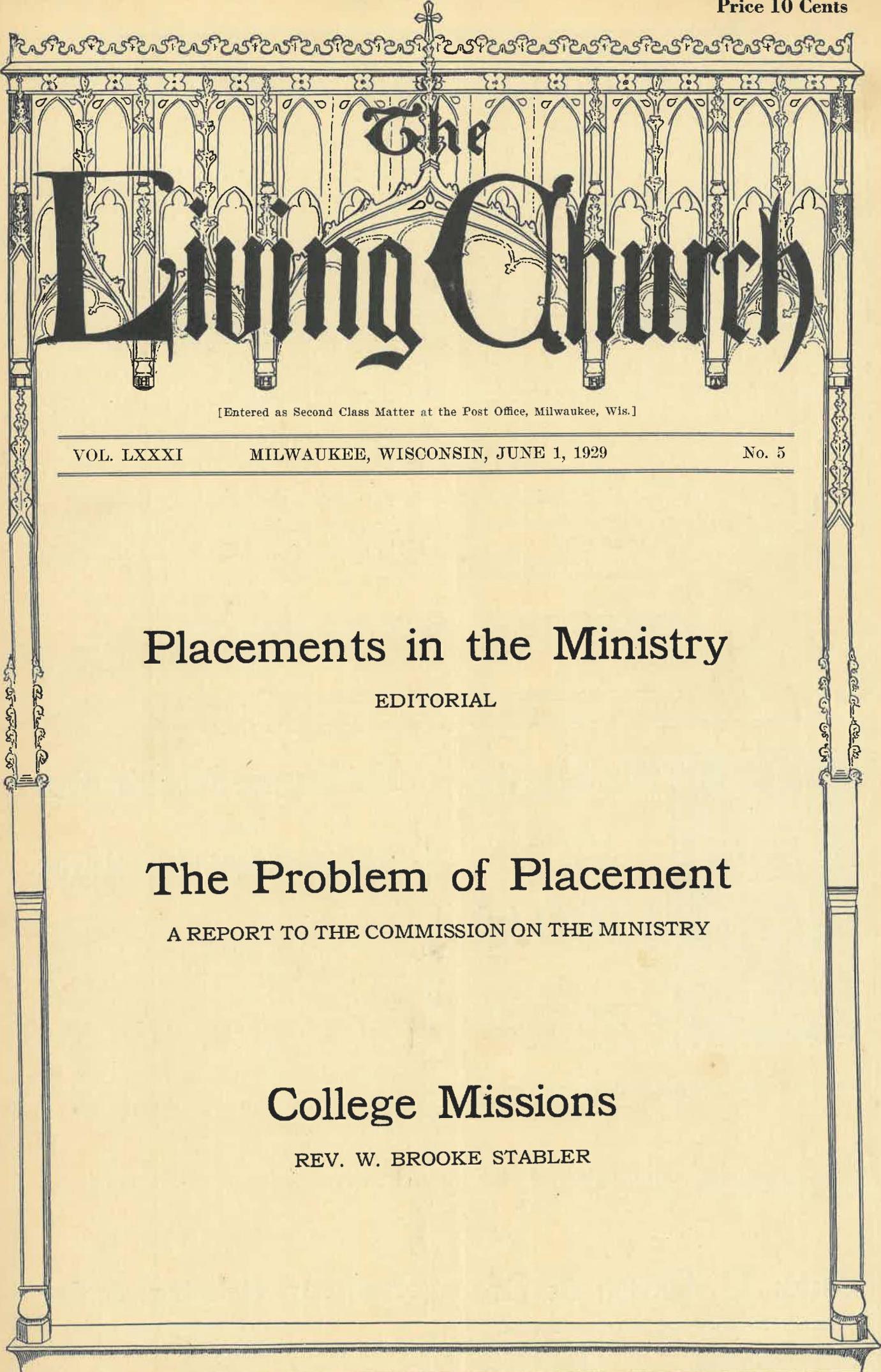


Price 10 Cents



The Living Church

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

VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 1, 1929

No. 5

Placements in the Ministry

EDITORIAL

The Problem of Placement

A REPORT TO THE COMMISSION ON THE MINISTRY

College Missions

REV. W. BROOKE STABLER

THE CHRISTIAN NURTURE SERIES

THE Christian Nurture Series is a graded series of eleven one-year courses (plus seven additional courses for the senior high school and adult pupils) following the sequence of themes set forth by the Department of Religious Education of the National Council in its Christian Nurture Plan.

It is the most widely used series of Church school lessons in the Church, and is highly commended by leading educators. If you are not already using this series in your Church school, now is the time to plan its introduction next fall. Send for free explanatory pamphlets describing the system and how to use it.

ORDER NOW

A FULL STOCK of First Half Year material is now available at the office of publication and all depositories, and early orders are solicited for more efficient service. Delivery will be made whenever desired, and October 1st billing will be given if desired. Descriptive order blanks are now being mailed, and additional copies will be sent on request.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WISCONSIN



We Quote

A Special
Price of

\$100.00

for this Cross memorial, delivered and set complete, including the usual amount of lettering.

Send order, with lettering, promptly, and it can be erected this summer.

Send for our booklet, "MONUMENTS." Sent free to those considering the purchase of one.

Chas. G. Blake & Co.

Makers of Mausoleums and Celtic Cross Monuments
120 S. La Salle Street CHICAGO, ILL.

First Mortgage 6% Serial Bonds

Secured by

LAND AND MODERN OFFICE BUILDING

A choice location in the business center of a large city. The bonds represent less than 58% of the security value. Approximately 75% of floor space rented before completion. Five floors leased by leading American Utility Company. Earnings, on independent estimates, over 2.5 times interest. Ownership and management in strong and experienced hands.

Price 99 and Interest, to yield 6.10%

ASK FOR CIRCULAR 1307-LC

Peabody, Hennings & Co.

10 South La Salle Street
CHICAGO

The Living Church

[Copyright, 1929, by Morehouse Publishing Co.]

VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 1, 1929

No. 5

EDITORIALS & COMMENTS

Placements in the Ministry

AN important paper is that from the Rev. Dr. Ludlow addressed to the official Commission on the Ministry, containing the result of a very careful study of conditions under which our American Church clergy serve, which is printed in this issue. The study was made by Dr. Ludlow at the direction of the commission. The report is the basis of a series of recommendations which the commission "recommends to the consideration of the Church for ultimate legislation by the General Convention." If these recommendations were adopted *in toto* it would revolutionize our whole system of "placing" the clergy and removing them from any charge. We may add that there is nothing in the Church that more seriously needs revolutionizing.

Since careful thought and discussion must be the necessary preliminary to any legislation, we have for ourselves given to these suggestions our most careful thought; and in presenting certain views on the subject, we invite others to do the same.

At the outset we beg to commend the commission for "taking the bull by the horns" and trying to work out a comprehensive system to be substituted for the present chaos in regard to the whole matter of bringing the clergy into touch with work properly adapted to them. Today a priest has no way of securing an opportunity to do the work for which he was ordained, neither has an ordinary parish the means of securing a rector who will fit into its conditions; while also there is no way to remedy the condition of a misfit in the rectorship which prevents the progress of a parish and at the same time prevents its rector from voluntarily relieving the situation even if he perceives it.

WE are an episcopal Church with a congregational system of placing the clergy. Roman Catholics and Methodists are much more truly episcopal in administration than are we, and both of them vest in their bishops a good deal more power than do we. However orthodox we may be in maintaining the necessity of the historic episcopate in a united Church, in practice the one thing in regard to our bishops that we treat as beyond any question is that they will err. As that admirable standard of thought, dear to the heart of every Broad Churchman, the Thirty-nine Articles, so charitably asserts of various historic Churches other

than our own, so, like those Churches, even our own bishops "have erred," and may conceivably be expected to err again.

Alas, experience shows that the expectation is sometimes justified. So our whole administrative system is based on the hope of keeping the erring order from doing any more harm than can be prevented. Because bishops err—and they do—we seem really and officially only to trust the laity.

Now, without going so far as to place any real confidence or power in the episcopate, the commission proposes to try out a committee system as a limitation on the almost absolute power of the vestry to call a rector, where, after he is called, not all the king's horses and all the king's men can get rid of him if he is a failure. Theoretically and canonically, a call is for life and cannot be terminated by either party without the consent of the other. Practically, our reverend fathers of the clergy have discovered how they can break the pact by the simple process of resigning and leaving, while the vestry, consisting only of poor, ignorant, priest-ridden laymen like ourselves, have no such easy solution to the problem of dissolving a rectorship. The laity, in the expressive language of the day, "hold the bag" whether the second party elects to move on or to stay. The bishop placidly wonders what will happen next; that is about all that he is permitted to do.

Yes, the present system doesn't work. It is just possible that while the bishop pursues his time-honored function of erring, the laity occasionally do the same thing. We have even heard that the "inferior clergy" do. But must our system be perpetually based upon a presumption of errors?

THE commission now proposes to establish national, provincial, and diocesan personnel bureaus where the facts relating to every clergyman, including some summary of his work and of his characteristics, shall be card-catalogued and filed. There is then to be a board in every diocese consisting of the bishop and the standing committee (unless some other committee be substituted for the latter by diocesan legislation), which committee, in case of a vacancy in the rectorship of any parish, shall "nominate at least three clergymen to the parish for election as rector. If none of the per-

sons so nominated by the Placement Committee be satisfactory to the parish, the Placement Committee shall then nominate three more and continue so to nominate until a selection has been made." In a mission the bishop "shall advise with" the committee before making an appointment. The appointment of assistants in a parish shall be "subject to the approval" of the committee. And "on petition from a minister, or a vestry, or on its own initiative, the Placement Committee shall have power of removal or transfer." The individual records of the clergy are to be carefully kept within the diocese and also at national headquarters, and the former are to accompany all letters dimissory.

We realize that this plan is submitted simply as a basis for discussion. Too long have we all pointed to the limitations of the present system without suggesting anything in its place. It is easy now to point out defects in the proposed system, but we will suggest at the outset that everybody desist from doing that unless he is prepared to suggest something better.

Our first suggestion is that the proposed system would require so much time of the members of the standing committee, with so many travels to diocesan headquarters on the part of members living at a distance, that it would be difficult to secure either quorums or effective work. By comparing the tables of diocesan clergy in the *Living Church Annuals* of 1928 and 1929, we find that in certain representative dioceses having both urban and country work there were in the intervening year appointments such as would come within the scope of a Placement Committee as follows:

In Central New York, 10; in Bethlehem, 15; in Ohio, 18; in Minnesota, 7; and in California, 8. In the dioceses of large urban population the case would be more difficult. In New York, 39; in Pennsylvania, 26; and in Chicago, 17. In these urban dioceses, however, many of the appointments were as curates, which would probably not require much time from a Placement Committee. We are assuming that appointments or elections to cathedrals and institutions as well as to the city mission organizations would not come before such a committee and so are not counting them.

Then we question whether, in most instances, the parishes would welcome these nominations after they were received. The parishes would, apparently, have had no opportunity to tell what sort of rector they required. They would receive the names of three reverend gentlemen, probably unknown to them, and would inevitably require conference with the Placement Committee before they could act at all. That would demand still more of the time of that committee.

Again, for ordinary parishes it would be next to impossible to find three eligible nominees; it is hard enough to find one. It would therefore be almost certain that two nominations would generally consist of impossibles, leaving only one that would be intended for serious consideration. In many cases calls thus made would be declined, and that means that the ponderous machinery would be put into operation again, often several times. So the Placement Committee would be in very frequent session in practically every diocese, while the delays in filling vacancies would be very considerable.

So also the card catalogues of clergy would be useful, but we do not quite visualize what functionary would be called upon to formulate the criticism of each man, or what criterion of success would be used, or who would be charged with the clerical duty of keeping them constantly up to date. Not only would the responsibility be a very delicate one, but we can see that it would involve danger of libel suits and also of grave injustice to particular clergymen. We can appreciate

that a bishop might conceivably keep such a file of confidential information for himself and for his successor, but woe betide him if he ever shows the record to anyone else! To keep such personal records in triplicate and file copies with provincial and national offices would still further complicate the situation, while, at the national office at least, the clerical work of keeping the records up to date would involve a very material addition to "overhead" expenses. Additional room, additional filing cabinets, additional clerks, and much additional stenography and postage in order to keep the records complete, would be factors in this additional expense.

As to vesting in this committee the power of "removal or transfer" of a parochial clergyman, we fail to see how one could be transferred, since the committee would have no power of appointment. To what parish or mission would they transfer him?

And finally we question whether the bishops would consent to the removal of the last vestige of their right of mission—that of the appointment of missionaries.

YET the report and the resolutions are brimful of helpful suggestions. Can we devise a more workable system from them?

A parish is now bound (by Canon 20) to notify the bishop of a vacancy in the rectorship and afterward to notify him whom they propose to elect as his successor. Suppose that we provide for a personal conference between bishop and vestry—or a committee of the latter—between those two dates. It could be provided also that, at the request of either party, one or more members of the standing committee could be called in consultation with them. There would probably be no such personnel cards in existence as are contemplated by the commission on the ministry, but a frank and informal talk between bishop and vestry, before a rector had been decided upon, would be of the greatest value. Any three nominations—or more or less—that the bishop might wish to make could then be informally made known but without being of record. Also, if the vestry had in mind the name of any clergyman who might conceivably be *persona non grata* to the bishop, he would have the opportunity to make his objections known, and the vestry would be saved from what might later involve a situation disastrous alike to parish, rector, and diocese. If there were, through partisan or other reasons, a lack of sympathy or of confidence between bishop and vestry, which is sometimes inevitable under present-day conditions, the additional presence of one or two members of the standing committee would be of real value. There *may* be bishops who would wish to force their own choice or their own partisan stripe of man upon an unwilling parish, but we are confident that they are very, very few, and this preliminary conference would, in the vast majority of cases, result in the call of a rector who could and would work harmoniously with the bishop in the diocese, in spite of possible differences in Churchmanship that are sometimes inevitable.

The vestry would not be bound to accept anyone named at that conference. It might easily transpire that no such person was available. Additional conferences might follow, though not canonically required, as a matter of course.

After that, the present provision that the vestry must notify the bishop of their intention to extend a given call, and must give the bishop the opportunity to reply, would be sufficient.

All this could be accomplished by merely the addition of a few lines to Canon 20. By courtesy if could be placed into operation in any diocese now, though

it should be made mandatory by legislation. It would, so far as we can see, protect the rights of all parties, it would involve no cumbersome addition to the present duties of busy men, it would require no expensive or delicate personal records. In short, we feel that it would work.

But if there is any merit in the substitute plan that we are proposing, the credit belongs to Dr. Ludlow and the Commission on the Ministry. They are the ones who have demanded that the Church stop the policy of drift and substitute a real system. And they are the ones who have taken the initiative in suggesting one.

If we understand them alike, our own counter-suggestions, and those of others, are exactly what they wish to draw out.

ABOUT a month ago we received a request that we draw attention to a "Bishop Brent Fund" which is described as "established to continue the Bishop's unfinished work in the Philippine Islands and his efforts toward Christian Unity enterprises to

which he devoted his life." Of the six names signed to the appeal, several are those of very distinguished laymen of the Church and it is stated that "Bishop Brent's family have already expressed themselves as heartily in favor of such a plan." It is stated also that "within the last year or two the Bishop made it clear in writing and by word that he hoped in case anything happened to him, his friends would carry on the work for the Moros which was so dear to his heart."

The appeal is that Bishop Brent's friends will "put the Moro Educational Foundation on a permanent basis by getting an endowment fund," and it is added that "if we could get an endowment fund of \$1,000,000, we could have both a boys' school and a girls' school." The boys' school has been in operation for some years and \$30,000 is said to be in hand for the erection of a girls' school, which has not been built "because of the uncertainty of support."

At the outset we were perplexed in several ways. Here was an appeal described to us as "official" which failed to bear the endorsement of the Presiding Bishop or—though the fund is "established to continue the Bishop's unfinished work in the Philippine Islands"—of Bishop Brent's successor as bishop in those islands. Careful reading of the papers enclosed to us seemed to indicate that the schools referred to would not be administered under any sort of relationship to the Church nor would the Bishop of the Philippine Islands have official connection with them so far as the information is given. Inquiry revealed the information that the Presiding Bishop had not been consulted in the matter, while, by a coincidence, a letter had just been received from Bishop Mosher suggesting a memorial to Bishop Brent in the Islands and mentioning four different possible objects, none of which was this work among the Moros. It was clear that, at least when his letter was written, he also had not been consulted about it.

We feel it necessary to say that an appeal, described to us as "official," started in such disregard of those whose official position in the Church would naturally give them the right at least to be consulted, begins with a serious handicap.

To describe the proposed fund as "established to continue the Bishop's unfinished work in the Philippine Islands" when it has to do only with one phase of that work, and that not his primary work at all, seems to us very misleading. To establish a memorial to one of the most revered of our bishops without even seeking, much less receiving, the endorsement of official representatives of the Church either at home or in the

Philippine Islands, to speak of that memorial as "official," and to exclude the Church entirely from any control of the work proposed by the fund, seems to us a very unhappy way to perpetuate the memory of one whom all Churchmen, and countless others in every walk of life, desire to honor.

Yet we do not wish to seem unsympathetic with the purpose of the fund. We, for our part, are willing to suspend judgment for the present. We think it likely that before any sort of official approval can be given, it will be necessary to show just how this proposed fund is to be administered. Probably, also, it would be necessary to know whether or not promotion expenses are to come out of the proceeds of the fund.

Perhaps when those responsible for the project are able to discuss it with the authorities of the Church who should have been consulted in advance, it may be possible to arrange a dignified memorial to Bishop Brent in which all of us are able to unite. We understand that other objects have also been proposed.

IN last week's issue was printed a report of the General Convention of the Japanese Church from the pen of a special correspondent, the Rev. John Cole McKim, D.D. That report stated that the convention refused to commit the Church to membership in the "National Christian Council" of Japan, corresponding largely to the Japan's "Federal Council" Federal Council of Churches in the United States, thus continuing the policy of several previous General Conventions, which had similarly refused. Later we received a clipping from a Japanese daily paper (the *Japan Advertiser*) headed "Episcopal Church to Enter Council," and also a clipping from a later issue of the same paper, in which a correspondent denies the accuracy of that report.

We have now received a second and wholly independent report of the same convention, from another correspondent, which entirely agrees with the report printed last week. Because of that double testimony to the fact, and because of the additional features in this new report, we are printing the latter in our news columns, though to some extent it duplicates the former.

REFERRING to a brief extract from a sermon preached on Ascension Day at St. James' Church, Brooklyn, printed in THE LIVING CHURCH of May 18th (page 99), Bishop DuMoulin, the preacher, asks us to say that the particular paragraph quoted by our correspondent was a quotation from the late Bishop Hugh Miller Thompson. He supposed he made it clear in preaching that such was the case, and is good enough to add, "It is probably my fault in not making the matter clear in delivering the sermon."

We are glad to make the correction, and have no doubt that the error was caused simply by the failure of our correspondent to catch the words in which credit was given to the original writer of the paragraph.

A rather more serious error was the publication in our issue of May 4th (page 14) of a letter that seemed to reflect on the clergy of Little Rock as being deficient in making pastoral calls on one in distress. We have since learned that the inference is unjustified and that there were conditions which, had we known them, might properly have resulted in leaving the letter unprinted. We regret exceedingly that it should have given so false an impression.

ACKNOWLEDGMENTS

(See page 155)

DAILY BIBLE STUDIES

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

LIFE-SERVICE

Sunday, June 2: First Sunday after Trinity

READ Isaiah 6:1-8.

IT IS a fine thing to have a definite service in life; and yet many of us fail just here, and hence we cannot say with St. Paul, "This one thing I do." I have been reading the book of Jeremiah lately, and I am impressed by the fixed service of this prophet. He has been called the "Weeping Prophet," and Sargent's wonderful painting suggests his devotion, for God called him to warn Judah, and there was cause enough for tears, even as there was cause for tears when Christ wept over Jerusalem. Five unworthy kings had brought misery and ruin to the kingdom, and Babylon was watching eagerly, ready to destroy. There is a call for life-service today, for the world needs help, and only consecrated men and women can carry God's message. Our only safety lies in loyalty to Christ. "Who will go?" cries the Master. Blessed is he who answers: "Here am I; send me."

Hymn 268

Monday, June 3

READ Jeremiah 1:4-10.

IT WAS a wonderful call! "Before thou wast born I sanctified thee and I ordained thee a prophet unto the nations." Such a declaration from God might well have filled Jeremiah's heart with pride. He might have assumed divine authority and announced himself as a great ambassador having power of life and death. But it was his humility that enabled God to make him a great prophet. It was the beauty and strength of his ministry. A true ambassador hides himself in his message. "Not I, but Christ," he declares, impressed by the sacredness and importance of his work. To bring the gospel to the world in her need is an honor indeed, and God has promised to care for and defend: "Touch not Mine anointed, and do My prophets no harm" (Ps. 105:15). But always there must be humility, much prayer, and meditation, and study, and a complete consecration of spirit, mind, and body.

Hymn 454

Tuesday, June 4

READ Jeremiah 2:1-9.

JEREMIAH, humble and sincere, nevertheless felt that he prophesied with authority because God gave him the message. It was no mere reform campaign in which he was engaged, nor was it an oratorical or a theatrical demonstration. It was God speaking through a man whom He had sent with a message: "Behold I have put My words in Thy mouth," said God. Jeremiah was to root out, to pull down, to build, and to plant. He was to attack evil and advance righteousness. The authority of Christianity comes from God. "Thus saith the Lord." Hence the people are to obey, not the preacher, but God. The prophet may be forgotten, he is only a voice; but the word he proclaims is everlasting.

Hymn 475

Wednesday, June 5

READ St. Mark 11:27-33.

WE ARE often met by the question, "Where is the authority to which we can appeal and upon whose decree we can absolutely and finally rely?" It would be interesting to note the various replies were it not at the same time so pathetic. Some reject all authority save their own will, and they are bandits in the field of thought and action and faith and are dangerous, because the uneducated and unsanctified will is a menace to society. Some say that the law of man is the authority, and that seems reasonable until we find how

varied is the interpretation and application of that law. "The Church is the authority," cries the ecclesiastic. Well, but where is the Church when fifty denominations claim the title? And then comes the age-long divine declaration: "Thus saith the Lord!" And the inquirer goes first to his Bible, and then to Jesus Christ and His words as found in the Bible, and finally he falls on his knees and prays, "Teach me Thy will, O God!" There is the authority—God's will revealed to us through Christ and His Word, and prayer.

Hymn 279

Thursday, June 6

READ II Timothy 1:6-14.

NEVER does Jeremiah lose his courage. He weeps, he mourns, he entreats, he warns with startling daring, but he knows he is speaking for Jehovah: "The Lord sent me to prophesy against this city." Such confidence could be felt only by a true servant of God, and it is this confidence on the part of the prophet and preacher and witness that people look for and ask for. They are weary of platitudes and expressions of doubt. Amidst the chances and changes of life they long for something eternally fixed and unchangeable. "I know" has a power which "I think," or "I hope," can never have. "O Thou who changest not, abide with me," sings Lyte. The blessing of Christianity is its positiveness. "I know whom I have believed," said St. Paul.

Hymn 120

Friday, June 7

READ II Corinthians 7:8-11.

JEREMIAH'S sorrow is a great part of the strength of his prophecy, for it declares God's sorrow for the world which led to the life and death and resurrection of Jesus Christ. "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" He sorrowed not for himself but for others, and "tears for others shed" are holy. To "care" is to enter into the mystery of that divine love which was so great that it planned for human salvation. As we are sorry so are we led to penitence. As we sorrow for others, so are we bearing witness to Jesus Christ and His atonement.

Hymn 496

Saturday, June 8

READ St. Luke 9:51-56.

THE power of Jeremiah's message was that through him God promised not vengeance but help. God sends no man to destruction. If any man goes to hell he goes of his own free will—nay, he goes in spite of many obstacles which God in His infinite pity places in the way to keep him from going. Everything in nature and grace calls him in the other direction, upward and onward. Beauty, the singing of birds, the blooming of flowers, the flowing of streams, the life and death and resurrection of God's Son—why, a man must leap over these or meanly crawl under them if he goes to ruin! It is God's good pleasure to save us, and it cost a divine sacrifice. The prophetic message which should come from every minister's lips and from every Christian witness must be Christ's own words: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Hymn 241

Dear Lord, I thank Thee for all Thy prophets who through the centuries and in this present have come to bring a message from Thee. I thank Thee for their humility, their power, their assurance, and their testimony. Help me, humbly but sincerely, to be a witness for Thee and for Thy loving salvation. Amen.

The Problem of Placement

A Report to the Commission on the Ministry

AT the meeting of the commission held in Philadelphia, November 9th and 10th, 1927, the undersigned was requested to proceed with the collecting of such data as might furnish a basis for recommendations to be made to the Church by the commission looking toward a solution of the problem of placement in the ministry.

Through the courtesy of Bishop Lawrence and of Mr. Monell Sayre the records of the Church Pension Fund were made available for examination by the writer, and our thanks are certainly due to them and to all the staff workers of the fund who so generously and heartily coöperated in the statistical side of this report.

The period covered in the examination of the records was from the inauguration of the pension fund in 1917 to the year 1927. It was felt that this ten-year period would give a fairly representative view of the conditions affecting the ministry. To supplement the facts gathered in this way, the statistical tables compiled by the *Living Church Annual*, and covering the same period of time, were also utilized. In arriving at conclusions, these sources of information were supplemented with the results of a great many personal interviews had by the reporter with clergymen and laymen, both at home and abroad, during the course of a number of years.

Certain basic difficulties confront any attempt at fact finding in such an enterprise.

(a) Our clergymen are for the greater part reticent and consecrated. While recognizing certain present difficulties, they are reluctant to speak of their "future," deeming that a matter of God's Providence.

(b) Bishops vary. Some are deeply concerned over the problem and are ready for a solution that will set forward the whole work of the Church. Some are reticent about the way they attempt to solve the problem. Some are jealous of diocesan prerogatives. Some are giving very little, if any, thought to the problem.

(c) No concrete illustration of conclusions can be given because living persons are involved.

(d) No complete and authoritative records of our clergymen are maintained. The nearest approach to a complete record is the file maintained by the Church Pension Fund. This is complete as to such data as the pension fund requires of those for whom pension premiums are paid; but incomplete as to all others, although the pension fund has made a real effort to make the remaining data complete. The personnel bureau of the National Council maintains fairly complete data of those who seek its assistance but its information is dependent upon request and its range is limited to applicants. Clerical directories are purely voluntary and are limited to such information as the clergy choose to supply. . . .

