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MILWAUKEE, WISCONSIN, JUNE 29, 1929

No. 9

Another Unity Conference

EDITORIAL

The Church and Society

EXTRACTS FROM PAPERS AT THE
NATIONAL SOCIAL SERVICE CONFERENCE

Ideals Cast in Stone and Steel

EDITORIAL

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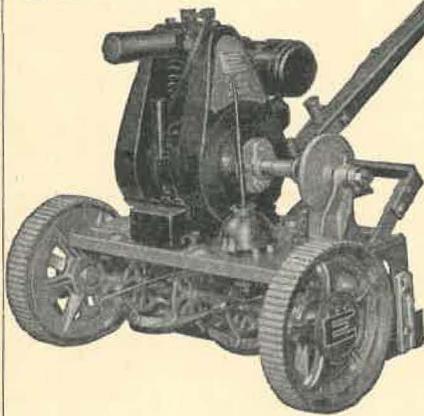
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VOL. LXXXI

MILWAUKEE, WISCONSIN, JUNE 29, 1929

No. 9

EDITORIALS & COMMENTS

Another Unity Conference

WE ARE printing on other page a report of a unity conference of representative American Protestants under the auspices of the *Christian Herald*. The names of the participants show that the best thinkers of the Protestant denominations were there, and the conclusions therefore are those which represent the thought of today among such men. How far in advance of the Protestant thought of a quarter of a century ago are these conclusions we need hardly say.

When our correspondent records that none of the bodies informally represented (Lutherans and Episcopalians not being among them) "feel that either faith or order are essential," while Lutherans insist upon agreement upon the former, and Episcopalians upon both, we feel that he has adequately stated the situation. When our Lord rather anxiously inquired, "When the Son of Man cometh, shall He find faith on the earth?" it may be that He foreshadowed the success of such a faithless unity of Protestants, but it will scarcely be maintained that He looked forward to it with real enthusiasm. A unity of Christians based upon an official abdication—we do not say repudiation which would not be involved—of the Christian faith, would seem to us to justify the term apostasy.

This is reason enough why the Episcopal Church cannot make common ground with these representatives of Protestant thought in establishing a unity that would be satisfactory to them but impossible for us. Moreover, it seems to us that we are but hindering them when, by insisting upon our views in conferences, we prevent those who are in substantial agreement from registering that agreement in a united Protestantism. It is much better that Protestants should unite upon the basis that is common to them, whatever that may be, than that the present rivalry of sects should continue. How Presbyterians can acquiesce in a disunity that forces the U. S. A. into quasi-antagonism to the U. S., how Methodists can possibly tolerate another day's division between Methodists and Methodists South, passes our comprehension; but how sensible men from all these groups can, without laughing, get together and pass resolutions favoring unity, though they do not unite with their own brethren, seems to us to indicate that the Christian world might better try to regain its sanity before it troubles much about its unity.

Let the Protestant world, devoid of faith and order, come into unity at the earliest moment possible, perfectly recognizing that such unity leaves Lutherans and Anglicans out entirely. So far from finding at least the latter unsympathetic, they will find us very sympathetic indeed, in so far as the problem is simply that of one gigantic Protestant sect or many less gigantic. But that the Episcopal Church cannot be included in the quasi-unity goes without saying, and we believe that the very issue would largely consolidate Churchmen where now they are unfortunately divided whenever any phase of unity is mentioned. If there be among us a radical wing that prefers the faithless and orderless unity of Protestantism to the position of the Church of the Creeds and of history, they will then have the opportunity of acting upon their preferences. And just as Evangelicals faced in the early seventies the problem of going or staying when Bishop Cummins and Dr. Cheney invited them to go, but the vast majority of them elected to stay, we are confident that even most of the radical wing of today would reach the same determination.

And if the western Christian world should, in the next generation, if not in ours, present only the divisions of a united Roman Catholicism, a united Anglicanism, a united Lutheranism, and a united Protestantism, and a disunited fringe of individualists who could not be happy in any of the unities with other people, the advance over the condition of today would be infinite. Anglicans and Lutherans, and Anglicans and Romans, and eventually, probably, Lutherans and Romans, could then not fail to see how pitiful are the details that separate them; and one day a bishop in the Vatican City, succeeding to that great line of prelates who were powers in Christendom before bishops of Rome became non-resident bishops, will ponder upon the problem that his titular see having once been the center of unity might become such again *if*—Whereupon he would think long and longingly upon that *if*.

And if the rest of us were praying hard enough for the unity in which we profess to believe, who knows what the Holy Spirit might find Himself able to do? For after all, no unity of any sort will ever come, until the Holy Spirit leads the way.

And what, then, of the huge Protestant unity based on no faith and no order? Obviously, having no basis of unity—no common faith, no common order, no

agreement on anything but to disagree—it will have split into so many new sects that it will have eliminated itself as a separate factor in the problem of unity.

But today Protestant leaders do not see this. They have some splendid men among them. They are earnestly seeking the path toward unity. They perceive that with our modern sects teaching all kinds of varying faiths, from Arianism to prohibition, the short and easy way would be for them all to subordinate faith to unity, all accepting the latter and all agreeing to disagree as to the former. They agree in feeling that polity or order are of little consequence. On this basis of treating nothing as certain, corporately guaranteeing

nothing, having no form of sound words to teach to their converts, providing no authorized statement relating to Baptism or the Holy Communion, they believe they can come together in one federated body and that federation will be a unity.

We give them our very best wishes in making the attempt. Their unity is one in which Churchmen can have no part, but that very fact will make it easier for them, since there is now no doubt that Churchmen are simply obstacles in their way.

Let them carry the principle into effect as soon as they can.

And then the religious world can test the new ideas and the old principles by their respective fruits.

Ideals Cast in Stone and Steel

WE ARE much interested in a statement issued on behalf of the Washington Cathedral, giving a summary of its present situation.

Since June 1, 1927, nearly four million dollars have been contributed for the work of building and endowment, and constant progress has been made in building. Those who have not recently made a pilgrimage to Mount St. Alban will be surprised to see, from the picture printed elsewhere in this issue, what marvelous progress has been made. And the picture does not do justice to the tremendous proportions of the structure. It is difficult to realize that it rises 134 feet above the ground level and already extends more than a hundred feet in length.

The massive foundations for the whole building have been completed, three crypt chapels have been built and are now in use, the apse and the choir have been built, the great piers at the crossing have mounted through the triforium. Within the past year and a half much of this work has been done, the Chapel of St. Joseph of Arimathea and its adjoining passageway have been completed, and the main structure has been brought to the condition shown in the picture. The five great bays of the choir, with their finely wrought tracery windows and exquisitely carved pinnacles, give promise of what the magnificence of the completed structure will ultimately be.

Work now under way is chiefly on the nave crypt and the Lower School of St. Alban's. For the completion of these more than half the needed funds are pledged and no anxiety is felt as to the remainder.

There is, then, this present condition as to the "next step."

The building of the transepts and the crossing comes next. No funds have been subscribed to build them.

On February 22, 1932, occurs the two hundredth anniversary of the birth of George Washington. Elaborate preparations are now being made for the celebration of the event, and the religious part of the celebration will be centered at the Cathedral. In order to accommodate the throngs of people who will desire to be present, it is very desirable indeed that these portions of the building be at least far enough advanced so that they can be used. None of the money now in hand or in sight can be available for them.

But if they are to be erected and to be substantially ready by that time, contracts for at least the quarrying of the stone must be let almost at once, and masons must be ready to lay the stone as soon as it can be delivered. It is estimated that the cost of this construction will require payments of about \$57,000 a month

for a period of thirty-two months, over and above what is required for the work already under way.

Those responsible for the work are therefore confronted with this dilemma. They would not be good trustees for the Church if they did not at least tell frankly what can be done in the matter and at what cost; but they would be still worse trustees if they proceeded on the basis of their own enthusiasm to let contracts without knowing that the money would be in hand to pay the warrants for construction.

What, then, are they to do? They must decide within the next few days.

And this raises the whole question of perspective in Cathedral building.

WE frequently come across the wise aphorism that Cathedral building is not as important as the building of parish and mission churches and the preaching of the Gospel.

This is perfectly true and we know of none of the present day Cathedral builders who does not perfectly recognize it. It is a truth of the same magnificent depth as the corresponding statement that bread is more important than pie. One can appear very, very wise by walking up and down the streets of a city and reiterating either of these truths: To preach the Gospel is more important than to build a Cathedral. To provide bread that it may be eaten is more important than to provide pie.

Time is not a very great factor in the building of a Cathedral. Many of those in Europe required centuries in construction. There would be no disgrace in requiring a like time for the building of our present-day American Cathedrals. Washington and New York have made remarkable progress in the work. Boston, Philadelphia, and Baltimore are yet in the stage in which they must build the ideal in the minds and in the hearts of their people. And that construction of ideals is as difficult as the erection of an actual building. The first sentence in this most recent publication of the Washington Cathedral is: "Cathedrals rise slowly because they must first be built in the hearts of men." The American Cathedral has been an institution for a whole generation before it could be a building; and the Cathedral as an institution is vastly more important than the Cathedral as a building. It needed the pioneer work of Bishops Armitage and Welles, Bishop Whipple, Bishops Whitehouse and McLaren, and Bishops Lee and Perry in building the institution and the ideal before Bishops Greer and Burch and Manning in New York, and Bishops Satterlee and Harding and Freeman in

Washington could even begin to erect Cathedral buildings.

It is not essential that the transepts and the crossing of the National Cathedral be completed for the anniversary of 1932. It would be wicked to divert offerings from the maintenance of the work of the Church to the completion of the magnificent structure.

BUT does this statement exhaust the subject?

The magnificence of Cathedral buildings or its lack in our great centers depicts the extent of the ideals of the people in those centers. As they are not content with cheap homes, cheap stores, cheap hotels, cheap railway stations, or cheap parks, so they would be objects of contempt in their own generation and in generations to come if they were content with cheap churches. A people who built everything concerned with material progress lavishly, but had no money for the best in things of spirituality, would be one whose flaunting of the materialism of their aims and the littleness of their ideals upon the civilized world would be an insult to humanity.

If the normal work of building the Cathedrals in Washington or in New York, having already reached its present stage, should come to an end for lack of funds to make continuance possible, it would mean that there was an arrested development of the ideals of the people of those cities; but as the Cathedral in Washington is built on a scale commensurate with the importance of that city as the capital of the nation, and has from the beginning been national in scope as in support, so only the arrested development of the ideals of the whole American Church can bring the work of building to a close now. The transepts and the crossing will be built through the generosity of present-day Churchmen and other Christians as a matter of course unless our composite ideals have, in fact, suffered such arrested development. If they have, if the work cannot be carried beyond what has already been contracted for, it will be a sad confession which will stand throughout the history of our times. It will be the verdict of history as to what manner of men and women we are.

We earnestly hope that this next step may be successfully carried into execution in time for the commemoration of 1932. Yet that commemoration is a mere episode in the long history which lies before the Washington Cathedral. Much more do we hope for the speedy completion of the fund to provide for the next stage in the work because we hope that American ideals call for the continuation of the work until the building be entirely completed.

And we congratulate the workers of today on the large measure of the accomplishment of the past few years. One must see the work at occasional intervals to appreciate the measure of its success.

IT IS a cause of rejoicing for Christians of every name that a basis of accord has finally been reached between the Mexican Church and State, and that the Holy Sacrifice will again be offered daily on thousands of altars in our unhappy sister republic, so often

torn asunder by civil and religious strife. A Catholic nation deprived of its sacraments and the ministrations of its clergy is an unhappy and pitiable spectacle indeed, and the unlettered but devout Mexican peasantry and laboring class, who have as always been the chief sufferers in the petty rivalries and tyrannies of politicians civil and ecclesiastical, are entitled to our sympathy in full measure, whatever may be our views

The Mexican Settlement

as to the relative merits or demerits of the various parties to the controversy.

We understand that public services are to be resumed in the chief Mexican churches on June 29th, the feast of St. Peter. We believe that many Churchmen will wish to share in the rejoicing of our fellow-Catholics of another communion, and we venture to suggest that they may do so, if they wish, by bearing in mind especially the Roman Catholic Church in Mexico as they say the collect for St. Peter's Day: "O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same (*especially in the distressed Church and Nation of Mexico*), that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen."

GENERAL DAWES has made an auspicious debut as our Ambassador to the Court of St. James. First, without the prolonged delay generally associated with diplomacy, he called on Prime Minister MacDonald and began discussing practical ways and means of accomplishing the mutual reductions in armament that are so earnestly desired by thousands of citizens of each country. Next, returning to London, he gave orders that liquor should no longer be served in the American Embassy. Since the embassy is technically a part of the United States, it would seem to follow obviously that the American Constitution should be its governing law, and Ambassador Dawes is certainly to be commended for ordering its observance.

Yes, Mr. Dawes is a valuable man. We are glad that he has at last come out of his four years' retreat as president of the Senate, and again begun to do big things in a big way.

ACKNOWLEDGMENTS

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GIVE me the strong hard heat of the sun
On my face and my arms and my breast.
I am tired of this great unrest.

I am tired of the little desires
And the shadows that darken my heart.
I have burnt out the rapturous fires.

Give me the clean strong heat of the sun.
I am weary of fencing with everyone.
I am tired of loving when loving is done
Give me the sun.

MARIE WILLIAMS VANDEGRIFT.

DAILY BIBLE STUDIES

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

CHURCH AND COUNTRY

Sunday, June 30: Fifth Sunday after Trinity

READ Exodus 19:1-8.

IT MAY be well, since our Independence Day occurs this week, to meditate upon our Church and our country. For many centuries the government of God's chosen people was a "theocracy"—that is, a government recognizing the immediate sovereignty of God. God was King, and all who held any office were appointed by Him and directly responsible to Him. Thus God drew the people to Himself, and the nation was a holy nation obeying God's voice and keeping His covenant. Among all civilized people this early idea has had an influence. A nation has regard to God's law, and while Church and State are separate in our land, God is recognized in many ways, and love of country and true patriotism are a part of our religious life. We thank God and we pray for our beloved nation.

Hymn 428

Monday, July 1

READ St. Matthew 23:37-39.

JESUS CHRIST loved His nation. He was a loyal Jewish citizen, and while He came to save the whole world He was born in Palestine and lived and died there, making that country and the Hebrew people the center of His divine and universal salvation. Jerusalem represented the nation, and Christ's weeping over the city and speaking His great lamentation over her as He looked upon her from the slopes of Olivet proved His loyalty to the historic country. Jesus Christ was a true patriot, and His deeds and words, while applying to the whole world in all ages, were primarily associated with His native land. Hence we have His divine example. We are to love our country, we are to sacrifice ourselves if necessary for her good, and we are to strive to make her what we know God would have her be.

Hymn 430

Tuesday, July 2

READ St. Mark 6:1-6.

CHRIST did not leave the confines of Canaan save on rare occasions. As an infant He was taken into Egypt to escape Herod's cruel edict. He crossed the Sea of Galilee to the country of the Gadarenes in Peraea and wrought a great miracle; but there is more than a suggestion of patriotism in the words, "He came into His own country." He was not received very graciously as He taught in the synagogue, and His declaration, "A prophet is not without honor but in His own country," has a touch of sadness which reveals at once His love and His desire. To help and bless His own people was His wish; His rejection by His own nation was a part of His sorrow. Love of country often, even now, leads to misunderstanding. But the true patriot's affection and endeavor endure in spite of all, and he labors on for the highest good of the land whether men scorn or praise.

Hymn 432

Wednesday, July 3

READ St. Luke 7:1-10.

THE Master never encouraged rebellion against the Roman Empire which held jurisdiction over Palestine. To a modern so-called "patriot" He might be thought of as too conservative in this regard. But His victory was to result from love, and the Roman soldier was best converted by kindness. The Centurion was endorsed even by the Jewish elders: "He loveth our nation and he hath built us a synagogue." Their loyalty was not poisoned even by prejudice. Enemies were made friends by kindly deeds. And the Master's quick response to the cry

of need and His benediction upon the Centurion's faith prove a bigness of loyalty on the part of Christ. It was a centurion who cried on Calvary's Mount as he heard the last word of the Crucified: "Truly, this Man was the Son of God" (St. Mark 15:39).

Hymn 441

Thursday, July 4: Independence Day

READ I Timothy 2:1-6.

ON THIS historic day perhaps our best meditation may be a prayer—the new prayer for our country in the revised Prayer Book:

"Almighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen."

Hymn 442

Friday, July 5

READ St. John 17:15-21.

THE true patriot, who thanks God for his country, has a larger vision, and longs and prays for world peace and for a final fellowship between all nations. So the Christ, in His sacrificial prayer, uttered those great words—promise of a blessed Catholic communion: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one." We are moving, after long ages of bitterness, toward a brotherhood of nations, and we can thank God for America's efforts toward such a blessed consummation. The Church is praying and planning for unity. And she is urging through Christian missions the power of love to usurp the failing power, diplomacy. If we really love America we will try to show our love for all people everywhere. Church and country are both united in seeking a universal and righteous peace founded upon faith in God.

Hymn 477

Saturday, July 6

READ Revelation 7:9-12.

ST. JOHN'S vision brings us a blessed assurance of final brotherhood. It is significant that he notes the twelve tribes of Israel first, and then adds "all nations and kindreds and people." May it not be that in that day of glory, even as each redeemed soul will have his own hymn of praise phrased from his earth-life, so all the nations will have each a sanctified history of its own, since the national experience is not forgotten? And if so, how eagerly and faithfully should the Church seek, not only the righteousness of God in her faith and sacramental life, but also the exaltation of the country in true purity and goodness, separate indeed in responsibility and growth, but united in the desire to gain the high prosperity which only loyalty to God can give, Church and State can serve in harmonious effort to bring the Kingdom of God.

Hymn 433

Dear Lord, help me to love the Church and to serve my country. May my prayers for the Church and my service for my country never fail, and may Thy blessing give an abundant answer. Amen.

The Church and Society

Extracts From Papers Read at the National Conference on Social Service, San Francisco, June 25th-29th*

I. THE CHURCH AND THE FAMILY

By BELLE D. BOYSON

DEPARTMENT OF SOCIOLOGY, UNIVERSITY OF CINCINNATI

WE (social workers) are conscious of the many dangers and problems which beset the family in this day and we should eagerly crave the opportunity to work with any group which is intelligently concerned to better family life. The Church is the institution which should make an outstanding contribution in the solution of the problems of family life.

It is necessary to know more about the actual causes of the conditions which we deplore. There is plenty of opinion in regard to each one of these problems but a paucity of fact. What is the relation between the breakdown of vital religious life within the family and family disorganization? Is there any relation between those family groups where all cohesion and loyalty is lacking and the attitude of these same individuals toward their Creator and His Church?

We have absolutely no body of facts on which to base our answer to this most important question. About a year ago the Catholic Charities in Cincinnati made a very humble beginning in a unique piece of research on this question. They studied in detail the religious background and training of the husband and wife before marriage and the religious life in the family since marriage. The number of families studied was far too small to be of any statistical value. It may be significant, however, that in not one of the cases of family disorganization did they find that religion was a vital thing in the lives of both the husband and the wife. This little study may be the beginning in working out a method of study. I dare to prophesy that when the facts are gathered we shall find that there is a very close relation. Reverence and loyalty are not attributes which are apt to be concentrated on one sector of an individual's life and lacking in others.

Religion after all is a way of life rather than a doctrine. When the way of life is a spiritual rather than a material way, when personality is revered and loved, when the individual's lower impulse and desires are ruled by devotion to the higher loyalties, we shall have no need for anxiety about the decline of the family or of the Church. We cannot expect this much to be desired state of affairs will just grow out of our present materialistic culture. If it comes, it will be as the result of tireless efforts, on behalf of both the family and the Church, as the major institutions of our civilization.

Bishop Manning is quoted as saying that "selfishness, the demand for the free expression of personal impulses with no thought for the consequences, is the sole cause of unhappy marriages." This seems almost too simple a diagnosis for such a complex problem as domestic discord and family disorganization. However, the more we contemplate the statement the more we comprehend how far reaching it is. Although we cannot marshal any statistics to prove that such selfishness is either a sole or major cause of unsuccessful family life I believe that we shall all agree that it is a hypothesis worth working with. I am sure we will also agree that such selfishness has no place in the life vitally dominated by the teachings of Jesus. . . .

Has the Church no contribution to make to family life by entering in any way the field of sex education? I imagine many of you are thinking that parents are the ones who should give their children the proper information and ideals needed to save them such mistakes. I heartily agree in theory but we must face facts as they are. Few parents give their children this education. They usually dodge the responsibility because they do not know how to do it. Sometimes they try, and make such a bungling job of it that they do more harm than good. The fact remains that very few of the children and youth of

today are receiving this much needed education from their parents.

Wide awake teachers in day or Church schools and clergymen as well as social workers know that this is tragically true. Again and again when our young people are in difficulties the fact comes out that they were never given any decent and wholesome instruction in the field of sex. Despite the apparent sophistication of our youth it is simply a bluff to cover up their essential ignorance. The facts they do know have in the majority of instances been obtained from unwholesome sources or by dangerous experimentation, with the whole subject vulgarized in the total absence of even a decent vocabulary. Our youth today needs high, spiritually-minded people to help them to prepare for successful family life. The Church, by virtue of the very things for which it stands, I believe, can do this better than any other institution.

