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Why is a Cathedral?

EDITORIAL

A New "Oxford Movement"

MAURICE B. RECKITT

The Mass and Money

REV. V. A. DEMANT

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The Living Church

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VOL. LXXXIII MILWAUKEE, WISCONSIN, MAY 17, 1930 No. 3

EDITORIALS & COMMENTS

NOT long ago (issue of April 19th) THE LIVING CHURCH news columns contained information that on the morning of Passion Sunday a woman visitor who was in the city "under the auspices of the Y. W. C. A." "preached" in Grace Cathedral, Topeka, Kansas. Terms are used so carelessly by many speakers and writers, and false implications are so easily gained in that manner, that we felt that the unusual incident reported ought to be verified so that it might be corrected if wrong, or, perhaps, receive some editorial consideration if it should prove to be correct. As the result of our verification, the accuracy of the information appears to be established.

Why is a Cathedral?

We are quite ready to believe that the lady had a deep spiritual message, though we ought to add that we have no direct information on the subject. But we feel that it is time that a protest should be made against allowing strangers of any sort to preach sermons in our churches under any circumstances. There is, indeed, canonical provision whereby a bishop (and nobody else) may license a "Christian man" to make an "address" on a "special occasion" in one of our churches. The language of the canon, not to say its history, makes it quite certain that there is here intended no sort of permission for any unauthorized person to "preach" a sermon in one of our churches. A sermon is an authorized exposition of some detail of the faith of the Church or of the Christian life. No opportunity is given to any member of the congregation to make reply. If the preacher violates the proprieties and delivers a purely personal message on any subject, he takes an unwarranted advantage of a position of trust. It is for that reason that the Church takes every precaution against a confusion between a sermon and an address, and also limits so carefully both the occasions upon which an "address" may be given at a liturgical service and the person who may be permitted to give an address; while no authority to preach a sermon is given, even by implication, to any person other than one of the clergy of the Church or a lay reader, and it is made the duty of the clergy, and of wardens and lay trustees of churches, to see that no one violates this provision. The honor of the clergy is generally deemed sufficient to restrain any one of them from according an invitation to any one to speak or preach other than those who are specifically authorized; and not even a bishop is at liberty to ask an unauthorized person to "preach."

There are frequent occasions when an "address" on some religious or secular subject may very properly be given in a parish hall or even, when no other appointment seems feasible, in a church building at a time when no regular service is being held. If the address is to be given in the church building, the Church only asks that the bishop of the diocese be asked to give his license for the purpose, and even he is at liberty to give the license only to one who may properly be termed a Christian man. The canons and the rubrics seem to us sufficiently explicit so that no one need be confused in the matter.

When, therefore, we learn that a certain woman was permitted to "preach" at this service, we fail to see what color of authority can be claimed for the incident. We are not accustomed to throw charges about indiscriminately, but this incident gives us a very unpleasant feeling. The laity have a right to be protected against unauthorized sermons when they go to church for the purpose of worship.

AND there is another phase to this incident. It transpired in a Cathedral church. Now we know of no sort of reason for the existence of a Cathedral, in any diocese, except to give the Bishop the opportunity to authorize what "use" he will set forth as the pattern for his diocese. If all this was done without the authority of the bishop—and, as we have observed, no bishop has the right to license an unauthorized person to "preach" anywhere in his diocese—then the Cathedral of the diocese of Kansas is simply no Cathedral at all. Did some priest usurp a privilege that even the bishop may not lawfully exercise? It is too easy for the abuse of permitting a Cathedral to become a "dean's church" rather than a "bishop's church" to become localized in this country, and that means that every Cathedral organization in the country is jeopardized by an incident of this sort. When any Cathedral no longer represents the Bishop of the diocese, in its rendering of the services, it makes the Cathedral system a failure and leaves no reason for having a Cathedral at all.

We are among those who feel very keenly both on the subject of unauthorized preachers preaching sermons in our churches and on that of the Cathedral fulfilling or non-fulfilling its function in an American diocese.

From both points of view we feel it necessary to voice a solemn and serious protest against the recent occurrence at the Cathedral church in the diocese of Kansas.

DR. H. K. CARROLL, whose papers are usually published in the *Christian Herald,* has long been looked upon as the statistical expert of the Christian religion. Dr. Carroll's annual tables of religious statistics are everywhere recognized as authoritative. His table recently published credits the Episcopal Church with 1,237,695 communicants, a trifle less than the *Living Church Annual* reported in 1928, being, says Dr. Carroll, a gain of 22,312 within a year. Probably this is not far off, but we prefer to observe that the *Annual* of 1930 reported 1,241,828 communicants, a gain of 25,188 in a year. We wonder, too, why Dr. Carroll does not continue his quest for baptized members, of which the Episcopal Church counted 1,877,813 as reported in the current *Annual.* Surely we all desire to present the figures relating to the strength of Christianity at their best, and for most religious bodies membership is something larger than the communicant roll. All religious statistics suffer from the inadequacy with which counts are made, and at best they are only approximate. We of the Episcopal Church are largely outnumbered by Roman Catholics, Methodists, and Baptists, and less largely by Lutherans, Presbyterians, and Disciples of Christ, but most of these are divided into several different bodies. Whether the continued growth of all forms of organized religion is a good sign, or whether it would be better if there were a greater approach to some norm, though it involved a decrease in many denominations, is not easily seen. Certainly there appears to be a fair growth in the communicant list of organized Christianity in general. Let us hope that this represents a real gain in the spirit of Christianity. But we see no indication that "fads" in Christianity are really dying out. Perhaps they are, notwithstanding.

Religious Statistics

HOW do the weekly returns of the *Literary Digest* relating to the oft discussed question of Prohibition strike thoughtful people everywhere?

Enforcement? Every law ought to be enforceable and enforced, and for our part we are simply unable to understand good and enlightened citizens defending defiance of the law on its merits.

The Referendum on Prohibition

Modification? Yes, but what shall be put in place of it? Prohibition came, not nearly so much from a preponderance of opinion that drinking was wrong or necessarily dangerous *per se,* but from sheer despair at the failure of every sort of attempt at making and keeping our cities and countrysides *decent* when all the liquor forces seemed to have joined hands to make decency in saloon-infested communities impossible. There are some of us who are not greatly interested in the abstract question as to the right to drink who are very insistent that our cities should be decent places in which to live, for us and our children. In sighing at the evils we have in the present regime of defiance of law, let us not forget that we had evils that seemed intolerable before this regime began, and somehow we are not ready to credit a change of heart to those who created the present condition.

Repeal? Well, that is negative. What is to take the place of the present unhappy situation? We find no agreement on an answer, yet not many thinking people really desire to go back to the evils of the elder days. Is there an alternative? Will the wisdom of some generation show us a way out of our present intolerable condition without creating a more intolerable one?

Two things must be understood. First, there *are* people who are law-abiding citizens today. The newspapers and the columnists and the movies, and plenty of people "whose god is their belly" delight in pretending that there are not. We, who honestly try to obey the law, know better. We are not satisfied with the condition that we find all about us. But we want to know what is offered in place of the present condition before we can stand blindly for the negative policy of "repeal."

Second, as the real prohibitionists of the former era were the brewers, the distillers, the saloon-keepers, and those who stood for the saloon as it was, in those older days, so we are not willing to accept a leadership on the part of those who only stand for a right to drink, *law or no law,* and would sacrifice everything to secure that right.

There are greater things in life than drinking, and we could wish that it did not seem to so many as though there were no greater issue in political contests than the question of To drink or not to drink. We should like to stand for and with a leader who does not put either Prohibition or its Repeal at the top of the list of issues that must somehow and sometime be solved in this country.

All of which, we have no doubt, must add materially to the editor's mail within the next few weeks, and we fear that unless letters on the subject are brief, and not too many of them, it will be impossible for us to open the Correspondence pages to them.

THE LIVING CHURCH is bereaved of the senior member of its organization. Charles A. Goodwin, who has been the genial advertising manager for thirty-two years, died suddenly on Tuesday evening of last week, May 6th. Mr. Goodwin was the only member of the organization whose service extended to days prior to the bringing of THE LIVING CHURCH from Chicago to Milwaukee in 1900. He began his service under the editorship of Dr. Leffingwell in 1898, and has witnessed every phase of the development of the paper since it has passed into its present hands. Many of the advertisers, past and present, were his personal friends, and many of these will, we trust, pause to offer a brief prayer for the repose of his soul, as they learn of his passing from earth to paradise. Mr. Goodwin's invariable friendliness made of his relations with many advertisers more than one of ordinary business.

Death of Charles A. Goodwin

He was buried on Friday at Wheaton, Ill., where he continued to make his home though his business hours were necessarily spent, for the most part, in the publishing house at Milwaukee, in which he had an important place.

God grant him life and light and peace and bless him abundantly in that higher life; blessing also those who were near and dear to him here.

ACKNOWLEDGMENTS

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

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DAILY BIBLE STUDIES

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

NATURE AND GRACE

Sunday, May 18: Fourth Sunday after Easter

READ St. Matthew 6:25-30.

THE beauties of nature, so manifest in these spring days, call us, under our Blessed Lord's guidance, to meditate upon faith and life. The beauty of the lilies assures us of God's care for all our wants. The singing of the birds declares the love of Him who notes the sparrow's fall (St. Matthew 10:29). Jesus Christ loved the world which He prepared for man's abode, and, in spite of human frailty, the earth is still beautiful and calls for faith and trust. Nature and grace are associated in God's plan of salvation. The desert's rejoicing and blossoming as a rose is a prophecy of that final blessedness when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

Hymn 425

Monday, May 19

READ Ecclesiastes 3:9-14.

GOD is perfect, and all the beauties of the earth and of the heavens are manifestations of His glorious excellence. If the "heavens declare the glory of God," the earth replies in flower and field, in stream and mountain, with a glad symphony of adoration. The "beauty of holiness," referring, perhaps, to the Sanctuary, leads to a consideration of His perfection whose presence in His Holy Temple calls for the silence of worshipping love. "He hath made everything beautiful in its time." Solomon's glorious possessions were as nothing when compared with the lilies of his garden which God clothed with the tokens of His holy perfection. In our weakness we hide in His strength, and in our imperfection we hide ourselves in His beauty. Whatever of beauty and goodness any man may possess, it is only the gift of our perfect Christ.

Hymn 358

Tuesday, May 20

READ Psalm 96.

THE "beauty of holiness" in verse 9 is translated in the margin "the glorious sanctuary." But the Sanctuary of the Tabernacle and of the Temple was made beautiful because the Lord was there. The Shechinah in the "Holy of Holies" (Exodus 25:22) signified not only the Divine Presence, but the beauty of His perfect holiness. When we worship we should give the first place to adoration, for "the Lord our God is holy" (Psalm 99:9). In our Western hemisphere we have lost something of that worship of body, mind, and spirit which they of the East have long cultivated. And the joy of our adoration is that we do not bow before any visible thing, but before the invisible but everywhere present Christ. It is the beauty of His nature that calls us to worship, and the comfort of His salvation that makes it a worship of love.

Hymn 356

Wednesday, May 21

READ St. John 19:41, 42.

IN THE place where He was crucified there was a garden." How blessed an association—near the Cross was the sepulchre in a garden. The flowers He loved and the birds from whom He drew His message of care may well have been there, for it was the springtime. Nature and Grace—God's beautiful world and the world's Redeemer! So in our sorrows the beauty of holiness touches us and we have the double comfort—flowers speaking of life, and the Master of Life coming to bring the truth of the Resurrection. It is significant, too, that when Mary at the tomb in the early dawn heard a voice she thought it was the gardener speaking (St. John 20:14, 15). And it was indeed the Divine Gardener who cares for the flowers of His flock; and when in His wisdom He plucks them, He carries them to His own Home and their brightness never fades.

Hymn 510

Thursday, May 22

READ Psalm 19.

NATURE and grace are found also in the glories of the firmament. The Hebrew month was measured by the moon, and the hours of the day by the rising and setting sun. Indeed, all our time is governed by the sun, and of old the guidance of seafaring men was gained from the stars. The Psalmist finds the law of God declared in the glory of the heavens. His statutes bring rejoicing, even as the morning stars sang together at the creation. His rulings are righteous and full of glory, and reverence for His truth is called for by the regularity of the heavenly bodies. Those who turn many to righteousness are to shine as the stars forever and ever (Daniel 12:3), and unto those who fear God shall the "Sun of righteousness arise with healing in His wings" (Malachi 4:2).

Hymn 252

Friday, May 23

READ St. Luke 23:44-47.

AS THE angels came from the sky with the divine proclamation of peace, and as a star led the wise men to worship the Infant Saviour, so the sun was darkened when Christ died, that the holiness of His sacrifice might be known on earth as registered in Heaven by the loving decree of the Eternal Father. So the mysteries of God's dealings come to us and call for trust, and the shadows of the evening bid us seek the rest which His love provides. Grace has been the great mystery of the ages. How can man be just with God? the sages cried, and death has ever been the strange shadow hovering over us. And then Grace came from Jesus Christ to pardon and life was proclaimed from the open tomb, all to be accepted by faith, a "faith by which we live." Thank God for the things we cannot understand, for the Almighty bids us wait until the day shall break and the shadows flee away, and the Day Star arise in our hearts.

Hymn 163: V.—*The Response*

Saturday, May 24

READ Revelation 21:10-26.

HOW wonderfully, as St. John tells us in his vision, the things of nature illustrate the final glories! A city with walls and gates, enriched with jasper and gold and precious stones and pearls! The Lamb Himself the glorious Light, and the nations walking in the radiance of His eternal love. The tree, even the Tree of Life, by the River of Life, bearing her fruit every month, and her leaves healing human sorrows. Surely nature, when the eyes of faith are opened, brings, to those who behold, a vision of that which God has prepared for those who love Him, and thus bears witness and gives blessed promises. All the precious things of earth, telling the old, old story and calling for loving trust, are of God. No wonder that God loves the world and that Jesus Christ came to declare sacred the trees and streams and flowers and birds and jewels and human life itself. "It is my Father's world," sang a dear saint now in Paradise; and it will be made new at last—a new Heaven and a new earth.

Hymn 542

Dear Lord, open the eyes of my heart that I may see Thy grace in nature, and open the ears of faith that I may hear Thy voice declaring pardon and peace. In wisdom hast Thou made all these things that Thy children might rejoice and love and serve and worship. Amen.

The Church Congress

By Clifford P. Morehouse

Charleston, S. C., May 3, 1930.

THE Friday morning session of the Church Congress opened at 11 o'clock, and the question scheduled for discussion was "Should the Church Be Organized for Social Work?" The First speaker was Dr. WILLIAM KELLER of Cincinnati, who maintained that the Church must exercise control in the objective world. He said that the first instinct of Americans when they began to feel that something was wrong was to organize.

"What we need," he said, "is to know what to do and how to do it," although he brought out the point that more organizations would crowd the highways, congest traffic, and prove of no value. "The Church ought to see that there may be a new impulse, a new note in the old Gospel," Dr. Keller continued. "I do not mean that the Gospel of Jesus Christ is to be altered, but I do insist that the times have long been calling for Churchmen to know the social order with a deeper understanding and to approach man's need with a new emphasis." Dr. Keller felt that religion had not kept pace with the rest of the world and was too conservative. He advocated a dynamic Church, with clergy who were scientifically trained to be leaders, men who worked among the people and were in touch with the social agencies. Clergymen, he said, were too often overwhelmed with the inertia of their predecessors, and the services of many able individuals were lost to the Church. Further, that religion faced even greater losses unless theological students were taught that in the ministry the way was open to them to become great social workers and scientific leaders.

"The Church, in its intelligent and logical administration," Dr. Keller also declared, "should be the family custodian and endeavor to see that its young people entered into marriages which gave promise of happiness and usefulness. Clergymen, he said, "should be students of domestic relations, and where cases of divorce seemed to be justified, the persons affected should be remarried, if the new unions promised to be socially helpful." He felt that a fault with the ministry was that its members were too often trained in canons rather than in Church work in the truer sense of the word.

The second speaker of the morning was the Rev. DONALD B. ALDRICH, D.D., rector of the Church of the Ascension, New York City, who said that the house of worship was primarily designed as the place where man could find his God. Though in good evangelical religion he saw no contradiction with the Church as the center of devotion, Dr. Aldrich held that the peace of God was the mantle of the ministry and warned against confusing bareness with simplicity. The people are the strength of the Church and could not get along without a devotional life such as the Church was in position to provide. As to organizations, Dr. Aldrich felt that the average clergyman was too heavily burdened with organizations. "How many ministers wish that the parish house didn't exist?" he asked. The purpose of the Church was not to give directions but directive power, and speaking from the experience of his own parish he said that the open door was the symbol for that which the Church stood. The Church had nothing to guard, nothing to hide, only something to present. Though social service had been fostered beneath the wing of the Church in other days, it had reached maturity now and he felt that it was a mistake for the Church to compete with its children.

At the conclusion of the addresses, the Rev. Samuel Dorrance, D.D., of Brooklyn, declared that, in his opinion, both of the speakers were correct in their views, in that conditions in the metropolitan area were not the same as in the rural sections, and that while the men and women of a big city needed a place of spiritual refuge, country people needed many of the diversions which were provided by Church organizations. "I say 'Amen' to both of the addresses," concluded Dr. Dorrance.

Others taking part in the general discussion were the Rev. Thomas F. Opie, D.D., of Burlington, N. C., the Rev. Raymond Cunningham of Hartford, Conn., and the Rev. Dr. G. P. T. Sargent of Long Island.

AFTERNOON SESSION

DISPENSING with the usual open forum following the presentation of papers on the subjects chosen for discussion, in order that some of the delegates might leave on an early train, the afternoon session opened promptly at 2:30 with a rather profound discussion of "Christian Universalism Versus the Nationalistic State." There were only two speakers, the Very Rev. WILLIAM SCARLETT, D.D., dean of Christ Church Cathedral and Bishop Coadjutor-elect of Missouri, and Rear Admiral REGINALD ROWAN BELKNAP of New York City.

DEAN SCARLETT opened his address by comparing Christian fellowship, which he emphasized above the nationalistic state, with the human body, in that it had many members, and referred here to the illustrations used by St. Paul, that each is necessary to the completion and harmony of the whole, not one independent of the body so that it can say to the organism, "I have no need of thee," but each so interdependent that an injury to any one is felt throughout the entire body, an honor bestowed upon a single member is honor done to the whole. So also, according to St. Paul, is their fellowship. "It has been said," continued Dean Scarlett, "that Christianity promised to make men free but it did not promise to make them independent. Free but bound to the human fellowship of which each is a part, and under the obligations and moved by the loyalties which have their origin in a conviction of human solidarity . . . Christianity came into a world in which there was little recognition of the bond of common brotherhood between peoples. But Christianity gave birth to a new principle, which would operate to undermine the many barriers between man and man by affirming the equality of men before God."

"The nationalistic state," he said, "necessarily makes for an unstable world. It recognizes no authority above itself and, under necessity, knows no law or law-giver except its own will, so that indirectly, if not directly, force is the final arbitrant. This conception allows little room for any sense or development of an international community. National states need not be incompatible with Christian universalism, but the nationalistic state cuts straight across it."

The Great War, Dean Scarlett found, did not end the nationalistic spirit, but it did point the way toward settlement and advanced the world along this path.

"But still," he said, "the nationalistic spirit has been aggressively in evidence during the last years. It is at the bottom of most of the international animosities, forms the hard and infectious core of many of our problems, and presents the most difficult obstacle in the way of international settlements."

Reviewing the "staggering cost" of the year and a half in which America was in the World War, Dean Scarlett said:

"Sheer necessity is driving us toward the golden rule, toward the formation of an international community built on mutual understanding.

"If our conception of human society is static," Dean Scarlett said, "then what has been is always apt to be. But if our conception of society is organic, then growth, development, change, are inescapable. . . . When once public opinion has become convinced of human solidarity then we can begin to expect definite changes in the conceptions of state functions and a mitigation of the severity and absoluteness of state sovereignty."

Dean Scarlett expressed the opinion that the state owes a loyalty to something above and beyond itself. "God," he said, "is the only Absolute we know—His kingdom and His values."

REAR ADMIRAL BELKNAP took a view similar to that of Dean Scarlett, but of a somewhat milder nature. He saw the ultimate hope of peace in Christian fellowship, but at the same time found that national feeling, keeping strong qualities alive, has sustained many a nation in its struggle through hardship and adversity toward better times.

"The advance of greatest moment and widest interest," he said, "has been in international management." He spoke of the increasing frequency of the international conferences, which began at the end of Napoleon's career at Waterloo, and which were attended by representatives from practically all of Europe. "Thirty years ago," he said, "all nations joined in the first Hague Conference, thereby beginning a movement to preserve peace which has taken several notable steps since the World War." While the war was a profound setback, it has brought an awakening to the fact that peace does not grow wild, but must be cultivated with knowledge and care, and this care, he felt, "if it is to prevent dangerous issues from reaching dangerous crises, must be continuous." Peace, Rear Admiral Belknap found, leaves the world free to carry worthily the great common task of civilization, "while war," he continued, "or indeed any violent hatred, interrupts and wrecks and perverts. Hence if the war menace be kept within bounds the inferior forms of nationalistic extremes will be more controllable. . . . To know that war danger exists and where it may lie is a long step in meeting it. We should also be alive to the magnitude of peace keeping."

Rear Admiral Belknap said that the problem is not for the Church nor the State alone, but for both in coöperation. . . . "There is much encouragement," he continued, "to feel that the Church is aroused to the necessity and to the possibilities of vigorous action. Energy may have been consumed by the friction within the Church, including efforts to unite in forms of observance some who are unwilling to be so united. But whatever be the form of procedure, all action may converge

on the common end if there be a guide which all can recognize. As an earthly guide we have a compass which wayfarers of all kinds may rely upon. . . . The admiral or captain in his cabin sets a course by the compass, the helmsman steers by it, the officer constantly checks his going by it, the navigator uses it for every turn and every bearing. . . . In the fight by cooperative means against the devils of war, ignorance, indifference, prejudice, suspicion, invasion, resistance, opposition, open hostility, are to be met and overcome if peace is to prevail. The battlefield includes all life and surely the guide must be universally simple and no less trustworthy than the compass. One and one only such guide offers any prospects of success. The world goes forward by action in which the actors are mindful of human imperfections."

At the conclusion of the reading of the papers the Rev. Dr. LORING BATTEN, who had acted as presiding officer of the Congress, expressed his gratitude and that of the congress as a whole for the success of the meeting. He was hearty in his praise of the people of Charleston for the way they had attended the meetings and the deep interest they had shown in the discussions. He also extended his thanks to the Rev. Dr. William Way, rector of Grace Church, who had acted as chairman of the local committee on arrangements, and to Bishop Thomas for his interest and assistance in making the Congress a success. BISHOP THOMAS graciously replied that it was Charleston's good fortune to entertain so distinguished a group of Churchmen and to have the opportunity of hearing the opinions of leaders in the Church on important matters such as had been chosen for discussion. He said that seventeen years ago the Church Congress had met in Charleston and it was his hope that it would not be another seventeen years before it might meet there again. He closed his brief remarks by wishing the visitors godspeed in their work for the kingdom of Christ.

CONCLUSION

AND so another Church Congress has passed into history, and still the Church goes on, if not always serenely, at least without the impending split that the secular press is often prone to see looming on the near horizon. Charleston is a beautiful city, and her citizens were charming hosts to all who attended the Congress. The drive on Thursday afternoon to the famous Magnolia Gardens will long be remembered when the contents of most of the papers read are forgotten, and though we were too late to see the azalea in full bloom, yet it was a real treat to wander through the gardens and over the beautifully kept terraces.

The chief value of the Church Congress, as always, has been the opportunity for personal contact and discussion with those of differing views, and so long as these can meet in friendly discourse, the Church Congress is worth while.

THE LATEST

DR. STEWART ELECTED COADJUTOR IN CHICAGO

CHICAGO, May 13—Dr. George Craig Stewart was elected Bishop Coadjutor of Chicago today on the first ballot, receiving 97 out of 108 votes.

"CHRISTIANITY SEEMS TO BE MORE ALIVE"

Gendai Bukkyo, a leading Buddhist magazine in Japan, not long ago had an article by Dr. Takakusu, one of their most scholarly and devout leaders, urging greater Buddhist activity. "In Japan," he complains, "Christianity seems to be more alive than ever. All Japanese, high and low, are dumb with admiration at the splendid educational equipment it commands and are only too pleased to give monetary donations toward the establishment of mission schools and associations.

"Christmas is celebrated by Japanese with enthusiasm as if it were their time-honored national festival. The incoming of foreign money for mission purposes is welcomed by all as if it were a gift from heaven. In fact, our country appears spiritually to be under the domination of Christian missionaries."

"I think," says the Rev. Floyd Shacklock in commenting upon this, "that the gist of truth in Dr. Takakusu's statement is that Christianity is influencing Japan out of all proportion to its numbers. But with this general diffusion of Christian thought and ideals, the number of men and women who are experiencing a new life is, I fear, sadly small. Less than one-half of one per cent of the population are professing Christians. We might be discouraged were it not that abundant signs point to a new and widespread response. The older missionaries are saying that they never saw the situation more open." —*Christian Advocate.*

A NEW "OXFORD MOVEMENT"

The Anglo-Catholic Summer School of Sociology

BY MAURICE B. RECKITT, M.A.

THE Catholic Movement is aiming at the conversion of England, but it has not yet realized all that is involved in that aim. The Catholic Revival is incomplete till the characteristic Catholic teaching about morals is revived, as well as the Catholic dogmas and worship—the Way regained equally with the Truth and the Life. Therefore the conversion of England does not mean simply the acceptance of Catholic Worship; it means the acceptance of Catholic standards of life. The Catholic *ethos* must penetrate society. . . .

"The revival of a Catholic Sociology means that looking at all the facts of today, in particular its economic complexity, and the gain since the Renaissance in freedom of mind and conscience, and so far in moral power, there shall be created a doctrine and method of social life not merely authoritarian, not merely an appeal to the individual conscience, but such as will unite both of these. It must incorporate the traditional Catholic social principles, but it must re-apply them so that they are related to the actual world, economic and political, in which we live."

