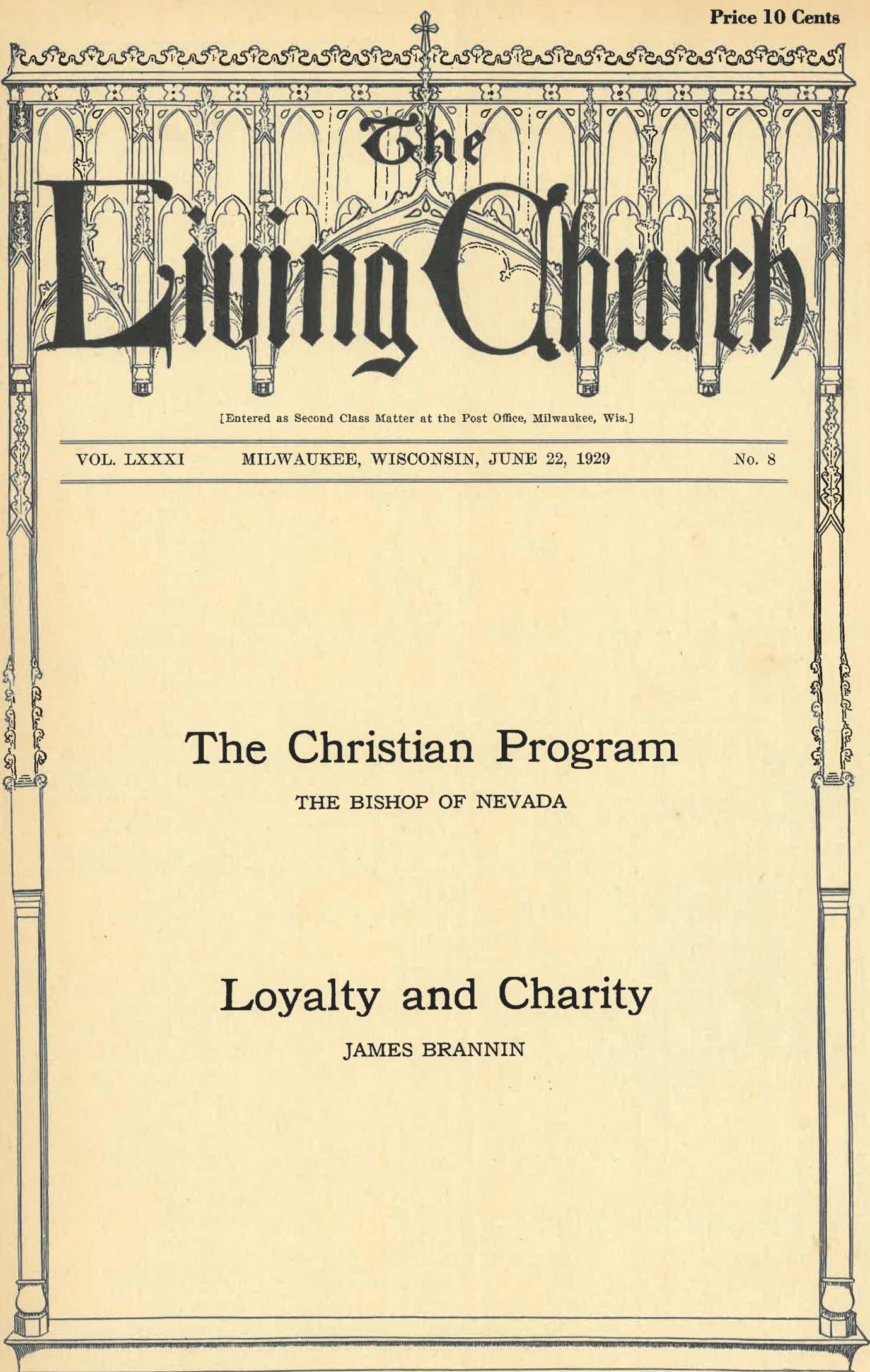


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VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 22, 1929

No. 8

The Christian Program

THE BISHOP OF NEVADA

Loyalty and Charity

JAMES BRANNIN

An Unsolicited Testimonial to

The Faith By Which We Live

By the Rt. Rev. CHARLES FISKE, D.D., LL.D.

Bishop of Central New York

1561 Birchwood Ave.,
Chicago, Ill., May 30, 1929.

Dear Bishop:

I DISLIKE to take your time to read this and refrained from writing, and then decided to as I wish to thank you personally for THE FAITH BY WHICH WE LIVE. I am not unfamiliar with Church history and doctrine—I have a number of books dealing in this—am a Churchman in the septuagenarian class, but, Bishop, *I do not know of any work giving so sane, so clear, so lucid instruction on the Faith.* If only every Churchman had the book, read the book, understood the book, how different things in the Church would be.

Again thanking you,

The Right Reverend Charles Fiske, D.D., Utica, N. Y.

Sincerely,

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By a fortunate chance, Morehouse Publishing Co. has come into possession of a small quantity of this monumental work, published in 1885 by James R. Osgood & Co., Boston, and out of print for many years. Scholars are familiar with Bishop Perry's work as the most exhaustive study of the Church in America from the earliest times to the author's own days, but the book has long been unobtainable and is to be found today only in a few theological libraries and private collections.

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The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 22, 1929

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EDITORIALS & COMMENTS

ONE of the commonest phrases of journalism, used as a sort of *cliché*, is "the silly season." It connotes a period wherein any kind of trivial or worn-out subject is treated with whatever freshness it may command, for lack of something better to fill the

Snobs Versus
Gentlemen

space. Our old friend *Pro Bono Publico* vies with *Constant Reader* in requiring opportunity to exploit his ancient views on threadbare themes; and indeed, it is an open secret that members of the staff sometimes disguise themselves under such masks and disport themselves rather freely, to the possible edification of their readers. Even Church papers have been known to re-vamp topics like "tarping," or discuss burning questions as to whether the silk chalice-veil is contemplated by the Ornaments Rubric; and the commonplaces of controversy are set forth with an air, as if in a desperate resolution to find something novel to contribute.

These deadly doldrums of the intellect touch more than the editorial sanctums, however; and we have lately been reminded that leaders of our intelligentsia are not immune from the same blight, even though they have reached the dignity of "full professors" in our colleges. For example, the brilliant professor who has recommended his students to be "snobs" has probably been the most talked of individual in this country during the past week or two. Mr. Hoover, Mr. Ramsay MacDonald, and Mr. Dawes are scarcely in the running as rivals. And he is assumed to have been in dead earnest. Irony ceases to be irony when it is conveyed over a telegraph wire.

Naturally, there has been a wild outburst of ridicule, protest, and wrath from that portion of the public which has noted this utterance of the worthy young professor; and the press has buzzed with comments upon it—chiefly of one sort! A few, desiring perhaps to be in the minority by way of distinction, have defended it on grounds more or less tenable. Meanwhile, the professor himself has stood by his guns, and has striven to spike those of his critics; and the method chosen is very simple: he says he uses the odious word, not at all in the ordinary sense, but in one quite different from that commonly attributed to it! This reminds the reader of Mrs. Mary Baker Eddy's liberties with words in her *Science and Health*, wherein altogether fantastic meanings are attached to quite familiar terms, and the effect is much the same here. Of course we all know that some words change their mean-

ing with the generation: cases abound wherein nothing less will serve to explain than a completely new definition—perhaps even a reversal of the old use, like "prevent" in the Prayer Book.

But it is quite impossible to recognize the right of an individual to make such alterations at his own pleasure, for the sake of a special use: that would overthrow the main purpose of language altogether, and leave us at sea concerning any precision of terms. A great authority, specializing in snobs and snobbery, expounds the word as signifying "one who meanly admires mean things"; and that element of baseness is inseparable from any sort of self-styled aristocracy, whether established because of birth, or wealth, or education, or any sort of privilege. Self-styled, observe: the true aristocrat is unconscious of his own aristocracy. But the man who thinks always of appearances rather than of substantial values has surely the root of snobbishness in him. To "put on a front," to think of "marrying the boss' daughter, not the stenographer," for the sake of advantage, to be self-consciously aware of class-consciousness, and so of superiority, holding oneself aloof from the people one counts inferiors except as showing them the way they should walk: that is the fashion of a snob, and it is altogether odious.

Granted that college students sometimes forget their birthright and live unworthily; granted that it may be necessary to bid them consider whether they are such leaders as men need, or are likely to be. Still, this special formula has in it the seed of a profound and dangerous cleavage. To divide men into classes, irrespective of worth, is always pernicious; witness the Bolshevist groupings of workmen and idlers, proletarians and white-collared folk. (Note, however, in passing, that the dictatorship of the proletariat has very few of the genuine workers in its ranks.) Proudhon, was it not, says: "There are three classes in society, the drones, the robbers, and the slaves." All very well as a matter of excited rhetoric, but by no means a workable system; any more than to say of the so-called "capitalist" class that it is "a parasite living upon the blood of honest workmen." Mankind cannot be subdivided in that fashion; and it is no real service to attempt the creation of a super-class, called by whatever name you will, which shall attempt the function of playing head.

No, the ancient ideal of gentleman is inconsistent with that of snob, however defined or explained. Gen-

eral Robert E. Lee says a gentleman is one who never willingly reminds another of inferiority; and Kingsley declares he is a man who does not needlessly give pain to anyone. Both express something of the character of such a person; and vaunting oneself, audibly or inwardly, can never conduct a man to heights of attainment.

But the whole matter is summed up in that splendid sentence of Shakespeare, which speaks of our Lord and Saviour as "the first true Gentleman that ever lived."

WHY not make more use of the Bishops?" is the comment made by the *Christian Century* on the editorial, Placements in the Ministry, which appeared in THE LIVING CHURCH of June 1st. "It seems a waste of opportunity not to make more use of the bishops, since the Church has at hand such a company of competent and respected men."

Using
Our Bishops

Well, it does seem so. Episcopalians (so called) are afraid of bishops, while the idea of an archbishop would throw many of them into a fit.

The rest of the Christian world has outgrown that foolishness. Presbyterians, Congregationalists, and the rest of them, cannot understand why we are so insistent upon the necessity for bishops in the abstract and so afraid to use them in the concrete.

Why not try restoring to the bishops a greater degree of the power of mission than they are permitted to exercise in this country?

But since the vestry system, with the power to call a rector, is so thoroughly entrenched in our customs and in at least the civil law in this country, we strongly suspect that the compulsory conference idea that we suggested presents the quickest if not the most ideal way of escape from the present difficult system.

And of course if every province had its own archbishop who could be called in for friendly counsel and arbitration in case of differences, any danger that might be seen in giving real power to our bishops would be reduced to the vanishing point.

But we quite recognize that most of us would prefer to suffer the dangers and the ills of our present system than to have archbishops. If we don't trust our bishops, how could we possibly trust an archbishop?

THE writing of headlines is a fine art, and he who does it carelessly is likely to suffer the consequences. We must plead guilty, therefore, to responsibility for two misleading captions in last week's issue, and make such correction as we can.

Misleading
Headlines

First, our Boston letter was headed "Dr. Aldrich to Become Rector of Emmanuel Church, Boston, in October." The story did, indeed, report Dr. Donald B. Aldrich's call to the rectorship of that important parish, but the implication that he had accepted the call was erroneous. We learn now that Dr. Aldrich has declined this call, and will continue his work at the Church of the Ascension, New York.

Secondly, our Toronto letter was headed "St. James' Cathedral, Toronto, Accepted by Synod as Temporary Pro-Cathedral." Here again the story was correct, though the headline was misleading. The diocese of Toronto, through an unusual chain of historical circumstances, had two churches, St. Alban's and St. James', bearing the title of "cathedral." The former, however, was the official Bishop's church, but was partially destroyed by fire a few weeks ago. Pending its

restoration, a motion was introduced in the diocesan synod to designate St. James' as the temporary pro-cathedral. As correctly reported by our correspondent, this motion was defeated, the synod feeling that it was the Bishop's prerogative to place his chair at any church in the diocese.

We regret that these two errors should have occurred.

WITH the election on Tuesday last of Dr. Francis M. Taitt to be Bishop Coadjutor of Pennsylvania, and his prompt acceptance, the delicate situation in that diocese caused by five successive declinations of the diocese is at an end.

Our own suggestion now is that all that has gone before be promptly forgotten. To what extent the incident seems to point to a need for new canonical legislation by the general Church need not be discussed now, when personalities would naturally be involved.

Dr. Taitt will admirably grace the office, and we doubt whether the acceptance of any one of the other five would have proven more generally satisfactory in the end. We wish him abundant success in his labors.

ANSWERS TO CORRESPONDENTS

INQUIRER—The rector is the head of every guild in a parish, and without ceasing to be a parish organization it would not be competent for a guild to free itself from that status. As the rector must approve its constitution before it can be effective, he would have the final word as to whether membership could be extended to non-Churchmen or to the unbaptized. In case such a question was not determined by the constitution, the ruling of the rector would be final.

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.]

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COMMERCIALISM IN THE CHURCH

I BELIEVE the Church has lost much of its influence by resorting to methods for its support which bring it into a commercial category. On this subject of commercializing the Church, I have strong feelings. My soul abhors many of the expedients resorted to for the raising of money. The Church is not an object of charity. In order to live, it does not have to go out into the world's markets and adopt the world's methods. Either it is worthy of the generous and loving support of its members or it is not worth preserving. Far too much emphasis is placed on the financial side of Church work. I am not in complete sympathy with our method of assigning quotas. I acknowledge that it has resulted in larger giving but my fear, not wholly groundless, is that many have come to substitute money for personal service, to feel that when they have paid their quotas they have fulfilled their religious obligations. Giving, to have true value in the sight of God, must be the expression of love and loyalty. Given love and loyalty to Christ—the marks of a Christian—and money will be poured out without stint for the work of the Church.

—Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis.

DAILY BIBLE STUDIES

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

SUMMER CHRISTIANITY

Sunday, June 23: Fourth Sunday after Trinity

READ St. Luke 4:16-21.

WHEN summer comes there is always a planning for vacations or for a change of some sort, and rightly. We all need a rest. But "rest is not quitting life's busy career," nor is it a forgetfulness of God and a disregard of divine worship. Do we plan for our outing with a thought of church worship? Do we ask about the nearness of a church, and about the celebration of the Holy Communion? Our Lord when He came to Nazareth went, "as His custom was," into the synagogue. There is a significance in those words. Our Blessed Lord set us an example of loyalty. May it not be that an opportunity to attend church worship and to receive the Holy Communion should affect our plans for our vacation? Can we hope for a real rest when we forget the Master's example?

Hymn 45

Monday, June 24: Nativity of St. John the Baptist

READ St. Luke 1:68-79.

THE inspired hymn of Zacharias, so loved in our worship, is significant in many respects. It was spoken when St. John the Baptist was eight days old and at the time of his circumcision; and his father knew that the child was to be the herald of the Messiah. Thus he speaks of the "Holy Prophets which have been since the world began," and so declares the God-ordered worship and instruction which was from the very first. The Baptist was to be the "prophet of the Highest," and the Christ was to "guide our feet into the way of peace." How ancient, then, is the worship of God, and how sacred the privilege! "Since the world began!" Surely the need is as great now as at the beginning. God is, and has ever been, mindful of His own, and His own should always and everywhere be mindful of Him.

Hymn 63

Tuesday, June 25

READ Acts 3:1-11.

HOW natural it was for Peter and John to go into the Temple to pray! They loved God, they were loyal to Christ, and they were guided by the Holy Spirit. It was the ninth hour, "the hour of prayer," 3:00 P.M. The Jews divided their day into hours from sunrise to sunset. In the English cathedrals, 9:00 A.M., being the "third hour," is observed for Morning Prayer, and 3:00 P.M., being the "ninth hour," for Evening Prayer. At one time there were "seven canonical hours," so called, for private prayer, and in recent years the noon hour is consecrated to prayer for missions. Perhaps we have forgotten to have any regular hours for our private devotions, and yet how important it is if we would keep our Christian life strong and healthy! Certainly on our vacations, when we have more leisure, it might be well to fix at least two hours of the day when we should meditate and pray. Such spiritual exercises would give re-creation to our souls even as we seek re-creation for wearied minds and bodies.

Hymn 39

Wednesday, June 26

READ Psalm 55:16-22.

DAVID was a man of prayer. The 23d Psalm may well have been written as he watched over his sheep on the Judean hills, and his confession of sin in the 51st Psalm reveals at once his sincere repentance and his faith. How real, then, this cry in his trouble which we find in the 55th Psalm that he will pray morning, noon, and night with an assurance that God will hear! There always seems to be a kind of "out-of-doors" freshness in the Psalms, as if they were written or

spoken in the meadow or on the hilltop. Summertime particularly suggests God's love and care as we see His wonders of sky or sea or forest. We can pray without speaking as we look and listen and breathe, and God's greatness gives calm and courage and newness of life.

Hymn 356

Thursday, June 27

READ St. Mark 1:35-39.

A FRIEND told me once of an incident in the life of Phillips Brooks. They were crossing the ocean together, and Phillips Brooks asked my friend to call him if he saw an iceberg. One morning an iceberg was sighted, and my friend tried to find his loved companion. Running from place to place, at last he hurried to the stateroom of Phillips Brooks and excitedly opening the door he saw the great minister kneeling at his berth with his eyes lifted up as if seeing his Master, praying aloud! There was the secret of Phillips Brooks' helpful preaching. He followed his Master's example, seeking a solitary place for prayer. It is wonderful to pray when we are all alone, at home with the door shut, or in the midst of nature's beauty. New strength for body and spirit, new consecration is found as we talk to God and listen while He speaks to us.

Hymn 224

Friday, June 28

READ Hebrews 10:19-25.

COMMON prayer, as the title of our Prayer Book suggests, has a blessedness peculiarly its own. Christ declared that He would meet with two or three gathered together in His Name (St. Matthew 18:20). There is a special sacredness in the little church by the seaside, or in the country. The most blessed service of the Holy Communion I have ever known has been in some little mountain or seaside church where the dear Christ's voice could almost be heard and His nail-pierced hand seen. Such a privilege can be gained by anyone if he seeks it. To neglect this spiritual communion with the Master in vacation time is to miss one of the holiest privileges of our life on earth. And, as always when we meet with Christ in worship, there comes also a sense of fellowship with others which the Master gives. The true catholicity of the Church is emphasized as we kneel side by side in this great Feast of Unity.

Hymn 337

Saturday, June 29: St. Peter's Day

READ Acts 12:1-17.

WHILE St. Peter was in prison the Church was praying for him. We can almost see the little group in the house of Mary, John Mark's mother, as they prayed together. The answer came speedily. Might not our devotions in the summertime be especially for others as we pray? I know some ministers and some teachers who not only write to their friends but pray for them by name while on their vacation. Intercessions seem so real when we have a kind of perspective of the lives and needs of others, and the speaking of a name before the dear Christ may—nay, surely will—bring a blessing. What a privilege to pray for others, especially as we are resting away from home! Our Best Friend is so near in the stillness of our retreat, and He seems to bring our friends also near and ask us to remember them.

Hymn 333

Dear Lord, I thank Thee for the summer days and for the rest to which Thou dost call many of us. Let us not forget Thee and Thy Church wherever we may be. Come especially near to us and give us that true rest found only at Thy feet, and help us as we pray for those at home. Amen.

THE SPONTANEITY OF PURITY OF HEART

BY THE REV. ARNOLD N. HOATH

NO LITERATURE so appeals to the student of human nature and to the lover of humanity as the autobiographies of good men unless it be the truly great novels which have an autobiographical basis and are recognized as a sector of the author's soul. Autobiography lays bare the struggle and the turmoil of a human heart and the progress of a human mind. It reveals the character and spirit which have enabled the struggler to say to his mountainous difficulties, "Be thou cast into the sea," and lo! the mountains have become islands of cooling and refreshment. Whether it be intended to be or not, autobiography is always a sermon, for no one can write openly of his inner convictions and conflicts without revealing the way in which God has attempted to guide him. So that both for the student of humanity and the student of God's ways with man autobiography is a fruitful study.

For some reason which will always remain hidden, Jesus Himself wrote down none of His teaching, nor put into writing any record of His ministry among men. But in that great body of teaching on Christian morality which we are accustomed to speak of as the Sermon on the Mount, Jesus so reveals the depths of His own character, the principles of His thinking, and the secret of His attractive magnetism that this sermon or series of sermons has aptly been called our Lord's autobiography. It is indeed the record of the spoken revelation of His innermost thought and an interpretation of His life in motives and maxims which man's conscience universally leaps forward to greet. In every sentence Jesus lays bare the springs of His conduct.

Throughout the sermon there is an emphasis upon that sincere genuineness and unaffected reality of character which Matthew Arnold has called "inwardness." When Jesus says that the pure in heart are to be congratulated because they shall have a direct and conscious knowledge of God, He means by purity a much deeper quality than the ceremonial cleanliness that resulted from the strict observance of all the details of the levitical law, and a more intense character than is shown by the blamelessness of a conduct outwardly correct and faultless. He is speaking of a mind completely open and accessible to all the finest influences because there is in it nothing that one is inwardly prompted to conceal and therefore it possesses no attitude of caution or concealment. By the whole spirit of His life on earth, as well as by the trend of all His teaching, Jesus taught that the vision or direct knowledge of God comes only to the heart that is inwardly truthful and without guile. For each man has his own world to live in and each sees only what he has developed the capacity to perceive, a truth which is illustrated by a Julian Huxley, a Bertrand Russell, a Wilson Macdonald, or a C. W. Jeffreys, as well as by a Dr. Gore or a Bishop David. Moreover, purity or an ingenuous sincerity of heart sharpens not only the religious faculties but all the potential powers of mind and hand so that the purer a man is the more likely he is to attain distinction in his occupation or profession. Conversely, anything which clouds this reality of soul dulls not only the perception of God but also all the higher qualities of man's nature.

The emphasis, therefore, throughout this autobiographical sermon is on the supreme importance of the inward character. It is not the word or the deed that is significant, says Jesus, but the state of mind which they reveal. We should desire no publicity for our commendable actions but should keep our left hand from knowing the gracious ministrations of our right. It is not the murder, or even the mildly impatient or abusive exclamation that is serious: rather, it is the motive and the feeling of which the murder or abuse is the outcome. The act of adultery is not so terrible as the thought of adultery, even if the thought is not gratified for prudential reasons. It is the evil that issues from a man's secret motives that defiles and corrupts his whole being, for the sin is always in the agreeable intention, and righteousness always lies in the right attitude of spirit.

SIMILARLY the importance of an inward character of genuine and open fidelity to the right is demonstrated not only by our Lord's teaching but also by His human character. Jesus never deviated from the truth but in word and act His was an example of frankest honesty. Pretense and make-

believe were the only things which roused His wrath. Absolutely unaffected and sincere He described His innermost thoughts with no concern for prudence and no cowardly shrinking from the inevitable misunderstanding which utter genuineness usually provokes. We who are accustomed to promote our worldly progress through the judicious use of flattery stand ashamed before Jesus who never flattered or paid pretended compliments, but when He praised did so with sincerity and when He reproved did so with a disconcerting straightforwardness and truthfulness. But it was this inward honesty of our Lord and the frank revelation of His deepest thoughts that impressed men and awed them and drew them to Him, although sometimes they followed Him in fear. Do we wonder then that Jesus possessed a power over men equalled by no one else who has ever trod the earth? For Jesus was utterly free from every fear of life or man. He was utterly master of His actions, utterly independent of opinion or persons, or possessions. Inward purity, the essential quality for the knowledge of God, so Jesus taught, is honesty and reality of character.

Now most of us are forever hiding ourselves from our fellows. It is not only the trivial and evil thoughts which we are anxious to conceal, but we have taught ourselves to dread that anyone should see our soul laid bare with all its secret and sacred emotions and longings. Our inward attitude becomes, therefore, one of concealment, evasion, and dissimulation. Most of us find this retirement into ourselves very wearying, for it is a real effort, even though it has become a habit, to keep our innermost thoughts and longings unsuspected by those around us. We are willing to talk about anything in the world except the truths which crowd our hearts. We are glad when our guests are interested in our gladioli or our radio, and we hide ourselves behind a general talk upon the latest newspaper announcement. We should grow uncomfortable and nervous if we were looked at too closely. Yet, as Emerson reminds us, if we only knew the pleasure of being real we should continually seek the exhilaration of flinging wide the doors of new modes of existence, we should be happy, spirited, good-natured, and free as Robin Hood, yet with the port of an Emperor—if need be, calm, serious, and fit to stand the gaze of millions. And Emerson continues, "Once or twice in a lifetime, we are permitted to enjoy the charm of noble manners in the presence of a man or woman who have no bar in their nature, but whose character emanates freely in their word and gesture."

Such a one was Jesus who said, "Blessed are the pure in heart." And as we look upon that gracious and winsome life we echo the beatitude, "Blessed are they who possess an inward genuineness and frankness, for they will see God and with their vision fresh upon them will reveal God to the world."

A BISHOP'S SPIRITUAL LIFE

NO MACHINERY, however good, no administration, however perfect, can take the place of the divine fire. The Church is a spirit-dwelt organism, and if the spirit within be not quickened and strengthened and allowed free course through the body, all our efforts are of little avail. While one would not presume to be equipped for so great a task, it would seem to be a safe assumption that when one is elected to the office of bishop, he has that grave responsibility placed upon him and must endeavor to discharge it to the best of his ability. Surely a bishop should not be merely a confirming machine, an administrator, or engineer, but rather a spiritual leader and guide, a Father in God to his clergy, a pastor in some degree to all his people. To this end he ought to hold frequent conferences and quiet days with his clergy, conduct missions and retreats throughout the diocese, and be available for personal interviews with all his co-laborers, clergy and laymen. All of this requires both strength and time, time not only to fit in all the engagements but time for quiet, for study, for meditation—in short, time and opportunity to deepen and strengthen his own spiritual life so that he may have somewhat to give others. Manifestly, such time is not available if the bishop must, single-handed, attempt to discharge the multifarious duties, financial, administrative, and spiritual, of such a diocese as Albany. Under such circumstances we should cease to expect the impossible, refrain from looking for spiritual leadership in our bishops, and elect to that office administrators or engineers.

—Bishop Oldham.

The Christian Program

By the Rt. Rev. Thomas Jenkins, D.D.*

Bishop of Nevada

THE purpose of Christianity is to establish the reign of Christ among men. Its program is His method. The Church is the instrument by which the task is to be accomplished.

Christ said of Himself that He was the Way. What is a way? Not mere manner or direction, but a path, a road to be trod, a course to be pursued. With this in mind we readily pass to that further use of the word in the Acts of the Apostles where the Church is described no fewer than seven times as the Way. And from this description of Christianity it is a short and easy passage to the definition of St. Paul in the Ephesians that the Way is the Church and the Church is the Body of Christ.

But let us go back. Our Lord as the Way built up a program, according to which He proposed to carry out His mission. Now some men among us profess to dislike programs. They think that any way of their own devising is better than a way mapped out for them by others, however excellent it be. In this I do not think they follow Christ with any marked loyalty. From the beginning to the end of the New Testament, Christians are pictured as disciples who follow a Leader and pull together as brothers in a common cause.

A program is an order of procedure prepared before a task is undertaken. It is the antithesis of after-thought, because it is fore-thought. It assures order in performance and definiteness in objective. It curbs individualism and restricts selfish exploits. It does not, however, as some assume, discourage initiative nor dampen ardor.

