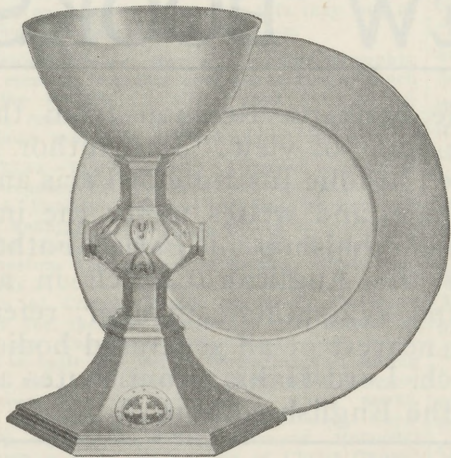
Note the pleasing outline, graceful hanging shape, and fineness of detail. If possible inspect the installation and you will find that Rambusch illumination is just as satisfying as the lanterns are beautiful in design and workmanship.

RAMBUSCH

Designers and Craftsmen

2 West 45th St. ~ New York City

RAMBUSCH FOR DECORATION, MURALS, ALTARS, FIXTURES, STATIONS, ART METAL



The high character of the GORHAM Chalice makes them particularly desirable for Memorials.

Equipment of the highest type—*worthy of the traditions of The Church.*

It has been our privilege to supply many of the beautiful articles of Church Equipment given as Thank-offerings and Memorials to the Episcopal Churches of the West.

Complete stocks of Altar and Processional Crosses, Chalice, Candlesticks, Alms Basins and other Church Necessities are carried in our Ecclesiastical Department.

SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department

Michigan Avenue at Van Buren Street - - - CHICAGO

NEWS IN BRIEF

ALBANY—The third in a series of Lenten offering services for the Church school children in the diocese was held in the Cathedral of All Saints, Albany, Saturday afternoon, May 12th. The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, was the speaker.

CENTRAL NEW YORK—The Knights Templar Commanderies of Utica and Little Falls attended an Ascension Day service in Calvary Church, Utica, the Rev. D. Charles White, rector. The Ven. Charles E. S. Rasay, rector of Emmanuel Church, Little Falls, and Archdeacon of the Mohawk, preached the sermon, stressing the need of exemplifying the virtues of Christian knighthood in the life of America today. Bishop Fiske was in the chancel and pronounced the benediction.

CONNECTICUT—At the annual Church school missionary offering service, held at Christ Church Cathedral, Hartford, on Saturday, May 12th, \$20,000 was presented by the children of the diocese. Bishop Acheson presented the banners and complimented the winners.

CONNECTICUT—The Rev. Walter E. Bentley conducted a preaching mission in St. Mark's Church, Mystic, from May 6th to the 13th. The Rev. E. P. S. Spencer is rector of St. Mark's.

DALLAS—The fifth annual summer school of the diocese of Dallas will be held at St. Mary's College, Dallas, June 12th to 20th. The Rev. Goodrich R. Fenner, rector of Christ Church, Dallas, is the dean of the school, and the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, will be the chaplain.

FLORIDA—Florida has recently been blessed with a crusade of wayside witness in Jacksonville and vicinity, through a week's visit of six young evangelists of the English Church.

HANKOW—At a special meeting of the diocesan Women's Missionary Service League, delegates were elected to the triennial meeting of the national organization, to be held in Shanghai at the time of the General Synod, and the offering of the women for the work in Shensi and Shihnan was received.—Eight nurses, five of the Chinese Holy Catholic Church and three of the Wesleyan Church, were graduated March 31st from the train-

ing school of the Church General Hospital.—Bishop Roots has appointed the following council of advice for the diocese: Rev. Messrs. T. P. Maslin, R. E. Wood, C. L. Pickens, Jr., and Messrs. T. L. Hollander, F. C. Brown, and J. L. Coe.