I. SOME STATISTICAL CONCLUSIONS:

1. There has been a growing communicant strength in every province during the ten-year period.

Province I12%	Province V 4%
Province II 9%	Province VI 1%
Province III 8%	Province VII25%
Province IV25%	Province VIII25%

2. There has been a growth in clergy strength in all provinces.

Province I 3%	Province V 2%
Province II18%	Province VI 2%
Province III½%	Province VII 8%
Province IV15%	Province VIII 5%

3. Candidate strength has fluctuated.

Province I-10%	Province V-30%
Province II 5%	Province VI 1%
Province III25%	Province VII25%
Province IV-5%	Province VIII30%

4. There has been a communicant growth of 13 5/8%, a clergy growth of 6 2/3% and a candidate net growth of 2 1/5%. It is to be noted that the per cent of growth of clergy and of

candidates is not at all uniform or consistent with the per cent of growth in communicant strength in the respective provinces as the following comparison will show:

	Communicant growth	Clergy	Candidates
Province I	12%	3%	-10%
Province II	9	18	5
Province III	8	½	25
Province IV	25	15	-5
Province V	4	2	-30
Province VI	1	2	1
Province VII	25	8	25
Province VIII	25	5	30

5. Approximately one-third of our clergy are ordained in the province in which they were born.

6. The average age of ordination ranges from 28 years in the First Province to 34 years in the Eighth Province with a general average, including our foreign clergy, of 29 years and nine months.

7. The average length of stay in any given parish or position is four years and nine months. As this includes bishops who are elected for life, it will be seen that the average for parochial clergy is less.

8. Eighty-six per cent of our clergy are married.

9. The average salaries range from \$2,604.39 per year in the First Province to \$1,965.06 per year in the Eighth Province. The general average is \$2,278.92. It is the distribution of the salaries rather than their average which is important. The pension fund furnished the following figures on 4,361 records as of December 31, 1927, excluding bishops, foreign clergy, secretaries, and professors. Rectories were included as 1/6th of stipend.

721 clergy received less than \$1,800
1,287 clergy received less than 2,000
2,168 clergy received less than 2,400

4,176

Therefore, very close to one half of our parochial clergy receive less than \$2,400.

10. Salaries apparently have some connection with the length of stay in a given post.

(a) The first five provinces pay the better salaries and the average length of stay increases in fair proportion the greater average salary paid.

(b) Provinces VI, VII, and VIII range as 8th, 6th, and 7th in average salary paid and 8th, 6th, and 7th in average length of stay, their identical relative position in both matters being significant.

II. CONDITIONS AFFECTING SALARIES:

A. Actual.

1. Ignorance on the part of the general Church of the situation as a whole.
2. Fixed idea that clergymen are different.
 - (a) They have a spiritual reward.
 - (b) They secure a trade discount.
3. Vestry ignorance.
 - (a) Offering what "the people will pay," meaning chiefly what they feel called upon to give.
 - (b) Fear of increased quota if increased salary is given.
 - (c) Local pride.
4. Diocesan policy or lack of it.
 - (a) Some do not realize the problem.
 - (b) Diocesan pride sometimes precludes outside help for work of strategic value to the whole Church, e.g., college students, foreign born.
 - (c) Determination solely to control funds contributed from extra-diocesan sources for such strategic work.
 - (d) Diocesan sloth resulting from strong parochialism.
 - (e) Allowing a local vestry to have the sole determination of the matter without any refer-

- ence to the larger aspects of the Church's work.
- (f) Maintenance of chapels of ease and traditional pieces of work irrespective of present usefulness and future effectiveness.
 - (g) Insisting upon an Episcopal church at every crossroad without reference to quality or larger strategy.
 - (h) Feeling on the part of some bishops that "places must be filled" with a consequent danger of lowering the standard of qualification.
5. The depreciating conditions of economic struggle and uncertainty.
 - (a) Low salaries usually mean small fees.
 - (b) Low salaries mean outside work and divided activity.
 - (c) Low salaries mean low pension payments in later life.
 - (d) Low salaries and perquisites mean divided attention and an eye open for a better place.
 - (e) Low salaries mean wear and tear with little opportunity for refreshment.
 6. The presence of too many misfit and unfit clergymen.
 7. The clergyman himself.
 - (a) His fitness.
 - (b) His consecration.
 - (c) His salesmanship.
 - (d) His ability and willingness to grow.
 - (e) The number of his dependents.
 - (f) His experience.
 8. The unwritten but widely whispered age limit of forty-five.
 9. The absence of machinery by which men may be placed with some sense of strategy and moved elsewhere if unsuited for that place.
- B. Ideal.
1. The clergyman himself.
 - (a) His character, training, experience, and ability as established by a properly maintained record.
 - (b) Diversification of training in accordance with present day needs, the man's aptness and interest.
 - (c) Observance of a clinical year, preferably the diaconate, under supervision before being placed in sole charge.
 - (d) His willingness to continue to fit himself by utilization of summer conferences, seminary supervised reading courses, *et cetera*.
 2. The number of his dependents.
 3. The degree of responsibility required in the position to be occupied.
 4. The average living scale of the parish and the local cost of living.
 5. Opportunities provided for both recreation and cultural growth.
 6. A decent margin for emergencies.
 7. The policy of the diocese.
 - (a) A definite policy applicable to all clergy.
 - (b) That policy to establish a minimum remuneration for all clergymen.
 - (c) Control of that policy to be exercised by a diocesan group which, while not cutting off parochial interest and initiative, would have power to direct it to larger ends.
 - (d) The frank and public abrogation of the notion that a clergyman has outlived his usefulness at forty-five.
 8. The general Church canonically requiring a proper and authorized national agency to maintain a complete life record of every clergyman in the Church, and such agency to act as a personnel body to which individual clergymen, as well as dioceses, might, under proper regulations, resort for guidance and advice.

III. SUGGESTED PLACEMENT MACHINERY:

1. The General Convention should create by canon a national placement body composed of the Presiding

Bishop, *ex officio*, two clergymen and two laymen chosen from the membership of the National Council together with such other persons as may seem best.

2. It should be made the duty of this national body to provide and maintain, on a standard form, the individual records of all the clergymen of the Church and to make this information available, under proper regulations, to diocesan and provincial placement bodies.
3. A provincial placement body may be provided where it is desired and it should function in a similar way to the national and diocesan bodies—when requested so to do, furnishing information and advice concerning placement, removal, or transfer of men within the province.
4. The idea of Canon 42 of the General Convention canons should be extended and provision made for a diocesan placement body made up of the Bishop and Standing Committee (or Bishop and Council of Advice in a missionary district) together with such additional persons as may be provided by diocesan canon.
 - (a) Upon a standard form to maintain a personal record of all postulants, candidates, ordnands, clergymen received, and clergymen canonically resident within the diocese.
 - (b) To nominate to the electing body of a vacant parish three clergymen who are in their judgment fit and suited to the duties of the position. If none of the persons so nominated prove satisfactory to the parish, then three other names shall be presented and so continue until an election occur.
 - (c) The Bishop shall consult with this body in making appointments to missionary posts.
 - (d) Parish assistants shall be subject to the approval of this body.
 - (e) No clergyman may become canonically resident in the diocese without the approval of this body.
 - (f) Upon petition from a canonically resident clergyman, from a vestry or upon its own initiative this body shall, after due hearing of all the parties in interest, have power to dissolve a parochial relationship and to remove or transfer a clergyman, its decision so to do becoming effective six months after its pronouncement and notice to all parties concerned.
 - (g) It shall be the further duty of this body to see that all personal record cards accompany all letters dimissory.
 - (h) Upon the removal or transfer of a clergyman this body shall duly notify the national body of such removal or transfer giving all necessary facts pertaining thereto.

Respectfully submitted,

THEODORE R. LUDLOW.

Wilmington, Delaware, April 10, 1929.

RESOLUTIONS ADOPTED BY THE COMMISSION

WHEREAS, our parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

WHEREAS, it is highly desirable that there be provided honorable and systematic means by which the clergy may be so placed that they may serve the Church to the utmost of their powers; and

WHEREAS, we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry;

THEREFORE, this Commission recommends to the consideration of the Church for ultimate legislation by the General Convention the following suggestions as to a possible plan of operation for the placement of ministers of this Church:

That the responsibility of placement be committed to the Bishop and Standing Committee of each diocese or missionary district, or to the Bishop and some other committee, as may be determined by the Diocesan Convention.

It shall be the duty of this Placement Committee, in case of a vacancy occurring in the rectorship of any parish, to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the Placement Committee be satisfactory to the parish, the Placement Com-

(Continued on page 154)

College Missions

By the Rev. W. Brooke Stabler

Assistant, All Saints' Church, Worcester, Mass.

STUDENT work will fail unless the Church as a whole becomes "student-conscious." It cannot be entrusted to any closed union of those few whose entire time is spent in it. In a large university we find one instructor for every twenty men, but only one chaplain for eight hundred Church students! Many other colleges have no clergyman ministering in them. Such conditions demand the combined efforts of all parish rectors, seminary students, undergraduates, and lay people.

The object of this article is to suggest ways in which preaching and pastoral missions may be made effective among students, and to issue a call to this work for consecrated men of *initiative*. One of the primary objectives of these missions is to present the claims of the ministry. Concerning this there is much misunderstanding. Because of the crisis which confronts the Church of endeavoring to minister faithfully in various fields with an insufficient force, special emphasis must be laid here, an emphasis which seeks only the *best men*. The objective is not to railroad men into the ministry. Indeed, an equally important part of the work must be to discourage some. The aim is rather in this special work of deputations to college men to help them decide their life work on the basis of God's will. A very insignificant percentage of young men, because of pressure of circumstance, are permitted to choose their vocation—yet a still smaller percentage of this number avail themselves of this privilege! The cause is inertia and ignorance in many instances, but if they knew someone who *cared*, they would realize the seriousness of the decision; would see that it is no happy-go-lucky game of bobbing for apples in which any apple will do.

The types of mission vary widely and individuals may be used in many ways. There is the opportunity to preach in chapel and to address societies and various religious groups. Again, there are student conferences in which participation is extremely productive whether the conference be fostered by the Church or by some other body, such as the Student Christian Movement. (In the latter case the wholehearted coöperation of the Church should be given because of the opportunity to set the spiritual tone of the entire conference.) Then there are student retreats, those small meetings of potential power in which the religious workers on the campus seek after spiritual power and guidance. Or again, a small conference can be arranged consisting of several leaders and several students interested in Christ's ministry. Conferences of this sort, held at Bishop Dallas' home, or at Bishop Booth's retreat house, promise to be one of the most effective means of helping men to find their vocations.

But there still remains that phase of the work which is most telling and which should characterize the effort on all of the occasions given! "There is a lad here"—patient and consecrated work with the individual. Many feel that to do work in a college they must know the president. Others feel that there is something indecent or disgraceful in a small meeting or personal talk. Oftentimes, knowing the president would be a handicap, while large meetings are impossible because of the over-abundance of meetings, impossible even for our greatest speakers. In many instances, too, college is the realm of the religiously "hard-boiled," who must be sought out.

Now we do not mean here to belittle mass effort, for much can be accomplished from the pulpit; but we do mean to belittle that all too prevalent custom of judging results by counting noses, as though we were giving a church supper. Oftentimes, large mass meetings are fatal, their inherent weakness being that the "weak sisters" turn out in abundance, as a result of which the task of discouragement is greatly increased. And *always*, in student work, it is true that we have just stepped upon the threshold when we have finished speaking. It is *not* the time to go home. The sermon or address is just another sermon or address, generally speaking, unless it be converted into personal contacts which will deepen and spread.

In short, then, the Gospel method of seeking out men one by one must be the model in mission work among students. Wholesale recruiting is impractical and comparatively ineffective. *It is worth the time of the busiest and most powerful minister to travel hundreds of miles to win one leader for the Kingdom of God!* And it must be noted, too, in the Gospel story, how slow the disciples were to comprehend, how patient was the Master. Likewise, one conversation, however deep it may go, is generally insufficient. Individual work must be followed up even over a period of years, ever keeping in touch and never becoming discouraged. "The pastoral office is the canonization of friendship," and friendship does not end in an interview.

IN PLANNING visits to colleges the question arises: should missions go where good work is already being done? The answer is yes; strong parishes hold missions, and strong student pastors welcome missionaries. A new voice brings new life; and oftentimes students are reached whom the local clergyman is unable to touch. Then, too, they enable the students with whom he has been working to see a number of fine men, which is vitally important because many students judge the ministry by the weakest man they know in it. Someone once remarked that all a certain college rector did was entertain his friends. This was how it looked to the undergraduates, yet their lives were changed by the men he brought to their campus. The key to the problem is to multiply contacts between students and outstanding Christian men. The true Shekinah is man. Religion is something distinctly contagious. One loving heart sets another on fire.

The simplest kind of mission is the interchange of pulpits, the necessary new voice being introduced in this way. Through the secretary for college work it is possible to obtain one or more of the available men (all peculiarly fitted for student missions) who are members of the seventy appointed by the Presiding Bishop at the request of the Commission on Evangelism. Again each parish rector should set aside a portion of his time for pastoral visits to the boys of his congregation in their colleges. This is all too often pioneering work, for it has never been done before.

Still again, in order to give students further insight into the Christian life and work, "pilgrimages" should be arranged. One seminary entertained groups from six colleges during the past year; and those students who were on the fence of indecision received in several specific cases the necessary stimulus toward making their decisions. Many, indeed, were agreeably surprised to learn that a seminary is not some cloistered sepulchre filled with men who should be wearing feminine haberdashery. The same thing can also be done effectively by bringing men to visit a really Christlike church. Here they must be shown the inner side of a church's life. They must see that the ministry is like unto the secret service, commonplace perhaps on the surface, yet underneath filled with heroism and romance and adventure.

Furthermore, in college communities every opportunity to talk and work with the faculties should be welcomed. Just as business men frequently undercut the work of the foreign missionary, so do professors often counteract the religious work on the campus. If not antagonistic (which in many instances they are), they are often indifferent. And their voice is heard above the minister's, generally because it excuses the student politely from religious responsibilities.

The question of entertainment of college missionaries is an important one. As a rule, the visitor isolates himself at the house of the dean or the rector. Rare opportunities are missed in so doing. To be sure he can get a more comfortable night's sleep, but he did not go there for his health. What are eight hours upon a feather bed as compared with four on a hard bunk when the man in the next bunk is won to Christ? We

would suggest, therefore, that headquarters be some fraternity house, boarding house, or dormitory; that is, wherever the students live.

WHY have missions in the colleges? First because we may not assume that college students know or feel the full challenge of the ministry. Most of them, even those interested in religion, have never had it presented to them—and it is not a work which can be seen *into* by the casual observer. And then, we must correct the false idea which many have of “a call.” Many believe that the angel Gabriel himself must smite thrice upon the brow and say in an audible voice, “Go and preach.” God’s direct call to men usually comes through another individual; and even then it may be nothing more than an inexplicable feeling. Again, there is the much disputed question of “pushing.” Let us say simply that no *strong* man (and God forbid that we seek any other) is going to be persuaded against his will. It is a question of forceful presentation rather than over-persuasion; and if the individual honestly decides after this that his field lies elsewhere, he will be a better layman. Many bear witness to the fact that their consideration of the ministry has tempered their work and life and made them ministers in their chosen work. And for our own encouragement, let us add that students do not, unless we are hopelessly tactless, resent our advances.

In short, the cry is for men of initiative, men guided by the Spirit of God. The demand is not for intellectual treatises. The countless intellectual problems, though real at times, are often a sham. Many students wear intellectual slickers to keep from getting wet with religion. Students eagerly desire to meet and hear a man who will fearlessly and convincingly say, “I believe in God.” They want one who will come with fire and the sword, not with some sop or insurance ticket or soliloquy.

Dr. Coffin tells us of the station announcer who, in the heat of the summer, calls to the waiting travelers the enticing names of mountain and seaside resorts—places he has never visited himself. He remains in the sweltering station. God forbid that we endeavor to lead the students of our colleges into the presence of Jesus Christ, that we present to them the uncompromising challenge of absolute loyalty, and know not that whereof we speak.

THE PROBLEM OF PLACEMENT

(Continued from page 152)

mittee shall then nominate three more and continue so to nominate until a selection has been made. In case of a vacancy occurring in a mission the Bishop shall advise with the Placement Committee in making an appointment to fill the vacancy.

The appointment of assistants in any parish shall be subject to the approval of the Placement Committee.

No ordained minister may become canonically resident in any diocese or missionary district without the approval of the Placement Committee.

On petition from a minister, or a vestry, or on its own initiative, the Placement Committee shall have power of removal or transfer. The right of a hearing shall be given to the parties interested and at least six months must elapse before action becomes effective.

It shall be the duty of the Placement Committee:

- (a) To keep individual records of the work of all diocesan clergy.
- (b) To see that these records accompany letters Dimissory.
- (c) To notify the National Placement Committee of all transfers and to transmit to them copies of the individual records.

That there be a National Placement Committee to consist of the Presiding Bishop, *ex officio*, two clergymen and two laymen from the membership of the National Council, and such other persons as the National Council may determine.

It shall be the duty of the National Placement Committee to keep, on a standard form, individual records of all the clergy of the Church. This information shall be available to diocesan and provincial Placement Committees.

Each province may create a Provincial Placement Committee to advise Diocesan Placement Committees, when requested so to do, concerning placements, removal, or transfer of clergymen within the province.

THE SECOND BISHOP OF ALBANY

(A Tribute)

By EMILY B. GNAGEY

IN A TIME when success is measured by material progress, and when even episcopal values are estimated by monetary standards, a sketch of any bishop might hastily be drawn with a pencil dyed in the fickle colors that fame and competition mix. But a personality that obscures the events of an episcopate of twenty-five fruitful years merits gentler tribute; and I am going to attempt to sketch with the frail brush of familiarity from the commonplace colors of everyday life. They are more subdued shades, but they are fadeless, and the flaws in the picture will be due to lack of hallowed skill and not to fault of pigment; and, although undeserving, the work will be surrounded with the precious pearls of remembrance.

The scrutiny of daily intercourse tends to reveal imperfections rather than to extol virtues; but there are radiant exceptions to this experience, and such exception makes this tribute possible. It is not dependent upon public record, but reflects a revered individuality. It depicts a bishop known to the verger of a parish church rather than to the influential, to the missionary in a lonely post rather than to the donor of thousands, to the amanuensis at his own desk rather than to a distinguished pewholder, to the flock who seeks a shepherd of souls rather than to the superficial multitude, as the wise and faithful servant of the Church.

“Give grace, we beseech Thee, to all bishops,” a petition in the first collect in the Prayer Book Form of Consecrating a Bishop, is not an unanswered prayer, otherwise there were no subject of this sketch. The reality of divine grace is confirmed in his “wholesome example in word, in conversation, in love, in faith, in chastity, and in purity.” This surpasses the ordinary conception of greatness: to rise out of ornate routine, deified efficiency, and cheap cleverness, in unspoiled simplicity, a wholesome example which the world, never recognizing, will nevertheless—unconsciously—never forget.

Word and conversation constitute a channel for the transmission of grace as unappropriated as it is unrivalled. Yet if one quality more than any other characterizes a man as endowed with grace, it is significant and restrained speech. We mostly talk without thinking and write without authority, and rare indeed and as consistently priceless is such example of gracious speech: negligible in hasty and uncharitable words, never departing from the honest dignity of spoken English, writing sentences adorned by the choice beauty of a sonnet, and all sustained by deliberate thinking and expressed with studied excellence. There is charm and power in the quality of a voice, it is virtually inseparable from the worth of spoken words, the golden medium of a well stored mind, telltale of temperament and matchless conveyor of personality. If I should forget other beautiful things, I shall always remember the voice of the Bishop of Albany, the kind of voice which is the distinct possession of those who speak only because they have something to say, who have kept inviolate that pearl of Pauline advice, “Let your speech be always with grace.”

This tribute utterly fails unless it portrays an exemplification of the British school slogan, “Manners make the man.” Courtesy is a flower as choice and uncommon as graceful speech. Buffeted by a world unfriendly to delicate morality, it may easily perish; but from the roots of chastity and purity it has, in the subject of this sketch, blossomed into justification of the saying, “Taste is always on the side of the angels.”

A wholesome example . . . in love, in faith: living without reproach on the lowlands of love, ascending with unerring guidance the steep of faith, he exemplifies the charity that embraces immediate human need and world-wide vision, and—exquisitely rare—is not afraid of another’s success. Possessing humility to grace a cathedral pulpit, and magnanimity to do justice to a mission station, he is so far beneath selfish ambition that he could not gather its fruits by stretching, and so far above self-vindication that he could not garner its piercing jewels by stooping. He has not argued the Faith, he has lived it; he has not proselyted, he has defended; he knows that truth can bide its time and is satisfied with her inconspicuous recompense. If hell reigned on earth, some souls would rise out of the cataclysm unconquered and unconquerable. When its gates yield to the righteous, the escutcheon of Richard Henry Nelson will be in the vanguard, without blot.

CANTERBURY CALLING

By THE REV. A. MANBY LLOYD

I. ARCHBISHOP BENSON OF CANTERBURY

TOURISTS who pay flying visits to an ancient English city, such as Canterbury, can have no idea of the medieval atmosphere that is exuded, and that is perceptible only by residents. It was my good fortune to spend some early years in Canterbury as a layman, and to make the acquaintance of Churchmen of world-wide renown.

Archbishop Benson was enthroned on the 29th of March, 1883, and the lily-of-the-valley was worn, supposed to be the emblem of the martyred Becket. A clerical wit suggested that a tiger-lily would have been more appropriate. The ceremony of enthronement had fallen into desuetude and was performed by proxy until Archbishop Sumner revived it in 1848. Princes of the Church were not always so popular. One of them (Howley), after the rejection of the Reform Bill, had stones thrown at his carriage.

The train of Archbishop Benson was carried by a fair-haired boy, aged ten: his own son, Robert Hugh Benson, afterwards famous as a novelist and convert to Rome.

Not long after, it is recorded in the Archbishop's diary, Matthew Arnold was going to America to lecture. "What a discipline, to grind for Philistines after he has mocked them with his foxes and firebrands and all his riddles so long."

Dr. Benson could be very ironic. That is probably why Samuel Butler, the arch-cynic, revelled in his biography. Visiting his family at Wilderhope he "unfortunately" took up the volume, with which he was immediately fascinated much as he had been with the *Life of Tennyson*.

A few months later Dr. Benson had altered his opinion. In 1884 at London Bridge he met Bishop Doane (Albany) and Dr. Hale (Baltimore) and writes them down as "delightful Americans." At the Queen's Jubilee, in 1887, he was equally charmed with the Bishop of Iowa (Dr. Perry), who was very impressed at the "myriads of people and especially children and babes in their mothers' arms," and at the miles and miles of "pleasant lanes" and the "amazing love of the English for flowers." Addington was the first country house he had seen.

Addington Palace has since ceased to be the residence of the archbishops. They divide their time between Lambeth Palace and the smaller accommodation now provided for occasional and brief visits to Canterbury.

A LONG chapter could be written on the evolution of the ideal of an archbishop. Less than a hundred years ago they kept up the social status of a baron of the realm. Some years ago an Englishman at Oakland, Calif., astonished me with his description of the magnificence of Archbishop Thomson of York. But it is confirmed by Baring-Gould, who met him in the '60s, and describes him thus: "He presented a very stately figure in the evenings when he wore his purple velvet coat, purple silk apron, and stockings of the same color, with large silver buckles on his shoes. He looked like one of the prelates of the old regime in France . . . and every inch as secular and unspiritual as they."

My Oakland friend's description, almost word for word: And what a contrast to Dr. Benson. Simply and soberly dressed, his character could be summed up in two words—saintly and spiritual.

Yet he was no stained-glass window saint. He took his part in the world's affairs with keen relish, and rode horseback in Hyde Park—a sight no longer seen. A certain young and rising cleric, Canon Henson, at the Church Congress of 1887, held it for a "mark of saintliness" in Aidan that he would not ride because he was the "Apostle of Christ." This roused Benson's ire. What, he asked, would St. Aidan have done if he had had to attend four committees in a morning in London?

For the appearance of the new type of bishop, Benson blamed Samuel Wilberforce, his brother of Oxford. He would be the "execration" of the Church of the future for two things: first, the shortened service; and second, for creating the new type of bishop. In 1888 he deplores the fact that the English Church in Australia, as in America, tends to become the "Church of the Respectables."

This was the year of the third Lambeth Conference at Canterbury. There was lunch in the crypt of St. Augustine's, and he notes that the Americans liked to be told of the ancient

power of the abbots. In July the conference was continued at Lambeth, and the speaking was very good and lively. He remarked that the Bishop of Western New York (Dr. Cleveland Coxe) was exceedingly witty as well as good and true, but it was singular that on the subject of "Mutual Relations of Dioceses and Branches of the Anglican Communion" no English and no American bishop spoke.

In 1889 he was entertaining Spurgeon, who told him that the "High Church" had this great merit: "They make all their people reverent." This was the year of the dockers' strike. We have had many worse industrial troubles since those days, but this was considered so serious that Benson and the Bishop of London (Temple) were called in, with Cardinal Manning, to mediate. Temple either gave up hope or had pressing business, for the Archbishop noted in his diary: "Cardinal Manning has done well in London. But why has my dear Bishop of London gone back and left it to him? Are the dockers on strike R.C.'s all? Must be, I think."

In 1890 he was saying how painful it was to see the lords always so unappreciative of Temple—"the strongest man, nearly, in the House—yet because his voice is a little harsh and his accent provincial, his figure square, his hair rough, and because of his independence, he is not listened to at all by these cold, worldly-wise, gallant landowning peers." But, he continues, "some day his force and goodness *must* carry them."

This was prophetic. It is common knowledge how Temple beat down all opposition, converted his foes, flattened out the bores, developed an unsuspected vein of humor, and was finally followed to the grave amid the very tears of these aforesaid cold and haughty peers.

BENSON'S place among the immortals, however, does not rest on his personal charm or his amazing versatility and easy manners, for these have often been matched, but on the accident which led to his promulgation of the famous Lincoln judgment.

Benson was no party man, but was easily upset by the "Ritualists," as all High Churchmen were then called. He could appreciate Roman ritual when it was reverent. But in the English Church he was not concerned with reverence, but *legality*.

Yet he went to St. Paul's and noted that the minor canons seem to "have it all their own way, adopt the eastward position" (which the judgment allowed), but have "introduced Ablutions since the Lincoln judgment." Yet, surely, this ceremony was one of those that had become permissible.

Archbishop Benson's home life was typically Victorian and he was a life-long friend of Gladstone. His sons all made their mark, but the popular impression that F. R. Benson, the Shakespearian actor, is a relative, is a wrong one.

It was while staying at Hawarden, as a guest of the Grand Old Man, that his life came to its pathetic close. He died almost at the altar-rails of the church, one Sunday morning in 1896.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA FAMINE RELIEF

From friends	\$ 8.00
In memoriam	8.00
St. James' Church, Bucyrus, Ohio	2.00
	<hr/>
	\$ 18.00

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO

Galahad Lads, St. James' Church, South Pasadena, Calif.	\$ 6.75
A friend	5.00
	<hr/>
	\$ 11.75

GOD'S MERCY

IF WE ARE censorious, continually critical of others, absurdly sensitive to others' faults, it must mean that our prayers are dried up at the very roots and are never getting through to God. Because, when once we get through to Him, and see all His divine love and our utter selfishness, there is only one attitude possible to us—"God be merciful to me a sinner."

—Fr. Vernon, S.D.C.

AROUND THE CLOCK

By Evelyn A. Cummins

THE god of the barber shop in China is Lu Tsu. One of the robes woven to drape his image in a Taoist temple has just been added to the Field Museum collection at Chicago. The legend runs that the shade of an old sage was defied by an emperor who, after many discomforts at the hands of barbers, received from the visiting shade a painless shave! Lu Tsu is today one of the eight "Immortals" of Taoism; and his temple is a shrine for sick folk. Apparently, the barber in China, as in Europe, was once the medical man.