The very idea of a Catholic Church involves coherence among its members and unity of purpose in the projects which it essays to accomplish. To subordinate a part to the interests of the whole is not humiliation. It may be the very highest form of exaltation. "He that humbleth himself shall be exalted." Coherence, or unity if you will, and order are the very *sine qua non* of success in any task where men are called to work together—hence a program.

So our Lord made for Himself a program, because He proposed to call others to His aid. And He did not deceive them, for before the invitation was made He outlined His message and His plan. The declaration at Nazareth and later the discourse on the mountainside encompassed the principles of His message. From thence onward His purpose was to make these clear in all their main implications and to call men to His assistance in the work of propagating them. And so He trained men to do what He could not do alone.

"The beginning of the Gospel of Jesus Christ the Son of God" anticipates "Go ye into all the world and preach the Gospel to the whole creation."

But He did not train many—only twelve in number. The number thus trained in any enterprise is always disproportionate to the number that share in the work. It is so in the Church today. The shortage of clergy is not nearly so tragic as is sometimes supposed. Witness the number who are out of work much or part of the time. Due as this may be in some respects to our inadequate method of distribution, in a larger aspect it may be attributed to the fault of training.

Seminaries are too prone to be satisfied with teaching the theory of religion but stop short in showing men how to prac-

tice it. And the tragedy is that this habit reaches down into parish life. Take for example the matter of teaching: Teacher-training involves supervision and practice-teaching. Yet how many of us clergy are equipped either to train a teacher or to supervise his work? We simply cannot do it because we ourselves were never trained in the art. Or again: I recall many instances in my ministry where I have been asked to hear confessions from people, both within and without my own cure. The problems of the confessional are serious and may be far-reaching. How does our training help us to deal with sin? Scarcely at all. Yet it would seem to have been a vital element in our Lord's program. So much so that the commission to carry it on stands among the last words He bequeathed to the Church.

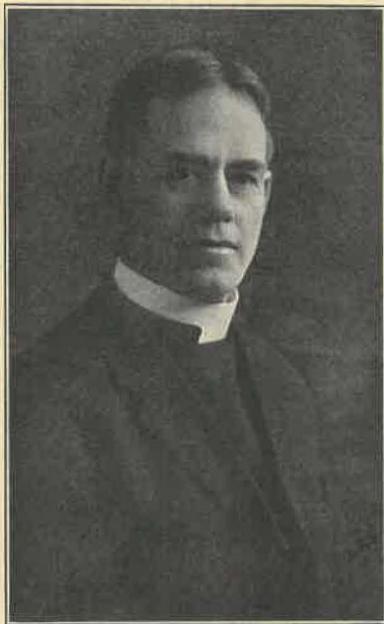
His was a growing practical program which ultimately included all the needs of human experience and provision for meeting them. And here I would remind you that the larger and more difficult His program grew, the less ready were His disciples to accept it. Christianity is not an easy religion for anyone, much less for its leaders. Neither doctrine nor discipline are without their hours of trial and pain. In an hour of such trial many of His disciples "went back and walked no more with Him." Blessed indeed are we if we can say with St. Peter, "To whom else shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God."

The work of the seventy was that of a lesser ministry. Whatever became of them may be a nice speculation; but our Lord found a need for such a ministry. Chief among their duties were prayer and ministry to the sick. They were His heralds, for

"He sent them two and two before His face into every city and place, whither He Himself was about to come." Their mission is not over. We need the ministry of the seventy today to prepare the way for those who by training and capacity can do the larger work of planting and edifying. Perhaps we need a more adaptable ministry—minor orders, or an extension of the diaconate. Perhaps we need fewer rectors and more vicars, or perhaps a celibate clergy. I do not know the form it should take, but I am sure we need a more mobile force than our present conditions allow—an ever-ready squadron, as it were, who could blaze new trails, answer emergency needs, and embrace fresh openings as they appear.

THE program of Christianity as it was developed by its Founder gradually attacked every power hostile to man's welfare. Think of the demoniacal dread under which men lived—a dread which blighted both old and young and hurried many prematurely to the grave. Christianity came to the rescue by introducing a new idea of God. No longer was He to be represented by haunting evil spirits but as a Father who cared for His children. That idea took ages to find favorable soil in which to grow. The transformation as we observe it is in the entirely changed attitude toward sickness and health, calamity and security. The widespread hospitalization movement of the world, now championed by civil governments, is the child of the Church and the direct offspring of that part of our Lord's program which proclaimed release to the captive.

It should be the earnest effort of those who desire the whole program of our Lord to be carried out, to see that the Christian healing revival which has accomplished so much for human weal in recent years be furthered with increased intelligence and devotion. Here indeed is a fresh and open field for our



BISHOP JENKINS

* A sermon preached at the opening service of the synod of the province of the Pacific at Montecito, Calif., May 15, 1929.

seminaries to make investigation, build up a literature, and recover or construct a method of ministering to the bodies and minds of men, the lack of which in recent years has cost the Church many souls.

The Church hospital is a noble example of Christian leadership, but it cannot justify its continuance as such indefinitely except it lead the way in bringing the profession of medicine and the work of the physician of souls into closer coöperating relationship. Our danger today may lie in an unpersevering attitude toward the advance we have already made in restoring an apostolic program of Christianity for the bodies and minds as well as for the souls of men. Material medicine and spiritual medicine under the sacramental principle ought not to be antagonistic, but rather coöperative and indispensable to each other. Is the Christian healing movement fading out or just resting to gain strength? A very grave impoverishment would come to our experience were it to suffer loss through sheer neglect.

Our Lord's program was further elaborated by His solemn enunciations regarding brotherhood. He who gave Himself for all desired that all should share in the fellowship of His Gospel. By parable and example He ever sought to show the ultimate value of human life. Only in our day has the Gospel of brotherhood become vocal to the extent of "scattering the proud in the imagination of their hearts, putting down princes from their thrones, and exalting them of low degree." But the task is not done, rather it is only begun. There are still multitudes in our own land, saying nothing of lands where the Gospel has not had a fair chance, who know nothing of abundant life either physically or socially.

The sin and sorrow in the world, the stream
Of evil, gathering on from age to age,
With all its rock and all its wrecks of life;
And men's hearts hardened, and the tender lips
Of women loud in laughter, and the sobs
Of children helpless, and the sigh of slaves;

these constitute a clarion call to the Department of Christian Social Service to carry on the good work it has begun. The greed of massed wealth, was it ever more perilous than today? While a million American children who ought to be in school are occupied in gainful pursuits, the Christian brotherhood must not abate its efforts for relief. There is ample reason for encouragement but none for relaxed vigilance and social enterprise. If it was true 1900 years ago, how much truer today: "How hardly shall a rich man enter into the Kingdom of Heaven?" And the rich today are legion where once they were few.

The battle for free pews is all but won, but the era of free worship is only dawning. It might not be amiss to make articulate in our program the desire of thousands for an open church, that "His house may indeed be a house of prayer." There are still hundreds of churches open between Sundays only for weddings or burials. Is it any wonder our people are not a better praying people? No poorer investment can be found in thousands of our small towns, or cities for that matter, than church buildings. They cost much to build and are used less than any other buildings in the community. The mediocrity of life in small towns is a fact, but it need not be so. It is so because the Church's program is too meager to enrich it. I know whereof I speak when I say that the priest's opportunity in a small town equals or excels in many ways that of his brother in the larger city. But if he is going to be effective the sacrosanct hours of worship may have to be cast into the crucible. Week-day Eucharists are always possible at early hours and night services are rarely impossible. Shoemaker is right when he says the priest who is up early every morning for his Eucharist has the advantage over his brother, the rector of the closed church and the covered altar, in that he begins every day with a spiritual challenge. The spirit of adventure will solve many vexing problems. We need priests who will thank God for perplexing difficulties and then rise up and say, "This one thing I do."

THOUGH our Lord's first effort was to cleanse the temple that men might be free to worship, His last command was to teach the people the things pertaining to life. And teaching is not our strong citadel. If ever the Creed of the Church is re-stated in more explicit terms I am certain that an article on belief in the duty of the teaching office should find admission. The Master's stress upon this duty, both by precept and example, is amazing. At present that belief is more often than

otherwise in the discard. To mention this to such an assembly as is gathered here would seem an impertinence were it not for the prevalence of a cramping ignorance among the rank and file of our own people as to what the program of the Gospel signifies. *Ecclesia docens*, but certainly not in the United States of America. Sunday schools more often than otherwise are abortive. They bring forth ignorant and slothful Churchmen. Any generation of adult Christians proves what I say. In almost any city confirmed non-communicants will nearly equal those who can be counted on to do their duty regularly. A third of the communicant list at church on an ordinary Sunday morning will be considered an encouraging number. And Sunday night service is well-nigh an abandoned institution. A New Testament congregation would be ashamed to own us. To tell our people that to miss worship on Sunday or to make their Communion only irregularly is a mortal sin would be using language of which they do not understand the meaning. A profound gratitude ought to be ours that this American Church has at last resurrected from the grave of canon law and put into the body of the Prayer Book that the "bounden duty of every member of the Church is to worship God every Sunday in His Church."

But there is another aspect of our educational task too much ignored. We hear much, especially in this province, of recruiting for the ministry. Much of the country west of the Rockies is a foreign missionary field, insofar as self-propagation goes, depending as it does for its ministry on the country east of the mountains. It has long been my opinion that our tardy progress is due to our failure to raise an indigenous ministry. Does it occur to you that we live in the largest area of the whole Anglican communion which cannot claim a Church college? And yet it is Church college products which constitute the main column of our priesthood. Canada with fewer people than we have in this province built not one but many colleges and seminaries. And today her Church is strong because she had institutions which taught the faith and fostered vocation. We labor to bring forth and, behold, a mouse! The Church college justifies itself. Some day some educationally-minded bishop with a vision will challenge the consecrated wealth of his people and a nursery for the ministry will be born. The Church of history has mothered Christian education; in America the Episcopal Church has smothered it.

Bishop Johnson after crossing it said that Nevada was a part of the world God never finished. He left something for man to do. To that I can already bear my witness. So, when our Saviour bade us pray the Lord of the harvest to send forth laborers He left us something to do. And we shall do it only with heavy investment and hard effort. In a paraphrase of the words of the prophet I say to you, "Go ye to and fro through the province and see if ye can find a man with a vision and a will for the task." When Bishop Nichols called this western country to pray for an increase in vocations for the ministry, he founded two institutions. Desire and faith are always proved by works. Today—

His name carved in the lives of Christ's ambassadors
Is a song, heard far and near;
And his example reaches out a hand
Through the years, to meet
And kindle generous purpose, and the strength
To mould it into acts, as pure as his.

BUT our Lord did not end with praying for laborers. He went on to pray that they might be banded together in a compact and ordered unity. His final claim for His own Messiahship rested upon His own unity with the Father. So our claim to be the Body of Christ, the Way of Life, must ultimately rest upon our unity—not internally only but externally. That was a part of His program as it must be of ours. He claimed all men for His inheritance; so must we. The Church cannot afford to be less inclusive and comprehensive than He was. That Church is not missionary that just looks after its own. "Gautama the Buddha and John the Baptizer allowed themselves to be sought out by men; Christ sought men out." Imagine Him saying, "I have no people in that town or county; they belong to the Mormons," or the Modernists. What He did say was "I have other sheep"; "I must preach the Kingdom of God to the other cities also; for therefore was I sent." You see, our Lord was an itinerant missionary. I think He might not have been very happy as rector of a parish. He might have chafed under its restrictions. A certain priest I know com-

plained that people who did not return the social calls of himself and wife were thereafter disregarded. Our Lord sought out people from whom no social return could be expected. And His Gospel has not grown obsolete even for the prosperous half-pagan cities and villages of our own land. We need to be there not alone to win individual souls to our fold, and we do need to do that, but to show wandering sheep the way home that there may be "one flock, one Shepherd."

Our contribution toward Church unity lies in our witness-bearing to true Catholicity. We can never hope to bring all Americans into membership in the Protestant Episcopal Church. Time and human nature are against us. But we may by our loyalty and charity show many of them a better way; and in the fullness of time, if we are true to our trust, God will reward our faithfulness. Ours is to envisage a condition where brethren may dwell together in unity. But we dare not sell our birthright for any illusory scheme of a speedy consummation. Perils lurk in the path of any plan that would substitute expediency for principle.

There are two such perils as I see conditions today. On one hand some laity join in religious enterprises which value priesthood as naught; and some clergy throw open their altars to all and sundry, regardless of the fact that the General Convention has recently for the third time reaffirmed that only those who have been or are ready and desirous to be confirmed may be admitted. These lines of conduct do not, I am convinced, strengthen the cause of unity among ourselves—where it greatly needs reinforcement—and it leads to a mirage instead of an oasis those who would accept our leadership and enjoy our liberty. To split up the advance column is poor tactics when a solid front is needed. All lasting good comes slow. In this as in other ways, "in quietness and confidence we shall find our strength." The Church has given us a way, and there is much, very much, that we can do to promote that unity which we seek to effect without embarrassing our brethren or jeopardizing the principles of Catholicity. Church unity involves far more than inclusiveness, as Lambeth and Lausanne disclosed.

Doctrine may be explained but it must not be excluded in our haste to further unity. Many branches may have to be trimmed from the tree, but it would be suicidal to either girdle the trunk or cut it down. We must not barter away that of which we are only temporary trustees.

Time forbids me to speak at greater length of the missionary imperative. But we ought always to remember that the Kingdom of God has an extensive as well as an intensive character; and that if we are to "expect great things from God we must attempt great things for Him."

IT is a large and difficult program which the Master of the House has committed to us. And it ought not to begin and end with the thought of a campaign for raising money. The first plans of the Nation-wide Campaign, which sought to awaken the conscience, educate the mind, and stimulate the wills of the people was measurably nearer the plan of our Lord than the order which has now crept upon us. Then we did for once sense the oneness of the Church's program and aim. But the cry of too much outside interference broke the spell and we have slipped in large measure back into the old ways of *laissez-faire*—a parochialism which may soon retrograde into individualism and failure. The "pay-as-you-go" was an evidence that we had grown weary in well-doing.

O that the armies indeed were arrayed!
O joy of the onset!
Sound, thou trumpet of God, come forth Great Cause to array us,
King and Leader appear, thy soldiers sorrowing seek Thee.

Today we need the cleansing by deep repentance and absolution of our pride and self-will that the will of the Church may be done.

The implications of the Creed and the Our Father are so tremendous that to say them and repudiate the program of the Way is merely to utter words. It might be more salutary for us to listen for the voice behind both Creed and Prayer that we may relearn on whose authority they come to us.

"It is not the historic life of Jesus, cut off from its historic consequence, but it is the human history of Jesus and His Church that brings men's souls to God and establishes God's Kingdom on the Earth."

To whom be glory in the Church
And in Christ Jesus our Lord.

KULING TO REOPEN

To the Friends of the Kuling School:

ON April 10th the board of trustees decided to reopen the school at Kuling in the autumn of 1929. This decision was in accord with the unanimous judgment of the managers in China.

Those who have stood by the school so faithfully will hear of this decision with satisfaction—a feeling which, no doubt, the whole Church will share, the more as such action must add to the morale of the Church in China.

Fortunately Mr. Stone and his wife, though at real sacrifice to themselves, have felt constrained to return, so the school will be opened under the best possible guidance.

Mr. Stone is taking with him a lady who will serve as matron. The rest of the staff, for the time being, will be secured on the field.

For the present, the high school department will not be resumed, as the number of advanced pupils does not now seem to justify it.

I have special satisfaction in advertising the fact that by their unwavering fidelity the friends of the school have made it possible to reopen without delay or embarrassment.

Such a demonstration will, I am sure, increase the number of those who will be glad to help carry the responsibility for the school's maintenance. Whatever is strong and bears good fruit makes its own appeal to those who want to help.

Very truly yours,

(Rt. Rev.) A. S. LLOYD,
Chairman, Board of Trustees.

HOPE

I DREAMED a dream, so beautiful
That all the beauties of the earth
Were compassed in its fold.
Pale stardust glittered through my dream
And dawns of purple amethyst
Held rays of sunset gold.

I lived the dream for many days,
It grew apace with wondrous grace
Until it filled my life,
And then the very thought of it
Would fill my eyes with happy tears
And cut as with a knife.

The stirring, glowing hope of it,
The breathless, flowing joy of it
Became a symphony
Of flute-like notes and singing chords
Which echoed through my every hour.
Oh! happy, happy me.

But now my shining dream is o'er
The radiant sunshine is no more;
In quiet grief I lay
Amid the ashes of my hopes,
From Dark to Dark my spirit gropes,
I cannot face the day!

Ah! say not so, sore, wounded heart
From every lovely flower that fades
New flowers spring to view,
Then, think you 'tis too much to hope,
Too much to ask of God in prayer
It may be so with you?

God loves the dreamer and the dream,
No dream was e'er in vain.
Look up into the Heaven's blue
And dare to dream again!

MARIE WILLIAMS VANDEGRIFT.

A TZAR TURNED HERMIT

BY THE REV. W. A. WIGRAM, D.D.

EUROPEAN CORRESPONDENT OF THE LIVING CHURCH

ABOUT two years ago, the authorities of the Soviet government ordered the coffins of the former rulers of Russia, that were laid to rest in the Cathedral of the Ascension at Moscow, but had been removed by the new rulers to the fortress of SS. Peter and Paul at Leningrad, to be opened and examined. The motive of this may have been mere curiosity, or it may have been treasure-hunting, for it is certain that some jewels, buried with the bodies of the empresses, were removed thence to the general treasury of the state.

The bodies of the former tzars were exposed, and men were able to look once more on the features of Peter the Great, "the great Moujik"—the corpse was perfectly preserved, and was of the stature of a giant—and of Catherine the Second. When, however, they came to open the coffin of the Tzar Alexander I (the ruler who stood up to Napoleon in the Moscow campaign, and was officially stated to have died in 1825), a surprise awaited the searchers; for the coffin was empty, containing only leaden weights of the approximate weight of a human body.

At the time, men whispered the true explanation of the circumstance, which had been known, it would seem, to a limited circle of the royal family, and now apparently the facts are no longer in question. The main authority is a certain Victor Basilevski, who died in Esthonia only a short time ago at the age of 90, and a certain Kromof, who was the tenant of an estate owned by Basilevski in the neighborhood of the town of Tobolsk, in Siberia.

Up to the year 1866, there was an aged hermit living on that estate, known to the peasants as Fedor (Theodore) Kusmitch. The *staretz*, or hermit, was immensely revered by all the neighborhood for his sanctity, and was universally credited with wonder-working powers. In the year 1866, the old man felt himself to be dying, he being then well over 90 years of age, and on his deathbed he sent for the man Kromof, the most educated man of the district, and revealed a startling story. He declared (and he gave proof of the fact) that he was none other than Alexander I, Tzar of All the Russias, and said that the official death, forty years before, had been no more than a pretense that was to enable him to lay down the crown that had become a mere burden to him, and to escape from the world into a hermit's cell. The body that had been placed in the coffin and given an emperor's burial was that of some unknown soldier, who had died at the time, and whose body had been thus made use of. The amazed Russian was bidden to transmit the tidings and the proofs that the dying hermit gave to him to the Tzar of the day, Alexander II.

This Alexander, nephew of the first of the name, was also in many ways a great man. He it was who liberated the serfs of Russia, in defiance of the advice of his counsellors. "Without the serf, Russia cannot live," they told him. "With the serf, she cannot endure," he said, and thirty millions of people were set free. It was he who went to war with the Turk to liberate the Balkans from his yoke, and a British eyewitness says that he never saw such anguish in a human face as in that of the Tzar when his men were being slaughtered on his birthday before the Plevna redoubts. The generals had declared that Plevna should be the army's birthday gift to the Tzar, and the assault was a costly failure. When he perished, by a bomb thrown in the streets of his capital, his assassin was the son of one of those serfs whom he had set free.

And now he was told this tale of his predecessor. Some say that it was no news to him, and that when the Tzar had been away, supposedly on shooting trips in the provinces, he had really been on incognito visits to this hermit's cell. Anyhow, he accepted the facts as true, and by his order the body of the unknown soldier was removed from its place among the kings and buried reverently in the common cemetery, while the weights that the Bolsheviks found were put in the empty coffin.

Alexander I had always been of a mystic as well as of a deeply religious turn of mind. The death of his father, Paul I—the victim of a palace plot—seems to have left a deep impression on his mind, and only a man of that peculiar cast would have formed, as he did, the league of rulers known as "the Holy Alliance." The object of that bond, which was formed

after the downfall of Napoleon had restored peace to Europe, was "to rule according to the Christian religion, and to repress revolution." The minds of princes who had just gone through the period of the Revolution and Empire, and who found themselves in that aftermath of war, "when kings crept out again to feel the sun," and who were firmly convinced that the past twenty years of European history had proved revolutions to be of the devil, might readily work on lines like that, and Prussia, Austria, and Russia formed the league in consequence. Hard, common-sense Castlereagh kept England out of it, and men like Metternich—the then real ruler of all Austria and half of Italy—were willing to accept the first half of the program, with a covert sneer, because it would be useful in enforcing the second. Alexander, however, was in earnest about the whole matter.

The fact, particularly in the light of the same man's becoming a hermit only ten years later, throws an interesting light on the Slav character. With that type, the pendulum seems to swing further both to good and evil than with most civilized men. Ivan the Terrible, banging his head on the pavement of the church till his forehead ran blood, and then returning to orgies of lust and killing, is typical of his race. It is not hypocrisy, for both emotions are most really felt—for the time—but the pendulum swings fast and far.

Is it something in the stage that the development of the race has reached in that particular nation? At least we find something much like it in the races of Europe in medieval days. Kings like St. Louis wear haircloth. William Longsword, grim Northman ancestor of the Conqueror, hopes only to end his days as a monk at Jumieges. Baldwin, Frankish emperor of Constantinople, comes back from defeat and captivity to end his days as an unknown hermit near his old Flemish home.

It is, at least interesting to see that, when the materialistic and scientific nineteenth century was in its full mid-course, there was still one among the kings of Europe who would barter his throne for the cowl and the gown, and seemingly never regret the choice that he had made deliberately. It is also significant that he is the only tzar of the house of Romanoff—perhaps the only one in all the long line of tzars—who lived to reach old age.

TWO SONNETS

Meister Eckhart

DAY-STAR reflected in a crystal bowl!
 Root of the Tree! Fire on the holy Ark!
 Godhead! Who seeks Thee must go lean and stark
 With will surrendered unto Love's control;
 Then through the spirit unknown forces roll,
 Lightnings blaze upward from the inner dark
 Where Being broods, and God within the spark
 Enters the golden gateway of the soul.

So Eckhart speaks, and in the market-place
 Men hear of Him that angels cannot name,
 In Whom the Light, the Word, the Breath are One;
 Nor need to understand when from his face—
 God within God, and flame in mystic flame—
 Shines forth the Beauty of the risen Son.

Jan Van Ruysbroeck

OUTGOING and incoming, far yet near,
 It is the echo of his own heart-beat,
 Majestic rhythm seas and suns repeat
 That he has wandered through the wood to hear;
 Now dawns the moon upon the darkening mere
 And overhead the homing thrushes meet,
 While lovelier than all light, the Paraclete
 Breathes the mysterious words within his ear.

Fragrant the path among the windy pines,
 But on the hidden Way his feet have found,
 From Godhead ever blows renewing Breath:
 There rolls one ocean, there one mountain shines—
 Immensity in which his soul has drowned,
 Infinity transcending Life and Death.

THOMAS S. JONES, JR.

Loyalty and Charity

By James Brannin

OF ALL the Christian graces there are two which the Catholic Christian should especially cultivate, the grace of loyalty and the grace of charity. Holy Church is God's best gift to man, and those of us who are so happy as to rest within her fold can never repay our debt of gratitude without an unwavering fidelity. Yet the more firmly we are fixed and staid on her, the more abundant should be our charity toward those who have not been able to partake of her bounty in all its fulness.

The Catholic Church is the way by which God has chosen that we should find Him; not the only way, for thousands have made shift to find Him elsewhere, separated Christians, wise and virtuous heathen; not the only way, but the way God has chosen; and He has chosen this way because it is the best way. It is the best way because it is our way. Understand! I do not say our *own* way; our own way may be some crooked and unnatural way we have chosen in pride and perversity. But the way of the Church, which is the way of the Cross, is the natural and instinctive way by which natural and instinctive men, Christian and pagan, have always sought God. Natural men have always sought God in sacrifice; and in sacrifice men have always seen an offering of man to God, a gift by God of Himself to man, and a union of man with God. Why natural men have always been moved to do this we do not know, any more than we know why birds always build nests; but the practice is actually as universal as for the right hand to be nimbler than the left. And God, in His infinite mercy, has chosen to come to us along just that way of sacrifice where we have always been seeking Him, we know not why. The law, which is sacrifice, is fulfilled in Christ, the eternal Sacrifice.

What do we mean when we say that God comes to us through the eternal Sacrifice? We say glibly, without taking much thought, that the eternal Sacrifice is the sacrifice of the Cross. God Himself came down from heaven, took our flesh upon Him, and shared the disgraces of our mortality. True! But how does that benefit you and me? It has been said that God was angry, and could only remit our punishment by taking it upon Himself. That is a theological point which does not seem to have any very practical bearing on your duty and mine. Delivery from a future hell does not mean much to you and me, who have so many immediate problems to solve. What we want is to be purified from the sin of today, to be made strong for the duty of tomorrow. That is what salvation means to you and me; that is what it has always meant to the saints. In this vital sense, then, how does the sacrifice of Calvary save us?

"Lo, I am with you always, even unto the end of the world." This brings us closer to the answer, but not very much closer until we know what it means. For God has always been with us. There is no electron in the universe which would not fly back into nothingness if God were not there. In what way, then, has the sacrifice of Calvary brought us into the presence of God in any saving way? "I am the Bread of Life; whoso eateth this Bread shall never die. . . . For in the night in which He was betrayed He took Bread, and brake it, and gave it to His disciples, saying, Take, eat, this is My Body . . . this is My Blood of the New Testament which is shed for you, and for many, for the remission of sins. This do, as oft as ye shall drink it, in remembrance of Me." "This is My Body, this is My Blood which was shed . . . this do . . . lo, I am with you unto the end of the world." There is no need to state the logic: it stands forth. The three things are one thing: Calvary, the Altar, the Presence of Christ. So that the saving power of the Cross is just that God has chosen to come to us along the ancient way of sacrifice. The Cross saves because the victim is Emmanuel, God with us.

This does not mean, it must be repeated, that God may not be present to save elsewhere than on the Catholic altar. "Him that cometh unto Me I will in no wise cast out. Other sheep have I which are not of this fold." His mercy is infinite, and He remembereth that we are dust. But the wideness of His

lovingkindness does not justify us in failing to seek Him along His chosen way. For by that way we can find most happiness for ourselves, and give Him the greatest happiness; for His happiness consists in making us happy.