Can our leaders not be trained to teach parents how to give sex information to their children in the most wholesome and high-minded way? Character education, which is obviously a function of the Church, is missing the most vulnerable sector in the lives of children if it omits, as it usually does, this field of sex education as an integral and essential part. On the Church and its teachers, I believe, rests much responsibility to raise sex and family life in the minds of our youth from the level where they find it to the high plane which Jesus intended it to occupy. Frank, wholesome education in the essential facts of sex and the application of these teachings to the choice of a life partner and to the responsibilities of family life can most logically and effectively be combined with religious instruction.

Our young people are eager for Truth which will guide them in the practical every-day questions of life, truth about life and about their relation with each other. The Scribes and Pharisees taught doctrine but Jesus taught the Way of Life. Let us go back to the simplicity of these truths and in the light of the best which modern science has given us let us try to help our young people to apply these truths to their every-day problems, including the problems of sex.

There is one practical objection which may be raised to such a program; that is, the unpreparedness of the clergy or the Church school teachers to enter into this new piece of applied religion. In some instances this may be a real handicap. If this objection is well taken, may we not ask, what are our theological schools doing to meet this need? Are the clergy, on whom responsibility of leadership in the future is being placed, to be better equipped for this important work, a work too important to pass over with the mere alibi of lack of preparation?

II. THE CHURCH AND MARRIAGE

By THE REV. HAROLD HOLT

ASSISTANT SECRETARY, DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

IT IS curious how blindly the Church has trusted to social convention to develop that morality and spirituality which are primarily her own job. Now, when the whole thought of people upon which these basic conventions and moralities were built is shifting, the Church finds herself in a very hazardous position. She finds her whole moral position challenged, if not outrightly rejected, as though her teachings were to be identified with a stage of society which is passing, as indeed she has permitted them to be.

For generations we have assumed that everyone knew what a Christian marriage was. Because economic necessity and public opinion of friends and relatives in closely organized communities kept marriage reasonably pure and permanent, we have assumed that all was well with our family life and that the underlying morals of it were known. Now the old communities are breaking up and the newer generation is losing itself in city life where public opinion doesn't count, and where both men and women are becoming economically independent of each other. We are finding out that the family

* A full report of this important conference will be published in an early issue of THE LIVING CHURCH.—EDITOR, L. C.

built on convention has a great deal the matter with it. What looked like peace is armed neutrality. People are asking, why shouldn't they shift partners at will if it is found convenient?

The Church should recognize the necessity of really educating her people in the idea of a family relationship based on Christian morality. The family, in the Church's eyes, is not only a biological arrangement for perpetuating the race, but it is a school for the development of the spiritual life, not only of the wife and husband, but also of the children. Everyone who has entered into a marriage with a spiritual motive knows this without being told. They have found it out partly by accident and partly by having observed in their own home what a happy marriage can be. The Church, it seems to us, should very deliberately and definitely mould the minds of her people so that they can develop a spiritual quality in the marriage which they will contract, so that all of her children may experience this happiness, without leaving it to pure chance and accident.

It is a curious thing that in our Sunday schools we teach children all the varieties of polygamy found in the Old Testament, but, unless some extremely well-equipped teacher steps out of the established series of lessons, nowhere in the course does the child learn what a true idea of a Christian monogamous family is, nor does he learn his responsibilities in such a marriage, or the values which he is expected to find in his married life. Is it any wonder that families are dissolved at a very rapid rate? No one is taking the trouble to tell our boys and girls what the thing is all about or what a marriage is expected to accomplish.

The Social Service Department of the National Council is making such education a definite part of its program, as it seems to us that such preventive work is an absolute necessity if we are to meet the needs of the coming generation and keep the fineness of spiritual life which can only come through happy family relations.

III. THE CHURCH AND THE RURAL COMMUNITY

BY THE REV. HAROLD P. KAULFUSS

TRINITY CHURCH, GRANVILLE, N. Y., DIOCESE OF ALBANY

IN THE city the Church may perhaps confine itself to furnishing the dynamic, to contributing the motive power for the workers in social agencies, to furnishing its quota of workers, to sponsoring organizations of trained workers of Church-centered agencies such as the Church Mission of Help. But even in the city, the pastor of every church needs a social vision, should know something of the technique of modern social work, should understand more than the first principles of mental hygiene, if he is to meet the needs of the clients of social agencies entrusted to his care. No family or individual is properly adjusted socially unless his religious needs are being met. Society needs well-integrated personalities. The Church and the social agency must direct the development of such personalities, together with the help of the client himself and the Master case-worker of all, Jesus Christ.

The fundamental principle that all Christian social work is based upon is that Christ is not only the Saviour of all men, but also of *all of man*. Apply this to the rural situation and what happens? The rural priest looks at his job to minister to all men in every conceivable way. In developing a program for rural work we must bear in mind that the Church is in the rural field to make its contribution to the welfare of the community. This welfare is physical, mental, spiritual, and social health.

If we are to have a social work program for the rural parish, we must have priests with a social vision. Priests in rural fields must be given social training. We are preparing men for the field in our seminaries. We should make more provision for the training of those already in the field. Then the men once there should be given enough to live on, time to develop their plans, and a reasonable amount of money to carry them out. I believe that four out of five programs for rural work must be underwritten outside the community, for at least two years. This is something for boards of missions, bishops, the Woman's Auxiliary, large churches which want to do diocesan missionary work, all to think about and act upon. The average community, unless poverty-stricken, will rise to support a program which works. . . .

I realize that the man who dares to suggest that our schools are not all they ought to be may be accused of treason, and of

meddling in the sacred realm of politics, though why our schools should be mixed up in politics is a mystery to me.

Nevertheless, because every year the influence of the teacher grows, often at the expense of the parent, who delegates ever more and more of his responsibility to teachers, I am firmly convinced that it is a real part of the social work program of the rural parish to work for more efficient schools, teachers highly trained, in love with their work, and of excellent moral character and well integrated personalities. It is the Church's privilege and duty to cooperate in every conceivable way with the school.

IV. THE CHURCH AND MENTAL HEALTH

BY E. VAN NORMAN EMEY

DIRECTOR OF CHILD GUIDANCE CLINIC, LOS ANGELES

THE promoting of mental health and happiness for the individual and the improving of his social adjustment would undoubtedly be acceptable as common objectives by the clergyman, the psychiatrist, and the social worker.

There are probably few types of problems that present themselves to the clergyman of today with more urgency and frequency than problems arising in the field of child training and problems arising out of the family and the marriage relationship.

In the past, almost the entire responsibility for the caring for this array of problems rested upon the Church school or upon the clergyman in his pastoral relationship. The situation today is markedly different. Numerous agencies in the educational field have sprung up and are attacking many of the problems of child training. Many of the more serious problems are being met by the state in its institutional and social welfare program. Other problems are being met by a large and important army of specially trained social workers, engaged for the most part in a preventive program. Another large army of social workers are bent upon intensive work with individual cases. Although they would wish to emphasize prevention, the nature of the case material soon forces them into dealing with pathological states.

The psychiatrist has also invaded this field. For many years he had been principally concerned with the care and treatment of the insane but his experience here soon convinced him of the need for preventing these catastrophes as well as alleviating the sufferers in their disaster.

During recent years those problems which arise out of the family situation and the marital relationship have been receiving more widespread notice. The problems are primarily social and psychological, and can be most intelligently and helpfully approached from these points of view.

There is already a definite trend among certain of the clergy to make use of the knowledge and technique being developed in these new fields, which can be of inestimable value if acquired and used. Even though the majority of clergymen will undoubtedly be prevented from making full use of such technique because of lack of time, opportunity, or inclination, still it behooves the clergyman to be familiar with these techniques and the fields of social and mental pathology in order that he may direct his parishioners intelligently to other sources of special assistance. Even this is a big undertaking and a serious responsibility.

For many reasons the clergyman, especially in his pastoral capacity, occupies a position of peculiar strategy.

His is a rich opportunity for service, but unfortunately this opportunity has frequently been missed. He did not see the more serious distress behind the timidly casual question. He did not realize that the fatigued expression was a symptom of the cancerous problem within. He did not realize that the irritability and impatience gave hints of threatening hates and jealousies that the individual had succeeded in hiding even from himself.

The ability to understand requires that one be able to stop for a time in his onward rush toward those goals of his own choosing. It requires an ability to stop and listen. It requires an ability to lose one's own identity for the time being in the interests and tribulations of the other one. It requires a certain temporary abandonment of self that is peculiarly difficult for many forceful leaders. The ability to understand requires a real humility of mind and feeling. It requires a facility for taking unto one's self for the time being the

thoughts, feelings, and points of view of the other one without resistance or censure.

Many observers have noted the extreme frequency of religious ideas in the delusional trends of the insane. The history of such cases generally reveals that the individual had been overwhelmed by life and its complex problems and had sought solace and assistance in his religion. It had filled his whole thoughts and so had colored his delusional trends. Recognition of such cases by the clergyman before the psychosis was fully developed would have prevented the more serious results in many such cases. The recognition and acceptance of so humane an opportunity for major service should be viewed almost as an unrelinquishable duty.

The clergyman should be thoroughly familiar with the social work resources of his own community. He can use them as an invaluable aid in his work. He should at least know the aims, scope, and philosophy of the various social agencies. It were better if he would actively interest himself in this phase of the community's activities, adding his energies to the momentum of progress in these important and fascinating fields. Both he and they would profit by the experience.

For the most part the social worker tries to modify human behavior and the social problems associated therewith, by means of bringing about changes in those social forces that surround the individual and influence his behavior. The psychiatrist, in his approach to maladjustments, uses this method of attack also. There is, however, another method which the psychiatrist uses. In certain selected cases he tries to modify the behavior of the patient by endeavoring to bring about certain changes within the patient himself. Through his understanding of the psychological problems of his patient he is able in many cases to be of very real and practical assistance.

In many cases the clergyman can be especially of service if he has a clear realization of the difference in psychological values between positive and negative religious teachings, if he understands the psychological difference between the command "Thou shalt not" and "Go thou and do," if he is able to shift the emphasis from sin and damnation to an appeal to the godly faith and strivings within even the most unfortunate of humanity. The God of love and understanding can do many things that would be impossible to the God of retribution.

Social ills are generally more or less apparent even in their earlier stages. Here it is mostly a matter of seeing or of failing to see, because of an interest in seeing or a lack of interest in seeing. Matching the parishioners' social needs with the resources for meeting these needs is largely a question of common sense and orientation as to the community's social work resources. But early recognition of mental ills and directing the unhappy parishioner to proper assistance constitutes a much more difficult problem.

The early recognition of mental ills necessitates a certain knowledge of the individual differences in human beings and an ability to interest oneself in them and to recognize them. It also necessitates an ability to recognize changes in the individual.

As the clergyman, psychiatrist, and social worker strive towards the attainment of their common objective, as they work toward the goal of wholesome human progress and happiness, it is essential that they should have an accurate knowledge of each other's viewpoints and resources if the best interests of humanity are to be served.

THE VOICE OF GOD

WE MUST LISTEN to the voice of God in the silence of our souls, and pronounce for or against ourselves, whatever this pure light may reveal to us at the moment when we thus endeavor to know ourselves. We must often silently listen to this Teacher within, who will make known all truth to us and who, if we are faithful in attending to Him, will often lead us to silence. When we hear this secret small voice within, which is the soul of our soul, it is a proof that self is silent, that it may listen to it. This voice is not a stranger then. God is in our souls as our souls are in our bodies. It is something that we cannot distinguish exactly, but it is what upholds and guides us. This is not a miraculous inspiration which exposes us to illusion and fanaticism. It is only a profound peace of the soul that yields itself up to the spirit of God, believing His revealed word and practising His commands as declared in the Gospel.

—Fénelon.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

BY MARGARET KERFOOT (WALLACE) BIRCH

JUNE 5th saw one of the happiest commencements of this famous Middle West school. St. Mary's was founded in 1867 by the late Rev. Charles Wesley Leffingwell, D.D., for many years also editor of THE LIVING CHURCH. His was a charming personality combined with great ability; so that under him—and with the loyal and able support of Mrs. Leffingwell, of Dr. and Mrs. Edward Huntington Rudd, of Miss Nancy Meneely Hitchcock, and of Miss Louisa Nichols of Racine, Wisconsin—St. Mary's became a great school and a great *alma mater*.

After the retirement of Dr. Leffingwell and his able helpers difficult times came, so that in the last year of the Great War St. Mary's had to be closed as were numbers of other schools.

Then an invitation was extended to Dr. F. L. Carrington at St. Mary's, Dallas, Texas, to come to St. Mary's, Knoxville, and re-open the school. On seeing the condition of the premises Dr. Carrington dared not undertake the heavy task. But with rare courage he decided he would.

Ten very difficult and varied years have culminated in this splendid and happy commencement. The graduates numbered seventeen—fourteen being high school students now equipped with their well-won credits (and what these credits represent) for university life; and three being recipients of diplomas for advanced and secretarial work.

Seven of the old alumnae of Dr. Leffingwell's time enjoyed being present at this commencement of welcoming among their number one of three advanced graduates who received the coveted St. Mary's Cross of Honor formerly given by Dr. Leffingwell to his graduates when the course at St. Mary's was more advanced than the high school course.

It is a matter of wonder and concern to us "old girls" how St. Mary's has been *saved* for the Church, and for the women of this country. I, whose privilege it has been to serve my beloved *alma mater* through this school year, know better perhaps than anyone, save Dr. and Mrs. Carrington themselves, the sacrifices they have made, the tremendous strain they have borne, and the ability they have shown in not only saving St. Mary's but in putting her on a sound basis, with no debts and with a great future before her. Their own private ventures—St. Margaret's for little girls and Camp Carrington near Manistee, Michigan—have rewarded their labors (and labors they have been year in and year out with no rest nor change, no respite nor freedom from responsibility for other people's children) with an increase that they have turned in to what has been a yearly deficit at St. Mary's.

Quincy is not a rich diocese; this may be the reason that it has not been able to relieve Dr. Carrington of some of the financial worry of this Church school. But I am sure there must be many Church people in the Illinois dioceses and in neighboring dioceses, also many old girls who, were they to know the inside workings of St. Mary's, would feel more and more humiliated as they realized that a fine English clergyman and his splendid Canadian wife (both devoted to and greatly beloved by their many girls big and little) have been well nigh breaking themselves in this wonderful work for our American girls. These girls will be the mothers of our next generation. We cannot relieve Dr. and Mrs. Carrington of the loving responsibility they have assumed, but surely we Church people of a rich nation can lighten their financial load. Colleges—particularly men's colleges—are favored with large endowments and gifts: but, after all, is not the early character-forming period of our potential mothers equally (if not almost more) important as compared with a great deal of the superstructure?

Dr. Leffingwell left St. Mary's \$50,000. This will be a great aid. But \$50,000 is not likely to yield more than \$3,000 per annum and last year's deficit was more than that. This deficit I repeat was wiped out by Dr. and Mrs. Carrington's earnings from their ventures. Surely there must be some one or some group in the Church who will relieve them of a part at least of this load and make the future less of a financial strain for them and their successors.

We of the alumnae are hopeful of raising a separate sum of \$50,000 for building new class rooms, laboratory, and gymnasium to be called Leffingwell Hall, as a memorial to the dear man who had so great an influence upon our lives.

A PAN-PROTESTANT CONFERENCE

Next Steps Toward a United Church Discussed at
Interdenominational Institute of Religion

[SPECIAL CORRESPONDENCE]

Buck Hill Falls, Pa.

THE time has come for action." That was the keynote of the message issued by the gathering of distinguished leaders of American Protestantism at Buck Hill Falls, Pa., June 10th to 12th, to consider "Next Steps Toward a United Church." Among those present were Professor William Adams Brown, of Union Seminary, New York, Bishop James Cannon, Jr., of the M. E. Church, South, Dr. Frederick Lynch, secretary of the Church Peace Union, Fred B. Ramsey, general secretary of the Y. M. C. A., Dr. Charles S. Macfarland of the Federal Council of Churches, Dr. J. Ross Stevenson of Princeton Theological Seminary, Dean Luther A. Weigle of Yale Divinity School, Mrs. Orvin R. Judd, president of the Northern Baptist Council, Dr. S. Parkes Cadman, and many others—in all, about one hundred. The occasion was the first meeting of the Christian Herald Institute of Religion, established by the *Christian Herald*, an interdenominational religious weekly of which the Rev. Daniel A. Poling and Stanley High are editors, with the coöperation of the J. C. Penney Foundation, to do for the problems confronting American Christianity what the Williamstown Institute of Politics has done for international questions—to provide a forum for free discussion and constructive proposals. The members were all invited guests of the institute, and not in any sense official representatives of their churches. They included not only leaders of the chief denominations (with two exceptions noted below) but editors of religious papers, officers of the Federal Council and of local Councils of Churches, the Y. M. C. A., and other interdenominational organizations. Over half of them were lay men and women, though many of these were engaged in professional work of a social or religious nature.

The program for the Institute had been carefully prepared, and a mass of valuable information on the movement toward unity, from official pronouncements by the churches to data on coöperative efforts, was provided in a handbook for members. Sessions were held morning, afternoon, and evening in the assembly room of the Inn, beginning Monday afternoon and ending late Wednesday night. Ample provision was made for free discussion, only a few set speeches being included in the program and these mostly at the evening sessions, Dr. Cadman speaking on the Historic Background of a United Church, the Rev. George C. Pidgeon on the United Church of Canada, Dean Weigle on the place of education in the movement for unity. The paper that most stirred the gathering was one by Frank A. Horne, a Methodist layman, who made a strong presentation, well supported by specific facts, of the crippling effect of our divisions. The newspapers reported him as stressing the wastefulness and cost of our present ways; but the point of his appeal was that the churches cannot afford to dissipate their strength in competition when the world's need is so great. Not economy, but greater effectiveness, was his challenge, and the meeting responded enthusiastically.

Briefly, the program proposed for Monday the discussion of the present situation as regards unity; for Tuesday, a study of coöperative efforts and their possible enlargement; for Wednesday, the obstacles to unity and how to overcome them. In practice, however, although Mr. Ramsey proved an admirable chairman, the process was not so clear cut, and most of the systematic thinking was done by the Findings Committee. Their report, however, was thoroughly discussed in detail, and unanimously adopted, and may be taken as a fair statement of the mind of the gathering.

Here an important fact must be noted: that it so happened, not by intention of the sponsors of the Institute but simply by the accident of those invited being unable to attend, that no Lutherans and only one Episcopalian were present. Since Lutherans attach essential importance to agreement in matters of the faith, and Episcopalians insist on both faith and order as conditions of unity, whereas none of the other bodies appear to feel that either faith or order are essential, these questions, which were the central problems at Lausanne, were not considered. The report was careful to note this fact, as will be seen by the following passages:

"It is clear that in our approach to the task before us we must distinguish between the problem of unity as it presents itself to those who are separated by sincere differences of conviction as to the nature of the Church, and those whose difficulties are practical and personal. It is futile to seek organic unity with Christians of the first type until we" (note the "we") "have done what is practicable to secure unity between Christians of the second type. . . . So far as the other group is concerned, we recommend the continuation of conference on the points which now divide us. But in the meantime, we urge with all the force at our command that there be the largest possible coöperation in all those practical matters which do not involve the theory of the Church."

THUS the recommendations of the Institute must be viewed as proposals for American Protestantism, and as such their significance is very great indeed. They undoubtedly represent the sentiment of the leaders of that great body of Christians, a sentiment which is growing increasingly stronger among the laity of their churches. Those of us who feel that there are vital questions still to be settled before unity can be attained ought to welcome this evidence of the desire for unity and to rejoice that it has found voice in such a call to action as this message from the institute.

The report is too long to give in full. After summarizing the reasons for unity and the steps that have already been taken for coöperation among the churches, it finds that the difficulties in the way of unity among the Protestant churches in the United States are chiefly of a practical nature. "Two lines of progress seem immediately practicable: (1) The reunion of separated members of related denominational families; (2) a strengthening of existing coöperative agencies to the point where instead of being, as at present, largely consultative bodies, they become administrative bodies, doing for all the churches the things that can best be done together."

With regard to foreign missions, it recommends that "the different boards refrain from putting any obstacle in the way of the movement for a united Church in foreign lands, but on the contrary, coöperate in every possible way in this much to be desired consummation."

The Community Church Movement, now related to the Federal Council of Churches, is commended. It is urged that strong State Federations of Churches shall be formed to hasten the improvement of conditions in the countryside.

The coöperative work now being done in the field of religious education should be greatly extended, and courses on Church unity should be prepared for use in Sunday schools.

Closer relations between the various young people's societies of the different denominations are urged looking towards the establishment of a united young people's society.

The business agencies of the churches should be united wherever possible and a study made of the further consolidation of existing coöperative agencies among the churches.

The religious press is appealed to to give its support to the cause of unity, and the theological seminaries are urged to give adequate place to the subject in their regular courses and in summer courses for ministers who have already graduated.

It is proposed that at the next Institute a special effort be made to include representatives of the American members of the Stockholm, Lausanne, and Jerusalem world conferences, and members of the various denominational committees on Church unity, and also those who at the present time are opposed to the movement for a united Church, in order that the conference may have something of the nature of a national gathering along the lines of Stockholm or Lausanne.