SUN YAT-SEN, the great founder of the Chinese Republic, bids fair to follow his legendary forefather into the stage of deification. A \$3,000,000 tomb has been built for him at Nanking, and his body will be carried to it in June, over a specially built \$2,000,000 road, in elaborate pageantry worthy of the old Manchus. He died in 1925; and this recognition comes soon, for China. The honors paid to Confucius present an interesting comparison: though he died about 478 B. C., and the repentant Duke of Loo erected a temple in his honor where sacrifices were offered down to 221 B. C., Confucius was not canonized till 1 A.D., and not ranked with the Supreme God till 1907. Will the reformer of China fare as well as the reformer of the dukedom of Loo?

PERHAPS a more impressive shrine is the great Holy Cross of snow in Colorado, formed by a freak arrangement of crevices in the mountain-side. In these clefts, shaped like the Greek cross (with the upright and the arms of equal length), snow is caught and held—a sight for miles around. It is gratifying to hear that this natural monument is to be preserved through a proclamation by President Hoover which sets apart a 1,392 acre tract as the Holy Cross National Park.

ACCORDING to recent announcement by the Northern Pacific Railway, travelers dining en route to Yellowstone Park may expect to find waitresses supplanting the familiar Negro waiters on the diners. The reason? "We cater to women because they are experts in food and know all about it. Give a man enough, and he's satisfied!" But ask George, the old Negro waiter, if men are as easily served as that!

A RECENT utterance of the Pope in which he claimed the responsibility for education of the young to belong solely to the family and the Church, and not to the State, has called forth a protest from the Fascist paper *L'Impero*. This organ demands the right of the State to teach patriotism along with other educative processes in religion and morals. We may expect a number of these little tiffs while adjustments are being made in the administration of the Concordat.

THE Jewish Sabbath would be dislocated by the proposed calendar reform, in the judgment of the United Synagogue of America, which went on record as opposed to such reform. The conference also favored introduction of Hebrew into the high school curriculum throughout the country. At present this is taught in the Cheder, after school hours, by the rabbi.

SOVIET authorities are continuing their fight of anti-Semitism despite the pressure of other problems of state. But the Communist attack on Jews seems to go on with unabated zeal.

CHURCH union has received a new impetus in Great Britain through recent action of the Congregational Union in urging unified administration for the Free Churches and the Church of England. Bishop McConnell of the New York Methodist Episcopal area has expressed himself in hearty favor of the proposed amalgamation of the Methodist Episcopal and Presbyterian Churches. Such union, he says, is demanded by

the need for common opposition to current materialism: "If we find ourselves indispensable to each other," he says, "we may come together, and it would be a good thing."

PRESBYTERIAN women have another administrative problem on their hands—they are petitioning the General Assembly for equal rights with men in Church government and the ministry. When this paper comes from the press we shall see whether this perennial petition has succeeded this time.

THE sudden and thorough-going reform of the Turkish alphabet, described recently in this column, has now precipitated a crisis. One of the most influential members of the government sees in the imminent collapse of the new Latin alphabet reform grave danger that "the Turkish nation's intellect will go to the depths of an abyss deeper than it touched even in the darkest days of its history. We are approaching the black doom with giant strides." In support of this pessimism the deputy cites the decline in circulation of ten Constantinopolitan magazines from 30,000 to 500. Most of these have quit. Average newspaper circulation has fallen off 50 per cent. The solution offered is government subsidy.

PRELIMINARIES looking toward the settlement of the Mexican religious question have been initiated in Washington. The Mexican ambassador to the United States has been officially authorized to engage in conversations with Archbishop Ruiz y Flores, as official representative of the Vatican. Report has it that our ambassador to Mexico, Dwight W. Morrow, has had some share in the rapprochement.

President Portes Gil has evidently not felt this problem too full of dynamite, for he has taken on a vigorous anti-liquor campaign in Mexico.

A NOTEWORTHY project in education is the plan for a university on Long Island, to be sponsored and possibly controlled by Jews, but to be non-sectarian as regards faculty and students. An unknown "Manhattan business man" has promised a gift of \$200,000 toward a fund, conditional upon the raising of another \$300,000 to make up the half-million initial endowment required for a charter under the laws of New York State. At the meeting assembled for initiation of definite plans, Jewish opinion was well divided as between a center for Jewish culture and a non-sectarian institution.

THE *Monitor*, a Roman Catholic weekly published in New Jersey, thinks it "has one on us." It goodnaturedly tells the following:

"Many priests can, from personal experience, tell of strange names parents have tried to inflict upon their helpless infants at baptism. But under our regulations it is never possible to 'get away' with any freak names. Protestant clergy apparently are more amenable to the idiosyncrasies of parents, having no rules regarding the naming of children according to the calendar of saints or of approved ecclesiastical precedence, and these clergy are helplessly obliged to baptize in accordance with the whims of parents. Hence some of the strange names borne by our separated brothers in every country. The following story is told by the Anglican Bishop of Sodor and Man.

"A mother who was on the lookout for a name for her child, saw on a barn door the word 'Nosmo.' It attracted her and she decided to adopt it for her infant. A few days later, passing the same building, she saw the name 'King' on another door. She thought the two would sound well together, so her boy was baptized 'Nosmo King Smith.' On her way home from the church where the christening took place, she again passed the barn. The two doors on which she had seen the names were now closed together, and what she read was 'No Smoking.'"

A CONNECTICUT rector has worn the same cassock in his services for fifty years. Fortunate thing for clerical tailors that most of them don't take it so quietly as that.

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.

DUBOSE SCHOOL

To the Editor of the Living Church:

MY ATTENTION has been called to the report of a meeting held recently in New York City in the interest of the DuBose Memorial School at Monteagle, Tennessee. The report was printed in the *New York Times* as well as in the Church papers, and I ask permission, as president of the board of trustees of the DuBose School, to correct some of the statements.

In the first place, there are not three hundred alumni of the school. The school has been in operation only seven years. During that period there has been a total enrolment of one hundred twenty-two students, and of them only thirty-seven have received certificates of graduation and can call themselves alumni. This is exclusive of the thirty-odd men now in residence.

One of the excellent features of the school and one of its claims to the confidence of the Church is that it tests a man's vocation for the ministry. It tries him out; and so far only about thirty per cent of the students have been recommended for ordination. About thirty students have decided that they have no vocation for the ministry and have left the school. Six have taken advanced courses in colleges and universities. Thirty-eight have been inspired to enter one or other of the older theological seminaries to complete their preparation for Holy Orders; and they are making a good showing.

Altogether the DuBose School has made and is making a splendid record as a feeder for the ministry of the Church. Thirty-eight priests and nine deacons, now in the active ministry, have been students at the school.

In the second place, I was surprised that in the report you published there was no mention made of the Rev. Dr. Mercer P. Logan, the first dean, and the actual organizer of the school, without whose tact and judgment and executive ability the school would never have succeeded as it has. It was Dr. Logan, who gathered about him a faculty of learned men. He imparted to the school a definite purpose and ideal. It was his personality, his fine missionary spirit, that moulded its members into corporate life. His lamented death last December was a grievous loss; but the trustees believe that the spiritual and intellectual foundations that Dr. Logan laid are permanent assets of the school and will ensure the confidence and support of the Church at large. (Rt. Rev.) THOMAS F. GAILOR,
Sewanee, Tenn. Bishop of Tennessee.

"ORIENTAL THEOLOGICAL PRINCIPLES"

To the Editor of The Living Church:

JUST A NOTE of thanks for *Oriental Theological Principles* by the Rev. William A. Wigram, in the May 18th issue. It is only of late years that we appear to have had either the desire or the opportunity to learn anything about the theology or the life of our sister patriarchates.

The statement of the Oriental conception of our legitimate attitude toward the Virgin Mother, in prayer, for instance, met and cheered and helped a troublesome personal situation in the premises. Out of the experience of a full fifty years of priestly life, and its implications (possibly parochial experiences would be the more correct phrase), I am convinced that the dogma of the Incarnation of the Son of God cannot be maintained in its efficient wholeness, as a dogma of the Church, without the habitual veneration of the symbolic figure of the Virgin Mother in public worship, as well as its recognition in private use. This dogma of the Incarnation not only has never continued in its entirety as a living dogma without its recognized symbol, the outward sign of God's gift and grace, but the denatured doctrine has remained as a stimulant for party divisions in our distressed Church: the one group trying to live close to the lines of the ancient ways on its journey to the center of reality feels increasingly the absence of its rightful symbolic assistance; the other group carrying over into our times the old hostility of the puritan against the use of images at all in public worship, or elsewhere, is apparently drifting into denial of the essential doctrine, itself, more definitely and more defiantly each year; and no wonder.

Now, if in accord with the safer and more mystical theolog-

ical thought of the East, with its tried and time honored use, steadied for them through all the years, and now opening to us through the driftways of previous Western neglect or misunderstanding, I am able to venerate the holy image or symbol of the Blessed Mother of my Lord, praying for her, and with her, then for me the delicate situation is solved. The guards are in place against the dread of substitution, and the perils of pantheism, and even in the atmosphere of the severe traditions of Anglican theology I need not play the anxious chaperon worried over the almost necessary flirtation of *dulia* with *latria* in the garden of my soul and in the language of the West.

I recognize that the empty niche out of which the intruding puritan dislodged the symbols of the Incarnation in the English churches still remain as a sign of the empty place in the Church's worship, and in the spiritual lives of the people thereof. The puritans may not have known just what they were doing, but they did it in the best and most satisfactory manner to themselves.

In the circumstance it does seem as if there should be a professorship of Eastern theology and life in each of our seminaries: such a definite effort of good will and Catholic understanding might serve to cover the appearance of former neglect, and to open an effectual door toward reunion with some of God's children of our own kin, and with the promise that in the end the result would be much more satisfactory to us, than the previous whistling over the back fence for the gathering of strange boys, with whom we were not supposed to play.

Lexington, Ky.

(Rev.) F. H. T. HORSFIELD.

EPISCOPAL CONSECRATIONS IN WISCONSIN

To the Editor of The Living Church:

IN YOUR editorial notice of the consecration of Dr. Wilson in THE LIVING CHURCH of May 11th you make the statement that this consecration is the first of a bishop to a Wisconsin see in the state of Wisconsin "since that of Bishop Nicholson in 1891."

Permit me to point out that my father, Bishop Nicholson, was consecrated in St. Mark's Church, Philadelphia, on the feast of SS. Simon and Jude, October 28, 1891. Perhaps you had in mind the consecration of Bishop Knight, the fourth Bishop of Milwaukee, which took place in All Saints' Cathedral, Milwaukee, on the 26th of May, 1889.

I draw your attention to this solely in the interest of accuracy and not in a spirit of criticism.

Milwaukee, Wis.

I. L. NICHOLSON.

[Yes, we were in error; as also in forgetting that Bishop Robinson was consecrated for Nevada in Racine, Wis., in 1908.—EDITOR, L. C.]

CLOSED CHURCHES

To the Editor of the Living Church:

MAY I CALL attention to the feeling that comes over one upon finding the doors of our "Living Church" parishes locked, barring the people from the peace and comfort of God's House? It is a most miserable feeling, and makes the "Living Church" phrase sound ironical indeed, for the moment.

I have recently had this discouraging experience at the doors of two of the most beautiful churches in Philadelphia. At one, the sexton reluctantly admitted me, and said that since one of the churches in the city "was blown up" they had kept theirs locked. Can anyone defend this reasoning? It is being proven false daily within ten squares of this very church.

The question that comes out of all this is, what kind of faith is taught in these parishes? A church open only on Sunday is no help to one with a "living" faith who is trying to follow it day by day.

Can we not make the Episcopal Church become a tangible influence in the lives of its people ALL THE TIME, and not just once in a while? Yes, of course we can, if we only will.

Let's begin by giving ALL of the churches to the people to use ALL of the time.

W. A. THOMPSON, JR.
Bala-Cynwyd, Pa.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE GOSPEL OF GOD. By Herbert Kelly, S.S.M. Milwaukee: Morehouse Publishing Co. Price \$1.80.

THE derivation from it of the central themes for two sermons, delivered by its reviewer a fortnight after reading it, speaks well for the usefulness of Father Kelly's small volume. It is refreshing in its suggestiveness, unique in its style, arousing in its thought. The author, out of his broad and deep experience, offers his consideration of the central meaning and aim of the Christian Gospel. It is curious to note that he writes—successfully, we believe—to three widely various types of readers: scholars, practical people, idealists.

Father Kelly says there are three kinds of people according to the judgment standard of purpose in life—"rotters," having no purpose; "decent chaps," who are near enough to a purpose to know there is such a thing; and "fine chaps," who have found a purpose worth living for and worth dying for. Suitable comment seems to be that fine chaps will read this book with pleasure and profit, decent chaps need the book to help them lay hold of the truth, and will be grateful for it; but rotters will have no use for it. When you have read and liked Father Kelly's book, hand it on to some person who is doubtful about or only partially cognizant of the meaning of the Gospel.

W. S. H.

JOHN BUNYAN. By Gwilym O. Griffith. Doubleday, Doran & Company, Inc. 1928. Price \$3.00.

THE author of this life of John Bunyan has produced a book that will be a lasting contribution to the life of the Puritan saint, whose greatness of character and beauty of life is so admirably set forth in the pages of Mr. Griffith's book. In spite of our modern and ecclesiastical bias against Puritanism, we cannot fail to see the rugged beauty and romantic strength of that great movement embodied in the personality, both spiritual and physical, of John Bunyan the Bedford tinker.

"The life of John Bunyan covers the period from the Petition of Right to the eve of the Revolution of 1688. Shakespeare had been dead but twelve years when Bunyan was born. The Elizabethan era, the discovery of new worlds and a new way of life, belonged to the yesterday of Bunyan's England. In his day the history of Europe was largely the history of the conflict of faiths. . . . Throughout this period we have theology and politics inextricably intermixed—Armenianism and Monarchy, Calvinism and constitutional government, Taxation by Parliament and Justification by Faith. . . . In that tremendous time Bunyan lived his life, in its thunder and tempest he attained to himself. . . . To use a figure which he liked to employ, he played his part on a crowded stage."

Yet the fact remains that however stirring and tempestuous were the times, Bunyan was more concerned with the storms of the soul than with the cyclones of outward events. "It is true that his supreme title to fame lies in that child of his genius which he begat in his bonds—*The Pilgrim's Progress*. It is true also that in some measure the man has been lost in the book." We must not, however, forget the man in his book, for Bunyan is one of the outstanding figures of his day—"the most popular preacher of his age, the most popular religious teacher of any age since the Apostles." His spiritual sight was fixed not on the busy world of Elstow and Bedford, but "it was the hills of Galilee that he viewed, the sail-flecked Gennesaret, and the white domes and turrets of old Jerusalem. . . . To him what mattered most was man's dignity and immortal glory as an heir of redemption, and what mattered most of all was the glory of God."

The contents of the book are divided into fifteen chapters which by their headings give an excellent idea of Bunyan's life: I. The Man; II. Apprenticeship to Life; III. The Soldier; IV. Apprenticeship to Religion; V. Sorrows of Bunyan; VI. The Gospeller; VII. Crisis; VIII. "The Everlasting Yea"; IX.

Vision; X. Song; XI. Interlude; XII. Achievement; XIII. Ironsism Revised; XIV. "Table-Talk"; XV. Last Days.

Mr. Griffith has given us a great book, and in the last few pages of his work we find the message of John Bunyan's life true for all time. "To believe that the universe is organized for ultimate and eternal holiness, and that to this end Holy Love works through all things as redeeming grace—this has never been a matter of formal demonstration but always a venture of the soul. Faith is neither easier nor more difficult than in Bunyan's day; it is still what he found it to be—a call to valor. And for the rest, neither criticism, science, nor the new psychology has dissolved for us the facts of sin, of sorrow, and of mortality; and the needs of the human heart remain unchanged. Conscience, duty, the eternal authority of right over wrong, have outlasted the Puritan times, and man continues a pilgrim and a stranger on the earth.

"As for Christian applications and the message of social righteousness, Bunyan is largely our contemporary, and in his dream of a united fellowship of faith he speaks to us in the language not of yesterday but of tomorrow. . . . He looked for a world-faith which should bring in a world-order. He associated progress with a steadfast pilgrimage of faith, and that pilgrimage with a goal great enough to engage the heart of man and justify the toils and hazards of the long and tremendous journey."

ALBERT C. LARNED.

DR. G. F. KINGSTON, who is professor of Ethics in Trinity College, Toronto, has published an interesting little book entitled *Foundations of Faith: A Study in Levels of Belief with Suggestions as to Corresponding Stages in Individual and Social Development* (Toronto: The Ryerson Press, 50 cts.). One does not have to read very far before discovering that Dr. Kingston is a psychologist of the school most prominently represented in this country by Dr. William McDougall, and his book is an exposition of the manner in which religious faith, as seen from the standpoint of that school, develops from pristine confidence through unquestioning credence and practical confidence into intellectual conviction. The material is presented almost in the form of lecture notes; there is a bald statement of close packed matter, with little or no attempt at grace of literary expression. But those whose reading teeth are strong enough to masticate this pemmican of psychology will find much solid nourishment, even if for want of the constitution of a McDougalite they also find some morsels that are indigestible.

L. H.

THE FACT that most of the chapters in *East and West of Jordan*, by Albert Field Gilmore (The Stratford Company, \$3.00), originally appeared in the *Christian Science Monitor* need not put off the Catholic minded, for reverence is the keynote of the book, and it forms one of the most vivid accounts of the Holy Land that we have seen. There is a most enlightening chapter on life there at the present day, and the improvements that have come about since the country came under British jurisdiction. The flora and fauna of the countryside are not forgotten, and indeed the volume is a most attractive one.

E. M. H.

A Persian Caravan, by A. Cecil Edwards (Harpers, \$2.50), is a collection of sketches of life in Persia which make very good reading. They are neither a traveler's impressions of Persia, nor folk-studies of unadulterated Persian life. They are rather anecdotes concerning the lives of Westerners resident in Persia, stories exhibiting the kind of things that may happen to one in that land. It is clear that Mr. Edwards knows the land and the people, and knows how to spin a yarn. What more can one ask?

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A.

Social Service, CLINTON ROGERS WOODRUFF.

Circulation Manager, HAROLD C. BARLOW.

Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



JUNE

1. Saturday.
2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. St. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity of St. John Baptist.
29. Saturday. St. Peter.
30. Fifth Sunday after Trinity.

KALENDAR OF COMING EVENTS

JUNE

5. Convention of Eau Claire.
11. Summer school for diocese of Dallas, St. Mary's College, Dallas, Tex.
12. Convention of Western North Carolina.
16. Convocation of South Dakota.
17. Y. P. S. L. conference for all Carolina dioceses, Kanuga Lake, Hendersonville, N. C.
18. Special Convention, diocese of Pennsylvania, to elect a Bishop Coadjutor.
23. Cass Lake Summer Conference, diocese of Duluth.
24. Conference for Church workers, Concord, N. H. Conference for Church workers at Wellesley College, Wellesley, Mass. Conference for Church Workers at Racine College, Racine, Wis. Bethlehem Summer Conference at Bethlehem, Pa.
26. National Conference on Social Service, San Francisco.
28. G. F. S. national conference for younger members, Delaware, N. J.

APPOINTMENTS ACCEPTED

FOSTER, Rev. THOMAS, formerly rector of St. John's Church, Negaunee, Mich. (Mar.); to be rector of St. Stephen's Church, Escanaba, Mich. (Mar.) Address, 515 S. Third St., Escanaba, Mich. July 1st.

MACWHORTER, Rev. GARDNER A., formerly priest-in-charge of Grace Church, Pontiac, Ill. (C.); to be assistant at St. Luke's Church, Evanston, Ill. (C.)

WHITMEYER, Rev. GEORGE LEE, formerly priest-in-charge of St. John's Church, Herrin,

Ill. (Sp.); to be priest-in-charge of the churches at Union City, Paris, and Dyersburg, Tenn. Address, 1020 E. Main St., Union City, Tenn.

WILKINSON, Rev. JOHN E., formerly curate of Christ Church, Corning, N. Y. (W.N.Y.); to be rector of St. Andrew's Church, Buffalo, N. Y. (W.N.Y.) Address 3105 Main St., Buffalo.

RESIGNATION

CLARKSON, Rev. DAVID H., as associate rector of Grace Church, Albany, N. Y. (A.) New address, Bedford, N. Y.

NEW ADDRESS

RICE, Rev. OTIS R., formerly of Cambridge, England; 5 Follen St., Cambridge, Mass.

SUMMER ADDRESS

SEARING, Rev. RICHARD C., 25 Federal St., Saratoga Springs, N. Y. Until October 1st.

DEGREES CONFERRED

NASHOTAH HOUSE—The degree of Doctor of Divinity was conferred upon the Rt. Rev. Frank E. Wilson, S.T.D., Bishop of Eau Claire (in absentia), by Nashotah House.

OGLETHORPE UNIVERSITY—The degree of Doctor of Laws was conferred upon the Rt. Rev. H. J. MIKELL, D.D., Bishop of Atlanta, by Oglethorpe University, Atlanta, Ga., at its commencement on May 19th.

SEABURY DIVINITY SCHOOL—Honorary degree of Doctor of Divinity upon the Rev. JOHN ALBERT WILLIAMS, rector of St. Philip's Church, Omaha, Neb.

ORDINATIONS

DEACONS

HARRISBURG—In St. Paul's Church, Harrisburg, on Wednesday, May 22d, the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, ordained ORRIN FRANCIS JUDD, to the diaconate. The sermon was preached by the candidate's father, the Rev. Archibald M. Judd. The presenter was the Rev. Harry Mershon, rector of the Church of the Holy Apostles, St. Clair. The Rev. Hollis W. Colwell, of Harrisburg, read the litany, and the Ven. Alexander McMillan, of Carlisle, read the epistle.

The newly ordained deacon is a graduate of St. Stephen's College and the Philadelphia Divinity School, and is to be curate of the Church of the Mediator, Philadelphia.

MAINE—On Wednesday, May 22d, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, ordained HENRY MATTOCKS to the diaconate in the chapel of the Berkeley Divinity School, New Haven. The preacher was the Rev. Dr. Thomas S. Cline of the Berkeley faculty, and the presenter the Rev. Percy N. Urban, rector of the church in New Haven.

Mr. Mattocks intends to undertake missionary work among the Chinese people in the Philippines under the direction of Bishop Mosher. In preparation for this work he will spend two years studying the language in China.

MILWAUKEE—The Rt. Rev. John Chanler White, D.D., Bishop of Springfield, ordained GEORGE SCHIFFMAYER, of the diocese of Springfield, to the diaconate on Wednesday morning, May 22d, in the chapel of St. Mary the Virgin at Nashotah House. Acting for the Bishop of Milwaukee he also ordained MARK CARPENTER and CHARLES PARKER of the Milwaukee diocese to the diaconate.

NEW JERSEY—The Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., ordained to the diaconate HERBERT WELFORD FRICK and FRED PERRY SUTTON on Tuesday in Whitsun week, May 21st, in Christ Church, Trenton.

The new deacons are to work with the diocesan Board of Missions. Mr. Frick is a graduate of the General Theological Seminary and Mr. Sutton is a student of the Philadelphia Divinity School.

PRIESTS

ALBANY—On May 22d the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, advanced the Rev. CLARENCE WILLIAM JONES to the priesthood in All Saints' Cathedral, Albany. The Rev. H. Boardman Jones, brother of the ordinand, was the gospeller, and the Rev. Henry Hogg, brother-in-law, was epistoler. The Rev. George F. Bambach of Schenectady, who presented the candidate, said the litany, and the Bishop preached the sermon.

The Rev. Mr. Jones is to be priest-in-charge of St. Mary's Church, Luzerne, with address at 68 So. Swan street, Albany.

ATLANTA—On April 14th in St. Luke's Church, Atlanta, the Rev. ERNEST RISLEY was advanced to the priesthood by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. The Rev. N. R. High Moor, rector of St. Luke's Church, presented the candidate.

The Rev. Mr. Risley will continue his work as assistant rector of St. Luke's, Atlanta.

MISSISSIPPI—The Rev. GIRAULT M. JONES, deacon-in-charge of the St. Alban's mission field in South Mississippi for the past year, was advanced to the priesthood on Whitsunday in the little chapel at Lumberton, by the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi. The Rev. Homer E. Bush of Brookhaven was the presenter; the Rev. Val H. Sessions of Bolton preached the sermon; the Rev. David E. Holt of Lake Providence, La., read the litany; and the Rt. Rev. T. D. Bratton, D.D., Bishop of the diocese, shared in the service by reading the epistle and the final ordination collects.

The occasion of the ordination had been arranged as a field day celebration for the St. Alban's Field, the communicants of the five, or six towns, in four counties, which comprise the field, gathering not only for the ordination but for a conference. The ordination service was followed by a luncheon, prepared and served by two of the field guilds, and after the lunch Bishop Bratton addressed the gathering in the interest of a unified Council of Churchwomen to be made up of all the women of the mission territory.

SOUTHERN OHIO—On Monday, May 20th, of Whitsun-week, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, advanced to the priesthood the Rev. BERNARD W. HUMMEL and the Rev. DONALD C. ELLWOOD. The Rev. Dr. Gilbert P. Symons, rector of Christ Church, Glendale, preached the sermon. The candidates were presented respectively by the Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati, and the Rev. Dr. J. Hollister Lynch, rector of the Church of Our Saviour, Cincinnati. The litany was read by the Ven. B. H. Reinheimer; the epistle by the Rev. Charles G. Reade, rector of St. Stephen's Church, Cincinnati; and the gospel by the Rev. Dr. J. D. Herron, rector of Holy Trinity Church, Cincinnati.

DIED

GRANTHAM—The Rev. HERBERT A. GRANTHAM died at Jacksonville, Fla., May 16th, in his 77th year.

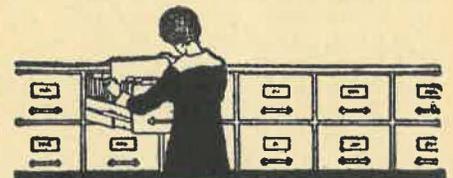
"Jesus Lord, all pitying, blest,
Grant him Thine eternal rest."

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]
EASTERN OREGON—Add, Rev. Herbert E. P. Pressey, Baker, Ore.

INFORMATION BUREAU



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

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

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

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

MEMORIAL

Catherine Regina Seabury

CATHERINE REGINA SEABURY was born in New York, July 25, 1858.

The daughter of the Rev. Samuel Seabury, D.D., professor in the General Theological Seminary, and of Mary Ann Schuyler (Jones) Seabury, she was on her father's side the fifth in descent from a line of clerical ancestors, and a great granddaughter of the Rt. Rev. Samuel Seabury, first Bishop of the American Church.

On her mother's side also she was of distinguished ancestry both English and Dutch, being a great-great-granddaughter of General Philip Schuyler of the Revolutionary army.

Brought up and educated in New York, she traveled extensively, as a young girl, in Europe and the Orient. Returning to America she came with her mother in the winter of 1884 to Cambridge, Mass., where she lived for some years and where she was deeply interested in the Church of the Ascension, of which her brother-in-law, the Rev. Henry Ainsworth Parker, was then rector.