HARRISBURG—The York County Ministerial Association was the guest of the rector and vestry of St. John's parish, York, at their May meeting. Dinner was served to over 100 members of the association in the parish house.—The Ven. Paul S. Atkins, rector of St. John's parish, York, was elected president of the association for the coming year.—Archdeacon Paul S. Atkins preached the baccalaureate sermon to the graduating class of the York high school in the high school auditorium on Sunday evening, May 20th.—The parishioners of the Rev. Dr. Oscar F. R. Treder, rector of St. Stephen's, Harrisburg, have presented him with a seven-passenger Cadillac car.

KENTUCKY—On Saturday and Sunday, May 12th and 13th, the twenty-first annual service of the Girls' Friendly Society of the diocese was held in Christ Church Cathedral, Louisville. The Rev. F. W. Elliott-Baker of Calvary Church addressed the society on Saturday, and Bishop Woodcock gave the address on Sunday.

MARQUETTE—In connection with a confirmation service in Holy Trinity Church, Iron Mountain, on Sunday, May 20th, Bishop Harris accepted and licensed four men of the parish to serve as lay readers. This feature of the service is an outgrowth of a young men's club organized two years ago.

MARYLAND—A service for St. Barnabas' Guild for Nurses was held on the evening of May 13th in Emmanuel Church, Baltimore. The Rev. Dr. Hugh Birkhead, rector of the church, was the preacher, his subject being Ministration by Women.

MICHIGAN—A congregation of 1,500, including a thousand children, 300 of whom were the vested junior choirs of twenty parishes, made a colorful spectacle at the annual presentation of the birthday thank offering for the diocese at St. Paul's Cathedral, Detroit, May 13th. The address was given by Bishop Page.—Florence Nightingale's memory was honored on Sunday evening, May 13th, at St. Paul's Cathedral, Detroit, in a service

attended by over 800 nurses in the uniforms of twenty different nursing organizations of Detroit. The service was sponsored by the Detroit branch of St. Barnabas' Guild for Nurses. The preacher was the Rev. W. G. Ward, recently appointed pastor of the First Congregational Church of Detroit.

MICHIGAN—The Rev. William F. Jerome, general missionary of the diocese, is adding to his other duties this summer that of chaplain at Camp Frisbie, the boys' camp of the diocese. Frisbie will open its season with the annual older boys' conference, June 21st to 28th.

MINNESOTA—A carved oak reredos, the gift of Mr. and Mrs. John A. Seeger to St. Peter's Church, St. Paul, was dedicated Sunday, May 13th. The Ven. E. W. Couper, Archdeacon of Minnesota, was in charge of the services, assisted by the Rev. Howard A. L. Grindon, rector. The gift was given in memory of Mrs. Anna Victoria Hall, daughter of Mr. and Mrs. Seeger. The entire church was redecorated for the dedication services.

NEBRASKA—The summer conference of the diocese of Nebraska will be held at Brownell Hall School, Omaha, June 17th to the 23d. Bishop Shaylor is president of the conference, and the Rev. Dr. F. W. Clayton, chairman of the department of religious education, is dean of the faculty.

OHIO—The annual meeting of the Woman's Auxiliary of the diocese met in St. Paul's parish house, Cleveland Heights, on Thursday, May 3d. Over 500 women attended the celebration of the Holy Communion which opened the meetings. Bishop Leonard celebrated.

OLYMPIA—A unique drama was written by the Rev. C. S. Mook, rector of Trinity Church, Seattle, and performed before more than 1,500 persons in the Masonic Temple in dramatic illustration of the exceptionally fine work of the Seattle Goodwill Industries.

PHILIPPINE ISLANDS—The Rev. T. L. Sinclair, who came to the Philippine Islands from China, and was assigned temporarily to Trinity Church, Zamboanga, on Mindanao, wrote several articles for the *Mindanao Herald*, the weekly paper published in Zamboanga, and when, shortly after his arrival at his new station, the editor of the *Herald* left for a

TWO 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

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.

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.

THE LIFE
ABUNDANT

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

Cloth, \$1.75

Postage Additional

MOREHOUSE PUBLISHING CO.

1801 - 1811 FOND DU LAC AVE.