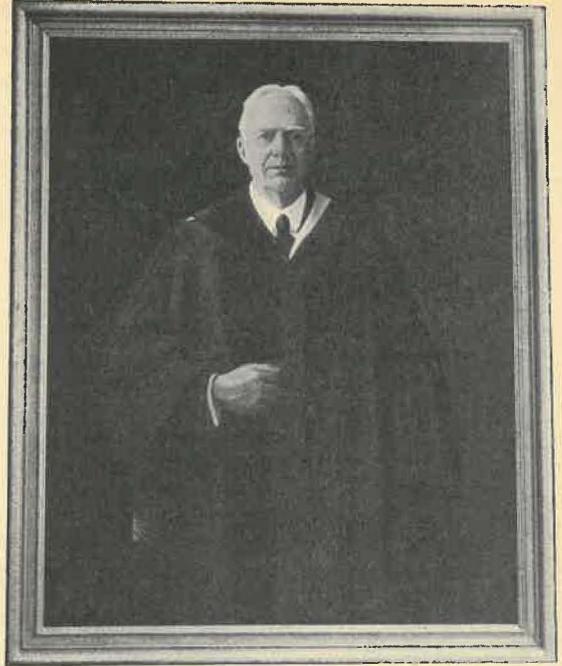
This program can scarcely be called radical. In large part its proposals are educational and express purposes rather than objects for immediate achievement, but taken in connection with the discussions its trend is quite clear—toward the strengthening of federated activities among the churches, looking towards a unity of life and work rather than of faith and order. Yet, clearly judged, this movement is not a rival to unity along lines of faith and order, but rather a necessary preliminary clearing of the ground by the elimination of divisions of American Protestantism which no longer have any significance. It is to be hoped that the will to action so visible at Buck Hill Falls will produce speedy and effective results.



ANGLICAN AND ORTHODOX PRIMATES

The Archbishop of Canterbury photographed with the Archbishop of Athens (left) and other Greek dignitaries on his recent visit to the Near East.

Courtesy The Guardian.



PORTRAIT OF DR. BARTLETT

Rev. Murray Bartlett, D.D., S.T.D., LL.D.; former dean of the Cathedral of St. Mary and St. John, Manila, P. I.; first president and organizer of the University of the Philippines; chaplain, 18th Infantry, 1st Division, A. E. F.; since 1918 president of Hobart College. Portrait painted by Major J. George Stacey, Geneva, N. Y., a graduate of Hobart College in the class of 1886, and presented to Dr. Bartlett by the Hobart Chapter of the Kappa Alpha Society, in recognition of ten years of service to Hobart.



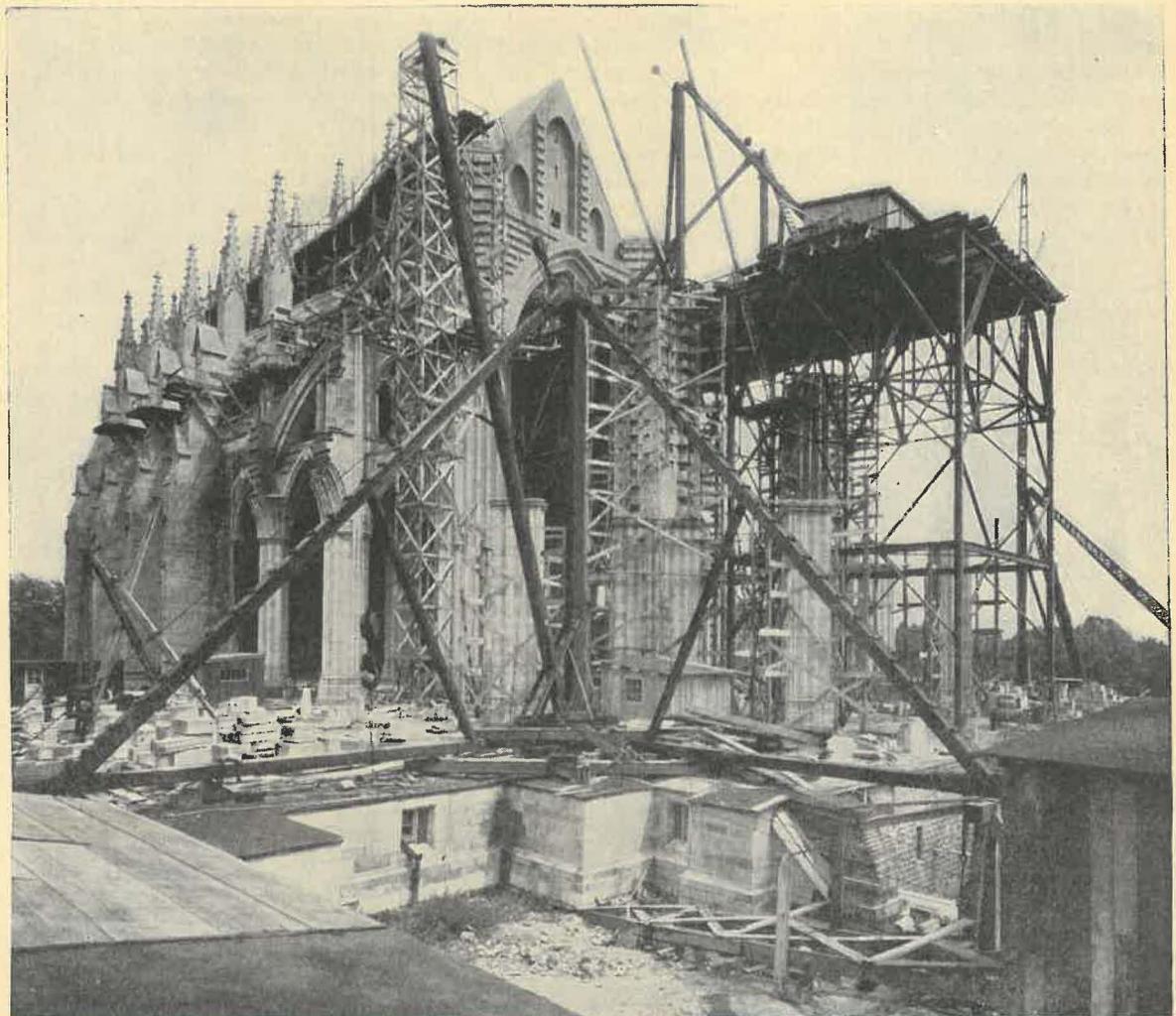
AT SEWANEE COMMENCEMENT

Part of procession across campus, Commencement Day, June 11, 1929. The bishops in their order are: Rt. Rev. A. S. Thomas, D.D. (South Carolina); Rt. Rev. F. A. Juhan, D.D. (Florida); Rt. Rev. J. M. Maxon, D.D. (Coadjutor, Tennessee); Rt. Rev. H. J. Mikell, D.D. (Atlanta); Rt. Rev. F. F. Reese, D.D. (Georgia); Rt. Rev. T. D. Bratton, D.D. (Mississippi); Rt. Rev. T. F. Gailor, S.T.D. (Tennessee, and chancellor of the university).

**News of the Church
in Pictures**

**WASHINGTON
CATHEDRAL**

The great national shrine on Mount St. Alban as it appears today.



AROUND THE CLOCK

By Evelyn A. Cummins

AN IMPORTANT departure in social work is being initiated by the National Association of Jewish Community Center societies. Experimental social centers, in which varied situations, new ideas, typical reactions toward the centers, can be tested out and studied, are to be established so as to secure data for the comprehensive program of the movement. This should be watched with greatest interest by all concerned with social work in "the American community."

Mental clinics loom to the fore in social work as a result of a survey recently made by the National Committee for Mental Hygiene. The figures secured show that, whereas only "one out of every 2,406 persons in the U. S. A. was a tubercular patient . . . one out of every 325 persons was a patient in an institution for nervous and mental diseases." New York State alone paid in 1928 over \$143,600,000 for such diseases plus the loss of earnings they represent. And New York can hardly take care of its nervous and mental cases, with all its asylums and private hospitals.

ON the other hand, the death rate throughout the world has "improved" during 1927-1928, according to the surgeon general of the United States Public Health Service. The following statements are interesting:

India continues to be the center of bubonic plague, which is, however, found throughout the world.

The cholera situation in India was worse than at any time since 1924.

Yellow fever appeared last year in West Africa and in Brazil, where an epidemic broke out in Rio de Janeiro.

Typhus fever is being brought increasingly under control in Europe, but smallpox continues prevalent throughout the world despite our knowledge of preventive measures against it.

THE Hebrew Union College of Cincinnati has already received \$3,000,000 towards its endowment fund for which \$5,000,000 is sought. The Hebrew Union College is the outstanding academic center of Reformed Judaism in this country. It was estimated by a speaker at the recent convention of the liberal Jews that this modernistic group numbers not over 400,000 of the 4,000,000 Jews in America.

THE American Philosophical Society plans to erect in Philadelphia, the home city of its early leader, Benjamin Franklin, a million dollar cultural center. This is described as the society's answer to "Whither Mankind?" It proposes to make its new headquarters a center of guidance and stimulation in the development of human resources and ideals for the nation. Let the Church please take note.

A RECENT article in the *Christian Century* reports a new phase of the unemployment problem: the jobless clergy. An estimate of "a surplus of as high as twenty-five per cent in some places" is made. The perplexities of the maladjusted pastor who resigns without another job in sight and then canvasses indirectly, or directly, dozens of churches for a call, are described in great detail. Pulpits failing, he turns to the Y. M. C. A. employment secretary, to whom embarrassing admission of failure in the particular last parish must be made, open of course to all sorts of unspoken suspicions. Quasi-religious movements offer no better openings, even when they sponsor the ideas for which he lost his pulpit. Which is wrong, the parish or the ousted pastor? Or both?

A RCHEOLOGY continues its romantic career. Flinders Petrie, the English Egyptologist, has moved his base of operations to South Palestine. In a letter to the *London Times* his wife points out that the present opportunity for Palestinian research is a rare one: "Palestine has lately been freed from

Turkish domination, and Bedouin raids have ceased in Edom. The deserts of Zin are less inaccessible than they were. . . . The Bedouins seek employment with us, and 400 of them are undergoing their third season of training in the work."

This last sentence contains almost as much surprise in it as any archeological digging is likely to bring! The Bedouin settling down to steady work! Sir Flinders brings forty-eight years of Egyptian experience to bear on the archeological problems of the Old Testament.

O THER expeditions have meanwhile made valuable discoveries. Professor Badé of the Pacific School of Religion recently unearthed a dozen houses dating back as far as 1200 B. C. The findings bear evidence that those also were days of bobbed hair and home-brew, judging by the discovery of Astarte heads and excellently preserved wine presses in the houses.

A BOUT the end of last year the Director of the Department of Antiquities of the government of Palestine examined some caves in the foothills of Mt. Carmel, which give promise of yielding remains of prehistoric men of perhaps eight or ten thousand years before Christ. This spring a young Englishwoman, Miss Garrod, will pitch her tent near Mt. Carmel to study these caves. When these have told their story, other remains now being excavated by the Universities of Pennsylvania and of Chicago will perhaps fill in the gap between the cave-men and Abraham.

O UR priest for students at the University of Pennsylvania, Dr. Hart, seems to have created something of a furore by his criticisms of fraternity life in American colleges. A public reply has been made by some of the local fraternities, denying that they indulge in orgies at their houses.

At Brown University another fraternity issue has been raised by the suppression of a local Jewish fraternity. The officials of the college forbid the organization of any fraternities on racial or sectarian lines. It is a delicate question to decide where there is discrimination implied in forbidding an organization to exercise racial discrimination. We submit the problem to professors of ethics—or, should we say, of logic?

THE recent arrest in the House of Commons of a woman who threw down from the visitors' gallery a sort of Wall street paper shower of pamphlets brings attention once more to the much-attacked Simon Commission on Indian self-government. Faced with the opposition of Indian Nationalists, with the complex religio-racial jealousies of Indian politics, and with restriction of its scope of reform to legislative and political machinery, it is surprising that the commission has kept its courage up so long.

Whatever Senator Copeland may think of the place of religion in American politics, it is clear that Indian politics cannot be extricated from the religious entanglements of the Hindu-Moslem strife. It is very questionable how far the British policy of non-interference in native religious matters can succeed politically.

In the meantime, recent figures show that there are 8,500,000 wives and 3,000,000 husbands in India under fifteen years of age. Of these 218,463 wives and 110,684 husbands are under five years of age. About 400,000 Indian girls are widows before the age of fifteen, including 15,139 baby widows under five years of age and 102,293 widows between five and ten. When one recalls the lot of the widow, and especially of the son-less widow, in India, one wonders how long a policy of non-interference can go on. Certainly there is room for Christian missionary work to leaven the already "working" lump with ideals of personality-development.

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*:

ONE IS GRATEFUL to Fr. Forbes [L. C., June 15th] for saying many things that needed saying, particularly in just words about the real fear of Catholicism. After many years' experience in various parts of the world, I am convinced that the root dread from which opposition to Catholic practice springs is the dread of ultimately being led into the papal arms. This is usually expressed in terms of revolt against ritual, but the real fear lies deeper. Once it can be brought to the surface, and once its possessor can be convinced that Anglo-Catholics have no intention of meekly accepting the claims and dominion of modern Rome, the opposition is replaced by a desire to understand our real position.

On one or two points, however, one must join issue with Fr. Forbes. Why must our outer form be needlessly differentiated from that of our brethren? There is no virtue in just "being different." Eastern forms do not appeal to Western minds, and in spite of all the talk about our "incomparable liturgy" it is still the most deficient of all Catholic rites. One ought not to magnify even external differences. We are all children of common stock, the Undivided Church, and it is natural that there should be real family likeness. Moreover history shows that attacks upon the "substance of the Faith" quite often begin as attacks upon the form of its presentation.

The "united front" is most earnestly to be desired! The most difficult problem for many priests is to explain the vagaries of "individualistic" Churches. It is high time Catholics could agree on a norm of ceremonial detail as well as on essential teaching. The "persuasive" front sounds like "peace at any price" and anyway it is perfectly possible to "persuade" people by teaching, without either minimizing or dissembling in order to do so.

Just why must "every word of the Mass be clearly audible"? Parts of it are not addressed to the people, and they can trust the priest to address God in the right way without checking up on him. The English Prayer Book distinctly provides for different tones of voice, following the missal. The priest is directed to say certain portions "with an audible voice" and others "with a loud voice" . . . the latter signifying just where everyone "must hear." Where there is no direction to the contrary, old customs prevail, and for centuries the priest has hushed his voice as he comes to the very words of Christ Himself. This is a natural instinct of reverence and is no loss to the people who can follow every action with the eye and if they do not know the words can see them in the book. Bawling the most sacred parts of the service so that they are declaimed to the back of a great church is neither reverent nor edifying. The "magical" argument is not worthy of serious consideration since it does not enter into the calculations of instructed Churchfolk, and every good priest will see that his people are instructed. Such instructions may well replace many a platitudinous sermon!

As to pace, no service should be gabbed, but slowness is as irritating as speed, and no more reverent. To hold up the liturgy while interpolated hymns are sung is inartistic and unliturgical, yet it is commonly done. The priest should steadily pursue his task with as little interruption as possible. He has a definite work to do; let him do it, as one who means business.

As to "additions," we owe nearly all the enrichment we have to such experiments. If we are ever to recover the "propers of the Mass" they will come after their merit has been so proved. The essential thing is that priests should teach and carry their people with them and that they should draw on the Catholic heritage, rather than make up fancy things of their own.

Confession is, of course, voluntary always, but it is *not* optional. One finds no Bible or Church authority for optional Confession, and no one who fails to use that sacrament can really be a Catholic, in the sense in which both East and West use the word. "The mind of the American Church" is a disastrous phrase. We are to act according to the mind of the One Holy Catholic Church and to see that local ideas square with these, a task by no means impossible.

One is grateful for Fr. Forbes' words about Benediction—

a most excellent argument which applies to very many of the things he condemns. One hungers for souls, yes, but do let us get to work in the well-trying way of the Church and avoid "being different" merely to attract by specious means. No one respects that method . . . and the old way *does work* where it is wisely taught and practised.

New York City,

(Rev.) A. T. BENNETT-HAINES.

To the Editor of *The Living Church*:

CERTAINLY American Catholics have cause to be very thankful to Fr. Forbes for his article on *The Problem of Romanizing*. Either the papal monarchy is of universal obligation, or it is not. If it is not then we can make no terms with it, but regard it as the Eastern Orthodox Church considers it, a corruption of pure Catholicism.

The tragic fact to be faced is this: The Anglican communion has a God-given opportunity to bring about a real union of the Anglican and Eastern Churches, thus bringing into line two-thirds of the Catholic world. If, instead of using all our Catholic energies for this sublime purpose we fritter away the opportunity given to us by emphasizing "Western" (meaning Latin) to such a degree that we become cheap imitators of the Roman obedience, what chance will there be for our Eastern brethren to unite with us on a Catholic and Apostolic foundation?

I would go so far as to suggest that the Anglo-Catholic school in the American Church should unite its disunited forces for a drive for Western Orthodoxy, that shall at least show our good faith to our Eastern brethren; and help to bring about a union of the Churches based on the Nicene Creed and the seven sacraments. By the establishment of the Western Orthodox Church, with our own rites and customs retained, with a Patriarch of our own in full communion with the Ecumenical Patriarch, who of course would be "Primus inter Pares," we would present such a bulwark for Catholicity that our Roman brethren would carefully consider the advisability of turning the cold shoulder to the united Orthodox Church of the world. . . .

Brighton, Mass.

(Rev.) ALBERT C. LARNED.

To the Editor of *The Living Church*:

LET ME ADD my expression of gratification for so able and helpful a treatment of the subject of "Romanizing." Too many of our clergy seem to have failed to consider the prerequisites for that so great task of the Anglican communion—the conversion of Protestantism to the Catholic faith—and that an unnecessary flaunting of pro-Romanism does much toward retarding that accomplishment.

But . . . the maliciousness and ignorance of anti-Roman attacks only aggravate our sympathies for that communion. And, while most of us recognize and regret the justification of some of the charges against Rome's discipline and policies, we feel that they are greatly exaggerated, and others, without justification . . . are uncharitably advanced. Thus it is that we, who are truly proud to acknowledge our relationship to Rome, regardless of her failure to return the compliment, and who want to see her get a square deal, are reluctant to stand by, acquiescing, when she is being maliciously attacked. To this extent some of us may be "pro-Roman."

Nashotah, Wis.

D. V. ELLSWORTH.

KORIYAMA CITY, JAPAN

To the Editor of *The Living Church*:

I SHALL be most grateful if anyone having the great kindness to make a gift of money for the work at this place (Koriyama City, Japan), through the Department of Missions or other third party, will do me the additional favor of letting me know of it.

There is another Koriyama, not a city, in one of the other dioceses in Japan, and it appears to have happened, at times, that gifts intended for this place have been receipted for as for that, and sent to the other diocese.

Koriyama City, Japan.

(Ven.) JOHN COLE MCKIM.

The Living Church

Established 1878

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

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

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Church Kalendar



JUNE

- 29. Saturday. St. Peter, Apostle.
- 30. Fifth Sunday after Trinity.

JULY

- 1. Monday.
- 4. Thursday. Independence Day.
- 7. Sixth Sunday after Trinity.
- 14. Seventh Sunday after Trinity.
- 21. Eighth Sunday after Trinity.
- 25. Thursday. St. James, Apostle.
- 28. Ninth Sunday after Trinity.
- 31. Wednesday.

KALENDAR OF COMING EVENTS

JUNE

- 80. Summer school for diocese of Los Angeles at Harvard School.

JULY

- 1. Madison Rural Leadership summer school, Madison, Wis. Conference for Church workers, Stony Brook School, L. I.
- 2. Summer school, district of Spokane, Lake Coeur d'Alene, Wash.
- 6. Asilomar conference, Asilomar, Calif.
- 7. Conference on religious education, diocese of Central New York, at Skaneateles, N. Y.
- 8. Blue Mountain conference, Frederick, Md. Racine School of Religion, Taylor Hall, Racine, Wis.
- 9. Summer conference, diocese of Olympia. Annie Wright Seminary, Tacoma, Wash. Conneaut Lake summer conference at Conneaut Lake, Pa.
- 16. Adult conference groups for all Carolina dioceses at Kanuga Lake, N. C. Gearhart summer school at Gearhart, Ore.
- 18. Sioux Falls summer conference, Sioux Falls, S. D.
- 22. Summer school for town and county ministers, at Cornell University, New York. Provincial summer conference for colored Church workers, St. Paul's School, Lawrenceville, Va.
- 29. Conference for Church workers, Evergreen, Colo.

APPOINTMENTS ACCEPTED

AVERY, Rev. FREDERICK H., Jr., recently ordained deacon; to be assistant at St. Paul's Church, Oakland, Calif. New address, St. Paul's Church, Bay Place and Montecito Ave., Oakland, Calif.

BORTON, Rev. JOHN NER, formerly rector of Grace Church, Buffalo (W.N.Y.); to be rector of St. Mark's Church, Newark, N. J. September 15th.

BRADNER, Rev. R. MAXWELL, formerly rector of Church of the Nativity, Brooklyn, L. I.; to be rector of St. Margaret's Church, Straatsburgh, N. Y.

CAPERS, Rev. WILLIAM T., Jr., formerly priest-in-charge of St. Paul's Mission, San Antonio, Tex. (W.T.); has become rector of Church of the Redeemer, Okmulgee, Okla.

JENKINS, Rev. JULIAN H., formerly assisting at St. Luke's Church, San Francisco, Calif.; to be minister-in-charge of the Church of St. John the Evangelist, San Francisco. New address, 120 Julian Ave.

KAGEY, Rev. GUY E., formerly associate rector of Christ Church, Media, Pa.; to be rector of Sherwood parish, Cockeysville, Md.

KEEDWELL, Rev. ALEXANDER N., formerly curate at Grace Church, Newark, N. J.; to be assistant at St. Clement's Church, New York City. Address, 423 West 46th St., New York City.