It was at this time that she formed and became the center and inspiration of a large girls' club, which continued throughout her life to be one of her leading interests. For it she bought in 1891 a farm in Mendon, Worcester County, Massachusetts, using the large stone farmhouse as a vacation house for the club. In later years, this farm, "Resthaven" became her home. A lovely little stone chapel was built upon the property and a school-house nearby was bought and used to continue the vacation work, always so dear to her heart.

After the death of her mother, Miss Seabury went in 1893 to Louisville, Ky., where she taught English for two years in a private school for girls, Hampton College. This was her entrance into the teaching world in which she was later to show her extraordinary ability.

She was afterwards for a time in the English Department at Wellesley College and studied both at Radcliffe College and at Bryn Mawr.

In 1900 she became head of St. Agnes' School, Albany, N. Y. Here she remained for twelve years, building up the school according to her high ideals of what a Church school should be; organizing a system of student government, in the upper school, while the idea of such government was still in its infancy; constantly holding up higher standards in education, insisting upon individual research and the free use of libraries, for the older students, when such a system was practically unknown in secondary schools in this country—above all a builder of character and that according to the mind of Christ.

In 1912 she gave up the charge of St. Agnes School and returned to her home at Resthaven, Mendon, Mass., where she carried on a Church school for girls. This school, small and intimate in its character, became a center of unified effort and of a happiness most unusual in its quality. The presence of Sister Catharine, S.H.C., Miss Seabury's aunt, added dignity and beauty to the daily life of the little school which Miss Seabury filled with ideals of high scholarship and with the joy of service to others.

When, owing to the exigencies of the War, the school had to be closed in 1918, Resthaven still remained a center to which teachers and girls constantly returned.

The Resthaven Association, made up of the school and of other friends, carried on vacation work there every summer and to this work Miss Seabury gave her keen interest, her ready help, and her constant guidance.

When in the last three or four years of her life illness came to her, she met it with high courage, full of confidence and hope.

With returning health she went in the spring of 1928 to the South, visiting old and dear friends in Asheville and Biltmore, N. C., and, after a very happy summer at home, with many friends coming and going, she went in the autumn to Long Island, New Jersey, and Maryland, to stay with various members of her family.

She was at home for Christmas and had a Christmas tree as usual for the neighborhood children, an occasion which she always made radiant and beautiful.

Early in the new year she became seriously ill and a surgical operation was found necessary. At first she seemed to rally from it, but her strength did not come back.

She died very peacefully on Wednesday in Holy Week, the twenty-seventh of March. During these last weeks she was surrounded by those dear to her and by countless tokens of their devotion.

Most dearly loved and deeply mourned, her life will always be an inspiration to the many whose lives were touched and whose minds were informed by her spirit.

On the afternoon of Good Friday there was a service at the Church of the Advent, Boston, and on Easter Even one at the Chapel of the General Theological Seminary, followed by the Committal Service at Trinity Church Cemetery, New York.

Miss Seabury had a mind and character of rare strength and beauty and a heart full of understanding for others. Always interested in beginnings, difficulties were to her but a challenge to greater effort. Her courage was unflinching and her outlook on life full of hope. A lover of learning, she was an inspiring teacher, constantly leading on to clearer thought and to broader scholarship. In friendship she was incomparable. She spent herself and all that she had freely for others, generously "pouring forth life's oil."

Yet all her gifts of mind and heart were used chiefly for the Church of Christ. For it she labored with tireless devotion, for it she taught and wrought with wide vision, continuously building upon that foundation, "*ad majorem Dei gloriam.*"

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENTOF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

CATHOLIC PRIEST — YOUNG, BUT NO "spike"—for Mission. Respectable salary. Small towns and rural work. Begin July. Summer or permanent. B-381, LIVING CHURCH, Milwaukee, Wis.

PRIEST TO SUPPLY ST. GEORGE'S Church, Philadelphia, for August. Address, 6101 CEDAR AVE., Philadelphia, Pa.

MISCELLANEOUS

AN EXPERIENCED ORGAN-CHOIRMASTER for boy choir is wanted in an attractive New England city. Address: Mr. W. H. UNDERDOWN, 43 7th St., New Bedford, Mass.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES SUPPLY WORK IN THE East during July and August. Address, H-398, LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO CORRESPOND with parishes wanting a rector or curate. Address, W-399, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, COLLEGE AND SEMINARY graduate, desires parish in small city, or missions. Catholic Churchman. Good pastor and preacher. References. Address, T-397, LIVING CHURCH, Milwaukee, Wis.

RECTOR, EASTERN PARISH, DESIRES supply for month of August, possibly a part of July. S-377, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DIETICIAN-HOUSEKEEPER IN SCHOOL. Small hospital or convalescent home. Address, F. RUDKIN, Gettysburg, Pa.

PARISH SECRETARY READY FOR POSI- tion September 1st. Best of references. Address, PARISH SECRETARY, Christ Church Parish House, Savannah, Ga.

ORGANIST-CHOIRMASTER, SPECIALIST desires change. Highest credentials. Address, R. F-352, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER AVAILABLE. European trained, highly qualified. Expert trainer and director, fine accompanist, recitalist. Enthusiastic worker, good disciplinarian, Churchman. Large organ, good salary, and teaching opportunities desired. ARTHUR JONES, 6617 Ogontz Ave., Philadelphia, Pa.

ORGANIST AND CHOIRMASTER WITH EX- cellent references, desires change. Seven years in present position. Experienced boy and mixed choirs. Recitalist, lay reader, and devout Churchman. Address, Box E-396, care THE LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

DEAN MCGANN OF CHRIST CHURCH CA- thedral, Springfield, Mass., is available for parochial missions with the objective of Personal Evangelism, after October 7th. Also special preaching.

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) Phone: Kensington 8199. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

CHURCH LINEN

ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

LINEN FOR ALTAR AND VESTMENTS— Special surplice widths. Linen stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

MISCELLANEOUS

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

LENDING LIBRARY

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

NOTICE

SCHOOL FOR CHURCH WORKERS, PROV- ince of New York and New Jersey. Stony Brook School, Stony Brook, L. I., July 1 to July 11, 1929. For information apply to the Rev. CHARLES H. RICKER, Manhasset, L. I., N. Y.

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

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

BOARDING

Los Angeles

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

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

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors is permanently located at 1912 G St., Northwest, just three squares west of the White House. It is only five squares from the heart of the amusement and shopping district. Within a half block are excellent dining places at reasonable rates. Mrs. Kern has as fine rooms as are in the best hotels, and caters to guests of refinement, who appreciate comfort, cleanliness, and quiet. Many rooms for couples and for families have elegant private baths. Some rooms have double beds and running water, with detached baths near. Mrs. Kern's service is very superior as well as unusual, her employees of many years being intelligent, trustworthy and efficient. Her place is famous for helpfulness to women alone, and to strangers visiting the Capital for the first time. When inquiring for arrangements, state probable time of visit, length of stay, and number in party. Rates vary according to accommodations desired.

SISTERS OF THE HOLY NATIVITY

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

APPEALS

CHURCH OF THE BLESSED SACRAMENT, Green Bay, Wis. The Church of the Blessed Sacrament is a mission church in the industrial part of Green Bay. It was built in 1907 with the intention of ministering to the Belgians who had moved to Green Bay from Duvall and Gardiner, where the church maintains missions, and also to care for the remnant of the flock of Père Villatte, whose congregation had been disbanded some years earlier. The liturgy and sermons were invariably in French until the death of Père Gauthier, in 1922, who had been the vicar almost from the time the mission was organized. But since 1922 the church has grown from being a Belgian mission to be a very cosmopolitan one, and at present the communicant list includes Belgians, French, Scandinavians, Oneida Indians, Negroes, Poles, Bohemians, and only two Americans of white stock.

The people are, of course, very poor, and most of them with large families, but they all give most generously of the small incomes and are able both to pay their current expenses and make substantial payments on an inherited debt, which at the present rate, will have disappeared in four years.

The church building has never been finished. It is supposedly a stucco building, but only one coat of concrete was used and never the stucco. Hence there is much cracking and leaking. There is only a temporary sanctuary which should be placed farther back so as to allow room for the growing congregations. The guild hall is one plain room which is doing very well at present but soon will be outgrown by the ever increasing demands that are made on it.

We are making an effort to collect enough funds to repair and enlarge the church building this summer. The members of the congregation are doing all they can, and support everything financial that the Church asks them to support, and are carrying a heavy burden on their shoulders. They are really worthy of help. It is a growing mission in a growing community, but our church building is not a decent one, especially on the exterior, and we are appealing to Churchmen who are interested in foreign missions, home missions, work of Americanization, city missions—we are all of these in one—to lend us a helping hand.

The Church of the Blessed Sacrament is often called "The Children's Church," because of the unusually high percentage of children there are in our Sunday morning congregation and in our organizations. There are the Boys' Club, purely recreational, St. Joseph's Guild for the altar boys, the Young People's Society for high school children, a sewing guild for young girls, and St. Margaret's for the older girls, each one a group of earnest Church boys and girls who need the good influence of Christian leadership.

Bishop Weller, keenly interested in this mission, has written of it: "The Church of the Blessed Sacrament, Green Bay, is distinctly worth while and the opportunity great, but the people are poor and need help. One of the marks of Christ's religion is 'the poor have the Gospel preached to them.' Let us press on the Kingdom!"

This mission is unique in the Episcopal Church, and has unlimited opportunities for growth, but we cannot expand our activities without assistance. At least \$3,000 is needed to repair and enlarge the church building, and make minor improvements on the guild hall. We hope there are members of the Living Church Family who will be interested and help us. Checks should be made payable to Blessed Sacrament Church Building Fund, 825 N. Webster Ave., Green Bay, Wis.

(Rev.) WILLIAM ELWELL, Vicar.

This appeal has my very hearty approval.

✠ REGINALD H. WELLER, Bishop of Fond du Lac.

S. T. MARK'S MEMORIAL CHURCH, BUR- tonvale, Nova Scotia, Canada. Many beautiful memorials have been erected to the memory of soldiers who gave their lives in the Great War, and very rightly so—but there is another group of sufferers—innocent sufferers—women and children who were ruthlessly slain in the war by submarines, in air raids, etc., who certainly also deserve some memorial to perpetuate their great sacrifices in the War. So a little church is being erected in a district of the parish of Weymouth, where no place of worship now exists. This little building is to fulfil a twofold purpose—to be a memorial to the women and children who perished in the War, and to be a place of worship for the people of the surrounding district who are doing their best financially to help towards the erection of their little church. The building is sufficiently advanced to be used for services, but is still in a rough state inside, and requires more finishing outside. With much effort, local and otherwise, the sum of over \$1,000 has been

raised. Another \$500 would go a long way toward completing it. Any persons desiring to give towards this worthy object are kindly requested to send their contributions to Rev. MORRIS TAYLOR, The Rectory, Weymouth North, Nova Scotia, Canada.

RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS.— A retreat for women will be held at Adelynrood, South Byfield, Mass., the headquarters of the Society of the Companions of the Holy Cross, June 22-24th. Conductor, Rev. I. F. C. Lauderburn. Charge \$5.50. Apply to H. G. DUDLEY, 45 Leighton Rd., Wellesley, Mass.

KENOSHA, WIS.—THE ANNUAL RETREAT for women will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers, Thursday, June 13th, and closing with the Mass Monday, June 17th. Conductor, the Rev. CHARLES W. DOUGLAS. Those wishing to attend will kindly send their names to the MOTHER SUPERIOR, C. S. M.

WEST PARK, ULSTER CO., N. Y. A RE- treat for laymen will be held at Holy Cross, God willing, beginning on Saturday evening, July 6th, and closing on Monday morning, July 8th. No charge. Address, GUESTMASTER.

WEST PARK, ULSTER CO., N. Y. A RE- treat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon C. Winfred Douglas. No charge. Address, GUESTMASTER.

BOOKS RECEIVED

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

Rev. Carroll M. Davis, 281 Fourth Ave., New York City.

Journal of the General Convention of the Protestant Episcopal Church in the United States of America, held in the city of Washington, D. C., from October 10th to October 25th, inclusive, in the Year of our Lord, 1928. With Appendices.

Christopher Publishing House, 1140 Columbus Ave., Boston, Mass.

Young Abe Lincoln. A Cotton Bowl of Lincoln Stories Founded on Tradition. Told by Aunt Ann of Indiana. By S. Louise (Cotton) Marsh. \$1.50 net.

Pride of the West. By Walter Robert Cibart. \$1.50 net.

Mint of the Muse. By the Bard of Benzie (John H. Howard). \$1.50 net.

The Riddle of the Ages. By Frank Allen Peake, A.M. \$1.50 net.

Department of Publicity, 281 Fourth Ave., New York City.

Publicity for the Church. Advance edition. Subject to revision.

Henry Holt & Co. 1 Park Ave., New York City.

Christ and Modern Education. By Charles E. Raven, D.D., canon of Liverpool and chaplain to the King. \$1.75.

The Publication Department.

Board of Christian Education of the Presbyterian Church in the U. S. A. Witherspoon Building, Walnut and Juniper Sts., Philadelphia, Pa.

The Christian Message and Program. Twelve Studies for Class Use or Personal Reading. By Cleland Boyd McAfee. Printed for the Leadership Training Publishing Association.

PAPER COVERED BOOK

S. P. C. K. Joint Committee on Summer Schools and Institutes. Church House, 604 Jarvis St., Toronto, Ont., Canada.

The Old Church in the New Dominion. The Story of the Anglican Church in Canada. By C. W. Vernon, M.A., B.D., D.C.L., general secretary of the Council for Social Service of the Church of England in Canada, and honorary canon of All Saints' Cathedral, Halifax, N. S. 60 cts. Also in cloth, \$1.00.

A FATHER and son departed together from London the other day, going out as missionaries. The Rev. Sir Montagu Beauchamp, a former army chaplain, goes to India, and his son, Dr. Ivor Beauchamp, is to do medical work in China.

Church Services

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade.
REV. SPENCE BURTON, Superior, S.S.J.E.
Priest-in-charge
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

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

St. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector

Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
Corpus Christi Procession, 11 A.M.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays 7:00.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8.
(Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY. COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). 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.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1) St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

THE FURNACE MAN in a Chicago Church household, a Negro, emptying the family's wastebasket the other day, salvaged a copy of *The Church at Work*, read about the work in Liberia, and shortly after gave his employer the sum of fifty dollars to be spent for the Church's work in that country, merely remarking that he had never done anything for the Church, and wanted to help his people.

TENNESSEE CELEBRATES CENTENNIAL ANNIVERSARY

NASHVILLE, TENN.—A joint observance of the centennial anniversary of the organization of the parish and of the diocese was held in Christ Church, Nashville, the Rev. Edmund P. Dandridge, D.D., rector, May 22d and 23d.

The parish anniversary was celebrated on the 22d, the program beginning with a corporate Communion of present and former members at 7:30 A.M., with the Bishop of Tennessee as celebrant, assisted by the Bishop of Georgia, a former rector, and the present rector and his associate, the Rev. J. F. McCloud. At 10:30 was a festival service of Morning Prayer, with an historical address by Bishop Gailor. The offertory was a special "Centennial Anthem" composed for the occasion. The afternoon was featured by an informal reception in the parish house, and the evening by a dinner at which the Bishop Coadjutor was toastmaster, and addresses were made by two other former rectors, Bishop Reese of Georgia, who spoke on *The Church in the South*, and Bishop Mikell of Atlanta, whose topic was *The Old Church in the New Day*. Bishop Gailor spoke informally in a reminiscent vein, and pronounced the Benediction. Telegrams of felicitation and regret that physicians' orders forbade their attendance were received from the other two former rectors, now Bishops, the Bishop of New York and the Bishop of Arkansas.

The diocesan celebration on the 23d consisted of two services in the church, a choral Eucharist at 10:30 and an evening service, with the combined choirs of the three parishes in the city, and a goodly number of the clergy from all parts of the diocese in the procession. At the morning service was read a historical address prepared by the Rev. Arthur Howard Noll, LL.D., historiographer of the diocese for over thirty years, setting forth the events leading up to the organization of the diocese in 1829, and its significance in the expansion of the Church's work in the southern trans-Allegheny region. Bishop Gailor was the celebrant, assisted by Bishops Maxon and Reese. At the evening service Bishop Mikell was the officiant, and the addresses were by Bishop Maxon and Bishop Gailor, each speaking of various phases in the past history of the diocese and of the work to be done in the future.

GUILD OF ASCENSION OBSERVES ANNIVERSARY

NEW YORK—The tenth anniversary of the formation of the Guild of the Ascension was observed at the headquarters of the guild, Trinity Chapel, New York, in the Octave of the Ascension, May 16th. The guild was founded on Ascension Day, 1919, with the special purpose of encouraging the cultivation of the devotional life; to this end each class of members (priests, theological students, lay people) keeps a simple appropriate Rule of Life and reports upon it to the warden at each Ember-tide.

The tenth anniversary was kept by the corporate Communion of the guild on May 16th at 7:30 A.M., and by the annual meeting at 8 P.M. in the parish house, preceded by a supper. The warden, the Rev. Charles E. Hill, rector of Christ Church; Ballston Spa, presided.

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, a member of the guild since its formation, then gave a very thoughtful and interesting address.

The present warden was reelected for the eleventh time.

Conventions and Convocations

CONNECTICUT

BRIDGEPORT, CONN.—Nothing of outstanding significance emanated from the annual convention of the diocese of Connecticut, held in St. John's Church, Bridgeport, Tuesday and Wednesday, May 21st and 22d.

In Bishop Acheson's first charge to the diocese as bishop much stress was laid on the necessity of definite religious work with young people. Better support of missions was also urged.

Delegates to the convention and friends were entertained at a dinner in the Stratfield Hotel by the Church Club of the diocese, about 300 being present. The speaker was the Rev. Dr. Howard C. Robbins of New York. His address, *A Ministry of Rest in a Restless Age*, was both illuminating and inspiring.

The convention resumed on Wednesday morning, and the ratification of two resolutions passed last year were the only incidents of importance—the admission of laymen on the standing committee, and the regulation regarding voting at parish meetings. Both were defeated this year.

The Rev. Dr. Elmer N. Schmuck of the National Council gave an interesting talk on budgets, and spoke fluently on the strategic reasons why we should support St. Luke's Hospital, Tokyo.

A motion of far-reaching consequence was passed—calling for a diocesan endowment of \$500,000 at least to provide necessary assistance to missions and institutions of the diocese in great need. The convention voted Bishop Brewster a retiring allowance of \$5,000 a year for life, and also the use of the Bishop's House at Hartford as long as he needs it.

A total budget of \$187,800 including \$3,500 for a student pastor at Yale University was adopted after some discussion.

Delegates to the synod were elected as follows: *Clerical*, the Rev. Messrs. J. Eldred Brown, Raymond Cunningham, George G. Gilbert, and James S. Neil. *Lay*, Messrs. Alfred Gildersleeve, Harry H. Heminway, Frederick W. Kilbourne, and Burton Mansfield, D.C.L.

EAST CAROLINA

FAYETTEVILLE, N. C.—Loyalty to the new Prayer Book was urged by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, in his address to the forty-sixth annual convention of the diocese, which met in St. John's Church, Fayetteville, Wednesday and Thursday, May 15th and 16th. Telling of the wonderful work that has been done during the year through the aid of the Brotherhood, the Church Army, and the Laymen's League of St. James' Church, Wilmington, the Bishop closed his address with an earnest plea for pastoral evangelism.

At a pre-convention meeting held in the church on the evening of Tuesday, May 14th, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, spoke on the need in the Church for lay evangelism. Mrs. F. N. Challen, student secretary for the Church at the North Carolina College for Women at Greensboro, spoke on the influence that St. Mary's House is having on the Church girls at that college. The Rev. William A. Lillycrop, rector of St. Paul's Church, Greenville, told of a similar opportunity that the Church

has with the students at the Eastern Carolina College for Women which is situated one block from the new stone church he is building.

The convention heard addresses from the Rev. Louis G. Wood, and Dr. Larkin Glazebrook, and the Rev. A. S. Lawrence, student chaplain at the University of North Carolina.

The convention expressed by resolution its willingness for the Bishop to continue to be of service to the General Church as chairman of the National Commission on Evangelism.

Clerical deputies to the provincial synod are the Rev. Messrs. Walter R. Noe, George Frank Hill, Charles E. Williams, Stephen Gardner, William A. Lillycrop, and William H. Milton, D.D. Alternates: the Rev. Messrs. George W. Lay, D.C.L., I. DeL. Brayshaw, Harrell J. Lewis, A. C. D. Noe, Alexander Miller, and Archer Boogher.

Lay deputies: Messrs. George B. Elliott, J. Q. Beckwith, John R. Tolar, Dr. C. J. Sawyer, Joseph Huske, and T. H. Partrick. Alternates: Messrs. John W. Dawson, J. R. Pinkham, C. C. Chadbourne, W. A. Townes, L. E. Morrill, and Taylor Attmore.

EASTON

CHESTERTOWN, MD.—A resolution, requesting the Bishop to appoint a committee to take under consideration and inaugurate plans for the commemoration of the 300th anniversary of the holding of the first service of the Church of England in Maryland, and what is now the diocese of Easton, was adopted at the sixty-first annual convention of the diocese. The Rt. Rev. George W. Davenport, D.D., Bishop of the diocese, presided at the convention, which was held at Emmanuel Church, Chestertown, May 6th, 7th, and 8th.

Preceding the formal opening of the meeting, a dinner for the delegates was held in the parish house. Speakers were Bishop Davenport, the Rev. Dr. L. C. Washburn, of Christ Church, Philadelphia, and Robert S. Barrett of Alexandria, Va.

The main business of the convention was the presentation of reports of the various committees. The Bishop of Newark, the Rt. Rev. W. R. Stearly, D.D., was the guest speaker at a mass meeting on the evening of the opening day.

Delegates to the synod were elected as follows: *Clerical*, the Rev. Messrs. R. R. Gilson, S. R. MacEwan, R. W. Lewis, and John White. *Lay*, Messrs. H. Lay Beaven, J. S. McDaniel, David Dallas, and P. A. M. Brooks. Alternates: *Clerical*, the Rev. Messrs. Alward Chamberlaine, C. L. Atwater, Raymond Adams, and H. R. Ziegler. *Lay*, Messrs. S. E. Shannahan, Thomas Perkins, J. T. C. Hopkins, and H. T. Hartman.

ERIE

OIL CITY, PA.—“The vibrant personality of Jesus must ever be the center of all. The thing for which we exist in the world is to make God known,” said the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, in an eloquent sermon on Vision, at the opening service of the nineteenth annual convention of Erie, held in Christ Church, Oil City, May 21st.

As the convention proceeded it became apparent that “vision” was its watchword. In his annual address, the Rt. Rev. John C. Ward, D.D., Bishop of the diocese, speaking of the completion of Prayer

Book revision, held up this ideal: “Let us use the new Prayer Book as the Church provides, and by our own unity convince other Christians that we have a great and definite contribution to make to the re-united Christendom for which we hope and pray.”

The reports of Miss Marie Turley, diocesan religious education and Young People's worker, and Miss Winona Thompson, Christian social service worker, sponsored by the Boyd Fund, indicated definite progress made and on what has been accomplished as a basis, great future opportunities for service.

The climax was reached at the dinner for clergy and laity on the 22d. Guided by the vision, hard work, and careful planning of C. F. Mackey, senior warden of St. John's Church, Franklin, \$12,500 was raised in gifts and pledges to provide for an archdeacon to fulfill a pledge of \$5,000 a year for three years, which with a gift of \$5,000 from St. John's, Sharon, enables work to be started at once on the construction of a community center at St. Paul's, Farrell; and to wipe out a diocesan deficit of \$3,500. That this should not be a sporadic effort only, a Laymen's League was formed.

Deputies to the provincial synod resulted as follows:

Clerical, the Very Rev. Martin Aigner, D.D., the Rev. Messrs. Harold B. Adams, Kenneth R. Waldron, and William R. Wood. *Lay*, Col. E. V. D. Seiden, Messrs. Albert Cliffe, Ridgway, Frank B. Mallett, Sharon, and F. G. Bellamy, Titusville.

LONG ISLAND

GARDEN CITY, L. I., N. Y.—The only matter that seemed likely to produce a spirited debate at the sixty-third convention of Long Island, held in the Cathedral of the Incarnation, Garden City, May 21st and 22d, was the revised constitution for the diocese, submitted last year by the chancellor, and reported this year by the committee on canons. One impassioned speech against it was made, and it was then referred to a special commission of five clergy and five laymen, who were directed to prepare a revision of constitution, canons, and rules of order, to publish their draft not later than March 1st next, and to hold public hearings between that date and the sitting of the next annual convention.

At the celebration of Holy Communion with which the convention opened, Bishop Stires was celebrant and preacher, and seemed to have recovered quite fully his usual good health.

Just before the sermon, the Bishop dedicated a memorial pulpit placed to commemorate his predecessor, the Rt. Rev. Frederick Burgess, D.D., second Bishop of this diocese. The pulpit and its canopy are of carved oak, on a base of stone. Five carved figures for the niches in five sides of the pulpit are absent, being still unfinished.

Two former missions, having been incorporated as parishes, were admitted into union with the convention: St. Joseph's, Queens Village, and St. Paul's, College Point.

The convention was marked by a rare degree of harmony and despatch. There

was no contest in the elections, but one candidate being mentioned for each vacancy. The Rev. Arthur R. Cummings was elected as deputy to the provincial synod for the Rev. Jacob Probst (deceased); and the Rev. John E. Gerstenberg and the Rev. Rush R. Sloane for the Rev. A. R. Cummings and the Rev. William A. Sparks as provisional deputies to the same.

Bishop Larned made a fine address upon the opportunities before the diocese, stressing equally the diocesan missionary problem and the responsibility to the National Council. He announced that this diocese, though it had never yet paid its quota in full, had nevertheless in 1928 paid more than ever before, and moreover had paid more than it promised—\$110,000. By paying \$10,000 beyond its promise it had saved the province from falling behind. When Bishop Stires followed this by reading pages from the personal diary of Bishop Creighton of Mexico, relating his dismay and discouragement over the cut in his appropriation, there was prompt response from the floor, and a layman promised \$1,000 toward making up to Bishop Creighton the cut that he had suffered.

The convention finished its business at 12:30 on the second day, so that no afternoon session was necessary. Bishop and Mrs. Stires entertained the members of the convention at the Bishop's House after the close of the first day's session.

RHODE ISLAND

PROVIDENCE, R. I.—As the result of action of the 139th annual convention of Rhode Island, held on May 21st in St. John's Pro-Cathedral, Providence, that historic church will become the cathedral of the diocese. St. John's, the oldest Anglican church in Providence Plantations, was founded in 1722 under the name of King's Church, changed after the Revolution to the present name. The founder was Gabriel Bernon, whose grave and the grave of John Checkley, rector from 1739 to 1754, are in the crypt. In the churchyard is also the grave of Bishop McVickar, who first proposed making St. John's a cathedral.

St. John's Church has offered to turn over to the cathedral corporation all its property, in land and buildings valued at \$140,000, and endowments and invested funds at \$202,500. The parish house, Bishop McVickar House, the recently established choir school, and St. Dunstan's College of Sacred Music, as well as the ancient stone church and chapel, already stand on the grounds which will become the cathedral close.