These words are taken from an official statement put forward some years ago by the committee of the Anglo-Catholic Summer School of Sociology as a preliminary to the systematic work on which the school was then about to set out. They admirably express the convictions which brought it into being and the formidable task upon which it has embarked. The school, which meets for the sixth year at the end of July, at Keble College, Oxford, is now an established institution, building up a gradually strengthening tradition, improving and systematizing its technique, and becoming ever more sure of its "corporate mind" and accumulating convictions. An experiment, at which many looked askance when it was launched, is steadily justifying itself.

CONCERN for the social order is no new thing in Anglo-Catholicism. Such men as Stewart Headlam, Charles Marson, Scott Holland, Charles Gore, and Conrad Noel bore their diverse but converging witness in pre-war days to the glaring incompatibility of a sacramental religion and a plutocratic industrialism. These men were—some of them happily still are—prophets. But in those days of lingering security, while the crisis of our civilization remained veiled to the eyes of all but a few, their rôle was the customary one of prophets—to impress rather than to persuade. The Catholic temper remained conservative. Yet it was conservatism with a difference, the tradition of Keble and Newman, a tradition which had nothing in common with the gathering momentum of plutocracy and imperialism triumphantly mobilizing for the "conservation" of its invasions and its gains. Catholics learned what it meant in the nineteenth century to be a persecuted minority at issue with the power of the state; they learned in the wonderful recreative missions to the slums, the finest fruit of the Catholic revival, what unrestrained avarice could lead to in the lives of its exploited victims. The repercussions of the war brought all the old assumptions up for question, and in the post-war organization of the Catholic movement its acknowledged leader uttered a challenge to social complacency to ears not unready to receive it and upon grounds irresistible to his audience. The valedictory address of Bishop Weston to the Anglo-Catholic Congress of 1923 struck a note which is still sounding, and not the least of its echoes is the Oxford Summer School.

So far as the inauguration of the school stands to the credit of any one man, that man is Fr. Reginald Tribe, the head of one of the most virile of the religious communities in the English Church, the Society of the Sacred Mission, Kelham, who is now the chairman of its committee. He had prepared the way by the initiation in 1924 of a series of tracts on social subjects which were published by the official literature association of the movement. In this enterprise he had sought the editorial collaboration of that dynamic personality, the Rev. P. E. T. Widdrington, the organizing secretary of the small but very vigorous league of the Kingdom of God, which contained most of those who had been pioneering in this field, though so far outside the official activities of the Catholic

movement. When the idea of a systematic exploration of Catholic Sociology was projected, the L. K. G. threw itself wholeheartedly into the scheme, and it is, as a matter of fact, this little society which has provided much of the intellectual driving force behind the school. But the project could never have been set on foot without the authorization and backing of the great Catholic societies—the committee of the Anglo-Catholic Congress and the Federation of Catholic Priests. Led by the Rev. Francis Underhill and the Rev. G. D. Rosenthal, among others, these bodies launched the enterprise with their blessing, and in July, 1925, the school assembled at Keble College under the presidency of the warden of that Tractarian foundation, the Rev. Dr. Kidd, who has ever since continued the hospitality and interest he then extended.

WHILE maintaining its distinctive character as a Catholic enterprise, the school is in no way at issue with or sundered from the Christian Social Movement as a whole. The very opposite is in fact the case, for the personal links with the wider interdenominational work of the Christian community are numerous and important. Members of the Summer School Committee were active in forwarding that coördination of the work of complementary bodies which resulted in the constitution last year of the Christian Social Council. In the most significant aspect of its work, that of Research, members of the school have been particularly conspicuous. Fr. Tribe is vice-chairman of its Research Committee, the Rev. V. A. Demant, the subject secretary of the Summer School, is its director of research (a most responsible position); Fr. Widdrington, Miss Ruth Kenyon, and the present writer sit on its Research Committee. The Summer School Committee is fully alive to the opportunities which the struggle for social righteousness happily offers for that united Christian action to which in other spheres so many obstacles present themselves. But its members feel none the less that, on the one hand, the appeal to Catholic responsibility in this sphere can be made with unequalled validity and effectiveness upon explicitly Catholic grounds, and on the other, that there is a contribution to the wider movement which only Catholics, acting collectively as such, will be able to make. This does not depend merely upon the economic inheritance of a Catholic social tradition from the medieval Church—important as this is—nor even upon the unique implications of a sacramental religion. It will derive, perhaps, most of all from a common spiritual experience, a fellowship of worship and spiritual philosophy, which has not only its joys but its responsibilities, and has yet to realize its full power of service to a dismayed and bewildered world.

For the Church—as the Christian social movement is everywhere coming more and more clearly to recognize—will not fulfil its social mission merely by showing an interest in and sympathy with the aspirations of secular movements for reform, though it is certainly its duty to do so. Its responsibility goes far deeper than this. Its fundamental task is to become a creative force in society, and one of unique power, seeing that its inspiration and resources are unique. The Church, in short, must resume its prophetic office. It must prove that it has the power of leadership, intellectual no less than spiritual, which can bring justice and reconciliation—and as a consequence plenty and happiness—to a world that has plainly lost its way.

The Church must prove that it has such a power. But centuries have gone by since Christianity allowed its leadership of society to go by default, and that leadership will have to be earned afresh. The Church was listened to in the medieval age because its teachers spoke with the authority born of knowledge, not only of divine truths, but of their application to the social and economic necessities of the time. If it is to be listened to again, even by those who acknowledge the spiritual primacy of Christ, it will have to qualify, by systematic study and skilled elucidation, to offer the guidance for which, even today, so many are justifiably longing. It is widely recognized nowadays that the Christian standard for individual life will not in itself, and without any further effort on our part, provide us with social solutions which we can claim as Christian. A Christian order will never emerge from a state of things in which each faithful soul is doing his best according to his lights, without any vision of what society as a whole and its component associations should resemble, and without any guidance from Christian authority, past or present. For as it has been well expressed in the most searching study that has so far dealt with this subject, "in the sphere of social action, the moral initiative of nearly all Christians is at present almost crushed out of existence by the terrific weight of a system of social life which the Christian soul instinctively knows to be alien to the temper of the Master, but which the average individual is powerless to analyze or understand. For to understand the bearings of much of our social conduct upon the welfare of others, it is necessary to carry out a complicated piece of analysis requiring peculiar intellectual gifts. And because for generations past no one has performed this necessary piece of work, the individual Christian mind and the individual Christian will have been almost paralyzed."[1]

BEFORE, then, Catholics can offer to the world that guidance and that illumination which are surely so large a part of God's purpose for His Church, they will have to qualify themselves by a process of study and reflection, so far as possible in common, undertaken in just such a spirit of devotion as are their retreats, their pilgrimages, and even their preparation for the sacraments themselves. It is in this conviction that the school was inaugurated. The first gathering occupied itself with a general survey of the ground, considering Catholicism in relation to the World Order, to the State (upon which subject a very notable paper was contributed by the Rev. Gabriel Gillett), to the Economic Order, and to the Home both in its domestic and in its economic aspect.[2] The second school attempted a further preparatory survey from a more abstract standpoint, starting from the sacraments and working deductively to see what social principles were involved therein. Being more abstract this was certainly a more difficult task, but it was a necessary one if the ground was to be cleared for future advances. The way was prepared by a brief but admirable syllabus contributed by Fr. Gillett, initiating a method of preparation which has since been much extended. In the following year a beginning was made with the more permanently constructive work of the school, and a most elaborate syllabus was issued in preparation for the study of the Catholic attitude towards property, accompanied by an introductory statement which outlined an approach to the problem from the standpoint of Canonist doctrine and medieval Catholic tradition. This was elaborated under three heads: the Just Price and its implications of the right to a livelihood and of objective justice in economic transactions; the restraint of usury, involving the conscious control of money power by society and its subordination to moral values and human ends; and a "functional" theory of society, implying the social recognition of the principle of vocation and recalling the illuminating example of the guild. Under all these heads contemporary society was clearly seen by the school to have diverged from Catholic standards, under the influence of plutocracy, to a degree so grave as to produce an economic order which was rather an embodiment of atheist presuppositions than an appropriate social organization of a truly Christian community.

But this, the most thorough study of the school so far, left so many problems unsolved that it was decided to proceed to an investigation of the Catholic standpoint in relation to industry, and to extend this enquiry over three years. Another exhaustive syllabus, this time from the pen of Miss Ruth Kenyon, one of the foremost "intellectuals" of the school and throughout its most brilliant study circle leader, was drawn up, which started with the proclamation that "in our attempt to achieve the return of Christendom, and to see what this would mean in terms of industrial life in particular, it is by the Mass that we shall do well to test industry as it is and as it might be." The first year was devoted to a study of industry from the personal end—the problems of the worker in the workshop, the employer in the boardroom, the "salaryman" and technician who stand between them, and the associations each of these elements in industry have formed to express their outlook and defend their interests. To this was

[1] *Social Discipline in the Christian Community.* Edited by Malcolm Spencer (Longmans), p. 82.

[2] The reports of the first three schools have been published and are obtainable from the Catholic Literature Association, Westminster House, Great Smith Street, London, S. W. 1, under the following titles: *Towards a Catholic Standard of Life (1925), The Social Teaching of the Sacraments (1926), and Catholicism and Property (1927).*

appended an examination of the responsibilities and possibilities of Christian coöperative thought and action in this sphere, emphasizing the need for the discovery of ways in which the Church could make a distinctive contribution of its own by example and leadership, over and above the impact it might seek to bring to bear upon the social organization as a whole. This twofold aspect of the Church's task has repeatedly emerged from the study work of the school, and the need for the steady pursuit of both these paths simultaneously is one of the clarifying convictions to which the work has led.

Last year the still more difficult task of grappling with the economic forces which dominated the industrial world was undertaken. The movement towards monopolist "rationalization," the vast increase of financial power, and the circumstances dictating international economic rivalries came under examination, and the school emerged from this intellectual ordeal far better than might have been expected. For this it has in large measure to thank its talented new subjects secretary, who not only supplied a preparatory study outline which went far to clarify the issues involved, but contributed a penetrating paper and a subsequent commentary thereon which was a masterpiece of illuminative reasoning. This year the constructive effort is made under the general title of "The Redemption of Industry." Among those who are to address the school are Fr. Lionel Thornton, of the Mirfield Community; Arthur Penty, one of England's most original social critics; Arthur Widdrington, a "live wire" if there ever was one; and a speaker who was among the most welcome of last year's visitors—Dr. Frank Gavin, of the General Theological Seminary, New York. From the first the school has been lucky in the number and quality of its American members, and it is greatly hoped that a record contingent will come over with Father Gavin this summer to join in the culminating efforts of three years' work.[3]

IT HAD been intended to give some account of the working of the school and an indication of the corporate outlook it had achieved. But space is lacking and the briefest words must suffice. The activities of the school may be classified under three heads—devotional, intellectual, and social. The school opens its first full day with a sung Mass and corporate Communion, with music of the very highest standard rendered by the cathedral choir, and there is a Low Mass on each of the following three days.[4] In addition there are devotional addresses each morning, as well as the usual evening offices, and the school on this occasion will close with a special address by Fr. Paul Stacy on "the Mass as the symbol of a true industrial order." Of the intellectual organization of the school no long account need be given. While we have had every reason to be grateful for the high quality of the papers which have been contributed to the school by speakers ranging from the most eminent bishops (*e.g.*, Dr. Gore and Dr. Temple) down to rank and file laymen, we have always regarded the main work of the school as being done in its study circles, for which an increasing amount of time has been provided, and the reports of which are prepared each year with ever more exemplary thoroughness under the guidance of leaders of ever increasing competence. The social side of the school is both joyous and fruitful, reaching its climax in the "night clubs," which discuss matters from the gravest to the gayest, to the accompaniment of libations which would, I fear, affront the sensibilities of a conscientious prohibitionist.

To what, in these five years of study, has the corporate mind of the school attained? Assuredly not to a "Catholic Sociology." That goal lies in the future, though less distant perhaps than some of us have imagined. These things, nevertheless, seem now to be clear. The present order is intolerable to the Christian conscience, and it is not remediable along the lines of its own natural evolution. As plutocracy goes farther it will fare worse, and the quarrel of the Church with the World will have to be more sharply joined if the Church is to be faithful to its divine commission. Nor can Christian opinion allow itself to be stampeded by the disreputable bogey of "economic law." What is morally justifiable can only be set aside as impracticable on the ground that it is physically unattainable. Economic laws can justly be formulated to expound the limitations of Nature, even perhaps in some directions of human nature. But when they are constructed to prove that existing hypotheses of finance and industrial organization must be accepted without challenge, that existing resources, potential and actual, must be administered in a certain way and no other, and such-like propositions, they cease to be laws at all, and become merely the rules of a game intended to be played for the benefit of certain vested interests. A Catholic Sociology cannot rest upon purely materialist assumptions, if only because what is impossible with man is possible with God. The school is not inclined to adopt, or to expect to find, a ready-made social program from secular reformers: though it is more than ready to pick up a clue from many of the really independent schools of contemporary social criticism—the Distributivists, the Guildsmen, the credit reformers, and the rural reconstructionists. But the social synthesis of Christendom will be essentially its own; and we have need to struggle, as Bishop Gore reminded us last year, "so to reorganize Christianity that men shall be able to see, though it be in a minority, what is the true idea of the Kingdom of God."

[3] Application for Membership should be addressed to the Secretary: Miss V. Hirst, St. Agatha's Vicarage, Sparkbrook, Birmingham. The school meets on July 28th.

[4] The Mass is that of "Christ the King," borrowed from the Roman Liturgy for its unique appropriateness.

THE ATONEMENT

THE ATONEMENT does not mean just the same in theology today as it used to do. For we have learned that we must be careful not to attribute to God qualities that we could not attribute to an ideal human being. A God who demanded suffering in order to be appeased for sin would be inhuman. He would not be a Father even in the highest human sense of the term. For the only heart that can bear to see another suffer is the cruel, vindictive, or inhuman heart, and these qualities we can only describe as being of the devil, not of God.

It is perhaps strange that a sacrificial theory of atonement should have arisen in the New Testament. Was it only Pauline, or had St. Paul grounds from his intercourse with the Apostles, although such a theory is not in the Gospels? Dr. Montefiore, the Jewish authority, says that so far as the Old Testament teaching goes, no necessity was felt for a mediator between God and man. The conception that St. Paul put forward was unknown to Judaism. Our theology of the atonement seems to be that we have concluded from St. Paul that there must have been such involved in the death on the Cross; then, when his special interpretation did not seem adequate, we have invented others, a queer state of affairs!

God could hardly feel more reconciled to mankind because they had crucified His only Son! And so far as we are sinful, we partake of the guilt of the malefactors. We, on our side, though, can feel more drawn to God, and a meaning therefore be given to the word atonement in the sense of at-one-ment. For in the Cross we have Love crucified, the deepest Love that has ever been shown to mankind by a Man in the flesh. And if God Himself has thus suffered in His own universe and emerged triumphant, then we have a sympathy and consolation of the deepest kind in our own sufferings; and we have it exemplified by God Himself that there are greater things than even happiness and absence of pain in the world. Therefore, although from the human point of view, the fact of the Cross may inspire the direst pessimism, in that the world has thus crushed its very best, yet we can still feel that God is triumphant, and that He Himself has thought that life laid down, and laid down in agony, is preferable to the yielding up of sublime ideals. He could have saved Himself, and He did not. Thus we know of the Christ. And in the thus voluntary death on the Cross, we see God's own demonstration of the inherent worth of His own principles governing the world—even He Himself would suffer rather than they should be abrogated.

And through the example of Christ we are spurred on to shoulder the highest ideals and aspirations of life. Others since His life on earth, and many, have laid down their lives for others. Countless other sacrifices and acts of sacrifice not unto death have also been the outcome of that noble example. Through that sacrifice of Himself, Christ has enabled others to be lifted nearer to God, and to give to the world an element that goes on enriching it and increasingly enriches it. Thus, in our problem of pain, we have Christ with us. Even He was also able to keep His faith, and in His stern and noble example we can find our solace and refuge. God is greater than our humanity, and we must learn to aspire beyond ourselves—we must recognize our limitations in being able to grasp a clear vindication of things—for that we could only have were we not human beings, but the Supreme One Himself.

—*The Scottish Chronicle.*

The Mass and Money

By the Rev. V. A. Demant

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I.

IF WE were looking for two single ideas or facts which could represent for us the difference between the Catholic and the modern secular attitudes to life, I think we could say that the first derives from the whole philosophy of life which finds its most comprehensive expression in the Mass, while the second is focussed in the ideas and influence which surround the institution of money. The conflict between the Church and the world is symbolized for our generation in the contrast between the Mass and money as the central fact of life. We have been rightly told by Miss Ruth Kenyon that "Industrialism has superseded the Mass by money as central."

REV. AUGUSTE DEMANT
(Courtesy, The Witness)

By a curious and striking coincidence we find some modern Catholic teachers, including Professor Taylor and W. Spens in their paper on "The Real Presence, Theologically and Philosophically Considered," * actually using the conception of money as a figurative illustration of that essentially Catholic doctrine. We are reminded that normally we do not distinguish between the physical properties of, say, a shilling and its purchasing power as a coin of the realm; though if we think precisely we must draw the distinction, because the physical properties are determined by the laws of nature while the purchasing power is the result of a complicated series of social wills. But, the argument runs, the Blessed Sacrament is an "effectual sign" in which the real Presence or the socially effective meaning has the same basis as the natural properties of the outward sign, namely the divine Will. Here then we have the two central facts of "Christendom" and "Industrial Civilization" respectively, yet so alike in some ways that the lower can be used as a figure of the higher. We should therefore be able to understand something of the contrast in the two forms of social life by considering the two centers of their respective interest. As many of us are concerned with "the Return of Christendom," such a comparison will, I hope, be of use in showing what is involved in reversing the process which has "superseded the Mass by money as central."

To understand the Mass as the interpretation of all life, let us take as a text the criticism which emanates from certain influential modernists like Bishop Barnes in England, to the effect that inanimate matter cannot be the vehicle of spiritual grace. By a strange delusion on the part of scientific thinkers it is suggested that there is a sharp qualitative distinction between "dead" and "living" matter in that the one is not and the other is susceptible of spiritual power, for these critics are often ready to believe that the real Presence of Christ can be with the devout believer in Holy Communion. I choose this criticism as a text because it claims to be based on a scientific view of the world. But actually the whole trend of scientific thinking is pointing to the necessity of explaining each set of facts in terms of a higher series of facts. We have prominent physicists like Dr. Whitehead and others telling us that the atom will have to be studied as though it were something in the nature of a living organism, and biology seems to be coming to see animal life as being unconscious mind which only becomes conscious in manhood.

Modern psychology, however it may deny the fact, has to posit the fact of "Spirit" in man, the seat of the higher faculties which include moral judgments and will whether it be named "the censor," "the collective unconscious" or "community feeling." We may then see in modern thought a reason for believing that the purpose of matter is life, the goal of life is manhood, and the reason of manhood is Christhood, or the spiritual man. Nature presents us with these things in a graded series which as Christians we can regard as arranged in an order of means and ends, each series being only intelligible as a means to the one above. But what is suggested by the whole range of natural and human knowledge is revealed in the Blessed Sacrament. Christ pierces through the whole series and shows the meaning of the whole of the created world, by taking what for us seems the lowest, inanimate matter, and directly assumes it to actualize the supreme purpose of Creation, which is to be the Kingdom of God. Here Christ enthrones Himself as King in that level of Creation which seems most removed from spiritual ends. And because the Kingdom of God should have been realized through man as the crown of nature, but has not been, that purpose can only be restored to him in so far as he is united to the Son Himself actualizing the divine purpose by assuming forms which, because less than manhood, are the common matter of all earthly existence.

The Mass, then, reveals and restores the purpose of the natural created order, which is the Kingdom of Christ; but this is not merely an end to which matter is but a means. The Mass is a pledge that Christ can transform material things into spiritual ends themselves, and only in so far as man "mediates" in this work is he fulfilling his destiny.

II.

AT THE opposite pole to such a view of the world and its meaning we have the outlook of a civilization whose open and unconscious center of interest is money. Money is a social creation of man, devised in the first place to secure a ready accessibility to the socially created means of well-being. It is a symbol of material wealth first and last, even though it may be used to pay for services which are of a spiritual, artistic, or intellectual nature. It is only so used because the priest, the artist, and the thinker have material needs to be satisfied. Money is, in its essence, a social register of the community's readiness and ability to reward the individual's services by a share of communally created wealth. It is an ideally created means to fulfil easily a material end. In itself money is an idea, an effective fiction which produces material results because of the social will. Money is therefore, in a sense, a sacrament upside down. It is an ideal means for a material end, but the end does not include the means nor transform it into a thing of value. It conduces to welfare but it is not welfare. The Blessed Sacrament is a material means to a spiritual end. But it does thereby interpret the means and give it a worth, in itself.

That is why the modern world with money as its central

* "The Holy Eucharist." (Society of SS. Peter and Paul.)

interest is wrongly described as materialistic; it is in fact insanely, inhumanly idealist. Money is an idea. The industrial age is wrong and inhuman because its heart is not really in industry, let alone the fields, but in the bank. Material things whether of nature or of human skill can give spiritual satisfaction. Money never can, except pathologically in the case of misers. We can *love* a mountain or a chair; we can only *lust* after money. That is the element of truth in the craftsmen's protest against Industrialism. In "The Idea Behind Craftsmanship," Philippe Mairet writes: "In the truest sense, all the things we use for life, as well as our tools, are means to certain ends. A cup or a bed, for instance, is the means to drinking and sleeping. But you cannot say that a well-cooked beefsteak is merely a means: it is also an end in itself. Everything in nature is both a means and an end at the same time: we eat to live, but then eating is one of the experiences we live for. In the same way, a cup or a bed should be an end in itself: if we think it is a means and no more, it will be what we call ugly, a thing not loved for itself and so unlovable. If we get into the habit of regarding everything as a mere means to something else, all our surroundings will begin to be degraded to the merely expedient. Expediency as an aim breeds fraud. That is what happened in Western civilization and the handicraft workers are among the few who practically rebel against it.

"It is often said that the mechanical age has plunged us into materialism, but it would be truer to say that it has misled us into an inhuman idealism. *It has driven us mad for efficiency, efficiency signifying powerful means.* . . . The things which our industries provide are conditioned by elaborate methods, curtailed by financial economics, standardized by needs of organization. . . . They are dead. Their makers never regarded them as part of the precious stuff of their own life in the making, and of other lives in the using of them. They were the means to something else. Generally they were produced strictly *as a means to money*, which is of course the means of buying everything else; but what is the genuine gain, when all there is to buy is equally a means and an expedient. We never get to the goods. The day is always being sacrificed to the morrow" (my italics).

When money has come to be of more interest than the goods it will buy, it is a sign that the goods with which men are in immediate contact are despicable; he wants their worth in money so that by wider selection he may chance upon other goods which may have more human satisfaction. But it is an illusory quest, for the whole productive process has become degraded to produce a money and not a human result. The modern world has exalted into a system, with laws of its own, a purely social mechanism which should be the most subservient of other purposes. That system is the money system, and the working of money as though it were a reality instead of a symbol completes a vicious circle, for the divorce of that system from human material purposes makes it cease to function smoothly. That is why money, which itself should not be a vital subject, calls increasing attention to itself, just as we become increasingly aware of our digestive functions as they become disordered. The music hall song, "I want some money—gi' me some, gi' me some," is the most elemental symbol of the modern spirit because money assumes an exaggerated importance in the eyes of those who cannot enjoy this world's goods, whether from poverty or personal incapacity. A European psychologist (Alfred Adler) has pointed out that millionaires are often dyspeptics because their abdominal weakness cuts them off from the normal human enjoyment of consuming food, and so they compensate for the lack by developing a faculty for "consuming" money. A recent discerning Belgian writer truly points out that, "The rule of capitalism means something very different from the rule of the capitalist class; it depends upon the fact that everyone would like to be a capitalist, that everyone thinks and feels as a capitalist." America illustrates this for there the capitalist class is in a small minority, but "it is the capitalist motives for work and the capitalist desire for gain which determine the moral and social valuations, and consequently determine the whole type of American civilization" (De Man: *The Psychology of Socialism.* Allen and Unwin). It is this money lust which goes hand in hand with scarcity, imposed or psychological, which is at once the sign of our social disease, and a cause of it. If men could get and enjoy the goods, the money lust would disappear: but they cannot get the goods that are humanly valuable because the money system has a policy of its own which does not reflect either human sacrifices or satisfactions.

III.

THE only way out of this vicious circle is to see that it doesn't exist. There is no scarcity, and the money system, which induces the belief that there is, must be judged by a philosophy which has learned to put human ends and means in their right order, money being the means of means, and nothing but a means. Such a comprehensive philosophy can, for Christians, be found only in the world view which finds its perfect expression in the Mass. It is to be hoped that the work being done by the new Faculty of Christian Social Ethics at the Conference for Church Work at Wellesley and the Anglo-Catholic Summer School of Sociology in England, and other bodies will lead to a radical consideration of the ultimate purpose of production in a Christian world, and what are the elements in capitalist civilization which prevent that purpose being fulfilled. Hitherto the efforts which have been made by the Church, both officially and otherwise, to give a spiritual lead in adjusting the major evils of the industrial world, have been rendered largely ineffective for lack of a clear conception of what industry should exist for. It has, on the whole, been taken for granted that the policy which the industrial system is carrying out is irreproachable, and that "social evils" are morally reprehensible defects in the carrying out of that policy. Even Catholics who have the social problem at heart have hardly approached this matter with the thoroughness which they apply to other spheres of human endeavor, by asking first: "What is the end?" and, "Is it a Christian end?" This should precede any discussion as to the morality of the means of attaining it.

The sacramental doctrine of the Church is the basis of a philosophy which gives human life its scale of values in judging ends and means. Human life itself becomes a standard of judgment if it is seen as an end, because it is also a divine end. The Middle Ages, because they did not put man in the center of the picture, because of their supernatural standards, did succeed in treating man as a human being, even if it were a too-human being. The post-Renaissance world, with its doctrine of man as the measure of all things, has achieved the paradox of, in practice, treating him as a machine in his work and a domestic animal in his home. The Mass is the pledge of social sanity.

FOLLOWING IN JESUS' FOOTSTEPS

DISCIPLES of Jesus are ready to follow their Master anywhere, but they often hesitate to believe that this way will lead them into adversity. They strive to emulate His love for mankind and to live a life of self-denial and sacrifice, but when troubles come their way then they consider that something has gone wrong with the divine control of the world. We know, however, that Jesus during His days on earth suffered more acutely than others, and even in this way we must follow Jesus and we must suffer more adversity than those who are not followers. Jesus warned His disciples of this when He foretold them that the world would hate them as it hated Him. Such troubles are not a cause for depression but rather for joy in that we are counted worthy to suffer for the Lamb, and St. Paul tells us that if we suffer for Jesus' sake we shall also reign with Him.