MILWAUKEE, WIS.

vacation, the Rev. Mr. Sinclair stepped into the breach and took upon himself the responsibility of editing the newspaper.—The Rev. Arthur H. Richardson has begun the erection of a small house for his own use at Balbalasang. Deaconess Charlotte G. Massey, who has just returned to Balbalasang after a furlough spent in England and America, brought with her as her guest Miss Aileen Clark, who finds herself at Balbalasang the first white woman to visit this remote and isolated station, with the exception of members of the mission and the wife of the provincial governor.—A new house for the headmaster of Brent School, Baguio, has just been completed, and is being occupied by Harold C. Amos and his family.

RHODE ISLAND—The annual presentation service of the Church school Lenten offering was held at St. John's Pro-Cathedral, Providence, Saturday afternoon, May 5th. The seventy Church schools of the diocese presented to Bishop Perry an offering of \$10,560, which was slightly less than that of a year ago. Bishop Campbell of Liberia was the speaker.

SHANGHAI—As a result of a vigorous protest by the American consul, the churches at Kiangwan and Woosung were freed from occupation by soldiers during part of Holy Week and Easter. On April 16th, however, the church at Woosung was reoccupied.

SPRINGFIELD—Religious Education night was held in St. Paul's Church, East St. Louis, on Wednesday, May 9th, as a part of the recent synod. The first part of the program was the awarding of the bishop's banners and the shields to various Church schools.

SOUTHERN VIRGINIA—The Rev. H. D. Peacock, formerly of Christ Church Cathedral, Mexico City, and now rector of Christ Church, Norfolk, conducted a retreat in Christ Church, under the auspices of the Daughters of the King, on Wednesday, May 9th.

TENNESSEE—The convocation of Knoxville held its spring meeting in St. James' Church, Greenville, May 14th to 16th. The sermon was preached by the Rev. David E. Holt of Chattanooga, and the missionary sermon by the Rev. Henry C. Salmond of South Pittsburg. The Rev. James R. Helms of St. Elmo started a lively discussion by his essay on Fear and the Thirty-nine Articles.

TENNESSEE—Bishop and Mrs. Gailor with their daughter sailed May 19th from Liverpool upon the White Star steamer *Cedric* and upon arrival in New York left at once for Memphis, where Bishop Gailor will preach the baccalaureate sermon for St. Mary's Diocesan School on June 3d. Following this they will go to their summer home at Sewanee.

TENNESSEE—St. Mary's Cathedral, Memphis, has recently formed a business woman's branch of the Woman's Auxiliary and diocesan officers report this to be the first branch for business women in the diocese of Tennessee.

TEXAS—The diocese is at present engaged in a campaign for the Sewanee expansion fund. W. S. Farish, president of the Humble Oil and Refining Company, is acting as chairman.—The Daughters of the King of Houston, Galveston, and Beaumont held a regional assembly in Houston, May 5th. The Rev. James S. Allen of Christ Church conducted the quiet hour for them.—Construction has begun on the new Camp Allen on Trinity Bay. There will be built this year a recreation hall, dining hall, and three cottages, each with screened porches. Electric light plant, water works, and sewerage plant will be installed. Boys' camp opens June 5th.—Clemens Memorial Church, a parochial mission of Christ Church parish, Houston, is shortly to have a new building. The location will be changed to a more central point in the parish, and a church, parish house, and rectory built. The Rev. T. J. Windham, Houston's mission priest, is in charge of Clemens Memorial Church.

VIRGINIA—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, addressed the students at the Virginia Theological Seminary on May 15th, stressing the importance of lay evangelism and presenting practical plans for a parish program of evangelism.

WESTERN NORTH CAROLINA—The Rev. Albert New, Waynesville, entered upon his fourteenth year as rector of Grace Church in the Mountains on Sunday, May 20th. This is the longest pastorate of any clergyman in the diocese, with one exception.

WESTERN NORTH CAROLINA—Through action of a recent meeting of the convocation of Morganton, a motorcade was arranged whereby the clergy and laity of several parishes visited the four diocesan schools and Grace Hospital, Morganton.

WEST VIRGINIA—The fifth annual conference of the Y.P.S.L. of the province of Wash-

ington was held in Wheeling, May 18th, 19th, and 20th. William G. Barlow of the diocese of Pittsburgh was elected president for the coming year and Harry Lee Doll of the diocese of West Virginia was elected as a delegate to the conference of the National Episcopal Young People's Federation to be held in Sewanee, Tenn., August 31st to September 3d.

