



The Living Church

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

VOL. LXXXIII

MILWAUKEE, WISCONSIN, MAY 31, 1930

No. 5

The Price of Books

EDITORIAL

Ut Omnes Unum Sint

Federation vs. Church Unity

REV. HENRY LOWNDES DREW, M.A.

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EDITORIALS & COMMENTS

The Price of Books

THE announcement by a few of the leading New York publishers that they plan to cut the prices of current fiction to \$1.00 will be welcomed by the general public, though whether it is based on sound economic principles, which alone can make such a radical change ultimately successful, remains to be seen. The small bookseller has a difficult time at best, and if the reduction in book prices should force him to the wall, and make the reader dependent upon chain book stores for standardized literature, with all individuality forced out by the exigencies of mass production, it may one day be found that cheap books are not quite the boon that they appear at first glance to be.

For what is the real charm of books? Is it not, as Cobden wrote, "the calm intercourse with intelligent minds," the contact with what Lord Houghton termed "a portion of the eternal mind, caught in its process through the world, stamped in an instant, and preserved for eternity"? Will this charm, this individuality, survive when books are produced in even larger quantities than today, and marketed by the chain-store methods that have put the same breakfast foods into every home from Penobscot to San Diego, enthroning a new Autocrat of the Breakfast Table and placing the American digestion at the mercy of the latest manifesto from Battle Creek? Is it a similar goal in the standardization of our literary digestions that is now coming in sight, heralded by the fanfare and panoply of the cut-rate book clubs?

These are pertinent questions, for the real lover of good books will want to think carefully before he commits himself to approval of a policy that may in time deprive him of his liberty of free choice in selecting his reading, and make him dependent upon the books that will make the widest appeal to the public that has placed "Chic" Sale upon a pedestal. If the drug store is to take over the function of the bookstore, can we hope that its book shelves will show any greater individuality than do its patent medicine section or its cigaret counters?

AND how will the price-cutting movement affect serious works of non-fiction—specifically, for example, religious books? These are not produced on a scale at all comparable to that of fiction, and under present conditions it is economically impossible to pub-

lish the average new religious book at \$1.00, unless it be a very small book, such as a Good Friday Three Hour address, or a volume of similar size—perhaps a hundred pages or so. Larger religious books can be sold at this low price only when, having had an initial sale of 100,000 or more, they are reissued in cheaper reprints, the author usually foregoing a part of his royalty in order to develop an additional market such as could not be reached at the original price. The steadily increasing cost of manufacture and distribution necessitates an original price of from \$2.00 to \$5.00, and the first 100,000 readers have to pay this price before the book can be reissued at \$1.00.

But how many religious books ever attain a circulation of 100,000?

Very, very few. And those, we venture to say, are not always the best. For to obtain such a large circulation they must have a maximum of popular appeal, which not infrequently means a minimum of scholarship.

Dollar religious books are well enough, but we should not wish to be compelled to confine our spiritual reading to books that could compete at that price. We should be afraid of acquiring a standardized Dollar Mentality.

SO, while we welcome the new dollar fiction, we shall watch it with a wary eye, to see that we are not forcibly fed with a prepared breakfast food when we want the fresh fruit of original thought. And we shall certainly hope that, whatever may happen to our fiction, we shall never have our choice of selection in religious books and other serious literature limited by what will appeal to the buyer for a chain of drug stores, whose literary taste is determined by the exigencies of a quick turnover.

One more thought—the future will judge our age by the books we produce, for, in the words of Elizabeth Barrett Browning,

"Books are men of higher stature,
And the only men that speak aloud
For future times to hear."

May it be indeed the voices of men of higher, not lower, stature that are brought to us in our books and preserved for future generations.

CHARGES lately published in secular and other papers maintained that the Canadian Bishop of Algoma had been guilty of some degree of intrusion or discourtesy in confirming certain candidates presented at St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., from St. James' Church, Sault Ste. Marie, Mich., just across the international boundary line, in the diocese of Marquette. The Rev. R. F. McDowell, who was rector of the Michigan parish at the time, is good enough to tell us just what were the facts in the matter. He writes:

Confirmations at
Sault Ste. Marie

"Here are the facts as I remember them. I had worked up a confirmation class of about thirty-five members—about fifteen adults and twenty children. After trying to get in touch with Bishop Harris (then Bishop of Marquette), for at least two months I gave up in despair. When I telephoned Marquette I was told he was in California for his health and no one knew when he would return. Bishop Harris was out of the diocese a very large part of the time. He was not in the habit of making confirmation appointments as most bishops do. It was almost always necessary to call him by telephone as he very seldom answered letters. And this situation covers the whole ten-year period that I was in the diocese of Marquette.