AND now someone may say: "This is all very well; but isn't it pure paganism and idolatry? Is not the logic of your words that a piece of bread is the Lord of Heaven and Earth?" By no means! The Church requires us to believe only that if we come to our Blessed Lord in the simple and natural way He has commanded, He will come to us, cleanse us, heal us, and make us strong. Beyond this the mystery has not been revealed; we dare not make any further affirmation. Others have hardened this beautiful thing in perplexing theories. It is the glory of the Anglican, as it is of the Eastern, communion, that we have never done this. We go to God, He comes to us. We need not bother our brains about Substance in a world which has ceased to believe in any substance, a world in which even space and time are slipping away among the illusions. We go to Him; He comes to us.

That He really does come to us, as He promised, when we go to Him, as He commanded, is the best authenticated fact in human experience. We know His presence on the altar as we know the presence of the sun. There are some blind men, but we do not doubt the sun when we see it. And the experience of millions of men and women, through nineteen hundred years, has been clearer than their vision of the sun. It is an ever deepening experience. It is deeper in St. John's Gospel, written a generation later, than it was in the epistles of St. Paul; it is deeper still in St. Ignatius, and it grew with the centuries. All Christian worship has grown about that central mystery; it recreated civilization and re-peopled Europe. Every cathedral from Spain to Moscow was built to enshrine this wonderful thing; there is not a stone in them which does not cry it aloud. Painting and music and drama were reinvented to sing its praises; the New World was discovered that the circle of its glory might be widened. And this faith, this experience, has not dimmed in the loud tumult of modern life. It was never more real than it is today. Scarcely yesterday Père le Vicomte Charles de Foucauld, a young nobleman with the world at his feet, having been alone among savages as a servant of the Cross for years, on the eve of a glorious martyrdom wrote to a friend who pitied his complete isolation from friends and from home:

"Alone? How could I ever be alone! I have the Blessed Sacrament."

And the writer of this paper, the chief of sinners, purified of his deepest shames in confession, has met his Lord there as really as he met the last friend who clasped his hand.

Yes! A thousand million simple hearts during nineteen hundred years have cleansed themselves of all stain that they might be worthy to approach this mystery. They have prepared themselves for it with prayer and fasting, by confession, contrition, and penance; they have left its altar with reintegrated wills and consciences void of offense, with light, uplifted hearts of love. For this is the saving power of the Cross. Only the pure in heart may approach its presence; to receive God's holy gift we cast away our sins.

HOW, then, can the soul which has once known this mystery ever fail to be eternally loyal to the way by which it comes? We perplex ourselves with doubts, we reason about it in a vacuum; we dispute about it as a theory which has no relation to experience. And yet our Blessed Lord Himself gave the only, the convincing, reason. "Master, where dwellest Thou?" "Come and see."

But the soul who has come, and seen; the soul to whom the way of Christ is a simple matter of immediate experience, may in the joy of that experience grow to hate those to whom for one reason or another His clear certainty has been denied. Such a one will be loyal, but he may fail in charity. It is all so reasonable, so simple, so immediately efficacious in cleansing

and fortifying our souls. How can men who are seeking God, men who love Him, men who are trying to obey Him, so obstinately refuse to seek Him where He has promised that He will be found? Why do they weight themselves with the precepts of men, when His yoke is so easy, His burden so light? It is so easy to be angry with them, just as it is easy to be angry with the child who will not learn the lesson which is so easy for us to understand. But that is just what we must not do. We must have the grace of charity.

The grace of charity is doubly incumbent upon Catholic Christians, for it was through our sins that so many Christians have lost their faith in the way which God has appointed to our salvation. The history of Holy Church has seemed very glorious when we have considered her only as the altar of His Presence. As the altar of His Presence she is holy, even as she is holy. But this holy gift of God has come to us through the hands of sinful men. For the Church in its other aspect is a body of men, and we are sinners. In humility and shame we must acknowledge that the very priestly hands uplifted in prayer for God's Promise have been stained with blood, with greed, with hatred. At the very time when the Church was thronged with saints, the sacred ministers of her sacraments were using the awful grace which God bestowed upon them as the instruments of His Presence, to enhance their own glory and their own power. Because of this awful sacrilege there are a hundred million Christians in the world today who dare not accept the promises of God, who dare not meet Him where in His infinite compassion He has promised to be found; whose hearts are filled with a strange fear and loathing for the very thing which God meant for their supreme happiness. They love God even as we love Him; they serve Him as best they can; but because of the sins of God's own Church, they are compelled to serve Him only in their own stubborn ways, and to reject His own beautiful way.

Shall we hate them? Shall we anathematize them? Shall we rekindle the fires of Smithfield and the Inquisition? God forbid! Let us rather fall on our knees in shame and contrition. Let us ask God to forgive us, miserable sinners; for it is because of our sins that they hate God's highest gift. Their love, their devotion, their virtues, may well put us, who have the fulness of His grace, to shame. To bring them back to the altar of Calvary there is only one way. We must so eat of His flesh, and drink of His blood, that its reality may shine forth unmistakably in our lives; that every fear, every loathing, every doubt, may vanish in that light.

This duty of glorious humility is in a very special way the duty of the Anglican communion. If to the East belongs the special note of orthodoxy, if to Rome belongs the special note of obedience, surely to us should belong the special note of charity. These separated Christians are in large measure our kindred, our friends, the dear playmates of our childhood. With the exception of the Lutherans and the Presbyterians, there is no important body of separated Christians which was not formed as the direct result of our shortcomings. It is because of Anglican sins, and not because of the sins of Rome, that our country and our friends are Methodist, and Baptist, and Congregationalist. Milton was an Anglican when he wrote:

"The hungry sheep look up and are not fed!"

He died away from us.

Furthermore, and also because of our own especial sins, there are millions under the wings of the Church who distrust their own glorious privilege even as those outside distrust it. We know by direct and certain experience that God's way is better than any other way. May the light of the Sacrifice shine forth from our hearts as the light of earth shines from the holy lamp burning perpetually before the Host.

Thy kingdom come . . . in us . . . and through us . . . Amen.

LOVING OUR NEIGHBOR

WE TALK ABOUT loving our brethren; and it is amazing how glibly we talk about loving our neighbor as though it were a thing well within our power. It is a favorite dogma with those who shout down all the other dogmas of the Church—this dogma of the brotherhood of man—you hear it on every political platform. It is a dogma so perfect that not one of its preachers has ever fulfilled it, and no class or nation can face it without a quality of self-sacrifice which it simply dare not for a moment contemplate.

—Fr. Vernon, S.D.C.

CANTERBURY CALLING

BY THE REV. A. MANBY LLOYD

IV. Cosmo Gordon Lang

IN Mr. Anthony Hope's reminiscences, recently published, he tells us of a meeting at the Oxford Union, in December 1882, when "Mr. Lang of Baliol" first came into the limelight. Mr. H. L. W. Lawson moved "that the Conservative Party is in a state of decay." Mr. Lang spoke against.

But his real rise to fame came with the next term. An evening was devoted to the question of the continued existence of the Established Church of Scotland. Was it, or was it not, a political injustice to the Scottish people?

As the evening wore on, says Mr. Hope, excited men came back from the Union to Baliol, declaring that the finest speech they had ever heard in their lives had been made in defence of the Kirk, and that the "House" had been thrilled. "If he can make that subject exciting," said a cynical and classical Southron, "he must be another Demosthenes." Two years later he became president.

He was named Cosmo Gordon after the laird of the Aberdeenshire parish of Fyvie, where his father, the late Rev. Marshall Lang, was the Presbyterian minister; leaving that place for Glasgow a few weeks after his son's birth.

But how did the name Cosmo get into the family? It may be traced to the fact that the laird's great-grandmother was the sister of Cosmo, third Duke of Gordon, who was born about 1721. The Duke, who was the father of the notorious Lord George Gordon, the anti-Catholic rioter (who is chiefly known to many of us from the pages of *Barnaby Rudge*), was named Cosmo on account of the friendship between the Scotch family and that of the Florentine Medici, in which the name Cosmo or Cosimo is frequently met with.

The Duke's sister, Lady Ann Gordon, named one of her sons Cosmo. His career was a chequered one, for, as an officer in the Scots Guards, he fought a duel with an officer in the Grenadier Guards, and shot him dead in Hyde Park in 1783. After a trial at the Old Bailey he was acquitted and lived for thirty years longer in semi-obscurity at Bath, where he seems to have invented an umbrella of curious structure. A great dandy in a dandiacal age, he was known as the "Maccaroni Magistrate."

If you care to explore Bloomsbury, you may find the same nomenclature lending itself to the Cosmo Hotel and to Gordon square on the Bedford street estate. This is due to the Duke of Bedford's marriage to Georgina, granddaughter of Cosmo, Duke of Gordon.

The name Cosmo is also connected with the Duchess of Richmond, who gave the Waterloo Ball immortalized by Byron. She was the great-grandmother of the late Mr. Cosmo Gordon Lennox, who, like the Archbishop's cousin, Mr. Matheson Lang, took to the stage. The latter has just scored a big success in *The Chinese Bungalow*.

My own recollection of the Archbishop goes back to twenty-five years ago. I was a guest of a Liverpool barrister during the Church Congress of 1904. There was a great meeting for workmen—there had been a good deal of noise and the riff-raff of Liverpool were heckling the speakers. Dr. Thornton, the genial Bishop of Blackburn, partially won them round with a clever good-humored speech. But the heckling went on.

The chairman now called on Cosmo Gordon Lang, then the debonair Bishop of Stepney. In appearance smart and soldierly, in utterance polished and plain-spoken, in three minutes his audience was won. One man suggested the Church of England was too respectable—gaiters and dress coats did not appeal to him. "Very well," said the speaker, "if you like, I am quite prepared to take off my coat and waistcoat, and stand here in my shirt sleeves." The effect was electrical—the whole audience rose as one man and gave a rousing cheer.

You may be sure of this—Cosmo Gordon Lang is not the man to stand on ceremony if souls are to be won.

EPITAPH

DIE WHEN I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow. —Abraham Lincoln.

AROUND THE CLOCK

By Evelyn A. Cummins

WITH the annual June floods coming from the graduation freshets of our colleges, it is perhaps reassuring to learn from no less an authority than President-emeritus Thwing of Western Reserve that the college tide is ebbing. The rush to campuses that followed the war was a source of disquieting wonder in many quarters. The cycle of college enlargement has run its course, largely due to saturation: and the number of students this year shows no increase over last year.

But with the ebbing of the tide of college "immigration" has come more individual attention to the student. Lectures are giving place to discussion, tutorial work, and various programs of independent study.

Perhaps this accounts for the recent report of the League for Industrial Democracy that "the signs of the awakening of the students to social problems . . . are numerous." Dr. Laidler, director of the league, however, lays it to "concentrating more on concrete situations than on social theory," though interest in social theory seems to be steadily increasing. This is, of course, part of the "radicalism" with which our colleges are being charged. At the same time, the steady increase of the R. O. T. C. in colleges should reassure the hundred-percenters.

MEANWHILE President Portes Gil of Mexico has been granted authority by the Chamber of Deputies to declare the National University an "autonomous institution" free from government control. This was granted at the President's request, and shows the liberal attitude in education of a new executive who has already displayed a fine spirit of liberalism; and it is his reply to the student strikes in the law school over a new system of monthly examinations.

IT IS now expected that Mexican conversations on the religious problem will be well under way by the time this column leaves the press; and that the main outlines of a plan of reconciliation will be made known. One is struck with the parallel between conversations of Portes Gil with Archbishop Ruiz, secretary of the Mexican episcopate and papal delegate, and of Mussolini with Cardinal Garparri, papal secretary. Let us hope that the outcome in the former may be as satisfactory as the latter appear to be to both parties and the public involved. Mgr. Ruiz has arrived in Mexico City, and has with him Mgr. Diaz, Bishop of Tabasco, who will aid him in the negotiations.

An evidence of the goodwill of the Mexican government is found in its expenditure of about half a million dollars to repair the National Cathedral. This is part of a general program to keep the churches in a state of good repair.

THE Vatican City as a temporal state is now a reality. Signature of the ratifications of the Lateran Treaty and the Concordat on June 2d concluded negotiations which have held public attention since mid-winter.

Ireland has chosen as her Ambassador to Vatican City a former Quaker, Charles Bewley. Mr. Bewley was converted to Roman Catholicism while a student at Oxford, where he won distinction as a poet. His change of faith took from Quakerism a member of one of its most prominent families in Ireland, for generations a Dublin prop of the Irish Friends.

In reply to inquiries regarding recognition of the new Vatican City state by the United States, Secretary Stimson stated that the matter had not yet come before him for consideration. Other officials are reported to have added that such recognition would become a problem only if a communication were received from the Holy See in its new political capacity, and that no reason for such a communication is now apparent. Senator Heflin may now settle back in his seat for a while.

NEW significance is given to the cancellation of the English Primate's visit to Palestine, by a report of the *New York Times* correspondent in Jerusalem. The decline of the Greek Orthodox community in Palestine, it seems, has been accompanied by a great increase in Roman Catholic prestige, due largely to the untiring activity of the Franciscans. Three magnificent churches have been built at Mount Tabor, Nazareth, and in the Garden of Gethsemane, all by this order, at a cost of \$25,000,000. Unexpected concurrence of France in the Vatican settlement leads many to believe that France and Italy will unite to promote Roman Catholic interests in the Holy Land.

THE outlook for world peace is pretty dark, according to the chairman of the executive committee of the World Alliance for International Friendship through the Churches. His scepticism is in part a reflection of the discouragement of European peace workers, who have seen the finest peace plans endangered by "blunders and misunderstandings, doubts and suspicions, partial revelations and misplaced secrecy." Somehow or other, strange as it may seem, governments have a way of not practising confession to every peacemaker that comes along.

AN evidence of goodwill and coöperation is seen in the steps taken by the British Ambassador to place his embassy within the spirit of the prohibition laws. Whatever one may think of the Volstead Act, this is most significant as a policy which subjects embassies to the laws of the country to which they are accredited. Since other ambassadors, especially those of Chile and Mexico, are said to consider similar action, the issue of extra-territorial rights becomes an interesting one. And so what may be good manners towards the United States becomes rather an awkward situation for the other countries, and their representatives. And, speaking of Washington, one of the best suggestions for settling the question of precedence which we have seen comes from a writer in *Vogue*, who proposes that at all dinners the guests, upon entering the room where they are to eat, shall play the game of "going to Jerusalem" to music, and sit down where they find themselves when the music stops.

DRASTIC measures have been taken by the Mexican government to meet the drug addicts and traffickers in narcotics. All drug criminals will be sent to the dreaded penal colony on the Tres Marias Islands in the Pacific. Mexico has its own way of dealing with problems that bother it.

ALLEVIATION of the horrors of Chinese execution is announced. Decapitation is to be abolished for all offenders, including bandits, for whom it was preserved after its abandonment for other prisoners. And thus China begins to become "civilized." They had better start ordering their armored cars and machine guns. The civilized West can teach them a lot about crime.

A RECENT bulletin of the Oxford University Press gives the following telling story:

"Of course, we can't hope always to please everybody, but we did hope we had a few books that would appeal to the so-called popular taste.

"We were sadly disillusioned, however, a short time ago, when a lady came in to choose some books as a gift to herself from a friend. She had been told to buy up to quite a considerable amount—some \$60-\$70. Alas, after spending several hours here on two or three days, she decided there was nothing among all our 10,000 Clarendon books that pleased her; but after a great deal of deliberation, she did finally select a Bible.

"At the end of a week, however, she returned the Bible, saying rather naively: 'I'm afraid I don't want this after all, because, do you know, I find there was one in the house all the time—my husband's—leather-bound, too!'"

CORRESPONDENCE

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

"THE PROBLEM OF ROMANIZING"

To the Editor of *The Living Church*:

TO THOSE of us who uphold and prize the name of our Church professed in the Creeds, and who praise God that our confession of faith is that of "one Catholic and Apostolic Church," the article in your issue of June 15th on *The Problem of Romanizing* is a challenge.

1. The Catholic movement has always had to meet the charge that it tends to conduct the Anglican Church back to the allegiance to Rome. But it is not to be gainsaid that the leaders of that great movement have always declared that it was part of their purpose to prevent any such loss. And the strong and reliable leaders today still so affirm. Again the "judicious" Hooker can still be quoted, "To say that in nothing they may be followed which are of the Church of Rome, were violent and extreme. . . . As far as they follow reason and truth, we fear not to tread the self-same steps wherein they have gone and be their followers. When Rome keepeth that which is ancienter and better—others whom we much affect leaving it for newer and changing it for worse—we had rather follow the perfection of them whom we like not than in defects resemble those whom we love." *Hooker, Book V., ch. xxxiii., sec. 1.* In past days the so-called "Romanizer" checkmated our arrogant sister.

2. It is not easy in a time of flux like this present time, to view matters ecclesiastical with a catholic eye; nor is it easy to measure up to the maxim, "In essentials unity, in non-essentials liberty, in all things charity." We find such a variety of interpretations of loyalty that we must, of necessity, exercise supreme patience in forming our judgment. The astonishing success with which we have met has produced exotic novelties, and "flaming youth" has been making some ill-advised experiments. Again, patience! Study the swing of the pendulum during the last fifty years, and be wise.

3. Our position in relation to Roman pretensions is unchanged. We still repudiate *everything that is false*. The mission of our Church is to preserve the exact truth. If anyone questions this statement, let him read the chapter in Archbishop Benson's book, on "Unity by Way of Interpolation." Visions of Unity and of Reunion are seen through different colored glasses. Some would concede too much to Roman claims, only to find themselves at last broken on the "rock of Peter"; and others will go to the Lambeth Conference in 1930, pursuing the *fata morgana* of a South India scheme of Unity that would vitiate the integrity of the Apostolic ministry. We reject the Papal Supremacy as vigorously as we repudiate any notion of Protestant pretension to an equally valid ministry other than through the Apostolical Succession. The Preface to the Ordinal still stands inviolate.

4. Would that for the next three years, all our clergy would teach and preach about the history and significance of the Catholic name in the creeds. There is almost unbelievable ignorance about this, everywhere.

5. Let us agree that it should be a matter of sanity and common sense to say or sing the Mass in an audible voice. The Words of Institution can be so rendered, with deepest reverence. But there is, really, no assumption of "magic incantation" when these Words are whispered; such an inference is a mistake. It is one of my loyalties to say the *Gloria in Excelsis* in its place at the end of the Mass. But the Prayer Book does not forbid that it shall be said or sung at the beginning. This will be straightened out in another century! So, too, the *Secreta* should be treated as that word implies, and the Anglican *character* of the Mass maintained. The Prayer Book order of Communion is equally binding on bishops, who are constitutional officers, as upon priests.

6. Auricular Confession is, of course, practised generally, but is never "compulsory" as by the Roman discipline. It is being encouraged and used more and more. Once tried, it is rarely abandoned. Is it singular that in the sentence of ordination, the power of absolution is so emphasized?

7. Extra-liturgical services, such as Benediction of the Blessed Sacrament, have to be introduced and used with sanctified common sense. Some bishops would not wish to

have their permission asked; others would give such permission gladly. But if Benediction is had, do it properly. When our own books on ceremonial are obscure, the *Baltimore Cereemonial*, or *Murphy's Book of Prayers* would prevent many solecisms.

8. Here, in America, we are free from the trammels of State and parliament. Thanks be to God! But in our enthusiasm, may I plead with our younger men to remember that all we have today is because, under God, such men lived as Pusey and Palmer, Liddon and Church, Mackonochie and Lowder, Dix and Ewer DeKoven, and Ritchie, and a host of men who did without many things now freely enjoyed, but whose names are written on the diptychs of the Church and in the hearts of unknown thousands.

A charge we have to keep. Carefulness is a virtue and goes hand in hand with patience. Let us all examine our loyalties, and have no fear that God is working His purpose out.

Bridgeport, Conn.

(Rev.) CHARLES MERCER HALL.

To the Editor of *The Living Church*:

I WANT TO WRITE my word of appreciation to you for printing, and to Mr. Forbes for writing, the article, *The Problem of Romanizing* (L. C. June 15th). For a long time I have felt we ought to have something of the kind appearing in your paper. If there is a need (?) for re-statement of creeds, we certainly ought to have a re-statement of the Catholic position. And we ought to be assured by the leaders that the Anglican standards of Catholicity are yet holding good. Articles appearing from time to time (some of them yours) leave us all at sea as to what the drift means. But many of us feel sure the *Churchman* is not *altogether* wrong in its charges against some of us Catholics. . . . So, will you continue the good work and ask Mr. Forbes to write more? I would like one article especially on Reservation and Communion in one kind. Can we accept the doctrine of concomitance? And certainly an article vindicating the threefold—not fourfold—ministry would be of great assurance. It might be well, too, to give us something on the evident silence of Romanists in this country on papal claims. Many Roman children know little or nothing of the Pope. Are not the priests finding it better to say little about him? . . .

I wish here to state my very usual acceptance of your treatment of most difficult questions troubling the Church. You try to be fair to all, yet one of my parishioners thinks you so try to please everybody you weaken the subject. . . .

Wayne, Mich.

(Rev.) W. R. BLACHFORD.

"THE REVISED PRAYER BOOK"

To the Editor of *The Living Church*:

I DO NOT THINK the Bishop of Vermont would have expressed himself as he did (L. C., June 15th) on the subject of intinction and *Benedictus qui venit*, had he been present in the House of Deputies during the discussion of these uses. It was far from the temper of the House to interfere with either practice. One deputy after another arose and described the circumstances and manner in which he administered by intinction, and there was not the slightest criticism or desire to interfere. The House said in effect, "That is your own problem and you must take the responsibility yourself. We do not choose at this time to write any sanction of it into the rubrics of the Prayer Book." The House took the same attitude in regard to the *Benedictus* and *Agnus Dei*. The decision was, "We will not print them in the Prayer Book," leaving the matter of their use exactly where it was before. A congregation has the same right to use these anthems that it ever had. There are two methods of interpreting law. One is that whatever is not expressly sanctioned is forbidden. The other is that whatever is not forbidden may be permitted. "Where the Spirit of the Lord is, there is liberty." I believe that the Spirit of the Lord was with the Deputies on that day.

Fond du Lac, Wis.

(Very Rev.) E. W. AVERILL.



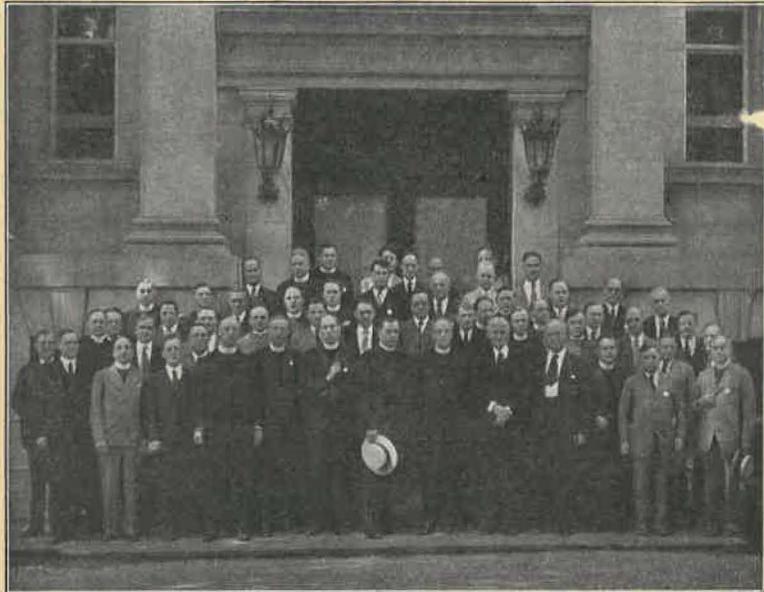
UNIVERSITY CHAPEL

Architect's drawing of the new St. Francis' Chapel and clubhouse now being built at the University of Wisconsin, Madison. The architects are Eschweiler and Eschweiler, Milwaukee, and the Rev. George Rodgers Wood, S.S.J.E., is acting student chaplain. Work on the building has just begun.



CALIFORNIA PARISH HOUSE

St. Paul's Church, San Diego, Calif., and the new parish house recently completed. [See THE LIVING CHURCH of January 19th.]



AT WASHINGTON COLLEGE OF PREACHERS

Clergymen from seventeen states attended the annual summer conference of the College of Preachers, of Washington Cathedral. This group photographed in front of the National Cathedral School for Girls, on Mount Saint Alban, has just completed a week's study of the art of preaching. In the center beginning with the sixth from the left are: The Rev. Leonard Hodgson of the General Theological Seminary, New York City; the Rev. Dr. J. Fort Newton of Overbrook, Pa.; the Rt. Rev. Dr. Philip M. Rhinelander, warden of the College of Preachers; the Rev. Dr. John R. Oliver of Johns Hopkins University. Drs. Hodgson, Newton, and Oliver were the conference lecturers.

(Story on page 283)

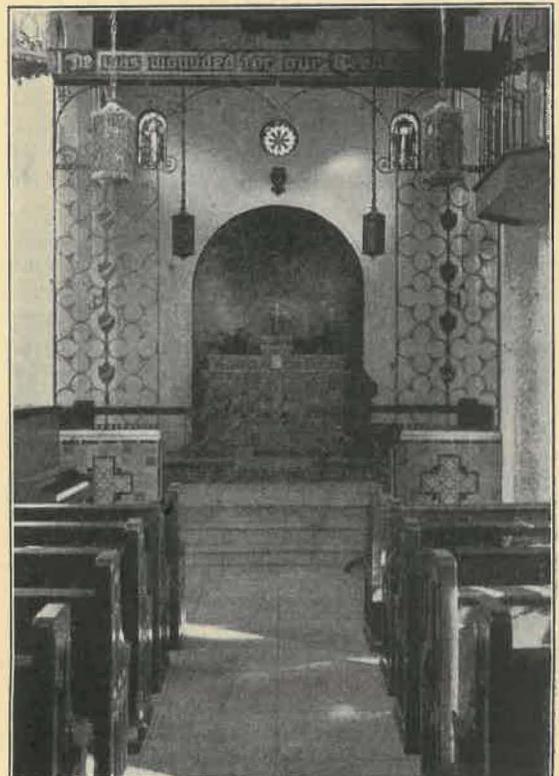


MEMORIAL CHURCH

St. Mary's Church, Laguna Beach, Calif., built by an anonymous donor in memory of the Rev. Elias Birdsall.

(Story on page 281)

News of the Church in Pictures



INTERIOR

St. Mary's Church, Laguna Beach, Calif.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN HIS introduction to *The Life and Work of George William Peterkin* (George W. Jacobs & Co. \$3.00), Bishop Strider says: "I have endeavored to relate the simple story of his work rather than to exalt the man." And in this he has succeeded. He has told vividly and in an interesting manner the story of the manifold labors of the first Bishop of West Virginia; and in doing it he has painted a charming picture of that most lovable man.

Bishop Peterkin was above all things a missionary. In 1893 he was sent to make the first episcopal visitation to the new mission in Southern Brazil, and by his wise counsel and advice did much to put that mission on a firm foundation. In 1901 he did the same for the infant mission in Porto Rico. But his great mission work was at home. Few men have done more for rural missions than Bishop Peterkin. Throughout his long episcopate the scattered sheep of his diocese were his first care, and it is good to find that much of this biography deals with this phase of his life.

Only in a general way does the book follow a chronological order. In the main it deals with subjects—Diocesan Policies, Interests Outside the Diocese, the Bishop as Preacher and Writer, etc. Although this method gives a good estimate of the Bishop's work as a whole, it rather fails in showing development and progress. And at the same time this estimate is personal and local, rather than national. One would have liked an additional chapter on the part Bishop Peterkin took in General Convention and in other ways in the development of the Church as a whole.