MASON, Rev. C. AVERY, formerly assistant minister at St. Stephen's Church, Washington, D. C.; to be curate at St. Agnes' Chapel, Trinity Church, New York City. New address, 200 W. 93rd St., New York.

MCLAUGHLIN, Rev. ARTHUR M., formerly rector of Emmanuel Church, Lancaster, Wis. (Mil.); has become priest-in-charge of St. Stephen's Church, Newton, Ia. Address, 711 East 8th St., South, Newton.

MELBOURNE, Rev. ARTHUR J., formerly rector of Church of the Redeemer, Flandreau, S. D.; to be priest-in-charge of Church of All Angels, Spearfish, S. D. Address, 418 N. 5th St., Spearfish, S. D.

PEABODY, Mr. HERBERT, of Trinity Church, Norton, Kans.; to be lay missionary-in-charge of Larned, Hoisington, Great Bend, and Lyons, Kans., with residence at Larned, Box 242.

PEARSON, Rev. HARRY J., rector of the Detroit City Mission, in Mariners' Church, Detroit; to be rector of Church of the Messiah, Detroit.

RIDGWAY, Rev. GEORGE WYNDHAM, formerly in charge of Christ Church, Bridgeport, Ala.; to be assistant priest at Church of Messiah, Detroit. Address, 1057 Eastlawn Ave., Detroit.

WILSON, Rev. F. R., rector of St. John's Church, Cornwall, N. Y.; to be rector of St. James' Church, Hyde Park, N. Y. July 16th.

RESIGNATION

LEPPER, Rev. HOWARD A., as rector of Trinity Church, Rock Island, Ill. (Q.)

NEW ADDRESS

HOPKINS, Rev. JOHN HENRY, D.D., for eighteen years rector of the Church of the Redeemer, Chicago; becomes rector emeritus on July 1st, and his permanent address will be Grand Isle, Vermont, from and after that date.

SUMMER ACTIVITIES

AHRENS, Rev. AUGUST, of Scotch Plains, N. J., to be in charge of services at St. John's Church, Dover, N. J., on June 30th, and the Sundays of August 11th and 18th.

ANDREWS, Rev. THEODORE, rector of St. John's Church, Dover, N. J.; sailed June 20th on the *S.S. Esmouth*, on a two months' trip to Morocco, Algeria, France, and Spain.

ATKINS, Rev. J. NORTON, of Sewanee, Tenn.; to be in charge of the services at St. John's Church, Dover, N. J., July to August 4th.

BENTLEY, Rev. CEDRIC C., rector of Trinity Church, Toledo, Ohio; Cape Vincent on the St. Lawrence, New York. July to September 5th.

CLARKE, Rev. D. W., rector of St. Clement's Church, Greenville, Pa.; to be summer supply at Trinity Church, Toledo, Ohio. Address, 316 Adams St., Toledo.

DUNSTAN, Rev. ARTHUR M., rector of St. Thomas' Church, Dover, N. H.; to be in charge of Church of the Holy Trinity, Jefferson, N. H., July and August. Address, Holy Trinity Rectory, Jefferson.

HOLLAND, Rev. T. BOND, M.D., rector of St. John's Church, Brooklyn; to be in charge of St. Andrew's by-the-Sea, Saltaire, L. I., N. Y., until September 7th.

JOHNSTONE, Rev. A. E., of Oak Park, Ill.; Doddridge Farm, Libertyville, Ill., August to September 7th.

MIDDLETON, Rev. EDMUND S., D.D.; to be in charge of Church of the Saviour, Syracuse, N. Y., July and August. Address, 501 Irving Ave., Syracuse.

MILLER, Rev. CORWIN C., rector of Trinity Church, Owensboro, Ky.; St. Paul's Church, Wallingford, Conn., until August 31st.

OLDHAM, Rev. JOHN L., rector of Trinity Church, Martinsburg, W. Va.; to be in charge of Christ Church, Cincinnati, Ohio, during July and August, and will be a member of Dr. Keller's Summer School in Social Service. Address, during July, Christ Parish House, Cincinnati, Ohio.

PACKARD, Rev. A. A., Jr., recently ordained deacon, student at the General Theological Seminary, New York City; to act as deacon-in-charge of the missions at Willowdale, Romulus, and Kendaia, N. Y., until September 22d. Address, P. O. Box 254, Geneva, N. Y.

ROOT, Ven. BENJAMIN FRANKLIN, D.D., Archdeacon of West Tennessee, will sail on the *S.S. Homeric* from New York City July 3d for England, where he will spend July and August in travel and study.

SHERMAN, Rev. ARTHUR M., D.D., of Baltimore, Md.; to be priest-in-charge of St. James' Chapel, Elberon, N. J.

SHIPLEY, Ven. MALCOLM A., archdeacon of Jersey City, and rector of Trinity Church, Hoboken, N. J.; to spend the summer abroad, traveling in England and Ireland.

TALMADGE, Rev. ELLIOTT F., rector emeritus Trinity Church, Toledo, Ohio; to spend the summer in Europe. Address, 316 Adams St., Toledo, Ohio. All mail will be forwarded.

WEIDA, Rev. GEORGE F., Ph.D., priest-in-charge of St. Matthew's Church, Iowa Falls, Ia.; Omaha, Neb.

CORRECTIONS

DAY, Rev. GARDINER M., of Trinity Church, Boston; to become assistant at St. John's Church, Williamstown, Mass. (W.Ma.), instead of rector as mentioned in the June 15th issue of *THE LIVING CHURCH*. Effective September.

LEAKE, Rev. H. J., will have charge of the services at St. John's Church, Passaic, N. J., during July and August, instead of Rev. Fred Barnby Leach, as mentioned in the June 15th issue of *THE LIVING CHURCH*.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240]

GEORGIA—Omit, Miss Edith Johnston.

PENNSYLVANIA—Omit, Rev. Charles J. Harri-

man.

MINNESOTA—Omit, Rev. Walter B. Keiter.

DEGREES CONFERRED

HILLSDALE COLLEGE, HILLSDALE, MICH.—Honorary degree of Doctor of Divinity upon the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit.

TRINITY COLLEGE, HARTFORD, CONN.—Honorary degree of Doctor of Civil Law upon **FRANK B. KELLOGG**, former secretary of state, author of the Kellogg Peace Pact; honorary degree of Doctor of Laws upon **SIR ESMÉ HOWARD**, British Ambassador; **ANDREW W. MEL- LON**, secretary of the Treasury; former U. S. Senator **GEORGE P. McLEAN**; Doctor of Divinity upon the Rev. **WILLIAM S. BARROWS**, headmaster of De Veaux School, Niagara Falls, and upon the Rev. **Dr. CHARLES B. HEDRICK**, professor at Berkeley Divinity School.

WESTERN THEOLOGICAL SEMINARY—Doctor of Divinity upon the Rev. **ADDISON E. KNICKER- BOCKER**, rector of St. Paul's Church, Minneapolis; Doctor of Sacred Theology upon the Rev. **KENNETH O. CROSBY** of St. Stephen's College, and upon the Rev. **JESSE H. DENNIS**, of Holy Apostles Church, Chicago.

ORDINATIONS

DEACONS

ATLANTA—In St. Philip's Cathedral, Atlanta, on June 16th, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, ordained to the diaconate **WOOLSEY E. COUCH**, **LAWTON RILEY**, and **WILLIAM S. TURNER**. The Rev. H. Fields Saumenig, rector of St. Peter's Church, Rome, presented Mr. Couch; the Rev. Cyril E. Bentley, rector of Christ Church, Macon, presented Mr. Riley, and the Very Rev. Raimundo de Ovies, dean of the cathedral, presented Mr. Turner. Dean de Ovies preached the sermon. Mr. Couch becomes deacon-in-charge of the Church of Our Saviour, Atlanta; Mr. Riley takes charge of St. Andrew's Church, Fort Valley; and Mr. Turner returns to the Theological Seminary at Sewanee for his senior year.

CUBA—On June 16th **JORGE H. PILOTO** was ordained to the diaconate in the Cathedral of the "Santisima Trinidad," Habana, by the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba. The candidate was presented by the Rev. José G. Peña of Matanzas, and the sermon was preached by the Rev. Ramón C. Moreno of Cienfuegos. Mr. Piloto is to be missionary at Cardenas, province of Matanzas, with address at 24 de Febrers, 158; Matanzas.

EAST CAROLINA—On June 9th the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, ordained **THOMAS HENRY WRIGHT II** to the diaconate in St. James' Church, Wilmington. The candidate was presented by the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, and the sermon was delivered by the Rev. I. deL. Braysshaw of St. James'. Mr. Wright will return to the Virginia Theological Seminary in the fall to complete his seminary course.

KENTUCKY—The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, ordained **CHARLES F. WULF** to the diaconate, on June 16th, in the Church of the Advent, Louisville. Mr. Wulf was presented by the Rev. Harry S. Musson, rector of the Advent Church, who also preached the sermon. The litany was read by the Rev. Stanley Dean, of Sewanee, Tenn., a visiting priest. Mr. Wulf is to be deacon-in-charge of St. Mary's Mission, Madisonville, and St. John's, Uniontown, with address at Madisonville.

MASSACHUSETTS—**WILLIAM H. DEACON** was ordained to the diaconate on June 19th in Christ Church, Quincy, by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts. The Rev. Howard K. Bartow, rector of Christ Church, presented the candidate, who is to be curate of St. Luke's Church, Malden. Bishop Slattery preached the sermon.

PITTSBURGH—On June 11th the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, ordained **THOMAS FREDERICK COOPER** to the diaconate in Trinity Cathedral, Pittsburgh. The Very Rev. P. G. Kammerer, Ph.D., dean of the cathedral, presented the candidate who is to be in charge of the Church of the Atonement, Carnegie.

SOUTH DAKOTA—On Sunday, June 9th, in the Church of the Incarnation, Dallas, the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, ordained **JOHN TOTMAN** to the diaconate. The Rev. J. A. McNulty of Winner presented the candidate and read the litany. Bishop Roberts preached the sermon. Mr. Totman will continue in charge of the work in Dallas, under the direction of the Rev. Mr. McNulty.

DEACON AND PRIEST

SHANGHAI—On May 24th, the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, ordained **NEN-DZUNG NYI** to the diaconate and advanced the Rev. **TAO-YUAN MA** to the priesthood in St. John's Pro-Cathedral, Shanghai. The Rev. H. P. Wei preached the sermon.

Mr. Nyi, presented by the Rev. M. H. Throop of the pro-cathedral, is to be assistant at the Chapel of the Resurrection, Tsao-ha-tu, Shanghai, and the Rev. Mr. Ma, presented by the Rev. B. L. Ancell, D.D., of Yangchow, is to be assistant at St. Paul's Church, Nanking.

Mr. Ma is a graduate of St. John's University where he was the head of the Student Christian Association. Since his ordination to the diaconate he has been stationed at Hsia-kwan, Nanking, where under most dangerous conditions he showed great courage and loyalty.

PRIESTS

CALIFORNIA—On May 28th the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, advanced to the priesthood the Rev. **CAREL JOHAN HULSEWE** in Grace Cathedral, San Francisco. The Ven. A. W. N. Porter presented the candidate, and the Rev. Charles P. Otis, S.S.J.E., rector of the Church of the

Advent, San Francisco, preached the sermon. The Rev. Mr. Hulsewe is to be priest-in-charge of St. Francis' Mission in San Francisco, with address at 112 Sloat Blvd.

COLORADO—On June 16th, the Rev. **RALPH JOHN ROHR**, curate of St. Andrew's Church, Denver, was advanced to the priesthood by the Rt. Rev. Irving P. Johnson, D.D., Bishop of the diocese, in St. Andrew's Church, Denver. The candidate was presented by the Rev. Neil Stanley, rector of St. Andrew's, and Bishop Johnson preached the sermon. The Rev. G. A. C. Lehman said the litany; the Rev. William L. Hogg the epistle, and the Rev. J. W. Hudston the gospel.

The Rev. Mr. Rohr is to be curate of All Saints' Church, Omaha, Neb., with address at 506 West 26th Ave., Omaha.

FOND DU LAC—On June 23d, in St. James' Church, Manitowoc, the Rev. **WILLIAM WALLACE HORSTICK** was advanced to the priesthood by the Rt. Rev. Reginald Heber Weller, D.D., Bishop of the diocese. The candidate was presented by the Rev. William Frederick Hood, rector of St. James' Church, the Rev. William Elwell, vicar of the Church of the Blessed Sacrament, Green Bay, attended the Bishop as deacon, and the Rev. Herbert S. Stanton, vicar of St. Peter's Church, Sheboygan Falls, as sub-deacon. Fr. Horstick will be curate of the Church of the Redeemer, Chicago, after July 1st.

GEORGIA—On May 1st, in Grace Church, Waycross, the Rev. **LLOYD WILLIS CLARK** was advanced to the priesthood by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia. The sermon was preached by the Rev. David C. Wright, D.D., rector of Christ Church, Savannah, and the candidate was presented by the Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah. The Rev. Messrs. Herbert Scott-Smith of Bainbridge, and Henry Bell Hodgkins of St. Michael and All Angels' Church, Savannah, were present and took part in the laying on of hands.

Mr. Clarke is now serving as rector of Grace Church, Waycross. He is a graduate of the College of Arts and Sciences of the University of the South, and of the Virginia Theological Seminary.

DIED

BETTS—In Rutherford, N. J., June 16th, **LIVONIA KETCHAM BETTS**, widow of the Rev. George C. Betts, in the 92d year of her age. Buried in Goshen, N. Y., June 18th.

"Blessed are the dead who die in the Lord."

BROWER—At Colmar, Pa., June 18th, **HANNAH ELIZABETH BROWER**, daughter of the late Abraham T. Brower and Rebecca Brower-Strong, died. Burial office at St. Timothy's Church, Roxborough, Philadelphia. Interment in the churchyard.

"May she rest in peace."

PERRY—In Memphis, Tenn., December 10, 1928, the Rev. **JOHN J. P. PERRY**, in the 67th year of his age. The greater part of his ministry was spent in the dioceses of Georgia and Atlanta.

WHITTLE—At Rosemont, Croston, England, **HENRY WHITTLE** entered into life, June 10, 1929, aged 79 years.

"Grant him an entrance into the land of light and joy in the fellowship of Thy saints; through Jesus Christ our Lord."

RESOLUTIONS

Edward Mansfield McGuffey

RESOLUTION adopted at a special meeting of the bishops and clergy of the diocese of Long Island, held in the parish hall of St. James' Church, Elmhurst, L. I., on Friday, May 31st, A. D. 1929, the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island, presiding:

WHEREAS: The Rev. **EDWARD MANSFIELD MCGUFFEY**, M.A., the senior active presbyter in this diocese, entered upon eternal life on Tuesday, the 28th day of May, A. D. 1929, and his body has this day been peacefully committed to rest in sure and certain hope of the Resurrection in Christ Jesus.

THEREFORE BE IT RESOLVED: That we, the bishops and clergy of Long Island, hereby record our gratitude to God for the life and character and service of our beloved brother, Edward Mansfield McGuffey.

AND BE IT FURTHER RESOLVED: That we inform the Church at large of our affection and admiration for our intimate friend and companion of many years, whose fine integrity and courage will abide with us as an inspiring memory. Full of years and rich in honours, as well as in the affection of multitudes of

friends, his death comes not as a defeat, but rather as a crown.

A devout believer and a brave Christian soldier, he has entered triumphantly into the joy of his Lord. As his fellow believers, among whom he lived and bravely served for many eventful years, we mourn; and yet we are grateful that in his death, as through a window, we glimpse the glory of the other side.

AND BE IT FURTHER RESOLVED: That we express to the family of our revered friend, our deepest sympathy in what must be to them a heavy bereavement, and assure them that we share with them the faith and hope in which their beloved and honoured father lived and died, and we rejoice with them in the noble and distinguished service he has rendered to Christ and His Church.

CHARLES A. BROWN,
JOHN I. B. LARNED,
ST. CLAIR HESTER,
FREDERICK S. GRIFFIN,
JAMES CLARENCE JONES,
Committee.

Judge Addison P. Minshall

WHEREAS: It has pleased Almighty God to call him it is therefore with deepest regret and sorrow that we report the death of our esteemed friend and member of St. Paul's Church and vestry, **ADDISON P. MINSHALL**, in the height of his usefulness and value to the Church, the state, and community;

THEREFORE, BE IT RESOLVED: That we desire to record our high appreciation of his character as a member of the vestry, and treasurer of St. Paul's Church, and an attorney;

That by his death, the Church has lost a faithful servant and the state and community an eloquent champion;

That a copy of these resolutions be sent to the sorrowing family, to whom we offer our heartfelt sympathy in its deep affliction;

That a page be set apart for these resolutions in the records of St. Paul's Church.

That a copy be sent to THE LIVING CHURCH for publication.

"Let light perpetual shine upon him, O Lord."

H. J. BUCKINGHAM,
Rector.
WALTER S. STORY,
Sr. Warden.
C. W. MILLS,
CHARLES WIESSE,
E. F. BEARCE,
Committee on Memorial.

**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.

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

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

MISCELLANEOUS

ORGANIST-CHOIRMASTER. AVAILABLE. Permanent or substitute. European trained, exceptional qualifications and experience. Pupil late Sir John Stainer. Expert trainer-director, fine accompanist, recitalist, enthusiastic worker, Churchman. Highly recommended. ARTHUR EDWARD JONES, Peckville, Pa.

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

POSITION WANTED BY ORGANIST AND choirmaster. 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.

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THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

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

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

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone Kensington 8799. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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

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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

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.

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.

HEALTH RESORT

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

BOARDING

Los Angeles

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

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

New York

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

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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.

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.

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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.

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SISTERS OF THE HOLY NATIVITY

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

RETREAT

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.

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 KILO- cycles (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.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (249.9). Services from Grace Church will be broadcast June 30th at 11 A.M., C. S. Time.

WBBR, BUFFALO, N. Y., 1310 KILO- cycles (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 KILO- cycles (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 KILO- cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO- cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

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 SPOSKOFF, 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. SPENCER 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.

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 of the Incarnation, New York

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

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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.

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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.)

Christopher Publishing House. Boston 20, Mass.
The Spirit Forces Within the Body. The Human Family and How to Know Them. By Spokeshave. \$2.50 net.

Smoke and Mere Smoke, Thanacrucis, and Other Poems. By Andrew A. Nelson. \$1.50 net.

Color at Home and Abroad. By George Mallison, author of *Suffrage and the Court*. \$3.00 net.

E. P. Dutton & Co. 300 Fourth Ave., New York City.

The Boy Prophet. By Edmond Fleg. A Translation made by D. L. Orna. \$2.00.

Harper & Bros. 49 East 33rd St., New York City.
Voices of the Age. Edited by J. Presley Pound. With an Introduction by Peter Ainslie. \$2.50.

Alfred A. Knopf Co. 730 Fifth Ave., New York City.

The Genesis of the Social Gospel, the Meaning of the Ideals of Jesus in Light of Their Antecedents. By Chester Charlton McCown. \$4.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
A King of Shadows. By Margaret Yeo. \$2.00.

Minton, Balch & Co. New York City.
Randolph of Roanoke: A Political Fantastic. By Gerald W. Johnson. \$3.50.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

Leaves From the Notebook of a Tamed Cynic. By Reinhold Niebuhr. \$2.00.

BULLETIN

Union Theological Seminary. 3041 Broadway, New York City.
Annual Catalogue, 1928-1929.

PAMPHLET

Society of SS. Peter and Paul. Westminster House, Great Smith St., S. W. 1, London, England.
A First Prayer Book. For Little Children.

SHANGHAI CLERGY MEET FOR ANNUAL SYNOD

SHANGHAI—As is the custom in this diocese of Kiangsu (missionary district of Shanghai), the day before the meeting of the annual synod was devoted to devotional exercises and informal discussion. In the pro-cathedral the Rev. T. Darlington, of the diocese of Western China, conducted a series of meditations on the nature and responsibility of the Christian ministry, on the morning of May 21st. In the afternoon the clergy met separately to discuss Our Message to Present-day China and How to Utilize the Religious Instincts and Practices of Non-Christians to Present Christian Truths. At the same time the lay delegates were discussing Christian Social Service in a Non-Christian Community and Patriotism and Christianity. Then all joined together to confer on Christianizing the Home.

The twentieth synod of the diocese was formally opened on May 22d with a celebration of the Holy Communion, the Rt. Rev. F. R. Graves, D.D., celebrating. Subsequently the roll call showed that there were present twenty-two Chinese clergy, twelve American clergy, and thirty-eight lay delegates, all Chinese. In his address the Bishop spoke of the return to more normal conditions in the diocese—churches returned to Christian use and schools reopened—and urged efforts toward a greater measure of self-support.

Amendments to the constitution of the diocese were adopted, limiting the clerical membership in the synod to those actually doing the work of the Church and establishing the office of diocesan treasurer. It was voted unanimously to adopt the revised American Prayer Book for use in the diocese and to ask the Bishop to arrange for its translation as soon as possible. The Rev. J. G. Magee was authorized to raise \$5,000 among the Chinese Christians for the erection of a mission building in Püchen, a small city north of the river opposite Nanking, where the diocesan board has been carrying on work for more than ten years. It was reported that \$1,000 had been raised toward the mission of the Chung Hua Sheng Kung Hui in Shensi, besides what was still owing on the apportionments of former years. Never has a synod shown a greater sense of the obligation to support the work of the Church and especially its missionary work.

To the standing committee were elected the Rev. F. L. Hawks Pott, D.D., and the Rev. Messrs. H. C. Tung, H. S. Shen, and H. Y. Yao, and Messrs. D. C. Jul, O. Z. Li, and T. T. Wu, and Miss Mary Kwei.