"I had several nurses and others in the class who could wait no longer. They were leaving town and wanted to be confirmed before leaving. So I telephoned the Rev. Mr. Balfour, rector of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario, to find out when he was having confirmation. The Bishop happened to be making his visitation there the next Sunday. I asked Mr. Balfour if I could bring some adults at the same time. He very kindly consented. I announced it to the adults in the class. The nurses who were scheduled to go to Detroit before Sunday made arrangements to wait over. All the adults wanted to go to St. Luke's to be confirmed together without further delay. So I took them across the river and presented them myself and they were confirmed, for St. James'. The Bishop of Algoma had previously been informed of the arrangement between Mr. Balfour and myself. I understood that there had been a working arrangement of this kind between St. James' and St. Luke's for years, and that in cases of emergency of this kind the rector of St. Luke's had always been most cordial and helpful. I finally got Bishop Harris for the remaining twenty members of the class the following July, as I remember it. I informed Bishop Harris of my action with regard to the adults. He made no comment.

"My only motive in doing what I did was to bring people to Christ and His Church before the opportunity of doing so had slipped by. If any one is to be criticised it is certainly not the Bishop of Algoma who felt, I know, that he was simply helping us in the diocese of Marquette, whose bishop was in ill health.

"I am willing to take all the blame for the incident. . . ."

"With all good wishes,

"Cordially yours,

"(Signed) R. F. McDOWELL."

Any reflection upon the Bishop of Algoma for his course in the matter is wholly unjustified.

HOW easy it is for courtesies to be misunderstood and to be interpreted in the light of a surrender of principles has often been pointed out. A fresh example has lately come to light.

The proposals for unity in South India have been much discussed. From a report of the Institute of Religion that was recently held at Buck Hill, Pa., printed in the New York *Times*, it appears that a Rev. J. V. Chelliah, described as the moderator of the South India United Church, being the union of Methodists, Presbyterians, and Congregationalists in that country with which the Anglican Church is negotiating for unity, told of those negotiations and observed that

Misunderstanding
Courtesies

"the Anglicans have made a tremendous concession in allowing ministers of other denominations to become equal to their own. I consider it a miracle that the Anglican Church has come down from its 'high horse.'"

Of course the "scheme" as commonly expounded to Anglican readers has generally been that the several denominations named were now accepting the historic episcopate, though a generation is to elapse before that acceptance is to prevail, and closer examination has led to considerable doubt whether it would prevail even then. We have been among those who have not been convinced of the feasibility of the scheme.

And now, apparently, the most influential of the Protestant union has let a rather good sized cat out of the Indian bag. As they, or he, understand the scheme, "Anglicans have made a tremendous concession in allowing ministers of other denominations to become equal to their own."

Of course the fact is that Anglicans have done nothing further than to discuss the plan, each as sympathetically as he could, and to be as courteous as he could. What this speaker treats of as accomplished is exactly what Anglicans are obliged to refuse to do, since otherwise this would be only one more plan for unity by surrender. We cite all this simply as showing how these negotiations are viewed by the leader of the party of the second part in India itself.

We trust that the Lambeth Conference will take cognizance of this understanding. Certainly the members of the American episcopate, being free from all sorts of political entanglements with or obligation to the British government, have a very special responsibility in the matter.

ANSWERS TO CORRESPONDENTS

ENQUIRER—The Episcopal Church has issued no official opinion on the subject of birth control. Hence there are the usual differences of opinion among clergy and laity and each of the several positions which you have enumerated has its advocates.

ACKNOWLEDGMENTS

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THE MAN OF CHARACTER

THE MAN of character may be wanting in brilliant parts, but he is the man whom people lean on, the man they look to for guidance, the man they trust in emergencies as naturally as they trust him in the humdrum ways of life. His escutcheon is clean. He is honorable, straight, dependable; his word is his bond; self-indulgence he eschews as unmanly, and so he is sober and frugal and clean. This is not a picture of a prig. It is merely a rough free-hand drawing of the kind of man who plays a straight hand without any conscious sense of moral superiority, but just because it is his normal way of doing things. There are plenty of his kind in the world, but the pattern is unpopular among the poor fools who are so blind that they can see nothing beyond the point of their noses, except the pleasures of the moment.

—*Scottish Chronicle.*

DAILY BIBLE STUDIES

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

"EARNEST EXPECTATION"

Sunday, June 1: The Sunday after Ascension Day

READ Romans 8:18-28.

TEN days of anticipation, of expectation, of waiting—so the disciples looked for the promised coming of the Holy Spirit, and so we look for the coming of the "King in His beauty" (Isaiah 33:17). This "Expectation Sunday" comes with especial significance this year, for it is nineteen hundred years since the Holy Spirit descended upon the apostles and the Christian Church was born. What a history lies behind the Church, and how we can realize the old saying, "Founded upon a Rock but planted in the sea"! And still we are anticipating, and "the earnest expectation of the creature waiteth for the manifestation of the sons of God." It is a blessing to have something for which we can hope. God has made us physically, mentally, and spiritually in such fashion that we "look forward." Blessed is he who obeys God's command and "goes forward" (Exodus 14:15).

