

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JULY 7, 1928

No. 10

A Glance Into the Past

EDITORIAL

Beginning a Series on

The Canadian Church at Work

I. The Diocese of Montreal

CANON JOHN JAMES WILLIS

Deputies and Alternates to General Convention

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1843

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Bishop of South Dakota

will report the sessions of the House of Bishops, as he has in the past.

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EDITORIALS & COMMENTS

A Glance Into the Past

AMERICANS are inclined to take their holidays strenuously. It is not surprising, therefore, if we have let another Glorious Fourth go by without much thought of our ambitious forefathers whose love of liberty reached its climax in the first Independence Day. Probably our Fourth has been too much concerned with anxiety over the safety of our noisily patriotic young offspring, or militaristic nieces and nephews of tender age, to devote much consideration to the memory of George Washington and his compeers.

Yet it is right that we should sometimes reflect on the beginnings of our national history; and as Churchmen we ought especially to take great pride in the fact that the origins of our nation and of our national Church are so closely interwoven. For many of the founders of the American State were also in many cases the founders of the American Church, as distinguished from the parent English Church, and the first President himself, some modern biographers to the contrary notwithstanding, lived and died a loyal Churchman.

But suppose for a change we center our attention, for the time being, not on the first American President but on the first American Bishop, and recall a few of the early difficulties of the Church in America.

WHAT a strange thing is the verdict of history! The most unlikely man, in 1776, to make his impress felt, second to none other, upon the American Church for all time, was Dr. Samuel Seabury, an S. P. G. missionary at West Chester, N. Y. He it was, however, who more than any other one man, gave to the American Church its beautiful service for the Holy Communion, patterned rather after the Scotch than after the English Liturgy.

Dr. Seabury was a native of North Groton, Conn., the son of an S. P. G. missionary, and was born in 1729. He early assisted his father as a lay reader, and in August, 1752, he braved the long, hard, and expensive journey across the Atlantic and entered the University of Edinburgh for the study of medicine, intending to use the knowledge thus gained in connection with the work of the ministry. We may

readily believe that it was during this residence in Scotland that he obtained his close knowledge of the persecuted Church in that land. He was ordained to the diaconate on the 21st of December, 1753, by the Bishop of Lincoln (Thomas), acting for the Bishop of London, who exercised, nominally, episcopal supervision over America. Two days later, Dr. Seabury was advanced to the priesthood by the Bishop of Carlisle (Osbaldeston), who also acted for the Bishop of London.

Returning to America, he was successively rector of Christ Church, New Brunswick, N. J.; Grace Church, Jamaica, Long Island; and St. Peter's, West Chester, N. Y. The troubles of the Revolution found in Dr. Seabury an ardent supporter of the British Crown. With two friends he established a literary bureau for advocating the British claims. It is not strange that he fell under the ban, and was arrested by the Continental authorities. He escaped, however, joined the British in Long Island, and became a chaplain in the British army. Up to the time of his death, he received the regular half-pay of a retired chaplain from the British Crown.

So it was, that when the peace was finally established and the feeble American colonies became the United States of America, Dr. Seabury was most unpopular with the patriots who had achieved independence at such a cost. From New York southward, many Churchmen were in active sympathy with the Continental government. George Washington, as we have already noted, was a Churchman. So were all the signers of the Declaration of Independence from Maryland, Virginia, and the Carolinas, most of those from Pennsylvania, and the greater number from the other states south of New England.

In Connecticut most of the Churchmen were Tories, loyal to the British Crown. When, therefore, the war was over, and Churchmen began to draw together the scattered fragments of the Church, they felt themselves to be under the necessity of exercising very great care to escape censure from the civil authorities, in trying to perpetuate anything so very English as the English Church.

Accordingly, ten of the fourteen clergymen in Connecticut gathered informally and secretly at Wood-

bury, on the 21st of April, 1783, to consider what might be done. No record of their proceedings has come to us—even their names are unknown. That the episcopate must be established, they were agreed. How, only time could tell.

After considerable debate, they elected Dr. Seabury to the office. Their first choice was the Rev. Jeremiah Leaming, D.D., an aged clergyman, then in New York, who had lost his all by the misfortunes of war. Dr. Leaming was too infirm to accept the arduous trust, and so Dr. Seabury was chosen.

THERE were, of course, no bishops in America to whom the Bishop-elect could go for ordination. The long and hazardous voyage to England was therefore necessary. The plan decided upon was, that Dr. Seabury should first lay his credentials before the English bishops and apply for consecration. Should that fail, he was then to proceed to Scotland and seek consecration from the Non-juring bishops.

The English bishops at the close of the eighteenth century were not remarkable for their piety. Many of them had received their appointments as court favors, and their spiritual duties were well-nigh forgotten. Lowth, Bishop of London, had declared he never would lay hands upon any man who was "going to America to preach." English Churchmen, like English statesmen, were humiliated by the loss of their American colonies.

Thus Dr. Seabury found the prospects decidedly unfavorable. There were real difficulties in the way, and artificial difficulties were made. The English consecration service contains an oath of obedience to the Archbishop of Canterbury or of York. This, of course, an American bishop could not take. Then the bishops could not conceive of an eighteenth century bishop whose jurisdiction would be wholly spiritual. The episcopate would fall into disrepute, they maintained. What surety would be given that proper support would be given a bishop in Connecticut? What would be his relations to the State? Even today not a few English Churchmen pay an exaggerated deference to their relations with the State; in the eighteenth century it was a prime consideration.

At length a bill was passed through Parliament dispensing with the oaths from persons consecrated bishops for foreign countries. But even then innumerable difficulties were raised by the bishops. Dr. Seabury's patience and his purse were well-nigh exhausted. He had lived at his own expense in London for more than a year, and he was a poor man. Finally he proceeded to Scotland, and visited the persecuted Church of the Non-jurors.

A hundred years before, when William, Prince of Orange, came to the British throne, and the Stuarts were banished, the Scottish bishops refused to conform to the new régime, but remained loyal to King James. They were accordingly deprived of their sees, their places were given to Presbyterians, and the Presbyterian Church was constituted by law the established Church of Scotland. The deprived bishops, hated equally by Scottish Presbyterians for their Churchmanship and by English Churchmen for their politics, met in secret for divine service, and perpetuated the episcopate by secret, but well authenticated, consecrations. They were only a few, and were persecuted bitterly, but they were ardent and true Churchmen, and perpetuated the old Scottish liturgy, which was very similar to that of the First Prayer Book of King Edward VI in England.

To these Non-jurors Dr. Seabury presented his credentials. With a true spirituality born of hardship

and trial, and with a firm belief in the Catholicity of the Church, with an episcopal succession unbroken, three of these exiled prelates—Robert Kilgour, Arthur Petrie, and John Skinner—gave the episcopate to the infant American Church, by the consecration of Dr. Seabury, on the 14th of November, 1784.

AFTER his consecration, Bishop Seabury at once returned to his flock in Connecticut. He became rector of the parish at New London, from which he received his support. The clergy accepted him loyally as their Bishop.

His jurisdiction really included the whole of New England, and he visited all parts of those states. In the meantime the Church was being organized in the other states, though as yet there was no bishop. Accordingly, in the summer following Bishop Seabury's consecration, a letter was sent by the Connecticut clergy to Churchmen in the other states, inviting them to attend a conference at Middletown to formulate a union. The Philadelphia clergy replied that a General Convention had already been formed and would hold its first meeting in that city in the September following, and invited the Church in Connecticut to send representatives to that convention.

Bishop Seabury plead poverty and a press of duties as his excuse for not accepting this invitation. There were, however, some doubts as to how he would be received should he go; and this fact may have influenced him in staying away. Instead, he addressed to Dr. White, the leading spirit, a letter of sympathy with the work of the convention, but urging him to protect carefully the office of the episcopate.

In 1786 a second session of the General Convention was held, and a spirit very unfriendly to Bishop Seabury was manifested. Dr. Provoost, afterward Bishop of New York, moved:

"That this convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury." *

Happily, this motion failed, only New York, New Jersey, and South Carolina voting for it. Later, in 1789, the validity of Dr. Seabury's orders was unanimously affirmed. Bishops were consecrated in England for Pennsylvania and New York, and later for Virginia.

Negotiations for the union of the Church in Connecticut with that of the other states continued to be interchanged. So successful did they prove, that Bishop Seabury attended an adjourned session of the General Convention of 1789, held in October, and, with Bishop White, constituted the first House of Bishops. In 1792, the four bishops then in America, Dr. Seabury, of the Scottish succession, and Bishops White (Pennsylvania), Provoost (New York), and Madison (Virginia), of the English succession, united in the consecration of the Rev. T. J. Claggett, D.D., as Bishop of Maryland. Thus were the two episcopates united.

The influence of Bishop Seabury upon our present Book of Common Prayer was most beneficial. The daily offices were for the most part adapted from the English Prayer Book by Southern Churchmen, but through the influence of Bishop Seabury, the more beautiful Communion office of the Scottish Church was made the framework for the American book. He also strongly urged the continuance of the Athanasian Creed in the Prayer Book, but the South would not listen to him. It was through Bishop Seabury's influence, also, that the House of Bishops was organized as a separate house.

Bishop Seabury's Churchmanship was ahead of his age. He believed firmly in the Church as a divine

* Perry's *Journals of General Convention*, vol. 1, page 37.

organism. His orders, he was firmly convinced, were of divine origin, and the Apostolic Succession was to him a certain fact. His influence upon the Church was very great, aided, no doubt, by his unquestioned purity of character. He died February 25th, 1796, and was buried in the cemetery at New London. In 1849 his remains were taken into the chancel of St. James' Church, New London, and an altar tomb surmounted by a mitre was erected over them. Bishop Seabury's mitre is still preserved in the library of Trinity College, Hartford.

SO, WHILE secular statesmen and politicians were organizing and unifying the American nation, Churchmen were unifying and adapting the government and liturgy of the Anglican Church to the new conditions. In the 152 years that have elapsed since the United States of America and the American Episcopal Church were born, both have grown from infancy to maturity, have survived the onslaught of subversive and divisive attacks, and have won the respect and allegiance of thousands of Americans.

Both Church and State in this country have a golden future in store for them, if they will but remain true to the best of their traditions. The history of the Church has been independent of the history of the State, as is fitting in a democracy, but the two have closely paralleled one another. Both have advanced in breadth of view and multiplicity of relationships since the day of George Washington and Samuel Seabury. Both have need today for the vision and self-sacrificing zeal of the President who welded a group of rebellious colonies into a unified state and the Bishop who brought the episcopate, a venerable liturgy, and Catholic order to a group of jealous parishes. May each be true to the far-sighted wisdom of its founders!

AN AMBITIOUS program has been planned for the national convention of the Brotherhood of St. Andrew, which will be held this year in Washington, October 5th to 9th, immediately preceding General Convention. At the same time the national convention of the Daughters of the King will be held, and several joint sessions of the two organizations are planned.

Two Important Conventions

While the former convention is held under Brotherhood auspices, it will be more than the meeting of a single organization, for its sessions will be open to all men and boys of the Church, irrespective of membership, and will be in effect a nation-wide rally of the men of the Church. The National Commission on Evangelism is coöperating with the Brotherhood in arranging the program, and the speakers will include many of the most distinguished and eloquent workers of the Church—bishops, college presidents, student chaplains, leaders in religious education and social service, and a host of others. All will discuss some phase of the general subject of Evangelism.

The Brotherhood convention, together with that of the Daughters of the King, presents an unparalleled opportunity to the lay people of the Church to gain inspiration and a broader view of the Church's work. The time and place of the meetings make attendance possible for hundreds of General Convention pilgrims, and we have no hesitation in urging all who can to arrange their plans to include them. Details may be secured from the national headquarters of the two organizations.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

A VENERABLE and much respected Bishop has lately recorded his disapproval of certain ways of speech increasingly common among us. Such an opinion is of course to be received with great deference; yet it must not be taken as having any binding authority, and may indeed be the result of the natural conservatism which trends to make us all impatient of what was unfamiliar when we were young. There is a kind of spiritual myopia which affects our sight as we grow older; and it may be that we need lenses to correct our vision. The use of the word "Mass" and the application of the title "Father" are points in question. Surely, "Mass" is not a Romish word, since it is explicitly given to the service of Holy Communion in the First Prayer Book of Edward VI and is constantly used in combinations like Christmas and the like. Perhaps you may recall the worthy Thomas Massey, M.P., who in an excess of militant Protestantism introduced a measure calling for the abolition of the term Christmas in favor of Christ-tide, and was brought to confusion by an amendment providing that he himself should henceforth be known as Thotide Tidey!

Mass is a good English word, used by good Anglican divines; it is short and convenient; and if it emphasizes a certain aspect of Eucharistic truth sometimes neglected, which we hold in common with our Catholic brethren East and West, that is rather a reason why we should assert our right to it. As to the title Father, it is given in the Prayer Book itself to certain clergy; and I am quite willing to argue the point that we are not so prelatical as to limit its use to bishops, as if priests had no claim on it whatever. It may be Irish; but it is certainly French. And to assert that it is not English is, if true, to affirm the poverty of English usage, not the impropriety of the term itself. Our good Religious use it of themselves always; but they are so few that a monopoly in their favor would appear unseemly, besides the point that may be made whether it is their order or their Order that affirms spiritual fatherhood. No; Father A will continue to say Mass, I hope, even as Dr. B administers Holy Communion—and even more frequently.

ANSWERS TO CORRESPONDENTS

H. L. R.—"Prayer Book Churchman" is a name sometimes applied to a clergyman who is not definitely allied with any of the usual schools of Churchmanship, and who accepts the teachings of the Book of Common Prayer as his sole guide to doctrine and practice.

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DAILY BIBLE STUDIES

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

SAUL AND STEPHEN

Sunday, July 8: Fifth Sunday after Trinity

READ I Peter 3: 8-15.

ST. PETER'S words lead us to think of that great encounter when Saul and Stephen stood together before the Jewish authorities. Out of that martyrdom grew the spirit which made the Christians, like their Master, "pitiful and courteous." It was no chance encounter. The Old and the New were in deadly conflict in the person of these two men, Saul of Tarsus and Stephen the Deacon. The law of the Old Testament, literally interpreted and covered almost to suffocation by rabbinical traditions, was represented by a Roman citizen, who also was a Pharisee. The Gospel of Jesus Christ was represented by an humble believer and follower of the one and only Master, whom he loved and served. Both were sincere. There is no reason to think of Saul as a wild and ungoverned youth. He was a pupil of Gamaliel, and he was so highly esteemed by the authorities that he was commissioned to represent them in persecuting the Christians. And Stephen was a loyal follower of Jesus Christ, yet fearless in his condemnation of those who crucified his Lord. It was a critical moment. Such moments come often in the life of the Church.

Hymn 117

Monday, July 9

READ Acts 7: 54-60.

STEPHEN had the truth, but Saul had the power of the court and the sympathy of the masses, and injustice for a time held the apparent victory. A Spanish painter represents Saul as walking by the martyr's side on the way to the place of execution, "with melancholy calmness," as if already the Holy Spirit were pleading with him. St. Augustine wrote that "The Church owes Paul to the prayer of Stephen." As we read St. Paul's account of his conversion, given more than once, and as we hear him cry out in anguish, "I persecuted the Church of God," we cannot but recognize that the victory was after all with Stephen. Paul was kicking against the goads of his conscience, but was not yet ready to obey the Holy Spirit.

Hymn 272

Tuesday, July 10

READ Acts 9: 1-9.

THERE is something startling as we read of Saul's conversion. The time came when no longer was it possible for him to harden his heart. He had human power, but the divine power was greater and had finally brought him to his knees. God has to deal very severely sometimes in order to bring us to our senses, but the hand that strikes is loving, and the confusion, which is a kind of blindness, is really a blessing, as it leads us to meditation. Saul's sorrow is shown in many places in his letters.

Hymn 271

Wednesday, July 11

READ Acts 6: 8-15.

WE ARE almost amazed at the courage of Stephen as he stood before the rulers and the people to make his defense. It was a masterly oration, but it was more than oratory—it was a challenge; and reviewing their history he brought them face to face with the Cross. It was courage from on high. God gave him power to declare the vision: "Behold, I see the heavens opened and the Son of Man standing on the right hand of God." The challenge still stands today. The cause of Jesus Christ needs no defense. "Apologetics" have no place in theological education. Christianity is the only interpretation of life. Stephen stands as a courageous Christian, holding up the Cru-

cified as the world's Redeemer. Would that more modern Christians would follow his example!

Hymn 525

Thursday, July 12

READ Acts 26: 9-19.