A new standing committee was elected as follows:

Clerical, the Rev. Messrs. Arthur M. Acock, D.D.; Stanley C. Hughes, W. Appleton Lawrence, D.D., and Frederic S. Fleming, D.D. *Lay*, Messrs. Charles R. Haslam, Lewis D. Learned, Benjamin M. MacDougall, and Albert E. Thornley.

Deputies to the provincial synod: *Clerical*, the Rev. Messrs. William Pressey, Irving A. Evans, John Howard Deming, and John I. Gardner. *Lay*, Messrs. Henry H. Field, Lewis D. Learned, Zechariah Chafee, and Benjamin M. MacDougall.

SALINA

SALINA, KANS.—An inspiring address by the Rev. Richard M. Trelease of the National Council, at the mass meeting on Tuesday night was a feature of the twenty-sixth annual convocation of the missionary district of Salina, which met in Christ Cathedral, Salina, April 23d and 24th.

Routine business occupied the convoca-

tion and nothing of unusual importance occurred. The day following the convocation, a retreat for the clergy was held by the Rev. Herbert Hawkins, O.H.C.

The next convocation will be held in Dodge City, February 9th and 10th.

OHIO

CLEVELAND, OHIO—"How difficult it is for a man to retain his intelligence *status quo* when he has gone through what I have gone through the past two days. What shall I say to you? What can I say to you?" asked Bishop Leonard as he rose to respond to the many gracious speeches at the dinner given in honor of his fortieth anniversary as Bishop of Ohio, at the 112th convention of the diocese. "It is God," continued the Bishop, "who has done all this. I have simply been an instrument. I am full of gratitude. My heart overflows with joy. Surely goodness and mercy have followed me and I have dwelt in the Lord's house."

Eight hundred persons crowded the ball-



RT. REV. WILLIAM A. LEONARD, D.D.
Bishop of Ohio since 1889.
Standiford Photo

room of Hotel Hollenden on Tuesday evening, May 14th, to hear reminiscences from Dr. Smythe, a member of the convention in Toledo in 1889 which elected Dr. Leonard. William Mather related experiences in New York at the time of the consecration in 1889 and Samuel Mather recalled the reception of the Bishop in Cleveland. The Rev. Dr. Frank Nelson of Cincinnati brought greetings from Southern Ohio. Mrs. Eliza Backus, diocesan president of the Woman's Auxiliary, expressed the gratitude of the women of the diocese for the guidance and leadership of Bishop Leonard.

The whole atmosphere of the convention, meeting May 14th and 15th, was one of a great family celebrating the splendid leadership and devoted care of a "father." Great enthusiasm greeted the announcement that over one half of the million dollar endowment fund, honoring Bishop Leonard, had been given by a few loyal friends of the Bishop. The fund is for the endowment of work in the diocese. No general appeal has been made.

An impressive service was held in Trinity Cathedral on Monday evening prior to the convention when representatives of all religious bodies were present with convention delegates and city parishion-

ers. The Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, D.D., delivered a remarkable sermon and spoke in personal and affectionate terms of Bishop Leonard. Bishop Webb of Milwaukee assisted in the service.

A resolution of the convention was the designation of the second Sunday after Trinity, June 9th, as St. Luke's Hospital Day for the diocese of Ohio. Dr. Mabel Elliott addressed the convention.

Other organizations holding convention the following days were the Daughters of the King, Religious Education, Woman's Auxiliary, and the Girls' Friendly Society.

SOUTHWESTERN VIRGINIA

SALEM, VA.—The excellent financial record of Southwestern Virginia in past years and the necessity of earnest efforts to maintain that standard, and the history of the Virginia Episcopal School at Lynchburg were some of the highlights of Bishop Jett's address to the tenth annual council of the diocese, meeting in St. Paul's Church, Salem, May 21st and 22d.

The Rev. Thomas M. Browne of Lynchburg gave the council sermon, and the Rev. Lloyd S. Charters of Norwich, N. Y., spoke on Personal Evangelism at a mass meeting on Tuesday evening.

A special committee was appointed, looking to a proper celebration on March 24, 1930, of the tenth anniversary of the consecration of Bishop Jett as first Bishop of Southwestern Virginia.

There was quite a discussion about the proposal to change from twelve to a higher figure the canonical limit of the number of vestrymen in a parish. Finally the matter was not decided but was referred to the vestries of the diocese with the request that they consider the advisability and extent of such increase and report their recommendations to the committee on constitution and canons before the next council.

Following its annual custom, the Laymen's League of the diocese had a supper and mass meeting in St. Paul's parish house on Monday evening, the 20th, at which the clergy were present, but mostly as "silent partners." The main topic was The Layman's Responsibility and this was divided under three heads: to the Rector; to the Parish; and to the Diocese. These subjects were taken by Col. George L. Barton of Virginia Military Institute at Lexington, Prof. Harry I. Johnson of Roanoke College at Salem, and Charles Francis Cooke of Roanoke. There were also brief discussions of a number of other subjects.

Delegates to the provincial synod were elected as follows: *Clerical*, the Rev. Messrs. E. R. Rogers, Thomas D. Lewis, D.D., W. Taylor Willis, and J. Lewis Gibbs. *Lay*, Messrs. James W. Gerow, F. C. Wiley, William King, Jr., and C. S. Hutter.

Alternates: *Clerical*, the Rev. Messrs. F. Ernest Warren, Thomas M. Browne, Carleton Barnwell, and James A. Figg. *Lay*, Messrs. S. N. Huffard, John Lee Logan, W. M. Brodie, and F. S. Crosby.

WASHINGTON

WASHINGTON—A considerable reaction from the press and individuals throughout the country was caused by that portion of Bishop Freeman's address to the annual diocesan convention of Washington in which he condemned the entrance of the Church into the realm of politics and legislation. Without making any reference to other religious bodies, Bishop Freeman declared that the Church can enter the political arena only at the cost of its influence in the spiritual realm.

The convention was held May 15th and

16th at the new Church of St. Stephen and the Incarnation, Washington, the Bishop delivering his annual address on Tuesday evening, the 14th, at the Church of the Epiphany.

Bishop Freeman was outspoken regarding other topics of widespread interest. Touching on the Book of Common Prayer, adopted at the recent General Convention, he declared that "law and loyalty alike" demand strict adherence to its forms. "It is not for any individual bishop or priest," he asserted, "to set aside the precise order of this Church, or to regard himself as superior to the law of a body of which he is the servant."

On the evening of Wednesday, May 15th, the convention enjoyed the annual fellowship dinner. Addresses were made by the Rev. Dr. L. W. Batten, acting dean of the General Theological Seminary, and the Rev. Lyman Powell, D.D.

Officers and committees were generally re-elected, and on the standing committee W. E. Horton was elected to fill the vacancy of Dr. H. M. Bowen.

WESTERN NEW YORK

BUFFALO, N. Y.—It was unanimously decided to divide the diocese of Western New York at the convention of the diocese, held in St. John's Church, Buffalo, Monday and Tuesday, May 20th and 21st. This was done after a very careful discussion, and after a vote taken by the different parts which will form the new dioceses was had, with very few voting against. A resolution was passed for the

calling of a special convention for the election of a bishop coadjutor for the diocese as had been requested in the message of the Bishop on the night before. The Rt. Rev. Walter Overs, Ph.D., who has been acting as Assistant Bishop in the diocese, was requested to continue in that capacity until the election of a coadjutor.

Plans for the memorial to Bishop Brent were brought before the convention. First was the Bishop Brent Foundation in the Philippine Islands which is being undertaken with Gen. John Pershing as chairman. Second was the Foundation of Hobart college which is to be a memorial to Bishop Brent, former chancellor of the college. Many plans have been proposed for the definite diocesan memorial, but they need much more study and the committee was continued.

In his address on Monday night Bishop Ferris paid tribute to the life of Bishop Brent and spoke of the splendid friendship which had ever existed between them. He asked that the diocese give him assistance in a coadjutor as soon as possible and stressed the work of Personal Evangelism which will be undertaken in the fall. He also spoke of the work which has been done for the Indians of the diocese and of the community house which is to be erected at Irving, and asked the interest and offerings of the people of the diocese.

The following were elected members of the standing committee: The Rev. Messrs. G. Sherman Burrows, D.D., Cameron J. Davis, D.D., Charles A. Jessup, D.D., Samuel Tyler, D.D., and Messrs. S. S. Brown, E. C. Denton, M. M. Ludlow, Jr., and J. M. Prophet.

States, Australia, New Zealand, and South Africa, 'merely two provinces' of the Church. . . .

"5. But the greatest fallacy of all in your argument is the belief that because things have been obtained by disobedience in the past, therefore they will be in the future.

"It may be urged that bishops in the past ought not to have forbidden some of the things which they did forbid, and that the Prayer Book of 1927 was an acknowledgment of the mistake; but it is a fallacy to argue that disobedience will have a similar result if it is directed against regulations which have received the approval of the convocations representing the only living authority of the Church of England.

"By all means agitate in convocation and convert the Church, if you can, to your view, and then start upon the nation. But for the time I would ask you to consider what harm you are doing by open disobedience to 'admonitions,' which no fair-minded people could call either unreasonable or 'ungodly.'

"I would ask you then, dear brothers, to think the matter over again, and take counsel with your brethren. You are, many of you, well advanced in years, and the ministry of some of you is drawing to an end. While I am Bishop, I shall take no disciplinary action against you; but as every living changes hands, the new incumbent will have to fall in with the regulations of the diocese. Why leave it to younger men to do what you yourselves should be the first to show them the way to do, and so give back that unity and peace to the Church which it sorely needs for its world-wide work at the present time?"

"DICK" SHEPPARD APPOINTED TO DEANERY OF CANTERBURY

It was announced on Monday last that the Rev. H. R. L. Sheppard had been appointed to the deanery of Canterbury, vacant by the appointment of Dean G. K. A. Bell to the bishopric of Chichester.

The news of "Dick" Sheppard's appointment will be widely welcomed as an indication of the extent to which his health has improved since, in 1926, owing to persistent asthma, he was compelled to resign the vicarage of St. Martin-in-the-Fields, Trafalgar square, which he had held since the summer of 1914. The influence of St. Martin's under his vigorous leadership extended over a very wide area in this country and beyond. He was quick to recognize the enormous possibilities of broadcasting on its religious side, and the first complete Church service to be broadcast in this country was that at St. Martin-in-the-Fields on January 6, 1924. The church has continued to be prominently identified with the use of wireless telephony, and Mr. Sheppard broadcast an address from his old pulpit last Sunday evening.

The free use of broadcasting as an agent in religious work, however, is only one aspect of the manifold activities of St. Martin's. The church has long been the center of a variety of religious and social work which owes much to Mr. Sheppard's intensely human personality and inspiring leadership, and in which he succeeded in enlisting the practical interest and enthusiasm of a large band of helpers. The King recognized the outstanding nature of his services to the Church by making him a Companion of Honor in 1927. Since his resignation of St. Martin's, he has been honorary chaplain to the King. Nearly twenty-five years ago, Mr. Sheppard was secretary to the then Bishop of Stepney (Dr. Lang) with whom, now Archbishop of Canterbury, he will again be brought into official relationship in his new sphere of work. GEORGE PARSONS.

Bishop of London Points Out Fallacies Contained in Open Letter of Clergy

Plan Erection of Sacristy at Westminster Abbey—"Dick" Sheppard Appointed Dean of Canterbury

The Living Church News Bureau London, May 17, 1929

THE BISHOP OF LONDON, WITH ADMIRABLE promptitude, has addressed a kindly and well-reasoned reply to the twenty-one clergymen of his diocese, who set forth in an "open" letter, which I summarized last week, their reasons for declining obedience to the Bishop's recently issued directions regarding the use of the Reserved Sacrament.

After acknowledging with gratitude the good work which the twenty-one priests have done in the poorest districts of London, the Bishop states that in his opinion their letter contains five fallacies. He says:

"1. In the first place, let me point out that it is a mistake to suppose that all intercessions and prayers and hymns are forbidden in every church in which the Sacrament is reserved. On the contrary, I should be extremely sorry if those informal little services of meditation and prayer which many, including the very poor, love and understand more than they do the statutory services, should cease to be held.

"All that is forbidden is devotions directly connected with the reserved Sacrament. All I have forbidden you to do is to move the reserved Sacrament from its appointed place, to open the aumbry or tabernacle, to cense it, or to allude to the Presence of the reserved Sacrament in your prayers. . . .

"2. The second fallacy is that the doctrine of the Real Presence depends upon

such devotions directly connected with the reserved Sacrament.

"It is a matter of common knowledge that for 800 or 1,000 years such devotions were unknown. You surely cannot contend that the whole Church, including the Church of Rome, during that period did not hold the doctrine of the Real Presence.

"3. Feeling, I think, a little uncomfortable on this ground, you then take your stand upon the method of the appointment of bishops. No one feels the possible danger which underlies this method more than I do myself, and I was chairman of a joint committee of the convocation of Canterbury which suggested a better method. This was turned down, not by the House of Bishops, but by the House of Clergy. But can it really be contended that the fact that the State has a voice in the appointment of bishops, which it had (as you acknowledge) long before the Reformation, really frees us as priests from the obligation of our Oath of Canonical Obedience?

"Remember, we knew all about this method of appointment when we were ordained, and still better when we were instituted to livings. In the service itself we promised canonical obedience to our bishops, knowing that they were nominated by the State. Is it not too late now, when we are placed in important positions on this understanding, to turn round and say that we repudiate the obligations which we solemnly took with our eyes open? . . .

"4. The fourth fallacy is that a national Church has no power to regulate its own customs and ceremonies. . . .

"What you speak of a little contemptuously as 'two provinces' really means what is now the world-wide Anglican communion, which I have recently visited, spread throughout the world. One can hardly call the Church of England, with its great daughter Churches in Canada, the United

Sets Forth Causes of Neglect of Holy Spirit at Festival Service in Toronto

S. S. J. E. Outlines Work in Algoma—Archdeacons Appointed in Saskatchewan

The Living Church News Bureau
Toronto, May 23, 1929

ONE OF THE QUIET INFLUENCES IN THE Canadian Church seeking to emphasize the Church's teaching about the Third Person in the Ever Blessed Trinity and to give the festival of Whitsunday its proper place in the thoughts and lives of Church people is the Guild of the Holy Ghost the Comforter, of which the Rev. F. H. Brewin, rector of St. Simon's Church, Toronto, is the superior.

This year the guild held its Whitsuntide service at St. Simon's, the sermon being preached by the Ven. Archdeacon Scovil, chaplain of the Guelph ward of the guild and rector of St. George's, Guelph. The service was conducted by the Rev. F. H. Brewin, the lesson being read by Canon Hartley, rector of St. Matthias' Church, Toronto.

Archdeacon Scovil's sermon was a thoughtful setting forth of the causes of the neglect of the Holy Spirit and an appeal to give and practice the full teaching of the Catholic Church on His Place and Work.

NEW PARISH OF ST. DUNSTAN'S, TORONTO

After eight years' work, the hope of St. Dunstan's, Lansdowne avenue, Toronto, was realized on Whitsunday (this year also St. Dunstan's Day), when the Rev. H. A. Ben-Oliel was inducted as rector of the newly created parish.

The service was conducted by the Bishop of Toronto in the basement of the unfinished church. He was assisted by the Archdeacon of York and the rural dean of Toronto. The Rev. Canon Hartley of St. Matthias' chose his text from the psalm written for the dedication of Solomon's Temple, "Prayer is the secret of a successful life, not successful as far as dollars and cents are concerned, but successful before God," he said. The prayers of the priest for his people and of the people for their priest would overcome every difficulty a Church had to face. The speaker warned his hearers not to forget, in the life of their own parish, the great life of the Christian Church, "the Church built of human souls." "That is the temple that is to last forever."

WORK OF THE S. S. J. E. IN ALGOMA

Writing of the year's work the Society of St. John the Evangelist at Bracebridge, Ont., says:

"During this year we have had charge of four mission districts with twelve regular stations and some occasional ones.

"After our move from Emsdale, the Bishop appointed a student who lives there in the parsonage. One of the Fathers goes regularly to Emsdale and the nearby places to administer the sacraments and to keep in touch with our friends. There has been a noticeable growth of love for the Blessed Sacrament.

"Father Turney still ministers to the Sprucedale missions which are our most distant points. His steady and persistent work has produced good results especially in Sprucedale itself.

"Father Rose has had special charge of Falkenburg and Beatrice. These were

once flourishing missions, but there has been a decrease of population, and during the past year deaths and removals have brought Falkenburg almost to the vanishing point. Beatrice has begun to pick up.

"Brother Serson goes to the Uffington missions. Here again is the spectacle of nice little church buildings where large congregations once gathered. Now the Church people at Uffington and Van-koughnet are very few in number. At Purbrook there is still a small faithful congregation.

"Father Palmer has been going to Aspidin since it fell vacant. Here we have a lovely little stone church beautifully furnished, and two or three very devout and faithful Church families. At Lancelot there is a good church building and a few very faithful people. The district was once quite populous, now there are only half a dozen farms occupied.

"Perhaps you will say, 'What good? Why not close all these places up?' That is what would ordinarily happen, and the result would be that a number of isolated Church people would be left in their loneliness without the word and sacraments. There will always be a few people in these missions. The ordinary method of reaching them is far too expensive, but with a society like ours it can be done.

"There is another reason for holding on. This district is rapidly becoming a great tourist center, and here and there where a little church is near one of the lakes it is coming into its own once more.

"The diocese of Algoma is a very poor missionary diocese. There are numbers of places which cannot be self-supporting. The Bishop needs \$3,000 a year more income to keep up the stipends of clergy even at the present poor rate.

"The Fathers are caring for four mission districts each of which has from two to five churches. They also administer the sacraments regularly in another mission district where there is a student in charge. For these services they receive the stipends of two priests, thus saving the diocese the cost of maintaining two clergymen. But we want to do more than that. Our ambition is to be able to give up even these two stipends and care for these little missions free of charge to the diocese. The missions can give us something toward traveling expenses. If we can do this the Bishop will have \$1,800 toward his \$3,000 annual deficit."

TWO ARCHDEACONS APPOINTED IN SASKATCHEWAN

Acceding to the request of the executive committee and in view of the pressing need of intensive and energetic work being undertaken by the Church in the districts being rapidly opened up through railway and mining developments, the Bishop of Saskatchewan has appointed two archdeacons in the persons of Canon Burd and Canon Haslam. Archdeacon Burd was formerly canon residentiary of St. Alban's Cathedral, and previous to his coming to Western Canada, in 1922, was traveling secretary for the Brotherhood of St. Andrew. His new work will be superintending white mission work in the northern part of the diocese.

Archdeacon Haslam, who is also principal of Emmanuel College, Saskatoon, will give special attention to student missions in the southern part of the diocese. He will be known as Archdeacon of Saskatoon. Archdeacon Haslam is also well known throughout Canada, and served for several years as a missionary in Kangra, India.

SPLENDID PAROCHIAL THANKOFFERING AT HAMILTON

The parish thankoffering week at All Saints' Church, Hamilton, closed with gifts and pledges totalling \$38,500.

During December and January last the advisory board of the church made a full survey of the needs of the parish, and as a result recommended that steps be taken to install a new organ, to enlarge the Sunday school, and to provide a new parish house and rectory accommodation.

A committee, acting for the board under Mr. Skelton's chairmanship, decided that the best way to meet the situation was to launch an appeal to the members of the parish to pledge themselves for \$40,000 to be given as a thankoffering on the last Sunday in April. They recommended that, during the intervening period, a campaign of information should be carried on among all groups in the parish by meetings, by letters, and by sermons. The idea in the mind of the committee was to avoid canvassing and the soliciting of subscriptions, and to allow every person to give freely and spontaneously as each realized the needs and as each felt able.

On the two Sundays just passed, special services of thanksgiving and praise were arranged, and the free-will offering of the congregation made. On the first Sunday approximately \$33,000 was presented. This reached \$38,500 on the next Sunday. It is expected that the balance of \$1,500 will be subscribed shortly.

Of this fine offering, the wardens advise that the "younger generation" through their special envelopes gave over \$2,500.

Dr. Judd, the rector, reported that he had never been connected with any similar movement where so many, rich and poor, old and young, had each "done what she could," so freely and without requests or interviews. There was evidenced a real spirit of giving, even to the point of sacrifice.

COMMENCEMENT AT HOBART COLLEGE

GENEVA, N. Y.—Hobart College will celebrate its 104th commencement June 8th to 10th with Governor Franklin D. Roosevelt as guest of honor and principal speaker. Governor Roosevelt will deliver the Phi Beta Kappa address Monday, June 10th, at 10 A.M. Seniors of William Smith College, Hobart's coordinate institution for women, will receive their diplomas jointly with Hobart seniors immediately after the Phi Beta Kappa address. Other events in the 18th commencement of William Smith College will be held separately.

CHURCH CONSECRATED AT CANTON, OHIO

CANTON, OHIO—St. Paul's Church, Canton, was consecrated on Whitsunday by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the diocese. The Bishop was assisted by the Ven. Gerard Patterson, archdeacon, and the Rev. Walter R. McCowatt, rector. The cornerstone of the church was laid in November, 1922, and the church was dedicated by Bishop Leonard in 1923.

During the thirteen years of the present rectorate both parish house and church building have been erected by the parishioners. The parish properties, valued at a quarter of a million dollars, are entirely free of all indebtedness.

Dr. Fosdick Preaches at New York Cathedral Annual Service for Nurses

Dedicate Memorials at St. Thomas' Chapel—Dr. Delaney on False Types of Mysticism

The Living Church News Bureau
New York, May 25, 1929

MORE THAN TWO THOUSAND NURSES marched into the Cathedral of St. John the Divine last Sunday evening for the annual service in that edifice for the women of that estimable profession. Represented in the great assembly were the Visiting Nurse Association, the Army, Red Cross, and Spanish-American War nurses, the Department of Health, the Henry Street Settlement, and the Maternity Center Association.

Bishop Manning welcomed the visitors, and the sermon was by the Rev. Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist Church. This annual service takes place on the birthday of that patron saint of nurses, Florence Nightingale, and tribute was paid to her example and influence in the sermon. Dr. Fosdick recalled the lamentable state in which the nursing profession was when Florence Nightingale took up her work. He said "the consequent story is one of the most thrilling records of a redeemed profession in the annals of the race. And more than one occupation has since taken heart from what was done with nursing and has gained fresh faith that it is possible to build up a standard of honorable behavior within a business or profession."

MEMORIALS DEDICATED AT ST. THOMAS' CHAPEL

Over on Sixtieth street, near Second avenue, stands St. Thomas' Chapel, the east side work sponsored by St. Thomas' Church. Recent improvements made to the interior of the chapel have done much toward making this a beautiful house of worship in the midst of a neighborhood of poor homes. Under the direction of the vicar, the Rev. Richard M. Doubs, the choir has been furnished with stalls, clergy sedilia, and ambons, the sanctuary has been enlarged and the appearance of the altar greatly enriched by the hanging of a red and gold dossal and canopy. At the right of the sanctuary a rearrangement provides for a chapel, named in honor of the Magi.

Last Sunday afternoon the rector of the parish, the Rev. Dr. R. H. Brooks, assisted by the vicar, dedicated the improvements. In addition to the above mentioned, these included memorial windows in the sanctuary which are of thirteenth century design, adapted from glass-work in cathedrals of Europe. The whole effect of the redecorated chancel and the new chapel is one of marked impressiveness, and the achievement reflects credit upon this east side congregation which has carried out these improvements so successfully.

"MINISTERS TO THE NEEDY" ISSUE ANNUAL REPORTS

Annual reports offer in condensed form the activities of consecrated workers ministering to the needy in our midst. Somehow they do not make the appeal they should. Here are the records of the year's service by such splendid institutions as the City Mission Society, the American Church Building Fund, the Seamen's Church Institute, and the Home for Old

Men and Aged Couples, four reports recently received, to none of which can adequate mention be given here.

The City Mission Society's work is often told of in these pages. Its ministrations over the period of a year, carried on in our hospitals, prisons, and other city institutions among the poor, the needy, and with the children, reach such enormous proportions that description is a baffling task. Later in the season when more space is available here, a more detailed account will be given. But it cannot be stated too often that the City Mission Society is doing a truly magnificent piece of work and deserves the support of all.

Dr. Gilbert made a fine appeal at the diocesan convention for added concern for the care of the aged. This fifty-sixth annual report of the Home for Old Men and Aged Couples, 1,060 Amsterdam avenue, tells of an institution which would be duplicated many times if Churchmen would heed the challenge made by the secretary of our social service commission.

The Seamen's Institute and the Building Fund, meeting very different needs, are known nationally for their great service, yet a praiseworthy mention here is not superfluous.

DR. DELANY ON FALSE TYPES OF MYSTICISM

In his sermon of the Feast of Pentecost the Rev. Dr. Delany at the Church of St. Mary the Virgin urged the reading of books having to do with the attributes of the Holy Spirit. He said that there is among us today "a common muddleheadedness that confuses mystification with mysticism. They seek experiences to thrill the fibres of the body or to bring themselves into touch with the departed. . . . Don't think that in hallucinations you are having mystic experiences; go and see a doctor." The rector declared that the lives of visionaries should be proof of their truth; in the cases of many, a believed mystical experience may be but the result of a glandular disturbance. "Those afflicted with the loss of volitional control are possessed certainly, but not with the Spirit of God." The sermon of St. Peter at Pentecost resulted in a conversion which brought thousands into the Church of Christ. "We must look deep and find if we have been taken in by a counterfeit Christianity or whether the Spirit of God is indeed with us, making us the means of drawing others into the Christian life."

ITEMS

The Resurrection is the subject of the tryptich which has been placed above the altar in the new mortuary chapel in St. James' Church, Madison avenue and 71st street.

The health of the Rev. Dr. Barry, rector emeritus of the Church of St. Mary the Virgin, is so much improved that he has returned to New York for the present and will preach tomorrow morning at the late Mass.

Dr. J. Christopher Marks, organist since 1904 at the Church of the Heavenly Rest and who is the composer of more than two hundred anthems, will in September retire from his position. He will be given a pension and also the title of organist emeritus.

The Rev. Dr. James Empringham, who for some years has been affiliated with the Church Temperance Society, and also with the Anti-Saloon League, has, on account of

illness, withdrawn from these organizations.

From the estate of Miss Katharine E. Turnbull of Princeton, who died on May 11th, St. Luke's Hospital, New York, is to receive \$425,000.

Among the 186 British and American religious leaders who have signed an appeal for a better understanding between the peoples of the two countries are the names of the following local clergy: Bishop Atwood, the Rev. Drs. Bowie, Darlington, Delany, Gates, Norwood, Reiland, and Robbins.

At the House of Refuge, New York State's reformatory for boys on Randall's Island, Chaplain Magnan of the City Mission Society recently presented to Bishop Shipman for confirmation a class of fifty boys. Thirty-one of these were baptized on May 5th.

Those who are desirous of furthering fellowship among Christian people and of hastening the day of visible unity, will regret the talk given last Sunday evening before a group of young people at the First Presbyterian Church by the Rev. J. Elliott Ross of the Paulist Order. He said that the tendency of recent times to regard the Catholic Church and the Protestant Church as approaching a common meeting ground on religious dogmas was baseless. And, commenting on the declaration of an Anglican clergyman to the effect that there is "very little difference between the Episcopal and the Catholic Church," Fr. Ross evidently felt that the best contribution he could make to the subject was to quote a Roman Catholic priest's reply that the similarity is "like near beer, because it tasted like beer, smelled like it, and looked like beer, but did not have the authority."