But Bishop Strider is to be congratulated on this book. It is a worthy and needed addition to our rather meager group of biographies of noted American Churchmen. A. S. L.

A VALUABLE STUDY in the development of constitutional liberty is *Lafayette and Three Revolutions*, by John Simpson Penman (Boston: The Stratford Co. \$5.00). The author sets before his readers Lafayette as the symbol of an idea—an idea born in France, developed in America, and then passing through various vicissitudes in France until it reached its end in the establishment of the third republic. The book is hardly a biography, though it contains much biographical material. In spite of the fact that the main source used by the author is Lafayette's *Memoirs*, the figure of the Marquis stands out not so much as a man, but as an embodiment of the idea of constitutional liberty. The story runs vividly through the conflicts between Lafayette and his opponents—Mirabeau, Danton, Napoleon, Louis XVIII, and many others, but always as a conflict of ideas rather than of persons. Written from this point of view, the book loses a certain vividness that attaches to dominant personalities, but gains in historical perspective.

Mr. Penman has made excellent use of sources, and has based his book entirely on such material. He seems to have searched the French memoirs and archives thoroughly, and quotes freely from them throughout the text. But a serious flaw is the listing and arrangement of the bibliography. It seems to have been thrown in as an afterthought, and in its present condition is almost useless to the student. But the book is well written, and certainly throws much light on the far-reaching influence of Lafayette, and his dominant idea.

A. S. L.

JUST AT THIS TIME, when there is a widely felt need for a thorough survey of Christian missions in China in order to determine methods of adjustment of new situations which will conserve the work already established, comes a most timely volume: *A History of Christian Missions in China*, by Kenneth

Scott Latourette (Macmillan. \$5.00). It is unique in providing a complete view of Christian missions in China, as the author records side by side the history of the Roman Catholic, Russian Orthodox, and Protestant missions. In the last chapter a particularly interesting summary is given of the differences in motive, method, and results of the Roman Catholic and Protestant missions to which attention is called earlier in the narrative.

The method of treatment is unusually stimulating for a history which provides so many details. The whole narrative is shaped around distinct eras marked by changed conditions creating certain definite effects on the work of Christian missions. The Christian approach in the early days of Nestorian and Roman Catholic missions underwent important changes during the expansion of Europe in the sixteenth, seventeenth, and eighteenth centuries. During the nineteenth century came a new growth of Roman Catholic missions and the beginning of Protestant missions. The opium wars and increasing foreign occupation, culminating in the Boxer movement, opened the way to a period of constantly enlarging contact with the Western world. The World War marked another era. These are the epochs in the history of the Chinese nation around which Dr. Latourette has built his narrative, outlining and summarizing each period and its particular influence on the progress of Christian missions. The record is closed with the year 1926.

The reader gains a sense of China's vital part in world movements and a realization of the influence of current history on the life and work of Christian missionaries, which tends to raise missionary work to a position of great importance to the future of the world.

While the narrative is so full of life that it holds the attention of the average reader, the work is most scholarly. Historical facts have been carefully collected from Latin, French, Italian, German, and English sources which are listed in a bibliography, and to which frequent footnote references are made. For missionary reference libraries this book will be an indispensable volume; for those who are studying the whole question of Christian missions in China a most valuable addition to the books already available; and yet because of its clear intertwining of the life of the world with the life of Christian missions in China, this history will also be an interesting book for general missionary reading. L. F. B.

AN EXCEPTIONALLY interesting book, whether one agrees with all the author's theories and conclusions or not, is the Rev. Professor Donald McFayden's *Understanding the Apostles' Creed* (Macmillan. \$2.00). The author is professor of history in Washington University, St. Louis, and naturally approaches his subject on the historical side; although frankly stating that his aim has not been a contribution to the scholarship of the subject so much as an account for the general reader of the oldest Christian Creed and its historical background. His main thesis is that the Creed is a second century document, representing the conflict in that century of Hellenism and Judaism, and that its chief concern was with the absolute humanity of Jesus rather than with His divinity, which was taken for granted beyond question. But the great value of the book lies in its picture of the ideas and preconceptions which belonged to the days when the Creed was taking shape, and granting that all the author's conclusions are not universally accepted, such a picture, fascinatingly written, and yet bearing all the marks of careful scholarship and a wide knowledge of history, is most valuable for an understanding of the Creed and of early Christianity as well. W. F. L.

The Living Church

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Church Calendar



JUNE

- 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

- 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. Virginia Summer Conference of Religious Education, Sweet Briar, Va.
- 25. Convention of Maine.
- 26. National Conference on Social Service, San Francisco.
- 28. G. F. S. National Conference for younger members, Delaware, N. J.
- 30. Summer school for diocese of Los Angeles at Harvard School.

APPOINTMENTS ACCEPTED

BALDY, Rev. H. DIMMICK, formerly curate at St. Michael's Church, Germantown, Philadelphia; to be rector of St. Peter's Church, Westfield, N. Y. (W.N.Y.) July 1st.

CHRISTIAN, Rev. ELLIS A., formerly priest-in-charge of St. Philip's Mission, Grand Rapids, Mich. (W.M.); to be rector of St. Luke's Church, New Haven, Conn.

DAVIS, Rev. RALPH MILTON, formerly vicar of St. James' Church, Mosinee, Wis. (F.L.); to be curate at Grace Church, Lockport, N. Y. (W.N.Y.) Temporary address, 100 Genesee St., Lockport.

DICKINS, Rev. C. H., D.D., chaplain general, U. S. N., Washington; to be rector of St. George's Church, Newburgh, N. Y. September.

EDROP, Rev. PERCY T., D.D., rector of All Saints' Church, Belmont, Mass.; to be dean of Christ Church Cathedral, Springfield, Mass. (W.Ma.) September 1st.

FLEETWOOD, Very Rev. WILLIAM W., formerly dean of St. Mark's Cathedral, Salt Lake City, Utah; to be vicar of All Saints' Mission, Beverly Hills, Calif. (L.A.)

GRAHAM, Rev. DWIGHT W., member of the staff of Church Extension Society, Buffalo (W.N.Y.); to be rector of St. Thomas' Church, Bath, N. Y. (W.N.Y.) Address, 10 West Washington Ave., Bath, N. Y. September 1st.

HUBBARD, Rev. RUSSELL S., assistant at St. John's Church, Waterbury, Conn.; to be rector of St. Paul's Church, Vermillion, S. D. September 1st.

PIERCE, Rev. GEORGE DONALD, formerly rector of Christ Church, Cuba, N. Y. (W.N.Y.); to be priest-in-charge of Margaretville Mission, Delaware Co., N. Y. (A.) September 1st.

STIRES, Rev. ERNEST V. R., rector of St. Thomas' Church, Bellerose, N. Y. (L.I.); to be rector of St. Martin's Church, Providence, R. I. Autumn.

THELIN, Rev. HAROLD B., formerly a graduate student at General Theological Seminary, New York City; to be curate at St. Paul's Cathedral, Los Angeles. Address, 615 So. Figueroa St., Los Angeles. July 1st.

TROMP, Rev. FRANCIS J., priest-in-charge of St. Ambrose's Church, Chicago Heights, Ill. (C.); to be rector of Calvary Church, Chicago. July 1st.

WHITE, Rev. EDWARD S., formerly rector of Church of the Holy Communion, St. Louis; to be rector of Church of the Redeemer, Chicago. July 1st. Address, 5550 Blackstone Ave., Chicago.

WOOD, Rev. DANIEL S., formerly curate at St. James' the Less, Philadelphia; to be rector of St. Mary's Church, Springfield Center, N. Y. (A.) Address, St. Mary's Rectory, Springfield Center, N. Y. July 1st.

RESIGNATION

MCKINLEY, Rev. EDWARD NASON, as curate at Trinity Church, Bridgeport, Conn.; to retire from active work because of ill health. New address, 30 Maryland Ave., Annapolis, Md.

NEW ADDRESSES

BELL, Rev. G. V., 116 Penobscot St., Rumford, Me.

BREWIN, Rev. GEORGE M., rector of St. Andrew's Church, Akron, Ohio, formerly 98 W. Tallmadge Ave.; 765 Thayer St., Akron, Ohio.

FLOCKHART, Rev. ROBERT S., D.D., formerly of Sioux City, Ia.; St. John's Church, Western Run parish, P. O. Glyndon, Baltimore Co., Md.

PURVES, Rev. STUART B., D.D., recently retired because of illness, as rector of St. Mark's Church, Augusta, Me.; 22 Thomas St., Portland, Me.

THOMPSON, Rev. HAROLD H. R., formerly of Stamford, N. Y.; St. Francis' House, 980 Memorial Drive, Cambridge, Mass., after July 1st.

WRIGHT, Rev. E. M. M., formerly of Keokuk, Ia.; 423 South Cynthia Place, Memphis, Tenn.

SUMMER ACTIVITIES

BUDLONG, Rev. FREDERICK G., D.D., rector of Christ Church, Greenwich, Conn.; to be in charge of St. Andrew's-by-the-Sea, Hyannisport, Mass., until September 8th.

ECKER, Rev. EDWARD H., D.D., rector of St. Andrew's Church, Fort Worth, Tex., is spending a month's vacation in Mexico City and neighborhood. Address till July 10th, Hotel Geneva, Mexico City.

GILDERSLEEVE, Rev. N. B., rector of St. Jude's Church, Brooklyn; South Harpswell, Me., July 6th to September 7th.

HOUGHTON, Rev. HERBERT P., Ph.D., rector of All Saints' Church, and professor of Greek in Carleton College, Northfield, Minn.; to sail on July 2nd for a six months' sojourn in Greece. His headquarters will be in Athens, where he will study in the school of theology of the University of Athens. Address, care of Bank of Athens.

HYDE, Rev. HENRY N., executive secretary of the diocese of West Missouri; to supply for the summer at his former church, St. Paul's-by-the-Sea, Chicago, beginning July 28th.

JACOBS, Very Rev. ALLEN, dean of Trinity Cathedral, Reno, Nev.; The Bishop McVickar House, Providence, R. I., during July.

PAWLA, Rev. ALEXANDER E., vicar of Trinity Church, Thermopolis, Wyo.; to be in charge of the summer chapels at Jackson and Menors Ferry, Wyo. July 6th to August 24th.

PIERCE, Rev. GEORGE DONALD, 268 2d St., Jersey City, N. J., until September 1st.

PINKHAM, Rev. VICTOR E., instructor at the Seabury Divinity School, Faribault, Minn.; to be in charge of All Saints' Church, Northfield, Minn., during the absence in Europe of the Rev. H. P. Houghton, Ph.D.

SMITH, Rev. OLIVER DOW, rector of St. Paul's Church, Saginaw, Mich.; to be in charge of St. John's Church, Detroit, during July. Address, 33 Montcalm East, Detroit. August address, Little River Farm, Gorham, Maine.

WHITEHEAD, Rev. HENRY S., Ph.D., of St. Luke's School, New Canaan, Conn.; to act as chaplain, and conduct a course in Psychology at "Camp Mechano," So. Casco, Me., until September 1st.

WILCOX, Rev. RAY M., rector of St. James' Church, Macon, Mo.; to be in charge of Christ Church Cathedral, St. Louis, Mo., from July 1st to September 1st, in the absence of the dean. Address, 1210 Locust St., St. Louis.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SEMINARY, Cambridge, Mass.—Doctor of Divinity upon the Rev. WILBUR COSBY BELL, D.D., professor at the Virginia Theological Seminary.

NEW YORK UNIVERSITY—Doctor of Divinity upon the Rt. Rev. HERBERT SHIPMAN, D.D., Suffragan Bishop of New York.

RANDOLPH-MACON COLLEGE, Ashland, Va.—Doctor of Divinity upon the Rev. BARRETT P. TYLER, rector of All Saints' Church, Brookline, Mass.

UNIVERSITY OF SOUTHERN CALIFORNIA—Honorary degree of Doctor of Divinity upon the Rev. BARTHOLOMEW F. HUSKE, priest of the diocese of Los Angeles, and newly appointed chaplain of the United States Naval Academy.

UNIVERSITY OF THE SOUTH—Honorary degree of Doctor of Divinity upon the Rt. Rev. A. S. THOMAS, Bishop of South Carolina; the Rt. Rev. H. P. ALMON ABBOTT, D.D., Bishop of Lexington; the Rev. WARREN WADE WAY of St. Mary's School, Raleigh, N. C. Doctor of Canon Law upon ALEXANDER GUERRY and FRANK HOYT GAILOR.

ORDINATIONS

DEACONS

BETHLEHEM — On June 8th, in the pro-cathedral Church of the Nativity, Bethlehem, the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, ordained to the diaconate EDWARD GILMOUR MCCANCE of Bethlehem, and ALBERT MARKS HOLLOWAY of Alden. Morning Prayer was said by Dean E. G. N. Holmes, warden of Leonard Hall, where both of the young men lived while taking their collegiate course at Lehigh University. The Rt. Rev. J. L. Blair Larned, D.D., Suffragan Bishop of Long Island, was the preacher. The litany was said by the Rev. Dr. Leslie F. Potter, rector of St. Mark's Church, Frankford, in the diocese of Pennsylvania. Mr. Holloway was presented by his father, the Rev. W. R. Holloway, rector of St. Andrew's Church, Alden, and Mr. McCance by the Very Rev. D. Wilmot Gateson, dean of the pro-cathedral. The Bishop was the celebrant at the Holy Communion, being served by the Rev. John W. Schmalsteig, and the Rev. Franklin W. Custard, rector of Grace Church, Allentown, read the epistle. The two Bishops, Archdeacon H. P. Walter, and the Rev. Dr. Potter, distributed the Elements to a large congregation of relatives and friends of the ordinands.

Both young men have just been graduated by the Philadelphia Divinity School. Mr. Holloway has been appointed as curate at St. Mark's Church, Frankford, and Mr. McCance, as curate at St. James' Church, West Philadelphia, the Rev. Dr. John Mockridge, rector.

MARYLAND—In St. James' First African Church, Baltimore, on June 8th, TOLLIE LEROY CAUTION was ordained deacon by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland. The candidate was presented by the Rev. Dr. George F. Bragg, Jr., rector of the parish, and the sermon was preached by the Rev. Gustav H. Caution, rector of St. Mark's Church, Wilmington, N. C.

Mr. Caution is to be assistant at St. James' First African Church, with address at 1417 Druid Hill Ave., Baltimore, Md.

On June 11th in All Saints' Church, Frederick, RENO SHEFFER HARP, JR., was ordained deacon by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland. Mr. Harp

was presented by the Rev. Douglas Hooff, rector of All Saints', who also preached the sermon, and will become deacon-in-charge of Christ Church parish, West River, Md.

MINNESOTA—Dr. GEORGE CONRAD WEISER was ordained to the diaconate in St. Peter's Church, St. Paul, on May 23d, not May 31st, as announced in a previous issue, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. H. A. L. Grindon, rector of St. Peter's Church, and the sermon was preached by the Rev. E. H. Eckel, Jr., rector of St. Paul's.

MONTANA—On St. Barnabas' Day, June 11th, in Trinity Church, Whitefish, RICHARD RUPERT PRICE was ordained to the diaconate by the Rt. Rev. William F. Faber, D.D., Bishop of Montana.

The Rev. Mr. Price was formerly in the real estate and insurance business in Dillon for many years. More recently he has been lay reader in his present field, where he has won the affection and good will of the people. He will be missionary at Whitefish, Columbia Falls, Eureka, Libby, and Troy, with address at Whitefish, Mont.

NORTHERN INDIANA—On June 13th, the Rt. Rev. Campbell Gray, S.T.D., Bishop of the diocese, ordained KEBBLE HERBERT JONES to the diaconate, in St. Augustine's Chapel, Holy Cross Monastery, West Park, N. Y. The candidate was presented by the Rev. James O. S. Huntington, Superior O.H.C. The Rev. Gregory Mabry, rector of Holy Cross Church, Kingston, N. Y., preached the sermon. The Rev. Mr. Jones is a postulant at Holy Cross.

SALINA—In Christ Cathedral, Salina, on June 11th, the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, ordained to the diaconate LEROY HUGHBANKS, who was presented by the Very Rev. F. Victor Hoag, dean. Mr. Hughbanks is blind and has been ordained perpetual deacon. He will assist the vicar of Grace Church, Anthony, Kan.

SPRINGFIELD—On June 9th the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, ordained FREDERICK ST. CLAIR ARVEDSON to the diaconate in St. James' Church, Dundee, Ill. The candidate was presented by the Rev. S. R. S. Gray, rector of the parish, who also preached the sermon. The clergy assisting in the service were the Rev. H. J. Smith of All Saints' Church, Hoosick, N. Y., and the Rev. Winfrid H. Ziegler, rector of the Church of the Redeemer, Elgin, Ill. Mr. Arvedson is the great-grandson of the Rev. Peter Arvedson, the pioneer priest of northern Illinois.

DEACONS AND PRIESTS

MASSACHUSETTS—On Wednesday, June 12th, in St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, ordained to the diaconate ROBERT C. BATCHELDER, JR., THOMAS A. BRIDGES, CHARLES A. CLOUGH, JR., JOHN CROCKER, FESSENDEN A. NICHOLS, FREDERICK PEBT TAFT, CHARLES F. WHISTON, and JOHN L. PICKELLS (for the Bishop of Eastern Oregon), and advanced to the priesthood the Rev. Messrs. BRADFORD H. BURNHAM, RICHARD E. McEVoy, and OTIS R. RICE.

The ordination service was placed on a week-day "in the hope that the clergy will find it possible to join their prayers to the prayers of those who are immediately responsible, that the men who are receiving their commission may be worthy of it, and live nobly and effectively." The vested procession was impressive as it filed from the library of the theological school to the chapel. The sermon was preached by the Rev. John F. Scott, rector of St. Stephen's Church, Lynn. The epistle was read by Dean Washburn of the Episcopal Theological School, Cambridge, and the litany was read by the Rev. Dr. Edward S. Drown, a member of the faculty of the school.

The Rev. Mr. Batchelder, Jr., was presented by the Rev. Angus Dun. He will be curate at St. John's Church, Waterbury, Conn. The Rev. Mr. Bridges, presented by the Rev. Malcolm Taylor, will become curate at All Saints' Church, Brookline, Mass. The Rev. Mr. Clough, Jr., was presented by the Rev. Dr. J. H. Cabot; the Rev. Mr. Crocker was presented by his uncle, the Rev. Wm. T. Crocker of New York, and is to be curate at St. John's Church, Roxbury, Mass.; the Rev. Mr. Nichols, presented by Dean Sturges, is to be curate at All Angels' Church, New York City; the Rev. Mr. Taft, also presented by Dean Sturges, will become curate at St. Matthew's Church, San Mateo, Calif.; the Rev. Mr. Whiston, presented by the Rev. Angus Dun, will continue his studies next year at the Episcopal Theological School. The Rev. Mr. Pickells was presented by his father, the Rev. John R. Pickells of Freeport, Ill.

The Rev. Mr. Burnham was presented by the Rev. Frederick C. Lawrence of Cambridge.

During the past year Mr. Burnham has been vicar of the Church of the Ascension, Boston. The Rev. Mr. McEvoy was presented by Dean Sturges. During his diaconate Mr. McEvoy has been assistant minister of the Cathedral Church of St. Paul, having as his special service the evening service and work among young people. The Rev. Mr. Rice was presented by his father, the Rev. Dr. Clarence R. Rice. He will be with Archdeacon Dennen this summer as executive counsellor at the Galahad Camp at East Sebago, Me., and will enter upon his new duties as curate at Trinity Church, Boston, on September 15th.

PRIESTS

ALBANY—On June 13th, in the Cathedral of All Saints, Albany, the Rev. GODWIN RAYMOND PIERCE was advanced to the priesthood by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the diocese. The Rev. D. C. Stuart of Utica presented the candidate, and the Rev. George Boys of Burnt Hills preached the sermon. The Rev. Mr. Pierce is to be assistant at St. George's Church, Utica, with address at 43 Wilson Ave., Schenectady, N. Y.

CHICAGO—Three candidates were elevated to the priesthood by the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, at the Church of the Epiphany with impressive services, on Sunday, June 9th. Those ordained were: the Rev. JOHN B. HUBBARD, junior assistant at St. Luke's Church, Evanston; the Rev. SAMUEL J. MARTIN, priest-in-charge of St. Edmund's Church, Chicago, and the Rev. BENJAMIN N. BURKE of the Church of the Epiphany.

The Rev. H. L. Bowen of St. Peter's Church preached the sermon, with Bishop Griswold as the celebrant. The Rev. John F. Plummer of the Church of the Epiphany was master of ceremonies, and presented the candidates for ordination. The Rev. Edwin J. Randall, diocesan secretary, acted as chaplain to the Bishop. Other clergy taking part in the service were: the Rev. Frs. F. E. Beckerman, A. E. Johnstone, and H. L. Forbes.

The Rev. Mr. Burke has been appointed priest-in-charge of St. Peter's Church, Sycamore, and a member of the staff of St. Alban's School. He was graduated from Nashotah House this spring and comes from the Epiphany, where he served as acolyte and lay reader. The Rev. Mr. Hubbard continues on the staff of St. Luke's, Evanston, while Fr. Martin resumes charge of St. Edmund's Church. He was graduated this spring from the Bishop Payne Divinity School, Petersburg, Va.

Special musical numbers were provided by the Epiphany choir, under direction of Francis E. Aulbach.

CONNECTICUT—The Rev. JOSEPH CLARKSON MASON was ordained to the sacred priesthood in Trinity Church, Bridgeport, on the Second Sunday after Trinity. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, pontificated. The candidate was presented by the Rev. Frank Ernest Aitkins, chaplain of the Sisters of St. Mary, Peekskill, N. Y. The sermon was preached by the Rev. Herbert Hawkins, O.H.C., and the litany was read by the Rev. Joseph A. Racioppi, of St. Michael's Church, Bridgeport. The Rev. Edward Nason McKinley acted as bishop's chaplain, and the rector of the parish, the Rev. Charles Mercer Hall, as master of ceremonies.

Fr. Mason is the first of a group of young men from Trinity parish to graduate from Nashotah. He served three months of his diaconate under the Rt. Rev. Peter T. Rowe, D.D., in Ketchikan, Alaska. Fr. Mason will be student chaplain of the City Missions Society, 38 Bleecker St., New York City, for the next seven months.

GEORGIA—In St. Luke's Chapel, Sewanee, Tenn., on Saturday, June 8th, the Rev. FRANCIS HOPKINSON CRAIGHILL, JR., was advanced to the priesthood by his grandfather, the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, who was himself on that day celebrating the fiftieth anniversary of his ordination as priest. The candidate was presented by the Rev. Dr. Charles L. Wells, dean of the Theological School of the University of the South. The Rev. Dr. W. H. DuBose, professor of Old Testament Language at Sewanee, read the litany, and the sermon was preached by the candidate's father, the Rev. F. H. Craighill, rector of the Church of the Good Shepherd, Rocky Mount, N. C.

Mr. Craighill, who has just been graduated from Sewanee and elected a member of the Phi Beta Kappa Society, has accepted an appointment as missionary at St. Andrew's Church, Douglas, and St. Matthew's Church, Fitzgerald, Ga., with residence at the former place.

MARYLAND—On June 8th, in All Saints' Church, Reisterstown, the Rev. FRANCIS ERIC

IRVING BLOY was advanced to the priesthood by the Most Rev. John Gardner Murray, D.D., Bishop of Maryland. The Rev. Theodore N. Barth, rector of All Saints', presented the candidate, and the Rev. Francis J. F. Bloy, rector of Grace Church, Kirkwood, Mo., preached the sermon.

The Rev. F. E. I. Bloy is to be rector of All Saints' Church, Reisterstown, Md.

MILWAUKEE—On June 11th, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained the Rev. Brother CHARLES WILLIAM WEBB, O.H.C., to the sacred priesthood in St. Augustine's Chapel, Holy Cross Monastery, West Park, N. Y. The candidate was presented by the Rev. James O. S. Huntington, D.D., Superior, O.H.C. The Rev. Herbert Hawkins, O.H.C., preached the sermon, and the Rev. Oliver B. Dale, S.S.J.E., sang the litany. Fr. Webb is assigned to the work at St. Andrew's School, St. Andrew's, Tenn.

NEW YORK—On Trinity Sunday, in Trinity Church, Monrovia, the Rev. ROBERT TALBOT DICKERSON was advanced to the priesthood by the Bishop of Liberia, acting for the Bishop of New York. The Rev. G. W. Gibson, rector of the parish, read the litany. The Rev. N. H. B. Cassell, president of Liberia College, was the preacher. The candidate was presented by the Rev. Edmund C. Whitall, O.H.C., and several of the African clergy joined in the laying on of hands. Fr. Dickerson will continue temporarily as assistant treasurer of the district.

SOUTHWESTERN VIRGINIA—In St. John's Church, Wytheville, on Saturday, June 8th, the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, advanced to the priesthood the Rev. JOHN JAQUELIN AMBLER, JR. The sermon was preached by the Rev. Dr. William Page Dame, principal of Christ Church School, Middlesex Co. The Rev. Edward W. Hughes of Pearisburg read the litany, the Rev. Devall L. Gwathmey of Wytheville presented the candidate, and the Rev. A. W. Taylor of Marion joined with the other clergy in the laying on of hands.

Mr. Ambler is a native of Amherst County, Va., attended William and Mary College at Williamsburg, and the Virginia Seminary. He was ordained to the diaconate in Ascension Church, Amherst, Va., May 1, 1928, and immediately began his work in the Associate Missions field. Mr. Ambler will continue to have his headquarters at Dante and to serve as assistant to the Rev. H. H. Young, dean of Associate Missions.

TENNESSEE—On Wednesday, June 12th, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, advanced to the priesthood the Rev. THOMAS EARL DUDNEY, of this year's graduating class of the Sewanee Theological School, in St. Luke's Memorial Chapel at the school. The candidate was presented by the Ven. James G. Glass, D.D., of South Florida. The sermon was by the Rev. Charles Noyes Tyndell, S.T.D., rector of St. Luke's Church, Memphis, from which parish Mr. Dudney became a postulant. Other priests present and assisting in the imposition of hands were the Rev. Charles L. Wells, Ph.D., who read the epistle; the Rev. W. H. DuBose, D.D., who read the gospel; the Rev. Lyle G. Kilvington, who read the litany; the Rev. James R. Sharp, bishop's chaplain; the Rev. R. MacD. Kirkland, and the Rev. Alexander C. Killeffer.

MARRIED

Kellogg-Haley

CHESTER, MASS., June 10 — Miss MILDRED SARAH HALEY, daughter of Mr. and Mrs. Thomas Nicholas Haley, became the bride of the Rev. HAMILTON HYDE KELLOGG, rector of St. James' Episcopal Church, Danbury, Conn., and a son of Mr. and Mrs. Walter Hamilton Kellogg of Skaneateles, N. Y., at a ceremony solemnized in the home of the bride at four o'clock this afternoon, in the presence of immediate relatives. The Rev. Frederick G. Budlong, S.T.D., rector of Christ Episcopal Church, Greenwich, Conn., officiated.