THERE is perfect forgiveness with God, but He lets us remember our falls in order that we may rely more closely upon His love and care. St. Paul's grief is expressed again and again. His power was granted by earthly rulers, and such power is always dangerous. As a Pharisee, and as a Roman citizen, he united the two great forces hostile to his Master. Even when authority comes from the people, there may still be danger of injustice and cruelty. Never shall I forget the startled look of a judge when, at a conference, one of the ministers, fixing his eyes upon him, said, with deep solemnity: "Judge, we look upon you as standing in the place of God." Power rests with parents, teachers, men of wealth, the educated and the cultured, and sometimes the power is cruel. Thoughtless disregard of the feeling of others and of human sensitiveness may bring wounds not easily healed. God grant that our memory may not lead us to grieve over past years.

Hymn 131

Friday, July 13

READ I Timothy 1: 12-17.

IT WAS the love for his Master that led Paul to realize the greatness of his sin in persecuting Christ's children. We can only know sin as we first know righteousness, as revealed in the perfect Christ. And yet it was Stephen's prayer, "Lord, lay not this sin to their charge," that found an answer in the consecration and wisdom of the Apostle to the Gentiles. We are taught the great truth that we should forgive in the Lord's Prayer; but there is a larger message, of kindly thought and speech, which leads us to anticipate the blessings of fellowship and friendliness and mutual understanding. Nothing is so destructive as bitterness of thought or act. To forgive is divine, and therefore the revelation comes from Him who Himself prayed: "Father, forgive them, for they know not what they do"; and it was this blessed absolution of all the poor, struggling ages that makes us realize the joy and blessedness of redemption.

Hymn 139

Saturday, July 14

READ I Timothy 6: 12-16.

SAUL was a witness. What was that witness? Was it a simple testimony given to the authorities that a Christian had been put to death? Outwardly it was that. But there was a deeper witness of which he reported nothing, and which had to be repeated many, many times before he was ready to say, "Lord, what wilt Thou have me to do?" He witnessed the courage, and faith, and trust, and love as the martyrs died for Him who died for them. Saul was no ruffian. He was, as he believed, defending the Hebrew faith, and his intelligence could not fail to note the assurance of his victims. Saul's conversion was not sudden. It began there at Stephen's martyrdom and continued all through the awful years when he thought he was doing God's service; he was bewildered and moved by the marvelous faith of those whom he caused to die. So God is teaching us every day, and we are witnessing, not alone earth's trials and troubles, but the precious power of Christianity.

Hymn 397

Dear Lord, make me ready to hear Thy voice and to accept Thy truth. Hold me from cruelty by thought or word, and make me kind and gentle, that men may come to know Thee even through my imperfect following. Amen.

The Canadian Church at Work

I. In the Diocese of Montreal

By the Rev. Canon John James Willis

Rector of Hudson and Como, Province of Quebec

THE PRESENT estimate is that one-tenth of Canada's population is on the island of Montreal. The Montreal Stock Exchange is the second largest on the continent. The harbor of Montreal exports more grain in the eight months that it is open than the six other great North American ports in twelve months. Montreal is the industrial and financial center of Canada.

One might deduce from these facts that the Anglican population of Montreal must be very large and wealthy. But be it remembered that Montreal is the second largest French city in the world, being surpassed only by Paris. A true Montrealer is a bit lonesome when he visits other cities, so accustomed is he to the two tongues. Almost to a man, the French are loyal to the Roman Church. The proselytizing efforts of certain Protestant bodies cannot be regarded as successful. Many years ago by action of synod the Anglican Church gave up this kind of work, maintaining only an open door in L'Eglise de Redempteur. A considerable Irish element in Montreal and scattered through the rural parts of our diocese further reduces the possible Anglican population. And add to this a Jewish population of 60,000, many of whom are radicals of the worst type.

The reported Anglican population in the diocese is 78,000. We have 104 parishes, 186 churches, and 210 congregations. Forty-five of the 104 parishes receive grants from the diocesan Mission Fund. And each year the bishop is voted \$5,000 for Church extension missions. In the five rural deaneries outside the island there are twenty-eight rectories. The last synod report tells us that in 1926 the diocese raised \$58,000 on the missionary budget. Of this the city churches gave \$45,000. The sum of \$46,000 was divided equally between our diocesan Mission Fund and M. S. C. C. The balance went to other extra-parochial efforts of the Church.

We shall briefly outline the three-fold Home Missionary Work of the diocese of Montreal:

I. Diocesan Missions:

Up the Ottawa and Gatineau valleys, and throughout the eastern townships we have settlements of Irish, English, and United Empire Loyalist stocks. A century ago the venerable S. P. G. followed up these people with the ministrations of the Church. St. James' Church, Hudson Heights,

is a type of the churches erected by S. P. G. missionaries; and S. P. C. K., until a few years ago, contributed to all our Church building schemes. Inspired by the example of the early missionaries, a tradition has been established in our diocese that every Anglican family must be shepherded. The late Archbishop Bond and the late Bishop Carmichael consolidated this tradition, backed up by priests like the late Archdeacon Naylor and Canon Chambers. Our present diocesan is no less ambitious. He covers the rural part of the diocese each year and, with the development of good roads in the province of Quebec, has done much to render this side of our work most effective.

The best we can say at present is that the Church is but holding her own in the rural districts. The third generation will not farm. And this means the passing of our farms into French hands. Yet our diocesan missions give us much encouragement. The churches are all well maintained and in many cases beautified and adorned. The guarantees or stipend are promptly met. The contributions to the missionary budget actually show a healthy increase each year.

And if the young people persist in coming to the city, they usually come as loyal to the Church. All honor to our rural priests who in summer heat and winter cold minister to the scattered sheep in valleys, along the rivers, and across the plains. The diocese is determined to stand by these people. Never will you hear in synod any suggestion of retrenchment on the ground of expense.

II. Developments on the island of Montreal and on the south shore of the St. Lawrence: The industrial developments in our city have attracted large numbers of English artisans. These must live near their work. This has brought about much development along real estate lines. New districts have been opened.

And the surprise is that a considerable majority of the artisans aim at building their own homes. In days gone by the Y. M. C. A. of St. George's Church, Montreal, took care of such extension work. But with the rapid development of the city early in this century, the late Bishop Carmichael felt that this was the responsibility of the diocese, and he founded the Church Extension Scheme. Bishop Farthing entered with zest upon this work. And it is not beside the mark to say that at the pres-

THE CANADIAN CHURCH AT WORK

With this article, we begin the publication of a series of articles written by prominent Canadian Churchmen, designed to give the reader a broad, general view of the work, especially that of a missionary nature, being done by the Church of England in Canada. Like the United States, the Dominion of Canada is a melting pot for many diverse races, and the Anglican Church shares with the State the problem of assimilating the new Canadians who pour in from many lands. Many of her dioceses lie in the far North, where she ministers to Indians and Eskimos, as does the American Church in Alaska.

Beginning this week with a diocese well known to many American Churchmen, we shall in subsequent installments view the activities of the Canadian Church in many parts of the vast territory bounded by the Atlantic, Pacific, and Arctic Oceans, and by the United States and Newfoundland, in which she ministers.



Courtesy Crockford's Clerical Directory.

THE CANADIAN CHURCH

Outline map showing the location of the twenty-six dioceses in Canada. Newfoundland is an independent diocese, not a part of the Canadian Church.



ST. AIDAN'S CHURCH
Ville Emard, Montreal

ent time the Church is well abreast of these developments in caring for her children. Our present struggle is to get the money to enlarge these extension missions so that they can accommodate the crowds that want to come in.

Bishop Farthing has lately raised \$100,000 as a Loan Fund. And this fund has enabled the Church to erect a goodly number of dignified, commodious edifices at the strategic points. St. Aidan's is a typical example. This mission was opened in 1910 in a small shop with thirteen children in the Church school. Today there are 260 families, with 250 children in the school. The illustration shows the original mission hall flanked by the beautiful new church. This is typical of what is going on in nearly a score of centers in and about Montreal.

III. Emmanuel Jewish Mission: This is a work which lies very close to the heart of your bishop. It is the most difficult work in the diocese. And unfortunately we cannot even say that it is a popular work. The Rev. D. J. Neuegewirtz has an up-hill fight all the time. After twenty-five years of loyal service he is as optimistic as ever. He has a fine, adequate mission hall, and is assisted by a very loyal band of Christian workers. The Woman's Auxiliary is behind this Jewish mission in all aspects of its work. Ten classes a week are held for converts and enquirers.

This brief story aims at showing that the diocese of Montreal is conscious of the missionary responsibilities at home, and is well organized to meet the ever-pressing needs. The diocese, as a whole, has caught the spirit of the bishop, whose ambition is to make Montreal the foremost missionary diocese in the Canadian Church.

WHY?

WE HAVE thought of *what* it is the dear Lord has ordained and commanded; we have noted certain considerations of *how* these things might be. One more question remains: *Why?* Why are His delights with the sons of men whose sins and offenses are so grievous and continual a wound to His Sacred Heart? Only one answer can be found: Because He loves us with an everlasting love. Only thus can we account for this amazing thing. And what is to be our response to this love? Let us so direct our words and actions that men may know not only of the joy and blessing His Presence is to His people, but also that they may know what is often forgotten and too rarely taught—namely, the ineffable privilege of giving joy to Him who awaits our coming with a heart hungry for our love. Let us teach men these things by showing ourselves as foremost among those to whom His Presence is precious; and out of the dullest spirit will spring the finest flower of personal devotion, and a fire will be kindled which will leap from heart to heart until the whole world be aflame with the warmth and glory of His love.

—Rev. Shirley C. Hughson, O.H.C.

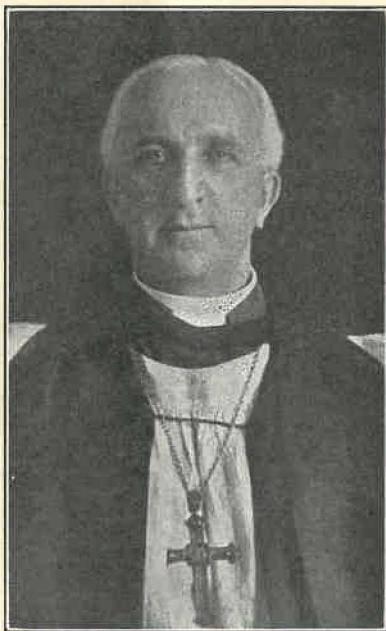
DISCIPLESHIP AND HEALTH

Do NOT be surprised if I say that a consistent discipleship to Christ has a direct bearing on matters of health. I am not now thinking of any modern "faith cure" or "mental healing" cult. Nor am I advocating that priests should try to be physicians, or that people who are ignorant of science should practise healing. I am keeping to the record. Christ certainly cured some diseases. He cast out demons. He said that some kinds of demons could only be "cast out by prayer and fasting." That is not only the Christian religion; it is good science also. Surely such a clear conscience and serene soul as go along with a consistent Christian discipleship are reflected in a man's mental and physical condition. A man cannot pollute his soul without warping his mind and changing the secretions of his body. A man's moral and spiritual condition cannot be ignored in treating some kinds of mental and physical disorders. I quote the following words, not from any religious quack, but from a neurologist of Johns Hopkins University, who has specialized in diseases arising out of fear:

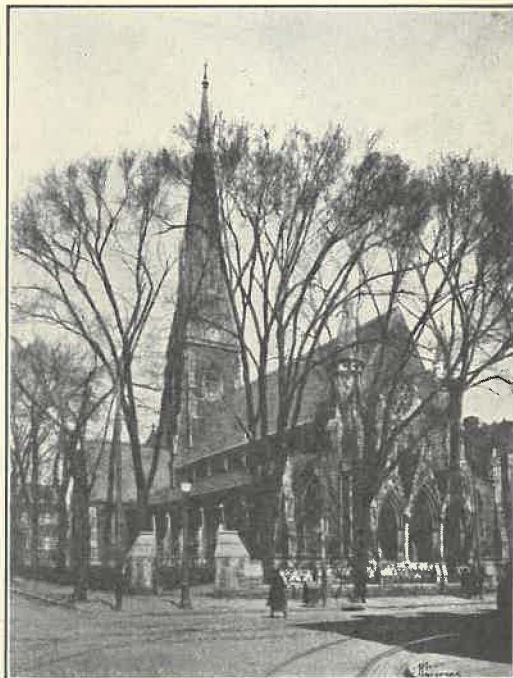
"So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are those who believe and practise the Christian religion. And by the Christian religion I don't mean a religion man-made, or man-given, but the Christian religion as it was established and delivered to twelve eye-witnesses by a Person who was both God and Man—a Person who did not merely live in Palestine hundreds of years ago, going about doing good and then disappearing forever to some immeasurably distant heaven, but who is, by means of His own appointment, still present on earth—who still walks with men, who still has earthly habitations where He may be found, and who is more intimately united with those who follow Him now than He ever was during the days of His human life in Galilee. I tell you that people who believe and practise the religion that centers around this Personality seem to have an antidote against fear."—BISHOP ANDERSON, in *Twentieth Century Discipleship*.

Most of us dislike adversity. Carefully we plan our actions, as we should plan a political campaign, thinking of all subsequent factors and of the likelihood of success. Such maneuvers seldom lead to prison, but when men in any walk of life put principle above party, prayer above policy, the dungeon is sometimes the result. God walks with the righteous in the dungeon, but forsakes the wicked and the opportunist who carefully avoid disaster.

—The Baptist.



RT. REV. J. C. FARTHING, D.D.
Bishop of Montreal



CHRIST CHURCH CATHEDRAL
Montreal

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[NOTE—Those listed in *italics* were members of General Convention in 1925.]

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 Col. William M. Brodie, Blacksburg.
 Robert L. Peirce, Wytheville.
 John A. Muse, Dante.

SPRINGFIELD

None.

None.

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 Rev. James R. Sharp, Nashville.
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 Preston H. Haskell, W. 7th St., Columbia.
 William B. Nauts, Sewanee.

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Rev. Wm. DuBose Bratton,
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J. Cooke Wilson, Box 1058, Beau-
mont.
William Strauss, Chronicle Bldg.,
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Rev. Paul E. Engle, Bay City.
Rev. W. W. Daup, Bryan.

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Eugene Corbett, Houston Club,
Box 42, Houston.
F. W. Catterall, 1325 24th St.,
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A. E. Cudlipp, Lufkin.
H. G. Butler, 307 Sul Ross St.,
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bia.
Rev. T. T. Walsh, D.D., York.
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Rev. A. R. Mitchell, Greenville.

R. I. Manning, Arcade Building,
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W. B. Moore, Sr., York.
W. F. Robertson, Greenville.
Christie Benet, 808 Pickens St.,
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Rev. Frederick D. Goodwin, War-
saw.
Rev. Beverley D. Tucker, D.D.,
Richmond.
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mond.

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mond.
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mond.
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ville.
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mond.

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ville.
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Washington.
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Hugh T. Nelson, 927 15th St.,
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Dr. W. Sinclair Bowen, 1801 Eye
St., N. W., Washington.
H. L. Rust, 1001 15th St., Wash-
ington.
A. S. Bowne, Washington Trust
Bldg., Washington.

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herst.
Rev. Arthur Murray, North
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Rev. William Smith, Worcester.
Rev. A. D. Snively, Chicopee.

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field.
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WESTERN MASSACHUSETTS

Rev. Arthur Lee Kinsolving, Am-
herst.
Rev. Arthur Murray, North
Adams.
Rev. William Smith, Worcester.
Rev. A. D. Snively, Chicopee.

Chandler Bullock, 340 Main St.,
Worcester.
Frank J. Pope, Great Barrington.
Frank A. Spaulding, 27 Pomeroy
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Benjamin C. Howard, Commerce
Trust Co., Kansas City.
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William G. Holt, 915 Continental
Bldg., Kansas City.
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Rev. Donnon E. Strong, Warrens-
burg.

Albert C. Stowell, 5732 Wyan-
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H. T. Poindexter, 308 West 8th
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J. D. Warren, 75th St., and Jef-
ferson Ave., Kansas City.
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falo.
Rev. Cameron J. Davis, D.D., Buf-
falo.
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neva.
Rev. Samuel Tyler, D.D., Roch-
ester.

Harper Sibley, Sibley Bldg.,
Rochester.
F. B. Baird, 1069 Delaware Ave.,
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M. M. Ludlow, Jr., East Aurora.
B. B. Chase, 212 Culver Road,
Rochester.

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Rochester.
G. T. Ballachey, Ellicott Sq.,
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J. K. Walker, Middlesex Road,
Buffalo.