—*Canadian Churchman.*

THE SPIRITUAL KINGDOM

THE SPIRITUAL kingdom can be realized only as there is harmony of effort on the part of every member and mutual support to a common end. Opposition and conflict is frustration. "All the law is fulfilled in love." Science is tearing away shred by shred the covering that has hidden from us a material creation bound into one by unvarying obedience to universal law. Our reason, working with precision, discovers to us a parallel but superior spiritual realm wherein the achieving of the final "good" depends on similar obedience to similarly universal law. "One law, one God, one element, and one far-off, divine event toward which the whole creation moves" is soundly and profoundly rational. It paraphrases accurately Christ's key teaching. —*The Expositor.*

Marvel Not

A Meditation on St. John 3:1-16

By the Rev. H. P. Scratchley

LIFE is a mystery. No scientist can tell whence it comes and whither it goes. It is true that the line separating the organic from the inorganic may be in the lowest forms of living things very slender, but in the living there is something that is not in the non-living. Earthly life is bound up with matter; it can be manifested only in and through the material, but it is not this material. The material can be handled after life has departed. The material is held together in a body by life. Life binds the material particles together in this one limited body, life unites in one the many; death dissolves the one into many. No man can say why this is so. A man can deal only with the manner of life. In the presence of life, one is in the presence of mystery.

Birth is still more a mystery. Life begins. That which was not, now is. It matters not whether it be the birth of a plant or the birth of a human being. In a laboratory the chemical elements that composed the seed or the germ can be determined and the chemist can even put them together again, but no man can make a seed that will develop into a plant or an egg that will bring forth a chick. The seed of the plant and the union of living cells bring forth the living tree and the living creature, each in its kind. From the living comes into being new life. From the known comes the to-be-known. With this mystery before us, we have come to look upon birth and life as normal, as commonplace, as natural, and we no longer marvel and wonder at the great mystery of it all.

The trouble is that we, like Nicodemus, are so obsessed by the usual and the material that we cease to marvel at what we deem the commonplace in life. Because many plants are born takes not away the marvel of it all; plant life is marvelous in its beginning, its growth, and its end. The great number and infinite variety of animals lessen in no degree the wonder of it all; the thoughtful man, meditating upon animal life, is moved to acknowledge the power of Him who made them all. Marvelous are Thy works, O God! But, while men are sometimes led in their thoughtful moments to acknowledge the wonderful and the mysterious in the seen and the usual, many appear unwilling to admit the existence of the unseen and the unusual. Can one see life? What is seen are the effects of life on and in matter, not life itself. Activity and growth are but manifestations of that something within the living thing that causes it to move and grow, and without which action ceases, growth stops, and dissolution begins.

MAN is governed largely by his ideas of time and space. These two categories dominate all his thinking. So it has come about that what takes time to happen is not considered marvelous, and what happens in numbers is not miraculous. To the Fundamentalist the working of God's creative power by the slow operation thereof in time is less miraculous than an instantaneous fiat of the Almighty. Evolution as a process by which man has evolved from a lower form of animal life is just as much a marvel as would be the creation of a single form alone. The rejection of miracles as recorded in the New Testament is, to a great extent, due to the subjection of our thought to time and space. Were the normal birth of man to be parthenogenesis for all mankind everywhere and through all time, the belief in the Virgin Birth of our Lord would not be rejected by anyone. Yet is the method by which human beings are born normally any more or any less a wonder or a mystery to be marveled at? Natural phenomena are no less mysteries because they are natural and occur in time and space with more or less regularity in measurable quantities. The development of man from a cell to an adult is no less to be marveled at because it takes an appreciable period of time and its steps can be observed. The difference between that which takes place in each individual man and that which has happened to mankind is but a matter of the length of time. Both are full of the mysterious and the marvelous. Back of all life is the Life of the world.

If human birth is so great a mystery, why should one reject the spiritual birth? "Marvel not that I say unto you, ye must be born again." Unless one rejects all the spiritual as unrealities, spiritual regeneration is no more an impossible thing than human birth. The material accompaniments of natural birth are not of its essence; these differ as animals differ. Back of all these is that non-material, intangible thing called life, and life is in essence the same in all animals. This life is not measurable, visible, or material. We cannot tell "whence it cometh or whither it goeth." It is. A child was not, but now is. So with the spiritual life: it comes into being when and where it was not before. Just as all life comes from God, so spiritual life is a gift of God.

"That which is born of the flesh is flesh." Earthly life is born of earthly life. In each newly-born are all the powers and potentialities of its kind. The acorn carries within itself potentially the oak; the colt has but to grow after the laws of its being to be the fully developed servant of man; the babe in the cradle becomes man with all of man's faculties. But all this is of this earth; all, however marvelous it may be, is but for this earth. Man is but in all this the glorified animal.

"That which is born of the Spirit is spirit." When God made man in His own image, He made him a spiritual being. "God breathed into man the breath of life and man became a living soul." To man, the animal, God gave of His Life, and so to man's physical life was added spiritual life. The soul was added to the material body. Man became more than an animal; he became capable of knowing God. So in man there is a soul whose life is of the spirit and a body whose life is of the earth. The laws governing each are distinct. That which is born of the body has in it the marks of the body and obeys the laws of the flesh. That which is born in the soul is of the spirit and obeys the spiritual laws of God. Both are mysteries. The mind of man fails to find out the ultimate nature of either the physical life or the spiritual life.

There are things of the body and there are things of the soul, but the things of the body are not the things of the spirit. Those of the body are of the flesh; they can be weighed, analyzed, and measured. Earthly life produces tangible results and acts in and on material things. The living animal body is in its operations but a chemical laboratory in a machine. It is dependent upon the things of this world for its continuance. But the life that is its mainspring is intangible and is of the spirit.

OUR Blessed Lord came to give life; to give it more abundantly. He is the Life of the world. He was "in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life." To the living soul that God had given man at the beginning, our Lord came to give abundantly eternal life. Man, the living soul, was, in and through union with Christ, to have the fulness of life. "I am in My Father and ye in Me and I in you." The spiritually incomplete was to be the spiritually complete. Just as the animal man was to have God breathe into him the breath of divine life to become the living soul, so by the new birth through God, the Holy Spirit, man, the living soul, was to be the perfect man in Christ Jesus.

Nicodemus, like all his kind, could think only of the usual and the material: "How can these things be?" Then our Lord called his attention to the inexplicable in the material universe: "The wind bloweth where it listeth and thou canst not tell whence it cometh and whither it goeth." The earth is full of marvels. Man knows that the wind blows; man knows that

natural phenomena are what they are. Man can formulate his observations into theories and laws, but back of this he cannot go. The ultimate cause of and reason for these phenomena are in their earthly aspect for him a mystery to be marveled at. Why, then, should men deny the reality of a new birth through the Holy Spirit in and by the material water? Earthly life is inexplicable. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" If the things of daily earthly life speak of mysteries hidden from man's senses, if they are but the manifestation of powers and activities which defy man's intellect, and men are insensible to all this, how can they accept the things of God? If men reduce all things, visible and invisible, to the category of the tangible and the material, the earthly, the spiritual truths of God affect them not. Through the mystery, underlying and moving the universe, man can be led to hear the Voice of God; but when to him a flower in a crannied wall is but a material flower, he can only exclaim with Nicodemus: "How can these things be?"

But Nicodemus was a master in Israel. He was trained in the Law of God. He had meditated on the religion of God. No wonder the Blessed Lord rebuked him for his unspiritual outlook on life. "Art thou a master in Israel and knowest not these things?" Many a man trained in the ways of God has failed to grasp the nature and power of his God. The tithing of mint, cummin, and anise has blinded his eyes to the weightier matters of the Law. The religion of this earth has obscured the religion of heaven.

Men have claimed to believe in a personal God who is Spirit, and have denied that this spiritual God has acted or can act save in an earthly way. Blinded by their knowledge of the universe, they are unable to accept the spiritual realities. "How can these things be?" How can a man be born again? They are masters in Israel; they profess an acceptance of an immanent as well as a transcendent God; they are preachers of spiritual things. Yet they deny that these spiritual things are of the Spirit above and apart from the earthly, acting according to the laws of the Spirit.

So, like Nicodemus, these men reject the teaching of the Lord: "Except a man be born anew, he cannot see the Kingdom of God." "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." The sacramental system is based upon the operation of God the Holy Spirit on, in, but apart from, the physical. Just as God at the first breathed into man's body the breath of life, so by, in, and with the material the eternal life of God enters into the living soul of man. God deigns to act upon man in his physical environments by those things which belong to these.

The mystery of mysteries, the greatest of all mysteries—God condescending to live in and with man that man, through the new birth of the Spirit, may live in and with God. Measured by the material universe it cannot be, but measured by the things of the spiritual kingdom it is but the manifestation of the love of God for His children. Why, then, do we who believe in a God who is love and in the Incarnation of the Son of God marvel at this revelation of our God? All the universe is a mystery. The usual and the commonplace are in their ultimate reality as mysterious as the unusual and the occasional. Earthly birth is fundamentally as marvelous as any spiritual birth can be. If we accept God's power in the one, why deny the other?

"Marvel not that I said unto thee, Ye must be born again."

TO ONE DOUBTING IMMORTALITY

I WOULD that I could tell, that you might know
With what secure and lasting faith I go
To meet my end; how fast I hold the hand
Of Him who leads me to the other land;
And how His pure compassion lifts my heart
Beyond all doubtings of the modern art;—
That you'd not think to end with death, and so
Become a soul of dust that winds shall blow
And toss to nothing. Can it be that One
Who loveth us will, when our life is done,
Leave us to perish? Although I cannot tell
Beyond my faith, I know that all is well,
And this eternal hope I hold, till I
Shall cross the threshold of eternity.

RUTH PUTNAM KIMBALL.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

ROMAN PRIMACY AND SUPREMACY

To the Editor of The Living Church:

DR. HALL'S article in a recent issue was, as always, very able and interesting; but it did seem to me that the suggestion at the end—that the Anglican Church acknowledge the Roman primacy, with the supremacy left out—was a little unreasonable. There is no evidence to begin with that Rome wants to leave out the supremacy. The history of the last fifteen hundred years seems to be a pretty evident effort to put the supremacy into the primacy. The Roman primacy, furthermore, has no basis in Apostolic Tradition or in Scripture. The Council of Chalcedon is clear on that. "The Fathers (not God, or the Apostles) gave the primacy to Old Rome because that was the capital city," Canon XXVIII. As Rome has now ceased to be the capital of the world for about fifteen hundred years, I submit that the primacy is now about fifteen hundred years out of date.

The so-called Petrine myth has nothing to do with Rome. Even if Simon were the Rock of St. Matthew 16:18 (most probably not), there is (1) nothing whatever in it to do with Rome, and there is (2) the clearest evidence that St. Peter divided up the work with St. Paul and confined himself to the work among the Jews (Galatians 11:7-9). Whoever professes, therefore, to derive from St. Peter must thereby confine himself to the Jewish work. Rome threw away the only plea she had to apostolic authority when she threw away the perfectly well authenticated foundation by St. Paul. Acts 23:11, 28:16-31.

There is no first century evidence that St. Peter ever was in Rome. The last mention given, I Peter 5:13, leaves him about as far away from Rome as he could get.

Nor, if there were evidence that he were in Rome, would it amount to anything. There is perfectly good evidence that he was in about a dozen cities of the ancient world, from Jerusalem to Antioch. See Acts, *passim*. The only thing that would do any good is a formal grant of authority (and proof of right to make the grant). Of that there is no evidence whatever, nor does any one claim evidence.

Furthermore, even if for argument's sake one might allow that Rome had a Petrine succession, a very far-fetched allowance, that succession was lost at the time of the so-called Great Schism of the fourteenth century. The present Roman succession comes from the Council of Constance. See Littledale, *Petrine Claims*.

On the whole it seems that the Roman primacy might be allowed to join the limbo of outworn antiquities. The true way of dealing with Rome seems to me to be that of the Poles and other Old Catholics, who have set up their own Catholic Churches, leaving Rome out. And the Eastern Churches have never had Rome in, so they do not need to leave her out.

Of course, if Rome wished to return to the unity of the Church, all would be glad to have her.

This letter is already overlong, but no one of your correspondents seems to have mentioned the fact that the *National Geographic Magazine*, two or three years ago, published a full account of a seaman who was swallowed by a whale; and who was, later, when the whale was captured, cut out alive from the animal's stomach. Unfortunately I have not now the exact reference, but the Society would undoubtedly give it.

All miracles are, from the human point of view, impossible; but there is in itself nothing more extraordinary in Jonah's being swallowed by a fish than, for example, in our Lord's walking on the water. (Rev.) EDWIN D. WEED.

Duluth, Minn.

MADE TO FEEL THE NEED OF GOD

IT IS GOOD for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God; to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour in Heaven who can be touched with the feeling of his infirmities.

—*Charles Kingsley.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

FOUR BOOKS ON THE FUTURE LIFE

IN SPITE of the assertions of some modern philosophers, in spite of all doubts and uncertainties, in spite of our necessary "reverent agnosticism" as to the details of the future, no subject is of greater interest today to the Christian than that of immortality.

> It must be so—Plato, thou reasonest well!
> Else why this pleasing hope, this fond desire,
> This longing after immortality?

Thus, in the well-nigh forgotten tragedy of *Cato*, Joseph Addison presents the aged Roman reflecting upon death and the possible life to come. And still the theme interests thoughtful minds, and book after book is written with conclusions widely varying. In the Ingersoll Lectures delivered at Harvard each year, Fiske, Royce, James, and many other distinguished philosophers and writers have made each his contribution to modern thought on Immortality.

Of the four volumes before us. two come from England, one from Sweden, one from America. The most speculative is *Death and Renewal*, by Dr. Poul Bjerre (New York: Macmillan Co. $3.00). Dr. Bjerre is well known for his work in psychoanalysis to which he has wisely added psychosynthesis. He is said to be the most widely discussed writer in Sweden today. This volume from its fragmentary style and mystical, enigmatical manner is difficult reading. Its chapter or section headings include such titles as: The Symbol and the Clair-obscure, the Neurotic's Lament, Eyes That Compel, the City of Sacrifice, the Crucifix on the High Altar, the Waiting Sibyl, the Life-Mass and the Death-Mass. The book will inspire some, and irritate others. Here is a typical utterance—"God is neither dead nor living. God is the rhythm of death and renewal in its beginning, its end, and its very least inflection" (p. 261). "The devil may, after all, have been a greater help to men than God the Father. He, at least, did not forsake them in their extremity" (p. 90). The reviewer finds no help here.

What Is Hell (Harper, $2.00), with its lurid flaming jacket, promises, but does not give, the sensational. Twelve well known writers, including Dean Inge, James Moffatt, Sir Oliver Lodge, Annie Besant, and W. E. Orchard, treat the inquiry most soberly from very different points of view. Most of them agree that the traditional doctrine, while too often badly taught and badly misunderstood, yet contains genuine truth. Thus Dean Inge:

"We know that there is a Hell, for we have been there, or very near it. And this Hell, which is where God is not and the devil is, is not at all like the Modernist Purgatory, where one trains for the next examination. . . . It is no mere 'privation of good,' but positive, radical evil, a stage towards nothing except final ruin. . . . But if the superior smile with which the mention of Hell is received by our modern guides is only part of a plan to banish fear from religion, and paint God as a good-natured and easy-going ruler, it is necessary to protest that this is not the Christian religion" (pp. 14, 15).

The "orthodox" Roman Catholic view is presented by Abbot Butler of the Benedictine order, who mitigates that teaching by showing that only those deserve Hell who die in absolute mortal sin, utterly unrepentant. Incidentally, he presents the Roman view of Purgatory as very different from what many popularly suppose. He quotes with approval the Roman Catholic Bishop of Newport, Dr. Hedley:

"If there is one thing that is certain it is this—that no one will ever be punished with the positive punishments of the life to come, who has not, with full knowledge and complete consciousness and full consent turned his back upon Almighty God" (p. 38).

Under a title to be found in few dictionaries, *Immortability* (New York: Macmillan, $1.50), our own Dr. S. D. McConnell puts forth "An Old Man's Conclusions." His argument takes into consideration the long ages now assigned by scientists to man's existence. From this he reasons that man must gradually have become not immortal but "immortable," that is, having the possibility of immortality:

"The gospels are biological altogether. They speak a language more intelligible today than it has ever been before (p. 127). It is amazing the way in which the words of Jesus fit the forms of thought current today. They are life, generation, survival of the fit, perishing of the unfit, tree and fruit, transforming the mass by hidden cells silently working like leaven, or by chemical contact as salt . . . and finally the attainment of an individual life which has taken on an eternal quality" (p. 115).

Thus Dr. McConnell reasserts the "so generally forgotten" doctrine of Conditional Immortality, "maintained by men of the first rank—Spinoza, Goethe, Lotze, Priestly, Whately, White—surely it cannot be dismissed as fantastical or whimsical." While marred here and there by misprints and inconsistencies, the book is wonderfully readable and the argument worthy of careful consideration.

MOST scholarly and arresting is the presentation given in *The Resurrection of Man* (Scribners, $2.50), consisting of twenty-two sermons preached in Westminster Abbey by the Venerable R. H. Charles, well known authority on Eschatology. The first nine sermons bear on the subject of the title, and are of great interest and value. They present first the teaching of Judaism and lead up to the teaching of the Apostle Paul and of our Lord Himself. There follow four sermons stating "the arguments against and for a blessed future life." While some of Dr. Charles' assertions seem radical, in general he is constructive, and for most of his conclusions offers the positive teaching of the New Testament, notably of St. Paul and of our Lord Christ. There are many quotable passages:

"In our Lord's teaching and in the later Epistles of St. Paul, these Judaistic elements (belief as to Sheol or Hades, the doctrine of the resuscitation of the flesh, and everlasting punishment, which linger in parts of the New Testament) are entirely wanting. So far as any Christian Church holds fast to these Judaistic survivals, its conceptions of the next world are nearly two thousand years behind the New Testament doctrine of God and Christ" (pp. 29, 30, abridged).

"The New Testament doctrine of the Fatherhood of God demands a transformation of Jewish doctrine, and our acceptance either of Conditional Immortality or of Universalism (p. 35).

Dr. Charles' interpretation of Christ's reply to the Sadducees (St. Luke 20:34-38) will startle and offend some:

"Since the departed are alive unto God, they have already risen from the dead. They are not disembodied spirits, they are not mutilated personalities, without the power of expressing themselves or receiving impressions, but personalities enjoying a fuller and more blessed life than they could on earth. If our Lord's words do not bear this meaning, then we must despair of language as a vehicle of thought.

"Good Friday, or the day when the faithful soul passes the bounds of space and time, is really its Easter Sunday; for *there is no gap in the spiritual life or personality*, least of all in that of our Lord" (pp. 52-54, abridged).

In his later argument he cites as firm believers in immortality, Zoroaster and Plato, Cicero and Plutarch, Tennyson and Browning, Kant and Emerson. Stoicism perished, in spite of many noble teachings, because it lacked belief in a future life.

"We conclude, therefore, that if a particular religion is advancing morally and spiritually, then the doctrine of a blessed personal immortality must sooner or later become an essential article of its creed" (p. 111).

"If a man die, shall he live again?" It is a question to which the Christian believer confidently answers, "Yes," but as to the conditions of that better life our inquiry must largely go unanswered. Yet it is reassuring to find so many of the wise and good agreeing in the Christian Hope, and that misconceptions and outworn teaching are gradually being left behind.

FRANCIS L. PALMER.

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Church Kalendar

MAY

18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

19. Grace, Louisville, Ky.
20. Good Shepherd, Buffalo, N. Y.
21. Our Saviour, Washington, D. C.
22. St. John's, Wellsville, N. Y.
23. St. Mark's, Buffalo, N. Y.
24. Christ, Corning, N. Y.

KALENDAR OF COMING EVENTS

MAY

19. Conventions of Long Island and Western New York.
20. Conventions of Bethlehem, Connecticut, Erie, Newark, Rhode Island, Southwestern Virginia, and Vermont.
21. Conventions of Eau Claire, Springfield, Virginia, Western Massachusetts, and West Virginia.
25. Convocation of South Dakota.
28. Convention of Minnesota.
— Conventions of New Jersey and Ohio. Convocations of Idaho and North Dakota.

JUNE

2. Conference of Episcopal, Presbyterian, and Methodist Churches at Atlantic City, N. J., to discuss a proposed platform for the ultimate union of these ecclesiastical bodies. Summer Conference, diocese of West Texas, Kerrville, Tex.
4. Convention of Fond du Lac.
9. Tenth National Conference on Social Service, Boston, Mass.
10. Opening of Summer Camps for Young People of North Carolina.
16. Virginia Summer Conference of Religious Education, Sweet Briar College, Young People's Camp and Conference, diocese of Georgia. Summer Conference, diocese of Olympia, at Tacoma, Wash.
17. Y. P. S. L. Camps and Training Conference, diocese of Florida, Camp Weed, Fla. Summer Conference for diocese of South Dakota, Sioux Falls.
21. Fourth Annual Summer Conference of Western Michigan, Holland, Mich.
22. Erie-Pittsburgh Summer Conference, Saltsburg, Pa.
23. Gambier Summer Conference, Gambier, Ohio. Bethlehem Summer Conference, Bethlehem, Pa.
24. Conference for Church Work, Wellesley College, Wellesley, Mass.
28. Opening of Eagle's Nest Farm, diocesan camp of Newark.
29. Anglo-Catholic Congress, London, England.
30. Racine Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill. Camp Gailor-Maxon, diocesan Y. P. S. L. camp of Tennessee, at Ovoca, Tenn.
— Special convention of Duluth to elect Bishop Coadjutor.

APPOINTMENTS ACCEPTED

DERN, Rev. WILLIAM B., formerly rector of St. Andrew's Church, Fort Thomas, Ky. (Lex.); to be rector of St. Thomas' Church, Terrace Park, Ohio (S.O.).

DRAKE, Rev. ARCHIE I., formerly canon-in-charge of All Saints' Cathedral, Milwaukee; has become dean of the cathedral.

HARRY, Rev. ERNEST J., formerly rector of Church of Nativity, Crafton, Pa. (P.); to be rector of St. Paul's Memorial Church of Oaks, and priest-in-charge of Epiphany Church, Royersford, Pa. Address, Oaks, Montgomery Co., Pa.

HILL, Rev. CHESTER C., formerly vicar of Trinity Church, Norton, Kans. (Sa.); to be rector of St. James' Church, Sonora, Calif. (San. J.)

HOFFENBACHER, Rev. W. EDWARD, formerly rector of Church of the Good Shepherd, East Chicago, Ind. (N.I.); to be rector of Trinity Church, Logansport, and Trinity Church, Peru, Ind. June 1st.

JOHNSON, Rev. FRED DEFOREST, formerly rector of Calvary Church, Tamaqua, Pa. (Be.); to be priest-in-charge of St. George's Church, Olyphant, Pa. (Be.) Address, 112 Susquehanna Ave., Olyphant.

KUMM, Rev. KARL G., formerly curate at Calvary Church, Summit, N. J. (N'k.); to be priest-in-charge of St. Paul's Church, Morris Plains, N. J. (N'k.) Address, Morris Plains, N. J. June 1st.

LANGSTAFF, Rev. JOHN BRETT, formerly priest-in-charge of Christ Church, Indianapolis, Ind.; has become priest-in-charge of Holy Trinity Church, New York City. New address, 20 Cumming St., New York City.

PFLAUM, Rev. ALEXANDER E., formerly priest-in-charge of St. Andrew's Church, Valparaiso, Ind. (N. I.); to be rector of Church of the Good Shepherd, East Chicago, Ind. (N.I.) June 1st.

ROBINSON, Rev. W. H., formerly priest-in-charge of St. James' Mission, Pittston, Pa. (Be.); to be rector of St. Paul's Church, North Arlington, N. J. (N'k.) Address, 15 Willis Rd., North Arlington.

ROCKWELL, Rev. HARRISON F.; vicar of All Saints' Church, Henry St., New York City; to be rector of the same.

TAYLOR, Rev. KENNETH E., formerly assistant at Trinity Memorial Church, Montreal; to be rector of St. Mark's Church, London, Ont., Canada. Address, St. Mark's Rectory, 1357 Dundas St., London.

WARE, Rev. JOSEPH T., formerly rector of St. James' Church, Piqua, Ohio (S.O.); to be archdeacon of Cincinnati, Ohio (S.O.) Address, 223 W. Seventh St., Cincinnati. June 1st.

WILSON, Rev. ALBERT J. M., formerly rector of St. John's Church, Passaic, N. J. (N'k.); to be rector of St. George's Church, Rumson, N. J.

RESIGNATION

KIRBY, Rev. DAVID N., as rector of St. Peter's Church, Essex Falls, N. J. (N'k.), and will retire from active work.

DEGREE CONFERRED

KENYON COLLEGE, GAMBIER, OHIO—Doctor in Divinity upon the Rt. Rev. HENRY WISE HOBSON, recently consecrated Bishop Coadjutor of Southern Ohio.

NEW ADDRESS

WILLIAMS, Rev. JOHN W., rector emeritus of All Saints' Church, Atlantic City, N. J., since May 1st; 535 So. Pasadena Ave., Pasadena, Calif., after June 22d.

ORDINATIONS

DEACONS

ATLANTA—In All Saints' Church, Atlanta, on May 1st, the feast of St. Philip and St. James, ERNEST KELLNER BANNER was ordained deacon by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. The Rev. Dr. W. W. Memminger, D.D., rector of All Saints' Church, presented the candidate and preached the sermon. The Rev. Oliver B. Dale, S.S.J.E., took part in the service. Mr. Banner will enter the novitiate of the Society of St. John the Evangelist.

MARYLAND—On May 8th in St. Paul's Church, Baltimore, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained ROBERT LEE BULL, Jr., to the diaconate. The candidate was presented by the Rev. Hulbert A. Woolfall of Washington and the sermon was preached by the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's.

The Rev. Mr. Bull is to be minister-in-charge of Holy Trinity parish, Carroll County, Md.