The bride, who was given away by her father, wore an ivory satin gown of beautiful simplicity, and her veil, which was of duchess lace, fell from a cap, fastened with orange blossoms, to a long train.

Mr. and Mrs. Kellogg left during the evening for a brief wedding trip after which they will make their home at the Martha Apartments, Danbury.

Mr. Kellogg is a graduate of the Lawrenceville School, Williams College, and the General Theological Seminary. Before assuming the rectorship of St. James' Church, Danbury, he was connected with St. Alban's Church, Syracuse, and later with Christ Church, Greenwich.

DIED

WHITTLE—At Rosemount, Croston, England, **HENRY WHITTLE** entered into life, June 10, 1920, age 79 years.
 "Grant him an entrance into the land of light and joy in the fellowship of Thy saints; through Jesus Christ our Lord."

MEMORIAL

Thomas Wray

For the third time in the past nine months St. Stephen's parish in Providence has suffered the loss by death of an honored member of its vestry. On May 24th the parish was shocked to hear of the sudden death of **THOMAS WRAY**, a member of the vestry of thirteen years.
 At a meeting of the rector and vestry, held on Monday, June 3, 1929, the members rose to pay tribute to the revered memory of one who had been a dear friend, a wise counsellor, a faithful steward, and a devout Christian. It was ordered that this testimony be placed upon the permanent records of the vestry, published in *St. Stephen*, the Diocesan Record, *THE LIVING CHURCH*, and a copy of these expressions of our regard be sent to his widow and family.

We find it difficult to articulate the source of our sorrow in the death of Thomas Wray. Coming to St. Stephen's twenty-seven years ago he brought the influence of a life fully consecrated to His God and His Church. He was a soul who richly filled the true name of a Churchman. In every manner of his life religion blessed and fulfilled a truly noble character. He was sincere to the very core of his being. There was never an occasion where he failed to stand foursquare in the performance of his duties. He was gracious as he was faithful in the administration of his office as vestryman. Few men have shown greater loyalty in the appreciation of the whole state of Christ's Church in all ages and lands. It was this fine sense of Churchmanship which strengthened and ennobled his splendid devotion to the welfare of this parish. He has endowed his place among us permanently.

On Monday, May 27th, the parish offered a solemn Mass of Requiem following the burial office conducted by the Bishop of the diocese. We believe this highest act of our faith conveyed to our Lord and Master the perfect tribute of our love and confidence, and to our dear brother the true measure of our comradeship and communion with him eternally.

We shall continue to remember him with our prayers for his increase in God's love and service. We convey to his widow and family the assurance of our sympathy and of our prayers that God may hold them in His loving mercy and protection.

"May he rest in peace, and may Light perpetual shine upon him."

In the name of St. Stephen's parish, the rector and vestry.

A true copy.

(Signed): **H. RAYMOND SPOONER**,
 Providence, June 3, 1929. Parish Clerk.

RESOLUTIONS

James A. Brown

At a meeting of the vestry of St. James' Church, Fergus Falls, Minn., held Monday evening, May 20, 1929, the following resolution was unanimously adopted:

RESOLVED: That in the death of **JAMES A. BROWN**, St. James' parish, Fergus Falls, and the diocese of Duluth has sustained a great loss.

Mr. Brown has been a member of the vestry during the 44 years of his residence in the parish, and was treasurer of the parish at the time of his death. Always keenly interested in his Church, he gave unsparingly of his time and finances in keeping his parish active, especially during the early years, when often the burden fell almost entirely on his shoulders. His one aim was to see that all financial obligations were promptly met, and due to his generosity this was unflinchingly done.

For many years he was leading layman of the diocese, having been frequently a lay deputy to the General Convention, and also having held other important offices, among them that of trustee. At the time of his death he was chancellor of the diocese, being repeatedly elected to that important position. In the diocese his kindly and judicious advice will be sorely missed.

Mr. Brown was a man dominated by the spirit of his God. In all his relationships in the Church and community he was an outstanding personality, loyal to his friends, firm in his opinions, but always ready to see the

point of view of others with honest opinions. His abhorrence of display and sham was an outstanding characteristic. The wisdom of his decisions made it a pleasure to be associated with him.

St. James' parish will sorely miss his wise counsel and generous help. He walked with us for a time, to give us of his kindly service, and then after a brief illness, God called him to Himself to enter into that greater life and service with His saints above. "May light perpetual shine upon him."

Be it further resolved that a copy of this minute be sent to his widow and a copy be published in the *Duluth Churchman*, *THE LIVING CHURCH*, and *The Churchman*.

ARTHUR D. JONES,
 Rector.

J. M. PILLEY,
 Clerk.

Henry Hobart Keeler

Died May 13, 1929.

Conspicuous among the servants of God and of the friends of God in this Church and community, **HENRY HOBART KEELER** has gone from among us, for God has taken him.

Fifty years and more he has served faithfully and well as vestryman, treasurer, and warden in this parish. Fifty years also, he has represented us as a member of the Convention of the Diocese of New York.

It is our privilege to offer this tribute of profound gratitude and affection for his life and example among us.

"Grant him, O Lord, eternal rest, and may Thy light always shine upon him."

Rector, wardens, and vestrymen of St. James' Church, North Salem, New York.

ROBERT N. TURNER,
 Rector.

ERIE A. TUCKER,
 Clerk.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
 OF
THE LIVING CHURCH

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

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

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

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

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

THE ONLY Anglican church in Austria is Christ Church, Vienna. Vienna's population of 2,000,000 includes not only many British people but great numbers of students of art, music, science, etc. The church has a branch of the Girls' Friendly Society.

The church has been seriously inconvenienced by the fact that in the riots of July, 1927, when the Palace of Justice was burned, all its property records were destroyed.

POSITIONS OFFERED

CLERICAL

PRIEST WANTED—IS THERE AN UNMARRIED priest who wants a hard job, salary \$1,800, no house? Parish poor but in populous neighborhood with untold opportunities for service. We want an optimist, a lover of souls without eccentricities of person or ritual, a man of average ability, but above average consecration—one who is surrendered to Christ, will do God's will instead of his own, as determined by the guidance of the Holy Spirit. This is a challenge! Who will meet it? Give full particulars in first letter. Address, SECRETARY OF VESTRY, O-406, care **LIVING CHURCH**, Milwaukee, Wis.

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

CLERGYMAN, GOOD PREACHER, MUSICAL, good pastor, good Churchman, tactful, desires correspondence with parish seeking a rector, or will consider missionary work. At liberty July 1st. Apply W-412, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES SUPPLY WORK IN THE East during July and August. Address, H-398, **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.

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

PRIEST DESIRES SUNDAY SUPPLY WORK during July, Philadelphia or vicinity. D-407, **LIVING CHURCH**, Milwaukee, Wis.

RECTOR RESIDENTIAL SMALL TOWN, Wisconsin, would exchange with city rector for vacation period. S-414, **LIVING CHURCH**, Milwaukee, Wis.

THE FAITH, THE WHOLE FAITH, NOTHING BUT THE FAITH. Priest (39), now at famous church, with preaching and literary ability, musical, sound teacher, not "spike," desires responsible sphere with wide scope about September. Wanted, work with adequate stipend, not "soft job." Consider any district offering above. Highest references. H-413, **LIVING CHURCH**, Milwaukee, Wis.

YOUNG PRIEST, B.D., UNMARRIED. Active in community welfare, and leader in young people's work. Has built church. Highest recommendations. Would consider any call to a greater work. Earnest pastor and preacher. A-408, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER WITH EXCELLENT 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.

ORGANIST-CHOIRMASTER, RECENTLY OF England, desires position. Used to mixed and boys' choirs. Highest credentials. Address, FRANK LYNES, 425 West Lovell St., Kalamazoo, Mich.

ORGANIST-CHOIRMASTER AVAILABLE. European trained, exceptional qualifications. Pupil late Sir John Stainer. Expert trainer and director; fine accompanist, recitalist, enthusiastic worker, good disciplinarian, Churchman. Highly recommended. **ARTHUR EDWARD JONES**, 6617 Ogontz Ave., Philadelphia, Pa.

ORGANIST-CHOIRMASTER, M. U. S. B. A. C., F. A. G. O. Available on or before September 1st. Experienced, capable, ambitious, best references. **CHURCHMAN**. Apt. 402, 512 St. Peter St., Saint Paul, Minn.

POSITION WANTED BY ORGANIST AND choir-master. Recitalist, English trained. Director of choral societies. Very successful with boys' voices. Excellent testimonials. change of climate necessary account wife's health. Apply H-384, **LIVING CHURCH**, Milwaukee, Wis.

SITUATION WANTED SEPTEMBER, school or institution, boys or girls, as housemother or nurse. Best references. Address, DEACONESS, 211 E. 8th St., Newton, Kans.

YOUNG PEOPLE'S WORKER AND PARISH secretary desires position. Address, YOUNG PEOPLE'S WORKER, Christ Church Parish House, Savannah, Ga.

UNLEAVENED BREAD

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

VESTMENTS

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.

EMBROIDERED VESTMENTS — ALTAR Hangings, Burses, Veils, Stoles, Markers, Surplices. Embroidered Linens, Altar Laces, Damasks, Fringes, Embroidery supplies. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

S.T. CHRISTOPHER'S GUILD, INEXPEN- sive Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

LENDING LIBRARY

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

MISCELLANEOUS

A WIDOW HAVING A LOVELY HOME IN attractive town will take charge of two girls or boys, aged from seven to fourteen, giving them all possible care and attention. An experienced teacher in charge. References exchanged. S-410, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WITH LOVELY HOME and garden in California, wishes baby to bring up. Highest references given and required. Terms. P-401, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WITH PLEASANT COUN- try home in Ohio wishes a boy to bring up and educate. Highest references given and required. U-411, LIVING CHURCH, Milwaukee, Wis.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized 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."

APPEAL

WANTED—WILL SOME CHURCH WHO IS installing a new organ remember St. Paul's Church and Holy Cross Mission Church in the Virgin Islands, U. S. A., with the organ they are discarding? September hurricane completely destroyed the one at Holy Cross, and many of the pipes of the organ at St. Paul's which is very old. St. Paul's is a large church, a good sized organ would be quite enough to make a small one, with what we have saved for Holy Cross, a used organ (pipe) would be better for us than a new one. Our congregations at both places are the English speaking colored people and our singing a great inspiration. Dr. Wood speaks of it in the May *Spirit of Missions*. Any Church who can help us will communicate with the Rev. E. A. ANSON, rector of St. Paul's Church and Holy Cross Mission.

FOR RENT

HAMPTON FALLS, N. H.—TO RENT, FUR- nished colonial house of seven rooms. Bath, electricity, fire-place, large screened veranda, fruit trees and elms. Bathing. House faces falls. Four mile drive to ocean. \$120 a month, \$300 for season. Address, Box 34, HAMPTON FALLS.

FOR SALE

GOATS — PURE TOGGENBURGS. ONE hornless buck, two years old; one doe, two years; and one nine years old. Registered. Must sell. G. A. C.-409, care of LIVING CHURCH, Milwaukee, Wis.

THE BIBLE HISTORY (EDERSHEIM); THE Sermon Bible; Expository Outlines of Sermons; The People's Bible; Hours with the Bible; The Pulpit Commentary; The Treasury of David; Ten Epochs of Church History; The Expositor's Bible; Expositor Thoughts on the Gospels; The World's Great Sermons; Biblical, Theological, and Ecclesiastical Cyclopedia; Library of the World's Best Literature. Address, R. M. A., 1009 Richardson St., Port Huron, Mich.

SISTERS OF THE HOLY NATIVITY

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

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.

HEALTH RESORT

S.T. 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.

SUMMER RESORT

New York

HERRNHUT HOUSE, CRAGSMOOR, NEW York, offers a restful and homelike vacation resort in the Shawagunk Mountains. An Episcopal church is within a five minute walk. This property is for sale. THE MISSES SMOEDLEY, Frankford, Philadelphia, Pa.

RETREATS

BOSTON, MASS.—THERE WILL BE A retreat for associates and others at St. Margaret's Convent, 17 Louisburg Sq., June 18-21st. Conductor, the Rev. GRANVILLE M. WILLIAMS, S.S.J.E.

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.

INFORMATION BUREAU



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

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

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

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

BOOKS RECEIVED

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

Cambridge University Press. Fetter Lane, London, England.

The Macmillan Co. 65th Ave., New York City. American Agents.

Studies in Eusebius. By J. Stevenson, sometime scholar and Naden divinity student of St. John's College, Cambridge, and visiting fellow in Princeton University. Thirlwall Prize Essay, 1927.

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

The World's Miracle: and Other Observations. By Karl Reiland, rector of St. George's Church, New York. With a Foreword by Robert Norwood, rector of St. Bartholomew's Church, New York. \$1.75.

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

Religion in Soviet Russia. By William Chauncey Emhardt, field director Foreign-Born Americans Division and secretary of Ecclesiastical Relations of the National Council of the Episcopal Church. Together with an Essay on the Living Church by Sergius Troitsky, master of Theology, Kiev. With an introduction by Clarence A. Manning, Ph.D., head of Slavic Division of Columbia University. \$4.00.

Oxford University Press. 114 Fifth Ave., New York City.

Linen Ornaments of the Church. By Percy Dearmer, D.D., Hon. A.R.I.A.B.A., lecturer in Art, and professor of Ecclesiastical Art, King's College, University of London, Fellow of King's College, Alcuin Club Tracts. No. XVII.

Cassock and Gown. By the late Rev. H. J. Clayton, A.K.C., vicar of Bognor, and Fellow of King's College, London. Alcuin Club Tracts. No. XVIII.

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 Thursday, 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 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.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

Church of St. Uriel the Archangel, Sea Girt

Philadelphia Blvd. and Third Avenue
Sundays: Low Mass 7:30; Sunday school 10. Solemn Mass with sermon at 11:00 A.M. Benediction: Fourth Sunday at 5:00 P.M. Mass on Mon., Tues., Thurs., Sat., 7:30; Fri., 9. Confessions: Saturdays from 5 to 7 P.M.
Spend the summer in a Catholic parish by the sea, among the pines and cedars. Write STOCKTON HOTEL.

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 first 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 SERVICES—Continued

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.

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.

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.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Schedule during alterations to the property.
Sunday: Low Mass at 7, 8, and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Low Mass at 7 and 9:30.
Fridays: Sermon and Benediction at 8.
Confessions: Friday and Saturday, 3 to 5; 7 to 9 P.M.
Priest's 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.

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

WTAQ, 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.

NEGRO SCHOOL CLOSÉS SUCCESSFUL YEAR

RALEIGH, N. C.—St. Augustine's College has closed a successful year. There were 377 students: junior college department, 74; high school, 192; grades, 67; St. Agnes Training School for Nurses, 36; Bishop Tuttle School, 8. While most of them naturally come from North Carolina, there are also students from Colorado, New England, the West Indies, and South America.

Rapid improvement in public school facilities for Negro youth in Raleigh and

throughout the state has resulted in lessening the need of elementary work, and in increasing the need and demand for high school and college training. The addition of a third-year college class at St. Augustine's next year and of a fourth-year college class the following year will still further emphasize the advanced work, and bring St. Augustine's nearer to the ideals of the institution as outlined in its original charter.

The commandant of a North Carolina training school for delinquent colored boys and the matron of a home for colored girls are both graduates of St. Augustine's. A generous gift from the Rev. Dr. A. B. Hunter is to provide a much needed new library, and a gift from the Rosenwald Fund will equip it.

The school ended the year with a small balance in the treasury. The budget for next year is about \$82,000. Sufficient funds have been secured to obtain the conditional gift from the General Education Board. This means that the erection of the dining hall and domestic science building, to be known as the Cheshire Building, and the new girls' dormitory, Delany Building, is assured. Over \$30,000 of this sum came from North Carolina.

A new nurses' home for St. Agnes' Hospital has been provided by a gift from the United Thank Offering amounting to \$30,000, supplemented by gifts of \$15,000 each from the Duke Foundation and the Rosenwald Fund.

The Bishop Tuttle School graduated a class of five young women trained for religious and welfare work. Members of the school, at a meeting of the Students' Missionary Society, recently presented Mrs. Hobart's play, *The Angels of Magdalena*, the purpose of which is to illustrate the work of the Church Mission of Help. Two of last year's graduates of the Bishop Tuttle School are engaged in the work of the Church Mission of Help.

Bishop Cheshire confirmed a class of twenty at St. Augustine's last spring.

CONFERENCE AT

ST. AUGUSTINE'S COLLEGE

RALEIGH, N. C.—The annual Conference for Church Workers, held on the campus of St. Augustine's College, Raleigh, June 3d to 7th, was attended by more than a hundred delegates, including clergy and laity from eight southern states.

Classes in evangelism were conducted by the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, and the Rev. W. J. Loaring Clark, D.D., general missionary. A public meeting on the first night of the conference was addressed by the Rt. Rev. Thomas C. Darst, D.D., chairman of the National Commission on Evangelism. Miss Pearl A. Snodgrass, head of the religious education department of the Bishop Tuttle School for Social Workers, conducted a class in Church School Methods. The Church's Program was presented to the clergy by the Rev. W. B. Crittenden, D.D. Mrs. Arthur Gammack, field worker of the Woman's Auxiliary, conducted a class in the work of that organization while Miss Margaret I. Marston, educational secretary of the Woman's Auxiliary, held a young people's conference.

Another public night meeting was devoted to Social Service and was addressed by Mrs. Kate Burr Johnson, commissioner of the State Board of Charities and Public Welfare. The final public night meeting was given over to missions.

Thanksgiving for King's Recovery Must Be Postponed Due to Relapse

King George's Illness Makes Proposed Service Impossible—Bishop of London On Canonical Obedience

The Living Church News Bureau
London, June 7, 1929

OWING TO THE REGRETTABLE, BUT IT IS to be hoped, temporary, relapse in King George's condition, it has been decided to postpone indefinitely the thanksgiving service in Westminster Abbey, which had been arranged for Sunday, June 16th. Happily, His Majesty seems to be making a good recovery, and was able to discharge the necessary business caused by the change of government. Both Mr. Baldwin and Mr. Ramsay MacDonald have had audiences of the King this week.

CHURCH ASSEMBLY AGENDA MAY BE CHANGED

The summer session of the Church Assembly will open on Monday, June 17th, at the Church House, Westminster. It is pointed out in the agenda paper that, in view of the possibility of changes in the membership of the House of Clergy, the assembly may not desire to reach a final conclusion on some of the matters contained in the agenda.

The members in charge of the Patronage Measure, anticipating this point of view, will, it is understood, at the end of the revision stage, make a motion to adjourn the consideration of the measure till the autumn session, so as to allow yet another revision stage, if the assembly so decides, when the new House of Clergy are in their places.

WHAT DOES CANONICAL OBEDIENCE MEAN?

At the spring session of the London diocesan conference, which opened on Monday last at the Church House, Westminster, the Bishop of London, in the course of his presidential address, had something to say about the oath of obedience. He said that he was engaged in a very important, though most friendly, controversy with a small section of the clergy. An "open letter" addressed to him and sent to every bishop in England necessitated an "open letter" in reply, and he thought everybody admitted that it was as kindly a letter as it was possible to write. But the fact remained that the whole question of canonical obedience was now involved. He had always imagined that when he held up his Bible and said: "I swear by Almighty God that I will pay true and canonical obedience to the Bishop of N. and his successors in all things lawful and honest," the oath meant literally what it seemed to say, and that if his bishop gave him an order upon the decisions of Convocation, which alone had power to make canons, and if he gave him no order which was "unlawful or dishonest," he ought to obey.

So again, in the ordination service, to the question: "Will you reverently obey your ordinary and other chief ministers unto whom is committed the charge and government over you: following with a glad mind and will their godly admonitions and submitting yourselves to their godly judgments?" he answered, "I will do so, the Lord being my helper." And he meant what he said. But now some of the most devoted and self-sacrificing priests

in the diocese said that they must resign their ministries if such an interpretation is put upon the oath of canonical obedience. Therefore he awaited with the utmost interest their interpretation—as it would have to be thoroughly thrashed out by the Church. There was some authority in Rome; matters were settled by the pope, or before they reached the pope, by the diocesan bishops. The Presbyterians had the General Assembly, the Wesleyans their Conference.

There must be some living authority in the Church of England. Was it not the Bishop in Synod, acting in accord with his co-provincials, backed up by the Lower House of the Province? If that was not the authority, they must find out what was, or their Church would be treated with contempt by the whole of Christendom as being devoid of authority. There was great truth in the divine command, "Agree with thine adversary quickly, while thou art in the way with him," which, being interpreted with regard to the present situation, meant, "Make peace with a considerate bishop while you have got one, and don't quarrel with your best friend."

In dealing with the proposals for Church reunion in South India, the Bishop urged the members of Conference to get rid of the idea that there was in them some plot to throw over the principles of the Church of England. They might be perfectly certain that at the Lambeth Conference next year no Catholic principles would be tampered with in settling the principles of reunion.

FRIENDS OF CANTERBURY MEET

The second annual festival of the Friends of Canterbury Cathedral, held at Canterbury on Monday last, was a very pleasant meeting. The Archbishop of Canterbury, restored to health, was able to be present and to preach a sermon to the Friends and the many others present. The society has increased in membership from 1,000 last April to close to 2,000 this year—a growth due to no more propaganda than the appeal of friend to likely friend and the influence of work achieved prompting to new effort.

The future Dean of Canterbury, the Rev. H. R. L. Sheppard, was informally present at the proceedings; and, if Dr. Sheppard had any doubts about what his welcome at Canterbury was likely to be, they were entirely dispelled by the manner in which the opportunities offered on Monday were universally taken.

At half-past two there was a service in the cathedral. The assembly was too large for the choir; and once more, as at the enthronement of the Archbishop, the nave was the sight of a great act of public worship. The clergy, who included the Bishop of Dover, the Archdeacon of Canterbury, Canon Samuel Bickersteth (librarian), and other members of the chapter, occupied temporary stalls at the east end of the nave; members of the Council of the Friends were grouped near them, and the remainder of the nave was filled with visitors, some of whom had come a long way to attend the ceremony. The service was conducted from the pulpit. There the precentor spoke the initial responses and the prayers; then, after the singing of the anthem (*Elgar's Light of the World*), the Dean of Canterbury chanted

the special festival thanksgiving in the form of a litany of praise and thanks for saints and priests and craftsmen and artists of England and of Canterbury.

GEORGE PARSONS.

BISHOP HORNER HONORS BISHOP BRENT AT CONVENTION

KANUGA LAKE, N. C.—"When such personalities are taken from the active work of the Church we wonder sometimes what the effect is going to be and how much the Kingdom of God will suffer loss. The answer comes through faith. The Kingdom is under the directing love and care of the eternal Son of God. Instead of losing heart and faith because of the loss at critical times of wonderful human personalities such as these, we should have our faith increased thereby, knowing that God is a living and loving God and that He careth for us and His Church."

These tender and inspiring words, spoken in reference to the passing of Bishop Brent, and of two widely loved bulwarks of the diocese, Dr. Charles L. Minor, and Mrs. Thomas W. Patton, marked Bishop Horner's address to the seventh Annual Convention of the diocese of Western North Carolina, meeting at Kanuga Lake.

Outside speakers at the convention were the Rev. Harry D. Phillips, D.D., representing the National Council; the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, who spoke of the final acquisition of the Kanuga property; the Rev. Alfred S. Lawrence, rector of the university parish at Chapel Hill; the Rev. W. W. Way, D.D., of St. Mary's School, Raleigh; and the Rev. Harold Holt, of the national department of Christian Social Service.

The main actions of the convention were the passing of a resolution giving the right to the executive council, under carefully regulated conditions, to assign additional mission work to the rectors of assisted parishes, and the erection of a new department of the council to further the work of the four diocesan schools.

Those newly elected to office were the Rev. J. Preston Burke, Hendersonville, and Sheldar Leavitt, Asheville, to the executive council.

Deputies to the provincial synod: The Rev. Messrs. J. W. C. Johnson, Gastonia; G. Floyd Rogers, Asheville; B. M. Lackey, Lenoir; L. A. Jahn, Morganton; A. W. Farnum, Asheville; J. Preston Burke, Hendersonville. Messrs. Hayward Parker, Asheville; W. L. Baltis, Gastonia; Mrs. Fred W. Thomas, Asheville; Miss Mary W. Sumner, Lincolnton; John W. Yeager, Hickory; Dr. H. V. Smedburg, Brevard.

Alternates: The Rev. Messrs. S. B. Stroup, Hickory; C. P. Burnett, Tryon; C. S. McClellan, Jr., Fletcher; Harry Perry, Brevard; Jesse S. Lockaby, Marian; and W. C. Cravner, Biltmore; Mrs. A. M. Kistler, Morganton; L. L. Lee, Asheville; Joseph Clark, Lenoir; Garland A. Thomasson, Asheville; J. F. Searles, Tryon; Mrs. N. J. Regae, Hickory.

BISHOP'S SCHOOL, LA JOLLA, CALIF., COMMENCEMENT

LA JOLLA, CALIF.—The annual commencement of the Bishop's School for girls, La Jolla, was held during the first week in June. The Rev. John C. Donnell, vicar of Trinity Church, Orange, preached the graduation sermon in St. Mary's Chapel on Sunday, June 2nd.

Eighteen girls received the diploma of the school from the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, and president of the board of trustees, at the graduation exercises the following day. The commencement address was delivered by Dr. Bruce Baxter, from the faculty of the University of Southern California, and the prizes were awarded by Dr. Ernest J. Jaqua, president of Scripps College for Women.

Cogent Words From Canadian Bishops Feature Synods

Nova Scotia Archbishop Utters Timely Words — Social Service Council Welcomes New President

The Living Church News Bureau
Toronto, June 14, 1929

AT THE SYNOD OF NOVA SCOTIA HELD IN Halifax, the synod sermon at All Saints' Cathedral and the devotional address were given by Dean Carlisle of Montreal. In the absence of the Archbishop, who is recovering from a serious operation, the Bishop Coadjutor, Dr. Hackenley, presided. The Archbishop's charge, written in part before his illness, was read. In the course of this charge the Archbishop said:

"It has been my object, as far as possible, to make our synod gatherings not only the time for attending to the business concerns of the diocese, but also an occasion when we may gain fresh inspiration for spiritual leadership which our few days of association together may give us, so that we may return to our parishes with a stronger tie one to another, a deeper sense of the brotherhood which belongs to us as Churchmen and a more real conception of the Church as the Body of Christ—the symbol for us of our relationship with Him.

"A synod would be a thousand times more effective if all its work were carried on as work not for ourselves only, or for the material advantage of our own parishes, but for Him whose Name we bear, whose Church has no parish boundaries, and who looks to us to be His witnesses everywhere—would be more effective because what is decided by it would be considered binding and obligatory upon all members of the Church. A synod resolution is not only something to appear in the year book or synod journal as more or less historical, but as something which calls for action, something which everyone must help to carry out. What do I mean? Take an example. There is an almost universal feeling that our clergy are inadequately paid. It is talked about and discussed and acknowledged and the synod decrees that the stipends must be not less than \$1,500. The members of synod pass this unanimously. Then they disperse and the only ones who hear about it are those at the diocesan office when application is made for the increased amount. But not an effort is made outside of the office and the Archbishop and the Bishop to raise the amount required. The resolution of the synod is regarded as a marvelously pregnant seed from which shall spring up and spread in all directions a vigorous plant to bear abundant fruit, regardless of the barrenness or rocky nature of the soil in which it is to be planted."