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tonia.
Rev. G. Floyd Rogers, Asheville.
Rev. S. B. Stroup, Hickory.
Rev. S. R. Guignard, Lincolnton.

W. L. Balthis, Gastonia.
Haywood Parker, Asheville.
Dr. Harold V. Smedberg, Brevard.
John H. Pearson, Morganton.

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Rev. Albert New, Waynesville.
Rev. L. A. Jahn, Morganton.
Rev. R. R. Harris, Arden.

Sheldon Leavitt, Asheville.
C. E. Thomas, Waynesville.
S. E. Elmore, Rutherfordton.
Judge Scharck, Hendersonville.

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Christi.
Rev. Rolfe P. Crum, San Antonio.
Rev. Charles W. Cook, Laredo.
Rev. L. B. Richards, San Antonio.

Hon. Roy Miller, Corpus Christi.
Albert Steves, Jr., San Antonio.
Walter A. Springall, San Antonio.
Jesse A. Chase, Beeville.

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Rev. James T. McCaa, Brady.
Rev. Samuel Orr Capers, Pharr.
Rev. Everett H. Jones, Cuero.

Hiram Partree, San Antonio.
Judge E. B. Cookwood, Lockhart.
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Rev. J. S. Alfriend, Weston.
Rev. John Gass, Charleston.
Rev. W. P. Chrisman, Beckley.

R. L. Archer, Huntington.
William Peterkin, Parkersburg.
B. R. Bias, Williamson.
S. G. Cargill, Charleston.

WEST VIRGINIA

Rev. S. Roger Tyler, Huntington.
Rev. J. T. Carter, Clarksburg.
Rev. Robert S. Lambert, Fair-
mont.
Rev. John L. Oldham, Martins-
burg.

C. A. Miller, Martinsburg.
O. O. Deyerly, Bluefield.
J. O. Watson, Fairmont.
J. M. Crawford, Parkersburg.

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ALASKA		ALASKA	
CLERICAL DEPUTIES	LAY DEPUTIES	CLERICAL ALTERNATES	LAY ALTERNATES
Very Rev. Charles E. Rice, Juneau.	Judge William Holzheimer, Ketchikan.	None.	None.
ARIZONA		ARIZONA	
Very Rev. Edwin S. Lane, Phoenix.	Dr. H. B. Leonard, University of Arizona, Tucson.	Rev. Canon B. R. Cocks, Phoenix.	Harold Baxter, Fleming Bldg., Phoenix.
EASTERN OREGON		EASTERN OREGON	
Rev. Francis H. Ball, Bend.	Judge Charles H. Marsh, Pendleton.	Rev. Oliver Riley, La Grande.	J. T. Lambrith, Pendleton.
HONOLULU		HONOLULU	
Rev. James F. Kieb, Honolulu.	To be appointed by Bishop.	Rev. Henry A. Willey, Kapaa.	None.
IDAHO		IDAHO	
Rev. Herbert H. Mitchell, Moscow.	Stanley A. Easton, Kellogg.	Rev. Thos. Ashworth, Payette.	None.
NEVADA		NEVADA	
Rev. E. A. McGowan, Sparks.	Henry Ward, Sparks.	Rev. S. C. Hawley, Elko.	Warren J. Flick, Lovelock.
NEW MEXICO AND SOUTHWEST TEXAS		NEW MEXICO AND SOUTHWEST TEXAS	
Rev. D. J. Williams, Roswell.	J. C. Galbraith, El Paso, Texas.	Rev. W. S. Trowbridge, Santa Fe.	F. N. Nichols, East Las Vegas.
NORTH DAKOTA		NORTH DAKOTA	
Rev. N. E. Elsworth, Jamestown.	H. T. Alsop, Fargo.	Rev. G. H. Swift, Minot.	W. B. Overson, Williston.
NORTH TEXAS		NORTH TEXAS	
Rev. Frank B. Eteson, Plainview.	Thomas R. Smith, Colorado.	Rev. Willis P. Gerhart, Abilene.	Wallace W. Rix, Lubbock.
OKLAHOMA		OKLAHOMA	
Rev. Hugh J. Llwyd, Muskogee.	Hon. L. W. Pratt, Tulsa.	Rev. Joseph Carden, Ardmore.	Judge Allen Wright, McAlester.
PANAMA CANAL ZONE		PANAMA CANAL ZONE	
Rev. E. J. Cooper, Cristobal.	Dr. D. P. Curry, Balboa Heights.	Ven. J. L. Sykes, Cristobal.	George C. Gade, Ancon.
PHILIPPINE ISLANDS		PHILIPPINE ISLANDS	
Rev. H. E. Studley, Manila.	Capt. George M. Chandler, U.S.A.	Rev. W. L. Ziadie, Manila.	Capt. W. E. Alger, U.S.A.
PORTO RICO		PORTO RICO	
Rev. Kenneth O. Miller, Santurce.	Vall Spinoza, San Juan.	Rev. F. A. Saylor, Mayaguez.	F. C. Holmes, Plaza Prov. Co., San Juan.
SALINA		SALINA	
Rev. James T. Bovill, Ellsworth.	E. A. Hiller, Salina.	Very Rev. F. V. Hoag, Salina.	W. E. Bovill, Ellsworth.
SAN JOAQUIN		SAN JOAQUIN	
Very Rev. G. R. E. MacDonald, Fresno.	Haydn Arrowsmith, 3122 Tulare St., Fresno.	Rev. W. E. Patrick, Bakersfield.	G. Frank Rossire, Porterville.
SOUTH DAKOTA		SOUTH DAKOTA	
Ven. Edward Ashley, D.D., Aberdeen.	Max Royhl, Huron.	Rev. Robert P. Frazier, Mission Falls.	J. E. Mather.
SPOKANE		SPOKANE	
Rev. E. W. Pigion, Yakima.	Harold Whitehouse, Spokane.	Rev. James A. Palmer, Spokane.	Stoddard King, Spokane.
UTAH		UTAH	
Rev. J. W. Hyslop, Ogden.	C. P. Overfield, Salt Lake City.	Ven. W. F. Bulkley, Provo.	J. E. Jones, Salt Lake City.
WESTERN NEBRASKA		WESTERN NEBRASKA	
Very Rev. Francis R. Lee, Hastings.	James G. Lowe, Kearney.	Rev. J. J. Crawford, Sidney.	John Fredericks, Calloway.
WYOMING		WYOMING	
Rev. R. E. Abraham, Rock Springs.	Hon. T. S. Taliaferro, Jr., Rock Springs.	Rev. Franklin C. Smith, Laramie.	Hon. George E. Brimmer, Cheyenne. D. P. B. Marshall, Sheridan.
ANKING		ANKING	
CUBA		CUBA	
Ven. Juan McCarthy, Havana.	E. G. Harris, Havana.	Rev. S. E. Carreras, Santa Cruz del Norte.	G. C. Kaar, Havana.
HAITI		HAITI	
Rev. Clarence R. Wagner, Port au Prince.	Herbert H. Jones.	HANKOW	
Rev. S. H. Littell, S.T.D., New York City.	Alfred K. M. Chiu, Harvard University, Cambridge, Mass.	Rev. A. M. Sherman, S.T.D., New York City.	John S. Littell, International House, 500 Riverside Drive, New York City.
KYOTO		KYOTO	
LIBERIA		LIBERIA	
MEXICO		MEXICO	
Rev. Lorenzo J. Saucedo, Guadajajara.	T. L. Phillips, Calle de Barcelona 32, Mexico City.	Rev. Samuel Salinas, Nopala.	Stephen Waters, Apartado Postal 109, Pachuca, Hgo.
NORTH TOKYO		NORTH TOKYO	
Rev. Norman S. Binsted, New York City.	Dr. Rudolph B. Teusler, 281 Fourth Ave., New York City.	None.	None.
SHANGHAI		SHANGHAI	
Rev. Cameron F. McRae, D.D., New York City.	None.	None.	None.
SOUTHERN BRAZIL		SOUTHERN BRAZIL	
Rev. George U. Krischke, Porto Alegre.	Frederico G. Schmidt, Rio Grande, R. G. S.	None.	None.
TOHOKU		TOHOKU	
Rev. John Cole McKim, D.D., Peekskill, N. Y.			

AROUND THE CLOCK

By Evelyn A. Cummins

AN EDITORIAL writer in the British *Outlook* says that since publication in that magazine of articles on America's Presidential candidates, a number of correspondents have written to ask the difference between "Republican" and "Democrat." One wants to know, "Are they merely cries, as for example, 'Oxford and Cambridge,' or is there any real meaning behind them?" "Cries," is good.

The writer of the editorial said he felt somewhat like the clergyman who was asked to explain the difference between the Cherubim and the Seraphim. Once upon a time, he replied, there had been a difference, but it had been settled long ago.

ALAYMAN who is president of the British Baptist Union recently said in an address:

"If there are dependable laws which govern matter and physical growth to which we must give heed or perish, it is surely reasonable to suppose that in the higher reaches of life law is equally applicable. If I may grow flowers, I can surely grow faith. If there are laws for physical health, how much more for the health of the soul?"

"I have no faith in a religion that does not affect the pocket. 'Will a man rob God?' Yes! He is being robbed daily by those who profess His Name. That is why we have so often to go round with the hat for the means wherewith to carry on the noblest work under heaven. We want such an awakening as will Christianize the money-power of the Church."

THE recent death in a very short space of time of three of our bishops brings to mind the now famous remark of Newman in the latter part of his life, when urging a friend to come and see him while there was time. "People are carried off so unexpectedly. Men drop as on a battlefield. How do I know that I shall ever see you again, if you don't come now?"

THE formation of the Catholic Literary Guild of America has recently been announced. This organization will select books of the day for reading by Roman Catholics, and will also select books for them not to read. The Guild has applied for a charter in New York state. It is claimed that modern "pagan" literature is undermining the work which the parochial schools have done. Seven editors and authors will comprise the board of the Guild, and will accept any literature which treats popular problems of the day according to Roman Catholic teachings.

Unless things change, it is to be surmised that their shelves will not be exactly overrun with modern novels, of which many of the most popular and interesting can scarcely be said to treat their subjects from the viewpoint of Roman Catholic teachings.

THE closing of the Divorce Courts to the press in England is said to be responsible to a large degree for a sudden rise in the number of divorce cases during the past year. The figures for divorce petitions are expected to reach 3,500 by the end of the year. One newspaper has called attention to the fact that in the years 1901-1905 the average number of divorce suits was 563. In 1906-1910 it was 624, and from 1916-1920 the average was 1,510.

FROM *But Gentlemen Marry Brunettes*, by Anita Loos: "He was quite surprised to find out that he was just as full of brains as they were. But that is what always happens to people who have an inferior complex about coming to New York. Because no matter how inferior your complex is, you can always meet very prominent people in New York who have not got any more brains than you have."

THE Pope has given General Nobile a six foot cross to drop at the North Pole. The cross is of oak and has a sixteen inch metal spike to penetrate the ice and make it stand upright. In the cross is a parchment containing a blessing on the party from the Pope and an explanation of what the cross is for.

IN a work on rhetoric two passages are set in contrast, one from Robert Hall, the other from Cardinal Newman.

From Hall: "The Deity is intended to be the everlasting field of the human intellect, as well as the everlasting object of the human heart, the everlasting portion of all holy and happy minds, who are destined to spend a blissful but ever active eternity in the contemplation of His glory. If we stretch our powers to the uttermost, we shall never exhaust His praise, never render Him adequate honor, never discharge the full amount of claim which He possesses upon our veneration, obedience, and gratitude. When we have loved Him with the greatest fervor, our love will still be cold compared with His title to devoted attachment. This will render Him the continual source of fresh delight to all eternity. His perfection will be an abyss never to be fathomed; there will be depths in His excellence which we shall never be able to penetrate. We shall delight in losing ourselves to His infinity."

And Newman, on *The Benediction of the Blessed Sacrament*:

"As sons might come before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Father, after the bustle and toil of the day, and He smiles upon them, and sheds upon them the light of His countenance. . . . It is one of the most beautiful, natural, and soothing actions of the Church."

A FRANCISCAN Studies Summer School will be held at Oxford, August 3d to 10th. The general subject of study will be the life and teaching of St. Francis in reference to the needs of present-day life.

The school will be interdenominational, but under the direction of Father Cuthbert, O.S.F.C., principal of the House of Franciscan Studies in Oxford.

by more than 120,000,000, French by 60,000,000, and Russian by 90,000,000. As to languages and dialects, they number a total of 3,424.

A SWEDISH professor says that English will soon become the language of the whole world. It is understood by approximately 200,000,000 people. German is understood or spoken

THE late Earl Haig once said: "No military preparedness, no political expedient, can guarantee the kind of peace on which the heart of the world is set. The Christian religion, backed by a united Christendom, and a Church as daring and heroic on spiritual lines as the army has been on military lines, is the only hope of the world, and of the solution of the great problems with which the world is faced."

IN the case of many of us, the chief failings lie in a slack tolerance of inefficiency whether shown by ourselves or by other people; and in an undue pessimism and suspiciousness of other men's actions and motives. Too many have the idea firmly fixed in their minds that any man who has his hand on the tiller must also have his hand in the till.—*Bolton Waller*.

OF Sir John Vanbrugh, the dramatist and architect, Pope wrote the lines,

Lie heavy on him, earth, for he
Laid many a heavy load on thee.

THE famous Goya once made a drawing called *The Chincillas*. The Chincillas were two helpless men whose eyes were closed and their ears padlocked to a piece of metal where their brains should have been. A black-robed, masked figure was feeding with a large spoon. Goya said, "He who hears nothing, knows nothing, sees nothing, belongs to the numerous family of the Chincillas that has never been aught but good for nothing."

CHESTERTON says that what is meant today by being broadminded is living on prejudices and never looking at them. He also says that art, like morality, consists of drawing the line somewhere.

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.

"THE CATHOLIC MOVEMENT IN THE CANADIAN CHURCH"

To the Editor of *The Living Church*:

THE REV. F. G. PLUMMER is right (L. C., June 16th) in assuming that the early history of St. Peter's, Charlottetown, Prince Edward Island, is connected with the Rev. Mr. Hodgson.

St. Peter's Cathedral, Charlottetown, is among the first, if not the very first, Canadian parishes to be identified with the Catholic movement in this country. The church was opened in 1869 under the incumbency of the saintly George Wright Hodgson, whose memory is still fragrant among us, although he passed away in the year 1885, and was succeeded by the revered Canon Simpson, who passed away some eight years ago. The third and present incumbent is Canon Malone.

Although St. Peter's has never been other than a small congregation, it has had a very marked influence on the Canadian Church and to a considerable extent beyond. A considerable number of priests have gone forth from this congregation, several of whom are now working in the American Church, and one of them is a member of the Community of the Resurrection, engaged in work in South Africa. A number of good women from St. Peter's have identified themselves with the Religious life, the most notable being the saintly Sister Teresa who entered the Community of St. John the Baptist of Clewer, England, where she labored faithfully for about half a century until she was called home a few years ago. At the present time a former member of St. Peter's is identified with the Community of St. John the Divine, Toronto, and another with the Sisters of the Holy Nativity, Fond du Lac.

Catholic ritual has been the rule at St. Peter's from the beginning, though the proper vestments (including the cope) were not introduced until the second or third year of Canon Simpson's incumbency. A very beautiful chapel, erected to the memory of the first incumbent, adjoins the cathedral, the paintings of which are considered splendid works of art, due to the late Robert Harris, R.C.A., C.M.G., a well known Canadian artist and a former member of St. Peter's. Dr. van Allen, of the Church of the Advent, Boston, who has visited us on several occasions, has written in glowing words of St. Peter's Cathedral and All Souls' Chapel, and considered them to be a fitting place for pilgrimage. W. E. ENMAN.

Charlottetown, P. E. I.

To the Editor of *The Living Church*:

IN YOUR article of June 2d, The Catholic Movement in the Canadian Church, may I point out that the impression given of the diocese of Quebec is quite false and erroneous. In no diocese on the continent are the Catholic principles of the Church of England more uniformly held by the clergy than in this historic diocese. Vestments are worn in St. Matthew's, Quebec, your article to the contrary, and even in some rural churches they are seen, while weekly and more frequent Eucharists prevail everywhere. I do not know of a closed church in the diocese. . . .

Richmond, Quebec. (Rev.) H. O. N. BELFORD.

"RECRUDESCENCE OF MEDIEVALISM"

To the Editor of *The Living Church*:

BISHOP HALL of Vermont, in his convention address, spoke golden words regarding the so-called Anglo-Catholic attitude and usages. When will that element in the Episcopal Church realize how weighty Bishop Hall's words are?