NEWARK—The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, ordained CHARLES A. ABELE to the diaconate in Grace Church, Newark, on April 26th. The candidate was presented by the Rev. Charles L. Gomph, rector of Grace Church, and the sermon was preached by the Rev. Frederick C. Lauderburn of New York.

The Rev. Mr. Abele is to be deacon-in-charge of Christ Mission, Totowa.

PITTSBURGH—On Sunday morning, May 4th, DUNCAN EDWARD MANN was ordained deacon in Calvary Church, Pittsburgh, by his father, the Rt. Rev. Alexander Mann, D.D., Bishop of the diocese. The sermon was preached by Bishop Mann's oldest brother, the Bishop of South Florida. The Rev. Dr. vanEtten, rector of Calvary Church, presented the candidate whom he had known as a boy in Trinity Church, Boston.

The Rev. Mr. Mann graduates from the Episcopal Theological Seminary in Cambridge this coming June. He is the fourth generation in direct line to serve in the Christian ministry.

At the service were all the surviving members of Bishop Mann's immediate family.

PRIESTS

MASSACHUSETTS—On Thursday, April 24th, in Holy Trinity Church of St. James' parish, New York, the Rt. Rev. John I. Blair Larned, D.D., Suffragan Bishop of Long Island, acting for the ecclesiastical authority of the diocese of Massachusetts, advanced to the priesthood the Rev. CHESTER ALEXANDER PORTEUS. The preacher was the Rev. Dudley S. Stark, vicar of Holy Trinity Church.

The candidate was presented by the Rev. William E. Dowty, rector of St. George's Church, Central Falls, R. I. The gospel was read by the Rev. Dr. F. W. Crowder, rector of St. James' parish; the epistle by the Rev. A. W. Price of Christ Church, East Orange; and the litany by the Rev. E. S. Gilley of Intercession Chapel, New York. Bishop Larned was assisted by the Rev. H. F. Dunn of St. Ann's Church, Brooklyn, as his chaplain.

The newly-ordained priest will continue to serve as an assistant on the staff at Holy Trinity Church.

SOUTH DAKOTA—On April 8th the Rt. Rev. William B. Roberts, D.D., Suffragan Bishop of South Dakota, advanced the Rev. HOWARD C. CRELLIN to the priesthood in St. George's Church, Redfield.

The candidate was presented by the Ven. Valentine Junker of Watertown, and the litany was read by the Rev. E. R. Todd of Aberdeen.

The Rev. Mr. Crellin, who was formerly a Congregational minister, is to continue serving Redfield and Gettysburg where he has served as deacon since October 1, 1929.

CAUTION

RICHMOND—Caution should be exercised in dealing with a man claiming to be PAUL W. RICHMOND and showing a copy of a military discharge bearing that name. He represents himself as being in the last stages of tuberculosis and offers to make a will leaving a government insurance policy to the church under certain conditions. He works on small churches. He asks for no money, but usually succeeds in getting it. For further information communicate with the Rev. WILFRED A. MUNDAY, Goodland, Kans., or the Rt. Rev. R. H. MIZE, Bishop of Salina. When last seen he was headed west, ostensibly for New Mexico.

BENNETT-HAINES—Caution is suggested in connection with the Rev. A. T. BENNETT-HAINES, who was formerly located in North Dakota though without acquiring canonical residence in this country. Information may be obtained from the BISHOP OF NORTH DAKOTA.

DIED

HARDCASTLE—CLARENCE R. HARDCASTLE, son of Mr. and Mrs. O. B. Hardcastle of Emporia, Kans., died at Portland, Ore., April 24th. Burial was from St. Andrew's Church, Emporia, on Tuesday morning, April 29th, consisting of the burial office, followed by a Requiem celebration by the Rev. Mark G. Smith, rector.

SHEEN—The Rev. LEWIS B. SHEEN, rector of Holy Trinity Church, Hillsdale, N. J., died on Saturday, May 3d. The burial office and Requiem at Holy Trinity Church on Tuesday, May 6th. He was buried at Montrose, Pa., Wednesday, May 7th.

"Requiescat in Pace."

SKIPWITH—Entered into paradise, May 6, 1930, at her home in Annapolis, Md., LENNIE POWELL SKIPWITH, widow of the late Peyton H. Skipwith.

"And His servants shall serve Him, and they shall see His face and His Name shall be in their foreheads."

VAN DUZEE—At her residence in Dubuque, Ia., April 24th, HANNAH KEITH VAN DUZEE, in her 97th year.

MEMORIAL

Leslie Aglar

In ever dearest memory of LESLIE AGLAR, dearly beloved husband of Gertrude M. Rockwood Aglar.

"Grant him, O loving Saviour, eternal rest, and may light perpetual shine upon him."

May 13, 1930. *Requiescat in Pace.* Amen.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

OKLAHOMA—*Omit*, Rev. Charles L. Widney, Shawnee, Okla.

MARQUETTE — *Omit*, Rev. Francis G. Reynolds.

WEST TEXAS—*Omit*, Rt. Rev. William T. Capers, D.D.

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OF

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

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

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

POSITION OFFERED

CLERICAL

CLERGYMAN WANTED—PRIEST, UNMARried, for curacy in mid-western church. Fair salary. Interesting work. Moderate Churchman. Reply, M-300, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED CITY MISSIONARY priest, married, desiring rectorship, invites correspondence with Church authorities. Reply, G-203, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED AND DEPENDABLE priest, now rector, seeking a month's change, would supply during August. Reply, C-303, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A YOUNG CANADIAN ORGANIST WOULD deputize for organist of an Episcopal Church in New York or vicinity during the month of July. Would give weekly recitals if required. Write, A. E. CLARKE, St. Thomas' Church, 383 Huron St., Toronto, Ont., Canada.

CAMP NURSE, OR MATRON, EXPERIenced. Resident R. N., of New York City. Address, G. C. B.-231, LIVING CHURCH, Milwaukee, Wis.

COLLEGE GRADUATE, EXPERIENCED teacher, young, clergyman's daughter, wishes to tutor in family, summer months in east. Elementary school subjects and college preparatory English, Latin, Mathematics. Reply, M.-304, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, SPECIALIST with highest references, desires change. O. K. S.-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F. A. G. O., DEsires change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

SEPTEMBER, OR EARLIER, IN SCHOOL OR small institution, as nurse, housemother, or household management. Best references. Address, DEACONESS, St. Mary's School, Knoxville, Ill.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGings, 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.

GOTHIC LOW MASS SETS, SENT ON APproval, all colors, best materials, handmade, $65 to $120. Copes from $75. Medieval design. Stoles from $12. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York N. Y.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over $25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

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

WANTED—OLD ENVELOPES FROM LETters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

WANTED — ONE COPY OF BRENT — *With God in Prayer*. MOREHOUSE PUBLISHING CO., Milwaukee, Wis.

YOUNG LADY DESIRES THE ADDRESS OF a first-class boarding house on the New Jersey coast, near a church with frequent early celebrations of the Holy Communion. Reply, C-301, LIVING CHURCH, Milwaukee, Wis.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests 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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BOARDING

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CHURCHWOMAN WITH LOVELY HOUSE and garden in mountains of Southern California, will take one or two guests. Individual guest house and patio. Near church. Box 192, BEAUMONT, CALIF.

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 City

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.

PRIVATE GUEST HOUSE IN ENGLAND. Shepton Mallet, Somerset. Near Glastonbury, Bath and Wells. Charming country house, every comfort. Recommended by *The Churchman*. For further information write THE CHURCHMIN, 6 East 45th St., New York City.

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

WASHINGTON, D. C. —MRS. KERN'S DElightful home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

MONEY EARNING PLANS

NEED EXTRA FUNDS? WRITE FOR successful money-earning plans, 80% to 100% profit. Particulars FREE. Satisfaction assured. Send name of organization, church, rector's name and address. ADA PRODUCTS, 228 Washington St., Buffalo, N. Y.

TRAVEL

DEAN HATHAWAY IS TAKING A PARTY on Vacation Cruise (specially chartered Cunard steamer) to the Mediterranean and Norway. Visiting Madeira, Morocco, Spain, Algeria, Italy, Monaco, Sweden, Norway, Scotland, Holland, Belgium, and Paris. Those desiring it may visit Passion Play and Lambeth Conference. Depart New York June 27th, back August 18th. Price exceptionally reasonable. A few vacancies available. Address, 2304 DE LANCEY ST., Philadelphia.

THE BISHOP OF INDIANAPOLIS WILL BE glad to share a room for three on the *American Farmer* of the American Merchant Lines, sailing from New York on June 19th. Three in room, $140 each; two in room, $165 each. Immediate reply necessary. Address, 1537 CENTRAL AVE., Indianapolis, Ind.

FROM THE WELLESLEY MAIL BAG

Dear Hal:

One might call 1930 "Vestry Year" at Wellesley, so many classes of strong appeal for men are scheduled. Men always like the three great Bible courses, and those on Personal and Comparative Religion. That new School for Christian Social Ethics is getting an early registration forecasting more men than any Conference ever boasted! Clergymen will find Dr. Oliver's course, "Mental Illness," a great opportunity. Your Church School superintendent and teachers can get wonderful assistance, as can men interested in music or religious drama. For the program, address Registrar, Conference for Church Work, 1352 Beacon St., Brookline, Mass.

Sincerely, Peggy.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, $10-$15. Age limit 60.

FOR SALE

BAUSCH AND LOMB, 80 MM (3⅛ IN.) Observation Telescope, complete with 3 huygenian eyepieces, erecting system, sun-glass, ray filter, and tripod. Excellent for astronomical work. Price $300. Reply, S-209, care of LIVING CHURCH, Milwaukee, Wis.

RADIO BROADCASTS

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

KHQ, SPOKANE, WASHINGTON, 590 KILOcycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOcycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

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

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

WIP, PHILADELPHIA, PA., 610 KILO cycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

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

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30, E. S. Time Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOcycles (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

WRBQ, GREENVILLE, MISS., 1210 KILOcycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

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

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. 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 Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

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 last 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.; Evensong Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon, at 11:00.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
SUNDAYS:
Masses for Communion, 8:00 and 9:00.
Solemn High Mass, 11:00.
Solemn Evensong, 4:00.
DAILY:
Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays).
Matins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

THERE WILL BE A RETREAT FOR SEMInarians and candidates for holy orders, beginning with Vespers, on Monday, June 2d, and ending with Holy Communion, on Friday, June 6th, at Holy Cross Monastery, West Park, N. Y. Conductor, the Rev. Gregory Mabry. No charges. Those wishing to attend apply to the GUESTMASTER, Holy Cross Monastery, West Park, N. Y.

THE ANNUAL RETREAT FOR WOMEN will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers, Monday, June 9th, and closing with the Mass, Friday, June 13, 1930. Conductor, the Rev. Frank L. Vernon, D.D., Philadelphia, Pa. Those desiring to attend will kindly send their names to THE MOTHER SUPERIOR, C. S. M.

BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.

Psychology for Religious and Social Workers. By Paul V. West, Ph.D., and Charles E. Skinner, Ph.D. $3.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Bibles of the Churches. By Andrew Sledd, Ph.D. (Yale), professor of Greek and New Testament Literature in Emory University. $1.00.

Department of Church Relations.
Presbyterian Board of Christian Education. 829 Witherspoon Building, Philadelphia, Pa.

Helpers in God's World. Prepared for Use with Beginners in the Vacation Church School. By Clara L. White. John T. Faris, D.D., Editor. $1.75 net, postpaid.

Richard R. Smith, Inc. 12 E. 41st St., New York City.

The Little Entente. By Robert Machray.

The Russell Sage Foundation. New York City.

The Filene Store: A Study of Employes' Relation to Management in a Retail Store. By Mary LaDame. $2.50.

Frederick A. Stokes Co. 443 Fourth Ave., New York City.

The Modern Attitude to the Sex Problem. By Kenneth Ingram. $2.00.

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

Released. A Book of Verse. By Anne Blackwell Payne. $1.50.

Conventions and Convocations

ALBANY

Division of Diocese Postponed

ALBANY, N. Y.—The sixty-second annual convention of Albany had its opening service in the Cathedral of All Saints', Albany, Tuesday morning, May 6th, with a celebration of the Holy Eucharist and the Bishop's address. This was the first convention address of the Rt. Rev. G. Ashton Oldham, D.D., as Diocesan, and was introduced by a charge of common duty. "We are joined together," said Bishop Oldham, "in God's sight for better or for worse, united in a common task, endowed with a heavy corporate responsibility, or better still, summoned to high, united adventure for Christ and His Church."

Bishop Oldham reported considerable progress in the matter of increasing clerical stipends; expressed satisfaction with the diocesan administration he had requested at the previous convention, namely, the employment of a full time archdeacon and an executive secretary; suggested the desirability of change in terminology, substituting deaneries and rural deans for the present five archdeaconries with their archdeacons; and expressed approval of a method of rotation in office which would secure wider representation of the diocese without sacrificing standards of service and ability to transact business. The Bishop made a tentative suggestion of modifying the prevailing method of episcopal visitations, the objective being not the lessening of the Bishop's activities but a more effective arrangement which would enable the Bishop to spend more time at the various places visited. Bishop Oldham also referred to the diocesan budget, urging generosity and loyalty to the work of the departments of the diocesan council, especially the definite missionary enterprise. He recommended provision for what he termed diocesan specials, in order that opportunities for the initiation or completion of strategic work should not be lost.

Bishop Oldham also pleaded for loyalty to the National Council of the Church.

At the business session of the convention held in the cathedral guild house in the afternoon, Bishop Oldham read a greeting from Bishop Nelson, retired Bishop of the diocese, absent from the convention for the first time in many years. The convention later sent a unanimous response to Bishop Nelson. Routine business and elections, together with various reports, occupied the afternoon. The report of the committee on the division of the diocese aroused debate on the floor, but final action was postponed, the present committee being continued. A resolution suggesting a fitting observance of the centenary of the Rt. Rev. William Croswell Doane, D.D., first Bishop of Albany, which will occur in 1932, and empowering the convention chairman to appoint a committee, of which he should be chairman, to make appropriate plans, was enthusiastically endorsed. Bishop Oldham accepted the chairmanship and appointed a committee.

The evening session of the convention was addressed by the Rev. Allen Evans, Jr., of Hewlett, L. I., on the subject of the Church's mission. The report of the diocesan council, with its budget for 1931, was presented, together with the separate reports of the several departments of the council, and resolutions for adoption were passed. Routine reports and legislative matters principally occupied the closing session on Wednesday morning. A resolution effecting a minimum salary for the clergy was rejected, and the convention entrusted the entire matter to the Bishop and diocesan council, to pursue their endeavors towards this end. A resolution of testimonial to the Rev. Dr. Henry R. Freeman, D.D., retiring rector of St. John's Church, Troy, who has been a member of the standing committee of the diocese for twenty-five years and for a long period its president, was passed with hearty applause, and Dr. Freeman in a gracious speech responded to the convention. Officers and committees were generally reelected. At noon Bishop Oldham led in prayers for missions, and adjournment of the convention immediately followed.

EASTERN OREGON

Bishop Stresses Classes in Personal Religion

PENDLETON, ORE.—What has been described by Bishop Remington as the best convocation since he came to the missionary district of Eastern Oregon has just been held in the Church of the Redeemer, Pendleton. The convocation began with a celebration of the Holy Communion, at which service the Bishop read his annual address. He stressed the need for doing the unique thing if the Church is to make progress. He urged intensity of effort such as preaching missions and classes in personal religion, as well as bringing more beauty into worship. Financially, 1929 was the best year the district has known, new buildings having been erected at Bend, and Burns, while new buildings are to be undertaken this year in Langell Valley and the Dalles. In the past six years $250,000 has been spent in new buildings, and throughout the district there is only about $7,000 debt. This splendid showing has been largely due to the interest and support given by the Church at large.

On Sunday evening a mass meeting was held in the Methodist church, which was filled to capacity. Dr. Stephen Penrose, president of Whitman College, Walla Walla, Wash., spoke on the Religion of an Educated Man; the Rev. Theodore K. Vogler, pastor of the Congregational church, Walla Walla, gave an address on the Approach to Christian Unity, and Bishop Remington, on the Contribution of the Episcopal Church to Christian Unity.

The Rev. John Richardson was elected secretary and the following were appointed on the board of examining chaplains: The Rev. Schuyler Pratt, the Ven. J. Henry Thomas, the Rev. John Richardson, and the Rev. Philemon F. Sturges.

A rising vote was passed conveying to Bishop and Mrs. Remington the love and affection of the convocation and congratulating them on the twenty-fifth anniversary of their wedding. Bishop and Mrs. Remington are celebrating their silver wedding by going to the Lambeth Conference.

GEORGIA

Value of Family Relations Institute Stressed

THOMASVILLE, GA.—Following a meeting of the executive council in the afternoon, the 108th annual convention of Georgia and the annual convention of the Woman's Auxiliary was opened informally with a supper tendered by St. Thomas' parish, Thomasville, on the evening of May 6th, in the American Legion Home. The Bishop, the Rt. Rev. Frederick F. Reese, D.D., presided and responded to the address of welcome given by the Rev. Robb White, rector of St. Thomas' Church. The Rev. William S. Stoney, rector of Holy Trinity Church, Gainesville, Fla., addressed the gathering on the value of a Family Relations Institute. Bishop Reese followed this with a short talk in which he said that the idea of the Family Relations Institute is to restore the ideal of Holy Matrimony and in order to do this we must overcome the "savage selfishness of reserve."

The convention opened formally on Wednesday with a celebration of the Holy Eucharist at which Bishop Reese was the celebrant. In his annual address the Bishop pleaded for "greater industry, more hard work, and more aggressive confidence." In two weeks Bishop Reese will have served as Bishop of the diocese for twenty-two years and as he reviewed his work he saw that, although there was a large increase in the number of communicants and church buildings, there had been no increase in the number of clergy, these having simply taken on more duties. Speaking of the reduction in pledges, the Bishop said that, with every consideration of the financial situation and with all the sympathy for the people of the diocese, he does not believe that this reduction was necessary. He asked for an earnest and intelligent coöperation of the clergy and vestries in making the Every Member Canvass a success this year. Bishop Reese also asked for the support of the two advance work program projects the diocese has assumed at a cost of $2,500 each. One, the building of a chapel at Caliente in Nevada, and the other the repair of a rectory at Christiansted in the Virgin Islands. Bishop Reese also urged peace within the Church, stating that the enemies without are not so disastrous as the enemies within.

The Rev. David R. Covell, field secretary of the National Council, made a most interesting address on the Every Member Canvass. Plans will be made to have leaders throughout the diocese meet with the Rev. Mr. Covell in Savannah this fall for an institute on the Church's program and the Every Member Canvass in order that they may assist any parish requesting their aid.

A telegram was sent to the Rev. S. J. French, retired, of Brunswick, who is ill in a sanitarium, expressing gratification at his improved condition of health and praying God's blessing upon him.

Reports were read from all the diocesan officers.

The Rev. Francis H. Craighill, Jr., chairman of college student work, referred to college student work as "the newest mission field," and stressed the need for work-

ers who can "get under the skin" of the strong student leaders at college and turn their energies toward an influence for religion. Miss Marguerite Cawthorn, a senior at Woman's College, Tallassee, Ala., made a splendid talk on religion among women students. In the evening a missionary service was held in St. Thomas' Church at which the Rev. Mr. Covell gave a detailed description of conditions at Caliente, Nev., and Bishop Reese spoke of the need at Christiansted in the Virgin Islands.

On Thursday morning, May 8th, the matter of the placement of clergy, as set forth by the committee appointed by the National Council, was taken up for discussion and by a resolution was in the main not approved.

A resolution was offered and adopted that the rector or minister of each parish file with the Bishop a list of the communicants of his parish whose whereabouts have been unknown to him for two years or more.

The convention adopted a resolution approving the advance work program to which the executive council had committed the diocese.

The principal matter to come before the Woman's Auxiliary for consideration was the advance work program to which they have pledged $500.

NEW HAMPSHIRE

Elect Deputies to 1931 General Convention

DOVER, N. H.—It is just sixty years ago that the convention of New Hampshire last met in Dover, at which time Bishop Niles was elected Bishop of the diocese. It was with this in mind that the invitation from St. Thomas' Church, Dover, was given and accepted.

The convention opened with the Holy Communion with the Bishop of the diocese, the Rt. Rev. John T. Dallas, D.D., celebrating and delivering his annual address, summarizing a year of tireless activity within and without the diocese.

In the evening there was choral Evensong, the Rev. Dr. Samuel S. Drury, rector of St. Paul's School, Concord, preaching. The report of the committee on the state of the Church was read by its chairman, the Rev. Allen W. Clark of Hanover, who considered the strength and weakness of the Church in its several aspects based on questionnaires sent the clergy.

Among the things reported by the Rev. L. F. Piper, executive secretary, were that the diocese met its quota for the Church's program last year and has promised it again this year, and that in accordance with a resolution of the last convention, each married clergyman in the diocese is now receiving a minimum salary of $2,000 and a house.

New Hampshire is very forehanded in choosing its deputies to the General Convention of 1931, and has elected the following:

Clerical, the Rev. Messrs. Samuel S. Drury, D.D., of Concord; G. M. Brinley of St. Paul's School, Concord; Arthur M. Dunstan of Dover; and William P. Niles of Nashua. *Lay*, Messrs. L. S. Davidson, Joel B. Sheppard, John R. Spring, and Edward K. Woodworth.

The following were elected to the New England synod: *Clerical*, the Rev. Messrs. S. S. Drury, D.D., G. M. Brinley, Robert Dunn, and Leslie W. Hodder. *Lay*, Messrs. Harry B. Cilley, Robert Goebel, W. T. Haskins, and Sidney S. Trueman.

The standing committee reported that it had urged the Bishop to seek rest and recreation by sailing for England not later than May 15th, in anticipation of the Lambeth Conference. The Bishop sailed on May 14th.

PENNSYLVANIA

Pledge Responsibility for Advance Work

PHILADELPHIA—Marked advances among missions, revival of two parishes, the laying of five church cornerstones, and dedication of twelve buildings were among the signs of progress during the past year pointed out by the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, in his first official diocesan report delivered before the 146th annual convention of the diocese, held May 6th and 7th in Holy Trinity parish house, Philadelphia.

For the first time in nineteen years, the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese, was absent from the convention. A letter of greeting from Bishop Garland to the convention was read by the Rev. Richard J. Morris, secretary of the convention.

"The past year has been one of great Church activity," said Bishop Taitt in his address. "Many parishes have added to their equipment, and some have had considerable gifts of money."

The advance work program of the Church was brought to the attention of the convention during the Tuesday afternoon session. The Rt. Rev. G. A. Beecher, D.D., Bishop of Nevada; the Rt. Rev. F. W. Creighton, D.D., Bishop of Mexico; and the Rt. Rev. E. N. Schmuck, D.D., Bishop of Wyoming, each described the needs of his diocese. The Rev. Robert I. Johnson, who represented Bishop Darst of East Carolina, told of the work at New Bern, N. C.

The unanimous adoption of a resolution, proposed by the Rev. Dr. Floyd W. Tomkins, that the deputies to the convention pledge their responsibility for raising $113,000 for the advance work, and, if possible, increase the amount to $125,000, brought to a close the first day's session.

A statement, giving the reasons why the department of religious education did not endorse the petition to the board of education several months ago asking that pupils be released during school hours for religious instruction, was included in the report read by the Rev. Frederick E. Seymour, director of religious education.

Evangelistic meetings as a means of reaching the irregular attendants and non-attendants at Church were suggested to the convention by the Rev. Dr. Francis C. Steinmetz.

The committee on clerical salaries voted to have its activities continued for another year in order that it be allowed to complete studies indicating a need for raising the minimum salary from $2,100. The committee reported fourteen parishes aided during 1929.

The committee on the study of a cathedral program requested that, in the absence of Bishop Garland, its report be withheld until the 1931 convention, which was agreed to.

The parish of St. Barnabas' Colored Mission was admitted into union with the convention. Bishop Taitt expressed gratification for the step taken by the mission, and pointed out the fact that it was the first colored congregation in the diocese in a great many years to become a self-supporting parish. A resolution congratulating the church on receiving a charter as a parish was adopted by the convention.

Results of elections were announced as follows:

Standing committee: The Rev. Messrs. G. G. Bartlett, E. M. Jefferys, Franklin Joiner, J. O. McIlhenny, L. C. Washburn, and Messrs. W. P. Barba, E. H. Bonsall, W. W. Frazier, Jr., S. F. Houston, and R. F. Wood.

Deputies to the provincial synod: W. W. Finn, Isaac Starr.

The convention, which was one of the shortest in the recent history of the diocese, adjourned at noon on Wednesday, dispensing with the scheduled afternoon session. Only urgent business was transacted, owing to the absence of Bishop Garland.

QUINCY

Encouraging Feature Is Response to Pay Quota in Full

ROCK ISLAND—A congregation which filled the church listened to a fine address on personal work and witness by Dr. Larkin W. Glazebrook of Washington, D. C., at the fifty-third annual synod of Quincy which met in Trinity Church, Rock Island, on Tuesday evening, May 6th. Christ came, the speaker said, to interpret God to a people who had forgotten Him. The Holy Spirit can make saints of ordinary men and women. We are to go, seek, find, and bring to God the lost sheep. Knowledge and love are the primary requisites for effective service.

At the sessions on Wednesday the project assigned to the diocese in the advance work program of the National Church, a new parish house at Las Vegas, Nev., was accepted unanimously, and the Bishop, the Rt. Rev. Edward Fawcett, D.D., appointed a committee, with the Rev. William L. Essex of Peoria to supervise and further this endeavor among the people of the diocese.

A brief address on the new student center at the University of Illinois was made by Arthur E. Hungerford of Baltimore.

One of the most encouraging features of the synod was the response made by almost every parish and mission to pay in full this year its apportionment for diocesan missions, which, because of revived work in several places, has been increased one-third in the past twelve months.

The standing committee was reëlected. Delegates to the provincial synod: *Clerical*, The Rev. Messrs. J. K. Putt of Griggsville, R. F. Cobb of Rock Island, R. J. Sudlow of Peoria, and E. H. Creviston of Canton. *Lay*, Messrs. S. W. Birks and W. B. Elliott of Peoria, Jesse Heylin of Canton, and Dr. C. N. Becker of Quincy.