CHANGE DATE FOR SYNOD OF SEVENTH PROVINCE

TOPEKA, KANS.—Because of the meeting of the House of Bishops at Atlantic City, the first week of October, those in authority have postponed the meeting of the synod of the province of the Southwest, which is to be held at Topeka, from October 22d to 24th; to November 5th to 7th.

Church Assembly Committee Favors Change In Method of Appointing English Bishops

English Church Union Combines
With Anglo-Catholic Congress—
Two Bishops Consecrated

The Living Church News Bureau
London, June 14, 1929

THE COMMITTEE APPOINTED BY THE Church Assembly in 1923 "to consider the question of the system of appointing bishops" has issued an interim report, which will be considered at next week's session of the Assembly. In view of the importance of this matter, and the discussion which will undoubtedly arise. I quote the report at some length. The committee emphasizes the fact that this is an interim report only, not professing to be an exhaustive discharge of their reference, but a step on the way toward a more thorough examination by them or by some other body. Some of the committee think that the question of the Royal Supremacy must before long be dealt with more directly, and that this makes the separate treatment of this particular item of the appointment of bishops undesirable; but the majority of the committee are in favor of making provisional suggestions to meet what they regard as the immediate minimum requirements of the situation. The report goes on to say:

"The real power of appointing bishops rests, in constitutional theory, with the Crown; according to constitutional practice, with the Prime Minister of the day. The only checks on this power are the possible refusal of the dean and chapter to elect the person nominated by the Crown, and the possible refusal of the Archbishop to confirm or consecrate. In either case refusal would involve, in theory at least, serious penal consequences; and nothing short of a refusal to consecrate would legally affect the ultimate result. It has been argued that the existing system, although not easy to defend in theory, has worked very well in practice, at any rate during recent years. No doubt this has been largely due to the personal qualities of those with whom the right of appointment has rested. But it is urged that there is much force in the argument that the method of appointment by an individual, if carefully and conscientiously exercised, is more likely to produce good results than any system of election. An election is always liable to be conducted on party lines and to result in the appointment of a party nominee on one side or another; or if this danger be avoided, the choice is likely to fall upon a 'safe' or colorless candidate of no particular distinction. Under a system of appointment exercised by men of high character and ability and wide practical experience, who are able to command the best possible advice, both of these dangers may be avoided. It is comparatively easy to preserve a fair balance between the various parties in the Church without appointing extreme representatives of any school of thought, and occasionally to promote men whose very claims to distinction would make it difficult for them to secure, or even to ask for, any large measure of popular support. Finally, it is claimed that under the present system many bishops have been appointed, to the great advantage of the Church, who would probably never have been chosen by any system of election.

"There are, on the other hand, three main arguments in favor of some change

in the method of appointing bishops. There is the practical argument which may be put as a question: Is the present system safe? It depends altogether on the personal qualities of the Prime Minister, modified to an unknown extent by the personal qualities of the Sovereign. A conscientious Prime Minister will do his best to appoint rightly; and though mistakes may be made, that may happen under any plan. But the Prime Minister need not be, and often is not, a member of the Church of England; he may have no knowledge of or interest in the affairs of the Church. He is dependent, not so much on the personal will of the Sovereign, as on the support of a House of Commons elected, as a rule, on purely secular considerations; and it is at least possible that he may be a man who would not command the general confidence of Churchmen. It cannot be said that the present system affords any adequate safeguard against ill-considered or even unworthy appointments.

"Another argument is one of principle. As we believe that the Church of England is part of Christ's Holy Catholic Church, and that, with the rest of the Catholic Church, it is taught and sustained by the Holy Spirit, it seems clear that in respect to the appointment of the chief pastors of our Church we ought to seek for divine help and guidance. It would seem presumptuous to pray for this help unless we have done our best to ensure that the machinery by which the appointment is made is seemly and fitting. There is abundant precedent for the State intervening in the nomination of bishops. But the Church itself ought to have a voice, and a real voice in the appointment. Finally, it has been urged that the present system of appointment constitutes a formidable barrier to any scheme of Christian reunion."

The report ends with the following recommendations:

- (1) That the electing body should have the right to refuse to elect the person named in the King's letter missive without incurring penalty.

"We do not mean by this" (the report states) "that it should be open to the electing body to elect any other person; the power should be purely negative, and should be exercised for reasons given in writing. It would still be open to the Crown to override the decision of the electing body by letters patent under the Great Seal. But whatever the ultimate result might be, we think that freedom to refuse to elect is a matter of real importance, and that the existing laws are an anachronism and indefensible.

- (2) That the Archbishops of Canterbury and York should not be liable to penalty for refusing to confirm or to consecrate a person elected as bishop.

- (3) That the Prime Minister, before submitting any recommendation to His Majesty in respect of the appointment of a bishop, should consult an advisory committee, without in any way derogating from his own ultimate responsibility.

"We suggest that this committee should consist of not less than seven persons, including the Archbishops of Canterbury and York, to be chosen by the Prime Minister himself from the members of the Church Assembly; and that the members of the committee, other than the two Archbishops, should hold office during the tenure of the Prime Minister appointing them, or for a period of five years, whichever should be the shorter."

TWO BISHOPS CONSECATED

Two bishops were consecrated on Tuesday of this week, being the Feast of St. Barnabas. The Archbishop of Canterbury officiated at the consecration of Dr. G. K. A. Bell, formerly Dean of Canterbury, as Bishop of Chichester, in Canterbury Cathedral, and was assisted by Archbishop Lord Davidson, the Bishops of Oxford, Rochester, Southwark, Gibraltar, and Dover, Bishops Knight, Southwell, Baines, Twitchell, Copleston, and Wood (Assistant Bishop of Newcastle and brother-in-law of Dr. Bell).

On the same day the consecration and enthronement of the Rev. Harry Seymour Reid, of Edinburgh, as Bishop of Edinburgh, took place in the Cathedral Church of St. Mary, Edinburgh. The Primus of the Episcopal Church in Scotland (Dr. Robberds, Bishop of Brechin) officiated at the consecration, assisted by a number of Scottish Bishops, and the preacher was Canon Henderson-Begg, of Edinburgh.

ANNIVERSARY OF ENGLISH CHURCH UNION

Thursday, June 27th, will be the seventieth anniversary of the English Church Union, and, as I have already informed you, the Union will mark the occasion by combining with the Anglo-Catholic Congress at the Albert Hall on the same day. The Rev. Arnold Pinchard, secretary of the E. C. U., writes in the *Church Union Gazette*:

"We are taking at this meeting another most important step toward the coördination of Catholic forces and the ultimate amalgamation of Catholic Societies in the Church of England. Such coöperation and, if it please God, amalgamation, is more than ever necessary at the present time, and every society ought to be prepared to make some kind of sacrifice (if such were required) in order to hasten the coming of the day when we shall realize our hopes. At present the Catholic societies, taken one by one, are strong, and do exercise a very considerable influence upon the mind of the Church at large. If the Catholic societies have been able to do so great a work in separation one from the other, and in spite of the inevitable wastage of energy, time, and money, owing to the overlapping of their activities, we can hardly exaggerate the gain which the Catholic cause would derive if all these societies were working together on a settled policy and under the guidance and inspiration of one leadership."

CONFERENCE ON ADULT EDUCATION

A conference at High Leigh, Hoddesdon, was held last week, when about eighty persons interested in adult religious education met under the chairmanship of the Bishop of Middleton. Proceedings began with a stimulating lecture by Canon B. K. Cunningham, on *A Mind for the Kingdom*. The great problems for present-day teachers of religion were, he said, first, to learn how they could awaken any real hunger for the Kingdom, and then to present a clear case for the spiritual interpretation of life. "Mind" was more than mere intellectual approach and comprehension: it was the attitude toward life.

The Rev. L. Dewar (vicar of Witton, Blackburn) followed with a lecture on *The Mind and the Heart*, in which he demonstrated that the essential function of the mind was to cause the heart to move in an atmosphere of reality.

The Bishop of St. Albans (Dr. Furse) also gave a talk on *The Content of Adult Religious Education*.

RESTORATION OF ST. PAUL'S CATHEDRAL

The final stage in the long task of restoring and renovating St. Paul's Cathed-

dral will begin on July 1st with the removal of the great organ from the nave back to its original position in the choir, a work that is expected to occupy about four months. In addition, the refacing of the columns supporting the dome and the recarving of some of their ornaments have to be undertaken. The work is being carried out according to program, and the whole of it, unless anything unforeseen happens, should be completed by June of next year.

It will be remembered that the work of restoration, which was directed to the strengthening and solidifying of the super-

structure, was begun in 1913 on the two piers in the south transept.

In 1924 came the serving of the "dangerous structure" notice by the London County Council, and the big task begun in 1925 of grouting the eight main piers supporting the dome, and the placing of a chain of steel around the dome as an additional precaution, thus adding, the engineers estimate, two hundred or three hundred years to the life of the structure.

A sum of about £400,000 has been raised by contributions from all parts of the Empire, and it is quite possible that when the restoration is finished there will be a surplus.

GEORGE PARSONS.

Ratification of Lateran Treaty Makes Vatican Kingdom a Reality

Church and State Clash Again in Greece—New Calendar Disturbs Mt. Athos

L. C. European Correspondence }
Wells, Somerset, June 8, 1929 }

THE BEGINNING OF JUNE SAW THE "Lateran Treaty" duly ratified, and what is at once the smallest and the largest state of the world is now in formal existence. The kingdom of the Vatican could be tucked away in any odd corner of Andorra, Monaco, or San Marino (little survivals that have hitherto passed as the smallest states of Europe), and its whole area of 110 acres would go into a square of seven hundred yards, or not much larger than the "Haram-es-sheerif" at Jerusalem. The population of the whole kingdom is under five hundred, or less than that of an English public school, and it will have, as Mussolini remarked, "a very low birth rate." Nobody is born as a citizen of it, nobody can own any real property in it, it is doubtful even if there is such a thing as a real shop in it. A fair percentage of its tiny area is policed by the "foreigner." Yet, this minute kingdom controls the minds of more spiritual subjects than any ruler—save perhaps King George V—has legal ones, and at least gives an example of the law that importance is not to be judged by size.

The ending of a fifty years' quarrel is an important event in Italian, and in European, history, no doubt. Still, one feels that it hardly marks either the end or the beginning of an epoch, and some comments show an almost equal lack of proportion and of reverence. Thus the *Osservatore Romano*, the official organ of the Vatican—this paper has, by the way, taken sanctuary in the borders of the new kingdom from the jurisdiction of the Italian press laws—is quoted by the *Universe* as saying: "when next the Pope goes out of the Vatican, carrying the Host in procession, it will signify the return of God to Italy and of Italy to God." The English Roman Catholic paper makes no comment and we follow its example. It is quite clear, however, that the Pope and the Duce do not interpret the recent treaty in the same way, though as both are Italians they may reach the working agreement both desire.

CLERICAL EDUCATION IN GREECE

Meanwhile, the Orthodox Church continues to wrestle with its problems. In Greece, friction has arisen over the "hierarchical schools" that the government is

proposing to establish. The question of clerical education is a difficulty in Hellas, and has been so for some time. It has been made more acute of late years, by the large influx of refugees, who are now being settled and are becoming valuable citizens, but whose coming has disturbed the quiet old ways. The Ministry of Education has been trying to found a whole system of secondary schools, of the agricultural, commercial, and "professional" varieties, and has applied for that purpose the funds of the many suppressed monasteries. Naturally, the Church had mixed feelings about the process, and the idea was to give some consolation to it, and to solve the problem of clerical education, by founding these "hierarchical" schools. Unfortunately, the Ministry of Education has the ambition of the conscientious bureaucrat to control everybody for his good, and not being possessed of much tact, has put forward this *projet de loi* without consulting the Church authorities.

CALENDAR DIFFICULTIES

There is hope, on the other hand, for a reconciliation between the synod of the Church and the "Old Calendarists" (*Palaeo-imerologitae*, it is a grand name for a new denomination). Some of those "Religious," who declared that recognition of astronomical facts was apostasy from Christianity—surely some good folk in America ought to sympathize with them—have repented and been reconciled to the Church. Unfortunately, those monks of Mt. Athos, who solemnly burnt the new calendar with regrets that they could not do the like for its authors, still remain obstinate. One of the defects of the contemplative life—a danger in it that has to be guarded against—is that molehills may appear as mountains to men who live in one narrow round of devotion. The history of the "Holy Mount" shows how disputes on equally minute points have persisted there for years. The question at what point on the paten the priest ought to place one particular particle of the Host after the "fraction" once divided that community for half a century.

A DARK STORY

A dark story comes from Diarbekr, in Turkey, as reported in the paper *L'Orient* of Beyrout, of April 12th. There the Uniate Armenian priest of that town, Joseph Emikhanian, found that the local authority forbade the usual Easter solemnities customary in that place. He appealed from the local authority to the central one, the Ghazi Mustapha Kemal, asking for that freedom to practise his reli-

gion as a Turkish subject that the immemorial law of the land guarantees him. The local governor was furious at the fact that "this dog of a *rayah*" should dare to appeal against any order that he chose to issue, and a body of local Moslems, among whom were members of the police, went to the priest's house that night and strangled him.

"Black Amida" (the alternative name of basalt-built Diarbekr) has always been the seat of a dour and dangerous fanaticism, and this episode shows that the removal of the fez and the veil has not changed the Turkish character as much as some friends of that nation hoped. One of those friends once suggested to the writer that republicanism and modern habits together would really reform the Turk. We replied, rather to his disappointment, that we believe, of course, that any miracle was possible, but that before believing that this particular one was probable, we would ask for just one Ethiopian, or one leopard, that had changed either skin or spots. It takes more than a change of costume to make a Turk think that a *rayah*, a Christian subject of Turkey, can possibly have any rights to anything at all.

ABYSSINIAN BISHOPS

Other Ethiopians, however, have been able to attain their rights from those who have hitherto been their tutors. In a letter published April 20th, we told how the Abyssinians had been promised, for the first time in many centuries, bishops of their own nation. Now we are able to go on, and say that the promise has been honorably fulfilled, without any of the quibbling and delays that are sometimes apt to happen when a daughter Church is being given a measure of independence, and which are only too likely to destroy gratitude that otherwise would be given for the grace. On June 2d, the priest Sidaros, prior of the Monastery of St. Anthony in the Nitria, Egypt, was solemnly consecrated as Archbishop (Abuna) of the Ethiopian Church and four Abyssinian monks sent to Egypt by the regent of Ethiopia were consecrated bishops.

AUTONOMOUS CHURCHES

Elsewhere the question of the day, the relation of the autonomous Churches to the parent bodies, continues to develop. Bulgaria, the first of all modern nations to make that question acute, is now celebrating at once the thousandth anniversary of the reign of Simeon the Great, their national hero of old, and the fiftieth of her own national independence. On the occasion, her bishops took occasion to "consider the international position of the autocephalous national Church." That is to say, they will consider if the schism, that still divides them from the rest of the Orthodox, can be healed without their admitting that they were ever in fault, or eating the wholesome but unpleasant humble pie.

Italy is also pressing for the recognition of the "autonomous national Church" that she has made in Rhodes without the wish of its members. If only the needful *tomos* of recognition is given by the Oecumenical Patriarch, she will respect all the rights of the Orthodox Church, *save only* education (a large exception), and she will allow two more bishops in addition to the four existing, one of whom shall be Bishop of Patmos. This is another of those acts of grace that are very unpleasant to the recipient. Hitherto, there has been the Lord Abbot of the Monastery of St. John in Patmos, and the proposal to add to his dignity by making him a bishop reminds one of the words

of Whewell, when a like offer was made to him: "There are two archbishops and thirty-four bishops, but there is only one Master of Trinity."

The Albanian question remains unsolved, it being said that "all the Orthodox" support the disciplinary act of the Patriarch, in declaring the consecration of the five bishops of that land invalid and null. The irregularity can hardly be denied, for consecration is the act of the

whole Church through its proper representatives, and cannot be regularly performed by stray bishops who have no dioceses. How far the Serbian Orthodox Church, that made the act possible, now condemns it, is another question. It might also be asked how far authority can condemn a man for snatching, irregularly, at something his right to which has been admitted, and which has been then unlawfully withheld. W. A. WIGRAM.

erously, its spirit broadening and deepening.

"Dr. Mottet found support for his task, that support which expresses itself in money, and that support which enlists the strength of men and women. He made his church a part, an essential element, of the life of the community, and under circumstances that would dishearten a less robust faith, among perplexities that would daunt a less devoted soul, he succeeded in his life-long ambition to bring men into fellowship with God."

Dr. Henry Mottet, Rector of Church Of the Holy Communion, New York, Dies

Chapel at Church of Heavenly Rest Dedicated—Fresh Air Work of City Mission Society

The Living Church News Bureau
New York, June 22, 1929

DR. MOTTET IS DEAD. SO WE READ IN the papers of yesterday morning. It was a notice telling of the passing from our midst of one of the outstanding personalities among the clergy of today. Lacking but five months he had served the Church of the Holy Communion fifty years as its rector; that alone a notable achievement, but his term of service has more than duration to distinguish it. Dr. Mottet was one of the great humanitarians, and it is not unlikely that the passing of time will increasingly remind us of that fact. In his quiet and unceasing devotion to the interests of the unfortunate, and over so long a period, his ministry bears resemblance to that of the first Dr. Houghton who for forty-nine years was a beloved shepherd of souls at The Transfiguration, the parish adjoining that of Dr. Mottet's. Both men bore extraordinary witness to the fact that the true priest is the faithful pastor.

Henry Mottet was born in Stuttgart, Germany, May 20, 1845. At the age of 13, in 1858, he became a chorister at the Church of the Holy Communion, New York, where its distinguished founder, Dr. William A. Muhlenberg, was rector. He was graduated from the College of the City of New York in 1869, and from the General Seminary in 1873. His ordinations took place in 1873 and 1874. At that time the Rev. Dr. Francis E. Lawrence was rector at the Holy Communion and young Mottet became his curate, succeeding to the rectorship in November, 1879, when Dr. Lawrence died. Dr. Mottet is survived by his widow who was Miss Jeanie Gallup of Providence, to whom he was married in 1895.

This Saturday morning the little, brown stone church at Sixth avenue and Twentieth street was taxed to its capacity as a congregation representing all walks of life gathered for the funeral service of Dr. Mottet. Bishop Manning was the officiant. The service was a solemn tribute to a great ministry. "Fling open wide the golden gates, and let the victors in," sang the choir in their recessional, and the body of Henry Mottet was taken from the chancel where his service as a choir-boy began seventy-one years ago. It was carried for the last time through the doors which he had successfully made to express a welcome to a considerable number of the unfortunates who passed them. A greater personality has left us, a more notable ministry here has ended, than we, for the moment, realize.

These pages need not again tell of Dr. Mottet's recent remarkable achievements in endowing his church and planning a great community house; they have been described here not long ago. But following is a portion of an editorial, appearing in tonight's *Sun*, which is worthy of reprinting. The Church of the Holy Communion is said to be the only church in America whose doors stand open all day and all night throughout the year; the editorial is titled, "He Kept God's House Open":

"The edifice is far more commonly thought of as Dr. Mottet's church, an unofficial tribute to Henry Mottet fully merited by that good man. He is dead in his eighty-fifth year after seventy-one years of service to the church in choir and chancel—service that knew no limitation of sect or race, service that battled successfully to keep God's house open for the people of a section that since Holy Communion opened eighty-three years ago has changed from open country to a residential district, from residential district to fashionable shopping center, and from fashionable shopping center to industrial quarter. Those who gather the statistics of such matters say that fourteen other churches moved away from this division of the town, but Dr. Mottet never found it an unresponsive field for a Christian's labors.

"He was brought up in the tradition of William Augustus Muhlenberg, the first rector of the church, who resigned that office in 1858 to become superintendent and spiritual director of St. Luke's Hospital, which he founded. Muhlenberg made Holy Communion the first free-seat church of his denomination, established in it the first Protestant Episcopal sisterhood, organized the first boy choir, and trained in his congregation a man to succeed him at the altar and in the pulpit. This was 'the devotional and saintly' Francis E. Lawrence. Under his spiritual guidance Mottet grew up.

"The background before which Dr. Mottet labored, the tradition inherited from Muhlenberg and faithfully transmitted by Lawrence, could not be bettered for a man of his type. He found and felt himself an agent charged with a divine mission to humanity—not to any particular caste, not to a selected group, not to a self-constituted following, but to all the individuals whom chance or choice brought to the possible moral and spiritual jurisdiction of his field. When requirements of the population altered he found the solution for new problems in adaptation to conditions, not in withdrawal to another sphere. If citizens of established solidity moved out, citizens and aliens whose solidity must be established moved in; if fashion took a different course, human beings remained; and with them remained Dr. Mottet's church, its institutional departments ever supplementing but never submerging its primary purpose, its methods shifting with the needs of the day, its doors opening more gen-

CHURCH DEDICATION AT TUCKAHOE

Last Sunday afternoon the Bishop of New York made a visitation to St. John's Church, Tuckahoe, the Rev. Frederick A. Wright, rector, to officiate at the dedication of the enlarged portion of the edifice. It is one of the most interesting churches, historically, in this diocese. The original structure was erected in 1798, enlarged in 1847, 1870, and 1897. The first service in St. John's parish was held in 1789. It is interesting to note that the enlargement of the church just completed has been made in memory of Charles R. Dusenberry and his wife, Emily Mandeville Dusenberry, a family which has had its representatives in this parish since its foundation, 140 years ago. With the rapid development of Tuckahoe as a suburban residential zone, St. John's Church has for some time felt the necessity for an enlarged edifice, and now not only has that been accomplished but a fitting memorial has been established in tribute to one who served this parish sixty-six years as a member of its vestry and for over thirty years as a superintendent of its Church school.