In all honesty and sincerity those of us who love the Episcopal Church look upon this element as divisive, disloyal, and hurtful to the work of the Church at large. This element is obviously motivated by Rome, rather than by the Church to which it has pledged its service.

Why the word "Mass," the least definite and most meaningless of all terms for the Supreme Service? Why in the Episcopal Church the term "Father," which Bishop Hall rightly

says is purely an Irish custom? Why must we behold priestlings with Roman collar and beaded rabat, evidently believing that to be truly Catholic their attire must be Roman?

Are so-called Anglo-Catholics superior in moral and spiritual acumen? Do they show, whether bishops or otherwise, superior intellectual training and attainments? Can bishops, afflicted with this virus, honestly look their Consecration vows and the eyes of decent men straight in the face without qualms of conscience?

Why this recrudescence of medievalism when the world is calling for the Christ of Nazareth? Why must the Episcopal Church be made the laughing-stock of Rome and the despair of the great mass of our Protestant brethren?

Rightly, says Bishop Hall, this attitude is un-Pauline and un-Christian. He might have added, this attitude indicates gross personal disloyalty to the Church of his choice and from which he receives his living. With that element in the Episcopal Church those who love her can never compromise.

New York City.

(Rev.) JOHN A. WADE.

"MISBEHAVIOURISTS"

To the Editor of *The Living Church*:

I CANNOT SEND my check for my parish library's copy of Harvey Wickham's *The Misbehaviourists* without asking your permission to send a line to your open columns about this most welcome book, supplementing, if I may, the review published in *THE LIVING CHURCH* of June 16th.

The June *Spirit of Missions* contained a timely warning from the Rev. C. Leslie Glenn, the college secretary of our National Council's Department of Religious Education, about the alarming attacks upon the Christian religion made by college professors, and this brilliant book by Mr. Wickham is the most pungent and compelling exposé of the shallowness and weakness of several favorites among said atheistic or anti-Christian professors that I have ever seen.

I am unable to agree with your reviewer when he fails to find Mr. Wickham's book altogether admirable. I regard it as so valuable for any priest who has college students in his neighborhood that I will gladly pay for a copy for the parish library of the first rector who will allow me this privilege of coöperating with his work among collegians, and who will address me at my summer home, Grand Isle, Vermont.

(Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

LEAD, KINDLY LIGHT

To the Editor of *The Living Church*:

PERHAPS it may be interesting to some to learn that Dr. Bickersteth, afterward Bishop of Exeter, considered the hymn, "Lead, Kindly Light," by the Rev. J. H. Newman, ended rather abruptly, and he added a fourth verse. The hymn, with the additional verse, found its way into some few hymn books, but the original author courteously objected and Dr. Bickersteth at once withdrew the verse, which follows:

Meantime along the narrow, rugged path,
Thyself hast trod,
Lead, Saviour, lead me home in childlike faith,
Home to my God,
To rest forever after earthly strife,
In the calm light of everlasting life.

Clinton, Ia.

(Rev.) THOMAS HORTON.

ANOTHER SOLUTION

To the Editor of *The Living Church*:

THE EDITORIAL solution of the anagram "Episcopalian" just misses the mark [L. C., June 30th]. My natural distaste for the oracular and the cryptic leads me to suggest that the phrase be amended to read:

"A laic pep is on."

Obviously the reference is to the recent agitation to save the Thirty-nine Articles.

(Rev.) THEODORE B. FOSTER.

Elmhurst, Ill.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IF ANY of us still regard the Armenian as a low type with a talent for cheating and getting himself butchered by Turks, *Men Are Like That* (Bobbs-Merrill, \$3.00), is a book to prove that there are Armenians of quite another stamp. It is written by an American, L. R. Hartill, but is the personal story of one Ohanus Appressian as he told it to Mr. Hartill, who employed him—for six dollars' worth of corn a month—while doing agricultural reconstruction work in the Caucasus after the war.

It is an astounding series of adventures combined with magnificent local color, and at the same time a recital of miseries and horrors which makes the heart sink. The experiences of this Armenian, a man of brains and refinement, were no stranger or more senselessly cruel than those of many other men during eight years of war. He tells his incredible tale quietly throughout. The phrase, "men are like that," used without cynicism, is his philosophy. He knows his country's history and that the worst qualities of Armenians are those of an oppressed race. It was simply that Armenians were pioneers in Christianity and thereby gained that enmity from neighboring peoples which is living yet—men being like that. Toward the end of his story these words occur—ironic without bitterness: "To what end the travail and suffering, the loss and the heartbreak, the death and the ruined lives? Perhaps merely that we have gained a fresh and exhaustless source from which to draw stories of terror to while away the tedium of long evenings, or to frighten the children into good behavior or to sleep, that and a heritage of new hate and new ruins to take their places among ancient hates and ancient ruins."

Mr. Hartill says that Ohanus gained his respect and affection and became his close friend. The reader will be apt to feel him a friend, too, and will hope that all is well with him today.

THE BISHOP OF EDINBURGH, once professor in the General Theological Seminary, is well known in this country, and he received a warm welcome when he revisited us to preach a parochial mission in Washington two years ago. In his new book *The Great Reality* (Longmans, \$2.40), Dr. Walpole makes a very earnest appeal for the greater realization of the presence of Christ among His people. The Bishop feels strongly that at the present day our Lord is too unreal and too far away even from the sincere Christian soul. He speaks of "the average Christian, whose theological thinking rarely gets beyond God," and blames the Churches for obscuring the view of Christ as the Mediator and Friend of sinners. "The failure to recognize Christ as a Person moving in and about His Church is widespread." This is all true enough, though probably no more true today than it has been through the ages of Christianity. The Bishop brings it home to us in a peculiarly appealing manner, and few readers can fail to be moved by his earnestness and sincerity and to feel the prickings of conscience and contrition as they read.

To "The Churchman's Popular Library," published in England at the modest price of 1/- and 1/6, the S. P. C. K. have added a useful and very comprehensive volume by the Rev. Cyril E. Hudson, entitled *The A. B. C. of Christian Living*. To many clerical and even lay readers of THE LIVING CHURCH this little volume will seem, no doubt, elementary, and to cover ground that has been covered hundreds of times before. But how many men and women are there, church-goers as well as those who never set foot inside the church door, who have the vaguest idea not only of what the Church teaches but of the bare demands of Christianity! There are indeed many

such, and here, for them, is Mr. Hudson's little volume, setting forth in the plainest language, clearly, briefly, and yet comprehensively, the great facts of Christianity and what it means to be a Christian and to lead that which the majority of us find it so hard to achieve—the Christian life.

As visiting lecturer to the Berkeley Divinity School Mr. Hudson has become known to many of us, and this book, written for the plain everyday man and woman, will justly add to his reputation.

FOREIGN PERIODICALS

Orientalia Christiana (Rome, Pontifical Institute of Oriental Studies). Number 42, for March, is entirely occupied by Fr. Jerphanion's, S. J., bibliographical notes, in French, on Christian and Byzantine archaeology. It is really a 52 page monograph on the subject, dealing with recent literature on the following related fields: The origins of Eastern Christian art; architecture; iconography; the minor arts (including a discussion of the "Antioch Chalice"), and ending with collected studies and congress papers dealing with these subjects.

Number 43, for April, under the general Latin title of "Documents and Books Relating to the Orient," has an immensely valuable bibliography. The two chief divisions are on Russia (49 pp.) and on Judaism (8 pp.). For those who have felt that the difficulties of the Slavic and Roumanian languages are insuperable, the sections on these literatures will be gratefully received. The last twenty-four pages give brief reviews of books the knowledge of which would escape all but specialists in the West. The reviewers use whichever tongue is most convenient, with a certain preference for Latin and French. This pentecostal character of *Orientalia Christiana* separates it sharply from the conventional one-language journals, and is one of its most appealing attractions. The various reviews are always by specialists, and a certain meticulous exactitude betrays the scholastic training of its writers, as well as their courteous care in reading. One expects much of this journal, and is seldom disappointed.

SOME YEARS AGO, under the late Fr. Mark Tsaktanis, a busy parish priest in Athens, was initiated the organ of the Greek Young People's Society, *The New Creature* (Gal. IX, 16). It is now in its fifth year, and under its present able direction has prospered greatly. It is cheap; it is interesting; it is modern; and it is devotional. A typical number, that of March 20th, deals with the following subjects: Psalmody in the Church—apologetic, educational and inspirational; Kapodistrias—the great patriot and reformer, whose love of his faith prompted extensive schemes for religious education; The Church and Communion—a serial essay by Professor Galanos, now living in Athens after some years in America; A Prayer—breathing both the modern spirit and the ancient aspiration; Youth and the Present Times; and Religion and the Youth. These last two deal straightforwardly and sympathetically with the problem with which we of the West are grappling. Then there are a series of "Notes in Brief" about various localities of interest (Joppa, Jerusalem and its sacred sites), the story of St. Ambrose and the Emperor Theodosius, another short anecdote of a seventeenth century English king whose chaplain rebuked him for irreverence at service, and reports of recent meetings.

The Easter number is unusually good. Notice of a projected volume of "Selections from the most eminent Fathers of the Church" suggests the reflection that such a book would have a larger sale among Greek than among American young people's societies!

F. G.

Church Kalendar



JULY

- 8. Fifth Sunday after Trinity.
- 15. Sixth Sunday after Trinity.
- 22. Seventh Sunday after Trinity.
- 25. Wednesday. St. James, Apostle.
- 29. Eighth Sunday after Trinity.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

JULY

- 8. Racine School of Religion, Racine, Wis. Conneaut Lake Summer Conference for Church Workers, Conneaut Lake, Pa.
- 9. Blue Mountain Summer Conference, Hood College, Frederick, Md.
- 20. Young People's Conference of Province of Southwest, Winslow, Ark.
- 27. Provincial Conference on Religious Education, Sewanee, Tenn.
- 30. Evergreen Conference for Church Workers, Evergreen, Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

- July 9—Transfiguration, Whitefield, N. H.
- " 10—Grace, Baldwinville, N. Y.
- " St. Margaret's, South Duxbury, Mass.
- " 12—St. Philip's, Buffalo, N. Y.
- " 13—Christ, Hackensack, N. J.
- " 14—Christ, Danville, Pa.

APPOINTMENTS ACCEPTED

BROWN, Rev. RICHARD I., formerly priest-in-charge of St. Mary's mission, Madisonville, Ky.; to be rector of St. Stephen's Church, Louisville, Ky. Address, Shelby and St. Catherine Sts. July 15th.

BYNUM, Rev. JOSEPH N., formerly rector of St. James' Church, Belhaven, N. C. (E.C.); to be rector of All Saints' Church, Roanoke Rapids, N. C.

CROSBY, Rev. THOMAS J., formerly rector of Christ Church, Red Hook, N. Y.; to be chaplain at St. Luke's Hospital, New York City.

DAVENPORT, Rev. FRANK H., formerly rector of St. George's Church, Bismarck, N. D.; to be rector of St. John's Church, White Bear Lake, Minn. July 1st.

DAVIS, Rev. FRANKLIN, formerly Archdeacon of Central Oklahoma; to be rector of Trinity Church, Danville, Ky. (Lex.), and also in charge of St. Philip's Church, Harrodsburg. Address, 468 W. Main St., Danville.

DERR, Rev. MORRIS W., formerly rector of St. Paul's Church, Sistersville, W. Va.; to be rector of St. Luke's Church, Bladensburg, Md. (W.) New address, Lock Box 82, Bladensburg, Md.

HAMBRET, Rev. ALBERT J., JR., formerly assistant at St. James' Church, Fordham, New York City; to be priest-in-charge of St. Martha's Chapel, Hunt Ave., in the Bronx, New York City.

HATTER, Rev. WILLIAM J., formerly priest-in-charge of Trinity mission, Escondido, Calif. (L.A.); to be rector of the Church of the Messiah, Santa Ana, Calif. (L.A.) Address 1504 Bush St.

HERING, CHARLES D., formerly rector of St. Mary's Church, Blair, Neb.; to be rector of St. James' Church, Wooster, Ohio. New address, 122 E. North St., Wooster, Ohio.

HOFMAN, Rev. WALTER F., formerly priest-in-charge of the Chapel of St. John the Divine, Tomkins Cove, N. Y.; to be priest-in-charge of St. Luke's mission, Haverstraw, N. Y.

MARSHALL, Rev. ARTHUR H., formerly priest-in-charge of Christ Church, Walnut Cove, Trinity Church, Mount Airy, and St. Philip's Church, Germantown, N. C.; to be rector of Grace Church, Plymouth, N. C. (E.C.) Address, Grace Church rectory, Plymouth.

NOE, Rev. ALEXANDER C. D., formerly rector of St. Stephen's Church, Erwin, N. C.; to be rector of St. James' Church, Ayden, N. C. (E.C.) Address, St. James' rectory, Ayden.

PENBERTHY, Rev. NEWTON, recently ordained deacon; to be in charge of the mission of the Transfiguration, Woodcliff, N. J. (N.)

SEARS, Rev. PETER GRAY, formerly rector emeritus of Christ Church, Houston, Tex.; to be rector of Palmer Memorial Chapel, the Church's student chapel at Rice Institute, Houston.

SKINNER, Rev. REGINALD PENISTON, recently ordained deacon, to be missionary in charge of St. John's Church, Townsend, Mont., also Gethsemane Church, Manhattan; Church of the Ascension, Belgrade; St. Barnabas' Church, Logan; and St. John's Church, Three Forks, with residence at Cedar and Fourth Sts., Townsend.

SPALDING, Rev. CHARLES E., formerly rector of St. Barnabas' Church, West Philadelphia, Pa.; to be rector of Christ Church, Coronado, Calif. (L.A.) Address, 926 C Ave.

WARMELING, Rev. KARL E., formerly rector of St. Matthew's Church, Jersey City, N. J.; to be assistant at Grace Church, Orange, N. J.

WEIGEL, Rev. WILLIAM H., Jr., formerly priest-in-charge of the Church of the Epiphany, Allendale, and St. Paul's Church, Montvale, N. J.; to become chaplain of the Episcopal Actors' Guild, New York City.

WILKINS, Rev. WILLIAM C., to be in charge of the Chapel of St. John the Divine, Tomkins Cove, N. Y.

RESIGNATIONS

GREEN, Rev. HENRY M., as priest-in-charge of St. John's Church, Winton, N. C. (E.C.), and churches in Gates and Hertford Counties. Effective July 1st.

HENZELL, Rev. ARCHIE W., M.D., as rector of Trinity Church, Hamilton, Ohio (S.O.). Effective June 30th. New address, care of James Wares, 350 Broadway, New York City.

WETTLING, Rev. LOUIS E., as rector of the Church of the Annunciation, Oradell, N. J., to take effect August 1st. Mr. Wetling will devote his time to the development of moving picture films suitable for religious instruction.

DEGREES CONFERRED

KENYON COLLEGE, Gambier, Ohio—Doctor of Letters upon WILBUR LOVE CUMMINGS of Sullivan and Cromwell, New York City, and RICHARD INGLIS of Cleveland, chancellor of the diocese of Ohio.

Doctor of Divinity upon the Rev. ALBERT NEILSON SLAYTON, rector of Calvary Church, Clifton, Cincinnati.

SUMMER ADDRESSES

GRISWOLD, Rt. Rev. S. M., D.D., Suffragan Bishop of Chicago; Richard's Landing, St. Joseph's Island, Ont., Canada, until September 15th.

MAXON, Rt. Rev. JAMES M., D.D., Bishop Coadjutor of Tennessee; Richards Landing, Ont., Canada.

MITCHELL, Rt. Rev. WALTER, D.D., Bishop of Arizona; Ft. Defiance, Ariz., until further notice, and not Stephens City, Va., during July, as printed in THE LIVING CHURCH of June 16, 1928.

PADDOCK, Rt. Rev. ROBERT L., D.D., retired bishop, New York City; Williamstown, Mass.

PARSONS, Rt. Rev. EDWARD L., D.D., Bishop of California; Saratoga, Calif.

TUCKER, Rt. Rev. BEVERLEY D., D.D., Bishop of Southern Virginia; Virginia Beach, Va.

ARNDT, Rev. C. H., D.D., rector of Christ Church, Germantown, Philadelphia; P. O. Box 88, Orr's Island, Casco Bay, Me.

AUSTIN, Rev. A. H., rector of Grace Church, Louisville, Ky.; 911 South Vine St., Denver, Colo., during month of July.

BROWN, Rev. WYATT, D.D., rector of the Church of St. Michael and All Angels, Baltimore; Manitou (via Midland), Ont., Canada, July 5th to August 25th.