Alternates: *Clerical*, the Rev. Messrs. H. A. Burgess of Rushville, A. B. Cope of Peoria, R. Y. Barber of Galesburg, and D. Ferguson of Warsaw. *Lay*, Messrs. Robert Pein of Peoria, Thomas Beatty of Quincy, P. Z. Horton of Peoria, and Frank Smith of Osco.

The trustees reported the diocesan endowment fund to total $40,852.

The annual meeting of the diocesan Auxiliary was held at the same time with the synod. Here, too, the advance work project was approved with enthusiasm. All diocesan officers were reëlected.

SOUTH CAROLINA

Anniversary of Mother Church of Diocese Observed

CHARLESTON, S. C.—Meeting on May 6th and 7th in St. Philip's Church, Charleston, the "mother church" of the diocese, on the 250th anniversary of its founding, the 140th annual convention of South Carolina adopted plans looking toward the early erection of an episcopal residence in the city of Charleston to cost not more than $35,000, and gave its endorsement to two projects in the Church's program for advanced work to cost approximately $3,000.

The subject of lay evangelism received great emphasis in this convention by the

Bishop in his address, in the report of the diocesan commission on evangelism, and at the annual banquet of the diocesan men's club at which Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, and George W. Urquhart of the Laymen's Evangelistic League of Savannah, Ga., were the principal speakers.

At the only public service held in connection with the convention, on the evening of the first day, the Rev. Alexander R. Mitchell of Greenville, formerly archdeacon of this diocese, traced the history of the Society for the Advancement of Christianity in South Carolina. This organization was founded 120 years ago as an outgrowth of the English Society for the Propagation of the Gospel. For many years the society did a most important work and was solely responsible for the founding of many of the present parishes in South Carolina. It still continues to contribute a substantial sum annually to the support of both South Carolina dioceses and maintains two educational scholarships in addition.

Highly encouraging reports concerning the work of the diocese were made by the treasurer, by the committee on the state of the Church, and by the Bishop in his annual address. The Bishop was especially encouraged by the progress being made in the work among the colored people, pointing out the fact that while during the past ten years the white communicants had increased approximately ten per cent the colored communicants had increased approximately fifty per cent.

Officers and committees were generally re-elected. On the standing committee Col. S. M. Ward of Georgetown was elected in place of the Hon. Walter Hazard, deceased.

Delegates to the synod: *Clerical*, the Rev. Messrs. H. D. Bull, H. W. Starr, Harold Thomas, W. B. Sams, C. S. Smith, and A. M. Rich. *Lay*, Messrs. O. T. Waring, T. G. Legare, J. D. Lee, T. E. Meyers, J. S. Whaley, and L. A. Prouty.

WEST VIRGINIA

Disposal of Diocesan Hospital Sought

PARKERSBURG, W. VA.—The fifty-third annual council held its sessions in the Church of the Good Shepherd, Parkersburg, May 7th and 8th, under ideal conditions.

The opening service was a celebration of the Holy Communion with the Diocesan as celebrant, assisted by the Bishop Coadjutor and the rector of the parish, the Rev. H. V. O. Lounsbury. The sermon, which was an able and thought-provoking utterance, was delivered by the Rev. J. F. W. Feild of Charles Town.

Matters of business occupied the attention of the council for three sessions, two items of which stand out from all the rest: the election of a committee to dispose of the Sheltering Arms Hospital; and the uniting into one budget of all financial claims, general and diocesan.

Two mass meetings were held. The first listened with closest attention to a sermon by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Northern Ohio; and the second to an address delivered by the Rev. M. S. Collins of the Wesley Foundation, at the State University, on Youth and Religion. After the sermon Bishop Rogers addressed a large group of clergy and laymen who gathered on the spacious lawn of the church, giving a page from the book of his own experiences, both as priest and as bishop.

Delegates to the provincial synod: *Clerical*, the Rev. Horace Brown, the Rev. H. V. O. Lounsbury, the Rev. George Shirley, and the Rev. A. B. Mitchell. *Lay*, W. H. Sawyer, C. A. Miller, D. Byrd Gwinn, and J. M. White.

London Churchmen Deplore Method to Be Used in Opening Anglo-Catholic Congress

Record Step Toward Improvement of System of Education—Bless Passion Play Theater

The Living Church News Bureau
London, May 2, 1930

IT CANNOT BE DENIED THAT THERE ARE misgivings in the minds of many London Churchmen as to the advisability of the proposed open-air High Mass, at Stamford Bridge football ground, to inaugurate this year's Anglo-Catholic Congress. That Londoners are not alone in questioning the wisdom of the promoters in this matter is shown by the following extracts from a letter sent to his parishioners by the vicar of St. Wilfrid's, Harrogate. Fr. Bartlett expresses the opinions of many others when he says:

"I have refused the invitation to preach in London for the forthcoming Anglo-Catholic Congress, and have notified the authorities that we can take no part in it. Reasons will rightly be asked. With the Catholic movement in the Church of England this church is happily identified, and it must always have our enthusiastic and deliberate support. But now the movement has become an organization which is forced to mechanize and advertise more and more in order to raise money to keep it in existence and pay its officials. And the climax has come this year, in that there will take place an open-air High Mass on a football field, admission to some parts of which will be by payment.

"I have little doubt that the promoters knew that they would alienate some of their hitherto supporters, because previous suggestions of this sort have been made and turned down. At any rate, some of us mean to have nothing to do with what, bluntly, will look like an exploiting of those most holy Mysteries for the purpose of an advertisement, or at least a demonstration."

"RESURRECTION SUNDAY"

The growing habit of claiming particular Sundays for special purposes in many dioceses is to be deprecated, especially when a Church festival is superseded. Last Sunday in Manchester, for instance, was commonly regarded as "Industrial Sunday" instead of the octave of the Easter festival, or Low Sunday. "But," writes a Manchester correspondent, "that is not all. From the point of view of a local representative of a great daily paper, something went sadly wrong. Apparently this paper had decided that the day was to be 'Ramblers' Sunday,' and on the Saturday the reporter rang up a number of clergymen seeking extracts from the sermons that were to be preached on this all-important topic. Finding none, he asked one priest what they were all going to preach about, and received the suggestion that possibly most of the sermons would be concerned with the Resurrection. Back along the wire, in the relieved tones of one who had at last got something tangible, came the question, 'Oh, is it *Resurrection* Sunday, then?'"

RELIGIOUS EDUCATION IN THE SCHOOLS

The resolutions contained in the official scheme just issued by the board of education record a definite step toward the improvement of our national system of education. Church of England schools, and those of other denominations, will now be enabled to join in the reorganization outlined in what is known as the Hadow report without any sacrifice of the principles for which they stand.

The Hadow report issued in December, 1926, under the title of the Education of the Adolescent, was the result of the deliberations of the consultative committee of the board of education. Hitherto Church schools, built in the past by money provided by Church people, have not shared in the grant of public funds with which the State schools have been established. It has now been decided that all children shall receive their education in two separate forms---elementary teaching from five to eleven years of age, and secondary teaching for three or perhaps four years after the age of eleven. In order to enable the local authorities to prepare for this change, a special grant is to be given them for the building of new schools or for the reconstruction of old ones. Under the present proposals, local authorities can give financial assistance to Church schools---out of the new grant—"in exchange for an extension of public control in the matter of the appointment and removal of teachers." Children transferred from a Church to a State school can be withdrawn, at their parents' demand, for special religious instruction outside the school.

Church people should give sympathetic consideration to these proposals. If they can accept what is offered without sacrifice of the principles for which they stand, much will have been done toward removing a real obstacle to educational and moral progress.

BLESSING OF PASSION PLAY THEATER

A correspondent of the *Church Times*, writing from Oberammergau, gives a description of the blessing of the enlarged Passion Play theater on Sunday last. He writes:

"The early afternoon found the enormous theater filled, not only by Oberammergauers themselves, but by representatives of the State as well as of local bodies from the surrounding country. His Eminence Cardinal Faulhaber, of Munich, in full pontifical robes, was led by the Mayor, while the hidden orchestra played the opening music of the Passion Play.

"The chorus (Schutzgeister), with the prologue in the midst, glided quietly to the front of the stage for the opening verse to be sung by the Choragus. This was followed by the two first tableaux—the Expulsion from the Garden of Eden and the Veneration of the Cross.

"The Mayor welcomed His Eminence and the other guests, and then begged Cardinal Faulhaber to bless the theater. The Cardinal's address was most moving, his theme being that the Passion Play theater was holy ground, for on it fell the shadow of the Cross, that shadow which, in this restless age, more than any other, could bring help and comfort to many despairing hearts.

"The Cardinal gave a threefold blessing: 'The Blessing of God the Father to bring devotion and harmony; the Blessing of God the Son to whom the Play should lead us; and the Blessing of God the Holy Ghost to give those who witness the Play a right understanding of it.'

"The Cardinal asperged, censed, and blessed every part of the theater. The Hallelujah Chorus from the Passion Play closed this devotional dedication of the new theater in a most suitable way."

GEORGE PARSONS.

Dmitri of Belgrade, Patriarch Of Yugoslavia, Dies

Patriarch was Vigorous Worker Until End—His Death Marks End of Epoch

L. C. European Correspondence
Athens, April 17, 1930

THE NEWS THAT THE AGED PATRIARCH of Yugoslavia, Dmitri of Belgrade, has been called to his rest will cause no surprise among those who were familiar with the age and feebleness of that venerable personality.

Although he was, like many an Oriental of peasant birth, ignorant of his own actual age, the facts that he could remember make it impossible that he should have been born at a later date than 1845, so that he must have been at least 85 years of age—a great age indeed for those of his stock.

It will be generally felt in Yugoslavia that his passing marks, though it is far from making, the end of an epoch, for he is the last of the prominent men of his country who go back to the days when "Little Serbia" was an almost negligible principality in southern Europe, with all its position to make and its reputation to win.

When the peasant Dmitri was born at the little village of Pujeraz, not very far from Belgrade, all men could remember the days of Turkish tyranny, and the crescent flag still floated—and was to float for another five and twenty years—on the fort that commands the capital of the land. Now that he passes, he passes from a land which has at last achieved the unity for which it had to strive so long and against such fearful odds, and is admitted as the leading power of the Balkan peninsula.

Further, the title that is proclaimed at his burial marks how far the land has progressed in his time. In the year 1905 he, the simple monk, became Archbishop of Belgrade. Now that he dies, he is not only the holder of that see still, the ancient capital of the original little Serbia, as it is still that of Yugoslavia, but he is also Archbishop of Ipek and Karlovci, and "Yugoslav Patriarch." All Serbian history is summed up in those titles. Belgrade speaks for the little kingdom, or rather principality, that won its freedom just 100 years ago. Ipek speaks for the Serbia of medieval times, when under the great king, Dushan, they rose to an empire of a moment's duration, only to sink before the conquering Turk. Karlovci recalls the day when the Serbs, who had risen against the Turk and had found their allies abandon them to his vengeance, left house and home and went forth under the leadership of their Patriarch to seek a new home in another land. Now the title of Yugoslav Patriarch is the symbol of the unity achieved at last.

Yet, through all the changes which have led him to an end so unforeseen, Dmitri remained always to the end what he was at the beginning, the kindly old peasant, never so happy as at one of the village *slavas* of his people, when children were brought up to receive his blessing. A peasant always, with the instinctive sympathy for and fellow-feeling with the people of his land, he stood up for them before king and officials with a peasant's sturdiness, and sometimes with flashes of the fiery temper that was always his even to the end.

With the peasant sturdiness he had inherited also the country man's almost unbreakable health and constitution. When over 80 he underwent one of those major operations that a doctor hesitates to call on a young man to undergo. All said that he could never recover from it, but within a month he was about again, and taking up his patriarchal duties once more. When he was visibly failing from sheer old age and the fact that his bodily machine was fairly worn out, the doctors once declared that it was simply impossible that he should live for another forty-eight hours, and that probably twenty-four hours would see the end. The writer was in Belgrade at the time, and on the day after the publication of that bulletin, went round to the patriarchal "palace" to inquire. (We call it a palace, because it was his residence, not because it was, or is in any sense, palatial.) An amused and astonished secretary informed me that the Patriarch had risen early, at about 5 that morning, and had gone across to the church through the snow to conduct the early Liturgy. Of course people had tried to stop him but fruitlessly, and he seemed much the better for the walk, and for the conducting of the long service, fasting.

Of course, all things human come to an end at last, and the Patriarch has now gone to his rest, full of days, riches, and honors.

Requiem eternam dona ei, Domine, et Lux perpetua luceat illi. Our prayers may be also with the Serbian Church, that she may be guided in the choice of a successor, who may be able to steer the Church of his land aright, through dangers that are not as picturesque and striking as those that menaced Church and State alike in Dmitri's long reign, but which may for all that be even more perilous to the spiritual life of the nation.

W. A. WIGRAM.

Campaign to Secure Funds for Cathedral of All Saints, Halifax, N. S.

Plan for Memorial to Archdeacon Armitage—Church Army Van for Prince Edward Island

The Living Church News Bureau
Toronto, May 8, 1930

A CAMPAIGN TO SECURE FUNDS FOR THE completion, rehabilitation, and mortgage debt liquidation of the Cathedral of All Saints will be held in Halifax and throughout the diocese of Nova Scotia during the next few weeks.

Included in the campaign program is provision for the construction of a diocesan hall or chapter house, toward which the members of the congregation of All Saints' will direct their efforts. The campaign in the other churches of Halifax and throughout the diocese will be directed primarily toward the fund which is to be used in financing the complete rehabilitation of the cathedral, liquidating the mortgage debt thereon, and the completion of the cathedral building program. The erection of the west front is provided for in the legacy of the late Dr. J. Walter Allison of Dartmouth.

The Cathedral of All Saints is the cathedral of the oldest colonial diocese of the Empire. The great Halifax explosion of 1917 did much more serious damage to the cathedral fabric than was at first realized, according to the report of the experts engaged last year by the building committee of the congregation to ascertain the present condition of the structure. This, with other causes, has resulted in the need of making, without delay, extensive repairs to the building, so as to insure against further damage and deterioration.

Part of this work of rehabilitation has been done, and the remainder must be done at once. The mortgage indebtedness on the property has been incurred by the rehabilitation work already finished, and a part of the campaign objective of $250,000 is to be used in the liquidation of this indebtedness. Approximately $100,000 additional is needed for the cathedral, and the balance of the fund is for that part of the program toward which the members of the cathedral congregation are directing the most of their efforts—the financing of the diocesan hall or chapter house.

MEMORIAL TO ARCHDEACON ARMITAGE

A magnificent memorial to the late Archdeacon Armitage is to be erected by the congregation of St. Paul's, Halifax, to which he ministered with outstanding fidelity for nearly a generation. This action was taken by a largely attended meeting of the parishioners when it was enthusiastically agreed to proceed with the memorial plan recommended by a special committee of which His Lordship, Chief Justice Harris, is chairman.

The committee recommends:

(1) That the congregational memorial to the late rector take the form of a foundation, to be known as the Armitage Memorial Fund for the Perpetual Care of Old St. Paul's;

(2) That in connection with the setting up of the fund there be erected at the front of the church, and beneath the War Memorial arch, two massive bronze doors with architrave and lunette, suitably inscribed;

(3) That the fund be placed in the hands of a trust company for administration for all time, to be known as a permanent endowment, the income only to be used and to be devoted exclusively to the care, protection, and enrichment of the church fabric.

(4) That the dedication of the memorial take place during the month of September, the first anniversary of the death of the late rector, and the 180th anniversary of the opening of St. Paul's Church.

The memorial fund is appropriately designated as $32,000 to commemorate a thirty-two years' rectorship.

SOCIAL SERVICE COUNCIL OF CANADA

At the annual meeting of the social service council of Canada, held in the Royal York Hotel, Toronto, the opening address was given by the president, Canon Vernon, who was reëlected to that office for the ensuing year. Valuable reports presented included one on the Maintenance of the Integrity of the Family, by a British Columbia committee of which Dr. Hugh Dobson was chairman; one on Provincial

Prisons in Canada, presented by the Rev. W. H. Adcock, rector of St. Matthew's Church, Regina, chairman of the council's committee on criminology; one on the Steel Industry in Canada and the Eight-Hour Day by the Rev. C. W. Gordon, D.D. (the novelist Ralph Connor); and valuable studies on seasonal and permanent unskilled employment and on Juvenile Delinquency in Ontario by the winners of the council's social service fellowships at Toronto University.

SERVICE OF TORONTO SUNDAY SCHOOL ASSOCIATION

At the annual combined service held in St. Alban's Cathedral by the Sunday School Association of the deanery of Toronto the Bishop received certificates from the representatives of some forty Sunday schools in the city. The amount of the children's Lenten offerings from those schools totalled $2,876.74.

CHURCH ARMY VAN FOR PRINCE EDWARD ISLAND

The Church Army van recently ordered by the Diocesan Church Society, Prince Edward Island, is now being built at Ottawa, and when completed will be, it is said, the best van in operation in either Canada or the United States. The steel body of the van will be on a ton and a half chassis and will be finished in a dark blue with gold lines.

The van will be dedicated in the name of the Apostle Saint John, as this province was first called Saint John.

The van will probably leave Ottawa on May 18th for Prince Edward Island, under the charge of an English officer and accompanied by Captain Belt of the Canadian Church Army.

ANNUAL MEETING OF TORONTO DIOCESAN W. A.

Lack of training of children so that they grow up to be selfish and spoiled without a sense of duty is at the bottom of the divorce evil, in the opinion of Dr. Mabel Cartwright, given in her annual presidential address to the Woman's Auxiliary of the M. S. C. C. of Toronto diocese, meeting at St. Anne's parish house.

A letter is to be sent to the King expressing the love and devotion of the members on the occasion of the twentieth anniversary of his accession to the throne.

Mrs. Sweeny, wife of the Bishop of Toronto, gave a brief and humorous address of welcome to the delegates. In the evening a reception for missionaries, candidates in training, clergy, and delegates was held at the Church of the Messiah parish house.

NEW PRINCIPAL FOR BISHOP STRACHAN SCHOOL

At a meeting of the council of Bishop Strachan School, Miss Emily Margaret Lowe, at present warden of Shirreff Hall, the women's residence at Dalhousie University, was chosen to succeed Miss Walsh as principal. The new principal is a daughter of the late Rev. A. T. Lowe of the diocese of Algoma. She will assume her duties at an early date.

COUNCIL OF PROVINCIAL SYNOD OF ONTARIO

The council of the provincial synod of Ontario met at the Diocesan Synod House, Toronto. Representatives, including bishops, clergy, and laymen, were present from all six dioceses of the province. The Metropolitan, the Archbishop of Huron, presided.

The matter of marriage and divorce was discussed very fully, and the council unanimously adopted a resolution pleading for the avoidance of the stirring up of any racial or religious illwill or cleavage, in consequence of any action that Parliament may take in the matter, and, that the synod make clear the position of the Church in regard to the matter under consideration.

The synod asked that the clergy and laity unite in emphasizing and upholding, in every possible way, the sanctity of marriage and the sacredness of the home.

The question of unemployment throughout the province was discussed at some length both at the morning and afternoon sessions.

Describe Present Day Conception of God As Held by Average Protestant Child

St. Bartholomew's Church to Erect Dome—General Seminary Commencement

The Living Church News Bureau
New York, May 10, 1930

FROM COLUMBIA UNIVERSITY COMES a most interesting and, probably, a rather accurately revealing description of the present-day conception of God as held by the average Protestant child. Dr. MacLean of Teachers' College questioned 575 pupils in various schools. His results would seem to constitute one more warning to pastors and teachers not to take too much for granted as to the understanding of our Church school pupils. God was defined as a man with long white robes, a doctor, a man big as a cloud; He is thought of as "away up in the sky," "down inside me," "on the Cross all the time." The answers stated that people pray because their mothers tell them to, it makes God happy, it helps one to be good, by so doing one gets what he wants; also, that it is "crazy" because God is right there all the time. The above do not reflect a serious lack of clear understanding so much as the following.

Concerning Christ, Dr. MacLean found an amazing confusion. The One who came to reveal and interpret God to us was defined in this inquiry as God's brother, as a lady, a doctor, as magic (meaning a magician, perhaps), and even as President of the United States. Dr. MacLean condemns modern teaching methods as responsible for these answers and terms modern Protestant teaching about God as a confusion of incompatible and contradictory ideas. One of his chief criticisms is that the concept of the Devil has been banished and no explanation has been furnished to reconcile the idea of a God of love with the presence of evil.

ST. BARTHOLOMEW'S CHURCH TO ERECT DOME

Work will be commenced at the end of this month for the construction of a dome on St. Bartholomew's Church, Park avenue and Fiftieth street. This will not only fulfil the original plans as drawn by the late Grosvenor Goodhue, but will also provide space for a third organ with 1,825 pipes. The complete cost is about $500,000, and has been met by parishioners, so that it is expected that by October 1st the dome will be completed and this unique dome-organ will be installed. The exterior of the proposed addition will be similar in construction to the rest of the edifice, and will be surmounted by a bronze cross.

GENERAL SEMINARY COMMENCEMENT

The delivery of the baccalaureate sermon will inaugurate commencement week at the General Theological Seminary. The preacher this year is the Rt. Rev. Dr. Albert S. Thomas, Bishop of South Carolina; he will speak at Evensong at 7 o'clock on Monday evening, May 26th. Tuesday is alumni day, with the Rev. Edward T. Mabley, rector at Hartsdale, N. Y., as essayist. Wednesday the 28th ends the scholastic year, the commencement exercises being held in the seminary chapel at 11 A.M. The address will be given by Wilbur Marshall Urban, Ph.D., professor of Philosophy at Dartmouth College.

THE TEXTBOOK CONTROVERSY

Mention was made in last week's letter of the protest made by the Rev. L. M. A. Haughwout, rector at Great Kills, Staten Island, against the use in the city schools of Prof. Carlton J. Hayes' book, *Modern History*. Since then many comments have been printed expressing amazement that the department of education decided to withdraw the book from use simply because a continued protest had come from a portion of the city. As to revision, Fr. Haughwout states that the book seems to be pervaded with the causes of objection so fully as to make satisfactory reëditing doubtful. Among his citations of biased statements in the book are these: "A national monarch established the Anglican Church, and national patriotism maintained it." "The rebellion of England against the Catholic Church was less the work of religious reformers than of an ambitious and licentious king." "Henry VIII made himself the supreme ruler of the Church of England. Henceforth Englishmen must regard their king as pope and king combined." Space here does not permit further quotation.

THE FELLOWSHIP OF ST. ALBAN AND ST. SERGIUS

Looking to the establishment in America of a chapter of the Fellowship of St. Alban and St. Sergius a group of clergy and seminarians had a meeting last Tuesday evening in West Building in Chelsea square. Alden Kelley, president of the seminary student body, presided. Professor Gavin stressed the unity of the Orthodox Church which combines synthetically types of thought and experience which in the West are often mutually exclusive, and which. on similar lines, offers us a solution of the problem of Christianity and nationalism. The Rev. Edward R. Hardy, Jr., read a paper, A Western Appreciation of the Eastern Liturgy. Colonel Zuuboff cited certain values which each portion of the Church may gain from the other. The Rev. Dr. Emhardt of the National Council expressed the hope that the American chapter might provide sufficient funds to permit a Russian candidate for the priesthood to come here each year for a twelve-months' study of the Church in the States. The meeting was closed with a prayer by the Rev. Leontius Leontiou, guest student at the seminary and Bishop-elect of Paplos. The Rev. E. R. Hardy has been elected permanent secretary. Plans for further organization will soon be formulated and announced. It is hoped to include in this group clergy and laity, as well as seminarians, who are interested in furthering understanding between the

Eastern and Anglican communions of the Church.

ITEMS

On Monday, May 12th, Bishop Manning will be 64 years old. And on Sunday, the 11th, he will observe the ninth anniversary of his consecration as Bishop of New York.

The annual presentation service of the missionary offerings of the children of the diocese of New York will take place at the cathedral on Saturday afternoon, May 24th.

Captain B. Frank Mountford. the well known head of the group of Church Army men at work in America, recently observed the twenty-fifth anniversary of his affiliation with that organization.

Under the auspices of the Church League for Industrial Democracy the Episcopal clergy of the city are given an opportunity this coming Wednesday to visit a shop of the International Ladies' Garment Workers Union and to study conditions there.

The annual convention of the diocesan Young People's Service League will be held, May 24th and 25th, at Interlochen, Monroe, N. Y., under the direction of the Rev. Eliot White and Captain Bugg of the Church Army.

On Sunday afternoon, May 25th, in St. George's Church will take place the annual service of Negro spirituals. The program is under the direction of Harry T. Burleigh who next month completes thirty-six years' service in St. George's choir.

The annual festival and provincial conference of the Confraternity of the Blessed Sacrament will be held on Memorial Day at St. Paul's Church, Stapleton. There will be a solemn High Mass, procession, and benediction at 11, with the Rev. H. H. Bogert as preacher.

HARRISON ROCKWELL.

NEW CHURCH BEING BUILT AT HUDSON, OHIO

HUDSON, OHIO—Christ Church, Hudson, the Rev. J. Keeney McDowell, rector, is building a new church and parish house. Early Georgian in design, the church is being built on the old site on the village square, thus retaining the atmosphere of the New England village green fronted with its churches and community buildings. This is especially appropriate since Hudson was settled shortly after the war for independence by pioneers from Connecticut.

The building will be built of brick which will be painted white. The front façade is typically Georgian with its pilasters, pediment, and shuttered spire, in the belfry of which will be hung the old bell which was cast for the old church in 1846.

In the rear and to the sides of the church proper will be the parish house, on the first floor of which will be the Church school rooms, rector's study, sacristy, and robing rooms. The second floor will be used as a guild hall. A kitchen, serving pantry, and lavatory are included on this floor.

A new pipe organ will be installed in the new church, the gift of Mrs. John S. Lowman. Some of the pipes from the old organ will be incorporated in the new, thus carrying the old into the new.

The old church was secularized on Low Sunday by the Ven. G. F. Patterson, who represented the Bishop. It is hoped that the new building will be ready for use by early autumn. Until the building is completed, services are being held in the chapel of Western Reserve Academy.

Dr. Henry K. Sherrill Elected Bishop Of Massachusetts at Convention

Elected on First Ballot Practically Unanimously—Memorial Service in Honor of Bishop Slattery

The Living Church News Bureau
Boston, May 10, 1930

THE DIOCESE OF MASSACHUSETTS REgards the election of its ninth bishop with reverent awe as well as with deep happiness. Tersely put, the nomination, election, and acceptance of the Rev. Henry Knox Sherrill, D.D., rector of Trinity Church, Boston, was completed within two hours in a spirit of peace and harmony probably unequalled and certainly never surpassed.