DEDICATION OF CHAPEL AT CHURCH OF HEAVENLY REST

Tomorrow morning Bishop Manning will dedicate the Chapel of the Beloved Disciple at the Church of the Heavenly Rest, Fifth avenue and 90th street. The chapel adjoins the church but has an entrance of its own on the avenue side. It will be known as the Talman Memorial Chapel of the Beloved Disciple, and will thus perpetuate the name of the congregation which a few years ago merged with the Church of the Heavenly Rest, as well as honoring the family whose members were generous benefactors of the Church of the Beloved Disciple, formerly in East 89th street.

DR. ALDRICH TO REMAIN AS RECTOR HERE

The decision of the Rev. Dr. Donald B. Aldrich to decline his recent election as rector of Emmanuel Church, Boston, to succeed the Rev. Dr. Elwood Worcester, resigned, and to continue his work here in New York as rector of the Church of the Ascension, affords much satisfaction to those who are familiar with his achievements in the lower Fifth avenue parish. That the Boston church has more than a thousand communicants and the Church of the Ascension less than 250 makes the declination the more notable, and is an evidence of the opportunities which Dr. Aldrich believes are before his work here. In a very quiet manner but with methods indicative of marked spirituality the Church of the Ascension has, under its present leadership, come into a position of increased influence in its neighborhood. The Washington square district is being rebuilt with apartment houses and hotels of the finest type and in their midst stands the Church of the Ascension, a century-old landmark.

CATHEDRAL ITEMS

The closing exercises of the Cathedral choir school are to be held on Saturday,

June 29th. Applications for admission to the Cathedral choir school have been greater than for a number of years past. During the summer vacation period special arrangements have been made for the music at the services of the cathedral. The boys will be given a complete holiday which is more satisfactory both to them and to their parents and the music at the services will be rendered by a largely augmented choir of men which it is believed will give a very fine effect. The services each year during the month of July are attended by great numbers of young people who are here to take summer courses at Columbia University and elsewhere.

ANNIVERSARY OBSERVED AT
ST. STEPHEN'S COLLEGE

Last Tuesday evening in Preston Hall, St. Stephen's College, Amundale, was given a dinner to commemorate the tenth anniversary of the affiliation of the Rev. Dr. Bernard Iddings Bell with the institution, and also to mark the first anniversary of the union of the college with Columbia University.

Bishop Oldham, Coadjutor of the diocese of Albany, speaking by appointment of the Presiding Bishop, paid tribute to the opportunity which St. Stephen's affords for individual attention and development. Professor Coss of the university pointed out four values evident at the college: the opportunity for administering a country college with a university mind, for training exceptional men for the professional schools, for the possible provision at Annandale where members of the university may retire to work out scholarly problems, and for caring for undergraduates to whom the city environment is nervously and spiritually harmful.

Among other speakers were President MacCracken of Vassar and President

Lewis of Lafayette College; while messages of congratulation were received from Bishop Manning and Bishop Fiske, and from Governor Roosevelt and former Ambassador Houghton, who are both trustees of St. Stephen's.

CITY MISSION SOCIETY FRESH AIR WORK

In opening its thirty-third year of fresh air work among the mothers and children in New York's poorer families our City Mission Society makes an appeal for contributions that their increased facilities may be fully used and enjoyed.

Year after year, this society, since the beginning of its fresh air work in 1897, has been gradually developing its vacation facilities with one actuating idea: To make these holidays in the country not only times for pleasuring and relief from the city's heat and congestion, but opportunity for building up health reserves and for developing character. As this coming season opens, the society will be able to take care of a total of 1,676 girls and boys and their mothers, or an increase of 400 people over last year.

ITEMS

St. Peter's Church, Westchester, the Rev. Edmund Sills, rector, will have the chief observance of its patronal festival on Sunday, the 30th. At Evensong the preacher will be the Rev. W. A. Grier, rector of St. Alban's Church.

In two of our most prominent parishes the activities of workmen are forcing the congregations to worship during the summer months elsewhere than before the high altars. Because of stone-carving to be done in the chancel at the Church of the Heavenly Rest, all services, beginning tomorrow, will be held in the adjoining Chapel of the Beloved Disciple; while at St. James' Church the redecoration of the nave obliges the congregation to use the north transept chapel.

HARRISON ROCKWELL.

THE PAN-PRESBYTERIAN ALLIANCE

The Pan-Presbyterian Alliance began the holding of its quadrennial council last Wednesday. This is the thirteenth meeting of the council and the third occasion when it has been held in the United States. Services in recognition of this alliance will be held in Trinity Church tomorrow, when the Rev. Henry Sloane Coffin, D.D., president of Union Theological Seminary, will preach in the morning, and at an evening service in the interest of Church Unity addresses will be given by Bishop Slattery, the Rev. Ivor J. Robertson, D.D., formerly Moderator of the English Presbyterian Church, and the Rev. George C. Pigeon, D.D., of Toronto and of the United Church in Canada.

PRIZE DAY AT SCHOOL IN SOUTHBORO

St. Mark's School, Southboro, held its sixty-fourth day of prize giving last Friday, and it was the thirty-fifth prize day address that was given by the headmaster, the Rev. William Greenough Thayer, D.D. The Rev. Dr. Murray Bartlett, president of Hobart College, was the prize day speaker. Bishop Lawrence, as president of the board of trustees, presented the Founder's Medal to Samuel Cabot, Jr., of Jamaica Plain, and also spoke of a recent gift of \$5,000, in memory of J. D. Cameron Bradley of the class of 1901. Diplomas were awarded to thirty-two members of the sixth form.

IMPROVEMENTS AT DIOCESAN HOUSE

The new wing of the diocesan house is now in use; the elevator is installed and running; and pleasure and surprise are expressed by callers as they gain glimpses of the improvements and additions. The last finishing touches are rapidly being bestowed, and Bishop Slattery has announced that when everything is complete and paid for the house will be formally opened and the donors who have helped in the accomplishment of the project will be invited to share in the thanksgiving. Bishop Slattery mentioned in his annual convention address his earnest wish that an adequate endowment may be obtained for the maintenance of the new wing.

MISCELLANEOUS

The Companions of the Holy Cross have the happy custom of arranging for a short retreat for friends of Companions and others outside the society immediately before the opening of the conference for Church Work in Wellesley College. This year, beginning on June 22d and ending on June 24th, the Rev. Frederic C. Lauderburn will be the conductor.

A small altar, originally given to St. John's Church, Arlington, by Mrs. Addison, mother of the first resident rector, the Rev. Charles Morris Addison, D.D., has been given to the Society of St. John the Evangelist and is now installed in St. Francis' House, Cambridge. The altar was used for many years in its original placement, but was eventually followed by the larger altar now in use in St. John's, Arlington.

A Spiritual Adventurer is the title of a sermon in memory of Bishop Brent, preached by Bishop Slattery in St. Paul's Cathedral in May and now reprinted in the June number of the diocesan paper, *The Church Militant*.

ETHEL M. ROBERTS.

IN CZECHOSLOVAKIA, public libraries are by law obligatory institutions. Establishment of a public library in every community is to be completed in 1929.

Church Federation Secretaries and Commission of Church Women Meet

Prize Day at St. Mark's School, Southboro — Improvements at Boston Diocesan House

The Living Church News Bureau
Boston, June 22, 1929

THIS HAS BEEN A WEEK OF CONFERENCES, among them being that of the Association of Church Federation Secretaries and the National Commission of Protestant Church Women. In connection with the former, a local editorial says: "The spirit of the enterprise is manifest in the substitution of coöperation for competition among the Churches." Roger W. Babson, the head of the Babson Statistical Organization, spoke of four economic forces which are influences for reorganization: the present overlapping and the accompanying economic struggle which hampers the weaker Churches; the need of greater publicity for Churches and their work; the advantages accruing to the Churches through a pooling of the gifts of Church people to various civic purposes; and the use of radio in religious work. Whether or not we agree with Dr. Babson, his premises are interesting to weigh.

The National Commission of Protestant Church Women resolved itself into the

National Council of Federated Church Women. This is the culmination of a project first proposed five years ago, and it is said to be the first national organization of Protestant Church Women, apart from the mission board, to take form in this country. The purpose of the council is to be a coördinating agency, standing for a unified program.

TWO CONFERENCES FOR CHURCH WORK OPEN

Two conferences for Church work open on Monday: the one in Wellesley will continue until July 5th, and that in Concord, N. H., until July 3d. The public meetings of the former offer a really unusual opportunity to all living within commuting distance of Wellesley, for, in accordance with the usual plan, the afternoon and evening meetings are open to the public. Thus, many may join in the meetings where large numbers of missionaries play important parts. The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, will be chaplain of the Wellesley conference.

The Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, will be chaplain of the Concord conference. The evening forums, always a feature of the conference, will include an address by the Rt. Rev. William Lawrence, D.D., and also one by the Rev. Henry H. Tweedy, D.D., of the Divinity School of Yale University.

Widespread Loss of Faith Scored at Commencement of Western Seminary

Laymen Plan Diocesan Conference—Chicago Building Dedicated at Lawrenceville, Va.

The Living Church News Bureau }
Chicago, June 22, 1929 }

A WIDESPREAD LOSS OF FAITH TODAY demands a closer relationship between clergy and laity, the Rev. Addison E. Knickerbocker, rector of St. Paul's Church, Minneapolis, declared in his address at the forty-fourth commencement exercises of the Western Theological Seminary. The exercises were held at St. Mark's Church, Evanston, on Tuesday, June 18th.

"There is a widespread loss of faith today," said Dr. Knickerbocker in his address. "Religious certainty is hanging in the balance. This is due largely to the theory of evolution, breakdown between the natural and supernatural, discovery of relation of nervous system and consciousness, disintegrating effect of historical criticism of the Bible, and alienation of a large group of unprivileged.

"Character now as always must be the determining factor in conditions. We have been attempting a reconciliation between science and religion when our problem was to lead men to believe that they are sons of God. We are lacking in a sense of urgency and a sense of expectation.

"A recent writer states two main defects of the clergy are that they are unlike their people in the wrong way and like them in the wrong way. First, unlike them in the way we do our work. We have no schedule, we work when and as we like. We need to realize the right use of our time, to eliminate indulgent and careless living and careless thinking.

"Then, we are too busy. Our Lord was never fussy and He had time for everyone who needed Him. He never hurried people away because He was busy. Also we are unlike the laity in that we, too, frequently use a language which is out of touch with practical life. This denotes a habit removed from reality. We seem remote and detached from the interests which are the concern of those who sit under our leadership.

"The remedy of these defects is that we keep close to the people whom we are attempting to reach, to adjust our message to their capacity. The problems before the Church today demand that the clergy seek out and enlist the cooperation of laymen."

LAY CONFERENCE PLANNED FOR SEPTEMBER

Plans are announced for a diocesan laymen's conference on evangelism, under the joint auspices of the Brotherhood of St. Andrew and the Church of the Epiphany, to be held September 6th and 7th, at Epiphany Church. Capt. Arthur Casey, head of the Church Army in Canada, will lead the conference.

Beginning immediately after the laymen's conference, Capt. Casey will direct a week's mission in Jefferson and Union Parks, with headquarters at the Epiphany. The mission will be in the form of evangelistic meetings, both in the church and in the parks. It is hoped the outside services will give opportunity to reach a large number of unchurched in the vicinity.

As preliminary to the conference and mission, Capt. Earl Estabrook, of the Church Army in the diocese of Massachusetts, arrived in Chicago this week

and will assist at the Epiphany and in city missions until the middle of August. He will engage primarily in neighborhood work, making house to house calls, etc.

In announcing plans for the conference and mission, the Rev. John F. Plummer, rector of Epiphany Church, emphasized the fact that both are diocesan and not merely parochial. He invites all of the clergy and laymen of the diocese to participate.

CHICAGO BUILDING, LAWRENCEVILLE, VA., DEDICATED

An event of interest to Church men and women of the diocese was the dedication recently of the Chicago building at St. Paul's School, Lawrenceville, Va., by the Rev. Herbert W. Prince of Lake Forest, acting for Bishop Anderson. Mr. Prince was chairman of the campaign committee for the building and has been intimately acquainted with the work.

In the presence of Dr. Robert W. Patton, director of the American Church Institute for Negroes, and officials of the school, Mr. Prince dedicated the edifice. The building, according to Mr. Prince, is a credit to the diocese. It was erected largely by the class of brick masonry of the school and is therefore a much larger structure than the cost would indicate. The diocese contributed \$35,000 toward the project while additional sums came

from other sources. The main auditorium of the campus is in the building, with seating accommodations for 1,500. The building was declared to be the last work in school construction recommended by the Virginia board of education.

NEWS NOTES

The annual United Thank Offering service of the Woman's Auxiliary was held at St. Mark's Church, Evanston, an offering of \$5,567 being reported. Approximately six hundred Churchwomen from many parishes and missions over the diocese were present.

The Rev. H. L. Bowen, rector of St. Peter's Church, delivered the commencement address at the thirty-ninth commencement exercises of St. Alban's School, Sycamore, last Sunday. Dr. Charles L. Street, headmaster, awarded prizes and honors for the year.

D. D. Doolittle, of the Church of the Ascension, was reelected president of the Catholic Club of Chicago at the annual business meeting held at diocesan headquarters.

William F. Pelham of St. Mark's Church, Glen Ellyn, has invited a group of business men for a week-end conference at Camp Houghteling, Twin Lakes, Mich., this coming Saturday and Sunday. The theme for the conference is: "How can a business man make his life more effective through the Church?"

The Rev. Otis Jackson, assistant at St. Paul's, Kenwood, was the leader of the week-end conference for junior Brotherhood men at Camp Oronoko, Mich., last week.

Consecration of Bishop Coadjutor-Elect of Pennsylvania Faces Delay Until Fall

Celebrate Third Annual Diocesan Day—Break Ground for Church at Highland Park

The Living Church News Bureau }
Philadelphia, June 23, 1929 }

THE REV. FRANCIS M. TAITT, S.T.D., recently elected Bishop Coadjutor of Pennsylvania, probably will be consecrated late in October, unless the consent of the majority of the bishops of the Church, and members of the standing committees, are obtained sooner. Few of the standing committees, however, meet during the summer, which will delay the consecration until fall.

The Coadjutor-elect will be cordially welcomed by the clergy and people over whom he is to share with Bishop Garland the pastoral oversight. An older man than the prelate to whose assistance he has been called, Dr. Taitt will bring to his new responsibilities a thorough knowledge of the diocese and its needs, and he possesses in an unusual degree the respect and confidence of the clergy.

CELEBRATE DIOCESAN DAY

The third annual diocesan day of Pennsylvania was held on Saturday, June 22d, on the cathedral site, upper Roxborough. The event, scheduled for June 8th, was postponed for two weeks on account of rain.

Bishop Garland officiated and made the address at the open-air service at 2:30, at which the diocesan chorus, comprising

approximately 600 voices from the choirs of more than forty parishes, presented a specially selected musical program. Harold W. Gilbert, instructor in music at the Philadelphia Divinity School, and organist and choirmaster of Old St. Peter's Church, conducted the combined choirs.

The service was preceded by a procession of the diocesan choir in their vestments through the cathedral grounds to the summit of one of the great hills which overlook the entire grounds. Members of all the churches and missions in Philadelphia and the surrounding counties were present.

BREAK GROUND FOR NEW CHURCH AT HIGHLAND PARK

On Sunday, June 16th, ground was broken for the new Church of the Holy Sacrament, Cedar Lane and West Chester Pike, Highland Park, following the morning services.

The first spade of earth was turned by the Rev. George W. Barnes, who has been rector for more than fourteen years. Mr. Barnes has been conducting a patient campaign for years to provide adequate quarters for his growing list of communicants. When he succeeded the Rev. Augustus W. Schick, now rector of Grace Church, Haddonfield, in September, 1915, there were only sixty-four communicants. Today there are 280, and a Church school attendance that taxes the basement room to capacity.

Bishop Garland has approved the revised plans for the new church, and it is

expected that the building will be completed by Christmas.

CORNERSTONE LAID AT NEW CHURCH
OF THE HOLY COMFORTER

Bishop Garland presided at the ceremonies and laid the cornerstone of the new Church of the Holy Comforter, Burmont road and Bond avenue, Aronomink Park, Drexel Hill, last Sunday. He was assisted by the Rev. Dr. Francis M. Taitt, dean of the convocation of Chester; the Rev. Dr. Charles W. Schiffer, rector of the church; the Rev. Joseph Manuel, chaplain of the Episcopal Hospital; and the Rev. C. L. Fulforth, of Drexel Hill.

The new church building is of early English design, and is progressing rapidly under the direction of Lewis Wood Easby, architect, at a cost of \$150,000.

While the new church is being built, services are held in the rectory. The congregation is continually increasing, and there is no doubt in the hearts of those connected with the parish that it will continue to do so.

MISCELLANEOUS NOTES

In his sermon on Sunday, June 16th, the Rev. Dr. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, emphasized the great need which the College of Preachers, at Washington, is filling, for those clergymen in the Church who have been out in the ministry for some years, but who feel that they could be of greater service if their preaching were more dynamic, and greater stress put on this branch of their work.

St. Luke's Church, Huntingdon avenue and B street, celebrated its silver anniversary on Sunday, June 23d. The Rev. Charles Jarvis Harriman, rector of St. James the Less, Falls of Schuylkill, was guest speaker at the morning service, and the Rev. Charles H. Arndt, rector of Christ Church, Germantown, preached at the evening service.

At Old St. Peter's, Third and Pine streets, the Rev. John Norris will have charge during June and August, while the Rev. Dr. H. M. Stuckert will officiate during July. Mr. Norris has been called as rector by the vestry of St. Luke's, Bustleton, and will take up his duties there in September.

The Rev. Archibald Campbell Knowles, rector of St. Alban's, Olney, with Mrs. Knowles and their daughter, Miss Mary C. S. Knowles, will sail on the *Mauretania* on June 29th for England, returning on September 14th.

D. B. Cummins Catherwood, of Haverford, who was for many years a vestryman of the Church of the Redeemer, Bryn Mawr, died at his home on June 21st, in his 60th year.

The regular noonday services will be continued throughout the summer at St. Stephen's Church, Tenth street above Chestnut.

OREGON BENEFITS BY WILL
OF MRS. SCADDING

PORTLAND, ORE.—In the will of the late Mrs. Charles Scadding, widow of the former Bishop of Oregon, the Rt. Rev. Walter T. Sumner, D.D., the present Bishop of Oregon, was left \$10,000, the income of which is to be expended at his discretion. Mrs. Scadding also left \$10,000 to the Good Samaritan Hospital which was made the residuary legatee and will probably receive \$10,000 more as such. Various gifts were made to friends and institutions in Oregon.

House of Bishops
To Meet in October

Will Inaugurate Annual Sessions Under
New Rules Adopted Last Year

NEW YORK—A call for a meeting of the House of Bishops in Atlantic City, N. J., October 2d, 3d, and 4th, was recently issued by the Most Rev. John Gardner Murray, D.D., Presiding Bishop.

This call puts under way a new departure in the government of the Church. Heretofore, the only stated meetings of the House of Bishops have been held at the triennial General Conventions, special meetings of the house at other times having been called when, in the judgment of the Presiding Bishop, an emergency existed making such meetings desirable. Experience having shown that a full attendance of the bishops was not always possible at these meetings, the house at the Washington convention in 1928 amended its rules to provide for annual meetings of the body except in General Convention years, and the call which Bishop Murray issued provides for the inauguration of these annual gatherings.

Among the important matters to be discussed at this first annual meeting will be the election of missionary bishops for Wyoming and Honolulu; but the call also summons the bishops to meet "for the receipt and consideration of matters of reference, and the transaction of any other business that may be lawfully presented at such session." This excludes any general legislation requiring the concurrence of the House of Deputies in General Convention, but otherwise opens up a wide range of other Church matters which the bishops may discuss, and if so disposed, act upon.

Coincident with the calling of the session of the House of Bishops, other boards and commissions of the Church are also arranging for sessions at Atlantic City at the same time. The session of continental missionary bishops and bishops of dioceses receiving aid from the national Church have arranged to meet for their annual conference on budgets for 1930 in Atlantic City, September 28th-30th, immediately preceding the meeting of the House of Bishops; and the national Commission on Rural Work plans also to hold its annual conference at some time during the gathering. Practically the entire week from September 28th to October 5th will be given over to the discussion of various phases of Church work. The sessions of the House of Bishops will, in all probability, be held in the Hotel Chalfonte.

An interesting phase of the gathering will be the formal launching of plans for the celebration of the sesquicentennial of the diocese of New Jersey, by Bishop Matthews of that diocese, who will be the host of the House of Bishops at the October meeting. A committee headed by Bishop Matthews is at work on the sesquicentennial, and is planning now to secure from the triennial General Convention in 1931 its approval of Atlantic City as the place of meeting for the convention of 1934, as a part of the sesquicentennial observance.