BRUCE, Rev. H., rector of Holy Trinity Church, Swanton, Vt.; care of C. Goodman, Trent River, Ont., Canada, during July.

CLAYTON, Rev. FREDERICK M., formerly assistant priest at Church of St. Mary the Virgin, New York City; P. O. Box 417, Spring Lake, Mich.

CROSS, Rev. W. R., rector of Trinity Church, Elizabeth, N. J.; Grenville Arms Hotel, Bay Head, N. J., during July.

DEVRIES, W. L., D.D., canon of Washington Cathedral; Church Haven, 69 Main St., Nantucket, Mass.

DUNHAM, Rev. CLARENCE M., rector of All Saints' Church, Orange, N. J. (N.); Saltaire, Fire Island, N. Y.

HUGHES, Rev. W. D. F., precentor of the Cathedral of St. John the Divine, New York

City; Training Station Road, Newport, R. I., during July.

JONES, Rev. J. CLARENCE, D.D., rector of St. Mary's Church, Brooklyn, N. Y.; Vassar College, Poughkeepsie, N. Y.

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's Church, Baltimore, Md.; Fishers Island, N. Y.

LITTLE, Rev. EDWARD P., of Elizabeth, N. J.; P. O. Box 513, Nantucket, Mass.

MARSHALL, Rev. R. E., Holderness School, Plymouth, N. H.; Sunset Hill House, Sugar Hill, N. H.

NELSON, Rev. FRANK H., D.D., rector of Christ Church, Cincinnati, Ohio; Cranberry Isles, Me., until September 8th.

OLDHAM, Rev. JOHN L., rector of Trinity Church, Martinsburg, W. Va.; to be in charge of St. John's Church, Walpole, N. H., during July, and of St. Mary's Church, Newton Lower Falls, Mass., during August.

RIGHTOR, Rev. NICHOLAS, rector of Mt. Olivet Church, New Orleans, La.; P. O. Box 217, Huntsville, Ala., during July.

ROBBINS, Very Rev. HOWARD C., D.D., Dean of the Cathedral of St. John the Divine, New York City; Heath, Mass.

SCHUYLER, Rev. Philip, rector of St. Andrew's Church, Clason Point, New York City; Biddeford Pool, Me., during the month of July.

SMITH, Rev. PHILIP S., rector of St. Paul's Church, Tombstone, Ariz.; to be in charge of St. Mary's Church, Classon Ave., near Wiloughby Ave., Brooklyn, N. Y., during July and August.

SULLIVAN, Rev. EDWARD T., D.D., rector of Trinity Church, Newton Centre, Mass.; Box 479, Allerton, Mass.

SUTER, Rev. JOHN W., D.D., of Boston; "Pynellis," Andover, Me.

TABER, Rev. GRIEG, rector of All Saints' Church, Dorchester, Boston; Newagen, Me., during July and August.

TOOP, Rev. GEORGE H., D.D., rector of the Church of the Holy Apostles, Philadelphia; R. F. D. No. 2, Orleans, Vt., until September 1st.

TRENBATH, Rev. ROBERT W., rector of St. James' Church, Upper Montclair, N. J.; Saybrook, Conn., until September 3d.

WADSWORTH, Rev. GEORGE C., rector of All Saints' Church, Leonia, N. J. (N.); Wolcott, N. Y., until last week in August.

WASHBURN, Very Rev. HENRY B., D.D., Dean of the Episcopal Theological Seminary, Cambridge, Mass.; Rockywold Camp, Ashland, N. H.

WEBB, Rev. PARKER C., recently ordained deacon; Long Beach, L. I., under the direction of Archdeacon Duffield, July and August.

WHITEMORE, Rev. L. B., rector of Grace Church, Grand Rapids, Mich.; Vineyard Haven, Mass.

WILLIAMS, Rev. THOMAS J., vicar of All Saints' Church, Sterling, Colo.; 144 W. 47th St., New York City, during July, August, and September.

NEW ADDRESSES

ALDEN, Rev. H. C., rector of the Church of the Good Shepherd, Omaha, Neb., formerly 2214 Wirt St.; 1910 Binney St., Omaha.

HORSFIELD, Rev. F. H. T., retired priest of the diocese of North Carolina, formerly 3 Rue August Comte, Montpellier, France; care of Poste Restante, Perugia, Italy.

PETER, Rev. G. FREELAND, D.D., who will become Canon of Washington Cathedral on August 1st, formerly 714 W. Franklin St., Richmond, Va.; Mount St. Alban, Washington, D. C.

SEDGWICK, Rev. THEODORE, D.D., formerly rector of St. Andrew's Memorial Church, Yonkers, N. Y.; 7 West 43d St., New York City.

UNDERWOOD, Rev. EDWARD, instructor in New Testament Greek and lecturer in the Philosophy of Religion at the Church Divinity School of the Pacific, San Francisco, and vicar of St. Matthew's Church, Berkeley, will be in residence at the school, 1051 Taylor St., San Francisco, from July 1st.

WERLEIN, Rev. PHILIP PRENTISS, rector of the Church of the Redeemer, Houston, Tex.; 210 Telephone Road, Houston.

WOOD, Rev. HUBERT S., rector of Trinity Church, Syracuse, N. Y. (C.N.Y.), formerly 235 Cooldge Ave.; 225 Stolp Ave., Syracuse, N. Y.

ORDINATIONS

DEACONS

NEW MEXICO AND SOUTHWEST TEXAS—On Sunday, June 10th, in St. John's Cathedral, Albuquerque, the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico and Southwest Texas, ordained to the diaconate GEORGE F. BRATT and FREDERICK B. HOWDEN.

Both candidates were presented by the Very Rev. H. R. A. O'Malley, Dean of the cathedral. The sermon was preached by the Rev. C. H. Horner, rector of St. Clement's Church, El Paso.

Mr. Bratt is to be minister-in-charge of Holy Trinity mission, Raton, N. Mex., and Mr. Howden, a son of Bishop Howden, is to be curate of St. Clement's Church at El Paso.

WEST MISSOURI—On Sunday, June 24th, the Rt. Rev. SIDNEY C. PARTRIDGE, D.D., Bishop of West Missouri, ordained BENJAMIN HARRISON SMITH deacon in St. Paul's Church, Kansas City.

The candidate was presented by the Rev. B. M. Washburn, rector of St. Paul's Church, who also preached the sermon. The Rev. Mr. Smith was formerly a minister of the Disciples of Christ. He is to be in charge of All Saints' Church, Nevada, and Trinity Church, Lamar, Mo., with address at Nevada.

DEACONS AND PRIESTS

CHICAGO—On Sunday, June 24th, in St. Luke's Church, Evanston, the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, ordained LESTER RALPH SPRENGER, SAMUEL JAMES MARTIN (colored), and BENJAMIN NORMAN BURKE deacons, and advanced to the priesthood the Rev. WAYNE ALLEN GARRARD, WALTER CONRAD KLEIN, S.S.J.E., and the Rev. HUMPHREY CAMPBELL DIXON.

Mr. Sprenger, who has been acting as lay assistant at St. Luke's Church, was presented by the Rev. Dr. George Craig Stewart, the rector. Mr. Martin was presented by the Rev. William J. Weaver of Evanston; Mr. Burke by the Rev. J. F. Plummer of Epiphany Church; the Rev. Mr. Gerrard by the Rev. Floyd E. Bernard; the Rev. Mr. Klein by the Rev. Spence Burton, S.S.J.E., who also preached the sermon; and the Rev. Mr. Dixon by the Rev. Dr. E. J. Randall, who also acted as chaplain.

CORRECTION

SMITH, Rev. JAMES W., rector of St. John's Church, Parsons, Kans. Address, Box 207 instead of 1610 Washington Ave., as printed in THE LIVING CHURCH of June 2, 1928.

DIED

SISTER MARIANA—SISTER MARIANA (Anna Trezevant Fickling), died May 31st, in Washington, D. C.

MEMORIAL

Laurence Dean Fish

In loving memory and in dear remembrance of LAURENCE DEAN FISH, born March 21, 1910, died July 12, 1927; who served his sacramental Lord with a pure and unfeigned heart, meriting the promise "If any man serve me, let him follow me; and where I am, there shall also my servant be"; who, enduring a long illness, took his death very patiently, as was said of Abbot Whiting, the last abbot of Glastonbury. May God's compassion bring his dear soul to see the King in His beauty; and may his prayers avail for those whom he loves on earth, that they, with him, may come at last to the fullness of the beatific vision. Jesu, Mercy: Mary, Pray.

"What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms, and hearts of love?
They the blessed ones gone before,
They the blessed for evermore;
Out of great tribulation they went
Home to their home of heaven content."

Ellen S. Squier

There passed into the bright ranks of the Church Expectant, on Saturday, June 16th, a very lovely and sweet Christian character, Mrs. ELLEN S. SQUIER. To her family, her parish, her wide circle of friends she was a constant means of blessing, so completely she believed in and loved and followed her dear Lord. The congregation and the rector of St. Andrew's Buffalo, dearly loved to see her in her place Sunday by Sunday at the offering of the Eucharistic Sacrifice; it was in itself a privilege as well as an inspiration. She will be greatly missed, yet all must rejoice in the rest and

peace to which God has taken her at the ripe age of ninety-two years.

May she be granted larger and larger increase of knowledge and service in the blessed place of waiting! High praise be unto God for the wonderful grace and virtue declared in all His saints, the choice vessels of His grace, the lights of the world in their several generations!

C. E. H.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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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.

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

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

POSITIONS OFFERED

CLERICAL

CURATE FOR CATHOLIC PARISH, NEAR New York City. Young unmarried man, used to work in Church School and with young people. Adequate salary. Address, A. R. W-192, LIVING CHURCH, Milwaukee, Wis.

CURATE FOR CATHOLIC PARISH, PREFERABLY a young man who can take charge of training choir. Parish within easy reach of New York City. Correspondence desired. References. Box S-193, LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST TO TEACH LATIN and Greek in Church institution in Middle West. September. Reply with references to Box T-194, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—IN A SMALL CHURCH INSTITUTION a lady to teach cooking and supervise the kitchen. Apply A. B.-200, care of LIVING CHURCH, Milwaukee, Wis.

WANTED BY SEPTEMBER 1ST A HOUSE mother for a small home caring for unmarried mothers and babies in Western New York. Salary, \$1,000 and maintenance. Month's vacation a year, and week-end once a month. Particular emphasis on religious training, health, and recreation. Address, R-203, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED PRIEST, HOLDING A master's degree, will consider a school chaplaincy. Address L-204, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, SINGLE, MUSICAL, middle aged, Canadian, industrial town and country experience, C.B.S., desires sphere of work. Box N-201, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST OF SOME ABILITY wishes to make a change. Apply A-202, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST DESIRES PARISH or curacy. Good preacher, musical, Catholic Churchmanship, moderate ritual. References. O-199, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN, GOOD preacher, energetic. Summer supply or permanent work. References E-174, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A THOROUGH CHURCH MATRON AND housemother experienced in social service and parish work wishes position in September in institution or elsewhere. Excellent Boston and New York references. Address, Mrs. CLARK, 97 Green St., Jamaica Plain, Mass.

CHURCHWOMAN WISHES POSITION IN Episcopal school as secretary or house mother. References furnished. C-188, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CHURCHWOMAN DESIRES position as companion to someone who desires a cheery person, with some experience. References exchanged. D-189, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER (F.R.C.O., F.A.G.O.), desires to locate in the Carolinas. Experienced. Boy or mixed choir. Brilliant recitalist. Communicant. Now holding important position. Address, D-185, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OPEN FOR position. Finest of references. Has given over two hundred recitals. Authority on organ construction and design. Experienced with boy or mixed choirs. 32d degree Mason. Member A. G. O. Must have good teaching opportunity and good organ. M-198, LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER OF UNUSUAL experience desires change. European trained. Specialist in choir training. Boy or mixed. Churchly services. Highest credentials. S-205, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

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

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IGNORANCE AND CRIME

OF 1,036 Negro convicts in thirty-three North Carolina prison camps investigated by the state university, it has been found that not one had received the equivalent of a high school education. Thirty-four per cent of the Negro convicts were totally illiterate and eighty-three per cent unable to read newspapers. Of the illiterates, 268 were boys of public school age between fourteen and twenty, indicating prior failure to enforce the compulsory education law.

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.
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Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

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REV. J. R. VAUGHAN, Curate.
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Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

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

New York

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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

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Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

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

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

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

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C.S. Time.

BOOKS RECEIVED

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

George W. Buckley. 56 Adams St., Battle Creek, Mich.

The Wit and Wisdom of Jesus, also Carlyle and Emerson: a Contrast. By George Wright Buckley. Second edition.

Columbia University Press. 2960 Broadway, New York City.

Pressure Politics. The Story of the Anti-Saloon League. By Peter H. Odegard. Price \$3.50.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

Federal Aid: A Study of the American Subsidy System. By Austin F. Macdonald, Ph.D. Price \$2.75.

Doubleday, Doran & Co., Inc. Garden City, N. Y.

Stories of Grit. By Archer Wallace, author of *Blazing New Trails*, etc., etc. With an Introduction by Earl Reed Silvers. Price \$1.00.

Blazing New Trails. By Archer Wallace, author of *Overcoming Handicaps*, etc., etc. With an Introduction by Rev. George A. Little, B.A., associate editor Sunday School Publications of the United Church of Canada. Price, net, \$1.00.

Stunt Night Tonight! By Catherine Atkinson Miller, author of *Joy from Japan*, etc. Price \$1.50.

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

Justice and Administrative Law: A Study of the British Constitution. By William A. Robson, Ph.D., B.S.C., London.

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

The Restless Pacific. By Nicholas Roosevelt, author of *The Philippines, a Treasure and a Problem.* Price \$3.00.

WEST VIRGINIA WOMAN'S AUXILIARY MEETS

FAIRMONT, W. VA.—The Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia, told of the needs and opportunities of his vast pioneer diocese at a mass meeting held on Tuesday night, June 19th, in connection with the thirty-sixth annual meeting of the Woman's Auxiliary of the diocese of West Virginia, held at Christ Church, Fairmont, June 19th to 21st.

On Wednesday, Miss Etta Ambler, diocesan Church school executive, outlined what was being done to increase the effectiveness of Church schools in the diocese. Mrs. Marcelline Adams of Pittsburgh, provincial secretary of the Auxiliary, talked of the United Thank Offering, and also spoke of the necessity for personal evangelism in the building up of the Auxiliary membership. The evening service on Wednesday was a memorial to the late Bishop Peterkin, whose fiftieth anniversary as a Bishop the diocese commemorated. The Rev. John Alfriend of Weston preached the sermon.

On Thursday the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of the diocese, gave an interesting missionary talk, calling attention to some of the high spots of the Church's missionary work.

Officers elected: Honorary president, Mrs. W. G. Peterkin of Parkersburg, Mrs. Peterkin, the widow of the late Bishop, has been president ever since the Auxiliary was organized, thirty-six years ago. President, Mrs. Dorothy Potter of Clarksburg.

Action of House of Commons Raises Question of Next Step in P. B. Tangle

Archbishops Appeal for Quietness —Appoint New Bishop of Diocese of Southwell

The Living Church News Bureau
London, June 22, 1928

THE ACTION OF THE HOUSE OF COMMONS in again rejecting the revised Prayer Book has raised the question of the next step, the decision on which rests with the bishops.

The alternatives which appear to be generally discussed are:

Will the Church now proceed to make the new (or 1927) book the law of the Church by giving it full canonical sanction? Or

Will it adopt the plan of the Bishop of Norwich, delete the disputed Communion Office, and agree to the remaining parts being passed as a relatively non-contentious measure?

The authority of the bishops has been dealt a heavy blow by a second rebuff at the hands of the House of Commons, and the immediate difficulty will be to restrain individual clergymen from making use of portions of the new book, since it has the impressive moral sanction of the bishops and is certified by them to involve no change of doctrine.

The convocations are due to meet in London and York on July 11th, and had the measure been passed by Parliament they would have been asked to give it final synodical approval. There is some speculation as to whether this course will still be followed so as to give the new Prayer Book full spiritual sanction. It is unlikely, in any event, that that step would be taken without a longer interval for consideration than the imminence of the next meeting of convocation allows.

After the first rejection by the House of Commons the statement issued by the Archbishop of Canterbury referred to the spiritual authority inherent in the episcopate, and it will be recalled that there was a notable closing of the ranks of Churchmen of varying schools of thought in support of the spiritual authority of the Church.

Anglo-Catholics, in particular, were ready to rally to the bishops, and such a staunch supporter of the establishment as the Bishop of Durham pronounced weightily in favor of the Church asserting her spiritual authority.