HARRISON ROCKWELL.

COMMENCEMENT AT NASHOTAH HOUSE

NASHOTAH, WIS.—Commencement exercises at Nashotah House started Wednesday morning, May 22d, with ordinations to the diaconate in the chapel of St. Mary the Virgin.

A meeting of the board of trustees was held in the afternoon. The Rt. Rev. Frank E. Wilson, S.T.D., Bishop of Eau Claire, was elected to the board, and the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, was elected as the alumni member of the same board. A feature of the alumni banquet Wednesday evening was the speech of the Rev. John W. Prosser of Minneapolis. Fr. Prosser graduated from the House fifty years ago and told many interesting stories of the early days of the House. The Rev. Almon Pepper, '24, now on the staff of the New York City Mission, spoke of the work of that society.

The requiem Mass for deceased alumni was said in the "Red House Chapel" at 7 o'clock Thursday morning by the Rt. Rev. Reginald Weller, D.D., Bishop of Fond du Lac. The solemn Mass at 10:30 was sung by the Rev. Dr. E. J. M. Nutter, dean of the House, assisted by the Rev. Robert Read of Springfield, Ill., and the Rev. Frederick Burford of Granite City, Ill., as deacon and sub-deacon, respectively. The Rev. Harley Gibbs Smith of Burlington acted as master-of-ceremonies. The sermon was preached by the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown. Bishop Webb pontificated. The Bishops of Fond du Lac, Springfield, Northern Indiana, and the Coadjutor of Milwaukee were in the sanctuary.

Attractive Program for Racine Conference Is Outlined by Chairman

Churchwomen Honor Mrs. John Henry Hopkins—New Lectern Installed at St. Paul's, Kenwood

The Living Church News Bureau
Chicago, May 25, 1929

ONE OF THE MOST ATTRACTIVE PROGRAMS in the history of the Racine conference for Church workers has been worked out for the 1929 session, to be held at Racine College and the National Center for Devotion, June 24th to July 5th, according to plans announced by the Rev. Gerald G. Moore, chairman of the executive committee. A record attendance is predicted for the sessions.

The Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont, has been secured as chaplain of this year's conference. The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, will teach a devotional Bible class for the whole conference. The Very Rev. F. Victor Hoag, dean of Christ Cathedral, Salina, will have a class on How can the Church Teach the Child Religion? Miss Vera L. Noyes, supervisor of religious education in the diocese of Chicago, will have a course on kindergarten materials and methods. There are many other interesting courses listed on the program.

Each afternoon a special conference on one of the Church organizations will be held, including the Daughters of the King, Girls' Friendly Society, Woman's Auxiliary, Church Mission of Help, etc.

A special effort is being made this year to encourage scholarships to the conference on the part of various parochial organizations. Such are suggested for the Woman's Auxiliary, the Young People's League, the Church School, etc., each organization paying part or all of the delegates' expenses. A full scholarship is \$35, a partial scholarship, \$15.

CHURCHWOMEN HONOR
MRS. JOHN H. HOPKINS

Churchwomen of the south side gathered at the Church of the Redeemer last week and paid high tribute to Mrs. John Henry Hopkins for her years of work in the Church of the Redeemer and the diocese. Representatives of most of the south side parishes and missions took part in the event.

Mrs. H. B. Hull, president of the Redeemer Federation of Women, presided and presented Mrs. Hopkins with a purse of gold. Mrs. Hopkins served as president of the diocesan Woman's Auxiliary for nine years, from 1901 to 1910. During this period, largely through her efforts, the givings more than doubled. She also organized the Federation of Women of the Church of the Redeemer and served as its president for twelve years.

The altar society of the Redeemer has presented Dr. Hopkins with an elaborate set of white satin eucharistic vestments. Dr. and Mrs. Hopkins expect to leave Chicago for Grand Isle, Vt., their future home, on July 1st, when Dr. Hopkins retired from the rectorship of the Church of the Redeemer. He was the guest of honor at a reception given by the clergy at the University Club on Monday.

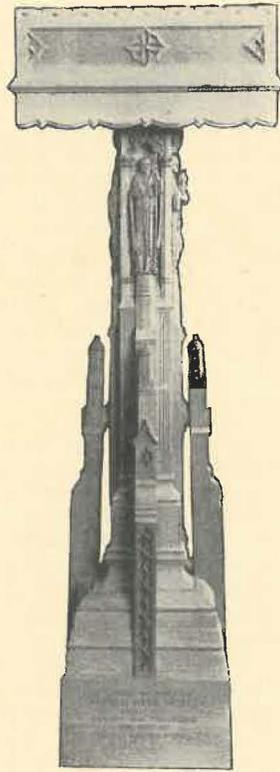
THE REV. GARDNER MAC WHORTER
TO ST. LUKE'S

Announcement is made of the appointment of the Rev. Gardner A. MacWhorter,

for the past three years rector of Grace Church, Pontiac, as first assistant to the Rev. Dr. George Craig Stewart at St. Luke's Church, Evanston. The appointment is effective immediately.

NEW LECTERN AT ST. PAUL'S

A new lectern has been installed at St. Paul's Church, Kenwood, in memory of the late Alfred H. Noyes, for a number of years treasurer of the diocese and treas-



LECTERN

Presented to St. Paul's Church, Kenwood, Chicago, in memory of Alfred Hyde Noyes, late treasurer of the diocese, by Mrs. Noyes.

urer and warden of St. Paul's parish. It is the gift of Mrs. Noyes and will be dedicated on June 1st by the Rev. Dr. Edwin J. Randall, diocesan secretary.

An interesting feature of the lectern is that Bishop Anderson is depicted as interpreter of the Old and New Testaments. Figures of Moses, representing the Old Testament, and St. John the Evangelist, representing the New Testament, are shown.

The lectern was designed by Cram and Ferguson, and executed by the American Seating Company, Chicago.

NEWS NOTES

Proceeds of the annual tag day, May 13th, for the Church Home for Aged Persons and the Cathedral Shelter, Church institutions which benefited, were: \$2,644 and \$1,608 respectively.

Bishop Anderson has gone to his summer lodge in northern Wisconsin and expects to remain there for the summer, except for short visits to Chicago.

The Rev. Otis Jackson, assistant at St. Paul's, Kenwood, read a paper on Public Worship before the clergy's round table last week. Prof. Walker M. Alderton of the Chicago Theological Seminary spoke on rural work.

The Rev. John F. Plummer and Mrs.

J. H. Hooper will represent the diocese at the ninth annual conference on social work at San Francisco, June 26th to 30th.

KENTUCKY CELEBRATES CENTENNIAL OF DIOCESE

LOUISVILLE, KY.—The 100th anniversary of the organization of the diocese of Kentucky was observed May 9th to 12th, beginning with a dinner at the Brown Hotel Roof Garden at which Bishop Woodcock presided and made an address of greeting. He told the clergy and laity present that there is no reason to hide their heads in shame at what has been achieved. "The diocese of Kentucky is the only one in the entire United States in which there is not a rented pew. The diocese led the entire country in payments on its quota." He also pointed out that it has had only three bishops in ninety-eight years. The Rev. L. E. Johnston, president of the standing committee, read an historical paper sketching the life and activities of the diocese during its first hundred years.

The following evening a mass meeting was held in the cathedral, when, after introduction by Bishop Woodcock, the retired Bishop of Lexington, Bishop Burton, in a few well chosen words, brought "the filial loving greetings of the diocese of Lexington for its lovable mother, the diocese of Kentucky," and touched upon the past history of the two dioceses which were one until the year 1895. The Rev. Charles S. Hale, acting dean of the Lexington cathedral, spoke of the growth of that diocese, and traced its history since the division paying tribute to Bishop Burton and those who preceded him.

On Sunday, morning services were held in all of the Louisville parishes at the usual hours with appropriate references to the centennial celebration, and in the evening all the congregations united in a magnificent and inspiring service in the cathedral at which all of the clergy were present in the chancel. The preacher was the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, who, in a masterly address, pointed out the high lights of the past hundred years in the diocese and told of its contributions to the Church at large, and mentioned the work of outstanding individuals. At all of the centennial services, offerings were taken for the Bishop Dudley Memorial Endowment Fund of the diocese.

In addition to the dinner on the opening night, delightful social features in connection with the centennial observance were a tea given by Canon and Mrs. J. N. Nelson for the clergy and their wives on Sunday afternoon, and on Monday the clericus was entertained at luncheon at the Pendennis Club by the Rev. Harry S. Musson, president of the clericus, at which time the Presiding Bishop was guest of honor. After luncheon, Bishop Murray gave a most illuminating and forceful address on the office and work of the National Council.

BIBLE TRANSLATED INTO 182 LANGUAGES

NEW YORK—In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the Society's 113th annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded.

Dr. MacLure, Rector of Church at Newton, Mass., for Twenty-two Years, Resigns Cure

Churches Unite at Memorial Service for Bishop Brent — New Parish House Begun at Salem

The Living Church News Bureau
Boston, May 25, 1929

ANOTHER RESIGNATION FROM A RECTOR of one of the prominent parishes of the diocese is that of the Rev. Laurens MacLure, D.D., who has been the rector of Grace Church, Newton, for twenty-two years. The parish has reluctantly acceded to Dr. MacLure's request that his resignation be accepted to take effect at the end of the calendar year.

Dr. MacLure has widened the influence of his parish during the years he has been at its head since 1907; the interior of the church has been made more beautiful, the parish house has been enlarged, and the rectory has been built; the parish has acquired the benefit of an endowment fund of \$450,000. With a parish so amply endowed, it has been the aim of the rector to strengthen its interest and sympathies in the Church's work and to have the members enjoy a comprehensive missionary outlook. In addition to parochial duties, Dr. MacLure has served for many years as a member of the standing committee of the diocese and as one of the deputies to the General Convention. He is a graduate of Hobart College. Before coming to Massachusetts, he was the rector of St. Luke's Church, Pittsburgh, 1885-89; assistant at Calvary Church, Pittsburgh, 1889-92; and rector of St. Thomas' Church, Oakmont, Pa., 1892-1907.

WOMEN OF DIOCESE PRESENT THANK OFFERING

At the annual presentation of the United Thank Offering in this diocese on May 23d, \$11,663.43 was carried to the chancel of St. Paul's Cathedral by Miss Elizabeth T. Soule, treasurer, Mrs. Sydney A. Ellis, assistant treasurer, and Deaconess Stewart, the guest speaker of the day.

After the morning service of corporate Communion at which Bishop Slattery was the celebrant, and the Rev. John M. Gorton of Grace Church, New Bedford, preached the sermon, Miss Soule presided at an interesting afternoon session held in the crypt. After the announcement of the amount of the collection, which, it is to be remembered, represents the first one of the year and therefore is most encouraging when compared with the sum of \$15,000 given by the women of the diocese for the first year of the last triennial, Mrs. Ellis led an informal discussion on ways and means of increasing the interest in the United Thank Offering in the parish.

Deaconess Stewart stressed the value of the supporting influence of prayer for the United Thank Offering workers by those at home, and also the necessity for the gift of life on the part of our young people.

MEMORIAL SERVICE FOR BISHOP BRENT

A memorial service for Bishop Brent was held in St. Paul's Cathedral on May 12th at 4 P.M. Bishop Slattery appointed that hour in order to give members of other churches the opportunity of attending for Bishop Brent's friendships in this diocese where he spent the early years of his ministry were widespread and en-

during. Bishop Slattery's sermon, while paying tribute to the many aspects of Bishop Brent's service to the Church and the world, stressed in particular his efforts in the promotion of Christian Unity.

Bishop Slattery, in his eloquent tribute, painted a little picture of the Bishop which may not be known to many people when he said, "Symbolic of the whole ministry of the late Bishop Brent was his custom at St. Stephen's Church, South End, of playing the violin, accompanied by the flute of Fr. Torbert, on the church steps on summer evenings that poor children of the neighborhood might dance upon the sidewalk."

ANNUAL MEETING OF CHURCH HOME SOCIETY

"When you take a chameleon home from the circus" was the opening phrase of the Rev. Norman B. Nash's address at the twelfth annual service under the auspices of the Church Home Society last Saturday morning in St. Paul's Cathedral. All the little children under the society's care, and all the foster mothers, staff members, and parish associates, listened attentively, one may be sure, as Mr. Nash drew the conclusion that, whatever a chameleon may do, little boys and little girls do not turn blue, green, or any other color to accord with their surroundings; but they can and do change under the influence of others and they themselves can have an effect for good or evil on the characters and actions of their associates.

This annual service is a yearly reminder that God's help is needed in the relation between the adult and the child. The Rev. Charles Russell Peck celebrated the service of Holy Communion in connection with this annual meeting.

BEGIN NEW PARISH HOUSE AT SALEM

The parish of Grace Church, Salem, which recently completed a beautiful new church, is starting upon the erection of a new parish house. It is hoped that the building will be ready for occupancy by Christmas and it will be known as the Madeline Abbott Memorial in affectionate tribute to a member of the parish who died last winter.

MISCELLANEOUS

Sister Florence Hilda, one of the three Sisters of St. Margaret who recently began missionary work in Haiti under Bishop Carson, spoke at the May meeting of the Church Service League, briefly, affectionately, and humorously of the difficult conditions in Haiti where the need is so great and the equipment so inadequate.

The title of rector emeritus was bestowed upon the Rev. Prescott Evarts whose resignation from Christ Church, Cambridge, was reluctantly accepted by the parish at a special meeting. A testimonial to the accomplishments of his twenty-nine years of service was placed on the records.

The annual service of the Girls' Friendly Society was held in Trinity Church on May 16th; Bishop Slattery was present and the Rev. Allen W. Clark of New Hampshire preached the sermon. A feature of the occasion is the annual tea held in Mechanics Building with delegations from all points within the diocese. From Mechanics Building the girls with their banners marched down Huntington ave-

Notable New Books

A Biblical Thoroughfare

By the Rt. Rev. NEVILLE S. TALBOT.

An endeavor to share the main results of Biblical scholarship with the general public.

"Dr. Talbot possesses the rare but necessary power to choose and keep to the main road which he has set out to find. Old and New Testament scholars would agree with his treatment. The general public should find it a clarifying and illuminating experience to make its way along the thoroughfare herein provided."—*The Congregationalist*. \$3.00

The Faith for the Faithful

By the Rev. L. J. BAGGOTT.

A vigorous and stimulating exposition of the Christian Faith as shown by the Apostles' Creed.

"It is a book calculated not only to confirm the faith of the faithful, but also to convince the faithless and convert them to the truth."—*The Lutheran*. \$2.00

The Human Parson

By the Rev. H. R. L. ("DICK") SHEPPARD.

"The Impatient Parson" throws a new light on the ideals and opportunities of the Christian ministry.

"The Human Parson will be of untold value in opening the eyes of the clergy to their own needs. Not only does it include helpful suggestions of a practical nature, but it sets forth the fundamental and basic principles on which any effective ministry must be based."—*Southwestern Episcopalian*. \$1.00

On Your Vacation Take Along a Book

Saints and Leaders

By the Rev. H. F. B. MACKAY.

Brief biographical sketches of leaders in the Church from St. Cyprian to Bishop Weston of Zanzibar.

"At any time, these well-told stories should amuse a leisure hour and hearten us up for our worries and our work."—*American Church Monthly*. \$2.40

Spanish Summer

By the Rev. GEORGE CRAIG STEWART, D.D.

An ideal vacation book, light, colorful, sparkling, and altogether delightful.

"What this traveler chiefly seeks to communicate to the readers is a share in the joy which an unhurried and appreciative sojourn has shed upon his own spirit, and in this he happily succeeds."—*Books (N. Y. Herald Tribune)*. Library edition, \$2.50
Intaglio edition, \$5.00

Spiritual Direction

By the Rev. T. W. PYM.

A guide to the parish priest in his many contacts as physician of souls.

"One of the most valuable contributions to the subject of the priest's office of consultant and confessor. . . . There are few priests who would not benefit by a careful study of it."—*The Living Church*. \$2.00

Postage additional.

MOREHOUSE PUBLISHING CO.

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

nue to the church. The offering at the service was given to Cape Palmas Hospital, Liberia.

Sister Amy of the Sisters of St. Margaret spoke on Prayer last Tuesday evening in Grace House, New Bedford; and a celebration of the Holy Communion was held early on the following morning for any who might feel themselves lovingly called to that service.

The Church school of Grace Church, New Bedford, has given a stone for the fabric of Washington Cathedral.

Extensive changes have been made at St. Peter's Church, Weston, of which the

Rev. John Higginson Cabot, Ph.D., is rector. The seating capacity has been doubled, a chancel, sanctuary, sacristy, and choir room have been built at a cost of over \$19,000. The first services in the improved church will be held on June 2d.

Two visitors in the diocese are Bishop Hulse of Cuba who will preach in the Church of the Epiphany, Winchester, tomorrow morning and in the Church of the Advent, Boston, in the evening; and Canon A. G. Bayley of Bonavista, Newfoundland, who preached in Grace Church, Everett, last Sunday evening.

ETHEL M. ROBERTS.

Catholic and Protestant Character of Church in Japan Set Forth at Conference

Union With National Christian Council is Main Question Before General Convention

The Living Church News Bureau
Tochigi Machi, Japan, May 10, 1929

A CONFERENCE OF ALL THE CLERGY, FOREIGN and Japanese, was held in Tokyo, April 9th to 12th, preceding the Sokai (General Convention of Nihon S. K. K.). More than 300 were in attendance.

A very excellent and scholarly paper, The Nihon Sei Ko Kai, Catholic or Protestant, was read by the Rev. P. O. Yamagata, professor of Ecclesiastical History in the Theological College, Tokyo. Mr. Yamagata set forth the Catholic character of the Church on the one side as being the heir of the ages, explained by doctors and saints, and in modern times by the tractarians, and still later by such scholars as Bishop Gore. There was also a Protestant side not so much in the character of the Church as in her inherent right to protest against error wherever and whenever found.

The Sokai or General Convention of the Nihon S. K. K., which immediately followed the conference, was opened on the 12th in Trinity Church, Aoyama, the new church built for the foreign and native congregations to replace the old Trinity Cathedral of Tsukiji destroyed in the earthquake. The church was crowded for the opening service of Holy Eucharist, the preacher being Dr. Naide, Bishop of Osaka, immediately after which the convention was called to order in the parish house by the Presiding Bishop, the Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

For many years the missionary work of the N. S. K. K. has been confined to Formosa and there among the Japanese only. An effort will now be made to begin new work among Japanese in Manchuria, and after plans have been matured it is understood the English Bishop of that district will accept the good offices of Dr. Matsui, Bishop of Tokyo, to plant the Church in that very wide and thus far neglected field.

DISCUSS UNION WITH NATIONAL CHRISTIAN COUNCIL

The burning question of the convention was Remei, a word meaning "league or union," and in general use to indicate entrance into, or union with, the National League and Christian Council of Federated Missions. It has held the floor of the past three conventions as a question of first rate importance for debate, and each time was defeated.

For years the Nihon S. K. K. has desired some form of union and looked to the Protestant bodies for this end rather than the Catholic, and its defeat lay largely in the fact that union rather than unity seemed to be the objective. Three dioceses, Tokyo, Osaka, and Chubu Chiho (Canadian diocese), have become members of the League with the consent of their Bishops, but the atmosphere created has not given satisfaction. To remedy this, friends of Federation again introduced a resolution praying for official recognition, and that the Japan Holy Catholic Church enter the League as a participating member. In the minds of the majority this led nowhere and it again failed to pass. All were agreed, however, that unity was a desirable object and a committee was appointed to consider and report to convention. The result corresponds to that of Faith and Order in the American Church.

The committee began its report with a preamble setting forth the "Catholic character of the Church, and her attitude as embodied in her constitution and canons toward all other Christian bodies and the impossibility of unity with any except those possessing Episcopal Orders."

The resolution appointed a permanent committee with very limited authority, to confer with other Christian bodies, looking to some form of unity in the future; it hedges itself around so closely that proper consultation would seem to be its intention, for the S. K. K. can be committed to nothing without the consent of the House of Bishops and the executive committee except so far as local conditions may require for social purposes.

As to what the Church actually intended by this resolution has led to an exchange of opinion in one of the Tokyo daily papers, and one of the correspondents offers the following as "facts," and they agree in substance with my own translation:

1. That the Holy Catholic Church in Japan did not enter the National Christian Council.
2. That resolutions looking in that direction died in committee.
3. That the resolution adopted contained a preamble stating that the Church could not, on its constitution, enter the council.
4. That in order to make it clear that no entrance was intended, a verbal amendment to the clause creating a conference committee was passed.

NEWS NOTES

The Bishop of Tohoku, the Rt. Rev. Norman S. Binsted, D.D., intends building a new church for St. Saviour's parish, Akita. It will be of reinforced concrete, and with the exception of the tower, planned after that of St. Barnabas' in Mito. The Rev. N. S. Howell, priest-in-

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

J. Wippell & Co., Ltd.

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

CLERGY SURPLICES

SHEER LINEN LAWN, Gathered at Neck,
36 ins. long **\$16.35**

Cash Discount 5%

Duncannon St., **LONDON**,
Charing Cross,
ENG.



VESTMENTS
ALTAR LINENS
EMBROIDERIES

Estimates and Designs, etc., for Hand Embroidered or Applique Superfrontals, etc., on request.

CLERICAL SUITS
CASSOCKS, SURPLICES, STOLES, EMBROIDERIES, SILKS, CLOTHS, FRINGES
Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING 131 E. 23rd St. NEW YORK

THE WARHAM GUILD

furnishes Altars, supplies Metal & Woodwork, Surplises, Vestments, etc. All work designed and made by artists and craftsmen. Loyalty to the canons of the English Church is the guiding principle of the Guild. Descriptive leaflet from

THE WARHAM GUILD Ltd.,
72 Margaret St., London, W.1, England.



ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches

Old Embroidery Transferred
131 E. 47th Street NEW YORK

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON

Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplises, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free.

MISS L. V. MACKRILLE
11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.

EMBROIDERY

Silk and linen, repairing and fine hand sewing. References. **GEORGIA L. BENDER.**
1706 Manning St., Philadelphia, Pa.

charge, hopes to see a hostel for students of the College of Mines, situated near the church, also, sometime next year.

The British population and especially English Church people are rejoicing over the visit of H. R. H. the Duke of Gloucester, head of the Garter Mission of the Emperor

of Japan. The members of the British royal family are fine, loyal Church people, who never fail to attend Church services and Church duties. The atmosphere thus created among a vast concourse of thinking people is irresistible.

R. W. ANDREWS.

Dr. Drury Is Fifth to Decline Election as Bishop Coadjutor of Pennsylvania

Bishop Issues Statement — Calls Another Special Convention for June 18th

The Living Church News Bureau
Philadelphia, May 26, 1929

THE REV. SAMUEL S. DRURY, D.D., rector of St. Paul's School, Concord, N. H., has declined to become Bishop Coadjutor of Pennsylvania, to which office he was elected May 6th, being the fifth to be so elected and so to decline within thirteen months. The following statement was issued Friday evening.

Dr. Drury's telegram to Dr. Jefferys, chairman of the notification committee, reads:

"When your convention called me to become coadjutor I thought I ought to accept and I was prepared to do so. Since, after further inquiry, you show me that this appointment must be of a wholly indeterminate duration I feel no longer impelled to leave work of assured usefulness to accept the post, honorable as it is. I trust you and those who elected me to understand now why I decline."

The telegram from Dr. Drury was immediately forwarded to Bishop Garland by Dr. Jefferys. The Bishop expressed regret that he could not accept the unprecedented condition insisted upon as he is only 62 years old and physically able to continue serving his diocese and therefore could not set a definite date for resigning.

"Dr. Drury informed the notification committee," Bishop Garland said, "that as a condition precedent to his serious consideration of the call a 'statement should be made' by me 'indicating definitely the date on which' I 'intended to retire and allow the coadjutor to take over the full control of the diocese.' He also stated that he 'would not make any commitment as to whether he would accept the call' should I consent to the condition. I replied to Dr. Jefferys as follows:

"My request was for the election of a coadjutor, whose duties were specifically and definitely assigned. Dr. Drury was elected to this office. I cannot accept his suggestion that, as a condition to his consideration of the call, I should make a statement naming a date on which I would definitely retire as Bishop so that he could take over the full control of the diocese."

This statement, which Philadelphia papers carried on the front page on Saturday, is too recent for this letter to report much as to its effect. A quite common reaction has been criticism of Dr. Drury. Some wish to hold another election as soon as possible. Others are inclined to counsel delay; and still others favor indefinite postponement of the whole matter.

BISHOP CALLS ANOTHER CONVENTION

Seventy-two hours after the announcement was made regarding Dr. Drury's declination, Bishop Garland issued a call for another special convention, to be held Tuesday, June 18th, and also issued the following letter:

"Dear Brethren of the Clergy and Laity:

"In calling another special convention I am moved to say a few words as your Bishop. It is doubtless true that each deputy has been somewhat disappointed in one or another of the declinations and that others who had yielded to the preference of the majority have been satisfied when a declination was received. Therefore, though individually, we may at times have felt disappointed, yet we should not feel discouraged particularly so, as some were elected whom it is now apparent had given no hope of a favorable consideration of a call as Bishop Coadjutor. Though it is some inconvenience to our deputies to spare the few hours necessary for a special convention, yet the responsibility of carrying on the work of this diocese should not rest on me one day longer than is absolutely necessary. I am confident that realizing this fact, both clergy and laity will willingly come together again for an election.

"I have heretofore refrained from giving my counsel of advice, but I now affectionately suggest that we should consider election of one of our own presbyters who has shown a vital interest in our missionary work, or a presbyter from another diocese who has had experience in Pennsylvania. Then we may feel confident that his love and loyalty to this diocese, his knowledge of our history and rich heritage, and the great opportunity for service will lead him in humility and faith to accept the challenging call of the Church to what Bishop Phillips Brooks described as a 'life of greater usefulness.'

"Very faithfully yours,

"THOMAS J. GARLAND,
"Bishop of Pennsylvania."

THE PRESENT UNIQUE SITUATION

No doubt the situation is unusual. No one here can recall in the history of our communion in America any case of five consecutive refusals of the same episcopal office. It has attracted attention all over the country. Within the diocese it has disturbed the complacent, tried the impatient, and caused great searchings of heart. Some find it mysterious. And certainly there is more to be learned from it than some uninformed, hasty, or superficial comment brings out. To some it appears discreditable. They indict the diocese, its Bishop or its convention, on the one hand; or, on the other, they blame the men who have been chosen and have refused.

This seems to many of us inadequate and unfair. Bishop Garland sought help in a canonical way, with the consent of the authorities of the other dioceses, and the support of his own convention; and assigned duties more than usually generous. The convention, on its part, without indecision, contention, or delay, with admirable good temper and freedom from party spirit, chose successively some of the best men in the whole Church. Those who know them well know also that only the highest motives were allowed to influence their decisions.

To understand this situation, according to some observers here, one should go behind persons to principles, and look for the explanation not so much in individual

A Book For Tired Mechanists

BEYOND AGNOSTICISM

By Bernard Iddings Bell

In recommending "Beyond Agnosticism" for the Religious Book Club for May, Dr. Cadman, Dr. Fosdick, Bishop McConnell and President Woolley say:

"A spirited presentation of a philosophy of life that stands out in sharp contrast with the cynical and disillusioned attitude resulting from the materialistic interpretations of our day. . . . The distinctiveness of the book lies in a pungent and arresting way of setting forth the religious outlook on human life and destiny."