Beginning on Saturday, September 28th, the missionary bishops will meet in conference, and resume their deliberations on September 30th. Tuesday, October 1st, will be devoted by the members of the House of Bishops to a quiet day, which will be conducted by the Rt. Rev. Theodore Du Bose Bratton, D.D., of Mis-

issippi, in the Church of the Ascension. The business sessions of October 2d and 3d will be preceded by an opening service of Holy Communion in St. James' Church at 10 A.M., on October 2d. At this service the entire membership of the house will attend in their vestments in the processional which precedes all such gatherings. It is expected that two full days will be given to the transaction of business. Incidental to the meeting there will be a luncheon to the bishops on October 1st, in the guild room of the Church of the Ascension, and that evening Bishop and Mrs. Matthews will give a reception to the bishops and their families and to the local clergy. On the evening of October 2d there will be a banquet in honor of the visiting prelates at which it is expected that the Presiding Bishop will deliver a brief address. The final day of the meeting will be given over to the election of the two missionary bishops, which will be preceded by a service of Holy Communion in St. James' Church.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, June 21, 1929

THE DATES OF THE THIRD ANNUAL CONFERENCE of the clergy of this diocese are announced—September 25th to 27th. The place is the same as before, Easthampton. A new feature will be a conference of laymen following after the clergy conference, September 27th to 29th. The Bishop hopes that at least one layman, and if possible more, from each congregation in the diocese will be present to confer with him in free discussion about some of the vital concerns and problems of the Church. St. Luke's Church for the devotional features, and the Maidstone Inn for the social, offer ideal facilities for such a gathering. The two meetings of the clergy already held have proven the worth of the idea, and it is to be hoped that the custom will long continue.

COMMENCEMENT AT ST. MARY'S SCHOOL

The annual commencement of St. Mary's School, Garden City, on St. Barnabas' Day, was of unusual beauty. The weather was perfect, and the lovely setting of the school and cathedral grounds was at its best. The prize-giving was out-of-doors, under the trees on the school lawn. The service in the cathedral afterward, with full choir, was simple and beautiful. Bishop Larned made an address and presented the diplomas to the graduates. Bishop Sterrett of Bethlehem preached the baccalaureate sermon the preceding Sunday.

MEMORIAL GIFTS TO CHURCHES

Several of the churches of the diocese have lately been beautified with memorial gifts. A window was dedicated last Sunday morning in Calvary Church, Brooklyn, in memory of Mary Bladen, who when she died in 1919 had been a member for thirty-three years of that parish. The window was given by her son, John T. Bladen, who has been a vestryman of the parish for twenty-five years. The rector, the Rev. Robert A. Brown, offered dedicatory prayers, Miss Eva Doris Bladen, a granddaughter, unveiled the tablet, and the senior warden, Albert E. Disney, made an address describing the life and influence of Mrs. Bladen. In St. Stephen's, Port Washington, where the Rev. William J. Dietrich, Jr., is rector, a new rood screen, pulpit, and hymn board

have recently been placed. The rood screen is in three arches, spanning the pulpit, the chancel steps, and the lectern, and is in memory of Caroline S. Knox. The pulpit is of wrought iron on a wood base, and is in memory of John Knox. The hymn board is in memory of Ella A. Phelps.

The Rev. William S. Blackshear will be instituted rector of the Church of St. Matthew, Brooklyn, on Sunday, June 23d, Bishop Larned officiating.

The Rev. Dwight F. Cameron, priest-in-charge of the Church of the Nativity, Mineola, was lately the recipient of gifts from his congregation in recognition of the twenty-fifth anniversary of his ordination to the priesthood and the fifth of his present pastorate.

The Rev. Dr. Easton, of the G. T. S., and Professor Benson of New York University will be among the lecturers of the diocesan Church school teachers' training school next fall.

A chapter of the Brotherhood of St. Andrew has been chartered at the Church of the Ascension, Rockville Center.

CHAS. HENRY WEBB.

CZARIST PARTY WINS SUIT FOR CHURCH CONTROL

NEW HAVEN, CONN.—The Czarist faction of the Russian Orthodox Greek Catholic Church will remain in control of the parishes in Connecticut by virtue of a judgment of the supreme court of errors, filed with the clerk of the supreme court here Friday morning, June 14th, upholding a ruling made by Judge Newell Jennings in superior court, June 5, 1928.

The judgment was in an action brought by John S. Kedrovsky, recognized in New York as Archbishop of the Church in North America and the Aleutian Islands, against the Rev. Father Stephen I. Burdikoff, rector of the Church of St. Peter and St. Paul in Meriden. Archbishop Kedrovsky, who was elected during the Bolshevistic regime, sought to oust Father Burdikoff, who still gives his allegiance to the Metropolitan Platon Rojdesvensky.

Archbishop Kedrovsky notified Father Burdikoff in February, 1928, that he had suspended the priest on complaint that he had been drunk at the altar and had preached against American doctrines and especially against the American educational system. When Father Burdikoff refused to quit the church, Kedrovsky instituted court action and on March 2, 1928, Judge John Richards Booth of superior court signed a temporary injunction restraining the Meriden priest from using the church building.

The case went to trial a year ago; Judge Jennings gave judgment from the bench. He ruled that the preferment and investigation of charges against Father Burdikoff had not been made in good faith, as the charges were signed by seven members of the Meriden church at a meeting attended by a Norwich priest, an adherent of Kedrovsky.

He also sustained the broadest claim of the defense, that Kedrovsky was not legally head of the Church in this country because the sobor of the Church, held in Moscow in 1923, at which he was elected Archbishop, was not valid. The temporary injunction signed by Judge Booth was vacated.

The ruling affected all other Russian Orthodox churches in Connecticut, as it was felt that the move against Father Burdikoff was only the first step of an attempt to get control of all churches of the denomination in the state. Eight of the

ten churches still recognize Metropolitan Platon.

The position the courts of Connecticut have taken on the question is diametrically opposite that held in New York, where Archbishop Kedrovsky obtained possession of the cathedral and of all other Church property in the state. He had also been victorious to a smaller degree in Colorado and has started action to wrest control from the Czarist faction in Pennsylvania.

CLEVELAND CATHEDRAL RECEIVES BEQUEST

CLEVELAND—The will of Charles F. Brush, famous inventor, who died recently, provides for large bequests to Trinity Cathedral, Cleveland, the Brush Foundation, and the Cleveland Museum of Art.

The bulk of the estate goes to Mr. Brush's grandsons and to other relatives. Provision is made for his secretary and household servants.

The endowment fund of Trinity Cathedral is to receive \$100,000.

The Museum of Art is given such pictures from the Brush collection as it may desire for permanent exhibition.

The residuum of the estate goes to the Brush Foundation, established more than a year ago. The foundation's work is to strive toward regulating the increase of population so that standards of living shall not be lowered.

BISHOP WOODCOCK CELEBRATES ANNIVERSARY

LOUISVILLE, KY.—On June 12th the Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky, quietly observed his seventy-fifth birthday anniversary, and was celebrant at the mid-week Communion service in the cathedral on Thursday. He was the recipient of a congratulatory address from the Louisville clericus, and of messages and gifts from other friends in honor of the day. The Bishop with Mrs. Woodcock left on June 18th for Long Beach, Calif., to remain until sometime in September.

CONVOCAION OF CUBA

HAVANA—The need of greater self-support was stressed by Bishop Hulse in his address to the twenty-third annual convocation of the missionary district of Cuba, which met in Havana, on June 14th. The opening service was held in the Cathedral of the Santissima Trinidad on Friday night, at which time the Rt. Rev. H. R. Hulse, D.D., Bishop of the district, read his allocution. The Bishop's address noted with satisfaction the good results of the Bishops' Crusade, especially in such places as Guantánamo and Camagüey.

Reconvening on Saturday morning, the convocation organized itself with fifteen clergy and twenty-one delegates present. Following the suggestion made in the Bishop's address, definite steps were taken to study the financial situation of the various mission stations, with a view to finding some method that could help bring about self-support. There was considerable discussion over a motion to send a letter to the President of the United States on the subject of the sugar tariff, which in the proposed form, by materially raising the duty on sugar, the main industry of Cuba, would certainly bring economic ruin to the island. Growing out

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of the report of the committee on Sunday schools, a permanent committee on religious education was appointed with the duty of studying the peculiar needs of the Church in Cuba and also that of supplying an adequate curriculum in Spanish.

On Sunday evening, the clergy attended Evening Prayer in a body at Calvario Mission, Jesus del Monte, a barrio of Havana. The service was entirely in Spanish, the preacher being the Ven. R. E. Thornton.

NEW PARISH HOUSE DEDICATED AT LITTLE ROCK, ARK.

LITTLE ROCK, ARK.—The new parish house of Christ Church, Little Rock, was crowded when it was dedicated and opened officially for its many uses on Wednesday, June 12th.

Services were held in the auditorium at 2 P.M., with the Rev. Dr. W. P. Witsell, rector, delivering the dedication prayer and address. Dr. Witsell rededicated himself and the congregation in his address.

F. B. T. Hollenberg read a letter of

MARK SPOT OF FIRST RELIGIOUS SERVICE IN NORTH CAROLINA

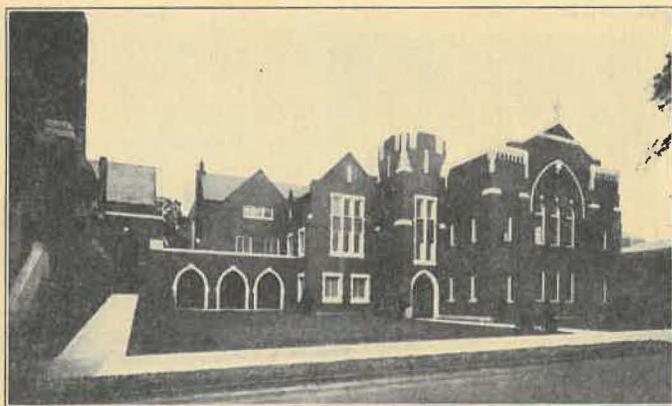
HERTFORD, N. C.—On June 11th the Quakers of North Carolina unveiled a tablet marking the spot where the first religious service in North Carolina was held, in what is now the town of Hertford. On the tablet is inscribed:

“Edmundson-Fox Memorial

“Near this spot William Edmundson, an English Friend, held in May 1672, the first religious service on record in Carolina.

“Six months later George Fox, founder of the religious society of Friends, also visited this section and held meetings among the Colonists. Here were the beginnings of the religious life of a Great State.”

When the Rev. Dr. Robert Brent Drane, for fifty-three years rector of St. Paul's Church, Edenton, next to the oldest church in the state, two days later accepted a gift of early American books for the Edenton Library, he questioned whether the Quaker service at Hertford, thirteen miles from Edenton, was the



NEW PARISH HOUSE
Recently built and dedicated for Christ Church, Little Rock, Ark.

congratulation to the rector and the congregation from the Bishop, the Rt. Rev. James R. Winchester, for their accomplishment in building the house. The Very Rev. John Williamson, dean of Trinity Cathedral, said the Benediction.

A program of music on the chimes of the church by George A. Lescher preceded the services.

The parish house is three stories and contains rooms for the several Sunday school departments, Bible classes, Church offices, and auditorium. On the first floor is the parish house office, the rector's study, and the Sunday school rooms for the three juvenile departments. Each class room is equipped with blackboards for demonstrative study.

The second floor has several large rooms for the Bible classes. The gymnasium, which can be used as an auditorium, is on this floor, and is constructed so a moving-picture projecting machine can be installed and operated. A stage has been built at one end of the gymnasium and plans are made to organize two dramatic clubs from church members to produce plays.

The third floor has several school rooms and a balcony looking down upon the basketball court and stage. Boys' and girls' locker rooms are on this floor. Each locker room has a shower room adjoining.

A well equipped kitchen, with ranges and electric refrigerators and electric water coolers, is in the building.

first religious service in the state, calling attention to the fact that in 1587, Manteo, an Indian chief, and Virginia Dare, first white child born in America, were baptized on Roanoke Island by a clergyman of the Church of England.

YOUNG PEOPLE OF NEW JERSEY MEET

MOORESTOWN, N. J.—The annual convention of the Young People's Fellowship of the diocese of New Jersey was held in Trinity Church, Moorestown, Saturday afternoon, June 8th. The beautiful new church and parish house provided a magnificent setting as well as excellent accommodations for the 125 who registered. After opening devotions the conference was divided into discussion groups under the leadership of Chauncey Lewin and the Rev. Fred Sutton, who was the first diocesan president and has just recently been ordained deacon. The objectives of the Fellowship were the subjects. Reassembling in the church an hour was spent in meditation, prayer, and periods of silence under the direction of the Rev. Thomas A. Conover of Bernardsville, who led the group in a thoughtful consideration of spiritual values.

At the business meeting organization improvements were made, and plans for new work were perfected. The elections resulted in the reelection of the president. At the Fellowship dinner, the Rt. Rev.

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Paul Matthews, D.D., Bishop of the diocese, addressed the convention. The Rev. J. Mervin Pettit of New Brunswick, diocesan director of the Y. P. F., spoke of the need of modern young people to preserve a spirit of reverence for religious and social ideals.

There are twenty-five active chapters in the diocese, nineteen of which were represented at the convention.

CAMPAIGN FOR UNIVERSITY CHAPEL AT LOS ANGELES

LOS ANGELES—The campaign for the new Bishop Johnson Memorial Chapel, to be erected at the new Westwood site of the University of California at Los Angeles, was officially opened at a men's dinner held at St. Paul's Cathedral House on the evening of June 19th. It was announced that the project would cost \$75,000, but there was no solicitation of funds. The completed sketches of the chapel, designed in Mediterranean architecture by Reginald D. Johnson, son of the late Bishop, were made public for the first time.

The dinner was held under the auspices of the Diocesan Men's Club, the president of which, H. Ivor Thomas, was in the chair. The principal speaker was the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, who spoke on Bishop Johnson's great interest in education, particularly at Williams College, the General Theological Seminary, and the University of California at Los Angeles, where his memorial is now to rise.

SPRINGFIELD W. A. COMPLETES QUOTA FOR CORPORATE GIFT

CHAMPAIGN, ILL.—One of the happy surprises of the synodical meetings of Springfield was the announcement to the company assembled at the dinner held at the Country Club at Champaign, by Bishop White, that the quota allotted to the Springfield diocese for the Corporate Gift of the Woman's Auxiliary had been raised in full, nine months before the date set for its completion. He read telegrams of congratulation from Miss Grace Lindley, general secretary, and Mrs. Edward Burkham, national chairman, on the work being done so well and promptly. This places Springfield among the first twenty-five in the national campaign.

Mrs. Charles Woods, diocesan chairman of this fund, gave an address at the Woman's Auxiliary meeting at which a report was given about the work.

The Rev. Frederick G. Deis, one of the general secretaries of the National Council Field Department, gave a talk of thanksgiving for the completion of the Corporate Gift. The service was held in Emmanuel Church, Champaign.

CONFERENCE AT ASILOMAR, CALIF.

ASILOMAR, CALIF.—Bishop Parsons, the Rev. Harold Holt of the National Council, the Rev. H. H. Powell of the Church Divinity School of the Pacific, the Rev. Dr. Robert B. Gooden of Harvard School, Los Angeles, the Rev. Frederick Bartlett of the National Council, and the Rev. Frederick Graves of Fresno are included in the faculty of the Asilomar conference, to be held July 6th to 16th at Asilomar.

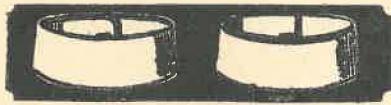
The first class sessions will be held on Sunday, July 7th, following a brief morning service at which Bishop Parsons will speak. There will be an early service of Holy Communion on Sunday at 7:30.

SOCIETY OF NAZARENE TO SPONSOR SUMMER SCHOOL

DENVER, COLO.—The Society of the Nazarene will hold a summer school at Denver, from July 18th to August 11th, to teach the Life Abundant, and to prepare leaders for parish work. A competent staff under the direction of the Rev. Robert B. H. Bell will teach such subjects as Causes of Sickness, Care of the Mind and Soul, Sanctifying the Kitchen, Running a Church School, How to Keep Our Vital Health, Effective Prayer, and Healing Through Prayer, Faith, Laying on of Hands, and Unction.

The course is open to the clergy and their wives and layworkers.

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VIRGINIA CHURCH DAMAGED BY LIGHTNING

MITCHELLS, VA.—Calvary Church at Mitchells, in Culpeper County, was so badly damaged by lightning recently that it is unsafe for use.

This is the second church in the diocese of Virginia which has been practically destroyed in the past two months. The tornado which swept over mountain sections of Virginia two months ago totally destroyed St. Paul's Church at Woodville in Rappahannock County.

The rapid changes now going on in rural conditions through the good road system have caused and will cause a great deal of realignment of rural fields in the diocese, and a number of church buildings which were necessary under the old conditions will be found unnecessary under the new conditions of automobile travel owing to their proximity to other congregations. It is fortunate that both of these churches recently destroyed were among the number which are no longer necessary for efficient work, consequently neither one will be rebuilt, the congregation of St. Paul's at Woodville being abandoned and its members transferred either to Emmanuel Church, Sperryville, or St. Stephen's, Culpeper. The congregation of Calvary Church, Mitchells, will join the congregation of All Saints' Church near Mitchells.

SUMMER CONFERENCE CLOSES IN NEBRASKA

OMAHA, NEB.—The third annual summer conference of Nebraska was held at Brownell Hall, Omaha, June 23d to 29th. The Rev. L. W. McMillin, of the University Church, Lincoln, was chaplain and dean of the faculty. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, gave a course on The Sermon on the Mount. The Life Abundant was the title of a series of addresses on personal religion by the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Ill. The Rev. E. J. Secker, rector of St. John's, Omaha, was in charge of a course on The Life of the Church; Miss Edna B. Beardley, assistant secretary of the Woman's Auxiliary to the National Council, conducted a course on The World Mission of Christianity; and the Rev. Charles P. Scovil, student chaplain at the University of Minnesota, gave a course on The Young People's Fellowship. In addition to the regular courses offered evening programs were arranged.

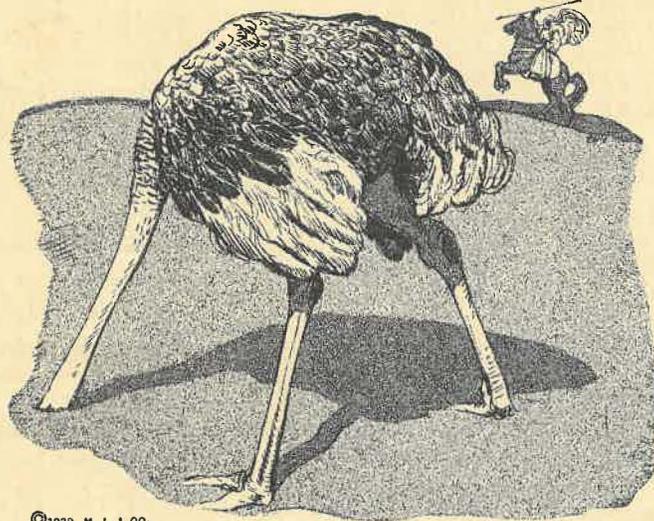
COMMENCEMENT AT PORTLAND, ORE.

PORTLAND, ORE.—The sixtieth commencement of St. Helen's Hall, Portland, was held at Trinity Church on the evening of June 4th, 225 girls of the school making a beautiful pageant as they entered the church in their white gowns with white veils instead of caps. Nineteen were graduated, most of whom go to universities and colleges.

The service was taken by the Bishop, assisted by the chaplain, the Rev. Samuel Evans, and the Rev. Dr. A. A. Morrison, rector of the church, read the lesson. The address was given by Bishop Sumner who, as president of the trustees, presented the diplomas.

This year marks the twenty-fifth anniversary of the school under the successful management of the Community of St. John Baptist of New York, to whom very high tribute was paid by the Bishop in his address.

Cancer—Ostriches



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THE old notion that ostriches have the habit of hiding their heads in the sand in time of danger has been disproved again and again. Nevertheless the expression "hiding his head in the sand like an ostrich" aptly describes the man who seeks to avoid danger by refusing to recognize it when it comes.

EACH year thousands of people die of cancer—needlessly—because they accept as true some of the mistaken beliefs about this disease.

- No. 1—That every case of cancer is hopeless. *It is not.*
- No. 2—That cancer should be concealed because it results from a blood taint and is disgraceful. *It is not.*
- No. 3—That nature can conquer a malignant cancer unaided. *It can not.*
- No. 4—That cancer can be cured with medicine, with a serum or with some secret procedure. *It can not.*

Many cancer patients are neglected or avoided because of the mistaken belief that cancer is contagious. *It is not.*

Be on Watch for First Signs of Cancer

Be suspicious of all abnormal lumps or swellings or sores that refuse to heal, or unusual discharges from any part of the body. Do not neglect any strange growth. Look out for moles, old scars, birthmarks or warts that change in shape, appearance or size.

If you have jagged or broken teeth, have them smoothed off or removed. Continued irritation of the tongue or any other

part of the body is often the beginning of cancer trouble.

In its early stages, various kinds of cancer yield to skilful use of surgery, radium or x-rays. But the best doctors in the world are powerless unless their aid is sought in time.

Beware of Plausible Quacks

Because the nature and origin of cancer are largely shrouded in mystery, quacks and crooked institutions reap a cruel harvest. They prey upon the fear and ignorance of those who do not know the facts concerning cancer. They are often successful in making people believe that they have cancer when they have not. Later, with a great flourish, they boast of their "cures".

Gratefully the patients of the fakers, first thoroughly alarmed, later entirely reassured, are glad to sign testimonials with which new victims are trapped. Beware of those who advertise cancer cures.

An annual physical examination by your family physician, or the expert to whom he sends you, may be the means of detecting cancer in its early stages. Do not neglect it.