There are many who believe that even if the Church were to make the new book the law of the Church by giving it full canonical sanction, the State would be very reluctant to take the necessary steps to break the bonds which have for centuries united Church and State.

It is true that observance of the new book could not be enforced in the courts of law, but it is argued that a law of public worship solemnly promulgated in such a way would command the respect and loyalty of the great bulk of the clergy and laity.

At any rate, whatever the next step may be, it must be taken by the bishops, for only they, under the constitution of the Church Assembly, can introduce any measure affecting faith or doctrine. That would apply to any such plan as that advocated all along by the Bishop of Norwich, by which the Communion Office would be de-

leted from the deposited book and all the remaining parts stand as at present.

ARCHBISHOPS ISSUE APPEAL

Following the rejection of the Prayer Book Measure in the House of Commons, the Archbishops of Canterbury and York have issued the following appeal:

"The Prayer Book Measure has failed to obtain full Parliamentary sanction. Some of those who have eagerly supported it as a right step on the roadway to orderliness, to harmony, and to new freedom for active service at home and overseas, may be led by disappointment or irritation to advocate forthwith rash or irregular action. May we plead for quietness, for a little patience, and for abstinence from any angry or unkindly word? The new responsibility laid upon the bishops by tonight's vote is very grave. They are fully alive to it, and will, with the least possible delay, give such counsel or direction as is required. This must needs take a little time, and meanwhile, prayers will not be lacking that they may be guided to interpret aright God's will and purpose for the Church.

"Randall Cantuar:

"Cosmo Ebor:

"Lambeth Palace, June 14."

MATTERS TO BE CONSIDERED AT CHURCH ASSEMBLY

When the Church Assembly meets for the summer session, at the Church House, Westminster, on Monday, July 2d, one of the first matters for consideration will be a report by the Archbishop of Canterbury with regard to the Prayer book Measure.

The agenda for the summer session states that the following measures will be considered for revision: Clergy pensions (amendment), tithes (administration of trusts), incumbents resignation acts 1871 and 1887 (amendment), parsonages, benefices (patronage) and benefices (appropriation of surplus endowments). In case of the two last-named measures there will be motions that consideration be adjourned until the autumn session.

"General approval" will be sought for the cathedrals measure and the parochial registers and records measure. The ecclesiastical leasing acts (amendment) measure is also down for general approval, but the members in charge will move that consideration be further adjourned until the autumn session.

The ninth report of the Central Board of Finance will be considered, together with the estimate of the money required to be provided in the year 1929 for the general purposes of the assembly, and Earl Grey will move that the board of finance be authorized to expend during the year a sum not exceeding £146,271.

The Archbishop of Canterbury will make a statement concerning the World Conference of Faith and Order, and the assembly will be asked to authorize the appointment of a committee to consider the findings of the conference, to make them known throughout the Church of England, and to prepare memoranda with a view to submitting them to the Lambeth Conference in 1930.

Reports will be presented by the missionary council, the social and industrial commission, the banns of marriage committee, the legal board, the central advisory council of training for the ministry, and the press and publications board.

Among the notices of motion is one by the Rev. Dr. Charles Harris dealing with the report of the Archbishops' committee on the ministry of healing, appointed at the request of the Lambeth Conference in 1920, and asking the Archbishops to consider the advisability of taking counsel at an early date with their provincial synods in order that the report may receive thorough discussion, and that (if thought fit) practical action may be taken on the lines of its recommendations.

APPOINT NEW BISHOP OF SOUTHWELL

The Rt. Rev. Henry Mosley, Bishop Suffragan of Stepney, and rector of the city church of St. Margaret, Lothbury, has been appointed to the bishopric of Southwell, vacant by the resignation of the Rt. Rev. Bernhard O. F. Heywood.

Mr. Mosley, who has been Bishop of Stepney since 1919, and rector of St. Margaret, Lothbury, since 1921, has been identified with the east-end of London throughout his clerical career. A graduate of Keble College, Oxford, he went through a course of study at Ely Theological College, and was ordained in 1893 to the curacy of St. Andrew, Bethnal Green, where he remained for five years. During the eight years prior to his appointment as Bishop of Stepney, he was rector of St. John's, Hackney. He has been closely associated with the Life and Liberty Movement.

PILGRIMAGE TO CANTERBURY CATHEDRAL

In a message to 730 representatives from 163 parishes in the Canterbury diocese on Pilgrimage to Canterbury Cathedral on Saturday, June 2d, the Archbishop of Canterbury, greatly disappointed at not being able to welcome the pilgrims face to face, said:

"I call it (the cathedral) the Mother Church of our land, but I like to think of it as the Mother Church of tens of thousands of our countrymen in all parts of the world. Calcutta and Sydney and Winnipeg are at one with us in this fellowship of the Christian family where in Canterbury stands as head. I hope every man and woman in the cathedral today glows with the thankful pride of ownership in the great church which has weathered, through good and ill, the storms of English history as the centuries have followed one another, each of them rich in lessons and warnings and anxieties and thanksgiving. We are in the midst of such a time these very weeks, and seldom have we more urgently needed unity and prayer that our Church may be guided into the way of peace. Never, surely, was the family fellowship closer than it is today, and we draw encouragement and food for prayer from what these walls have witnessed for more than a thousand years. Carry back from today's pilgrimage to every parish in the diocese a thankful appreciation of the heritage which is ours."

The pilgrims, bearing their banners and singing well-known hymns, afterwards walked in procession to St. Augustine's College, where prayers were said in the quadrangle by the warden, Bishop A. M. Knight.

NEWS FROM TRISTAN DA CUNHA

News from the lonely island in the Atlantic, Tristan da Cunha, is always appreciated, and the following extracts from a letter received from the Rev. R. A. C. Pooley, the chaplain sent there by the S. P. G., are full of interest. Mr Pooley writes:

"If it had not been for the good old Church of England, these 155 islanders would have been by now a degraded, wild,

and hopeless lot. There is the school teaching of forty children and ten adults. All the scholars, aged four to twenty-one, are in one room with no desks. They sit on forms holding slates, with pencils sometimes half-an-inch long when there is a shortage. On occasions there is no chalk for the blackboard, which adds to the difficulties! The wonder is that they do so well. Poetry is recited, carols are sung, and the Catechism is well learnt. Then there is the 'Parliament' of heads of

houses to keep alive. At several sessions new laws have been drawn up, chiefly to preserve the food supply. New buildings, such as the rectory, school-house, and the erection of bridges, to enable the water from the mountain to drain away satisfactorily, have been, or will be, undertaken. The padre is recognized as head-man, the men having no 'head' among themselves. A 'Court of Justice' exists, with the padre as magistrate."

GEORGE PARSONS.

Archdeacon Rix Elected Bishop of Canadian Diocese of Caledonia

Bishop of Qu'Appelle Outlines Church's Position — A Robin Wins Lasting Fame

The Living Church News Bureau
Toronto, June 29, 1928

THE SYNOD OF THE DIOCESE OF CALEDONIA in northern British Columbia, held at St. Andrew's Pro-Cathedral, Prince Rupert, B. C., has elected the Ven. George Alexander Rix as Bishop in succession to the late Archbishop DuVernet.

The Bishop-elect was ordained deacon in 1893 and priest the following year, both in the diocese of Toronto. He was missionary at Cunningham 1893-1897, curate of the Church of the Redeemer, Toronto, 1897-1902, and rector of Orangeville, diocese of Toronto, 1902-1913, when he became rector of St. Andrew's, Prince Rupert, the pro-cathedral of the diocese of Caledonia. He was successively canon and archdeacon, and after the death of Archbishop DuVernet administered the diocese and did much solid, hard work in raising the bishopric endowment fund, before the completion of which no successor to the Archbishop, whose salary had been provided as a missionary of the Church Missionary Society, could be appointed.

All clergy in the diocese were present as well as many lay delegates. Only one parish was not represented by its own delegate—that being the far distant mission of Ponce Coupe in the Peace River country, which has no resident clergyman at the present time. Delegates came from as far south as Ocean Falls, as far north as Atlin and Telegraph Creek, as far east as Vanderhoof and as far west as the Queen Charlotte Islands.

The synod was opened with Morning Prayer and celebration of the Holy Communion in St. Andrew's Cathedral. The celebrant was the Most Rev. A. U. Depencier, D.D., Archbishop and Primate of British Columbia, assisted by Archdeacon Rix and Canon W. F. Rushbrook. The Archbishop preached, taking as his text Exodus 14, part of the thirteenth and fifteenth verses, "And Moses said, Fear ye not: stand still and ye will see what God will do for you—Speak unto the Children of Israel that they go forward." The Archbishop gave a brief history of the Church in British Columbia.

The Bishop-elect, at the regular session on the following morning, in an eloquent and earnest address, reviewed the work of the past year in the diocese and suggested his plans for the future progress of the Church. He told of the ambitions and ideals which would be his in assuming the office that had been conferred upon him. He could never hope to attain the place that had been won by the late Archbishop DuVernet nor could he hope to be

as painstaking and efficient as he. He would, however, endeavor to win the confidence of the people and he asked them for their earnest prayers, hearty coöperation, and considerate patience. There was but one hope and aspiration that guided them all and he hoped that they would be all of one heart and one soul, united in one common bond.

POSITION OF THE CHURCH IN CANADA

In the course of his charge to the synod of his diocese, the Rt. Rev. M. M. Harding, D.D., Bishop of Qu'Appelle, said:

"The position our communion occupies in the Dominion of Canada, numbering as it does only sixteen or seventeen per cent of the population, is necessarily difficult and liable to be seriously misunderstood by the casual observer. With the great Church of Rome on the one side, given to good works, and travelling in the greatness of her strength, but attempting to bring every institution, political and religious, into submission to the Papacy; and, on the other side, the United Church of Canada endeavoring to create a united Protestant Church, powerful for good, and able to enlist the sympathy and support of all non-Roman Catholic Christians in a given policy of evangelization and social and moral reform, the Anglican communion, standing between these two great spiritual forces, of necessity occupies a trying position, especially in sparsely settled districts. Under such circumstances, unless the members of the Church are fully persuaded concerning the impregnable position she occupies in Christendom, I fear we shall suffer many losses by the defection of those who are left without the ministrations of the Church for any period of time.

"Wise and thoughtful men can discern even now a rising tide of faith in our communion's mission in Christendom, but the trying circumstances by which we are surrounded in our pioneer missions require a clear statement concerning our position and policy.

"We claim to preserve 'the Faith once for all delivered to the Saints', the Catholic Faith, the Christian Faith enshrined in the Apostles' Creed and the Creed of Nicea. We appeal to the sacred Scriptures in proof of our contention, and continue our labors in the firm conviction that the commonwealth of Christendom will depend very largely, in future years, upon the faithfulness of our communion to its Catholic heritage, and our readiness to recognize the fruits of the Holy Spirit of God in every institution and movement that makes for Christian character and high ideals. We possess and preserve the Apostolic ministry of bishops, priests, and deacons, and the sacraments of the Gospel, as they were received by the undivided Church of Christ.

"We believe, too, the Anglican communion in our land will be of inestimable value in creating those principles which must adorn the character of any really great people, in upholding the sanctity of marriage, and opposing of all such diaboli-

cal proposals as the so-called 'companionate' union of man and woman, falsely called marriage; and divorce; in preserving a continuity of authority, responsibility, and policy which will save, educate and inspire a safe democracy; in guarding liberty as distinguished from license; good manners as distinguished from servility; in insisting on truthfulness, straightforwardness, reverence, and dignity in worship—all of these things form part of our precious inheritance in the Anglican communion.

"To guard carelessly great and abiding principles is not consistent with our character as Catholic Christians, and I pray our people everywhere may remain steadfast, unmovable, always abounding in the work of the Lord, to His Glory, the well-being of the Anglican communion, and the abiding advantage of Christendom and our own beloved Dominion."

CENTENNIAL OF ST. PHILIP'S, WESTON

The centennial celebration of the institution of St. Philip's Church, Weston, Etobicoke, has just been held. Canon Lawrence Skey, D.D., preached at the morning service and the Bishop of Toronto at Evensong. The Rev. Frederick Robertson, rector, was assisted at the morning service by the Rev. L. V. Pocock and the Rev. C. W. Holdsworth, and at the evening service by Canon G. B. Morley and the Rev. Hughes Jones. St. Philip's was one of the first churches in this part of Ontario and for many years the only one in the Etobicoke district.

ROBIN IMMORTALIZED

"Happy birds that sing and fly
Round Thine altars, O most high."

This spring a robin made its nest and has successfully reared its young in a pillar of the nave of the new Christ Church Cathedral, Vancouver, now in course of erection, and that regardless of the constant coming and going of the workmen. They look for her hovering over their work and flying in and out of the open arches and windows.

And now it may be safely said that this robin will live longer in the memory of living creatures than any other bird that has flown beneath the bright blue skies of sunny British Columbia. For the cathedral builders, at their own expense, are making a model in stone of that robin and her nest, and soon it will rest where all may see it, built above the capital of the pillar under whose shelter the bird found her nesting place and her young their birthplace.

MEMORIAL WINDOW TO ARCHBISHOP DU VERNET

The Rt. Rev. James Fielding Sweeny, D.D., Bishop of Toronto, dedicated in St. John's Church, West Toronto, a beautiful window in memory of the late Most Rev. Frederick Herbert DuVernet, D.D., late Archbishop of Caledonia, who was rector of St. John's from 1895 until 1904. His Lordship congratulated the rector, the Rev. R. MacNamara, and the group of old friends of the late Archbishop, who had arranged for the memorial, which has been placed in an important position in the chancel.

The church was crowded for the dedication and unveiling ceremonies, which took place at the morning service. The congregation was representative of West Toronto today and of the time when Archbishop DuVernet was rector of St. John's. Many former members returned for the special service. Since the late Archbishop was rector, a new church has been built, but not on the site of the former edifice, which was on Dundas street at St. John's Road.

RETREATS FOR WOMEN

The following retreats for women are announced:

A retreat for women conducted by the Rev. W. H. Davison, rector of the Church of St. John the Evangelist, Montreal, is now being held.

A week-end retreat for business women and girls will begin on Saturday afternoon, July 14th, and close on Monday morning with a Eucharist early enough for retreatants to have breakfast and return to Toronto in time for work. The conductor will be the Rev. Fr. Palmer, Canadian Superior of the Society of St. John the Evangelist.

The Rev. R. F. Palmer, S.S.J.E., will conduct a retreat for women at the Qu'Appelle Diocesan School, Regina, Sask., from Tuesday, July 3d, to the following Saturday morning.

CANADIAN NEWS NOTES

The Bishop of Toronto has appointed the Rev. Walter Loucks, rector of Holy Trinity, Toronto, to a canonry left vacant by the elevation of the former rector, the Rev. Ralph Sherman, to the position of

Dean of Quebec, and subsequently to the bishopric of Calgary.

The diocese of Saskatchewan is to hold a diocesan summer conference at Pike Lake near Saskatoon from August 8th to 17th.

Bishop Owen of Niagara inducted the Rev. Canon Willis G. James, formerly of Calgary, as rector of St. Thomas' Church. The Rev. W. T. Hallam, of Hamilton, a college friend of the new rector, delivered the sermon.

Summer schools are to be held during July at St. Catharines, St. Thomas, Ottawa, Knowlton, and Banff.

The Most Rev. Severinus Ephraim Barsaüm, Syrian Orthodox Archbishop of Syria, came to Quebec in June to visit members of the Orthodox Church, holding services in various Anglican churches throughout the diocese, by permission of the Bishop.

Canon McKim, former general missionary of the Diocese of Saskatchewan, will do deputation work with the Colonial and Continental Church Society in the interests of the Church in Western Canada.

St. Luke's Hospital, New York, Receives \$5,000,000 Bequest

Mrs. Mary A. Fitzgerald Leaves Gift—St. Ann's Church Seeks Endowment Fund

The Living Church News Bureau
New York, June 30, 1928

ST. LUKE'S HOSPITAL, WHICH NOW HAS its chief buildings on West 113th street at Amsterdam avenue, facing the Cathedral grounds, has received a bequest totalling five millions in value for the erection of additional buildings on Riverside drive.

By the will Mrs. Mary A. Fitzgerald, who died in 1927, this great gift has come to the hospital. She lived for many years on the premises which she has willed to St. Luke's, the same being property at Riverside drive and 120th street. It is a portion of the estate of Mrs. Fitzgerald's father, whose farm once covered this neighborhood where are now the buildings of Union Seminary, Grant's Tomb, and the new church being built for Dr. Fosdick. The bequest directs that the hospital authorities take action for the erection of a building on this site, the new structure to be named for the father of the donor. Not only has the property been left to St. Luke's, but ample funds have been provided for the endowment of the new hospital. It is now announced that the directors of the institution have accepted the bequest and will take action according to the directions of its generous benefactress.