The 145th convention of Massachusetts opened on May 7th in St. Paul's Cathedral. At the business session in Ford Hall which followed, beginning at 10:15 A.M., the Rt. Rev. Samuel G. Babcock, D.D. Suffragan Bishop, presided. Of the business transacted, the most important, perhaps, was a change in the canons of the diocese whereby upon the death of a Bishop "if there is no Bishop Coadjutor, the Suffragan Bishop, the senior in order of consecration, if there be more than one, is to be the ecclesiastical authority of the diocese." The ecclesiastical authority which has been held by the standing committee since the death of Bishop Slattery is now transferred to Bishop Babcock until the consecration of a new Bishop. Prolonged applause was given Bishop Babcock.

ELECTED BISHOP

The Rev. Henry Knox Sherrill, D.D., rector of Trinity Church, Boston. elected Bishop of Massachusetts at diocesan convention.

The next important action was taken upon a resolution providing for rotation in the terms of office of members of the standing committee, none of whom should serve for more than four years without a year elapsing between expiration of office and reëlection. This resolution offered by the Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School of Cambridge, was warmly debated in a friendly manner. Both clergy and laity took part in the debate and members of the standing committee were divided in their views. As the time approached for Bishop Babcock's address, a motion was made to table the resolution but this was defeated by a vote of 154 to 115 and, after the recess for luncheon, the matter was put to vote with the result that rotation in office for members of the standing committee was effected.

Officers and committees were generally reelected.

Deputies to provincial synod: *Clerical,* the Rev. Messrs. Howard K. Bartow, William G. Thayer, D.D., John M. Groton, and R. A. Heron. *Lay,* Jeffrey R. Brackett, Stewart Burchard, W. C. Hawley, and Howard Whitmore.

Another piece of business was a resolution offered by a group of clergymen and adopted as an expression of opinion by the convention, and reading in part:

"It is the mind of this group that the burden of executive work has become too heavy for the present diocesan organization, and, since the death of Bishop Slattery has brought this into sharp focus, we wish to emphasize how essential it is to furnish the diocesan Bishop a free opportunity for pastoral work, that he may know intimately his clergy and their problems and exercise with greater freedom his function as a 'father in God.'"

Prolonged applause followed the entry of Bishop Lawrence who paid tributes to Bishop Slattery, Bishop Babcock, to the clergy, and to those unnoted ones—"the parsons' wives."

Bishop Babcock's address was a summary of the year. He also made two constructive suggestions with regard to an increase in the minimum salary for the clergy and with regard to a reinforcement fund for needy independent parishes where rectories, parish houses, and property improvements are desirable and for which no fund similar to the fund which assists our diocesan missions is available.

The secretary of the convention brought to the attention of the members the dilemma of Massachusetts, in common with other dioceses, publishing large and necessarily expensive journals, when requests for those journals from far and near are constantly being received. It was decided that the journal henceforth should be sent at the price of $1.00 to all applicants not legitimately entitled to a free copy.

DR. SHERRILL ELECTED

There was a service of Holy Communion and breakfast for the clergy and delegates on the second day of the convention, May 8th, before the members and a few interested onlookers gathered quietly in St. Paul's Cathedral. The hymn to the Holy Spirit was sung and then Bishop Babcock, mounting to the pulpit, made a statement so gracious, so benign, so lovely, that every heart went out to him. He said:

"A lifetime is none too long to master the manifold duties incumbent upon a bishop of a great diocese. I would remind you that Bishop Lawrence, after twenty years of service in the episcopate, called for a suffragan to supplement his increasing labors. When I was elected to that office, Bishop Lawrence said, 'You will be good for from five to eight years.' That was seventeen years ago and now the diocese needs even more than formerly a man in the prime of his physical and mental life.

"At my age, after a serious accident in which my reserve of endurance has been necessarily depleted, it would be manifestly unwise for the diocese in which I have labored past the allotted span to consider me as a candidate. I am grateful to you all, individually and collectively, for the confidence manifested by your friendly acts, but I ask you not to make

use of my name, but to unite on one whom you may reasonably expect to make the office of Bishop of Massachusetts his life work."

As Bishop Babcock descended from the pulpit, the entire convention rose as one man in tribute to him.

When the call came for nominations, the Rev. Dr. Edward T. Sullivan in turn mounted the pulpit and in a few well chosen words which he termed "the frugal eloquence of understatement," he presented the name of the Rev. Henry Knox Sherrill, rector of Trinity Church. This nomination was seconded by the Hon. Philip S. Parker.

No other nominations were forthcoming so the convention knelt in silent prayer and then the members filed down the aisles for the ballots, and filling them out, placed them in the ballot boxes. The result showed that the Rev. Henry K. Sherrill had been elected practically by acclamation. On this first ballot, Dr. Sherrill received 171 clerical votes from a total cast of 189, and 109 lay votes from a total cast of 113. The scattering votes were divided between five other men, Bishop Babcock receiving two clerical votes in spite of his renouncement.

Upon the election being made certain, the convention sang the doxology. A committee of notification was appointed to wait upon Dr. Sherrill at Trinity rectory. Within a short time it was rumored that Dr. Sherrill would come to bring his answer and then, into the chancel of St. Paul's Cathedral came Bishop Lawrence and with him Dr. Sherrill. It was dramatically moving. Bishop Lawrence said—as nearly as it may be recorded:

"Brethren, bless God, O my soul, and all that is within me bless His Holy Name. We bless God for the spirit wrought in this election; and we bless God as, in behalf of the committee, I present to the convention our dear brother, the Bishop-elect of the diocese of Massachusetts, Dr. Sherrill."

Bishop Lawrence was moved and Dr. Sherrill no less so, as he in turn said:

"Bishop Lawrence and brethren, you can't expect me to say much at this time, because I am caught up with a great wave of friendship everywhere I look—Bishop Lawrence, Bishop Babcock, all my friends, clergymen, laymen, of many years standing, who have meant all that makes life worth living to me. All I can say in response to your confidence and trust is that I accept gladly, subject to the confirmation of bishops and standing committees.

"I ask that we may pray that, following the great traditions of the past, this united diocese may grow from strength to strength in the spirit of our Master, Jesus Christ. I can't thank you but you must know what your friendship, your support, your help will mean to me in the many years which I hope are ahead."

Bishop Babcock then added:

"I have had the great good fortune in my life in the Christian ministry in being associated with Bishop Lawrence and his successor, Bishop Slattery. Now, although I do not promise to continue working for the same length of time, I know perfectly well that my love for Dr. Sherrill will be no less when I come to work with him, and that we can pull together for the kingdom of God and for the diocese of Massachusetts."

The convention then again spontaneously sang the doxology, and with a benediction was dismissed.

BISHOP-ELECT HAD INTERESTING CAREER

The Rev. Henry Knox Sherrill has had a career full of interest and steady advancement ever since he was ordained. Born in Brooklyn, N. Y., November 6, 1890, he is in his thirty-ninth year. He graduated from the Brooklyn Polytechnic School and was ready for college at 15 years of age but spent an intervening year at the Hotchkiss School, Lakeville, Conn. From Yale University, he graduated in 1911 and from the Episcopal Theological School in Cambridge in 1914. He then spent three years as assistant to the Rev. Dr. Alexander Mann of Trinity Church. When this country entered the War, the Rev. H. K. Sherrill enlisted as a chaplain and spent eighteen months with Base Hospital 6, near Bordeaux. In January, 1919, he was transferred to the post of headquarters chaplain for the First Army, and there he remained until being mustered out in March of that year.

Upon being free to return to parochial duties, Dr. Sherrill accepted a call to the Church of Our Saviour, Longwood, and succeeded the Rev. Dr. Reginald Heber Howe who had resigned after forty-two years of service. In this section of Brookline, Mr. Sherrill remained for four years until in January, 1923, Dr. Mann was consecrated Bishop of Pittsburgh, and the following March Dr. Sherrill was asked to take his place in Trinity.

The Bishop-elect was married on September 6, 1921, to Miss Barbara Harris of Brookline and he has three young sons. The general idea is prevalent that Dr. Sherrill's consecration as Bishop will not occur until the autumn.

MEMORIAL SERVICE IN HONOR OF BISHOP SLATTERY

The memorial service held in honor of Bishop Slattery last Wednesday evening, on the eve of the election of the new bishop, was a rarely beautiful one. It was held in St. Paul's Cathedral with special provision for the accommodation of the delegates to the convention. The clergy of the diocese, vested, marched in procession, and Bishop Babcock, with the clerical members of the standing committee, conducted the service.

The address given by the Rev. Dr. Harry P. Nichols of Conway, N. H., was not a eulogy of stereotyped pattern but rather the portrait of a man painted with intimate, deft strokes by one who had been his loving counselor and friend from boyhood. Those who have read Dr. Nichols' appreciation of Bishop Slattery in THE LIVING CHURCH of March 29th can picture the charm of his tribute, but his memorial address had even more than that article, for it emphasized in particular the consecrated power of a great personality, an influence in his generation, and all directed to bringing men to see God.

ETHEL M. ROBERTS.

Dr. John R. Oliver Discusses Mental Maladjustments With Chicago Clergy

Christ Church, Joliet, Celebrates Anniversary—Children's Lenten Offering Large

The Living Church News Bureau
Chicago, May 10, 1930

MORE AND MORE ARE PEOPLE TURNING to the Church for adjustment of mental disorders, the Rev. Dr. John Rathbone Oliver, priest, psychiatrist, and author, told approximately seventy-five clergy of Chicago and nearby dioceses at an all-day conference at St. James' Community House, Thursday. The conference was sponsored by the clergy's round table, the Rev. H. R. Brinker, president.

It is the duty of every priest, Dr. Oliver said, to learn about ordinary mental maladjustments and to be in a position to advise his parishioners on such difficulties.

"The attitude toward mental illness has been and is changing tremendously," declared Dr. Oliver. "Today we look upon such as being no different from bodily illness. Mental illness is illness of the personality and, looked upon as such, we have gone a long way toward solving the problem."

No perfectly normal person exists, in the opinion of the speaker, who discussed at length various phases of mental disorders and the ways of handling such.

In connection with mental difficulties, Dr. Oliver discussed present conditions with regard to over-crowded prisons and jails. Eighty-five per cent of the hold-ups today are from broken homes, he said, and in a majority of cases, the offenders range from 18 to 20 years of age. All of this, he contended, is traceable to the attitude toward marriage at the present time.

"Marriage has come to be largely a civil contract which can be broken at will," he stated, "instead of a sacramental union for life. Almost every day I come into contact with cases of mal-adjusted marriages. And the admissions which the parties involved make in such cases are appalling. We as priests of the Church cannot stress too much the meaning of marriage to our young people.

"I am not worried so much about the divorce situation in this country as I am about correcting the ideas which seem to dominate about matrimony. The middle-class home, the backbone of our Western civilization, seems to be rapidly passing and it is to preserve such that we need to strive for."

Mal-adjusted marriages are feeding the prisons and jails and keeping them crowded, said the speaker. He also stated that the use of improperly cured or "bootleg" liquor has increased greatly the number of amnesia cases in the country.

Thursday night, Dr. Oliver addressed the Anderson Club at the University of Chicago, and Friday morning he lectured to the students of the Western Theological Seminary. He is to be the guest at a luncheon at the University Club Monday noon.

CHILDREN'S OFFERING LARGE

The children's Lenten offering of the diocese thus far reported totals more than $10,500, with some thirty schools yet to be heard from. The offering was presented at rallies held in eight centers in the diocese last Sunday afternoon.

Large crowds of children attended the sectional services and took part in the impressive ceremonies which marked the presentation.

CHRIST CHURCH, JOLIET, CELEBRATES

Christ Church, Joliet, the Rev. T. DeWitt Tanner, rector, this week is celebrating the ninety-fifth anniversary of its founding. Tomorrow (Sunday) the celebration opens with a special historical sermon on the parish by the Rev. Irvine

Goddard of Emmanuel Church, LaGrange.

Tuesday evening, May 13th, a choir reunion and dinner is to be held with many former members in attendance. Wednesday the program includes Holy Eucharist in the morning and reception for friends and members of the parish in the evening. The Ladies' Guild reception and homecoming in honor of former members will be held Thursday afternoon.

Friday, May 16th, the day which marks the exact ninety-fifth anniversary, has been set aside for the children, with a party in the evening climaxing their activities.

The celebration will culminate Saturday and Sunday, May 17th and 18th, with a homecoming banquet Saturday evening at which the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, will be the principal speaker. Sunday morning he will preach the anniversary sermon and confirm a class.

REDEEMER PAYS PARISH HOUSE DEBT

Final payments have just been made on the $85,000 parish house and chapel of the Church of the Redeemer, Hyde Park, the Rev. E. S. White, rector. The final installments were met when Courtenay Barber and Zoletes E. Martin, wardens, and Arthur Dole, former warden, contributed several thousand dollars toward the fund.

A permanent role of contributors to the new building is to be placed in the parish house shortly in recognition of those who made the structure possible.

The parish house, with its beautiful chapel, was erected some four or five years ago during the rectorship of the Rev. Dr. John Henry Hopkins, now rector emeritus. Much of the credit for the structure goes to Dr. Hopkins.

GOOD SAMARITAN HONORS ITS RECTOR

The Rev. Mansel B. Green, rector of the Church of the Good Samaritan, Oak Park, and Mrs. Green were guests of honor at a reception and dinner given Thursday evening in recognition of the third anniversary of Fr. Green's pastorate.

The reception climaxed a week of festivities which included the dedication last Sunday evening of a two-manual pipe organ to the memory of the late Bishop Anderson. Francis E. Aulbach, organist of the Church of the Epiphany, gave a dedication recital, assisted by the west side united choirs.

During the three years of Fr. Green's pastorate, the Church of the Good Samaritan has risen from a handful of parishioners, with a portable chapel, to nearly 300 members with a substantial church building and rectory. The growth has been little short of remarkable.

NEWS NOTES

The Rev. Robert Wells Andrews, missionary from Japan, is in the diocese speaking at several churches on the work in the far East.

Arrangements are complete for the fifth annual cathedral benefit which the diocesan Young People's Association is conducting next Friday night, May 16th, at the Drake Hotel.

The Rev. F. E. Bernard, rector of All Saints' Church, Ravenswood, sails from New York, May 31st, for three months in Europe. He will visit England, Holland, Switzerland, Germany, Italy, and France. Mrs. Bernard and two daughters will accompany him.

Bishop Griswold confirmed a class of sixteen at St. James' Cathedral last Sunday. The class was presented by the Very Rev. Duncan H. Browne.

WASHINGTON NOTES

The Living Church News Bureau
Washington, May 10, 1930

AN INTERESTING CONVENTION IS BEING held in Washington over the week-end by the Young People's Fellowship of the province of Washington. Registration reveals over five hundred young people in attendance at the convention. The general subject of discussion is the Moral Outlook of the Young People's Fellowship. Addresses are to be made by Representative Ruth Bryan Owen, Judge Kathryn Sellers of the juvenile court of the District of Columbia, Dr. W. Sinclair Bowen, and others of equal prominence. A dinner is planned at the Willard Hotel on Saturday, May 10th, at which the Bishop of Washington will be the speaker.

BISHOP'S ANNUAL ADDRESS

According to his annual custom, the Bishop will deliver his annual address on Tuesday evening, May 13th, the night before the convention of the diocese. The address is delivered in the Church of the Epiphany. The convention will be held May 14th and 15th at Rock Creek parish.

NEW COLORED MISSION OPENED

A new work of unusual promise has been started among the colored people of Washington by the opening of St. George's Mission near Howard University. The work has been in existence only a few weeks, but under the direction of the Rev. D. W. Curran it has already outgrown its temporary quarters. The Rev. A. A. Birch, formerly of Galveston, Tex., has arrived in Washington to take charge of the new mission.

DEAN OF WASHINGTON SERIOUSLY ILL

Sadness has cast a shadow on several important occasions planned for the near future at Washington Cathedral, by the serious illness of the Very Rev. G. C. F. Bratenahl, D.D., dean of Washington. The dean's unusual fund of knowledge of architecture and iconography, and his unflagging consecration to the cathedral for more than thirty years, have made the name of Washington Cathedral and its dean indissolubly united. The prayers of countless friends are rising for Dean Bratenahl's restoration.

COMING EVENTS AT CATHEDRAL

Events of importance on Mount St. Alban in the near future are the dedication of the Memorial Pilgrim steps on May 16th, the annual Massing of the Colors service in the cathedral amphitheater on May 25th, at which 1,500 persons are expected, and the opening and dedication of the great cathedral crypt on Ascension Day. Work on the north transept has progressed rapidly and active efforts are being made to secure funds for the building of the south transept and one bay of the nave, which it is hoped to have completed and enclosed by 1932.

BISHOP FREEMAN TO SAIL FOR ENGLAND

Bishop Freeman expects to sail for England on May 31st. In addition to attendance at the Lambeth Conference, the Bishop has several preaching appointments in England, notable among them being one on June 14th at Canterbury Cathedral at the festival of the Friends of Canterbury Cathedral on the occasion of the 800th anniversary of the first service in the present cathedral. The Bishop will also preach at the Cathedrals of Chester and Winchester.

RAYMOND L. WOLVEN.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, May 9, 1930

TWO MORE NOTABLE ACHIEVEMENTS OF Easter Day deserve to be chronicled. At St. Paul's, Flatbush, the total attendance during the day was 3,000, and Holy Communion was received by 1,750. The last is doubtless the high mark for any church in this diocese this year or any previous year. One wonders how many churches have ever exceeded it.

At the Church of the Good Shepherd, Brooklyn, notable success attended an effort to pay off a debt on the church building. Since the new chancel was built a few years ago, a mortgage of $30,000 has been carried. Meantime a sinking fund was established to be accumulated for liquidation of the mortgage, and this gradually increased to $19,000. It was decided to ask the congregation for $11,000 as an Easter offering, to make possible the cancellation of the mortgage. The Easter offering in response to this appeal was $14,000.

CHURCH CLUB ENTERTAINS BISHOPS

The Church Club of the diocese tendered its annual reception and dinner to the Bishop and the Bishop Suffragan at the Garden City Hotel on Monday evening, May 5th. There was an attendance of about 200 men and women. Origen S. Seymour, president of the club, presided, and the speakers were Bishop Stires, Bishop Larned, Dean Fosbroke of the General Seminary, the Hon. George W. Wickersham, and George E. Fahys, president of the Church Club of New York.

PARISH HOUSE PLANNED FOR MANHASSET

Plans for a beautiful and commodious new parish house have been published by the rector and vestry of Christ Church, Manhasset. The present parish house was built for a rectory in 1819 and served as such until 1924, when the new rectory was built. The need of a real parish house is most pressing, especially because of the growth of the Church school, which now approximates 300 in regular attendance.

The property is extensive, and admirably located. The church is on the western end of a large plot, on the northeast corner of two principal streets. East of the church is the burial ground, and east of this the new rectory and the old rectory or parish house. It is proposed to erect the new parish house near the east edge of the property. There will be an adequate auditorium, various recreational facilities, and modern provision for Church school work, with numerous single class rooms. The material will be brick, with gray stone trim. The cost is put at $160,000. A campaign to raise this sum is about to be undertaken. Subscriptions will be asked in quarterly payments for three years. The rector is the Rev. Charles H. Ricker, who is also chairman of the diocesan board of religious education.

MEMORIAL DEDICATED

At St. Philip's Church, Dyker Heights, Brooklyn, a sterling silver chalice in memory of Abram Cole was presented by his wife and daughter and was blessed and used for the first time on Palm Sunday, the 31st anniversary of the church.

CHAS. HENRY WEBB.

EVANSTON, ILL.—Western Theological Seminary is said to be the first seminary to have a woman on its board of directors. Mrs. Robert B. Gregory of Chicago is the lady.

STATEMENT OF RECEIPTS IS DISAPPOINTING

NEW YORK—The statement of receipts on the budget quota to May 1, 1930, is a disappointing one. One month ago the total receipts were $50,053 greater than in 1929, while now the total is $119,835 lower than last year. This is largely due to the date of Easter, which occurred in 1929 on March 31st and in 1930 on April 20th. As a consequence a large part of the children's Lenten offering of 1929 reached the national treasurer in the month of April, while very little of the offering for this year has as yet been received. There is, therefore, good hope that during the month of May the entire loss will be made up.

The decrease in receipts is fairly general throughout the whole Church, but two prominent exceptions are the dioceses of Long Island and New York, each of which show large increases over the figures reported for May 1, 1929. This is due to the successful efforts made about the first of the year to obtain special gifts to supplement the pledges made by the parishes.

Just four months ago the Church was engaged in a strenuous and successful effort to collect all that had been promised for the year 1929. As of December 1st nearly $900,000 was still unpaid, leaving thirty per cent of what had been pledged to be collected in a single month. This annual drive for the payment of pledges in the final month of the year is made necessary by the gradual accumulation of unpaid pledges in the earlier months of the year. The time to think about the end of the year is now. Particularly is this true as the vacation season approaches. The expenses of the Church go on regardless of hot weather or vacation periods, and those of us who have promised to give regularly to the support of the missionary work should see to it that our pledges are paid regularly even when we are not at home.

LEWIS B. FRANKLIN, Treasurer.

COLORED CHURCHMEN MEET IN WASHINGTON

WASHINGTON—Answering a call from the Field Department of the National Council, a representative group of Negro clergymen and laymen from every section of the country met with the Rev. Dr. C. E. Snowden in Washington recently to consider every phase of the Church's work among Negroes.

The leaders of the subjects were: The Rev. G. M. Plaskett of Orange, N. J.; the Rev. Dr. H. C. Bishop of New York: the Rev. H. E. Rahming of Denver, Colo.; the Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas; the Rev. J. E. Culmer of Miami, Fla.; the Ven. J. H. Brown of Louisville, Ky.; the Rev. R. I. Johnson of Newburn, N. C.; Dr. Wallace T. Battle, E. G. Bowden, M.D., the Ven. N. P. Boyd of Brooklyn, and the Rev. Dr. C. E. Snowden.

Dr. C. E. Snowden presided at the sessions which were held at the Whitelaw Hotel, the delegates being guests of the management. A committee presented at the close of the meeting a set of resolutions pledging the support of the Negro work to the Church's program, asking the appointment of a commission to make a scientific survey of Negro Work, and thanking the National Council for making the Washington conference possible.

DEAN SCARLETT CONSECRATED BISHOP

ST. LOUIS—Consecration of the Very Rev. William Scarlett, dean of Christ Church Cathedral, as Bishop Coadjutor of Missouri, took place Tuesday morning, May 6th, in the cathedral in the presence of ten bishops, a large body of clergymen, and members of all parishes and missions in the diocese.

Presiding was the Rt. Rev. Boyd Vincent of Columbus, Ohio, who had confirmed Dean Scarlett as a boy. The Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, whose assistant Bishop Scarlett will be, and the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, were co-consecrators.

Before the altar and Caen stone reredos, from which the figure of the late Bishop Tuttle looked down, with those of sculptured saints, the candidate was presented by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, and the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio. The cathedral interior, refashioned within the last year through Dean Scarlett's efforts, was without adornment for the elaborate ceremony—the first of its kind to take place in the historic edifice.

The service began at 10:30 A.M., with the entrance of the choir. The choir was followed by one of the masters of ceremony, the Rev. C. E. Remick, and the invited clergy of other communions in St. Louis. In the long processional there was an unusual representation, three rabbis, two Unitarian ministers, an Ethical leader, and pastors of Presbyterian, Methodist, Baptist, Congregational, and Christian churches marched in line, following the crucifer and the flag-bearer, the choir, and master of ceremonies. These ministers had been invited as personal friends, and were members of the Chi Alpha and the Sandwich Clubs of which Bishop Scarlett is a member. Next, were the robed clergy of the diocese, the laymen of the cathedral chapter, the diocesan standing committee and council. Then followed the second division, preceded by the Rev. Dr. Karl M. Block, master of ceremonies, the deputy secretary of the House of Bishops, the visiting bishops, the attending presbyters, the Bishop Coadjutor-elect, the presenters, the preacher, and the co-consecrators. Bishop Vincent, the consecrator, had the place of honor at the end of the processional.

The attending presbyters were the Rev. Dr. Carroll M. Davis of New York and the Rev. Sidney E. Sweet of Columbus, Ohio. The deputy registrar was the Rev. Dr. J. Courtney Jones of Webster Groves. The Rt. Rev. Henry Wise Hobson, D.D., Bishop Coadjutor of Southern Ohio, read the epistle, and the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, the gospel. The Rt. Rev. Julius W. Atwood, D.D., of Arizona, whose friendship with Bishop Scarlett dates from the time when he was dean at Phoenix, preached the consecration sermon.

The certificate of election was read by the Rev. C. E. Remick, secretary of the convention; the testimonial of convention by the chancellor, Judge George C. Hitchcock; the certificates of ordination by Archdeacon J. Rockwood Jenkins of Arizona; the consents of the standing committees by the Rev. J. Courtney Jones, president of the standing committee; the consents of the bishops by the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana; and the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, read the mandate

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of consecration. The litany was recited by the Rt. Rev. Paul Jones.

Following the consecration, a choral service of the Holy Communion was sung. Immediately after the communion of the bishops and clergy, the new Bishop Coadjutor administered the sacrament to his own immediate family. His first official act was the Confirmation that afternoon of Miss Ruth Millett of Denver, whom he had baptized as an infant.

The Bible delivered to the new Bishop was given by members of the cathedral at Phoenix, where he was formerly dean. Two sets of episcopal robes were presented, one by Mr. and Mrs. D. A. Millett of Denver, old friends of the Bishop Coadjutor, and the other by a few friends in Christ Church Cathedral. The ring was the gift of his mother, Mrs. William Scarlett of Columbus, Ohio, who came to the consecration service accompanied by the Bishop's two brothers and sisters and other members of the family. The Prayer Book was presented by Bishop and Mrs. Frederick Foote Johnson.

After the service luncheon was served to the visiting bishops and clergy and their wives. That evening a public reception was held in the Bishop Tuttle Memorial, at which time the new Bishop Coadjutor was presented with a purse for his discretionary fund, amounting to over $3,000, made up of small contributions from members of the diocese, the presentation being made by the Rev. Dr. J. J. Wilkins.