\$2.00 at Booksellers

HAKPER & BROTHERS
NEW YORK CITY

For a Gift

That Lasts

That Pleases

That Aids the Church's Mission

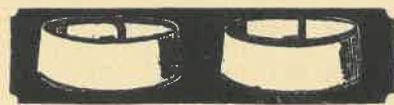
That Costs but a Dollar

ADDRESS

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

CLERICAL COLLARS



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

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

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Always give sizes desired.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50:
Please give size of collar worn.

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.
Kindly specify size of collar, waist measure, and length from collar band to bottom of vest front, when ordering.

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

Edwin S. Gorham, Inc.

CHURCH PUBLISHER AND BOOKSELLER
Eighteen West Forty-fifth Street
NEW YORK, N. Y.

failures as in fundamental conditions. No doubt personalities always enter in. But is it not true that often they are best understood as dramatizing and illustrating truths? May not the difficulty, these observers ask, be with the position of a coadjutor where the diocesan is still comparatively young? Originally a coadjutor was contemplated only where the diocesan was aged or infirm; and it was an innovation to allow such an official for extent of diocesan work. The arguments for the permission, and the history of its exercise, are interesting to consider, but there is no need to go into them here.

The diocese which is called upon to elect a coadjutor under these conditions is choosing something more than a helper for its Diocesan. It is choosing a man who may at any moment thereafter, as a result perhaps of fatal accident, become its Diocesan. A proper sense of the importance of that office therefore requires that he be qualified by age, ability, and experience, to assume this responsibility immediately if need arise. Yet he may be held in a subordinate position for many years, perhaps until his power of initiative has been lost, or even his vigor outlived; in which case he assumes authority too late to exercise it well.

IS THE COADJUTOR SYSTEM AT FAULT?

On the other hand, a man of first rate and proven ability already occupies an important place, where he is doing useful work. When elected coadjutor he is faced with the prospect of working in second place, under another man to whom he is to be subordinated. His responsibility will thereafter be increased or made absolute only by mutual consent, which in practice may well mean at the sole discretion of his superior. All selfish and unworthy motives aside, will such a position offer greater opportunity of service, of development, of usefulness? Is it a greater challenge than the post he already fills?

It seems to some observers here that this has probably been the crucial question in the minds of at least four of the five men who have been forced to make the decision. They infer that Dr. Drury has merely made utterly clear in his case what was not so patent with the others. They say that the right of succession has no parallel in sound business practice, and that when the Pennsylvania Railroad and the Girard Trust Company have presidents coadjutor with this privilege, they will concede it to be a good plan of organization. They hold that authority should be bestowed for immediate exercise, and not devised by letters testamentary, or held in abeyance for a future contingency.

They say that the coadjutorship has worked well where it was short, but ordinarily not so well when the period has been prolonged. Many have opposed the idea here from the beginning. They think that more have come to the same mind. They believe that others have felt that this was true, and yet as practical men believed that they were in a minority, and that therefore the only course open to them was to help elect the best man who could be had. They say that policy has been faithfully tried, and found futile. The convention intends to elect only first-rate men. The men elected have declined. They look for some other method of episcopal help. If a suffragan is not desired, they say that more help could be had from missionary and retired bishops, for such functions as require that order; and

that more authority could be delegated to other officials if necessary.

If the crux lies in the status of assistant bishops under the general constitution and canons, it should not be beyond the wit of man to devise better methods. Perhaps Pennsylvania's experience will be of general service. And some inconvenience and delay will seem to many a small price to pay for the privilege of helping to develop historic Church order under conditions of freedom and representative government.

CHARLES JARVIS HARRIMAN.

MORE MOBILE MINISTRY URGED AT PACIFIC SYNOD

MONTECITO, CALIF.—“No wonder ours is not a praying people. Too many of our churches are never open between Sundays except for weddings and funerals!” With such words did the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, challenge his hearers in his sermon delivered at the opening of the eleventh annual synod of the province of the Pacific held at All Saints' Church, Montecito, May 15th to 17th. Bishop Jenkins, the junior Bishop of the province, pleaded for a more mobile ministry. “We need fewer rectors and more vicars. Perhaps the answer lies in minor orders or the extension of the diaconate.”

The opening of the synod proper was preceded by a brilliant conference on religious education on Tuesday, May 14th. Morning speakers included the Rev. C. Leslie Glenn, national secretary for college work; the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles; and the Rev. Perry G. M. Austin, of Long Beach. In the afternoon there were addresses by the Rev. Theodore R. Ludlow, D.D., national secretary of adult education, and by the Rev. David R. Covell, of South Pasadena.

That evening the Rev. John W. Suter, Jr., executive secretary of the National Department of Religious Education, spoke on Worship at Home and in Church. He was followed by Dr. C. E. Rugh, professor of education at the University of California, on Parent, Child, and God, who claimed that there did exist a conflict between science and religion because neither will adequately define its terms.

After a hearty opening service, on the morning of May 15th, the synod was called to order by the Rt. Rev. Louis C. Sanford, D.D., president of the province. The Rev. E. F. Gee, rector of St. John's Church, Oakland, was re-elected president of the House of Deputies.

The following day being the first anniversary of the death of the Rt. Rev. Joseph H. Johnson, D.D., first Bishop of Los Angeles, the Holy Eucharist was a memorial to him, with Bishop Stevens, his successor, as the celebrant.

The morning was devoted to business sessions of the synod, which accepted from the National Council the oversight of all work among the foreign-born within the province, with an appropriation of \$6,500.

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, was elected president of the Provincial Court of Review in place of the late Bishop Johnson.

Thursday afternoon was devoted to a joint session of the synod and the Woman's Auxiliary of the province. Bishop Jenkins spoke on the rural Problem of the Pacific Coast, and Bishop Remington on the Church Army.

That evening over 400 assembled at the Montecito Country Club for the synod dinner, the feature of which was the first

BOOK CHATS

from Morehouse Publishing Co.

JUNE! Month of blossoms, brides, and bills left over from May. The last named isn't very poetic, to be sure, but we had to have something alliterative, and at least it bears the stamp of truth. It's a bad start, Your Correspondent is forced to admit—still, as a character says in a current talkie, “that's my story and I'm stuck with it.”

Can you picture Dick Sheppard, the “Impatient Parson,” in apron and gaiters? Somehow Your Correspondent finds it difficult to do so, yet the news comes that the former vicar of St. Martin-in-the-Fields has been appointed Dean of Canterbury to succeed Dr. Bell, who has accepted the bishopric of Chichester, so apparently the picture is a true one. But that will only lend added interest to the latest of his books published on this side of the Atlantic, **THE HUMAN PARSON (\$1.00)**, which is already having an excellent sale.

Just received from England is a new Mowbray publication, **TEACH US TO PRAY** (80 cts.), by the Rev. Eric Southam, vicar of St. James', Bournemouth. It is a collection of addresses on the petitions of the Lord's Prayer originally given over the radio, together with three little sermons on the general question, “What is God like?” broadcast last Lent. Excellent material for sermon preparation, or for a new light on this greatest of all prayers.

Here's a gem! The *Southern Churchman*, introducing an excellent review of the Rev. Donald Hole's **SPIRITUALISM AND THE CHURCH (\$1.50)**, describes it as containing “Papes 121.” What a novel way of characterizing a book succinctly! We list the number of calories and vitamins in our food; why not the quantities of “papes” and “protts” in our religious books?

Many Churchmen will regret, with Your Correspondent, that the advisory board of the Columbia School of Journalism, in awarding the Pulitzer Prize for the best novel of 1928, ignored the advice of its own jury of three which, after careful reading of all the books submitted in the competition, unanimously and enthusiastically recommended that the prize be given to the Rev. Dr. John Rathbone Oliver for his **VICTIM AND VICTOR (\$2.50)**. But Dr. Oliver's book is well able to stand on its own feet as a corking good story, as well as a masterly psychological study in the life of a priest.

Chortle from the *Churchman*: “Who is that strange woman I just saw in our kitchen?” Wife: “Sh-h-h! That's the cook-of-the-month.”

Just off the press: **EMERGENT EVOLUTION AND THE INCARNATION (\$1.00)**, by the Rev. Dr. William Colcord Woods. The author, a biologist as well as a clergyman, is well fitted to present this important topic in a scientific and scholarly manner. The book is the second of the Washington Cathedral Series, and bears an introduction by Bishop Rhineland.

On your vacation, don't fail to “Take Along a Book”—or, better yet, several books. Light or heavy, high, low, or broad, you need 'em, we have 'em. How many, please?

MOREHOUSE PUBLISHING CO.

Publishers and Booksellers
1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

showing of a new film illustrating the work of the Church in the Hawaiian Islands, one of the far-flung districts of the province. It was shown by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota and Bishop-in-charge of Honolulu, who had just returned to the mainland the previous day. The speakers were the Rev. Mr. Suter and the Rev. Mr. Glenn. A special guest was the Rev. Carroll M. Davis, D.D., secretary for domestic missions, and one of California's native sons.

On Friday morning, the 17th, Deaconess Todd addressed the synod on work among the Indians of Northern California, and Deaconess Newell told of the work of the school for Christian service, in Berkeley. Because of the acuteness of the divorce problem within the province, with Nevada, Oregon, and California leading the nation in the number of divorces, the synod urged each diocese to form groups for its intelligent and scientific study.

The synod adopted a budget of \$6,000 for the ensuing year.

Coincident with the synod, the Woman's Auxiliary of the province was also in session. Their meetings were held in All Saints' parish house under the direction of Mrs. Thomas Kydd, provincial president. Miss Rebekah L. Hibbard, provincial representative on the executive board of the National Woman's Auxiliary, reported on the spring meeting of that board, recently held in New York City.

In addition to the several diocesan presidents, speakers included the Ven. William F. Bulkley, Archdeacon of Utah, the Ven. Sidney W. Creasey, Archdeacon of Eastern Oregon, Deaconess Newell, Deaconess Todd, and Mrs. Willoughby Rodman.

Saturday, May 18th, was the occasion of the convention of the Young People's Fellowship of the province. Guest speakers were the Rev. Mr. Glenn and the Rev. Charles P. Deems, D.D., of San Francisco. The Rev. Penrose Hirst, student chaplain at the University of California, conducted the service of preparation for the corporate Communion.

PLANS FOR BRENT MEMORIAL AT HOBART COLLEGE

GENEVA, N. Y.—The late Bishop Brent was revealed as a believer in the small college and as a particular friend of Hobart College, Geneva, in a letter read by the Rt. Rev. David L. Ferris, D.D., Bishop Brent's successor in Western New York, at a dinner held May 23d, at the Twentieth Century Club, Buffalo.

The dinner was called to consider ways and means of completing the Hobart College \$2,000,000 building and endowment fund in the initiation of which Bishop Brent played a large part before his departure for Europe last fall. A project was also explained for commemorating the services of Bishop Brent as chancellor and president of the board of trustees of Hobart from 1918 to the time of his death through a memorial endowment as a part of the fund.

Bishop Brent's letter was written from London on March 14th, to a friend whom he was asking to serve as a chairman in the fund-raising movement. It reads in part: "As you know, I am deeply interested in Hobart. This is the day of the small colleges. A short time ago I was in conference with a group here on the matter of education and they felt as I do that the function of the great universities is to confine themselves to graduate schools and to leave undergraduate education to the smaller colleges. Hobart has more

than justified its existence. Our one handicap now, although salaries and equipment have been greatly facilitated, is for additional funds, and the campaign which we are inaugurating should not be viewed lightly. It will be of service to the Church as well as to the whole field of education."

The letter contained also a tribute to the successful administration of Dr. Bartlett, who was associated with Bishop Brent in the Philippines and in France, and who was first proposed for the presidency of Hobart by Bishop Brent.

The Rev. Dr. Murray Bartlett, president of Hobart College, sketched the development of Hobart since the World War, a period in which the college had extinguished its debt, and had operated without deficits. Dr. Bartlett further outlined the proposal to create a memorial

which would perpetuate Bishop Brent's name at Hobart and would at the same time forward educational plans and interests in which Hobart's great chancellor had had a special interest. The \$1,000,000 sought for the memorial would comprise the endowment half of the \$2,000,000 fund, and would be used to endow professorships in fields of study in which Bishop Brent had a particular interest. As these chairs were endowed, he explained, tablets would be placed in the lecture rooms used in these fields, stating that professorships in them were a part of the Hobart College Bishop Charles Henry Brent Memorial Endowment Fund. The tablets would also carry the names of donors of chairs. The Brent Memorial Endowment would also support a corps of instructors whose principal duty would be to give close personal attention to abler students.

Made by
American Seating Company



Interior Grace Cathedral, Topeka, Kansas

An Appropriate Memorial

THE entire chancel of the Grace Cathedral, Topeka, Kansas, illustrated above is dedicated to the memory of Bishop Milspaugh, Bishop of Kansas, and was designed and executed by our wood-carving division.

We shall be pleased to confer on any plans concerning memorials in wood, special pieces, or complete church furnishings.

American Seating Company
GENERAL OFFICES: 1074 LYTTON BUILDING
CHICAGO

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

FARIBAULT, MINN.—Perfect weather and a large attendance of alumni combined to make the sixty-ninth commencement of the Seabury Divinity School, Faribault unusually successful. At the alumni banquet, on the evening of May 20th, the Rev. Guy C. Menefee of Rochester presided, and the after-dinner speaking was excellent. Of special interest was the account of work in the island of Kauai, one of the Hawaiian group, by the Rev. J. Levi Martin, of the class of 1920, and the inspiring words of the Rev. John Albert Williams, of the class of 1891. The Rev. Dr. C. E. Haupt of St. Paul spoke for the class of 1889, which was holding its fortieth reunion.

On Tuesday, May 21st, after Choral Evensong, the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, made an admirable address, stressing the challenge made today to the Church, and appealing to his hearers to rise to their great opportunity.

Bishop McElwain then presented diplomas to the graduating class, after which degrees were conferred. The honorary degree of Doctor of Divinity was conferred upon the Rev. John Albert Williams, rector of St. Philip's Church, Omaha, Nebraska, a strong Negro parish to which Fr. Williams has ministered with admirable fidelity and success for thirty-eight years.

Much interest was shown during the reunion in the plans for increased endowment of Seabury Divinity School, as the warden, the Rev. Dr. Frederick F. Kramer, and the Bishop, outlined what has been done and the excellent prospects for the campaign.

YOUNG PEOPLE TO EXPERIMENT WITH NEW PLAN

RACINE, WIS.—At the annual convention of young people of the province of the Mid-west, held at Taylor Hall, Racine, May 24th to 26th, the plan of a Crusade of Youth as presented by Miss Virginia Zimmerman of the diocese of Ohio, was adopted with revision modification, to be tried out by the diocesan organizations during the coming year. This plan has the official sanction of the provincial Synod to be tried out as an experiment in working with youth. The findings of the year's work will be reported by the provincial Y. P. organization to the provincial department of religious education who in turn will present these findings before the next national conference of leaders of religious education, which group are awaiting the results of the experiment as a possibility of recommending the plan nationally.

The purpose of the plan is first, identifying one's self with Christ as a great spiritual adventure; second, the daily following of Christ as a challenge to the world; and third, the offering of one's self as a channel through which Christ may reach others.

The five periods of the plan, which follows the Christian year, are first, Preparation; second, the Adventure in Service; third, the Adventure in Fellowship; fourth, the Adventure in Worship; and fifth, the Adventure in Life.

The chaplain of the convention, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, opened the meetings with a vigorous challenge to youth to uphold the ideals of Christian living, setting

as their ideal the Christ-like life. In speaking on the subject of Prayer, Bishop Gray said, "It takes at least two to carry on a conversation. Prayer is conversing with God. Do not rush through your prayers, but listen for God's answer."

On the subject of Vocations, the Rev. Dr. Frederick C. Grant, dean of the Western Theological Seminary, stated, that the word vocation is not merely a word meaning a calling to the priesthood, but it is a word meaning the calling that each person has in life. God has a purpose for everyone, some may have a definite calling to the religious life, while others may have a vocation to other professions. Today is a day of the well educated, trained, and highly efficient expert. The Church needs this type of clergyman and it is up to the seminaries to train them.

The Rev. Harold B. Hoag of Racine, told the group that regardless of their school of thought, as far as Churchmanship was concerned, the center of all their life activity must center around the Holy Eucharist. Young people's activities on Sunday night should not replace early morning attendance.

Forty young people attended the convention, ten out of thirteen dioceses being represented.

CHURCH FIRE INSURANCE COMPANY ORGANIZED

NEW YORK CITY—A group of Churchmen, being chiefly those connected with the Church Pension Fund as trustees, have organized the Church Properties Fire Insurance Corporation, which has been incorporated in the state of New York and which has as its object the insuring against fire and other hazards of churches, rectories, parish houses, and all other property owned by organizations of the Episcopal Church or organizations connected or affiliated therewith. The object is to reduce insurance costs so far as possible on Church property. The corporation starts with \$200,000 of capital and \$100,000 of surplus, which amount has been supplied by the directors. Reinsurance facilities have been extended to the corporation by large fire insurance companies so that that amount of capital is deemed sufficient. The corporation will issue the standard forms of policies and will charge the standard rates, and it is expected that a plan will be worked out whereby a reasonable share of the profits of the corporation will be repaid to the policyholders.

THE HOLY CROSS MAGAZINE

An Illustrated Monthly devoted to the Interests of the Catholic Religion and of the Religious Life.

INSTRUCTION—HISTORY
CRITICISM—FICTION

\$2.00 per year. Canada and Foreign Subscription, \$2.25.

Sample copy sent on request

HOLY CROSS PRESS
WEST PARK, N. Y.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1. for the dying; 11. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer;
MR. T. E. SMITH, Box 987, Kingston, N. Y.

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

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for these objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the Secretary General, 653 Greenwich St., New York, N. Y.

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

SUMMER ADDRESS

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

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

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

Resume old address with issue of

Check here if you wish above address noted in "Summer Activities" column.

(Signed)

**AMERICANS AND RUSSIANS
UNITE AT SERVICE IN PARIS**

PARIS—On Sunday, May 12th, His Grace the Metropolitan Eulogius, head of the Russian Orthodox Church in Western Europe, celebrated a vesper service in the American Pro-Cathedral Church of the Holy Trinity, Paris. Filled to the doors with a congregation of more than 1,500 Americans and Russians, the cathedral resounded to the deep bass of the deacons, while the chancel was aglow with candles lighting up the brocaded vestments of the priests and the mitres of the Metropolitan, the Archimandrite Ioann, and the Archpriest George Spassky, former chaplain to the late Grand Duke Nicholas. The Metropolitan's choir had sung before in the cathedral on the occasion of a visit by Bishop Brent, but on this Sunday its glori-

nineteenth century scholars as Khomiakoff and Vladimir Solovieff.

Feeling the burden of this situation, the Metropolitan Eulogius in 1925 established a Russian Orthodox Theological Institute in Paris. The first class completed the three year course in 1928. At present there are thirty-five students, drawn from various parts of Europe.

The impoverished emigrants have contributed sacrificially to this undertaking, yet it would not have been possible without the generous assistance from America procured by Dr. J. R. Mott of the Y. M. C. A. Despite its significance in Russian Church life, the institute at present leads a precarious existence, for its annual budget of approximately \$20,000 is in large measure dependent on gifts provided by the committee on appeal for the Russian clergy under the patronage of the



AT HOLY TRINITY PRO-CATHEDRAL, PARIS

The Very Rev. Frederick W. Beekman, D.D., photographed with the Metropolitan Eulogius and other dignitaries of the Russian Orthodox Church, following a service at the American Pro-Cathedral.

ous Easter music was supplemented by the chants sung by the student choir of the Russian Orthodox Theological Institute. After the Metropolitan had given a brief sermon, the Very Rev. Frederick W. Beekman, dean of the pro-cathedral, spoke of the significance of this service in the progress of rapprochement between the Eastern and Western communions, and particularly commended the work of the Theological Institute.

This service represented more than a friendly gesture on the part of the dean of the cathedral and more than a passing acquaintance between the two congregations, for no church in Europe has been more helpful to the Russian Church than Holy Trinity, Paris, and the dean and the Metropolitan have been friends for nearly ten years. More than a hundred Russian children are kept in school at the expense of the junior guild of the cathedral. But its real significance lay in the part that it was especially dedicated to the common interest of both Churches in the preparation of a fully trained and devoted priesthood for the Russian Church. Theological education in Russia for the Orthodox Church having been made practically impossible under present revolutionary conditions, the Church abroad has undertaken the task of preparing priests for its several score of parishes in Western Europe, as well as the more significant one of maintaining the strong line of theological development represented by such

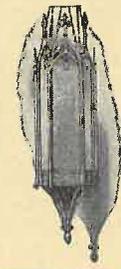
Archbishop of Canterbury, and by American friends recruited by the Rev. Dr. W. C. Emhardt in New York, Mrs. Cunningham and Mrs. R. A. Cram in Boston, and Mr. Keith in New Haven.

**PROGRESS OF G. T. S.
ENDOWMENT FUND**

NEW YORK—The General Seminary's appeal for funds is meeting with encouraging success. The Rev. Loring W. Batten, S.T.D., acting dean, has personally presented the seminary's needs to alumni in dioceses as far west as Michigan, and has everywhere found a readiness to cooperate and a spirit of devotion that has been inspiring. At meetings in Rochester and Buffalo, the diocese of Western New York was asked to raise \$50,000 for the Alumni Library Fund, and in Syracuse on May 14th, \$50,000 was promised from the diocese of Central New York for the same fund. The diocese of Newark has been asked to assume the endowment of the Chair of Christian Apologetics in the sum of \$120,000. With Bishop Stearly's wholehearted approval, it was presented to the convention on May 14th, and enthusiastically undertaken as a diocesan affair.

Perhaps the most heartening response of all is from the remote and struggling dioceses of the west. Duluth has but two alumni and one of them has written that "Duluth will come through 100 per cent."

**CHURCH
LIGHTING**



with exclusive
**CON-LAK
(Shadowless)
FIXTURES**
**CHURCH
DECORATION
STAINED GLASS
WINDOWS**

**CONRAD SCHMITT
STUDIOS**

1707 WISCONSIN AVE., MILWAUKEE, WIS.
11 WEST 42ND ST., NEW YORK, CITY

**Heaton, Butler & Bayne
Stained Glass Artists**

By appointment to the late
KING EDWARD VII
Stained Glass, Mosaics,
Memorial Brasses, Etc.
Designs and estimates on application to
Heaton, Butler & Bayne
(New York) Limited
551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street
DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.
Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.
CHARLES J. CONNICK Nine Hancock St. BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

The Ellwood Hotts Studios

5438 Market Street Philadelphia, Pa.
**MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS**
If interested write for cuts of some of our recent work

The Willet Studios

226 So. 11th Street Philadelphia, Pa.
**STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.**

Beautiful Memorials
carved in the imperishable Silvery Grey Cornish or the Warm Red Devon Granite.
St. Minver Cross, 4 ft. high, \$83.00
packed in case ready for shipment, approx. freight to New York, \$19.50.
Beautiful illust. Booklet mailed free.
MAILE & SON, LTD., Founded 1785
Sculptors & Church Art Craftsmen
367 Euston Road, London, England.

BRITISH EMPIRE DAY OBSERVED IN DETROIT CATHEDRAL

DETROIT—A friendly gesture in international relations was made in St. Paul's Cathedral, Detroit, Sunday evening, May 19th, on the occasion of the third annual observance in that place of British Empire Day. The service consisted largely in the singing of national airs of Great Britain, Canada, and the United States. The lesson was read by John A. Cameron, British Consul in Detroit, who was preceded in the procession by two servers carrying British flags. The sermon was preached by the Very Rev. Arthur Carlisle, dean of Christ Church Cathedral, Montreal. Dean Carlisle thanked God for many evidences of friendship, but pointed out the possibility of serious misunderstanding arising from some of the serious problems connected with the relations between the two great English-speaking powers.

At the close of the sermon, "Rule Britannia" was sung in a most stirring manner. Then the Union Jack was displayed from the altar steps, while "God Save the King" was sung. This was followed by the display of the flag of the United States, the signal for the singing of the national anthem. The service closed with prayers for the Empire and the Republic.

CHURCH AT WOODBURY, N. J., CELEBRATES ANNIVERSARY

WOODBURY, N. J.—Christ Church, Woodbury, fittingly celebrated its seventy-fifth anniversary at Ascensiontide. At the late celebration on May 12th the preacher was the Rev. Malcolm Taylor of Boston, who was rector from 1903 until 1905, and at the evening service on the same day the address was given by the Rev. Charles B. Dubell of St. Simeon's, Philadelphia. Both of the Bishops of the diocese were present at the anniversary dinner on Thursday following, at which time the appropriate suggestion was made by Bishop Matthews—which is likely to take definite and tangible form—that a permanent monument be erected to commemorate the completion of these years of parish life, in the form of a much needed enlargement of the chancel. The nave itself dates from the founding of the parish, and the present edifice was consecrated by Bishop George W. Doane. Occasional services by neighboring clergy were held, however, as early as 1824.

SUMMER CAMPS AND CONFERENCES IN MICHIGAN

DETROIT—Any man, woman, boy, or girl in the diocese of Michigan who wishes to improve the shining summer hours will find an opportunity for inspiration and training in a comprehensive summer plan comprising a series of six camps and conferences for various age groups. The older boys' conference, June 20th to 27th, under the direction of I. C. Johnson, boys' worker in the diocese, is devoted to leadership training, vocational counselling, and Christian fellowship for boys of high school age, and will be held at Camp Frisbie, Waterford. Hillsdale summer conference is a leadership and study conference for men and women, with special attention to young married people, Church school leaders, and clergy. The conference will be carried out under the direction of the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit. Camp Frisbie will be open for boys between the ages of 9 and 13 from June 29th to August 24th. Camp

Chickagami, a new venture, will operate at Black Lake, near Onaway, from July 5th to August 16th, and is especially for boys from 13 to 17 years of age. The summer program for the diocese will open with a great Young People's conference at Alpena, May 24th, 25th, and 26th, and will close with a similar conference at Black Lake, August 26th to September 1st.

PAGEANT MARKS NEW SCHOOL SITE IN ALBANY

ALBANY, N. Y.—The pupils of St. Agnes' School for Girls, Albany, on Thursday afternoon, May 23d, presented an old English May Day pageant on the ground recently acquired by the board of governors. Preceding the pageant there was a brief sacred service conducted by the Rt. Rev. G. Ashton Oldham, D.D., president of the board, with an address by the Hon. Ellis J. Staley, justice of the state supreme court, a member of the governing board. Hundreds of parents and friends of the school assembled to see the pageant which formally inaugurated the playground which will be in full use when the school reopens next September. Thirty acres of land have been purchased in an ideal location for a country school within easy reach of the city. The school will continue in its present buildings in Albany another year, making use of the ample athletic field and playground which the new site affords, and in time it is hoped to rebuild and enlarge St. Agnes' School along modern lines in this delightful setting.