HISTORIC CHURCH SEEKS ENDOWMENT

On independence Day a gold-bronze replica of the Declaration of Independence will be unveiled by United States Senator Copeland at St. Ann's Church, East 140th Street and St. Ann's Avenue.

Under the direction of the rector of St. Ann's, the Rev. Edward Charles Russell, it is planned to raise an endowment fund in the interest of this church and its work. St. Ann's makes a special appeal to those interested in our country's history, for in its crypt is buried Lewis Mossis, the

only signer of the Declaration of Independence from New York City. St. Ann's was the parish church of the distinguished Morris family, and the portion of the city in which it is located continues to be known as Morrisania.

NATIONAL CHURCH CLUB TO MAINTAIN WASHINGTON HEADQUARTERS

The National Church Club for Women, which has its headquarters here in the Allerton House at 130 East 57th street, announces that during the sessions of the General Convention rooms will be maintained in Washington for the convenience of members and those desiring to become associated with the club. The location of these rooms is to be at the Arlington Hotel, Vermont avenue at K and 15th streets.

VISITING PREACHERS

Among our visiting preachers other than those previously mentioned are: Bishop Moreland of Sacramento at St. Thomas' Church; Father Gorham, O. H. C., on Sunday July 22nd at the Church of St. Mary the Virgin; the Rev. W. H. Weigle, New York chaplain of the Episcopal Actors' Guild, at the Church of the Transfiguration during July; the Rev. George G. Burbank of Richmond, Indiana, at St. James' Church, Madison Avenue.

HARRISON ROCKWELL.

SUMMER SCHOOL OF EASTERN OREGON HELD

COVE, ORE.—The fifth summer school of Eastern Oregon was held at the Church of the Ascension, Cove, from June 11th to 22d, with about seventy-five young people in attendance. The Bishop, the Rt. Rev. W. P. Remington, D.D., and all the clergy were in attendance. The Rev. P. G. M. Austin of Long Beach, Calif., was the chaplain of the conference. The Rev. F. B. Bartlett of the National Department conducted a special course.

At the school steps were taken toward the organization of a district Young People's Fellowship.

Basil King, Novelist and Former Priest, Dies at Cambridge Home

Dr. Wood Addresses Wellesley Conference—The Ford Hall Forum—News Notes

The Living Church News Bureau
Boston, June 30, 1928

BASIL KING, AS HE WAS KNOWN TO THE reading public, died at his home in Cambridge on June 22d, after a life which embraced many years in the priesthood of the Church, much suffering, and the attainment of a noteworthy place in literature.

William Benjamin King was born in 1859 on Prince Edward Island. After graduating in 1881 from King's College, Nova Scotia, Mr. King became rector of St. Luke's Pro-Cathedral, Halifax, N. S. In April, 1892, he began his duties as rector of Christ Church, Cambridge, Mass., and retained that charge until the end of October, 1900, when ill health obliged him to resign. In 1913, for a brief period of one and one half years, the Rev. W. B. King again undertook parochial cares and became rector of All Saints' Church, Belmont, Mass. Ill health was again the cause of his resignation, although it was not until 1922 that he asked to be allowed to sever his connection with the priesthood.

The great tragedy which came into his life was failing eyesight, a difficulty he surmounted by learning to use a typewriter while he was still able to master the keys. It was indomitable courage such as this which enabled him to overcome handicaps and count his adversities as aids in the development of his literary life; although two years ago Mr. King admitted that he was having more adversity than he knew what to do with. The courage with which he surmounted difficulties gave him the material for one of his later books, *The Conquest of Fear*. The earlier books published anonymously, beginning with *The Inner Shrine* in 1901, were novels and followed each other in fairly rapid succession. Mr. King's immediate family was composed of his wife and daughter.

DR. WOOD SPEAKS AT WELLESLEY

What is Happening in China was the title of a talk given by Dr. John W. Wood, executive secretary of the Department of Missions, National Council, last Wednesday evening at the Wellesley Conference for Church Workers. On Thursday evening, Dr. Wood spoke on Problems Confronting the General Convention. The missionary meeting tomorrow evening will be notable with an address, *The Challenge of Africa*, by Bishop Campbell of Liberia, and another on *The Challenge of the Land of the Southern Cross* by Bishop Thomas of Southern Brazil.

The Summer School for Church Music at the Wellesley Conference is offering a very helpful program which includes Keyboard Harmony, Advanced Plainsong, Choir Training, and Choral Music of the Polyphonic Period. Frederick Johnson, F.A.G.O., director of the music department of Bradford Academy, is the dean of the music school. He is assisted by the Rev. Winfred Douglas, Mus.D., a member of the Commission on Church Music, by Becket Gibbs of the Juillard School of Music and organist and choirmaster of the Church of St. Ignatius, New York, and by Walter

Williams, organist and choirmaster of St. Stephen's Church, Providence, R. I.

The Quest of the Flame is the name of the pageant to be presented on July 3d by the School of Religious Drama of the Wellesley Conference. Three courses are being given at this school: Religious Drama in the Parish Scheme by the Rev. Phillips E. Osgood, D.D.; Play Writing by Miss Mary Rhodes Drury, A.B.; and the Workshop, wherein all matters pertaining to the technique of production are being explained by Miss Miriam Cooper.

THE FORD HALL FORUM

Some weeks ago, the Baptist Social Union severed its connection with the Ford Hall Forum, which it had sponsored for twenty years. While the Forum had allowed most radical speakers to appear, the general feeling was that a platform for free speech worked in the end as a measure for good. The ethical question in the minds of those responsible for the activities of the Baptist Social Union was whether the Forum, quite apart as it was from definite religious expression and endeavor, was a legitimate beneficiary of the great sum of money left by Daniel Ford Sharp of the *Youth's Companion*, known to readers of that magazine as Perry Mason. This question could arise naturally in the minds of those responsible for the expenditure of the great bequest even though those raising it might be wholly sympathetic with the idea of free speech. Indeed as a guarantee of this sympathy, the Baptist Social Union offered to allow the Forum speakers to continue their discussions there next year under the old name. While the Forum would be deprived of \$5,000 a year, there was no question but that through the gifts of friends and supporters it would still go on.

The latest development is that Ford Hall Forum has become incorporated with its founder of twenty years ago, George W. Coleman, as its first president. The

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right of free speech in its fullest meaning will be upheld at the Forum at all times and no one will be barred from the platform either for race, color, religion, or politics.

PARISHIONERS ENLARGE FURNACE ROOM

A delegate to the diocesan convention from St. James' Church, Fall River, was so impressed by Bishop Babcock's mention of the men of one of our mission churches who gave 2,000 hours of labor in building a basement under their church, that he made recommendations to his own vestry, of which he is a member as well as being chairman of the committee on house and grounds. The vestry adopted the recommendations and the result is that the furnace room and coal bin are being enlarged. The Rev. Burdette Lansdowne, rector, has written:

"To date twenty-eight men have given labor. On Saturday afternoon about a dozen men were on the job mixing and pouring cement into forms; and now we have a coal bin large enough to hold twenty-five tons of coal. It is estimated that the parish will save at least \$100 next winter. This means a great deal to people here because it takes a man working in the mills nearly five weeks (if there is work) to earn this amount. Credit must be given to the women, too, for they have furnished coffee and sandwiches to refresh the men after their labors each night."

DIOCESAN NEWS NOTES

The distinguished English clergyman, editor, and author, the Rev. Dr. Edward Gordon Selwyn, preached in St. Paul's Cathedral, Boston, last Sunday morning. Selwyn is the author of *Essays, Catholic and Critical* and editor of the English publication, *Theology*. He is in this country on a visit to the College of Preachers, Washington, D.C. This service was broadcast, as all other Sunday morning services at the Cathedral will be broadcast, at 11 A.M. by Station WNAC.

A tablet in memory of the Rev. Richard T. Loring was dedicated by Bishop Lawrence on last Sunday morning in St. John's Church, Newtonville, a parish founded by Mr. Loring and under his charge for twenty-seven years until his death in 1926. The memorial, work of Irving and Casson of Boston, is of hand-carved wood with gothic arches and scrolls, the latter covered in old gold.

Flowers on the altar of Grace Church, Medford, last Sunday were the gift of the mother and sister of Amelia Earhart and were placed there as a thanksgiving for Miss Earhart's safe crossing of the Atlantic Ocean in the airplane *Friendship*.

The contract for the additions and alterations to the Diocesan House was signed on May 28th and work is now in full progress. The contractors expect to finish the work in seven months.

Service in the chapel, speeches, and the distribution of prizes began the sixty-third annual prize day of St. Mark's School, Southborough. The Rev. Dr. William G. Thayer, headmaster, referred in his annual address to the school's loss through the death of two of its trustees, Charles F. Choate, Jr., and Harry Burnett. The Rev. Henry K. Sherrill was the prize day speaker; and Bishop Laurence, as president of the board of trustees, presented the Founder's Medal to Amos Eno of Princeton, N. J. Diplomas were presented to twenty-seven members of the sixth form. Desmond Fitzgerald of New York, N. Y., gave the valedictory.

ETHEL M. ROBERTS.

SCHOOL OF PROPHETS AT SEWANEE TO HOLD SESSIONS

SEWANEE, TENN.—The School of the Prophets, planned by the late Bishop Guerry in connection with the summer school at Sewanee, August 2d to 16th, will hold its sessions as planned by Bishop Guerry.

Courses will be given by the Very Rev. William E. Nes, Christ Church Cathedral, New Orleans, La.; the Rev. William H. Milton, D.D., St. James' Church, Wilmington, N. C.; the Rev. C. B. Wilmer, D.D., University of the South, Sewanee; the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina; the Rev. W. J. Loaring-Clark, D.D., New York; and Dr. Larkin W. Glazebrook.

It is hoped that the delay in sending out notice of the plans for these courses, caused by Bishop Guerry's tragic death, and the possible uncertainty in the minds of those interested, may not prevent a large attendance at the school.

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Decision of Illinois Supreme Court Permits Seminary to Begin Building

Chicago Church Becomes Colored Mission — Memorials at St. Luke's, Evanston

The Living Church News Bureau
Chicago, June 28, 1928

THE GOOD NEWS HAS COME THAT THE Illinois Supreme Court has decided the case between the Western Theological Seminary and certain persistent objectors of Evanston, and that now the seminary is free to begin building upon the splendid site given them by the Garrett Biblical Institute. Building will commence at once and it is expected that some halls will be ready by the end of the year.

The undergraduate school will reopen on October 2d, and to date there is an entering class of over twenty. Temporary class rooms will be provided at the Garrett Biblical Institute and at the Cunningham Memorial House of St. Mark's Church.

The seminary catalogue just issued explains new principles and methods, laying special stress upon "tutorial guidance." It contains some things never before put into a seminary catalog, with the idea of creating enthusiasm for the study of theology and for the higher standards of theological education.

ST. EDMUND'S CHURCH TO BECOME COLORED MISSION

St. Edmund's Church, on Sunday, July 1st, becomes a colored mission, according to announcement from the office of Bishop Anderson. The Rev. Frank R. Myers, who has been pastor of the church, will continue in charge, but will also be attached to the staff of St. Paul's Church. The Rev. Samuel J. Martin, colored, recently ordained to the diaconate, will be on the staff of St. Edmund's.

The service of institution as a colored church will take place at 3:30 Sunday afternoon, with the choir from St. Andrew's Church (colored), Evanston, present as well as the Rev. William J. Weaver, rector of the Evanston church.

MEMORIALS AT ST. LUKE'S, EVANSTON

The three memorial gifts recently dedicated at St. Luke's Church, Evanston, are particularly beautiful. They are the east window, the reredos, and the pulpit. The east window is a memorial to Mrs. G. C. Stewart's family, and tells the story of the revelation of St. John. The reredos is erected to the memory of Mr. and Mrs. W. P. Gunthorp by their children, and was designed by the parish architect, Thomas E. Tallmadge. There are twenty-one figures in the reredos.

The new pulpit is the gift of the Woman's Guild and Auxiliary. It is also designed by Mr. Tallmadge, and is carved by the Bedford Stone Co. The six figures represent six great preachers, St. Ambrose, Savonarola, Bossuet, John Wesley, Cardinal Newman, and Father Stanton of St. Alban's, Holborn, London.

LAST MEETING OF ROUND TABLE

The last meeting of the Round Table for the year was held at St. Luke's Church, Evanston, on June 25th, when the clergy were the guests of Dr. and Mrs. Stewart. The program was a pil-

CORRECTION

In the Chicago letter in the June 30th issue of THE LIVING CHURCH it was stated that the dinner at the Church of the Redeemer, Chicago, was given for the rector, the Rev. Dr. John Henry Hopkins, who is leaving his work there on July 1st. It should have been stated that Dr. Hopkins is leaving his work on July 1, 1929.

grimage through the parish church conducted by Dr. Stewart.

INSTITUTION OF SANGREAL

Impressive services marked the institution of the Order of Sangreal at the Church of the Advent, Chicago, on Sunday night, June 24th. The services were conducted by the Rev. Irwin St. John Tucker, the founder of the order. Fr. Tucker is special preacher at the Church of the Advent. Many of the clergy were present at the services and there was a large congregation. The order is founded on the well known story of the quest for the Sangreal or Holy Grail. The quest is taken as a symbol of the search for the ideal in each person's daily occupation.

H. B. GWYN.

CHURCH AT RENSSELAER, N. Y., HAS ANNIVERSARY

RENSSELAER, N. Y.—The Church of the Messiah, Rensselaer, on June 25th and 26th, in conjunction with the 124th convocation of the archdeaconry of Albany, celebrated its seventy-fifth anniversary. The Ven. C. R. Quinn, Archdeacon of Albany, was the speaker at a parish dinner on Monday evening, attended by the people of the congregation and the clergy of the archdeaconry. Following the dinner Bishop Oldham preached at Evening Prayer. The Holy Communion was celebrated on Tuesday morning, followed by business sessions of the archdeaconry.

The Church of the Messiah was founded by a congregation of fourteen persons in 1853, and the church built on its present site the following year. One member of the first confirmation class, a communicant for seventy-five years, is still living and attended the anniversary. The present rector is the Rev. Frank F. Blessing.

GIFTS TO

WASHINGTON CATHEDRAL

WASHINGTON—Building activity at Washington Cathedral was given impetus recently with the receipt of two gifts, totaling \$300,000, to be used in carrying forward the construction now in progress on the choir and crossing of the cathedral, which is rising on Mount Saint Alban as a regnant symbol of the spiritual aspirations of the American people.

The donors, who are prominent residents of the middle west, prefer to remain anonymous and have specified that their gifts be applied to present construction needs, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, said in making the announcement.

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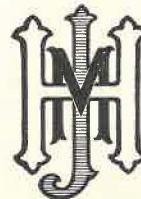
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BOSTON, MASSACHUSETTS

Mission at Queen's Village, L. I., Takes Steps Toward Incorporation as Parish

Church Choir in Syrian Orthodox Church — Illuminated Cross at College Point

The Living Church News Bureau
Brooklyn, June 28, 1928

ST. JOSEPH'S MISSION, QUEENS VILLAGE, last night took the first steps towards incorporation as a parish. At a meeting of the congregation, called for the purpose of considering this important step, it was unanimously voted to ask the approval of the Bishop for incorporation. As the Bishop is abroad, the next step cannot be taken until his return; but as his procedure is well known, the next step can be anticipated. It is his custom to ask the treasurer of the diocese to make a careful examination of the finances of the congregation, and report whether in his opinion there is sufficient support to make incorporation a wise procedure. This examination can be made soon, and the treasurer can be ready to report to the Bishop on the Bishop's return. In this way it is hoped that the actual incorporation need not be long delayed.

St. Joseph's has been a mission of the cathedral for a number of years. The recent growth in population in its vicinity has brought in many new people. The present priest-in-charge is the Rev. Donald F. Schumann, who also has been in charge since 1921.

MORNING SERVICES

This is the time of year when some congregations, and probably some people in every congregation, discuss the most convenient hour for Sunday morning service. At St. Ann's, Brooklyn, a suggestion to have the "mid-day" service an hour earlier during July and August was submitted to vote of the congregation, but few were found to favor it. Consequently the usual hour of eleven will continue the custom.