CORNERSTONE OF CATHEDRAL IN SEATTLE LAID

SEATTLE, WASH.—A symbolic foundation stone for St. Mark's Cathedral, Seattle, was laid by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, on the eve of St. Mark's Day. The Bishop was assisted by the Rev. Dr. John D. McLauchlan, during whose rectorate of St. Mark's funds have been subscribed with which the first unit of the cathedral is now being built. Others participating in a devotional and impressive ceremony were the Ven. F. W. Goodman, Archdeacon of Alaska; the Rev. Charles S. Mook, rector of Old Trinity, Seattle; the Rev. Sidney H. Morgan, rector of St. Paul's; and the Rev. Rodney J. Arney, president of the standing committee of the diocese; together with other clergy, choirs, and parishioners of the Seattle parishes.

When completed as designed, the cathedral will be a unique and inspiring building. Situated on a commanding eminence 350 feet above Lake Union and the Pacific highway, a great feature of the church will be the unusually lofty tower. This great tower will be based upon the piers and arches of a mighty crossing, already partially completed. The pier columns are among the largest ever fabricated, weighing one ton per linear foot and being 105 feet in unsupported height. The tower and transepts are at the present time 125 feet above the ground, temporarily roofed in and surmounted by a cross, the whole being even now the subject of great surprise and favorable comment in the city and among travelers.

All the other features of the church will support and lead the eye up to the great height of the wonderful tower. The chancel or choir will be of usual length and have an apsidal end, but the nave will be comparatively short, the church being designed for congregational worship and hearing as well as for processional ceremonial. As a result of this form of design, when the worshipper enters the "western" portal he will have a clear view not only of the altar 272 feet away, but of the interior of the lofty central tower up to the light-emitting lantern chamber at its summit.

The style of the design is pure and beautiful French gothic with elaborate details drawn from twelfth to fourteenth century sources.

In addition to the main church there is also partially built the Wilhelmina Thomson memorial chapel, 25 by 40 feet in dimensions.

Eventually it is hoped that a complete diocesan group of buildings will include a bishop's residence, a deanery, and a synod hall.

CHILD STUDY COMMISSION MEETS IN ST. LOUIS

ST. LOUIS—The child study commission of the Church, which is engaged in an intensive consideration of conditions among children, met in St. Michael and St. George's Church, beginning May 5th, for a four-day session in connection with the triennial conference of educational leaders. The Rev. Dr. Karl Morgan Block, rector of this church, was chairman of the committee in charge of arrangements for the conference; and Canon Thomas L. Small of Christ Church Cathedral was vice-chairman. All dioceses of the Church were represented by directors of religious education, and in addition prominent educators connected with leading schools and colleges attended.

The conference opened Monday evening, May 5th, with a service in the church, at which the speaker was the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio. The service was preceded by a dinner, and in the afternoon there was a tea for the child study commission.

In the opening session Tuesday morning, the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, presented the work of that department, including many phases of religious activities for children.

Two St. Louis schools were visited by the delegates, the Community School and John Burroughs School. At the afternoon session of the conference, the director of the Community School. Miss Virginia Stone, made a plea for the development of the creative faculty in children.

The Rt. Rev. Paul Jones, D.D., former secretary for the Fellowship of the Reconciliation, was the speaker Tuesday evening at the banquet given for the delegates.

Dr. Wilford M. Aikin, director of the John Burroughs School, addressed the conference on the Application of the Principles of Progressive Education to the Problem of Religious Education, and in his opening remarks quoted the statement of the late President Eliot of Harvard that "the first interest in a secular school was that the boys and girls should have religious education." Suggestions for frequent conferences between Church and educational leaders were made by Dr. Aikin, who urged that there should always be in the school an atmosphere favorable to the Church and its work, and at the same time that the religious educators should recognize the deep significance to them of the school day happenings in the child's life.

Evidence that religious educators are realizing special efforts must be made today to interest children in Sunday schools was shown when a group on school administration presented a report urging that pupils of Church schools be given a voice in the preparation of the curriculum.

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Answering objections, the Rev. H. T. Lowe of North Providence, R. I., superintendent of the public schools in that city, declared: "We seem to lose sight of the fact that children of 1930 differ widely from those of 1870. Even the young children today have power of thought that is truly amazing, and boys and girls of high school age are doing deeper and clearer thinking than those of past generations and are getting down to fundamentals."

As proof that children can still be interested in Church affairs, the plan of the fifth province of the Church, including thirteen dioceses, was presented in a program of Adventuring with Christ. Through this plan over 1,200 children have been enrolled in the province schools in the last year, although Church schools showed a national loss of 400 students.

E. E. Piper, a layman, who is director of religious education in Michigan, who inaugurated the movement, said the experiment had proven that interest in the Church and schools was dormant only because modern methods were not used to awaken it. Through the plan the imagination of the child is appealed to through the creation of an order of Knights of the Way.

The Rev. Dr. Theodore Ludlow, secretary of the Adult Religious Education Department of the National Council, said Wednesday night: "The Christian Church is threatened with staleness, and there are signs of its ineffectiveness in the lives of men. The underlying reason is that our adult members do not realize their jobs as Christians. The ideal of freedom of religion has come to be interpreted as freedom from religion."

Other speakers were the Rev. W. Brooke Stabler, secretary in charge of college work; Deaconess Frances Edwards, curriculum secretary of the department of education; Miss Mildred Hewitt, Church school administration secretary; Miss Edna Eastwood, secretary of Church work for the isolated; and Miss Mabel Lee Cooper, secretary teacher training.

STUDENT CENTER AT AMES, IA., DEDICATED

AMES, IA.—The new St. John's Church and student center at Ames was dedicated with appropriate services on Sunday, May 4th, at 4 o'clock in the afternoon, by the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa. The sermon was preached by the Rev. Wallace Essingham, rector of St. Luke's Church, Des Moines, and a number of the clergy of the diocese were also in attendance. The music was furnished by a choir composed of singers from St. Luke's, St. Mark's, and St. Andrew's, Des Moines; St. Mark's, Fort Dodge; and St. John's, Ames.

The buildings are splendidly located on the Lincoln highway, adjoining the campus of Iowa State College, and give the church a fine opportunity to minister to the communicants of the Church in Ames and to do effective work among the students. During the ten years the Rev. LeRoy S. Burroughs has been in charge, decided advancement has been made in student work.

At the morning service, at which the Bishop was the preacher, fifteen persons were confirmed.

The total value of the property is $100,000, and the money for the church and student center was contributed by the people of the diocese aided by a gift from the National Council. More than 1,800 people made pledged gifts to the project. The rectory was built by the Church people in Ames.

APPROPRIATIONS FROM UNDESIGNATED LEGACIES

NEW YORK—Undesignated legacies are a source from which the National Council each year is able to make appropriations for missionary projects in many fields. To secure maximum effectiveness, the appropriations are guarded by whatever restrictions or provisions may be necessary in each case, *i.e.*, as to prompt beginning of the work for which the money is to be used, proper insurance, security of title, assurance of local support, partial or entire, and so on.

Among the appropriations made at the April-May meeting of the Council are the following:

The Bishop of Oklahoma is developing his district in accordance with a plan which takes into account the work as a whole, and as a part of the plan hopes to complete, before next General Convention, ten new buildings in centers where they are much needed. Seven of them, it is hoped, may be finished in 1930. The Bishop asked that $25,000 from the undesignated legacies which the Council had previously reserved for student work at Norman, Okla., be transferred to other centers, about which he submitted information. The Council, on recommendation of the committee on designated legacies, made the following appropriations:

At Miami, $5,000 toward a new building and equipment to cost $15,000.

At Cushing, $7,450 toward a new building and equipment to cost $9,450.

At Muskogee, for St. Philip's, a Negro church, toward a new building and equip-

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Of the approximately 170 *projects* making up the Program, 117—or 67%—have been accepted.

The presentation of the Program to all dioceses and districts will soon be completed. That is the first step. The next step is that there shall be provided, in every diocese and district, the necessary organization to acquaint the people with the items accepted, and to secure their united support.

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Acceptance of projects, and the work of disseminating information about them, the first two steps—naturally concerns Bishops and diocesan officials principally. After those steps have been taken, the completion of this splendid task—the *entire* Advance Work Program—concerns every man, woman, and child in the Church.

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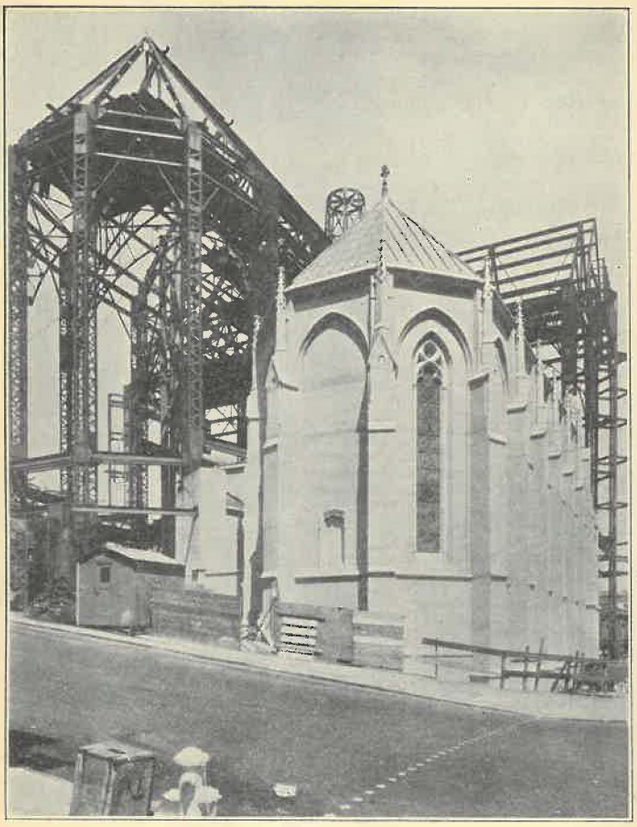

GRACE CATHEDRAL, SAN FRANCISCO

A recent construction view which shows the completed structural steel frame of the apse and transepts and also the Chapel of Grace. The chapel is wholly finished except for furnishings, which are now being installed.

ment to cost $10,750, the Council had previously appropriated from undesignated legacies $5,000; the sum of $3,400 has been raised locally. The Council appropriated the necessary balance of $2,350.

At Tulsa, for St. Thomas', another Negro center, the total cost will be $11,000; raised locally, $3,000; appropriation, $3,000. In addition, among the designated legacies recently received was one for $5,000 "for colored missions in the domestic field." This legacy was therefore added to the amount for St. Thomas', Tulsa.

As recently reported the old and well known Indian mission at Oneida, Wis., diocese of Fond du Lac, has been struggling to replace the mission house which burned last fall. The Indians are very poor, but they pay for all the expenses of their church except salaries. The sum of $1,500 has been secured locally for the mission house. The diocese has taken an advance work project. The Council appropriated $7,500 toward the new mission house. This is the place where Bishop Burleson's father was a missionary and where Bishop Burleson was ordained deacon. The original house was built some sixty years ago. When the Burleson family went there it was largely rebuilt, the future Bishop doing much of the work with his own hands.

Student work at Manhattan, Kan., in connection with the State Agricultural College, has far outgrown its equipment. To enlarge the church and parish house, the Council appropriated $10,000, for use when the balance needed is secured locally. This college has both men and women students' extension courses and a summer school, with about 4,000 students in all.

This is the second distribution of 1929 legacies. At the February meeting a larger number of appropriations were made, for projects in the Orient and Latin America as well as the domestic field.

LOS ANGELES CHURCH CONSECRATED

LOS ANGELES—On the evening of May 4th, popularly thought of as "Good Shepherd Sunday," the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, consecrated the Church of the Good Shepherd. The sentence of consecration was read by the Rev. Robert B. Gooden, D.D., Suffragan Bishop-elect.

First organized in 1912, the chapel of the Good Shepherd was a mission of St. John's parish from 1913 to 1925, when it was turned over to the diocese and the Rev. A. F. Randall was appointed vicar. Under his leadership an attractive stucco church was built in 1927, and later a serviceable parish hall added. The two buildings cost $18,000. The church can be arranged to seat 200, and the parish hall is designed to care for a Church school of 400.

The Church of the Good Shepherd was admitted to the diocesan convention as a mission in 1920, and is now preparing for parochial status. A rectory fund has already been started.

BECOMES DEAN OF MILWAUKEE CATHEDRAL

MILWAUKEE—The Rev. Archie I. Drake, formerly curate at All Saints' Cathedral, Milwaukee, and lately canon-in-charge, has been appointed by the Bishop to be Dean of the Cathedral to take the place of the Rev. Dr. C. S. Hutchinson, who resigned last October in order to take over the rectorship of St. John's Church, Newport, R. I. The election was confirmed by the Cathedral chapter last week.

Dean Drake was educated at Seabury Divinity School, Faribault, Minn., and took a post-graduate course at General Theological Seminary in New York City. He will take office immediately.

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BISHOP PERRY ISSUES PRAYER FOR WHITSUNDAY

To the Bishops and Other Clergy of the Church,

Dear Brethren:

Whitsunday, the perpetual witness to the Church's spiritual heritage, will have unusual significance this year. By common consent it marks the nineteen hundredth anniversary of Pentecost. The season will call for more than commemoration. It will declare once more the "promise of the Father" which Christ said, "Ye have heard of Me" . . . "Ye shall receive power after that the Holy Ghost has come upon you."

The coming of the Spirit to the Disciples gathered together with one accord in one place has become the universal experience of Christendom through all time. He has come in answer to our prayers, in the inspiration of our counsels, in the laying on of hands, in the realization of a fellowship which is the Body of Christ on earth.

I ask that the congregations of the faithful gather in their churches at the Whitsunday Eucharist with special observance of the Feast and offer the sacrifice of praise and thanksgiving with gratitude to God for His manifold gifts of grace. May we feel anew the sense of His presence and hear again His call to service. There will be corporate acts of self-dedication made on the part of many, notably by members of the Young People's Fellowship, who have named Whitsunday as the time for receiving together their Communion. To them I send a special word of blessing. They are the heirs of promises as yet unrealized, witnesses of Christ to a new age.

For old and young let this Whitsunday be a season of renewal; stir up the gift which is in you by the laying on of hands. The Church enters upon the twentieth century of its Pentecostal life in the power of God the Holy Spirit, sustained by His presence, led by His light into all truth, charged with the proclamation of the Gospel to the uttermost parts of the earth.

Faithfully yours,
(Signed) JAMES DE WOLF PERRY,
Presiding Bishop.

PARISH HOUSE DEDICATED AT FARRELL, PA.

FARRELL, PA.—The Bishop of Erie, the Rt. Rev. John C. Ward, D.D., assisted by the Rev. Sisto J. Noce, priest-in-charge, dedicated the new parish house for St. Paul's Mission, Farrell, on Thursday evening, May 8th. A bell, formerly used at St. John's Mission, Instanter, a town which exists no longer because of the removal of the tanning industry, given by the dean of the convocation of Ridgway, the Very Rev. Reginald S. Radcliffe, D.D., was blessed and rung for the first time.

Following the brief service, congratulatory addresses were made by the Rev. F. B. Atkinson, rector of St. John's Church, Sharon, who introduced the other speakers. The Bishop brought the good wishes of the diocese and emphasized the opportunities for service afforded by the parish house; the Rev. Dr. P. B. Logan, pastor of the Farrell United Presbyterian Church, represented the community; and the Ven. William O. Leslie, archdeacon of Newark, spoke for the Foreign-born Americans Division. The Rev. Sisto J. Noce responded. Ground was broken last August; plans, the result of two and one half years of study, had given the foreign-born in an important industrial center an unusually compact and serviceable building. This work is noteworthy because it includes two large groups, the Italians and Slovaks, as well as representatives of other nationalities.

The Laymen's League of the diocese has paid the first of three installments of $5,000 and St. John's parish, Sharon, has given $5,000; the diocesan branch of the Woman's Auxiliary is giving the furnishings, and the congregation the bell tower.

THE EVERGREEN CONFERENCES

DENVER, COLO.—The Evergreen Conferences for Church Workers and the School of the Prophets will be held at the conference center at Evergreen, August 4th to 15th and August 18th to 29th.

The Rev. Dr. R. S. Chalmers of Baltimore will act as chaplain of the Church workers' conference. Leaders in the Church: Studies in Historical Biography, is the subject chosen for the all-conference lecture each morning, to open the day's work. The Rev. Harold L. Bowen, rector of St. Peter's Church, Chicago, will be in charge of this period. Others on the faculty include the Rev. C. W. Sprouse of Houston, Tex.; Miss Evelyn Spickard of the Church of the Atonement, Chicago; Miss Ruth Osgood, national field secretary of the Woman's Auxiliary; Miss Doris Wright of Vermont; the Rev. Dr. Chalmers; the Rev. H. S. Longley, of Des Moines, Ia.; and the Rev. Winfred Douglas of Fond du Lac.

The Rev. Spence Burton, superior S.S.J.E., is to be chaplain of the School of the Prophets which opens on August 18th. Fr. Burton will also lead a course on Aspects of the Priest's Interior Life Considered in Relation to Evangelism. The Rev. Harold L. Bowen will discuss Studies in Parish Evangelism; the Rev. C. W. Sprouse, Parish Problems and Problems of a Parish Priest; the Rev. Dr. Chalmers, Preparation for the Communicant Life of the Church; and the Rev. Winfred Douglas, a member of the Hymnal Commission, will talk on Music of the Church. Round Table discussions will be held in the evening. If the registration warrants, special courses for women in attendance at the School of the Prophets will be arranged.

Life in Evergreen centers around the meeting house, where each day begins with a celebration of the Holy Communion and closes with Compline. Sundays, during the conference period, the preacher at meeting house welcomes to his congregation summer cottagers and vacationists from miles around in the adjacent valleys.

BIBLE READING COURSE AVAILABLE

NEW YORK—The American Home Bible Institute has recently issued in its series of simple home Bible reading courses one for the book of Revelation. It consists of a leaflet giving suggestions for ten complete readings of the book, each reading from a different point of view, extending over as many weeks. Upon the completion of these exercises, test questions are sent that the reader may ascertain for himself what has been gained and upon receipt of the answers the institute's credit-certificate is issued. The course is not dogmatic. In common with the preceding courses it aims to make the book more clear to the average reader and to stimulate the method of grasping large sections in perspective.

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ST. JOHN'S, ELKHART, IND., CELEBRATES ANNIVERSARY

ELKHART, IND.—The beauty of a newly decorated church and the knowledge of a steady and prosperous growth formed a happy basis for the celebration of the thirty-fifth anniversary of the laying of the cornerstone of St. John's Church, Elkhart, which was observed for four days from Wednesday, April 30th, to Sunday, May 4th.

At the general parish meeting and dinner, April 30th, the special guests were the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, speaker of the evening, and the Rev. Cleon Bigler of Western Springs, who left St. John's to study for the priesthood. Bishop McCormick congratulated the parish on sending six young men into the ministry, and paid tribute to his son, the late Bryan McCormick, who had lived in Elkhart, and whose death was the effect of shell shock received in the World War.

The reminiscent tea for the women of the parish, given by the Woman's Auxiliary, with Mrs. W. J. Lockton as hostess, brought to mind many names familiar to the present congregation and extended back over a period of eighty-seven years' history.

A complimentary dinner to visiting clergy was given Friday evening, May 2d, by St. John's vestry and was held in the Louis XVI room at Hotel Elkhart. It was followed by a special missionary meeting at 7:30 at the church when the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, was the speaker.

On Sunday, May 4th, the Rev. Dr. Lewis Brown of Indianapolis preached the commemoratory sermon.

The first Episcopal service held in Elkhart was in the house of Dr. J. W. Chamberlain, sometime about 1845. Ground for the first church was broken in May, 1873.

The present church was built under the leadership of the Rev. William Galpin, who was rector of St. John's from 1894 to 1903. Having retired from active service, he now lives at Muskegon, Mich.

Since 1867 St. John's has had nineteen rectors, the present rector being the Rev. W. J. Lockton who has served St. John's since 1920.

NURSES RECEIVE DIPLOMAS AT NEWARK, N. J.

NEWARK, N. J.—The twenty members of the graduating class of the School of Nursing of the Hospital of St. Barnabas received their diplomas at the hands of Bishop Stearly on the night of April 29th, when the thirty-fourth annual commencement of the school took place in the auditorium of the Academy of Medicine of Northern New Jersey. Mrs. Stearly, as president of the hospital guild, awarded the school pins and prizes.

The speaker was Dr. Harvey T. Herold. The invocation was delivered by the Rev. Parker C. Manzer, chaplain of the hospital; the class was presented for graduation by Miss Eva Caddy, R.N., director of the school; and the Florence Nightingale pledge was administered by the Rev. John G. Martin, superintendent of the hospital.

GREEK BISHOP SAILS FOR AMERICA

NEW YORK—According to Associated Press report, the Metropolitan of Corinth sailed on Wednesday, May 7th, for America to settle a schism in the Greek Church.

ANNUAL SERVICE IN RUINS OF COLONIAL CHURCH

BEAUFORT, S. C.—More than 300 automobiles were necessary to transport the large crowd of devout pilgrims who attended the annual service in the ruins of Old Sheldon Church near Beaufort, on the second Sunday after Easter. The service was in charge of the Rev. R. Maynard Marshall, rector of St. Helena's Church, Beaufort, assisted by his vested choir. The Bishop of South Carolina participated in the service and the sermon was preached by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia.

Burned during the Revolutionary War, the Church of Prince William, Sheldon, was restored; only to be destroyed a second time during the course of the War between the States. Neither the parish nor the neighborhood has ever recovered sufficiently from that disaster to warrant a third rebuilding of the church, though in that early day it had not only a large congregation but one composed of an unusual number of distinguished men and women of the old South. The ruins of Sheldon Church are among the most picturesque in the state, and many descendants of those former members gather at the sacred shrine for this annual service.

THE CHURCH IN COLUMBUS, OHIO

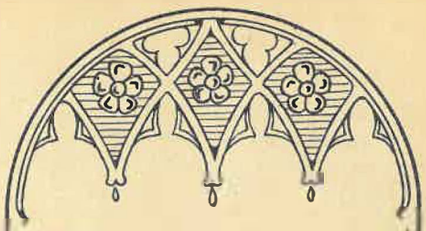
COLUMBUS, OHIO—Face to face with the appalling horror of the fire at the Ohio Penitentiary, the Church in Columbus did her part fully and freely. St. Paul's Church released for service at the State Fair Grounds Miss Alene Boynton, whose training as a social worker proved invaluable in locating the families of the victims of the fire, and in helping them by sympathy and advice upon their arrival. The rector of St. John's Church, the Rev. David Barre, has for some years given his time to ministering to Churchmen at the prison, and ministered to the injured in the hospital and to the bereaved at the State Fair Grounds. With the National Guard, called out to meet the situation, was the Rev. F. C. F. Randolph, rector of Trinity Church, London, and chaplain of 166th Infantry. He was detailed to be at the Fair Grounds to assist relatives to identify their dead, and was charged with the arrangements for the burial of the unclaimed and unidentified dead who were cared for by the state. To help him care for the comfort of the National Guardsmen, the Church Periodical Club of Trinity Church and members of St. Stephen's and St. John's Churches contributed magazines and other reading matter.

NEW RECTOR OF HOOSAC SCHOOL

HOOSICK, N. Y.—The Rev. James L. Whitcomb has accepted his election to succeed the late Rev. Edward Dudley Tibbits as rector of Hoosac School, Hoosick.

After four years as counsellor at Lake Delaware Boys' Camp at Delhi, Fr. Whitcomb was, in 1915, appointed governor of the camp and of its New York Boys' Club. He has resigned this position to assume his new duties at Hoosac in June.

In addition to his camp and club work, Fr. Whitcomb was assistant priest at Trinity College, Ossining, from 1925 to 1927; and since then he has been connected with the parish of St. Edward the Martyr in New York.



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CONFERENCE OF YOUNG PEOPLE IN ST. PAUL

ST. PAUL, MINN.—On April 25th, 26th, and 27th, over 150 young people, clergy, and adult advisers attended the annual Young People's Fellowship convention in St. Paul. Loyalty and personal evangelism were the themes throughout the conference.

The convention opened in St. Clement's Church on April 25th with a dinner.

After addresses of welcome by the diocesan president, Jack Hanstein, and the St. Paul district president, Richard Emery, the Rev. Frederick M. Eliot, pastor of Unity Church, St. Paul, delivered the conference address, emphasizing loyalty to one's country, home, and particularly one's Church.

Following Mr. Eliot's address, Bishop McElwain gave his charge to the young people for the ensuing year.

The Friday evening session closed with an impressive preparation service for the Holy Communion led by the Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis.

The Saturday sessions of the convention were held in St. Paul's Church, St. Paul. Bishop McElwain was celebrant at the early Communion service, which was followed by breakfast, and the business session, with reports and election of officers.

Following luncheon and conferences the Rev. Douglas H. Atwill, rector of St. Clement's, gave a short follow-up address on Mr. Eliot's talk of Friday night.

The social part of the convention was held Saturday evening in St. John's parish house with a banquet and dance.

The convention closed on Sunday with a choral Eucharist and sermon by the Rev. H. G. Wrinch at St. Paul's on the Hill.

MINISTERING TO DEAF MUTES

SYRACUSE, N. Y.—The ministry to deaf-mutes is an interesting feature of the work done by the Church in the domestic mission field. What is not generally known is that the entire task of ministering to the thousands of deaf-mutes in the United States is at present entrusted to only seventeen clergymen, specially trained for the purpose. With few exceptions, each of these men has an immense field to cover, generally embracing several dioceses, and in some instances an entire province. It is obvious that most of them have fields too large for the work to be done as it should be. In addition, there are parts of the country where it is not possible to do any work of this nature because of lack of men and funds. When it is realized that some of these clergymen now engaged in the work are at least middle-aged and that there are no others ready to take their places when they drop out, the urgent need for more men in this work is readily seen.

These facts were brought out in a report of a survey of the work made some time ago by a committee of the conference of Church workers among the deaf.

Perceiving this urgent need, a benevolent Church woman suggested that an endowment fund be raised to reinforce and extend the work: to obtain and train men for this special ministry; to aid in weak fields, supplementing inadequate stipends, expense allowances, etc. She offered to match, dollar for dollar, as much as could be raised for the purpose up to $15,000, making a fund of $30,000. Her suggestion was taken up by the executive committee of the conference, and the reinforcement fund, devoted to this purpose, was established. Copies of the survey report may be obtained from the Rev. Herbert C. Merrill of Syracuse.