WEST VIRGINIA—The board of religious education of the diocese of West Virginia has completed arrangements for the first West Virginia conference of Church workers to be held in St. Hilda's Hall, Charlestown, June 11th to 15th.—The Young People's Fellowship of the province of Washington held its annual meeting in St. Matthew's Church, Wheeling, May 18th to 20th.—The eastern convocation of the diocese was held in Emmanuel Church, Keyser, May 2d and 3d. Bishop Gravatt preached at the opening service. Lawrence R. Lee of Washington spoke at the evening service on Personal Evangelism. The Rev. J. F. W. Feild of Zion Church, Charlestown, preached at the final service on Thursday morning.

WEST VIRGINIA—The West Virginia summer conference of Church workers will be held in St. Hilda's Hall, Charles Town, from June 11th to the 15th. The chaplain of the conference will be Bishop Gravatt of West Virginia.

WYOMING—Miss Eunice D. Peabody, principal of All Saints' School, Sioux Falls, S. D., has been elected principal of the Jane Iverson Memorial Cathedral School for Girls, Laramie, and will assume charge in August.

AMONG THE MAGAZINES

A NEW international review of religion is entitled *Stockholm* and is described as an international review for the social activities of the Churches. It is published in Geneva, Switzerland, under the general editorship of Dr. Adolf Keller, and the articles are in English, in German, or in French, at the convenience of the respective writers, with brief synopses in every case in the two languages not used by the writer. Dr. Alfred E. Garvie is described as editor of the British section, Pasteur Elie Gounelle of the French section, and Prof. D. A. Titius of Berlin as the German editor. A preliminary statement by the Bishop of Winchester recognizes that the magazine is "largely due to the indefatigable energy and perseverance of Prof. Titius and our friends in the German Churches." Papers welcoming the new magazine and expressing appreciation of it are contained in the first issue from a considerable number of ecclesiastics of international fame, including the Archbishop of Upsala, Dr. S. Parkes Cadman, Dr. Kapler of Berlin, Prof. Wilfred Monod of the Protestant faculty of theology in Paris, Dr. William Adams Brown of Union Theological Seminary, Archbishop Germanos of the Orthodox Church in London, and others. THE LIVING CHURCH very gladly welcomes the magazine. [Published in Göttingen. American orders will be filled by University of Chicago Press, 5750 Ellis avenue, Chicago. The American price is \$2.50 per year.]

THREE CHINESE DEACONS in the district of Anking were ordained to the priesthood by Bishop Huntington in March.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

THE BERKELEY DIVINITY SCHOOL

will open in New Haven, Conn., September 28th, where it will be affiliated with Yale University.

Address DEAN W. P. LADD, Middletown, Conn.

EDUCATIONAL

THEOLOGICAL SEMINARIES

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

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.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind  In a Sound Body"

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

Minnesota

SHATTUCK

A CHURCH SCHOOL FOR BOYS

For 68 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

HIGH SCHOLARSHIP
MANLY CHARACTER
CHRISTIAN CITIZENSHIP

The military system trains for service and patriotism. Boys may be entered at mid-year or fall. Address the Rector, Shattuck School, Faribault, Minn.

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. Gildersteeve, Mary B. Kerr, M.A., Principals. Richard N. Mason, Business Manager, 1928 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. Mary's Hall on the Delaware

Second Oldest Church School in the Country

A country boarding school for girls on the Delaware River near New York and Philadelphia. College Preparatory, Junior College and General Courses. Lower School. Music, Art, Domestic Science. Secretarial Courses. Riding. Organized sports. Catalog on request. Ethel M. Spurr, A.M., Principal, Box E, Burlington, N. J.

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.

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

Texas

ST. MARY'S COLLEGE

DALLAS, TEXAS

Standard Junior College
(2 year)

High School and College Preparatory.
Lower School.

Beautiful New Fireproof Dormitory.

Jeanette W. Ziegler, Principal

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.

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.