AT THE SYNOD OF OTTAWA

Rapid changes in customs of Sunday observance and the necessity for giving this subject close study were emphasized by the Rt. Rev. J. C. Roper, D.D., Bishop of Ottawa, in the charge he delivered to the members of the synod of the diocese of Ottawa:

"Our customs of Sunday observance in recent years have been rapidly changing," the Bishop declared. "The sanctions and prohibitions which have prevailed for several generations are losing their hold on our people. Some of the prohibitions which have been conscientiously insisted upon have no real basis in New Testament teaching, or in the practice of the Church in earlier times. These prohibitions are

being abandoned, and together with them, much that ought not to be given up is being abandoned also. The result is that many consciences are disquieted that need not be disquieted, and many not disquieted that ought to be. Church people ought not to drift in this matter."

The Bishop expressed the wish for a group of people concerned in the present observance of the Lord's Day, to be associated with him for a study of the problem, so that a report might be made for the next synod.

Bishop Roper made especial reference to the Kellogg Peace Pact and to the work being done generally throughout the world in the cause of this ideal. He quoted Premier Briand of France on this subject and added: "I believe that in simple ways, that are always within reach, by gathering information regarding the work of the League of Nations, by influencing all within the reach of our influence, by addresses and prayers, we of the Church of England can bring our contribution toward the triumph of justice and the bringing in of an era of world peace."

Most Rev. David Williams, Archbishop of Huron and Metropolitan of Ontario, who preached the sermon at the synod service in the cathedral, was the recipient of an address and motion of appreciation from Bishop Roper, which was read to the Archbishop in the presence of the synod by the Ven. Archdeacon Snowden of Ottawa. The motion was seconded by the chancellor of the diocese, Dr. F. H. Gisborne.

ST. ALBAN'S CATHEDRAL, TORONTO

At a special meeting of the great chapter of St. Alban's Cathedral, Toronto, presided over by the Bishop, it was agreed that, in view of the decision of the diocesan synod, that continuance was inadvisable, no further efforts would be made at present towards completing the building. It was decided, however, to proceed with the restoration of the portion which was damaged, as quickly as possible.

WITH THE COUNCIL FOR SOCIAL SERVICE

At the last meeting of the executive committee of the Council for Social Service of the Church of England in Canada, hearty votes of thanks were extended to Miss Cartwright, who arranged the prayers, and to James Edmund Jones, who collected the hymns, for the new manual of Social Service Prayers and Hymns entitled *Our Common Task Before the Throne*, which was issued by the Council.

With reference to the resignation of Dean Tucker from the presidency of the Social Service Council of Canada, resolutions of regret and appreciation were unanimously adopted. With reference to the election of Canon Vernon as president of the Social Service Council, which he had accepted subject to the approval of the executive committee, the following resolution was adopted:

"The Executive Committee of the Council for Social Service of the Church of England in Canada learns with pleasure of the election of its General Secretary, Canon Vernon, as President of the Social Service Council of Canada, heartily approves of his acceptance of the office, and extends to him its congratulations and best wishes in this important field of service."

The general secretary reported that in accordance with instructions of the last meeting, the matter of training new Canadians for citizenship had been taken up with the Social Service Council of Canada, which had appointed a committee to study and report upon the subject.

In view of the need of greater interest in the social and spiritual welfare of foreign-born new Canadians, it was decided to appoint a committee on Research and Friendly Relationships with the Churches of foreign-born new Canadians, it being definitely understood that the committee will not deal with official ecclesiastical relations between the Church of England and other communions or with missionary work among the foreign-born new Canadians, but will seek to understand them, to create friendly relationships, and to develop interest in their social welfare. The following committee was appointed: the Rev. Gordon Hern, Canon Hartley, Miss Cartwright, Miss F. C. Kingston, Dr. Pilcher, and the general secretary.

The annual meeting of the Council is to take place in Vancouver on Thursday, October 3d, from 10 A.M. to 6 P.M., and if necessary to continue Friday, October 4th, at 8 P.M.

A letter from Dean Lathrop, executive secretary of the Department of Christian Social Service of the American Church, was read with reference to Mr. Spencer Miller, consultant of the department's division on the Church and Industrial Relations, who will visit Toronto October 5th to 13th at the time of the convention of the American Federation of Labor. On motion it was decided to invite Mr. Miller to speak on the Church and Industrial Relations, the matter being left to the chairman and the general secretary.

ST. PETER'S SCHOOL OF LIBERAL AND HUMANE STUDIES

HEBRON, CONN.—The seventh annual session of St. Peter's School of Liberal and Humane Studies will be held at Hebron, June 30th to July 14th. Announcement is made of the courses as follows:

Philosophy: Aristotle, by Dr. Austin Warren; The Classics: Vergil, by Paul Vaka; English Literature: Spencer, Dr. Benjamin Bissell and Miss Louise Osborn; Three lectures, being Browning's Poems on Art, Eugene O'Neill, and Some Changes in the English Language during the Nineteenth Century, by Dr. Morse S. Allen; History: Contemporary Governments, by Dr. Eugene Chase; and Music: History of the Violin Sonata, by Prof. Wellington Sloane and Edward Fluck.

St. Peter's School was founded in 1923 by two young students in English literature, who were attracted to Hebron by its charm, quiet, and seclusion. The original period of one week of lectures around the long table in the village library has been extended to two, the courses have grown from year to year in richness and variety, while the social life has been increasingly adapted to persons of different tastes and background. The religious services of the school consist of daily Matins at 9:00 A.M., choral Evensong at 5:00, and choral Eucharist on Sundays at 11:00.

Applications for board and room should be made as soon as possible to Miss Clara Pendleton of Hebron.

Inquiries regarding the school may be addressed to the dean, Austin Warren, 9 Dana St., Cambridge, Mass., or the secretary, Miss Helen Gilbert, 97 Stratfield Road, Bridgeport, Conn.

Monument to Lewis Morris Unveiled in New York Churchyard

St. Ann's Stands Upon Former Morris Estate—Further Improve- ments at St. James' Church

The Living Church News Bureau
New York, June 15, 1929

UPWARDS OF FIVE THOUSAND PEOPLE thronged the spacious churchyard of St. Ann's in the Bronx last Tuesday afternoon when the rector of the parish, the Rev. Edward C. Russell, D.D., unveiled a monument honoring the memory of Lewis Morris. The occasion was an event of wide interest. From the school children of the Bronx in penny gifts came the funds which made possible this memorial. Taking part in the ceremonies were Rabbi Julius J. Price of the Sinai Congregation; Fr. Daniel C. Cunnion, chaplain of St. Francis' Hospital; and School Superintendent William O'Flaherty. Mayor Walker manifested the interest of the city government by his attendance and by an address.

In downtown New York historical interest attaches justly to old St. Paul's at Fulton street, where President Washington's pew remains in the oldest of the city's buildings for public worship. At St. Ann's, miles away to the northeast where in colonial days the great tract of the Morris estate stretched its fields, New York has another shrine of more than local interest. Lewis Morris, the only signer of the Declaration of Independence from the city of New York, is buried in the crypt of this church. The unveiling of Tuesday calls public attention to that fact and serves to remind this and coming generations of the service rendered to the nation in the days of its forming by a distinguished patriot and Churchman.

St. Ann's churchyard occupies the block on St. Ann's avenue between 140th and 141st streets, which is near the Brook avenue station of the Lexington avenue subway.

FURTHER IMPROVEMENTS AT ST. JAMES' CHURCH

It appears that we cannot yet cease chronicling the details of reconstruction at St. James' Church, Madison avenue and 71st street. The rector, the Rev. Dr. Crowder, now announces extensive decoration work this summer including both the interior and the exterior of the church. This will mark the completion of the reconstruction of the present edifice which was undertaken five years ago, and will result in one of the finest pieces of church architecture in the city. The work will be done through the generosity of an anonymous giver. Workmen will begin on Monday, June 24th, and beginning on Sunday morning, June 23d, the summer services will be held until September in the north transept chapel.

The gift will result in three extensive features of decoration. The first will be the placing of a new oak-panelled ceiling, or roof, as it is termed architecturally, in the nave to correspond with the roof in the chancel. The second feature will be the decoration of all the roofs or ceilings in the church, including the nave, chancel, transept, and side aisles in a subdued polychroming.

The completion of the sculpture of the west front on Madison avenue will be the third and final part of the summer's work,

and will include the carving of the tympanum above the center door with a group of The Nativity; the carving of two shields to the right and left of the center door, the one being the coat of arms of Canterbury and the other the shield and device of St. James' parish; and the filling of the seven niches on the main façade with statues. The center figures will be the Christ and the four evangelists, with the statue of St. James above the northern door of the church, and the statue of St. Paul upon the peak of the gable. Carving will also be placed on the tympanum of the side entrance on 71st street.

The history of St. James' dates back to 1810, when the original wooden building was erected on the present site of Hunter College, Park avenue, between 68th and 69th streets. The second structure was erected in 1869 on East 72d street. In 1884 the move was made to the present location at the corner of Madison avenue and 71st street. Five years ago this third building was thoroughly reconstructed and it is the completion of this reconstruction which will be accomplished this summer.

RUSSIAN CHURCH DISPUTE ENDED

A press dispatch of June 12th states that after a dispute extending over a period of eleven years the rights of the two local factions among Russian Churchmen have finally been definitely determined by a supreme court decision. Justice Hammer's order deeds the 115 pieces of property of the Russian Church here to a board of seven trustees. Heading the board will be Archbishop Kedrovsky who, it will be recalled, succeeded the Metropolitan Platon in the occupancy of St. Nicholas Cathedral, 15 East 97th street, when his own claims as the rightful prelate representing the existing regime in Russia were supported by the local courts. Three of the board will be associates of the Archbishop, and the other three will be supporters of Platon. It appears from the notice that this decision is accepted by the faction headed by the latter ecclesiastic as he has already appointed the three who will represent him. While the followers of Archbishop Kedrovsky are worshipping at the cathedral, the Metropolitan Platon and his congregation have their headquarters in St. Augustine's Chapel, 105 East Houston street, where Trinity Church has provided for them a spacious and suitable sanctuary.

LOCAL LITERARY TALENT

The Rev. E. Elliot Durant, rector of St. Ambrose's (colored) Church in Harlem, who has worked among the Hindus in Trinidad, is the author of a book of fiction, *The Princess of Narappur*.

The Rev. Emery L. Howe, rector of Trinity Church, Saugerties, has written a religious nature study book, entitled *Our Beautiful World*.

From Calvary Church comes Mrs. A. S. Reynolds' interesting book, describing the evangelistic work being done there under the direction of the Rev. Samuel Shoemaker. *New Lives for Old* is the title.

STEWARDSHIP

The Rockefeller family through its agency, the Rockefeller Foundation, gives notable evidence of its sense of responsibility in the use for others of the vast wealth it has accumulated. One is reminded of Christ's parable of the sower

in reading an editorial in the *Times* on the efforts of this Foundation in the realm of public health. The article is entitled *A Sixteen-Year War*. It tells of sixteen years of effort to educate and train, sowing the seeds of health over a field as wide as the world. A total of \$144,000,000 has been spent. There have been hook-worm campaigns in the South, the study and control of malaria, forcing yellow fever to retreat from Mexico, Central America, and northern South America; and during the war building up in France an anti-tuberculosis organization. The Foundation has supported medical schools all the way from London to Singapore, it has established or extended institutions for public health from Johns Hopkins and Harvard to Warsaw and Calcutta, and has cooperated with the League of Nations in training of health officers. Its most notable single service in this field is said to be the establishment of a medical college in China to train Chinese leaders in medical science. Will Rogers, philosopher-humorist, terms this the best news item of the day, saying that "the whole viewpoint of the people in regard to our rich men has been changed in the past few years. Now we judge a man's greatness on how he has spent his money."

BISHOP SHIPMAN HONORED

"Graduate of Columbia University and of the General Theological Seminary, scholar and preacher, honored and beloved Suffragan Bishop of the diocese of New York. A great communion has laid upon you successive responsibilities in recognition of your faith and faithfulness, and you have carried them as meeting the needs of a changing and bewildering civilization." Such was the citation at the presentation of Bishop Shipman to receive the degree of Doctor of Divinity at New York University last Wednesday.

During the week the Episcopal Actors' Guild has announced the election of Bishop Shipman to membership on its council.

JAMES M. HELFENSTEIN TO DIRECT MUSIC AT CHURCH OF HEAVENLY REST

Announcement was made today that James Morris Helfenstein, now choir-master at the Church of the Transfiguration, is to succeed Dr. J. Christopher Marks as the director of music at the Church of the Heavenly Rest. Mr. Helfenstein holds a foremost position in the training of choir-singers. For 25 years he was organist and choir-director at Grace Church, while there founding what is said to be the first Anglican choir-school in America. Recently he established at Scarborough the Helfenstein Chorister Institute, where choristers are provided with a home and schooling while their voices are being trained. Dr. Marks, now organist-emeritus, will officiate at the Heavenly Rest until October 1st.

VARIOUS ITEMS

Dr. Aldrich has declined his election to Emmanuel Church, Boston.

Bishop Campbell Gray of Northern Indiana made the commencement address on Tuesday at St. Mary's School, Peekskill.

At the cathedral tomorrow's preachers are the Rev. Charles E. McAllister, rector of St. Michael and All Angels', Baltimore; and Fr. Hughes, the Precentor. On June 23d, the Rev. Leslie Glenn and the Very Rev. G. P. T. Sargent. During July, Bishop McCormick of Western Michigan is to be the preacher.

The Rev. Dr. Fleming, of St. Stephen's, Providence, is to preach the baccalaureate

sermon at St. Stephen's College, Annandale, tomorrow.

Correction is made of two errors in a recent account here of news from the General Seminary. At the Board of Trustees meeting the presiding officer was the president, Bishop Matthews of New Jersey. Present on Commencement Day was Bishop Brewster of Maine and not Bishop C. B. Brewster, formerly diocesan of Connecticut.

The annual convention of the diocesan Young People's Service League is being held today and tomorrow at "Interlochen," Monroe, N. Y. Taking part in the program are Bishop Shipman, Fr. Hawkins, O.H.C., and the Rev. J. McVickar Haight of Pelham Manor. "Interlochen" is the G. F. S. holiday house; its fifth anniversary of opening is to be observed at a birthday party next Saturday and Sunday. HARRISON ROCKWELL.

Dr. Edrop to Become Dean of Western Massachusetts Cathedral

Devoted Service in War and After —Many Notes of Massachusetts Church Life

The Living Church News Bureau
Boston, June 15, 1929}

ANOTHER CHANGE IN A MASSACHUSETTS pulpit is announced for October 1st when the Rev. Percy T. Edrop, D.D., rector of All Saints' Church, Belmont, will begin his new duties as dean of Christ Church Cathedral, Springfield, in the diocese of Western Massachusetts. Christ Church offers one of the historic pulpits of the country—one that has been filled by the Rev. John Cotton Brooks, brother of Bishop Brooks, Bishop Slattery, the Rev. William Austin Smith, and the Rev. John Moore McGann, who is retiring after eighteen years of service. The Belmont parish appreciates the honor conferred upon its rector but regrets parting with one who has led in remarkable progress during the past two years.

Dr. Edrop is a native of England. Coming to this country while still a youth, he first adopted journalism as his profession, and later, after being ordained in the Reformed Episcopal Church, he served without salary for five years in the Church of the Reconciliation, Brooklyn, N. Y., while earning his living by writing for the press. During the war he was a chaplain and, later, in charge of all publications for camp and transport. Mustered out in 1919, Dr. Edrop undertook the duties of a rector who had died overseas and he joined the staff of the New York *Tribune* in order that the salary as rector might be paid to the widow and children of the deceased clergyman for a year. Coming to Massachusetts in April, 1923, Dr. Edrop received a supplemental ordination by Bishop Lawrence and remained as assistant to Dr. Worcester of Emmanuel Church, Boston, for three and a half years until he undertook his present duties in Belmont. Dr. Edrop will be installed as dean of the Springfield Cathedral on October 18th and the vestry of his present parish will attend in a body.

CAMBRIDGE COMMENCEMENT

Two items of special interest in connection with the commencement observances of the Episcopal Theological School, Cambridge, on Thursday were the conferring of an honorary degree of Doctor of Divinity on the Rev. Dr. Wilbur Cosby Bell, professor of Systematic Theology and the History of Religion in the Virginia Theological Seminary, and recognition of the completion of forty years' teaching in the Episcopal Theological School by the Rev. Edward S. Drown, D.D., professor of Systematic Divinity.

Bishop Slattery said, in part, addressing the nineteen students who graduated,

"In giving you these symbols of your training in this school, a training which is both intellectual and spiritual, I remind you that the time has come to turn this training into life. To search fearlessly for the truth is a great adventure; to be assured that you have won any part of the truth, is a great achievement; but the greatest adventure, the greatest achievement, is to take the truth which God has revealed to you and to make it so clear to others that it becomes their hope and joy."

The Rev. Dr. Bell delivered the commencement address, a very fine plea for an interpretative ministry in the terms of a life-giving religion; "Christ as the Abundant Life" may be termed the subject of it.

The alumni of the school met in the afternoon, and, after tea at the Dean's, attended a five o'clock service, when the preacher was the Rev. George E. Norton, S.T.D., of St. Paul's Church, Rochester, N. Y. The Rt. Rev. Frank Hale Touret, D.D., president of the Alumni Association, presided at the alumni dinner, at which Bishop Lawrence spoke of Dr. Drown's services to the school and presented to the trustees of the school a portrait of Professor Drown, the gift of 250 alumni. The alumni also presented a set of books to Dr. Drown. Other speakers at the dinner were Dean Washburn; B. Preston Clark, president of the Board of Trustees; and the Rev. William P. Roberts of Nanking, China.

ORDINATIONS AND CONFIRMATIONS

Elsewhere in the columns of this issue, a detailed list is given of the three men ordained to the priesthood and the eight men ordained to the diaconate by Bishop Slattery on June 12th in St. John's Memorial Chapel, Cambridge. The service was a most impressive one. The Rev. John F. Scott of St. Stephen's Church, Lynn, in preaching the sermon, emphasized consecration as the one great essential for the bringing of the Gospel of Jesus to a selfish, perplexed, and sorrowing world. "You may have talent and personality," he said, "but unless these are laid at the feet of the Master and given for His service, you have failed in the ministry." This ordination makes a total of ten to the priesthood and eleven to the diaconate ordained by Bishop Slattery this spring.

A supplemental confirmation for all the parishes of the diocese was held by Bishop Slattery in St. Paul's Cathedral at 5 p.m. on St. Barnabas' Day. This is an annual provision made for members of Confirmation classes who have been prevented by illness or other reasonable cause from being confirmed at the visitation in their

parishes. It cares also for those who were prepared but who lacked decision at the time of their parish confirmation. Bishop Slattery feels that there is a special sense of fellowship when candidates of many parishes kneel together, and that their rectors also "feel the unity of the Spirit as they pray together for the strengthening of the members of the whole diocese."

MANY ITEMS

The July number of *The Cathedral Quarterly* has a very rich content: Dr. Richard Cabot's *The Religious Significance of Individuality*; the Rev. Dr. Parrish's address on *Mysticism: Three Foundation Principles*; Bishop Slattery's memorial sermon on Bishop Brent; *Suffering and Sorrow and the Loving God* by Bishop Fiske; the Rev. Stephen Webster's *West African Scenes*; and interesting letters from present and former workers in the cathedral. Those interested in the life and work of Bishop Brent will be glad to know that there are still a few copies of his last cathedral address on *Church Unity* which may be obtained for twenty-five cents a copy by applying to St. Paul's Cathedral.

Bishop Slattery, giving an address on *The Search for the Lost Sheep* at the commencement exercises of the Newton Theological School on June 4th, said:

"Never let a man, or a woman, or a child suspect that you care more for a beautiful building, or an orderly service, or a crowded congregation, than you care for him or her—uninteresting, dull, a pitiable failure. People know if you care; and they know speedily if they bore you and you ache to get away to what you are pleased to call a large and important task. Every soul is interesting to Christ; and as you are His, you will find absorbing interest in the possibility of bringing that soul into the splendor of His discipleship. If you would win the lost sheep, you must care with all your life."

St. Stephen's Church, Fall River, will have a new organ in four months' time for the contract has been signed and work on the instrument in begun in the factory of the Tellers Kent Organ Company. The organ will be so constructed that extra stops may be added from time to time in an easy and expeditious way. This parish, in one of the cities suffering from present conditions in the cotton textile trade, has accomplished a surprising amount with commendable devotion and energy.

A well executed piece of work was recognized last Monday when the Massachusetts Near East Committee gave a valedictory dinner to all the friends who have been interested and contributed to the great cause during the past twelve or fourteen years. The speakers were Dr. Barton, national chairman of the Near East Relief; Henry Morgenthau, former ambassador to Turkey and commissioner of the League of Nations for the Rehabilitation of the Refugee Population in Greece; Bishop Lawrence; Bishop Alexopoulos; and Bishop Tirayre.

The annual service of the Guild of St. Barnabas for Nurses was held in Trinity Church on the evening of St. Barnabas' day. The Rev. Raymond Calkins gave the address.

Archdeacon Dennen has returned after eight weeks abroad, ready to undertake the conducting of the Sir Galahad camp, Camp O-At-Ka at East Sebago, Maine, which is about to begin its twenty-third season.

The Rev. John Rathbone Oliver of Baltimore, psychiatrist and author, will preach on the morning of June 23d in the Church

of St. John the Evangelist, a parish in which he was one of the servers when he was a student at Harvard thirty years ago.

The Rev. Channing F. Savage, a former server in the Church of St. John the Evangelist, who has recently graduated from the General Theological Seminary and has been ordained to the diaconate, will be on the staff of St. John the Evangelist for the summer and assist with the services.

The Rev. Lansing G. Putnam, attending the 25th anniversary of his class at Harvard, revisited Emmanuel Church, Somerville, on June 16th. While he was an undergraduate at Harvard, his connection with Emmanuel parish began, and it was the rector and vestry who gave him the canonical testimonials for his entrance into the ministry.

The Rev. N. G. Vivian, formerly of Newfoundland and chaplain of H. M. S. *Marlborough* during the great war, has

been in the diocese while a guest of the Rev. D. Robert Bailey of Fall River.

The Rev. Howard Key Bartow, rector of Christ Church, Quincy, celebrated a service of Holy Communion in his parish on Tuesday and many joined with him at the service to worship and to give thanks for his safe return from a trip around the world. On Tuesday evening, the parishioners gathered in the parish house for a happy welcome home party.

The Rev. William P. Roberts, Mrs. Roberts, and the family, have returned from China and will spend the summer on Cape Cod. Mr. Roberts is one of the few missionaries who remained in China throughout the disturbances of the past few years. The Rev. Carlton P. Mills, father of Mrs. Roberts, also returned after five months in China.

Dr. Aldrich has declined his election to Emmanuel Church, Boston.

ETHEL M. ROBERTS.

Rev. Howard R. Brinker Re-elected President of Chicago Round Table

Honors Paid Dr. Hopkins and Dr. Stewart—Other News of Diocese

The Living Church News Bureau
Chicago, June 15, 1929

FOR THE FOURTH CONSECUTIVE YEAR, the Rev. Howard R. Brinker, rector of St. Bartholomew's Church, has been elected president of the Clergy Round Table of the diocese of Chicago. The election took place Monday at the annual recreational session of the Round Table, held at the home of the Rev. Dr. Edwin J. Randall, diocesan secretary, in Evanston. The Rev. Otis Jackson, assistant at St. Paul's Church, was elected secretary.

The reelection of Fr. Brinker again is considered an unusual tribute to his leadership. During the period he has headed the Round Table, it has become one of the most active and valuable organizations in the diocese. Speaking publicly recently, Bishop Anderson paid tribute to Fr. Brinker and the Round Table, saying it is one of the most valuable bodies in the diocese because it develops fellowship between the clergy and offers an opportunity for discussion of common problems.

The Round Table meets bi-weekly during the year, except in July and August. At each meeting, papers prepared by members of the group on questions of outstanding interest are read. Frequently outside speakers also are brought in.

DR. HOPKINS HONORED BY HIS CONGREGATION

The Rev. Dr. John Henry Hopkins and Mrs. Hopkins were the guests of honor at a reception by the congregation of the Church of the Redeemer, Hyde Park, at the home of Mr. and Mrs. Z. E. Martin, members of the parish, Monday. The reception was a farewell to the rector and Mrs. Hopkins, who are leaving on July 1st for Vermont.

At the reception, resolutions adopted by the vestry electing Dr. Hopkins rector emeritus of the Church of the Redeemer were presented. A purse, amounting to more than \$1,500, also was presented to Dr. and Mrs. Hopkins by members of the congregation.

Addresses were made on behalf of the congregation by Messrs. Barber, Kellogg,

Wyman, and Walker, and Dr. Hopkins responded.

Dr. Hopkins preaches his farewell sermons at the Redeemer next Sunday, June 30th.

CELEBRATION FOR DR. STEWART PLANNED

The wardens and vestrymen of St. Luke's Church, Evanston, have issued invitations for a reception next Monday, June 24th, commemorating the twenty-fifth anniversary of the rectorship of the Rev. Dr. George Craig Stewart. The reception will take place in the parish house at 8 o'clock in the evening.

In connection with Dr. Stewart's anniversary, the parish has a campaign under way for \$250,000, to be used for eliminating the parish debt, making numerous improvements, and purchasing additional property.

THE REV. F. J. TROMP TO CALVARY CHURCH

Announcement is made of the election of the Rev. Francis J. Tromp, priest-in-charge of St. Ambrose's church, Chicago Heights, as rector of Calvary Church, Chicago, succeeding the late Rev. Henry R. Neely. Fr. Tromp will assume charge of the parish on July 1st. He was the guest at a reception of the parish Sunday afternoon and evening June 16th.

Fr. Tromp was a close personal friend and associate of the late Fr. Neely and therefore is ably fitted to carry on the work which the latter had directed for thirteen years. Before going to St. Ambrose's Church, Fr. Tromp was on the staff of the Cathedral Shelter, priest-in-charge of Christ Church, River Forest, and curate of St. Augustine's Church, Wilmette.

NEWS NOTES

The forty-fourth annual commencement of the Western Theological Seminary is scheduled for next Tuesday, June 18th, at St. Mark's Church, Evanston. The Rev. Addison E. Knickerbocker, rector of St. Paul's Church, Minneapolis, is to be the preacher.

The Rev. Gardner A. MacWhorter, senior assistant at St. Luke's Church, Evanston, will conduct the annual convention commemoration service of Theta Delta Chi at St. Chrysostom's Church, Sunday afternoon, June 23d. A number of clergy of the church will take part.

Three trees will be dedicated at St. Stephen's Church, Chicago, next Sunday night, June 23d, to the memory of three American poets—Keith Preston of Chicago; Grace Healy Woodruff, and Joyce Kilmer. The trees which surround the church are all named for American poets. The Rev. Irwin St. John Tucker will deliver the address. He will be assisted in the service by the Rev. W. B. Millard.