GIRLS' FRIENDLY SOCIETY AFFILIATIONS

NEW YORK—The national board of directors of the Girls' Friendly Society of the U. S. A. at its annual meeting held in New York City, April 30th to May 2d, requested that the following information be given in reply to a recent editorial appearing in THE LIVING CHURCH:

"In the growth and development of our society we have realized that the welfare of the individual girl or woman is increasingly dependent upon the conditions affecting all girls and women of the country. It has seemed wise for us to keep in touch with others working toward the same end and we therefore find membership in some organizations desirable. The following is a list of those with which we are affiliated or of which we have become members:

"Affiliated with:
Camp Fire Girls.
Girl Scouts, Inc.
"Membership in:
American Child Health Association.
American Social Hygiene Association.
Child Study Association of America, Inc.
Coördinating Council of Nature Activities.
Foreign Policy Association.
National Conference of Social Work.
National Church Club for Women.
The National Vocation Guidance Association.
Progressive Education Association.
Religious Education Association.
Religious and Social Work Publicity Councils.
National Travelers' Aid Society.
Women's Joint Congressional Committee."

PLAN YOUNG PEOPLE'S CONFERENCE IN ARKANSAS

WINSLOW, ARK.—The fourth annual young people's summer conference in the seventh province is scheduled for Winslow, July 23d to August 5th.

The Helen Dunlap Memorial School will be used as previously.

The advisory committee, consisting of Bishop Quin of Texas, Bishop Seaman of North Texas, and the Rev. H. A. Stowell of Pine Bluff, have announced the following faculty:

Bishop Seaman, director and teaching the Life of Christ.
Mrs. E. C. Seaman, counselor for girls.
The Rev. David R. Covell, on National Church Activities.
Miss Esther Fifield, conferences for girls.
The Rev. H. A. Stowell, on the Book of Acts.
The Rev. Everett Jones, conference for boys.
Miss Dorothy Fischer, on Young People's Program Building.
The Rev. David R. Haupt, University of Missouri, on Inspirational Talks.

The Woman's Auxiliary in the province of the Southwest has made Winslow the beneficiary of its provincial gift for the triennium, beginning 1930, which means that during the present three year period a sum of $4,500 will be spent for improving the facilities of the conference as well as the Helen Dunlap School.

ASSIST CHILDREN WITH LENTEN OFFERING

PUEBLO, COLO.—To help the children with their Lenten Offering, Ascension Church, Pueblo, one hundred grown-ups were sought to act as "sponsor" to one of the hundred children and help the child earn the offering and not by giving it to him.

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† Necrology †

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

PARONNEAU DAWES HAY, PRIEST

CHARLESTON, S. C.—The Rev. Peronneau Dawes Hay, a retired priest of South Carolina, died on April 15th. The Rev. Mr. Hay was the oldest clergyman in the diocese and served in its active ministry for a period of fifty years. He was in his 91st year at the time of his death.

The Rev. Mr. Hay was born in Charleston, receiving his education at Zion College, Dinsboro. He was ordained deacon in 1866 and priest in 1867 by Bishop Davis. He served at St. David's Church, Cheraw, and Trinity Church, Society Hill, from 1866 to 1873; at St. John's Church, Berkeley, from 1873 to 1874; Trinity Church, Black Oak, 1873 to 1884; St. Helena's Church, Beaufort, 1884 to 1894; at Pendleton, Fort Hill, 1901 to 1902; and Ridge Springs, Edgefield, and Trenton in 1905.

The Rev. Mr. Hay was not only one of the most eloquent preachers of his generation but a man of unusual literary attainments and a poet of distinction. Perhaps his best known works were *The Phantom Host* and *The Angel in Stone.*

THOMAS WILLIAM MAC LEAN, PRIEST

PASADENA, CALIF.—The Rev. Dr. Thomas William MacLean, a retired priest of the diocese of Chicago, died in Pasadena on Friday, April 25th, and was buried from All Saints' Church, Pasadena, on Monday, April 28th.

Dr. MacLean was born in Crewe, Cheshire, England, March 6, 1848. He attended the Chicago Law School and the Nashotah Theological Seminary, being ordained deacon in 1874 and priest the following year by Bishop Talbot. He was assistant at St. Paul's Cathedral, Indianapolis, Ind., from 1874 to 1876, and served at Trinity Church, Janesville, Wis., 1878 to 1882; Ypsilanti, Mich., 1882 to 1887; Bay City, Mich., 1887 to 1899; St. Mark's Church, Minneapolis, Minn., 1899 to 1903; Christ Church, Joliet, Ill., 1903 to 1911; Church of the Transfiguration, Chicago, in 1911. He was dean of Trinity Cathedral, Duluth, 1911 to 1917, and rector of Trinity Church, Alpena, Mich., from 1917 until 1922, when he retired.

Dr. MacLean was a deputy to the General Conventions of 1886, 1889, 1892, 1895, 1898, and 1922.

LEWIS BURLEIGH SHEEN, PRIEST

HILLSDALE, N. J.—Following an attack of pneumonia, the Rev. Lewis Burleigh Sheen, vicar of Holy Trinity Church, Hillsdale, died on Saturday morning, May 3d, at Holy Name Hospital, Teaneck. He was 45 years old.

The Rev. Mr. Sheen was born in Dimock, Pa., November 18, 1885, receiving his education at the Lehigh University and at the General Theological Seminary. He was ordained deacon and priest in 1914 by Bishop Talbot. Previous to taking up the work in Hillsdale, he served churches in Tunkhannock and Nanticoke, Pa.; and at Chestertown, Ocean City, and Berlin, Md.

The burial service and Requiem was at Holy Trinity Church on Tuesday, May 6th, and interment at Montrose, Pa., on Wednesday.

MRS. JOSEPH J. CORNISH

VALDOSTA, GA.—Mrs. Joseph J. Cornish, wife of the vicar of Christ Church, Valdosta, and St. James' Church, Quitman, died at her home in Valdosta on Monday, April 14th, after an illness of several weeks.

Mrs. Cornish was a most charming woman, loved and esteemed by all who knew her, and although her death was not unexpected it came as a great shock to her friends and the community.

The Rev. and Mrs. Cornish have resided in Valdosta since 1917. Mrs. Cornish is survived by her husband, one son, a daughter, and several grandchildren. The son resides in New Orleans and the daughter, Mrs. Budlong, resides in Jacksonville, Fla.

The funeral services and interment were in New Orleans.

TO PRESENT RELIGIOUS DRAMA

BROOKLYN, N. Y.—The Yoke, a new religious drama by Miriam Denness Cooper, will be given Tuesday, May 27th, at the Masonic Temple, Brooklyn.

It is a play of the carpenter shop in Nazareth, at the time of the boyhood of Christ, and depicts the eternal conflict between passion and duty which finds its resolution in the life and character of Jesus, whose Presence, though He does not appear, is felt throughout the entire play.

The proceeds from this performance will be used in educational work of the diocese of Long Island to promote daily vacation Bible schools and to provide scholarships for summer conferences.

The foreword will be spoken by the Rt. Rev. J. I. B. Larned, D.D., Suffragan Bishop of Long Island.

NATIONAL CORPORATE COMMUNION OF YOUNG PEOPLE

NEW YORK—All young people of the Church are invited by the national Federation of Episcopal Young People to join in a corporate Communion on Whitsunday, June 8th, attending the early service wherever they may be. Through the national commission a leaflet has been prepared containing a statement of the young people's purpose and a meditation and prayer for corporate and personal use. These leaflets may be secured for one cent each from the office of the associate secretary, Miss Clarice Lambright, 201 Hiram Sibley Building, 311 Alexander street, Rochester, N. Y.

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NEWS IN BRIEF

CENTRAL NEW YORK—Prof. L. T. Wilcox, superintendent of schools of Cortland, was the speaker at the convocation dinner of the second district at Zion Church, Rome, on May 6th. At the joint meeting of clergy and Woman's Auxiliary the subject of Women's Work in the Parish was presented by Mrs. Harry E. Clark of St. Mark's Church, Syracuse. Short talks by representatives of the young people's fellowships of Calvary and Trinity Churches, Utica, and the Girls' Friendly Society of the Church of the Holy Cross, Utica, and of Zion Church were given.—The diocesan council of the Girls' Friendly Society met in Trinity Church, Syracuse, on May 7th.—The Ven. J. Henry Thomas, archdeacon of Eastern Oregon, and Miss Florence Arnold, provincial secretary of the Girls' Friendly Society, addressed the first district convocation at the Church of the Redeemer, Watertown, on May 6th.—The annual mother-and-daughter banquet of St. Paul's Church, Watertown, was held May 12th, at which the guest speaker was Miss Frances Arnold, who visited all the Girls' Friendly Society branches in the district that week.—The junior chapter of the Brotherhood of St. Andrew of St. Luke's Church, Utica, was host to the junior chapter from St. John's Church, Oneida, on May 7th, as well as to the clergy of Utica and representatives from the various parishes. Dinner was served, followed by the meeting, at which Paul Rusch of Tokyo, Japan, spoke on the work of the Brotherhood in that field and his own experiences as lay missionary. Mr. Rusch also exhibited pictures of Japan, and at the conclusion of the meeting invited all present to sign a book which he was to take back with him to Japan. A telegram was received from H. Lawrence Choate, president of the Brotherhood, extending greetings.—All records were broken in Utica for attendance at the services in the various churches on Easter Day, and similar reports are being received from other parts of the diocese.

DALLAS—Two more art-glass windows, carrying on the scheme of subjects planned by the rector, the Rev. Dr. Edward Henry Eckel, were recently unveiled and dedicated in St. Andrew's Church, Fort Worth. One window is given by St. Anne's Guild, in memory of its founder, the late Rev. Bartow Bee Ramage, and the other is the gift of Mr. and Mrs. Rochester Haddaway, in memory of an infant son.

FOND DU LAC—A pleasant reception and tea was held under the auspices of the cathedral Auxiliary at the Bishop's house to welcome home Bishop and Mrs. Weller after their four months' sojourn in the South. Mrs. J. N. Barnett of Oshkosh, the diocesan president, gave a fine address, following which, on behalf of many friends, the dean presented the Bishop and Mrs. Weller a purse to provide for their attendance at the Lambeth Conference. It will also give them an opportunity for visiting their son and wife, Mr. and Mrs. Reginald Weller, Jr., who live in France. The Bishop and Mrs. Weller expect to sail from Montreal on the White Star S.S. *Megantic,* June 12th. The Very Rev. and Mrs. E. W. Averill will also attend the conference, and the Anglo-Catholic Conference preceding it.

LOS ANGELES—The recent annual service for all parishes in the Los Angeles Harbor district packed St. Luke's Church, Long Beach, to its topmost gallery. The Rev. Dr. Robert B. Gooden, Suffragan Bishop-elect and a former rector of that parish, was the preacher. Clergy and people from San Pedro, Wilmington, Torrance, Hermosa Beach, Santa Ana, Anaheim, and Orange made up a huge congregation.—Camp Johnson, girls' summer conference, conducted by the diocesan Girls' Friendly Society, will be held at the Bishop's School, La Jolla, June 29th to July 13th. Miss Mary Sanford, national field secretary, will be the director.—The Mission of the Resurrection has just been organized in Reseda, a new community in the San Fernando Valley. St. Mark's Church, Van Nuys, is sponsoring the new congregation.

MARYLAND—On Friday, May 1st, St. James' Church, Irvington, celebrated its fiftieth anniversary. Bishop Helfenstein made a short address and after the program attended the reception held in the parish house. The Rev. Louis Jabine is now rector of the church.—Bishop Helfenstein attended the dinner given Bishop Davenport, on Monday evening, May 5th, in honor of his tenth anniversary as Bishop of Easton. — Canon Cody, chairman of the board of governors of the University of Toronto, was the guest of honor at luncheon on Tuesday, May 6th, at the Maryland Club, Baltimore. In the evening of the same day, he addressed a large audience at Brown Memorial Presbyterian Church, Baltimore.—The Bishop of Cuba was the preacher at St. Paul's Church, Baltimore, on Sunday morning, May 4th. In the evening he preached in Emmanuel Church. Tuesday afternoon, May 6th, he addressed the Woman's Auxiliary of the pro-cathedral, Baltimore.

MARYLAND — Easter Day at the Church of the Prince of Peace, Baltimore, the Rev. Christopher P. Sparling, rector, was a glorious day. The church was crowded at all of the four services. The number of communicants was the largest in the history of the parish, there being 666, which, with twenty private Communions, made the total 686.—The Lenten offering of the Church school was the largest ever had, namely $1,150. The Easter offering was a little over $1,175. A few days after Easter a payment of $1,000 was made on the principal of the debt on the new parish house, thus reducing the principal by $11,400 within the last five years.

MARYLAND—The Presiding Bishop was the chief speaker at the spring dinner of the Churchman's Club of the diocese, held at the Emerson Hotel on Thursday, May 8th. Bishop Perry paid a tribute to Bishop Murray and spoke of the great impression he had made on the Church. The Rev. Robert C. Chalmers, rector of Grace and St. Peter's Church, Baltimore, addressed the club on Organized Christianity. Bishop Helfenstein continued the custom, started by Bishop Murray years ago, of going from table to table and shaking hands with every man present.

MASSACHUSETTS—Emmanuel chapter of the Guild of St. Vincent will hold their annual festival in the parish church, Spring Hill, Somerville, on the Eve of the Feast of the Ascension, Wednesday, May 28th.

MILWAUKEE—The fifteenth annual Acolytes' festival will be held at All Saints' Cathedral, Milwaukee, on Monday evening, May 19th. Supper will be served in the guild hall at 6:00, and the service will begin at 7:30 o'clock.

MINNESOTA — At Calvary Church, Waseca, an oak credence shelf and a silver ciborium have been given as memorials for D. J. Dodge, and a missal and chancel Prayer Book in memory of Mrs. E. C. Ward. These gifts were blessed by Bishop McElwain at a recent visitation.—At St. Paul's Church, Owatonna, the recently completed parish house built in memory of the Rev. Dr. G. C. Tanner, was formally opened and dedicated by Bishop McElwain on April 24th. On this occasion addresses were made by the Rev. Dr. F. F. Kramer, and the Rev. Dr. F. L. Palmer, the latter speaking on the life and service of the Rev. Dr. Tanner.—On the first Sunday after Easter, a memorial service for Bishop Slattery was held in the Cathedral of Our Merciful Saviour at Faribault, where the Bishop was dean from 1895 to 1907. Bishop McElwain preached the memorial sermon.—In the Whipple Memorial Chapel at St. Mary's Hall, Faribault, a lectern has been placed as a memorial to the Rev. E. E. Lofstrom, chaplain of the school from 1911 to 1916; and a bishop's chair, in memory of the late Bishop

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Edsall.—At St. Peter's Church, New Ulm, at a recent visitation, Bishop McElwain blessed an oak pulpit which was given in memory of Alice Meile, young daughter of the warden of the mission, who was killed in an automobile accident a few years ago.

MONTANA—In Deer Lodge stands a little stone church bearing the name of St. James. This was the first church built in Montana, having been built in 1877 by the Rev. Mahlon N. Gilbert who later became Bishop of Minnesota. The Rev. Lawrence Rose is the resident missionary and he and his people were delighted a short time ago when they received a donation from a friend in the east which enabled them to pay off their debt of some $1,500.

NEWARK—The Rev. Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem, was the speaker at a luncheon of the Woman's Auxiliary of Newark, which met May 7th at Trinity Cathedral.—Following out a suggestion of the Clerical Union of Sussex County, the Rev. Oscar Meyer, rector of Christ Church, Newton, recently preached at the Baptist Church of Sussex, the pastor of which, the Rev. W. E. Reynolds, delivered the sermon at the corresponding service at Christ Church. This latter service was read by the Rev. Harry B. Meyer, the rector's son.—Excellent reports from all the parishes sending representatives were made at a meeting of the Woman's Auxiliary of the Paterson district, at St. Paul's Church, Paterson, on May 1st. About sixty-five women attended.—The Rev. Walton S. Danker, at one time curate of Trinity Church, Bayonne, and the first American chaplain of those who lost their lives in the World War, is commemorated by a beautiful missal, dedicated at that church on Easter Day. The rector, the Rev. Henry A. Link, also dedicated on that occasion a priest's Prayer Book and litany and penitential office book, a memorial to Janice Pascardoza; a Prayer Book for the Bishop's throne, presented by Mrs. Franklyn Geikel; and a rug for the altar step, in memory of Mrs. E. Burns.—The Second Presbyterian Church, Newark, will be the scene of this year's chorus and choir auditions held under the direction of the Music Contests League of New Jersey. The date is Monday, May 19th, both afternoon and evening.

NEWARK—The campaign for the new building for St. Luke's Church, Paterson, is taking the form of a "loyalty crusade," plans for which were discussed at a parish dinner on April 30th. Approximately 100 people attended.—The following gifts and memorials were dedicated on Easter Day at Christ Church, West Englewood: A silver chalice in memory of Mary Angelina Veltri, given by her son, Anthony Veltri; a paten in memory of Isabelle Kemp Palmer, given by her daughter, Clynda Palmer Knapp; an altar service book in memory of Minna Lehmann Schubert, given by her daughter, Berta Schubert; an altar hymnal and Prayer Book in memory of Sarah Augusta Goodwin, given by her daughter, Lillian Goodwin Hohensee; and a gold chalice and paten, the gifts of Mr. and Mrs. William A. Alexander.—For the first time in the history of the parish, one of the young men of St. Mary's Church, Haledon, of which the Rev. Gordon T. Jones is rector, has volunteered for service in the Church Army. Announcement was made on May 4th that Philip Van Blarcom, the young man referred to, was very soon to leave with the purpose in view of entering upon the usual three year period of probation in that organization.

NEWARK—Easter Day and Low Sunday were two notable days in many ways for St. Mary Magdalene's Church, Newark. On Easter Day there was a large attendance at the early celebration of the Holy Eucharist; while at the 11 o'clock celebration a record congregation in the church's history made it necessary to use chairs in the aisles and vestibule to accommodate the worshippers.—At the 11 o'clock service on Low Sunday, Masters S. Alcorn, Donald Bangs, and Leslie Le Blanc were admitted acolytes in the parish and members of the Guild of St. Vincent. At 3:30 in the afternoon Bishop Stearly confirmed a class of young people. Following the confirmation service the Bishop blessed and dedicated several memorials.—Recent gifts to All Saints' Church, Leonia, have included two red Morocco Prayer Books and a hymnal to match, presented by a friend of the parish; a black Morocco pulpit Bible, given by Mr. and Mrs. Alexander Jungclaus; two servers' red cassocks, from Mrs. A. W. Buschmann; and a surplice of fine quality, presented by Mrs. C. W. Scott.

NORTHERN INDIANA — District presentation services for the Lenten mite box offerings were held in Northern Indiana on Sunday afternoon, May 4th, at St. Thomas', Plymouth, the Rev. W. J. Cordick in charge; at St. Paul's, Hammond, the Rev. Peter Langendorff in charge; and at Trinity, Logansport, the Rev. H. M. Kellam of Kokomo in charge. The diocesan banner was again won by St. John's, Elkhart. The largest offering in the diocese was made by St. John's, Elkhart, with a per capita of $3.45 and a total of $386.56.—The annual War Department inspection of the Howe R. O. T. C. unit was conducted April 28th, by Major R. G. Guyer, Corps of Engineers. The inspection began at 8 o'clock with a survey of cadet living quarters and included a thorough review of the work done on the field and in the classroom during the year. The battalion presented a smart appearance and it is believed that the inspection officer was extremely pleased with the work being done at Howe under the supervision of Major Edwards.—Two beautiful missals have been presented to the Chapel at Howe School, Howe, Ind. The cadets who were confirmed on Palm Sunday, 1929, presented as their thank offering a missal bound in genuine red Turkey Morocco. It is now being used on the high altar. The class confirmed this year gave as their thank offering a missal bound in black Turkey Morocco, which will be used at the altar in the crypt for the daily celebra-

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tion of the Holy Communion.—One hundred twenty-five guests from Howe, Ind., Niles, Mich., Dowagiac, Mich., and Mishawaka, Ind., attended the annual May day musical of the St. James' Auxiliary and Guild, held in its parish hall, Thursday afternoon, May 1st, at St. James', South Bend.—May 1st was the ninth anniversary of the G. F. S. branch at Gethsemane Church, Marion. It was celebrated by the members entertaining their mothers at a theater party.—A new organ was installed in the balcony of St. Paul's, Hammond, during Holy Week.—A mission has just been conducted at St. Andrew's, Kokomo, by Captain Estabrook and Captain Lucas of the Church Army. In addition to the usual mission held at night, a mission for children was held each afternoon. —St. Andrew's, Valparaiso, and the mission at Crown Point have been put in charge of the Rev. Alexander E. Pfaum who will soon go to the Church of the Good Shepherd, East Chicago, and the Rev. Harry K. Hemkey of Indiana Harbor, both of whom are missionary priests of Northern Indiana. They will serve these two places jointly.

PITTSBURGH—At a recent meeting of the Church Club of Pittsburgh the following officers were elected: Earnest H. McKinley, president; John H. B. Phillips, vice-president; Shirley P. Austin, Sr., second vice-president; B. Vincent Imbrie, secretary; Clifford G. Donnells, treasurer; James S. Douthitt, W. D. Brewer, A. A. Wirth, trustees for three years. —It was announced that George Wharton Pepper will speak to the laymen of the Episcopal and Presbyterian churches on May 20th.—The spring ingathering of the United Thank Offering was held in Trinity Cathedral on May 1st, at 10 o'clock. Bishop Mann was the celebrant at the Holy Communion. Mrs. E. P. Miller, Jr., of China was the speaker.—There was a conference in the afternoon of the presidents of the parish branches. — The Church Army will hold its second annual conference May 6th to 9th, at St. Barnabas' Home, Gibsonia, Pa. On May 9th the squad of twenty-five men will be the guests of Dean Kammerer and the vestry of the cathedral over the week-end. On Monday, May 12th, after being the guests of Bishop Mann at lunch, a team of ten men, to be called the Hiking Troubadours, are to be blessed by the Bishop and sent off on their itinerary, this ceremony to take place from the cathedral steps. The hikers plan to walk to Columbus, Ohio, conducting evangelistic services enroute. The hike was to begin on May 11th and wind up June 22d.

SOUTH CAROLINA—The class of seventy-six persons recently presented for Confirmation in St. Luke's Church, Charleston, the Rev. Harold Thomas, rector, is, so far as is known, the largest ever to be presented in the history of the diocese. A very large majority of its members were adults, and all of them have been under regular instruction since the close of the Kernahan Visitation Campaign on February 1st.—A Moller organ has recently been installed in St. John's Church, Charleston, at a cost of $3,000, all but $300 of which has been paid.—A lectern, given by the altar guild in memory of the late rector, the Rev. John S. Lightbourn, was dedicated in the Church of Prince George, Winyah, Georgetown, on Easter Day. Mr. Lightbourn was rector of Prince George's parish from June 16, 1916, to April 3, 1924.

TENNESSEE—Bishop Gailor laid the cornerstone of the new religious education building of St. Paul's parish, Chattanooga, on Easter Monday. The rector of St. Paul's, the Rev. Dr. O. J. Hart, preached the graduating sermon for the nurses completing their training at Erlanger Hospital, on Sunday evening, May 11th.—Bishop Maxon held a service of benediction of the newly completed parish house of St. John's Church, Johnson City, the Rev. Harry F. Keller, rector, on Palm Sunday. There is much gratification over the completion of the building, including grading, shrubbery, and walks, within the original estimated cost of $40,000. A more elaborate "house-warming" will be held later.—For the evening service in St. James', Union City, on Low Sunday, the choir and organist of St. Mary's Cathedral, Memphis, rendered the music. The service, by courtesy of the congregation of the Cumberland Presbyterian Church, was held in their building, our own edifice being entirely too small. The congregation numbered several hundred.—Bishop and Mrs. Gailor sailed May 10th on the *Cedric* for England, to remain until after the Lambeth Conference.

TEXAS—A series of lectures on the general subject, Psychology of the Family, was given in St. Paul's Church, Waco, during the week of May 5th, by the associate rector, the Rev. Edward Gordon Mullen. The Rev. Mr. Mullen has had special study in the field of psychology and was for a time on the psychological staff of the Worcester State Hospital and also the Connecticut State Hospital.—A handsome silver alms bason has been presented to St. Paul's Church, Waco, by Mesdames C. M. Langhorne and J. L. Burgess, in memory of their father, the late Captain Charles L. Johnson, who was for many years senior warden of St. Paul's Church. The alms bason was dedicated the First Sunday after Easter at the 11 o'clock service.

VIRGINIA—A bronze tablet has been placed in the chancel of St. James' Church, Warrenton, in memory of the Rev. James Keith, first rector of the parish. Hamilton parish was formed in 1730 and Mr. Keith was its minister until about 1757. The tablet was given by his descendants in this community and will be dedicated during the meeting of the council of the diocese in this church, May 21st and 22d. At the same time there will be a celebration of the 200th anniversary of the founding of the parish.

WESTERN MICHIGAN—Joyous enthusiasm was the keynote of a gathering of young people representing several parishes adjacent to Grand Rapids on Sunday evening, April 27th, when about 200 sat down for a splendid repast prepared by the young people of Grace Church. The Rev. Walter F. Tunks, diocesan advisor to young people, was toastmaster. The Bishop and several clergy and others made a few remarks, but the principal speaker of the evening was Paul Eickmeyer, organist of St. Paul's Church, Muskegon.

WESTERN NEW YORK—A service of unusual nature took place in St. Stephen's Church, Olean, on the Sunday after Easter, April 27th. At 11 A.M. that day there was dedicated a beautiful chancel parapet in loving memory of the rectorship of the Rev. Cedric Charles Bentley, September, 1919 - May, 1928. It was during this period of parochial life that the number of communicants increased from 515 to near the thousand mark, the new parish house costing $60,000 was built and paid for, the parochial income increased over three hundred per cent, and the foundation for an adequate endowment fund commenced. The Rev. Mr. Bentley, who is now rector of Trinity parish, Toledo, Ohio, was present at the service and preached the sermon, while the Rev. Joseph Groves, the present rector of St. Stephen's, conducted the service.

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