FIRST COMMENCEMENT OF BERKELEY IN NEW HAVEN

NEW HAVEN, CONN.—The commencement at Berkeley Divinity School, New Haven, to be held Tuesday and Wednesday, June 4th and 5th, takes on unusual importance for several reasons: it will be the first to be held in New Haven and will mark the seventy-fifth anniversary of the founding of the school. It also happens to be the twenty-fifth year of Dean Ladd's connection with the faculty of the school and the tenth year of his deanship.

The preacher at the alumni service on Tuesday afternoon will be the Rev. C. O. Scoville, D.D., rector of Trinity Church, New Haven. A reception and dinner will be held at the Lawn Club Tuesday evening at 6:30 o'clock attended by alumni, associates, and friends of the school. The chief speaker on this occasion will be the Hon. George W. Wickersham, whom the President has appointed as the head of the Commission on Law Enforcement.

Wednesday, June 5th, will be the commencement proper, beginning with the celebration of the Holy Communion at 7:30. Graduation exercises will be held in the Sterling Chemistry Laboratory of Yale University at 11. The Rev. Henry K. Sherrill, rector of Trinity Church, Boston, will make the address. The clergy and guests attending the commencement will be entertained for lunch at the deanery.

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

MONEY IN OLD LETTERS

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

Church Furnishings
In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue For Episcopal Churches

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

KIMBALL ORGANS

Installed in Churches throughout the United States. Each instrument is an individual creation designed for the services desired.

Catalog and information on request.

W. W. KIMBALL COMPANY
Established 1857
215 Kimball Bldg. - - Chicago

PIPE ORGANS
Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

HINNERS ORGAN CO.
PEKIN, ILLINOIS

MÖLLER PIPE ORGAN
THE HIGHEST GRADE INSTRUMENTS

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

M. P. MÖLLER, Hagerstown, Maryland

DEAGAN
Tubular Bell Tower Chimes

Standard Sets \$1375 up.
A living memorial—a lasting tribute.
Write for information.
J. C. DEAGAN, Inc.
172 Deagan Building, Chicago

Played Direct From Organ Console

MENEELY BELL CO.
TROY, N.Y. AND 220 BROADWAY, N.Y. CITY

BELLS

CHURCH BELLS

BUILDING? . . . Making alterations? . . . Install a bell! We also make tower chimes. Write

McSHANE BELL FOUNDRY
Baltimore Maryland

MENEELY & CO.
BELLS
FORMERLY WEST TROY N.Y. 1876 THE OLD MENEELY FOUNDRY

WATERYLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

CHURCH BELLS SCHOOL

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

† **Neurology** †

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

GEORGE CHAPMAN ABBITT, PRIEST

HOPKINSVILLE, KY.—The Rev. George Chapman Abbitt, rector of Grace Church, Hopkinsville, died in that city on Wednesday night, May 15th. Mr. Abbitt headed the list of active priests in the diocese and had he lived until June would have completed twenty-seven years as rector of Grace Church, Hopkinsville. Mr. Abbitt was a native of Virginia, being born in Appomattox County in 1860. He was ordained deacon and priest in 1893 by Bishop Whittle.

For a long period of time the Rev. Mr. Abbitt held services at Madisonville and Princeton. He also officiated at the Chapel of the Good Shepherd, Hopkinsville, to a colored congregation, and was directly responsible for the building of St. Mary's, the mission church at Madisonville. And, too, when other nearby Episcopal churches were without a rector, he always answered their call in the hour of need.

He is survived by his wife and two sons, Henry Abbitt, of Lubbock, Texas, and Macon Abbitt, of St. Louis, who with their families have been at his bedside during his last illness.

The funeral services were conducted by Bishop Woodcock in Grace Church, assisted by the Rev. J. Luther Martin of Henderson; the Rev. Custis Fletcher of Paducah; and the Rev. Louis C. Melcher of Clarksville, Tenn.

ALEXANDER COOLEY BOYD, PRIEST

CRUTCHFIELD, KY.—The Rev. Alexander Cooley Boyd, M.D., a retired priest of the diocese of Kentucky, died at his farm at Crutchfield, on Monday afternoon, May 13th. The immediate cause of his death was bronchial pneumonia, although he had been in failing health for some time, and had retired about eighteen months ago from Fulton, where he was priest-in-charge.

Dr. Boyd was born in Port du Pont, Md., January 25, 1864. Before entering holy orders of the Church he was a Methodist minister. He was ordered deacon in 1915 by Bishop Israel and ordained priest in 1916 by Bishop Weller. He had served as rector of Trinity Church, Gladstone, Mich., 1915-17; rector of the Church of the Epiphany, Knoxville, Tenn., 1918-23; and priest-in-charge of Trinity Church, Fulton, 1923-27. He is survived by his wife who is also in failing health, and a daughter, age 13.

EDGAR CAMPBELL, PRIEST

PHILADELPHIA—The Rev. Edgar Campbell, rector of St. Alban's Church, Roxborough, Philadelphia, died recently.

The Rev. Mr. Campbell was ordained deacon in 1892 and priest the following year by Bishop Rulison, and from 1892 to 1894 was the missionary at Forest City, Pa., and from 1894 to 1900 rector of St. Peter's Church, Phoenixville, Pa., then going as rector to Holy Trinity Church, Lansdale, Pa. He was editor of *The Church Standard* from 1906 to 1908, and rector of Christ Church, Woodbury, N. J.,

from 1909 to 1912, shortly after that going to St. Alban's, Philadelphia.

The funeral was held at St. Luke's and the Epiphany, Philadelphia, on Monday, May 20th, the Rev. Dr. D. M. Steele, rector, reading the service, the Rev. Dr. George C. Foley, the lesson, and Bishop Garland the prayers. A very large congregation attended.

ADELBERT PUTNAM CHAPMAN, PRIEST

BRIDGEPORT, CONN.—The Rev. Adelbert Putnam Chapman, 84 years old, retired priest of the diocese of Connecticut, died at Bridgeport on Thursday, May 23d. He was a native of Ellington, Conn., and graduated from Yale in 1865. He taught school in Quincy, Ill., before his ordination in the Methodist Episcopal ministry sixty years ago.

After holding Methodist pastorates in Naugatuck, Bridgeport, and Bethel, he was ordained a priest of the Church in 1881 by Bishop Williams, and held pastorates in Middle Haddan, Putnam, Sandy Hook, Bridgeport, and Northfield, maintaining at the last named place a summer home for children.

His wife, the former Ellen Harvey of Mansfield, died in 1898. Three sons and a daughter survive him.

HERBERT ALBERT GRANTHAM, PRIEST

JACKSONVILLE, FLA.—The Rev. Herbert Albert Grantham, a retired priest of the diocese of Connecticut, died at Jacksonville on May 16th in his 77th year.

The Rev. Mr. Grantham, who was born in London, England, February 1, 1852, received his education in France and at the University of Pennsylvania, being ordained deacon in 1880 and priest in 1881 by Bishop Quintard. He was rector of St. James' Church, Stanton, and priest-in-charge of St. Barnabas' Church, Marshallton, Del., from 1908 to 1911; assistant at St. Thomas' Church, Oakmont, and in charge of St. Andrew's Church, New Kensington, and St. Thomas' Church, Sandy Creek, Pa., from 1911 to 1913; rector of St. Joseph's Church, Rome, and chaplain of the State Custodial Asylum, N. Y., from 1913 to 1917; then serving at Trinity Church, Lumberton, St. Stephen's, Red Springs, and St. Matthew's, Maxton, N. C., becoming rector of Christ Church, East Haven, Conn., in 1919.

WILLIAM WILEY, PRIEST

MASSAPEQUA, N. Y.—The Rev. William Wiley, rector emeritus of Grace Church, Massapequa, Long Island, died on Monday, May 13th, at his home, "Wakefield," Massapequa. Until 1926 he was for thirty-six years rector of the parish.

Born in 1846 at Downingtown, Pa., he was educated at nearby academies and at Lafayette College. For some years he was a Baptist minister. In 1886 he determined to come into the Church, and was ordained to the diaconate in 1888 and to the priesthood in 1889, both by Bishop Littlejohn. For one year he was in charge of St. Paul's Church, Patchogue, L. I. In 1890 he was elected the rector of Grace parish, Massapequa.

Through his efforts the mission churches of St. Michael and All Angels', Seaford, and Grace Chapel, Massapequa, were founded. For some years he was the chairman of the board of religious education of the diocese as well of various local

boards and committees. His wife, an elder brother, four sons, and two daughters survive him.

The funeral was at Grace Church on Thursday, May 16th, at 10 A.M. The officiating clergy were the Rt. Rev. J. I.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address Dean W. P. Ladd, 80 Sachem Street.

Massachusetts

**Episcopal Theological School
Cambridge, Mass.**

Affiliated with Harvard University
Academic Year begins September 23rd
For particulars address the Dean

Minnesota

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERIC F. KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Pennsylvania

**THE DIVINITY SCHOOL OF THE PROTESTANT
EPISCOPAL CHURCH IN PHILADELPHIA**

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

Virginia

**The Protestant Episcopal Theological
Seminary in Virginia**

The one-hundred and sixth session opened Wednesday, September 19, 1928. For catalog and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

**THEOLOGICAL SEMINARY and
COLLEGIATE DEPARTMENT**

Academic Year begins September 26th

For particulars address The Dean
NASHOTAH HOUSE, Nashotah, Wis.

Blair Larned, who said the requiem, the Ven. Roy F. Duffield, the Rev. Edgar E. Brice, and the Rev. John Whiting Crowell. There were a dozen priests in procession as well as others in the congregation. The burial was in the churchyard, near the sacristy door.

CHARLES HERBERT SHUTT, PRIEST

JACKSONVILLE, FLA.—The Rev. Charles Herbert Shutt, non-parochial priest of the diocese of Colorado, died in Jacksonville on Friday, May 10th, and was buried from St. Luke's Church, Fort Collins, on Saturday, May 18th. The services were conducted by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, the Very Rev. Benjamin D. Dagwell, and the Rev. Z. T. Vincent, who succeeded Mr. Shutt as rector of St. Luke's in March.

The Rev. Mr. Shutt was educated at Trinity College, Toronto, and began his ministry in Canada, subsequently serving the American Church in the dioceses of Albany, Minnesota (St. Peter, St. Paul), and Colorado (St. Luke's, Fort Collins). He was rector of the latter parish for eighteen years and during that time served as delegate to the General Convention in St. Louis, was dean of the northern deanery, and for several years a member of the board of trustees of that diocese. He leaves a wife and two children.

DRUCILLA LUSHINGTON

LYNCHBURG, VA.—On May 2d, Mrs. Drucilla Lushington died at her home in Lynchburg. For many years she had been an enthusiastic member of the Chapel of the Good Shepherd, one of the two churches for colored people in Southwestern Virginia. Her husband, Dr. A. N. Lushington, is the secretary and treasurer of the chapel. The funeral services were conducted by her rector, the Rev. Charles L. Somers.

MAURICE MEMORIAL CHAIR

LONDON—In the interests of the memorial chair of Theology at King's College, London, to commemorate Frederick Denison Maurice, a meeting was held in London on April 26th. The Dean of St. Paul's was in the chair. Archbishop Lord Davidson was the principal speaker, and tribute to the memory of Maurice were also paid by others. Archbishop Davidson spoke of Maurice as "a progressive theologian and a great spiritual force, a great Liberal and reformer and independent thinker, and yet a stubbornly determined man in dogmatic orthodoxy. Maurice's articles on the Prayer Book startled one by the reverence he paid to the Prayer Book as it stood, and his fear of any departure from it."

An attempt is being made to raise £25,000 for endowment of a chair of Theology as suggested.

A JAPANESE SEMINARY

IN ITS fourteen years' existence the Central Theological College of the Japanese Church (Nippon Seikokwai), at Ikebukuro, Tokyo, has graduated 100 students. The Rev. G. M. Moule (the only foreign resident teacher on the staff) writes: "Of these, I think I am right in saying that four have died, and sixteen are now no longer engaged directly in Church work, though several of these are doing well as educationalists. Of the remaining eighty, one is a Methodist pastor and seventy-nine are Nippon Seikokwai workers. Of these, about fifty-five are already

in holy orders, and the rest are still lay evangelists. . . .

"This Central Theological College is seen to be beginning to fulfil its function as the main source of supply for workers and leaders in the Japanese Church as a whole. The fact that our college had two representatives present at the Lausanne Conference—namely, Principal Ochiai and Professor Inagaki—has also helped us to realize the place we hold in the present and future of the Japanese Church."

The new warden, the Rev. S. K. Fukushima, who recently spent a year in England, is a delightful personality, and a man likely to exert a very good influence on the young men placed under his care. He is able to give all his time in college to personal contact with the students, as he has no teaching duties, and the secretarial work of the college is carried out

very efficiently by the secretary, Mr. Sonobe. After Mr. Fukushima had been there only two months, Mr. Moule wrote: "Already there seems a far better spirit in the dormitory life. With the eighteen preparatory students and the twenty in the theological college itself, we have a much larger family than before."

BAPTISMS IN NORTH TEXAS

BAPTISMS in the missionary district of North Texas increased by one-half last year. Although the total number is small, 77, yet the increase over the 52 reported the previous year is gratifying. Confirmations were increased one-fourth, totalling 103. Speaking in general of the prevalence of divorce, the Bishop says: "Our clergy have to decline to solemnize about three-fourths of the marriages they are asked to perform."

EDUCATIONAL

SCHOOLS OF RELIGION

Massachusetts

IT IS NOT YET

**T O O
L A T E**

To

Decide to attend the

**National
Conference for Church Work**

School for Church Workers
School for Church Music
School for Religious Education

WELLESLEY COLLEGE

Wellesley, Massachusetts

JUNE 24—JULY 5, 1929

The total expense of these eleven purposeful days, including room and board in the buildings of Wellesley College, including also the registration fee, is only \$40.00.

To insure accommodations, send at once the registration fee of ten dollars to the Registrar, Mrs. V. Kenah Davis, 1352 Beacon St., Brookline, Mass.

EDUCATIONAL

SCHOOLS OF RELIGION

Massachusetts

CONFERENCE FOR CHURCH WORK
SCHOOL FOR CHURCH MUSIC
SCHOOL OF RELIGIOUS DRAMA
WELLESLEY COLLEGE, WELLESLEY MASS.
June 24 to July 5, 1929
For information apply to
MISS MARIAN DeC. WARD
50 Commonwealth Ave., Boston, Mass.

Wisconsin

The Racine School of Religion

FIFTH YEAR

July 8 through July 25, 1929

For information write,
MRS. GEORGE BILLER
Taylor Hall, Racine, Wisconsin.

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

COLUMBIA UNIVERSITY

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

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

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

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

HOBART COLLEGE, Geneva, N. Y.

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

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

NEWS IN BRIEF

ARKANSAS—As a memorial to the Rev. and Mrs. J. J. Vaulx, a solid brass cross has been given by their two daughters, for use on the altar of St. Mary's Church, Monticello.—At the last monthly meeting of the chapter of Trinity Cathedral, Little Rock, a resolution that the double envelope system for offerings be abolished, was passed.—The junior guild of St. Andrews, Marianna, recently put on a play for the benefit of the mountain girls at the Helen Dunlop School for Girls at Winslow. The entertainment was sponsored by the local D. A. R.—At St. John's, Camden, the Woman's Auxillary, after completing the *New Africa*, have taken up the study of the *New Testament in Outline*, holding their meetings on Monday afternoons.

COLORADO—Holy Trinity Church, Pueblo, the Rev. Thomas Haldeman, rector, has just received the gift of a new pipe organ given by Mrs. Harmon Cozzens in memory of Harmon Cozzens, a vestryman of this parish. Since the completion of the new church the parish has been without an organ and the parish has been working toward that end. This gift will enable the parish to purchase new pews to relieve the overcrowded conditions of the church that has existed for the past two years. The cost of the organ will be between \$5,000 and \$6,000.

NEWARK—Vernon Eville has completed twenty-five years as organist and choirmaster of St. Andrew's Church, South Orange. The vestry recently tendered Mr. Eville a dinner to celebrate his quarter century of service.—With a view to acquiring a site for the new parish house of St. Paul's Church, Paterson, the rector, wardens, and vestrymen have bought the property at 449 Van Houten street, which adjoins that of the church.

OHIO—The annual choir festival of the Sandusky region was held in Grace Church, Sandusky, on Whitsunday evening. One hundred and twenty-five voices from the various choirs filled the chancel and rendered a full-choral service. The service was under the direction of the Rev. Canon L. E. Daniels, rector of Christ Church, Oberlin. The clergy of the region were present and took part in the service. A short program of organ music was given before the service by the organists and choirmasters of St. Andrew's Church, Elyria, Christ Church, Oberlin, and St. Paul's Church, Norwalk. The sermon was preached by Canon Daniels.

OKLAHOMA—To make the Church known where few appreciate it is the purpose of a unique service at St. Luke's, Ada. Once a month the Church school takes charge of the morning service, the prayers, psalter, and lessons being read by three of the boys. Usually one of the professors of the local state college makes an address. The service is widely advertised not only by the newspapers but by the children themselves, who distribute handbills in their neighborhood which are signed invitations from the distributor.

PITTSBURGH—One more effort has been made to increase Pittsburgh's contribution toward St. Luke's International Hospital at Tokyo. Some weeks ago H. B. Rust, a fellow Virginian and old friend of Dr. Teusler, gave a luncheon to some sixty or seventy Pittsburgh men, at which Dr. Teusler spoke. Something in the neighborhood of \$20,000 was given and pledged. Now the women, not only of our own Church, but of other Christian communions, are organizing in aid of St. Luke's Hospital, and gave a dinner at the Hotel Schenley, May 22d. Dr. Teusler made the principal address.—A new reredos presented to Christ Church, the Rev. Dr. G. Philip Jung, rector, by Mrs. Annie Jacobs McBirney of Pittsburgh, was dedicated by Bishop Mann on Whitsunday. It is the work of Gorham of New York City, and is considered one of the most beautiful in the diocese.—St. Margaret's Memorial Hospital graduated a class of eight young women on May 20th. Addresses to the graduating class were made by the Rev. Dr. E. J. VanEtten, rector of Calvary Church, and Dr. Agnes B. Ferguson.

TENNESSEE—Another Churchman has been added to the list of university and college presidents. Alexander Guerry, eldest son of the late Bishop Guerry, has accepted the presidency of the University of Chattanooga.

WEST MISSOURI—St. John's Church, Springfield, the Rev. Lewis R. Anschutz, rector, has just completed the renovation and redecoration of the interior of the church building at a cost of \$1,000 paid. This makes a total of \$3,000 spent at St. John's during the past year for repairs and improvements.—The Woman's Guild at St. George's Church, Kansas City, the Rev. C. R. Tyner, rector, has made a pledge of \$6,000 to the Church Building Fund and paid \$1,000 in the first two months. This guild has had a notable growth and numbers 130 members.

A BRAZILIAN CHURCH SCHOOL

THERE ARE 100 Brazilian boys enrolled in the Southern Cross School, in Porto Alegre, about half of whom are boarders. Everything is crowded into one small building, which is adequate only for dormitory and dining-room, but under present conditions is used for classrooms, etc. The school is fortunate in owning plenty of land, but nevertheless on rainy afternoons, that is, almost every afternoon during the four or five winter months, the corridors must also be used as an improvised gymnasium.

The school has reached the point where it can only mark time, and that under difficulties, unless its equipment is increased. There are other good schools for boys in the state, the Methodists alone having three. The chief importance of the Holy Cross School is the fact that it is the chief recruiting source for our Brazilian ministry. All six men now studying in the seminary are products of the school. One of the faculty expects to enter the seminary as a student next year. More information about this appears in the *Spirit of Missions* for May.

AFTER Bishop Murray's sermon at the consecration of the Cathedral in Haiti, says *St. Margaret's Quarterly*, an old woman was heard to say, "That man who preached, he is a converted man. He will convert others."

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Illinois

St. Alban's
SYCAMORE, ILL.

A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address
The Rev. Chas. L. Street, Ph.D., Headmaster
720 Somonauk Street Sycamore, Ill.

Minnesota

SHATTUCK

A CHURCH SCHOOL FOR BOYS

For 69 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

HIGH SCHOLARSHIP
MANLY CHARACTER
CHRISTIAN CITIZENSHIP

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

New York

HOOSAC

A Church School for Sixty Boys
Preparation for College and Business.
Abundant Outdoor Life in the Beautiful Taconic Mountains. All sports.
Accredited New York State Regents; Examination Centre for College Entrance Examination Board.
For Illustrated Booklet or Catalogue, Address:
The Rector, E. D. Tibbits, D.D., L.H.D.
Box 867, Hoosick, N. Y.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

New York

Cathedral Choir School

Cathedral of St. John the Divine
New York

Rev. W. D. F. Hughes, M.A., B.Litt., Precentor and Head Master.
Miles Farrow, M.A., Mus.Doc., Organist and Master of the Choristers.

Boarding school for the forty boys of the Cathedral Choir. Fine modern building and playground in the Cathedral Close. Fee \$250. Boys admitted 9 to 11. Catalogue upon request. Entrance Examinations June 15th.

Virginia

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VIRGINIA

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High Standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to

REV. OSCAR DeWOLF RANDOLPH, Rector

St. Christopher's

A Church Boarding and Day School
RICHMOND, VIRGINIA

Healthful, beautiful, and historic surroundings. Boarding Department Limited to 50 pupils.

RATE \$750

Reduction to sons of clergymen and missionaries. Illustrated catalogue on request.

Rev. C. G. Chamberlayne, Ph.D., LL.D., Headmaster

Wisconsin

RACINE COLLEGE

GRAMMAR and PREPARATORY

SCHOOL

Founded 1852 as department of Racine College. Still conducted on original foundation. Select, non-military school for boys preparing for college or university. Small classes. Personal instruction. Atmosphere of a cultured home, not of an institution. Separate Lower School. Write for new catalogue NOW.

The Rev. Harwood Sturtevant, S.T.B.
Rector

St. John's

Military Academy

Episcopal The American Rugby

Box 15, Delafield, Waukesha County, Wisconsin

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

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL
Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges- Caroline Seely Cummins, M.A., Vassar, Headmistress. The Rt. Rev. W. Bertrand Stevens, President, Board of Trustees.
Box 17, La Jolla, California.

District of Columbia

National Cathedral School
A Home and Day School for Girls
The Bishop of Washington, President Board of Trustees
Mrs. Marvin Bristol Rosenberry, Acting Principal
Mount St. Alban, Washington, D. C.

GUNSTON HALL

SCHOOL for girls. Kindergarten, primary, academic, collegiate. Art, music, expression, domestic science courses. Small classes. All the refinements of a beautiful Washington home. Three handsome residences near Dupont Circle. Instructors with highest standards and ideals, with personality and experience. Riding, swimming, golf, tennis, dancing, fencing. Estab. 1892. Catalog. Mary L. Gildersleeve, Mary B. Kerr, M.A., Principals. RICHARD N. MASON, Business Manager, 1928 Florida Avenue, Washington, D. C.

Illinois

ST. MARY'S

KNOXVILLE, ILLINOIS

The Late Rev. C. W. Leffingwell, D.D.,
Founder (1868)

Rev. F. L. Carrington, LL.D., Rector
AN ACCREDITED CHURCH SCHOOL

Courses of study prepare for college, for business, for domestic, social, and professional life. Music, Art, Secretarial Studies. Athletics include swimming, bowling, tennis. Expert physical culture. Campus of forty acres.

61st year began September 19, 1928

Iowa

St. Katharine's School



UNDER the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2022 E. 10th St., Davenport, Ia.

Kentucky

Margaret Hall, Versailles, Kentucky

Accredited Diocesan School for Girls in the heart of the Blue Grass. Thirtieth year.

College preparatory and General Courses. High Scholastic Standards; Unique Concentration System; Music, Dancing, and Supervised Athletics. New Indoor Swimming Pool. Fees \$800 a year.

SARA McDOWELL GAITHER, A.B., Principal
The Bishop of Lexington, President Board of Trustees.

Minnesota

ST. MARY'S HALL, Founded in 1866

Beautiful new fire-proof building; college preparatory and general courses; junior college; Department for seventh and eighth grade; large campus for outdoor sports. FARIBAULT, MINNESOTA. (Fifty miles from Saint Paul)

New Hampshire

ST. MARY'S SCHOOL CONCORD New Hampshire

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

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

New Jersey

St. Mary's Hall on the Delaware

Episcopal boarding school for girls. 93d year. College preparation emphasized. Secretarial, General, Domestic Science Courses. Music, Art, Simple, wholesome school life; carefully planned amusement and work. Capable, sympathetic teachers. Lower school. Riding, supervised sports. Moderate cost. Catalog. ETHEL M. SPURK, A.M., Principal, Box E, Burlington, N. J.

ST. JOHN BAPTIST SCHOOL FOR GIRLS

A Boarding School for Girls

In the Country near Morristown Under the care of the Sisters of St. John Baptist College Preparatory and General Courses. Music and Art Ample Grounds. Outdoor Life

For catalog address

THE SISTER SUPERIOR, Ralston, New Jersey

New York

SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON
Pres. Board of Trustees. ALBANY, N. Y.

Cathedral School of Saint Mary

GARDEN CITY, N.Y.

College Preparatory and General Courses

Right Rev. Ernest M. Stires, Pres. of Board.
Miss Miriam A. Bytel, Principal.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

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

St. FAITH'S SCHOOL

A Country School for Girls

In the foothills of the Adirondacks

COLLEGE PREPARATION

General Courses, Home Economics, Music.

Lower School. Modern equipment. Athletics.

Board, Tuition, Laundry, \$550

REV. CHAS. H. L. FORD, Headmaster

Box 63, SARATOGA, NEW YORK

North Carolina

SAINT MARY'S SCHOOL AND JUNIOR COLLEGE

RALEIGH, NORTH CAROLINA

REV. WARREN W. WAY, A.M., Rector

An Episcopal School for Girls—Have your daughter receive her education in a Church school.

Saint Mary's offers 4 years' High School and 2 years' College Work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horse-back Riding.

For Catalogue and View Book, address
A. W. TUCKER, Business Manager

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Tennessee



College Preparatory, Junior College. Accredited. Special Courses in Music, Art, Expression, Home Economics and Secretarial Training. Highest Scholastic Standards with the Cultural atmosphere of the Old South. Episcopal. Established 1835. Modern buildings. Mild healthful Climate. Riding, Swimming. 45 Miles from Nashville.

COLUMBIA INSTITUTE
For catalog address Mrs. Ernest Cruikshank
Box L, Columbia, Tennessee

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science Outdoor and Indoor Sports.

Virginia

Chatham Hall



A CHURCH school for girls in Southern Virginia. Thorough college preparation. General and graduate courses. Art, music, expression home economics, secretarial course. Superb location; 175 acre estate, gardens, dairy; modern, well equipped buildings. Riding, swimming, golf. Address

REV. EDMUND J. LEE, M.A., D.D.,
Box L, Chatham, Va.

Wisconsin

KEMPER HALL
KENOSHA, WISCONSIN

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

Milwaukee - Downer College

Milwaukee, Wisconsin

A Standard College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President

For catalog address the Registrar

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING
HOSPITAL OF ST. BARNABAS, Newark, N. J.
Offers to High School graduates 2½ years' course leading to B. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Approved hospital. Address Director, School of Nursing.

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal), 405 West 34th St., New York. Accredited School of Nursing. Course two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospital. Single rooms. Full maintenance and allowance. Write for booklet.