Summer vacation Church schools are on the increase in the diocese of Chicago, reports Miss Vera L. Noyes, supervisor of religious education. Two new schools are being started, at Holy Innocents' Mission and St. Stephen's. Other churches that have signified their intention of having schools are, the Advent, Good Shepherd, Epiphany, St. Paul's, St. Edmund's, and St. Thomas'.

St. Luke's Church school, Evanston, is meeting throughout the summer as a school of instruction on the Church Year. The young people's society of St. Luke's is sponsoring a Sunday afternoon service during the summer months.

Tribute was paid to the Rev. C. A. Cummings, retired, at the Clergy's Round Table Monday in recognition of the fiftieth anniversary of his ordination to the diaconate. The fiftieth anniversary of Fr. Cummings' elevation to the priesthood will occur next January and a proper recognition is planned at that time.

COMMENCEMENT AT ST. JOHN'S, GREELEY, COLO.

GREELEY, COLO.—Commencement at St. John's College, Greeley, was held on June 4th. Two men were graduated: Walter Y. Whitehead, who will work in the diocese of Colorado, and Harold T. Shay who will work in New Mexico. Bishop Jenkins of Nevada preached the baccalaureate sermon on Sunday, June 2d, and celebrated the Eucharist at the commencement service. Bishop Johnson of Colorado gave the commencement address.

The graduating class this year was small due to the lengthening of the course to five years.

St. John's College has made very satisfactory progress during the past year. Dean Bonell reports that the year ended with all expenses paid and \$2,500 added to the endowment fund. One additional professor has been added to the teaching staff. There are now six resident instructors at the college.

ST. LOUIS RECTOR GOES TO CHICAGO PARISH

ST. LOUIS—The Rev. E. S. White, rector of the Church of the Holy Communion, St. Louis, since 1919, will become rector of the Church of the Redeemer, Hyde Park, Chicago, on July 1st.

During Mr. White's rectorship great improvements have been made in the fabric of the Church of the Holy Communion. Shortly after his arrival property adjacent to the new rectory was purchased and converted into a playground for the children of the neighborhood, and dedicated to the memory of Jimmy Wise, only son of Bishop and Mrs. Wise. In 1922 Camp Huldina on the Meramec River was established through the generosity of Mr. and Mrs. F. W. A. Vesper. Mr. White has also been successful in increasing the endowment fund from \$72,500 to \$109,000, and a recent legacy of \$500,000 from Miss Wilhelmina Mitchell places the parish on a sound financial basis for the future.

Before taking up his work in Chicago Mr. White will conduct a conference at Wellesley College.

Rev. Dr. Francis M. Taitt Wins Pennsylvania Election; Accepts

Chosen On First Ballot—Will Have Charge of Aided Parishes and Missions

[By Telegraph]

Philadelphia, June 18—The Rev. Francis M. Taitt, S.T.D., rector of St. Paul's Church, Chester, Pa., was elected Bishop Coadjutor of Pennsylvania on the first ballot at the special convention held in St. Stephen's Church this morning. The Bishop-elect was notified in the vestry room and accepted the election from the chancel, after which he knelt at the rail beside Bishop Garland for prayer.

Dr. Taitt was nominated by the Rev. Louis C. Washburn, D.D., of Philadelphia, and seconded by the Rev. Messrs. Wallace E. Conkling, Benjamin N. Bird, Albert E. Clattenburg, D.D., David M. Steele, D.D., Malcolm E. Peabody, and by Samuel Houston. The Rev. John M. Groton of New Bedford, Mass., was nominated by the Rev. Dr. George Foley and seconded by the Rev. Dr. Llewellyn N. Caley, Roland Morris, and Edward Bon-sall; while the Rev. Robert Johnston, D.C.L., of Washington was nominated by the Rev. James M. Collins and seconded by the Rev. William J. Cox. The Rev. James M. Niblo of Norristown, Pa., was also nominated but withdrew his name before the balloting began. The ballot resulted as follows:

	Cl.	Pa.
Rev. Dr. F. M. Taitt	121	76
Rev. John M. Groton	59	35
Rev. Dr. Robert Johnston	25	10
Rev. Dr. Charles E. Tuke	1	..
Rev. Benjamin N. Bird	1	..
Rev. Allen R. Van Meter	1	..
Rev. John W. Walker	1	..
	209	121

At the beginning of the convention Bishop Garland enlarged his assignment of duties to the coadjutor to include specifically the oversight of aided parishes as well as of missions, including the appointment of missionaries.

The Rev. Dr. Francis Marion Taitt was ordained to the diaconate in 1883 by Bishop Stevens and to the priesthood in 1886 by Bishop Scarborough. He first served as assistant at St. Peter's Church, Philadelphia. In 1887 he became rector of Trinity Church, Southwark, Pa., going in 1893 to St. Paul's Church, Chester, Pa., where he has been rector up to the present time.

The Living Church News Bureau
Philadelphia, June 18, 1929

FOR THE SIXTH TIME IN FOURTEEN months, the diocese of Pennsylvania will elect a coadjutor, between the writing and the reading of these lines. After strong difference of opinion, the clergy supported Bishop Garland's policy of going on at once; and the laity, many of whom think it a grave mistake, nevertheless intend to go along.

In his letter calling the special convention for the 18th, as reported in THE LIVING CHURCH of June 1st, the Bishop suggested considering the 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." Writing Sunday afternoon, it appears that almost

everyone is inclined to do so. The persons usually best informed expect only three names to receive much attention: The Rev. John Mansfield Groton, the Rev. Francis Marion Taitt, S.T.D., and the Rev. Robert Johnston, D.C.L., D.D.

Both the first and third of these names have been in the voting before. Mr. Groton was the choice of the laity on the second and third ballots last month, and is favored by many Liberal clergy, some close friends of Bishop Garland, part of the faculty of the divinity school, of which his father was dean, some who insist on a young man, and others; and he is loved by all.

Dr. Johnston's friends point especially to his power as a preacher, his wide parochial experience, and his interest in missions and the missionary clergy of this diocese and Washington. If Dr. Taitt's name appears elsewhere in this issue as the man elected, it will mean probably that substantially the same clergymen who elected Dr. Drury in May voted for him, and were more numerous than either of the other groups. Evangelicals, High Churchmen, and Catholics combined are more in number than strict Liberals. Dr. Taitt was brought up in Old Christ Church, Philadelphia, and his Churchmanship is that of Old St. Peter's, where he served the first four years of his ministry. He was at Trinity, Southwark, six years, and has been rector of St. Paul's, Chester, for twenty-six. He has been dean of Chester convocation for twenty-five years, on the standing committee for twenty, and a member of the last three general conventions. No other priest of the diocese has any two of these three positions.

MORE LETTERS CIRCULATED

The following letters have been circulated:

"With a keen sense of Bishop Garland's urgent need of immediate relief and out of the experience of five conventions, there is born in us an earnest and united desire to help our Church and our Bishop. We are convinced that Rev. John M. Groton can be of the highest service to our diocese. His character in which the Spirit is bearing an ever-increasing harvest would seem to be just what we need. His patience and wisdom would quickly heal any wounds which may have been made. It is quite clear to those who know Dr. Groton that he neither wishes nor seeks an election, but he has a grave sense of duty, however difficult he might find his task to be.

"That the problem is more difficult now than it was some weeks ago makes the duty, whether pleasant or unpleasant, the more imperative. For these reasons we desire to commend his name to the electors of the diocese of Pennsylvania as a candidate for the office of Bishop Coadjutor when the special convention meets on June 18th."

Signed by the Rev. Messrs. L. N. Caley, J. P. Morris, R. O. Kevin, G. C. Foley, B. J. Rudderow, W. M. Sharp, E. C. Young.

Also the following, quoted in part:

"The parishes are permanent parts of the diocese. Clergy may come and go; but the lay delegates from the parishes represent parents, children, and grandchildren whose lives may be affected for all time to come by the action of the approaching convention.

"The undersigned, acting only as interested individuals, venture to remind the elected delegates and alternates of the

heavy responsibility which will rest upon the laity when the balloting begins. There may be legitimate reasons which might impel the clergy to rank the duty to elect a coadjutor above the duty to insure the worthiness of their choice. With a lay delegate, however, no consideration should weigh except the fitness of a man for service as the head of this great diocese and as the conspicuous representative of our Church before the entire community. . . .

"As for the diocese of Pennsylvania, if it needs vindication, this can best be accomplished by the choice of such an outstanding man as would be recognized everywhere as a great spiritual force. When we speak of an outstanding man, we have in mind such men as Arthur Selden Lloyd, Bishop Suffragan of New York, Dean Robbins of New York, or Dean Taitt of Chester, from our own diocese, a man who is well known to our clergy and laity for his long and able service, not only in his own parish and as dean of his convocation, but in many phases of the larger work of the diocese and general convention and who also fulfills the specification of our Diocesan in that he is thoroughly familiar with the diocese and its missionary work.

"These are all men whose capacity and character have made them leaders of thought and action in their several communities. Our purpose, however, is not to endorse individuals but to proclaim a principle. We do not mean to minimize the responsibility of the clergy in this convention; but it is not our place to volunteer advice to them. We do feel that we may, without officiousness, appeal to our brethren of the laity to act in this matter as if the future of the diocese, humanly speaking, depended entirely upon them. We do this with a greater confidence because a large majority of those delegates and alternates who attended the recent Laymen's Conference, or who expressed themselves by mail, favored a postponement of the election. While these men spoke entirely as individuals, yet as they came from about three-quarters of the parishes, it is evident that the laity are willing to consider an appeal for unhurried deliberation and statesmanlike choice. . . ."

Signed by the following laymen: George W. Pepper, Samuel F. Houston, William P. Barba, John S. Newbold, Sheldon Potter, Clinton R. Woodruff.

DIOCESAN NEWS NOTES

Young people from many parishes in different parts of the diocese met at 8 o'clock this morning in Holy Trinity Memorial Chapel, 22d and Spruce streets, for the annual corporate Communion of the Young People's Fellowship of the diocese. Bishop Garland was the celebrant, assisted by the Rev. B. Janney Rudderow, vicar of Holy Trinity Chapel. Forty-four, representing various parishes and missions, participated in the service and breakfasted together in the guild house afterward.

Saturday afternoon, June 15th, occurred the laying of the cornerstone of the new Church of the Holy Comforter, Aronimink Park, the Rev. C. W. Schiffer, D.D., rector. Bishop Garland officiated and was assisted by the Rev. F. M. Taitt, S.T.D., dean of the Chester convocation and rector. The choir of St. Paul's Church, Chester, rendered the music, and the congregation was over two hundred. Some time ago it was decided to move from the location at 48th street and Haverford avenue, Philadelphia, and that property was turned over to the diocese for mission purposes. A new site of one acre was obtained in this adjacent suburb and the parish plans to erect a group of buildings to cost about \$150,000.

Sunday evening Bishop Garland dedicated the new parish house of St. Bartholomew's Church, Wissinoming, assisted

by the Rev. John R. McGrory, rector. The new building, connected with the church, is of Chestnut Hill stone and of gothic design, getting its inspiration from the Cotswolds. It is equipped for all purposes necessary to the parish in community service.

The Episcopal Academy has acquired over five acres of ground adjacent to its present property at Overbrook. This addition makes possible adopting a plan studied for several years of dividing the academy into lower, middle, and upper schools, the new unit, the middle school, corresponding to the junior high school of the public school system.

On Flag Day, June 14th, the Colonial Dames presented an American flag to Company B of the Junior Marines, connected with St. George's Church, Venango. Church organizations attended in a body and the address was made by Mrs. Joseph B. Hutchinson, president of the Colonial Dames.

CHARLES JARVIS HARRIMAN.

COMMENCEMENT AT UNIVERSITY OF THE SOUTH

SEWANEE, TENN.—The sixty-first commencement of the University of the South, which occurred on June 5th to 11th, closed, in the words of Vice-Chancellor Finney, "the most successful year in the history of the university." In his annual report to the board of trustees on June 6th, Dr. Finney said: "The year has been marked by four outstanding events: first, the largest enrolment; second, the largest graduating class; third, the winding up of the debt fund including the cancellation of our bonds; and fourth, the completion of the Million Dollar Endowment Fund."

The meetings of the board during the week were the best attended in many years. Aside from routine business and the appointment of a committee to formulate plans for the proper observance in 1932 of the seventy-fifth anniversary of the founding of the university, the most important action of the trustees was the enlarging of the powers and membership of the board of regents. The regents constitute the executive committee for the administration of the university. By the action of the board of trustees, the chancellor, and vice-chancellor of the university become *ex-officio* members of the board of regents, and the elected membership of the board of regents was increased to fifteen, of whom nine must be laymen. Three of the lay regents are nominated by the alumni association from its own ranks. The regents are divided into several standing committees, each with special supervision of some particular phase of the administration.

The committee on the Sewanee Expansion Fund reported to the board that new pledges of \$222,000 had been secured during the past year, making the total subscribed to date \$535,000. Collections during the year amounted to \$260,000. The Rev. Malcolm W. Lockhart, an alumnus of the university and rector of St. James' Church, Baton Rouge, La., was elected director of expansion to succeed the Rev. R. Bland Mitchell when the latter becomes rector of St. Mary's Church, Birmingham, Ala., on September 1st.

On Saturday, June 8th, there was a corporate Communion of the alumni of the theological school in St. Luke's Chapel, the Bishop of Mississippi being the celebrant. At the breakfast which followed, the vice-chancellor announced his intention, during the next year, to construct the new classroom and library building for the theological school. This building

is one of the units embraced in the Expansion Fund program.

Commencement Sunday, June 9th, opened with a celebration of the Holy Communion in All Saints' Chapel. At 11 o'clock the commencement sermon was preached by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington. It was a masterly sermon in keeping with the known ability of Bishop Abbott, and made a profound impression on students, faculty, trustees, and residents alike. His text was, "As many as received Him, to them gave He power to become."

Tuesday, June 11th, was Commencement Day, attended with all the colorful ceremony which marks that day at Sewanee. An unusual feature in the procession was the presence of the faculty of the University of Chattanooga, who attended in a body in honor of their new president, Alexander Guerry, an alumnus of the University of the South and who was honored with the degree of D.C.L.

The university oration was delivered by Dr. Archibald Henderson, of the University of North Carolina. Degrees in course were awarded by Vice-Chancellor Finney to 51 men—43 from the college and 8 from the theological school. This is the largest class in the history of the university, representing thirty-six per cent of the men who entered four years ago. Eighteen states were represented in the class, including Connecticut, Washington, Wisconsin, and Arizona.

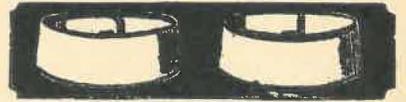
The Bishops in attendance during Commencement Week at Sewanee were: Bishops Gailor, Bratton, Reese, Mikell, Penick, Green, Maxon, Juhan, McDowell, Thomas, and Abbott.

DR. DICKINS ACCEPTS NEWBURGH PARISH

WASHINGTON, D. C.—The Rev. Curtis H. Dickins, D.D., at present chief of chaplains of the navy, has been called by unanimous vote of the vestry of St. George's Church, Newburgh, N. Y., to become rector of that parish. He has accepted the call and expects to be in residence sometime during September.

In July Dr. Dickins will have completed nearly thirty-one years as a chaplain in the United States navy, ending that service as dean of the chaplains' corps, and as chief of chaplains of the navy, holding the highest rank attainable as a chaplain. He will be succeeded as chief of chaplains by Captain Sydney K. Evans, a priest of the Church, now serving at the Naval Academy at Annapolis.

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

ROMAN (double band)
Linen (height 1 3/4"-2 3/4 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.

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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)

CHURCH AT LAGUNA BEACH RESTORED AND CONSECRATED

(Picture on page 267)

LAGUNA BEACH, CALIF.—The mission church of St. Francis-by-the-Sea, Laguna Beach, erected in 1925, but unfortunately lost to the Church two years later, has recently been recovered through the generosity of an anonymous contributor. Clear title now rests in the diocesan corporation.

On May 27th the restored building was consecrated as St. Mary's Church by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles. It now stands as a memorial to the Rev. Elias Birdall, first priest of the diocese of Los Angeles, and founder of St. Paul's Church, Los Angeles. The sermon at the consecration was delivered by his son, the Rev. Paul H. Birdsall, rector of Grace Church, Albany, N. Y.

The attractive church occupies a commanding site on a bluff above the town, and overlooking the Pacific Ocean. The Rev. John C. Donnell, vicar of Trinity Church, Orange, is the priest-in-charge.

MINNESOTA SUMMER SCHOOL FOR CHURCH WORKERS

FARIBAULT, MINN.—Plans have been completed for the Minnesota Summer School for Church Workers to be held in Faribault, August 25th to 31st. There will be daily devotional addresses on "Come Up Hither," based on the Apocalypse, throughout the conference by the Very Rev. F. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, will conduct a course on The Church at Work in the Home Field; Captain Arthur G. Casey, director of Church Army work in Canada, on Methods of Personal Evangelism; Prof. Roy J. Colbert of the University of Wisconsin, Personality and Social Adjustment; the Rev. Linn W. McMillin, university pastor, Lincoln, Neb., Early Church History; the Rev. Austin Pardue, rector of St. James' Church, Hibbing, Minn., Young People and the Church; Miss Elizabeth Baker, Yankton, S. D., The World Mission of the Church.

The registration is now open, and checks for reservations should be made payable and sent to the Rev. W. C. Brown, 48 Kent street, St. Paul, Minn.

G. F. S. YOUNGER MEMBERS' CONFERENCE

NEW YORK—The outstanding group of men and women secured by the Girls' Friendly Society as leaders for its national younger members' conference at Delaware, N. J., June 28th to July 5th, illustrates the widespread interest being taken in this new venture.

The Rev. Dennis Whittle, of Emmanuel Church, Covington, Va., well known for his interest in personal religion and his missions in the mountains of Virginia, is to lead the discussion on personal religion. Dr. Adele E. Stresseman, medical director, Medical Service Club for Young Women, New York City, Medical Consultant of the American Telephone and Telegraph Company, New York City, and examining physician, Brooklyn Y. W. C. A., is to give a course on The Art of Living, covering human relationships and the inter-relation of mental, spiritual, and physical health. Miss Julia Williamson, a Churchwoman and well known as a na-

tional officer of the Girl Scouts, will describe and illustrate the art of story telling. The Rev. Albion C. Ockenden, of St. John's Church, Northampton, Mass., prominent in young people's work, will act as chaplain of the conference. The faculty will also include the following leaders of the G.F.S.: Miss Florence L. Newbold, executive secretary; Miss Esther Fifield, field secretary, third province; and Miss Frances Arnold, diocesan president, Maine.

Registrations have already been received from sixty-eight girls. There will be seven counselors in addition to the faculty.

NEW CHURCH DEDICATED AT GRANTWOOD, N. J.

GRANTWOOD, N. J.—On Friday, May 24th, just one week before the completion of three years' rectorship of the Rev. Richard P. Pressey, the new Trinity Church, Grantwood, was formally dedicated. Trinity Church was destroyed by fire early in the morning of January 30, 1928, sustaining a total loss. The people of the parish, with the hearty sympathy of many friends of the community, immediately placed themselves under the direction of the rector, wardens, and vestry, and formulated plans for the erection of a church of greater splendor and beauty. One year and a half of earnest efforts, and in many cases with much self-sacrifice, has produced a structure worthy of the great tradition of the Anglican communion, erected at a cost of approximately \$130,000.

The day of dedication began at 6:30 in the morning with a celebration of the Holy Communion, the rector being the celebrant, at which the vestry made a corporate Communion together with many of the parishioners. At 10 A.M. there was a choral celebration of the Holy Communion, the Rev. Douglas Loweth, of the Church of the Good Shepherd of Fort Lee, being the celebrant, assisted by the Rev. Canon Ernest A. Pressey, rector of Trinity Church, Portland, Me., and the Rev. Frederick J. Buttery, rector of All Saints' Church, Bergenfield. In the evening, at 8:30, a procession of sixty choiristers, headed by crucifer and acolytes, followed by seminarians, clergy of the Protestant denominations, some twenty clergy of the Church, and ending with the second crucifer, acolytes, and the Bishop with his attending presbyters, marched slowly up the avenue into the body of the great church, which was thronged to the doors.

Following choral Evensong, sung by the rector, the Rt. Rev. Wilson R. Stearly, D.D., Bishop of the diocese of Newark, read the service of dedication following which the procession marched through the crossing to the chapel where the chapel and beautiful marble memorial altar were blessed by the Bishop. The Bishop spoke a few words at that time, congratulating the parish upon what he termed an outstanding achievement among the parishes of the diocese. The preacher was the Rev. Wallace J. Gardner, D. D., rector of St. Paul's Church, Flatbush, Brooklyn, N. Y., at which church the rector of Trinity Church began his priesthood as curate. Dr. Gardner stressed in his sermon the necessity of direct knowledge and contact on the part of Christian people with regard to God, the Holy Ghost, reviewing the acceptance on the part of Christians of the fact of God and of the person of Jesus Christ, together with the various events of His life.

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SELDEN PEABODY DELANY, D.D., EDITOR

July, 1929

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EDITORIAL COMMENT

Our Defense Against Secularism—Changing the Emphasis—The Liberty of Prophecy—Professor Rogers on Snobbery—The Doctrine of the Omnipotent State—A Curious Phase of Anglo-Catholicism.

THE UNITY OF THE FAITH
Robert Esmonde Sencourt

THE NEED FOR RELIGIOUS COMMUNITIES
Hamilton Schuyler

BOSSUET'S INTEREST IN "THE CHURCH OF ENGLAND"
W. J. Sparrow Simpson

THE TRAINING OF A SPIRITUAL PERSONALITY
Muriel Kent

HOW TO PRESENT THE DOCTRINE OF THE ATONEMENT TODAY
Benham Ewing

MORE FRENCH CHURCHES
John M. S. Allison

THE APOSTLE OF LANDPORT
Cuthbert Wright

THE INSTITUTES AND CONFERENCES OF CASSIAN
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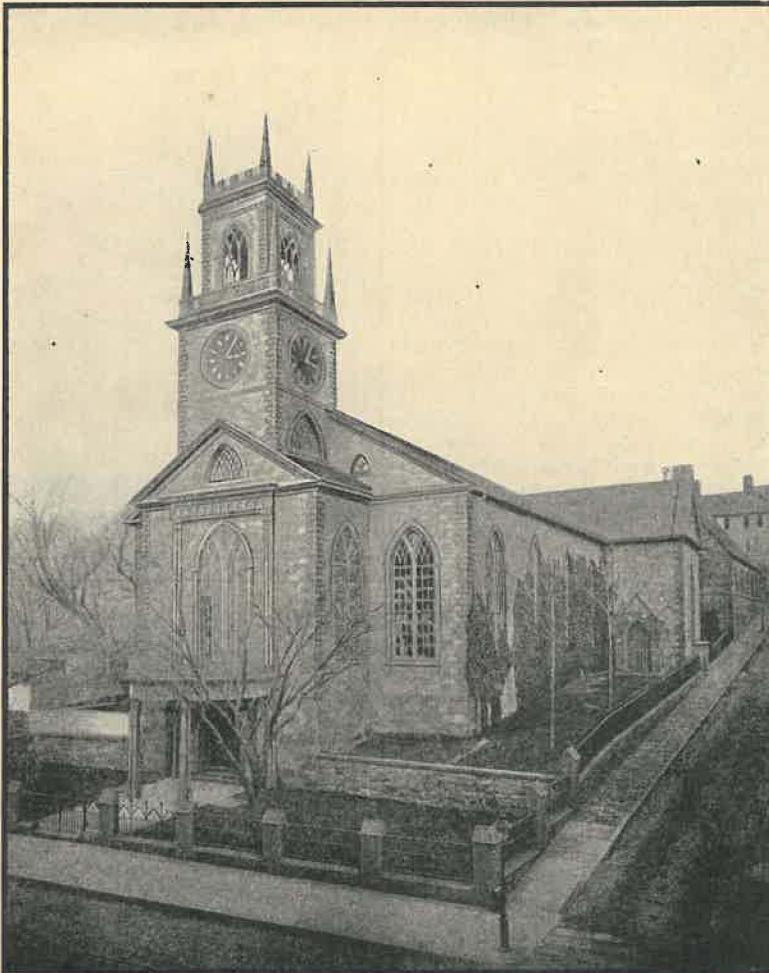
ST. JOHN'S, PROVIDENCE, BECOMES CATHEDRAL

PROVIDENCE, R. I.—On Tuesday, June 11th, the 207th anniversary of the founding of St. John's Church, the Cathedral of St. John began its ecclesiastic life. It became the see church of the diocese of Rhode Island as a result of the action of the cathedral corporation taken at its twentieth annual meeting. The way to this end, after twenty-two years of longing and planning, was opened last month by the Rhode Island convention, which voted to approve the action of the cathedral cor-

to leave the country on account of the revolution.

Three honorary canons were also appointed. They are, as the revised constitution requires, the rectors of the three churches dating back to colonial days: the Rev. Stanley C. Hughes of Trinity Church, Newport; the Rev. Anthony Robert Parshley of St. Michael's Church, Bristol; and the Rev. Herbert J. Piper of St. Paul's Church, Wickford.

Other cathedral officers elected or appointed include: chancellor, Charles R. Haslam; warden of the cathedral congregation, Frederic A. Wallace; Bishop's warden,



ST. JOHN'S CATHEDRAL, PROVIDENCE, R. I.

poration taken the day before, accepting the offer made by St. John's parish to convey to the former body all its properties for cathedral purposes.

The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, with the approval of the cathedral corporation, has appointed the Rev. Francis J. M. Cotter dean. Dean Cotter has served as vicar of St. John's Pro-Cathedral since June 8, 1927. Under the rectorship of Bishop Perry his work has been characterized by enthusiasm, industry, and initiative.

Dean Cotter was born in New York City. There he was educated, attending preparatory schools, Columbia University, and the General Theological Seminary. Upon his ordination in 1914, he became assistant at Trinity Church, New Rochelle, N. Y. From there he went to the Church of the Epiphany, New York City. His next work was done in China, where he won a place for himself among the more progressive and resourceful missionaries of the East. He served as rector of St. Andrew's Church, Wuchang, and also as head of the school in that city. In February of 1927, Dean Cotter was forced

Charles T. Richmond; treasurer, George H. Wilson; secretary, Prof. Henry B. Huntington of Brown University.

The cathedral chapter includes: Bishop Perry, Dean Cotter, Chancellor Haslam, and Messrs. Wallace and Richmond. This group will be increased by not more than twelve others, who will be elected by the chapter.

HOBOKEN CHOIR WINS HIGH AWARD

HOBOKEN, N. J.—For the second time the choir of men and boys of Trinity Church, Hoboken, has won the banner awarded by the Music Contests League of America to the best competing choir coming under this classification. In their final effort these singers achieved a mark of ninety per cent. A shield with silver medallion was also won by them this year. Paul W. Schlorff is the organist and choirmaster.

At the giving out of awards on June 7th at the Central Reformed Church, Paterson, two boys of Trinity choir received silver medals, William Jones in recognition of his ability as a pianist, and Francis Harrison for solo singing.

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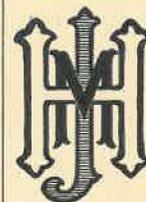
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COLLEGE OF PREACHERS HOLDS FIFTH SUMMER CONFERENCE

(Picture on page 267)

WASHINGTON—The fifth annual summer conference of the College of Preachers of Washington Cathedral closed Saturday, June 15th, with a service of prayer and benediction.