A prominent Methodist church in Brooklyn recently advertised a change of the Sunday morning service to an early hour, thus tacitly if not avowedly acquiescing in a program of recreation, not to say pleasure, for the balance of the day.

CHURCH CHOIR IN SYRIAN ORTHODOX CHURCH

The choir of the Church of the Redeemer, Brooklyn, sang last Saturday at a wedding in St. Nicholas' Syrian Orthodox Cathedral, Brooklyn. The occasion was unique. The Orthodox churches have no organs and in the absence of instrumental music the wedding march, set to appropriate words, was sung by the choir as the bride entered the church, and the recessional was similarly sung at the close. It proved a very impressive setting to the Syrian Orthodox rites, which were conducted in English and Arabic by Archbishop Aftimios.

MISSIONARY FROM CHINA GIVES ADDRESS

The Church of the Resurrection, Richmond Hill, has lately had two messages from the Church in China. The Rev. King Li, a Chinese deacon, who is in this country to study agriculture with a view to helping the farmers of his district in China to better methods, spoke last Sunday afternoon in the church; and Miss Gertrude Selzer, superintendent of St.

Andrew's Hospital, Wusih, spoke recently to the Woman's Guild most interestingly of her work. She expects to return to China as soon as conditions there are suitable.

ILLUMINATED CROSS ON COLLEGE POINT CHURCH

An illuminated cross has been erected on the tower of St. Paul's Church, College Point. It is kept lighted every night from twilight until midnight, and memorial subscriptions have been asked for this particular purpose, so that the maintenance of the light for a month, a week, or even a day, may be made a memorial. A large part of the year has already been subscribed for.

CHAS. HENRY WEBB.

MEMPHIS RECTOR CELEBRATES ANNIVERSARY

MEMPHIS, TENN.—The fortieth anniversary of the ordination to the priesthood of the Rev. Arthur Howard Noll, LL.D., rector of the Church of the Good Shepherd, Memphis, was commemorated on Sunday morning, June 24th.

Dr. Noll, before he was ordained, practiced law in New Jersey from 1876 to 1882. He was later engaged in railroading in Mexico, and was cashier of the Mexican Central Railway in the city of Mexico. He resigned in 1885 and prepared for the ministry at the University of the South, Sewanee.

Dr. Noll is the author of many books and numerous magazine articles and reviews, and is known throughout the United States as an outstanding designer of bookplates.

CALVARY CHURCH, NEW YORK, BEGINS SUMMER MEETINGS

NEW YORK—On Sunday, July 1st, the first of a series of meetings was held in Madison Square, by the staff of Calvary Church. This church believes that there is as much need for active work in the summer as in winter.

The clergy, followed by a full vested choir led by a trumpeter, marched singing from the church at 21st street and Fourth avenue, to 24th street and Madison avenue. There, on an improvised platform, laymen and women gave brief testimonies of what Christ has done in their own lives. The meeting lasted a little short of an hour, when they returned again singing, followed by anyone in the square interested, and marched into the church. A shortened form of Evening Prayer was said, with many well-known hymns.

DR. PERCY T. FENN VISITS EUROPE

SYRACUSE, N. Y.—The Rev. Percy T. Fenn, D.D., formerly rector of St. Mark's Church, Syracuse, who has been spending the year abroad, will sail for New York on August 3d.

During the visit to Rome, Dr. Fenn and his family had an audience with the Pope and with Benito Mussolini, and in London they were honored with interviews with the Archbishop of Canterbury, Bishop Gore, and Dean Inge. On June 13th they had lunch with the Bishop of London by special invitation at Fulham Palace.

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YOUNG PEOPLE OF THE CAROLINAS ATTEND CAMP

LAKE KANUGA, N. C.—The diocese of South Carolina has sent a large delegation of young people to the Y.P.S.L. camp, "Camp Ellison Capers," now being held at Lake Kanuga, near Hendersonville. Four of the five dioceses in North and South Carolina are participating in this camp which, with an attendance of 325, is thought to be the largest camp of this kind under the auspices of the Church in America.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, is director; the Rev. H. W. Starr of South Carolina is dean of the faculty; the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, is giving a course on Personal Religion to a class of 150 campers; and other members of the faculty are drawn from all the participating dioceses.

It is hoped that the success of this camp and the series of conferences which are to follow, will keep forward the plan to secure permanent possession of this valuable property, which is ideally situated and equipped to serve as a Church center for the Carolinas and other dioceses in the southeast.

COMMENCEMENT AT KENYON AND AT BEXLEY HALL

GAMBIER, OHIO—Notable features marking the one hundredth commencement of Kenyon College, Gambier, June 15th to 18th, were the presentation of diplomas to the largest graduating class in its history, the dedication of the handsomely remodelled ascension hall, and the turning of the first spadeful of earth for the Philander Chase Tower and Peirce Hall, to form the new monumental commons building to be erected to the east of the campus between the library and Ascension hall.

Following Morning Prayer at the college chapel, the procession marched for brief dedicatory exercises to Ascension Hall, one of the finest of the college buildings, built in 1859, the interior of which has been completely remodelled and modernized. At the commencement exercises the portrait painted by Karl Anderson of President William Foster Peirce, D.D., which was the gift of Frank H. Ginn of Cleveland, was unveiled and formally presented to the college by the architect and accepted on behalf of the college by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and president of the board of trustees.

Dr. Wilbur Love Cummings of New York, read a letter from William Nelson Cromwell of New York and Frank H. Ginn of Cleveland in which these two gentlemen offered to furnish all the money necessary to build a monumental commons building on the condition that the tower for which funds had been given by the diocese of Ohio is to be named Chase Tower in honor of the Rt. Rev. Philander Chase, first Bishop of Ohio, and founder of Kenyon College, and the main part of the commons building to be called Peirce Hall, in honor of President William F. Peirce, D.D.

Following the conferring of degrees President Peirce read the honor roll of students and announced that at Bexley Hall, by readjustment of the faculty, the Rev. Charles Emory Byrer, D.D., dean, will be professor of Theology, the Rev. C. Sturges Ball, S.T.D., professor of Church History, and the Rev. William Clinton Seitz of Springfield is elected to the pro-

fessorship of Homiletics and Religious Education.

Bishop Vincent presided at the centennial exercises commemorating the graduation of the first class at Bexley Hall on June 15th. An address was given by the Rev. George C. Foley, D.D., professor of Divinity in the Philadelphia Divinity School, on the subject Some Changes in Theological Education in One Hundred Years, followed by remarks by Bishop Leonard, President Peirce, Dean Byrer, and a brief address by the Rev. Dr. George F. Smythe of Cleveland.

At the vesper service at St. Mary's Chapel, Bexley Hall, the Bexley crosses were presented to the 1928 graduates of the seminary. The service was followed by a banquet in Colburn Hall, at which Dean Byrer acted as toastmaster.

FIRST CHURCH WORKERS' CONFERENCE IN WEST VIRGINIA

CHARLES TOWN, W. VA.—The first diocesan conference for Church workers, sponsored by the diocesan board of religious education, meeting in St. Hilda's Hall, Charles Town, June 11th to 15th, was attended by about sixty delegates, besides the 150 or more people who registered for one or more of the special sessions. The Rt. Rev. William L. Gravatt, D.D., Bishop of the diocese, was the chaplain, and the Bishop Coadjutor, the Rt. Rev. Robert E. L. Strider, D.D., was the dean.

LAYMEN HONOR LOS ANGELES BISHOPS

LOS ANGELES—Taking as its theme Loyalty to the Episcopate, the diocesan men's club held a meeting on the evening of June 21st at St. Paul's Cathedral House, Los Angeles. B. G. Voight, of Pasadena, president of the club, acted as toastmaster. About 150 men attended the dinner.

The first speakers paid tribute to the memory of the late Rt. Rev. Joseph H. Johnson, D. D., whose death in May robbed the diocese of its first bishop. These included the Rev. George Davidson, D. D., rector of St. John's, the Rev. Robert B. Gooden, D. D., headmaster of Harvard School, and Colin M. Gair, senior warden of St. Paul's Cathedral.

The club's tribute to Bishop Stevens, was offered by the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena. He congratulated the diocese on the high promise of the new administration as evidenced by Bishop Stevens' seven years' service as coadjutor.

In response Bishop Stevens added his own tribute to Bishop Johnson's affectionate consideration of him and outlined several needed directions of advance for the diocese.

LAY CORNERSTONE OF NEW SCHOOL IN NEW JERSEY

RALSTON, N. J.—The cornerstone of the new St. John the Baptist School for girls, Ralston, was laid with appropriate ceremonies on the morning of June 5th. Although the weather was forbidding, the ardor and the spirits of the large company of visitors from New Jersey and New York and other parts were not dampened. A large pavilion tent had been provided, and in this the Bishop awarded the diplomas. Lawson Purdy of Trinity parish, New York, spoke of the place and need for religious education in our time.

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CHURCH AT HAWTHORNE N. J., HONORS LATE RECTOR

HAWTHORNE, N. J.—The long and devoted service of the late Rev. William B. Mawhinney, at the time of his death rector of St. Clement's Church, Hawthorne, was fittingly honored on St. John the Baptist's Day, when a memorial window, presented by the Ladies' Guild, was dedicated in the presence of a large congregation. The Rev. John G. Martin was in charge of the service.

ANNIVERSARY CELEBRATED AT MILLBURN, N. J.

MILLBURN, N. J.—St. Stephen's Church, Millburn, kept its seventy-fifth anniversary with appropriate ceremonies in the week beginning May 20th. There was a large attendance of former members of the parish at the morning service on that day, when the rector, the Rev. Hugh W. Dickinson, gave an historical address.

COMMENCEMENT AT MILWAUKEE-DOWNER COLLEGE

MILWAUKEE—At the recent commencement activities of Milwaukee-Downer College the new science building was dedicated. This building, costing \$283,000 with equipment estimated at \$31,000, was dedicated immediately after the commencement exercises on Tuesday morning, June 19th. The new building is to be called the Ellen C. Sabin Science Hall, after the president emerita. Ground for the building was broken on August 10, 1927, and will be ready for occupancy this fall.

At the commencement exercises President Briggs announced that a total of \$249,390 had been received or pledged to the college in the past year, of which \$148,275 was for the science building.

HARVARD SCHOOL COMMENCEMENT

LOS ANGELES—The baccalaureate sermon which opened the twenty-eighth annual commencement of Harvard School, Los Angeles, the diocesan school for boys, was delivered June 10th by the Rt. Rev. William H. Moreland, D. D., Bishop of Sacramento. Over 200 alumni of the school gathered for the annual alumni dinner on the 14th. The following day the Rt. Rev. W. Bertrand Stevens, D. D., Bishop of Los Angeles, and president of the board, presented the diploma of the school to forty-three boys.

Advance reservations for 1928-29 indicate a full attendance of 300 boys in September.

LIBRARY SCHOOL AT WUCHANG FUNCTIONING

WUCHANG, CHINA—One small but important department of Boone College, Wuchang, has been functioning cheerfully, especially since Miss Mary E. Wood's return some months ago, and that is the library school. It has had seven students, and expects a new and larger class in September.

Miss Wood on returning was delighted to find that many friends had continued to send periodicals all through the stormy times. Mr. Seng, the Chinese who was in charge of the library, stood his ground and, with a faithful servant who acted as watchman, saw that not a book was stolen. The reference department needs to be built up, however, especially the natural science and economics sections, which are out of date.

† Necrology †

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

J. ROY CAMPBELL, PRIEST

FREDERICTON, N. B.—The Rev. Dr. J. Roy Campbell, oldest Church of England clergyman in New Brunswick, passed away at Fredericton.

Born in Edinburgh, on August 7, 1841, he received his early education at St. Aidan's College, Birkenhead, and St. Augustine's College, Canterbury. He came to Canada as a young man and was ordained at Christ Church, Windsor, on September 24, 1865, by Bishop Herbert Binney, of Nova Scotia. He was first appointed to the parish of Yarmouth, N. S. where he remained as curate for eleven years. From Yarmouth he went to St. Martin's, N. B., to become the first rector of that parish. His next appointment was to Dorchester, N. B., where he was rector for about twenty-eight years. While at Dorchester he was for many years rural dean of Shediac deanery and chaplain of the penitentiary.

His eyesight gradually began to fail him and in 1903 he was stricken with blindness and infirmity, which relaxed its grip slightly at one time only to become a permanent affliction.

GEORGE S. GRANGE, PRIEST

BROOKLYN, N. Y.—The Rev. George S. Grange, rector of St. Stephen's Church, Brooklyn, died Friday, June 22d, after an illness of only a few days. He officiated in his church the previous Sunday, though he was not well. His funeral was held in his church on Sunday afternoon, June 24th, the Rev. Robert Rogers, of the Church of the Good Shepherd; the Rev. Charles G. Clark, the Rev. F. M. Townley, the Rev. Herbert J. Glover, and the Rev. Edgar E. Brice officiating. A large number of the clergy were present.

The Rev. Mr. Grange came to Brooklyn from Jamaica, B. W. I., and became rector of St. Stephen's in March, 1924. He had his B.A. from London University and was a graduate of the Theological Seminary in Jamaica. He was very highly regarded in his parish, and his death is a sad blow to his parishioners, as well as to his family. He leaves a wife and ten children.

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Nativity, Bethlehem, died on Saturday, June 30th, in his 81st year.

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RUSSIANS VISIT ST. ANDREW'S, NEW YORK

NEW YORK—The annual pilgrimage of the members of the Russian Orthodox Church of Christ the Saviour, to St. Andrew's, both in New York, took place on Sunday evening, June 10th. The Russian choir was present and rendered special music.

The Russian Club of the city of New York was opened on Saturday, June 2d, by the Rev. Dr. Albert E. Ribourg, who is rector of St. Andrew's Church. There are more than 250 members in the club.

PARISH HOUSE DEDICATED AT KINSTON, N. C.

KINSTON, N. C.—The new parish house of St. Mary's Church, Kinston, the Rev. Harrell J. Lewis, rector, was dedicated on Friday, June 15th, by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the diocese. The parish house is named for Samuel H. Abbott, for many years senior warden of St. Mary's, and the superintendent of the Church school.

TEXAS—The new Camp Allen, the diocesan summer camp, situated on Trinity Bay, was enthusiastically opened by boys' camp, June 5th to 19th. Some seventy boys from various parts of the diocese were in attendance. In the absence of Bishop Quin, the Rev. Frank A. Rhea, rector of St. Mark's Church, Beaumont, was director, assisted by the Rev. Joseph B. Dobbins, rector of St. Paul's Church, Orange.

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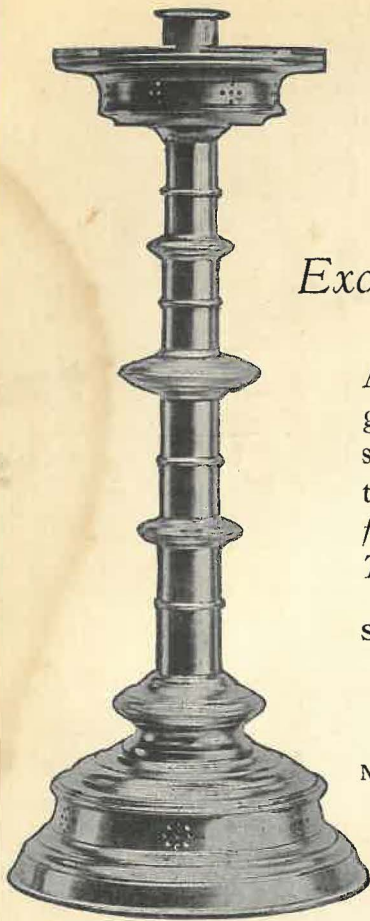
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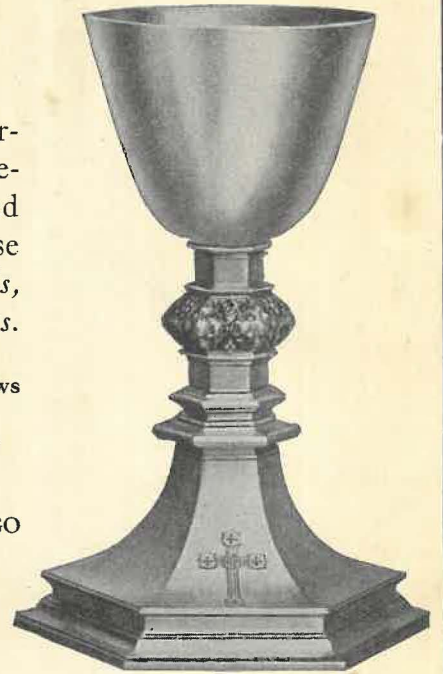
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