Send for the Metropolitan's booklet, "A Message of Hope". Address Booklet Department, 79-K, Metropolitan Life Insurance Company, New York.



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PLAN MEMORIAL WINDOWS FOR MANILA CATHEDRAL

MANILA—A plan is now under way to install in the Cathedral of St. Mary and St. John, Manila, two windows in the chancel, one in memory of the Rt. Rev. Charles Henry Brent, D.D., founder Bishop of the Philippine Islands, and the other in memory of the late Governor General Leonard Wood. The chairman, Mrs. Halsted Dorey, has already appointed her committees and a fund has been inaugurated. The first contribution was one peso given by an Igorot boy from the mountain province of Luzon.

The memorial windows already placed in the cathedral have had two recent additions: one to General Henry Beyard McCoy, under whose command the first American flag was raised in the Philippine Islands, and another to Dean C. Worcester.

SPECIAL SERVICE AT CHURCH IN BERLIN, N. H.

BERLIN, N. H.—At St. Barnabas' Church, Berlin, the Rev. Leslie W. Hodder, rector, three special services were held Sunday, June 9th. At 8 A.M. a corporate Communion for all confirmed on dates whose anniversaries fell in the previous week was held. At 10:30 A.M., Bishop Dallas confirmed a class of seventy-five, the largest in the history of the parish. At 3 P.M. there was an Assyrian wedding. The officiating clergy were Bishop Victor of Brooklyn, Father Husson of Lynn, Mass., and the rector of the parish.

Monday evening, contracts were given out for the erection of a new building on the site of the present one, work to be started immediately. It is hoped that the outside of the building and the basement will be finished by January, 1930.

BUILDING ACTIVITY IN OKLAHOMA CITY

OKLAHOMA CITY, OKLA.—St. John's Church, Oklahoma City, plans to occupy new quarters by September 1st. The portion now under construction is the chancel and one-half of the nave. Later on the nave will be completed, an entrance, tower, and parish house added, so that the whole will be a complete and artistic plant. St. John's has grown steadily with the growth of the city. With the completion of this part of the building it is anticipated that even more rapid development will be evident. The Rev. Eric Montizambert is rector.

CAMP WOODCOCK ENDS FOURTH SESSION

LOUISVILLE, KY.—Camp Woodcock, a Brotherhood of St. Andrew camp for boys, has just closed its fourth session at Covered Bridge Reservation, near Prospect. About sixty boys were enrolled, coming from the various Louisville parishes, and some from towns throughout the diocese, and from the diocese of Lexington. The camp directors were J. D. Alexander and the Rev. H. C. Dixon, of Antioch, Ill. The chaplain was the Rev. F. W. Hardy. The mornings were given over to conferences, while the afternoons were devoted to various forms of recreation, and the customary campfire each evening, the aim of the camp being the development of Christian character through the mind and body.

DIOCESAN SUMMER SCHOOL CLOSES IN WEST TEXAS

SAN ANTONIO, TEX.—A very encouraging new beginning of a summer school for the diocese of West Texas was made June 3d to 8th at St. Mary's Hall, San Antonio, when fifty-seven registered students and several visitors attended the classes and meetings held for a five-day period.

Classes were held for all Church workers. Miss Mabel Lee Cooper, whose courses on leadership were the central feature of the school, taught especially for Church school workers.

The Rev. F. G. Deis of the National Council gave helpful talks to the clergy, and also made two addresses at evening meetings.

Mrs. J. H. Moore gave vivid lessons in Bible study. An interesting missionary pageant was presented during the week by the Junior Daughters of the King from St. Mark's parish under the leadership of Miss Edna Martin. Mrs. J. C. Tolman, provincial president of the Woman's Auxiliary, made an address on the work of the United Thank Offering.

The Bishop of the diocese, the Rt. Rev. William T. Capers, D.D., acted as chaplain of the school and delivered a talk to all in attendance at the closing exercises.

In connection with the summer school there was held the first meeting of the Laymen's League of the diocese, organized by a few interested laymen under the leadership of the Rev. Henry N. Herndon, of Uvalde.

NEW JERSEY CHURCHMAN TO ATTEND WORLD CONFERENCE

SOUTH ORANGE, N. J.—Spencer Miller, Jr., of South Orange, on the staff of the Social Service Department as secretary for industrial relations, and for some years secretary of the Workers' Educational Bureau, has been selected as one of twelve official delegates to attend and address the World Conference on Adult Education, which is to be held at Cambridge University, England, August 22d to 29th. This conference, which is the first of its kind, will bring together men and women all over the world who are taking part in adult education "for the purpose of explaining and discussing the operation of basic principles in the light of the knowledge gained from actual work and experience."

Mr. Miller will address one of the general sessions on Adult Education and the Industrial Worker.

Mr. Miller has also been invited to address the World Conference on Progressive Education at Elsinore, Denmark, on August 12th, on Adult Education.

BISHOP MORRISON CELEBRATES ANNIVERSARY

DULUTH, MINN.—The Rt. Rev. James D. Morrison, D.D., first Bishop of Duluth, and Mrs. Morrison celebrated their sixtieth wedding anniversary on Saturday, June 1st, at their home in Ogdensburg, N. Y.

Bishop Morrison was consecrated first missionary bishop of Duluth February 2, 1897, and organized the diocese of Duluth in 1907, of which he then became diocesan bishop. He resigned from active Church work in 1922 because of advancing years, and he and Mrs. Morrison have been living quietly at their home in Ogdensburg.

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BROTHERHOOD MEMBERS MAKE PILGRIMAGE TO JAMESTOWN

JAMESTOWN, VA.—The eighth annual pilgrimage of the members of the Brotherhood of St. Andrew of Richmond, Norfolk, and adjoining cities, to Jamestown and Williamsburg was held on Saturday and Sunday, June 15th and 16th, the attendance being considerably more than 100 persons.

One of the dormitories at the College of William and Mary was placed at the disposal of the Brotherhood men and they made that their headquarters.

A celebration of the Holy Communion was held at the Robert Hunt Shrine at Jamestown early Sunday morning after which they attended service at old Bruton Church in Williamsburg.

The religious services were under the direction of the Rev. H. D. Peacock, rector of Christ Church, Norfolk, assisted by the Rev. Dr. W. A. R. Goodwin, rector of Bruton parish, Williamsburg.

In the afternoon the 322d anniversary of the first celebration of the Holy Communion at the first permanent English settlement in America was held at the Hunt Shrine, Jamestown, the celebrant being the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. The sermon was preached by the Rev. C. J. Gibson, D.D., rector of St. James' Church, Richmond.

At both of these celebrations the old Jamestown communion silver given to the church in 1661 was used.

DEDICATE SPILMAN MEMORIAL AT WARRENTON, VA.

WARRENTON, VA.—On Friday, June 14th, the new Spilman Memorial parish house of St. James' Church, Warrenton, the Rev. Paul D. Bowden, rector, was dedicated by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese. This parish house was given to the church by the family of General Baldwin Day Spilman, for many years a vestryman and warden of the parish and member of various diocesan boards.

The building is of modified gothic design, the rooms being completely furnished and equipped for the use of the Church school and the various parish activities. The furnishing and equipment have been given by members of the congregation, the Sunday school, and the parish aid society.

COMMENCEMENT AT HARVARD SCHOOL, LOS ANGELES

LOS ANGELES—The twenty-ninth commencement of Harvard School, the boys' school of the diocese of Los Angeles, opened with the commencement service in the Chapel of St. Saviour on Sunday morning, June 9th. The graduation sermon was delivered by the Rev. C. Rankin Barnes.

On June 14th the Rev. Robert B. Gooden, D.D., headmaster, presented forty-seven cadets to receive the diploma of the school. These were awarded by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, and president of the board of trustees, who also gave the commencement address.

Before long the trustees plan to move Harvard School to its new 25-acre site in the suburbs, adjoining the new campus of the University of California at Los Angeles. The trustees have already declined an offer of over \$1,000,000 for the present location.

† Necrology †

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

GEORGE E. HOWELL, PRIEST

SUMMERVILLE, S. C.—The Rev. George E. Howell, missionary-in-charge of the Church of the Epiphany, Summerville, and St. Paul's, Orangeburg, died in Summerville on June 4th, and was buried in Pineland Cemetery, Summerville, on Thursday, June 6th. The funeral service was conducted by the Bishop of South Carolina, the Rt. Rev. Albert S. Thomas, D.D., assisted by the Ven. E. L. Baskervill, Archdeacon for colored work.

The Rev. Mr. Howell was ordained in 1886 by Bishop Whittle, and had given forty-three years of service to the ministry, of which thirty-six years were spent in the diocese of South Carolina. He began his ministry in 1886 in the diocese of Virginia as rector of St. Mary's Church, Mecklenburg County.

HENRY MOTTET, PRIEST

NEW YORK—The Rev. Dr. Henry Mottet, rector for almost fifty years of the Church of the Holy Communion, with which he had been connected for the past seventy-one years, died Thursday, June 20th, in Great Neck, L. I., in his 85th year. On November 2d next he would have completed half a century as rector.

Dr. Mottet had been in failing health for a long time, but administered his parish to the last.

Dr. Mottet recently completed the raising of a \$1,000,000 endowment for his church, achieving his desire throughout the half-century, the anchoring of it on its present site in perpetuity.

Some years ago Dr. Mottet established a service every Sunday for Negroes. About the same time he started giving the use of the church once a week to a Greek Orthodox congregation.

With a part of the \$1,000,000 Dr. Mottet had planned to erect a large community house and a sixteen-story hotel to accommodate about 500 working men and women on the site of the present parish buildings, part of which are on the Sixth avenue side and part on Twentieth street side.

One of Dr. Mottet's greatest prides was that the Church of the Holy Communion, which was founded in 1846, became the first free church in America. No sittings were ever sold or rented, rich and poor being invited to worship together. The church all through the years has received its entire support from voluntary contributions.

Dr. Mottet was a trustee of St. Luke's Hospital of the Society of St. Johnland, which maintains homes for the needy at St. Johnland, L. I., of the Home for the Incurables, and of Phi Beta Kappa. He was a member of the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America.

RICHARD H. G. OSBORNE, PRIEST

SAN FRANCISCO—The Rev. Richard Humphrey Graves Osborne, M.D., a distinguished member of both the medical and clerical professions, died at the home of his daughter, Mrs. Yardley, June 8th. He was 86 years old and since retiring

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from the ministry ten years ago had made his home in San Francisco. Funeral services were held at the Church of the Incarnation in San Francisco, on June 11th.

Dr. Osborne was born in Philadelphia, October 7, 1843, and took his degree in medicine at the University of Pennsylvania in 1866. In 1874 he was graduated from the Philadelphia Divinity School, being ordained to the priesthood the following year by Bishop Howe.

Dr. Osborne was rector at Bedford from 1875 to 1879; rector at Lock Haven, 1879 to 1880; rector of Holy Innocents Church, Tacony, 1880 to 1883; rector at Yardley, 1883 to 1891; all in Pennsylvania. He was rector of Leeds parish, Fauquier Co., Va., 1891 to 1892; and rector of St. Paul's Church, Kenton, Ohio, 1892 to 1894. He was also at one time in charge of All Saints' Church, Fallsington, Pa.

LIVONIA EVELYN BETTS

RUTHERFORD, N. J.—Mrs. Livonia Evelyn Betts, widow of the Rev. George C. Betts who built St. John's Church in Passaic twenty-nine years ago, died Sunday, June 16th, at the home of her son, Thomas F. Betts, here. Mrs. Betts would have been 93 years old July 7th.

Until six months ago, when she came to live with her son in Rutherford, Mrs. Betts made her home with her daughter, Mrs. W. D. Darrow, Rocky Mountain, N. C. Two other children also survive her, Mrs. Anna H. Haight, of Laramie, Wyo., and Herbert K. Betts, of New York City.

Funeral services were held at 10 o'clock Monday morning, the Rev. Charles W.

Popham, rector of Grace Church, Rutherford, officiating.

Interment was in the family plot at Goshen, N. Y., where Mrs. Betts was buried beside her husband who died twenty-seven years ago.

COMMENCEMENT AT BROWNELL HALL, OMAHA

OMAHA, NEB.—On the Second Sunday after Trinity, the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, delivered the baccalaureate sermon to the graduating class of Brownell Hall in Trinity Cathedral, Omaha. The Bishop stressed four beacon lights which he declared are unchangeable in the midst of a changing world: belief in God, belief in people, belief in love, belief in work.

The sixty-ninth commencement was held in Trinity Cathedral on the morning of St. Barnabas' Day. Dean McGinley and the Rev. E. J. Secker read the service. Bishop Shaylor gave the commencement address and presented diplomas to twelve graduates

CORPUS CHRISTI CELEBRATED AT DENVER, COLO.

DENVER, COLO.—Corpus Christi was observed in Denver as in previous years, with a joint service in which the clergy of various parishes took part. There was a High Mass in St. Andrew's Church, followed by a luncheon and conference, the Rev. T. J. Haldeman of Pueblo presiding.

The general topic of the conference was The Restoration of the Holy Eucharist, papers being read by the Rev. William Baker of St. Stephen's, Denver; the Rev. G. A. C. Lehman of Emmanuel

Church, Denver; and by the Rev. H. E. Rahming of Holy Redeemer, Denver.

On Sunday in the Octave, St. Andrew's had a High Mass with outdoor procession and Benediction on the church lawn.

CHURCH AND SCHOOLS COME TO AGREEMENT IN OKLAHOMA

PONCA CITY, OKLA.—At Ponca City, the Church led in making an agreement with the superintendent of schools whereby at least two full weeks previous to Christmas and Easter will be left absolutely free from extra-curriculum activities, in order that the churches may have their children and young people for distinctly religious programs. That this was needed is indicated by the annual monopolizing by the schools of the evenings for seasonal and other plays and programs for many days before Christmas—and by an annual operetta presented by one grade school on Good Friday night.

BISHOP TSEN

"I THINK he has the most unruffled temper of any man I know," writes Bishop Huntington of the recently consecrated Chinese Bishop, the Rt. Rev. P. Lindel Tsen, D.D., assistant in the diocese of Honan. "Even with absolutely unreasonable soldiers and communistic school boys he keeps his head and temper and pushes them as near right as possible." When he preaches, it is "always in a way to interest his audience whether it be children, young students who have a smattering of scientific knowledge and think they know everything, or old women who cannot read. . . . And withal he is a man of deep spiritual life, anxious for the souls committed to his care."

For the Country Parson

A Priest to the Temple

By GEORGE HERBERT

Edited with an Introduction by the Rt. Rev.

JOSEPH BLOUNT CHESHIRE, D.D.

Bishop of North Carolina



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NEWS IN BRIEF

KANSAS—A new rectory has recently been completed by the parish of St. Paul's Church, Kansas City, the Rev. Carl W. Nau, rector. The exterior is old English in style, with stuccoed walls, and the interior is colonial with spacious center hall. Two years ago St. Paul's parish moved into a residential district, purchasing new property at the value of \$21,000; since then the tower unit of the new church and a commodious parish house have been built. The rectory, therefore, constitutes the second unit of the full property development, the church proper still remaining to be built. The parish has now an actual investment of over \$150,000.

LOS ANGELES—Bishop Stevens has been elected national chaplain of the national Reserve Officers Association.—All Saints' Mission, Brawley, has moved its church to a new site, and executed an advantageous lease on its old property facing the town plaza. This mission has the distinction of being 126 feet below sea level, in the famous Imperial Valley.—The Church of the Good Shepherd, Los Angeles, has just completed a \$5,000 parish house. This will add greatly to the usefulness of a well-located mission.—The urgent need of a modern church plant for St. Mary's Japanese Mission, Los Angeles, is brought out by the fact that at the last confirmation service Bishop Stevens confirmed twelve American-born Japanese, the first time that any of this particular group had received the laying on of hands in Los Angeles.—St. Barnabas' Mission for the colored people of Pasadena, having paid for its old property, has purchased a new site in the center of the Negro residential section. Edwin P. Jones, a white lay reader, is in charge of the services.

MARYLAND—Commencement exercises of St. Paul's School for Boys, Mt. Washington, were held at the school on June 11th. There were five graduates, and the Rev. Dr. Romilly F. Humphries, Archdeacon of Baltimore, delivered the commencement address. St. Paul's School is under St. Paul's parish, Baltimore, the Rev. Dr. Arthur B. Kinsolving, rector.—St. James' School, Washington Co., Maryland's Diocesan School for Boys, held its commencement exercises on Wednesday, June 12th. Bishops Murray and Helfenstein attended, and presented the diplomas and awards. There were fifteen graduates. Mr. Adrian H. Onderdonk is headmaster, and has been at the school for twenty-five years.—The Bishop and Mrs. Helfenstein had the Maryland clericus as their guests, on Monday, June 10th. The business meeting was held at noon, after which luncheon was served on the porch. Immediately after luncheon, the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, addressed the clericus, telling them of his work in Personal Evangelism in Calvary Church.—On Wednesday, June 5th, the convocation of Annapolis met in Grace Church, Elkridge, the Rev. C. C. Durkee, rector. The Rev. Charles E. McAllister, rector of St. Michael and All Angels' Church, Baltimore, preached the sermon at the opening service.

MASSACHUSETTS—At a special parish meeting of Trinity Church, Haverhill, the Rev. J. Malcolm-Smith, rector, held on the last Wednesday in May, it was voted to authorize the building committee to proceed with the rebuilding of the church in accordance with plans presented by Charles C. Conevey, architect, of Boston. Important changes will be made which will transform the present church into a practically new building.

MILWAUKEE—Dr. Albert E. Haydon, of the University of Chicago, delivered the address at the commencement exercises of Milwaukee-Downer College, on June 18th.—The campaign for \$50,000 for a new church and rectory in the parish of Trinity Church, Janesville, the Rev. Henry Willmann, rector, has resulted in subscriptions of over \$58,000. Work on the new buildings will be started immediately.

MISSOURI—In order to attend the reunion of his class at Trinity College, Hartford, Conn., and return to his parish in St. Louis in time for a wedding the next day, the Rev. E. S. Travers, rector of St. Peter's Church, St. Louis, made half of his journey by airplane, flying to Cleveland via Chicago. Returning, he took advantage of the opening of the new transcontinental rail-air-rail route of the New York Central, Universal Aviation Corporation, and the Santa Fe Railroad, which opened June 14th.

OKLAHOMA—Recently at a surprise supper tendered the Very Rev. James Mills, St. Paul's Cathedral, Oklahoma City, the dean was presented with a silver cross by Bishop Casady, and a check by the men of the congregation.—Phineas McCray Casady, eldest son of the Bishop of Oklahoma, and recent graduate of

the University of Oklahoma, has been admitted as a candidate for Holy Orders. He will enter the General Theological Seminary next fall.—Tom Casady, a younger brother, has gone to Labrador for an indefinite stay, where he will be associated with Dr. Grenfell.

QUINCY—Bishop Fawcett has begun a series of parlor conferences among the Churchmen of the city of Quincy, the first theme being The New Testament and the Church. The interest shown points to great possibilities for evangelism.—A Church Club for the laymen of the diocese is being organized with the consent of the Bishop. The immediate objects are increases in missionary giving and betterment of the Church schools.—The Church Army is expected to make an extended stay in the diocese during the early autumn.—The vestry of Grace Church, Osco, Ill., is raising an endowment for the permanent care of the parish cemetery. Over \$1,000 is now in hand.—The Church of the Holy Communion, Galva, has received \$1,000 for endowment, by the will of the late W. F. Bailey.—The special feature of the May meeting of the Illinois Valley Church School Institute at St. Andrew's Church, Peoria, Ill., was a contest based on knowledge of the Bible, Prayer Book, and Hymnal. The benefit was a new stimulus toward intelligent Churchmanship.

SALINA—The annual young people's conferences of the district of Salina were held in St. John's School, Salina, June 5th to 10th, inclusive. Leaders of the conference were the Rev. R. M. Trelease of the National Council, Miss Edna Eastwood of the department of religious education, and the Rev. Harry S. Kennedy, rector of the Church of the Epiphany, Concordia, Kans.—The preacher at the young people's conference service held in Christ Cathedral on Sunday was the Rev. Charles O. Brown, rector of St. Cornelius' Church, Dodge City. About thirty young people of the district attended the conference.—The Rev. Francis W. Sherman of Cimarron recently traveled 140 miles in one day making pastoral calls.

WESTERN MASSACHUSETTS—The new Church of the Good Shepherd, West Springfield, Mass., was consecrated on Trinity Sunday, May 26th. Holy Communion was celebrated at 8 A.M. The Ven. Marshall E. Mott conducted the service of dedication at 11 A.M., assisted by the Rev. Arthur W. Brown. The pulpit is a memorial to Henry Day Colton whose generous bequest made the completion of the building possible. The Rev. Alfred DeForest Snively delivered an historical address at the afternoon vesper service and in the evening a service for the churches of the community was held at which the Rev. Harry L. Oldfield was the preacher.—The 100th anniversary of the consecration of St. John's Church, Wilkinsons ville, was celebrated on Sunday, June 2d. There were two celebrations of the Holy Eucharist at 8 and 10 o'clock, followed by a special service in the evening conducted by the rector, the Rev. A.

G. Cribbe, at which the Rev. A. Vincent Bennett, rector of Christ Church, Fitchburg, was the preacher. The following night a reception for former parishioners and friends was held.—The interior of St. Stephen's Church, Pittsfield, is to be redecorated and a new lighting system installed by Irving Carson and Davenport of Boston, during the summer months. The Sunday services will be held in the parish house while alterations are being made.

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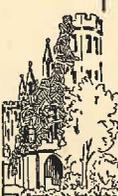
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