The conference, which was attended by more than a score of clergymen, opened Monday evening, June 10th, with a fellowship gathering in the cathedral library. Each day's program began with morning prayer at 7:00 followed by a celebration of the Holy Communion and ended with compline at 10:00 in the evening. Thus it was possible to hold a total of some seventy hours of meetings and to cover an extensive field of discussion.

The principal lecturers were: the Rev. John Rathbone Oliver, M.D., Ph.D., of Johns Hopkins University, who spoke on What a Priest Needs to Know of Mental Disorders; the Rev. Leonard Hodgson, of the General Theological Seminary, New York City, whose subject was Preaching Our Sacramental Faith; and the Rev. Dr. John Fort Newton, of Overbrook, Pa., who took Sermon Patterns for his theme.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, welcomed the visitors, and lectured on the importance of pastoral work in the life of a preacher. The Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania and now warden of the college, presided.

With reference to this season's conferences, Bishop Rhinelander said:

"Each of our conferences has its own special notes and characteristics. This one was marked especially by the wide distribution of its members and the emphasis laid on pastoral ministry as the heart of a priest's work and the foundation of his effectiveness in preaching. The men were drawn into close and sympathetic fellowship. The lectures were illuminating and very timely. We have good grounds for encouragement as the work develops."

The College of Preachers was founded to stimulate evangelistic ministry throughout the land and to provide post ordination training for clergymen of special ability and promise. In a few months it will have a permanent home in a building now being erected in the cathedral close.

HOUSE WARMING CEREMONIES AT CALIFORNIA RECTORY

REDONDO BEACH, CALIF.—On the evening of Trinity Sunday the new rectory of Christ Church, Redondo Beach, the Rev. Dr. Herbert P. Hames, rector, was the scene of a beautiful and impressive house-warming ceremony. Hundreds of friends, including the Rt. Rev. W. Bertrand Stevens, D.D. Bishop of the diocese, and many clergy, were present.

After the censuring of the rooms and the inspection of the house and grounds, the guests gathered in the living room where Dr. Hames took his place before the fireplace beside the Bishop and made a short address, in which he referred to the old Roman and Greek customs of the dedication of homes as the foundation of the state and enduring society and stated that it seemed fitting to dedicate this new home upon the broadest religious ideals and in the most universal faith. At the conclusion of his speech Dr. Hames touched a match to the wood in the fireplace and the company, who had all been provided with typewritten programs of the cere-

monies, sang *Fling Out the Banner*. An acolyte then passed around with a basket of twigs and each guest took one and threw it on the blaze, indicating his or her contribution of good will and hearty wishes for the future happiness of the members of the home. When the last twig had been tossed on the fire, *Home Sweet Home* was sung by Mrs. Norah Quarrie and Mrs. Charles Winninger, accompanied by Mrs. George Allen, organist of the parish.

Bishop Stevens blessed each of the ten rooms and solarium, giving each an appropriate saint's name and using the symbols of fire, water, and salt in the ceremonies, concluding the dedication with a few well-chosen words on the sacredness of the home.

MEMORIALS DEDICATED AT HOWE COMMENCEMENT

HOWE, IND.—Perfect weather and large throngs of happy parents and friends, added to the most successful year in its history, combined to make Howe School commencement of 1929 one long to be remembered. The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, preached the baccalaureate sermon. The commencement address was delivered by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

The school has been filled to capacity for several years. The quality and thoroughness of its work has attracted boys of superior caliber. More than seventy boys are taking college entrance board examinations this year, more candidates from Howe than from all other schools in its state combined.

The rector, the Rev. Charles Herbert Young, D.D., announced that work upon the new library and auditorium will begin as soon as the Gunther estate is settled. During the summer a six foot tunnel will be constructed through the campus to take care of heat and water and electric wiring.

The alumni have started a fund for the erection of a swimming pool in memory of Howe boys who gave their lives during the war. This will be made a feature of the gymnasium.

The mothers' chapel in the beautiful chapel of the school has been further developed by the gift of a white marble altar and a white silk dossal in memory of Mrs. John Hazen White; a bronze tablet containing the names of more than one hundred mothers of Howe boys; a three-panelled window portraying scenes from the life of the Blessed Mother and her Son, the gift of the graduation class; and new tiling for the floor, a thank offering from an old boy.

ACCEPTS CALL TO PROVIDENCE PARISH

PROVIDENCE, R. I.—The Rev. Ernest Van Rensselaer Stires, rector of St. Thomas' Church, Bellerose, Long Island, has reconsidered his decision declining a call to St. Martin's Church, Providence, and will assume the duties of rector in the autumn. He has been busy with commitments connected with the development of the new Long Island parish but they are now far enough on the way to completion to permit him to accept what he regards as a larger opportunity for usefulness in this city.

Mr. Stires is a graduate of Harvard. He served during the World War, and upon his discharge entered business in

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New York City. There he determined to study for the ministry, entering the Virginia Seminary where he was graduated in 1927. While a student there he assisted Dr. ZeBarney Phillips, rector of the Church of the Epiphany, Washington.

Mr. Stires has executive ability and is possessed of exceptional energy. At Belle-rose he built up a large congregation. His wife, Louise Homer Stires, is the daughter of Louise Homer, of operatic fame.

MEMORIAL ALTAR DEDICATED AT ONTARIO, CALIF.

ONTARIO, CALIF.—The brilliant parish festival of Christ Church, Ontario, celebrated annually on the Octave of Corpus Christi, and held this year on Thursday, June 6th, attracted, as always, devout worshippers from all over Southern California. The outstanding feature of the



MEMORIAL ALTAR
Recently dedicated at Christ Church, Ontario, Calif.

festival was the consecration by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, of a beautiful and impressive altar given in memory of Susan Alberta Naisbitt, by her husband, H. F. Naisbitt, a vestryman of the parish. Mrs. Naisbitt, who died last January, was a sister of the Rev. Canon W. J. Brain, rector of St. Michael and All Angels' Church, Toronto, Canada.

The new altar is built of Indiana limestone from the design of Claude Smithley, the Hollywood architect. In it he worked out an attractive combination of massiveness and lightness. The mensa is a solid block of stone, ten feet long, and weighing 1,400 pounds. The tabernacle door is of bronze. The altar was erected by the Bly Stone Company of Los Angeles.

Guests of the parish began to arrive the day before in order to attend the Wednesday night devotions. Vespers of the Blessed Sacrament were sung, followed by Benediction. The Rev. David E. D. Robertson preached the sermon.

After a series of early Masses on the morning of the festival came the removal of the old altar and the dedication of the new. Then followed a solemn High Mass, at which the Rev. Irving Spencer was the celebrant, assisted by the Rev. Neal Dodd as deacon and the Rev. Douglas Stuart as sub-deacon. Bishop Stevens pontificated and also preached the sermon. Besides the officiating clergy, twenty other priests were in procession.

Christ Church has long been one of the outstanding Anglo-Catholic parishes of Southern California. Its priest, the Rev. Richard H. Gushée, came to Ontario as a deacon in 1896, and was advanced to the priesthood two years later. His is the longest rectorship in the diocese.

VIRGINIA TRADE SCHOOL HOLDS COMMENCEMENT

LAWRENCEVILLE, VA.—Interesting exercises characterized the forty-first anniversary of St. Paul Normal and Industrial School, Lawrenceville, the Ven. James S. Russell, D.D., principal, which began on Sunday, May 26th, with the preaching of the baccalaureate sermon by the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Ill.

On Monday the Chicago Building, the new \$50,000 practice school building, was

dedicated with fitting services in "Kirby Auditorium," named for F. M. Kirby of Pennsylvania, a generous donor. The address was delivered by the Rev. Mr. Prince. The building is named Chicago because of the large donations made by Chicago people, among whom was Julius Rosenwald, who gave \$10,000. In the afternoon the finals of the trade school were held and instructive demonstrations were given by the various industrial divisions.

Tuesday was "Virginia Day" and the presentation of certificates to the senior and junior normal classes. The principal address was delivered by the Hon. Harris Hart, who, in complimenting the school on the efficiency and effectiveness of its academic and industrial courses, referred especially to the trade courses and said that the type of training was not surpassed by any school in the south and equalled by few. Mr. R. Lee Chambliss, division superintendent of Brunswick Co., made some helpful remarks, and Fenton R. Cooke, Jr., brickmason, was the industrial alumni speaker.

Commencement exercises were held on Wednesday. The Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia and president of the board of trustees of the school, introduced the Most Rev. John G. Murray, Presiding Bishop, who delivered the commencement address. Bishop Murray referred to Archdeacon Russell as a prince among his own people and a peer among all people. He praised

BOOK CHATS

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SOMETIMES an unpleasant task, put off again and again, proves not to be so bad after all, when one finally gets around to it. Which may be a platitude, but Your Correspondent has just had it borne in upon him anew, and cannot resist remarking it.

Quite a while ago Your Correspondent had assigned to him what he expected to be a most unpleasant task: namely, the reading, reviewing, and, if possible, commending of two books forty years old, that once had a good sale, but now move about as rapidly as a Birmingham Negro on his way to the dentist's office. The books were *Our Family Ways* and *The New Creation*.

The first surprise came when Your Correspondent, after much goading and imploring, finally began to read *Our Family Ways*. Much to his surprise, he found that it wasn't a treatise on Good Housecleaning or a book on genealogy, but rather was a very well-written book on the Church, intended for young people.

The family is the Church; its Ways are the Church's teaching and worship. The book tells in a style which will appeal to young folks of, say, junior high school age, what the Church is, and what is the meaning of its Creed, its Ministry, its Liturgy, and its Sacraments. The author, who remains anonymous, being described only as "a devoted Sister of the Church," writes pleasingly and convincingly, and covers her subject adequately. It is her hope that the reading of this small book will inspire her youthful readers to tackle some more mature book on the Church.

Withal, Your Correspondent feels that he can safely recommend *Our Family Ways* without committing perjury or damaging his reputation, if any. The book sells for 50 cents in cloth, or 25 cents in paper.

Turning then to *The New Creation*, Your Correspondent received some confirmation of his previous doubts about these books. The second one, which is by the same author, did not impress him as favorably as the first. It seems a bit "deep" in spots, and somewhat vague in others. Its thesis is the mission of our Lord and the founding of the early Church. Your Correspondent would not care to be quoted as saying that *The New Creation* is a great book; nevertheless, it has its good features, and is worth its modest price of 50 cents in cloth, 25 cents in paper.

Our Family Ways and *The New Creation*, nicely bound in a sort of salmon-colored cloth and neatly put up in a box to match, are available at the very low price of 75 cents a set. You've risked more than that on many a theater, no doubt, with less chance of getting your money's worth, so Your Correspondent doesn't hesitate to recommend that you take a similar chance on these books—that is, if you have children of an appropriate age to try 'em on.

P.S.—Your Correspondent has just submitted the foregoing to the *Powers That Be*, and has been told that his judgment is all wrong. Well, we leave it to you, Gentle Reader; try the books for yourself and let us know what you think of them.

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the system of training at the school for its academic and industrial value as well as its religious and moral value. He declared that any type of education unless balanced by religion was one-sided and that this balanced training at St. Paul's turned out not only artisans, teachers, and homemakers, but men and women of high character and purpose—a credit to themselves and to society.

LAKE TAHOE SUMMER SCHOOL TO BE REVIVED

RENO, NEV.—The Lake Tahoe Summer School, initiated by the late Bishop Hunting several years ago, will be revived this year, when it will hold its sessions at Camp Galilee, Stateline, Calif., July 22d to August 2d. Although sponsored by the missionary district of Nevada, the school is so centrally located on the Nevada-California state boundary that it is hoped that there will be registrations from many of the far western dioceses and districts.

The following courses have been announced: The Church's Eucharist, the Church's Scriptures, by the Very Rev. Horace M. Ramsey, D.D., dean of St. Stephen's Pro-Cathedral, Portland, Ore.; The Church's Missions, by the Rev. Lawrence B. Ridgely, S.T.D., professor of Church History at the Church Divinity School of the Pacific, San Francisco; The Church's Youth, by the Rev. Kenneth Viall, S.S.J.E., of the Church of the Advent, San Francisco; The Church's Teaching, by Miss Avis E. Harvey; The Church's Women, by Mrs. L. C. Lance; and The Church's Forces, by the Rev. F. B. Bartlett. Fr. Viall will act as chaplain and Miss Ruth Jenkins, Reno, Nev., as registrar.

BERKELEY HOLDS FIRST COMMENCEMENT AT NEW HAVEN

NEW HAVEN, CONN.—Tuesday and Wednesday, June 4th and 5th, were days full of meaning for Berkeley Divinity School. They were the dates of the first commencement exercises in New Haven, the seventy-fifth anniversary of the founding of the school, and the completion by Dr. William P. Ladd of twenty-five years' service and ten years as dean of the institution.

On Tuesday afternoon there was a meeting of the trustees in Williams Hall, followed by the senior class reception on the lawn. At 5:15 P.M. the alumni service was held in the "upper room" school chapel, at which the Rev. Dr. Charles O. Scoville, rector of Trinity Church, New Haven, preached. His sermon emphasized the wisdom of adapting the Christian message to the urgent needs of the new times in which we are living. In fact that was the keynote of the speeches throughout the entire celebration.

In the evening a reception and dinner was given at the New Haven Lawn Club, attended by about two hundred men and women. The Rt. Rev. Edward Campion Acheson, D.D., Bishop of Connecticut, was the toastmaster. The Very Rev. G. P. T. Sargent, dean of the Cathedral of the Incarnation, Garden City, L. I., was the first speaker, and, representing the alumni, presented Dean Ladd with a check for "more than three hundred dollars" as a sign of loyalty and appreciation. For the trustees, the Hon. Burton Mansfield spoke, followed by Miss Caroline Runtz-Rees, head of Rosemary Hall, Greenwich, who, speaking on behalf of the Berkeley Associates, assured the gathering that that body would continue its active interest

in the excellent training that Berkeley is giving to its students. Others on the program were Francis John Pryor III, for the graduating class, Dean Clarence Meadell, of Yale College, and last, the Hon. George W. Wickersham, the speaker of the evening.

The graduating exercises on the following day were held in Starling chemistry laboratory building, kindly loaned for the occasion by Yale University. The Rev. Dr. Henry K. Sherrill, rector of Trinity Church, Boston, gave the graduation address. There was an informal talk by the Rev. Henry Mattocks, recently ordained, on the supremacy of Christianity in the religions of the world, and Joseph Francis Fletcher told of the need of social application of the gospel, but always with the full Christian motive.

Bishop Brewster, who conferred the last degrees in Middletown, conferred the first in New Haven. There were four graduates.

DEDICATE NEW BUILDING AT ST. JOHN BAPTIST SCHOOL

MENDHAM, N. J.—The new building of St. John Baptist School, Mendham, was dedicated by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, on June 5th. After the celebration of Holy Communion in the new chapel, the Bishop and clergy, followed by the Sisters, school girls, and guests went in procession over the building, pausing for the Bishop to bless the principal rooms, such as the gymnasium, dining room, sleeping rooms, and main school room. All then passed out to the grounds in front of the building where the Bishop made an address. He congratulated the friends of the school on the work already accomplished, and encouraged them to continue their interest and raise the \$50,000 still needed to entirely pay the cost of construction. He then gave diplomas to the four girl graduates. Dr. Lawson Purdy also made a brief address, stressing the value of faith as the principle of all fruitful endeavor, and holding up the Nicene Creed as the best example of faith in fundamental verities.

There were five hundred guests present, most of whom had contributed to the building and rejoiced to see it so near completion. It is a fireproof concrete structure on a beautiful hilltop with extensive views in every direction. The style is early colonial, and there are four floors including the ground floor, with ample provision for the needs of forty-five boarding pupils, with teachers and Sisters, and possibly some day pupils from the neighborhood. The cost will be \$170,000.

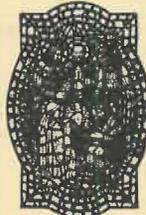
A Church school for girls, giving good college preparation at moderate terms, meets a real need in northern New Jersey, and the building which will be ready for use in September is a great forward step in the life of St. John Baptist School.

LAYMEN TO HOLD CONFERENCE AT KANUGA LAKE, N. C.

PHILADELPHIA—A laymen's conference on vital religion and Christian service will be held at Kanuga Lake, North Carolina, during the week-end of July 19-21, the Piedmont-Carolina Assembly of the Brotherhood of St. Andrew being host. A varied program combining information, inspiration, and recreation is planned.

The conference is open to all Churchmen, and full information, with program, may be secured from the chairman, Henry S. Cowell, Box 433, Charlotte, N. C.

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THOMAS HENRY GORDON, PRIEST

HARTFORD, CONN.—The Rev. Thomas Henry Gordon, retired priest of the diocese of New Jersey, died in Hartford on May 21st after an illness of several months.

Mr. Gordon was born in New Haven, Conn., October 19, 1848. His early education was obtained in the public schools of that city. He graduated from Trinity College, Hartford, in 1871, receiving the degree of M.A. from that institution in 1884; he was a member of Phi Beta Kappa Society and of Alpha Delta Phi Fraternity. He graduated from the Berkeley Divinity School in 1874 and was made a deacon in that year, and advanced to the priesthood in 1875. He began his ministry in St. James' parish, Glastonbury, Conn., and was twice in charge of the work there. In 1880 Mr. Gordon married Miss Frances Kingsbury, daughter of the late Dr. and Mrs. Daniel Kingsbury of Glastonbury. Mrs. Gordon is his only immediate surviving relative. He was for a time rector of Holy Innocents' parish, St. Louis, Mo.; St. Mark's, Chester, Ill.; St. Mark's, Hammonton, N. J.; and for twenty-five years, until his retirement, in charge of the parish at Chews, N. J. His health failing, he returned to Glastonbury to be near Mrs. Gordon's people about ten years ago. His former parish there invited him to become assistant minister, a purely honorary position, which he gladly accepted and in which he still found opportunity to exercise his priestly office in his declining years. He served happily, and usefully, as he felt disposed, until his health failed to such an extent that all further effort was impossible to him, and about one year ago he assisted his rector for the last time.

Mr. Gordon's funeral was held in St. James' Church, Glastonbury, on May 24th, Bishop Acheson being in charge, assisted by the Rev. Edward G. Reynolds, rector of the parish, and others of the clergy in attendance. Bishop Matthews of New Jersey sent his regrets that he was unable to be present. The burial was in the Kingsbury family lot in St. James' Cemetery, and almost within the shadow of the church in which he began and ended his long and faithful ministry.

EDWIN H. GREEN, PRIEST

RICHMOND, VA.—The Rev. Edwin H. Green, a retired priest of the diocese of Virginia, died in Charlotte County, Va., on May 30th at the age of 70. He was the son of the late Colonel William E. Green and Jane Elliot Green, and was born at Greenwood, Charlotte Co., Va. He was educated at the Virginia Theological Seminary, graduating in 1887, and was ordained deacon by Bishop Whittle in 1887 and priest by Bishop Randolph in 1888. His first parish was at Lawrenceville, Brunswick Co., Va. From 1890-93 he was rector of St. Paul's Church, Lewisburg, N. C.; 1895-97, Holy Trinity Church, Greensboro, N. C.; and in 1897, became rector of Trinity Church, Fredericksburg, Va. He was then forced to retire from the active ministry on account of ill health, especially deafness.

Mr. Green is survived by two sisters, Mrs. John G. Friend of Danville, Va., and Mrs. William Nelson Page of Greensboro, N. C., and two brothers, the Rev. Dr. Berryman Green, dean of the Virginia Theological Seminary, and M. K. Green of Charlotte Court House.

SUSAN H. BRADLEY

BOSTON—Mrs. Susan H. Bradley, widow of the Rev. Leverett Bradley, who was formerly assistant to Phillips Brooks in Trinity Church, Boston, died on June 11th in her 79th year. Mrs. Bradley was the daughter of Samuel Lyman and Ann Cutler Hinckley. During her married life, she entered into the activities of her husband's parishes in Gardiner, Me., Andover, Mass., and Philadelphia. When he died in 1902, she made her home in Boston, the city of her birth.

Mrs. Bradley developed a great interest in painting at an early age, and this interest continued throughout her life. Her water colors have been frequently exhibited and she was a member of the Water Color Clubs of New York, Philadelphia, and Boston.

The funeral services were held on June 13th in Trinity Church, Boston, by Bishop Lawrence, assisted by the Rev. Henry K. Sherrill. Burial was in the cemetery of Christ Church, Andover. Mrs. Bradley is survived by her four children: Leverett and Ralph Bradley of Boston, Walter H. Bradley of Cambridge, Mrs. Roger D. Swain of Concord, Mass.; and by two brothers, Samuel Parker Hinckley of New York and Robert Hinckley of Washington.

ELIZA B. BOYLSTON

RIVERSIDE, CONN.—Eliza Bates, widow of the late Rev. Charles W. Boylston, died at her home here after an illness of seventeen months. She was 78 years old. The funeral was held in St. Paul's Church, Riverside, of which her husband was rector for more than twenty years. Following a requiem Mass, interment was at South Glastonbury, Conn., Mrs. Boylston's girlhood home.

ROSALIE E. S. MAGRUDER

CAMBRIDGE, MASS.—Mrs. Rosalie Eugenia Stuart Magruder, widow of Judge Daniel Randall Magruder of Annapolis, Md., died at her home in Cambridge, Mass., on June 11th. She was born in Cumberland, Md., the daughter of Captain William Eugene Webster of the Confederate Army, and Fanny (Lynn) Webster. Mrs. Magruder was the great-granddaughter of Noah Webster, the lexicographer. Funeral services were held on June 12th, in St. Anne's Church, Annapolis, Md.

Mrs. Magruder is survived by her children: Miss Rosalie Stuart Magruder of Cambridge, with whom she made her home; the Rev. Daniel Randall Magruder, rector of the Church of St. John the Evangelist, Hingham; Eugene Webster Magruder of Cleveland, Ohio; and Professor Calvert Magruder of the Harvard Law School. A sister, Mrs. Rebecca Lynn Webster of Hingham, and a step-daughter, Miss Mary Randall Magruder of Maryland, also survive her.

FRED S. SMITH

BOSTON—Fred S. Smith, secretary of the Boston chapter of the Brotherhood of St. Andrew, died on June 5th, aged 56 years. His birthplace was Cromwell, Conn. Mr. Smith has been a very prominent man in the insurance business of Boston for the

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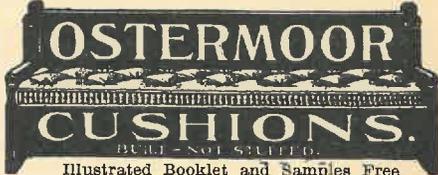
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past thirty-five years. He is survived by his wife, formerly Miss Edith Arnold Mills, one daughter, Miss Elizabeth C. Smith, and his mother, Mrs. James E. Smith.

JOSEPH N. TEAL

PORTLAND, ORE.—The Hon. Joseph Nathan Teal, for many years Church advocate of the diocese of Oregon, died on Saturday, May 25th.

Mr. Teal was born in Eugene, Ore., September 24, 1858, the son of Joseph and Mary Elizabeth (Coleman) Teal. He received his education at Portland Academy and St. Augustine College, Benicia, Calif. He was admitted to the Oregon bar in 1884 and his entire practice was in Portland. He was attorney for the Portland Traffic and Transportation Association, the Willamette Valley Lumber Manufacturers' Association, and the West Coast Lumber Manufacturing Association; director of the Security Savings & Trust Co., the Oregon Life Insurance Co., and a member of the American Bar Association, Oregon Bar Association, Chamber of Commerce U. S. A., American Forestry Association, National Conservation Association, and the Taxpayer's League. He was also the author of various pamphlets on transportation, conservation, and civic problems. In 1894 Mr. Teal was married to Bessie Meldrum Thompson of Portland, and they have one daughter, Mrs. Carleton W. Betts.

In his will Mr. Teal bequeathed \$10,000 to the Good Samaritan Hospital, Portland, for the endowment of a bed for the worthy poor. He made many other gifts to philanthropic institutions. Mr. Teal was for many years a member of the vestry of Trinity Church, Portland, and an outstanding Churchman as well as an energetic public-minded citizen of that city.

GOVERNOR ROOSEVELT GIVEN P. B. K. KEY

GENEVA, N. Y.—Governor Franklin D. Roosevelt will wear a Phi Beta Kappa key presented by Hobart alumni of the class of 1904. Immediately following Governor Roosevelt's delivery of the Phi Beta Kappa address at Hobart's 104th commencement he was admitted to honorary membership in the Hobart chapter of the national scholarship society. Governor Roosevelt celebrates this year the twenty-fifth anniversary of his graduation from Harvard, and it was decided by Hobart alumni of similar status to present the key as a token of esteem.

Until the key can be engraved and presented, Governor Roosevelt will wear that belonging to the Rev. George T. Farrand, S.T.D., rector of St. George's Church, Flushing, L. I.

LOS ANGELES NURSES GRADUATE

LOS ANGELES—The thirty-second commencement of the Bishop Johnson College of Nursing at the diocesan hospital of the Good Samaritan was held the first week in June. At the baccalaureate service, held at St. Paul's Cathedral on the evening of Sunday, June 2nd, the sermon was preached by the Rev. Richard Lief, of Pasadena.

The graduation exercises were held at St. Paul's Cathedral House on Tuesday evening, June 4th. Forty-four nurses received their diplomas and pins from the

Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, president of the board of directors. The graduation address was delivered by the Rev. Remsen Du Bois Bird, D.D., president of Occidental College.

The school is one of the largest on the Pacific Coast and now has 422 alumnae.

NEWS IN BRIEF

ALBANY—The poster "America First," a statement by Bishop Oldham on this popular slogan, interpreting it in terms of highest Christian citizenship, which has been distributed in various editions to the number of hundreds of thousands of copies, is now being circulated anew by the National Council for Prevention of War. The renewed interest in the poster arises from its association with the Paris Pact, the two making a striking pair of documents, which seem to be considered prophecy and fulfillment of peace ideals.

BETHLEHEM—Because of the appointment of the Very Rev. E. G. N. Holmes as warden of Leonard Hall, it became necessary to elect a new dean of the convocation of Scranton. At a meeting held in the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector, the Rev. Robert F. Kline, rector of Calvary Church, Wilkes-Barre, was unanimously elected to that office.

CHICAGO—Dr. William B. Norton, after serving more than twenty years as religious editor of the Chicago Tribune, and two years on the staff of the city news bureau of Chicago, has resigned both of these positions.

GEORGIA—The Ven. Gerard F. Patterson, Archdeacon of Ohio, delivered the main address at the recent commencement of the Fort Valley High and Industrial School, Fort Valley. Following commencement exercises in the chapel, Archdeacon Patterson dedicated the new \$85,000 boys' dormitory, Ohio Hall.

HARRISBURG—At a recent parish dinner in his honor, the Rev. C. E. Knickle, rector of St. Paul's Church, Philipsburg, Pa., was presented with a Chevrolet sedan. George W. Ziegler made the speech of presentation.

MONTANA—On Monday, June 10th, the Rt. Rev. William F. Faber, D.D., Bishop of Montana, consecrated St. Matthew's Church, Columbia Falls, the Rev. Richard R. Price, missionary-in-charge.

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