Hymn 481

Monday, June 2

READ Acts 1:6-8.

IT WAS a wonderful program which the dear Lord gave to His apostles before He ascended into Heaven: "Witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." They were still weak and without full understanding, thinking and hoping that their Master was to reestablish the Jewish kingdom; and then He opened before them a vista of spiritual accomplishment. That vista is still incomplete in its fulfilment. Still we are preaching the gospel and still we are seeking to "grow in faith" ourselves. Generation has succeeded generation, the Church has grown and struggled, but in spite of trials has remained loyal to Jesus Christ. Still the forward look is hers and she anticipates the coming of the end as eagerly as did the apostolic fathers.

Hymn 483

Tuesday, June 3

READ Psalm 40:1-10.

IT IS difficult to "wait patiently" in our personal Christian lives. If we are sincere we long for perfection and suffer because of our many infirmities. If only we could be perfect! If only we could be free from sin! If only we could have satisfaction in our self-examination! And then the dear Master bids us be patient. George Macdonald in one of his books tells of a poor woman who felt that she had made a failure of her life; and a crippled Christian, with a faith made strong through his patience, speaks to her: "My child, do not criticize yourself. God is making you, and He has not finished His work." We are being fashioned by the dear heavenly Sculptor, and as we seek to help Him in the making of us we must be patient.

Hymn 397

Wednesday, June 4

READ Zechariah 1:12-17.

THE angel in the prophecy of Zechariah anticipates the cry of the souls under the altar as St. John heard it in his Patmos vision: "How long?" In modern hymnology Frederick W. Faber has echoed the cry in his loved hymn:

O Paradise, O Paradise,
The world is growing old;
Who would not be at rest and free
Where love is never cold?

But with God there is no measure of centuries. A thousand years are as one day in His infinite life. Meanwhile He speaks "good words and comfortable words," assuring us of final triumph and of future glories even upon earth when His chil-

dren under the "Good Shepherd" shall be nourished and loved. We must not be impatient. If God waits for us surely we can wait for Him, and such waiting can never be in vain (Habakkuk 2:3).

Hymn 518

Thursday, June 5

READ Acts 1:12-14.

THE little body of Christ's friends spent the ten days in "prayer and supplication." We have a more blessed portion, for the Holy Spirit had not yet come to them, while we have had His guidance for centuries. But still for us the example of that little group of men and women, and "Mary, the Mother of Jesus," may well be followed. To pray—that is, to commune with Christ in holy fellowship; to offer supplications for others and for the whole Church and for the world—is not that so great a privilege that we may find not only rest but inspiration thereby? Waiting gives us such an opportunity to grow in grace and to serve others! We are not alone; the Holy Spirit is with us guiding our devotions (Romans 8:26), and the Master Himself is near us so that we are never alone. Ah, these precious prayer hours are themselves an anticipation of Heaven! Our eyes may be holden so that we cannot see Him, but our hearts burn within us (St. Luke 24:32).

Hymn 493

Friday, June 6

READ St. John 13:1-10.

THOU shalt know hereafter." This great promise given by Jesus Christ the night before He died brings the light of loving faith into human life. There is so much that we long to understand. We are seeking, and God is revealing many wonders through the centuries. We are greatly blessed, and after an earthly fashion we count ourselves wise; but great truths which have to do with God we cannot expect to know now; they are beyond the power of mind to conceive. For the fuller revelation we wait with earnest expectation. Faith is having her perfect work, for "blessed are they that have not seen and yet have believed." And there is a sacred joy in such faith. It expresses love and personal trust and the privilege of looking upward into the hidden mysteries with a sense of exaltation too full of speech, too holy for even a declaration save as heart and spirit find expression in that key to eternal salvation, "I believe."

Hymn 385

Saturday, June 7

READ I Corinthians 13:1-3.

THE promise given in the twelfth verse of this wonderful chapter is perhaps the dearest part of the message: "Then shall I know even as also I am known." And love is the power which holds us while we see darkly as through a glass, for love is content to wait. So our love for God created by His love for us makes the human life a holy association. With one hand we reach out to grasp truth, with the other we hold tightly to the guiding Hand which leads us on. With heart and voice we say "I believe," but with a love, which cannot be measured by human knowledge, we softly cry "I love Thee." Perchance the dearest part of the heavenly experience will be, not the fulness of wisdom but the strength of love which "for an æon or two" will find holy peace in receiving and giving the blessed fruits of pure affection.

Hymn 230

Dear Lord, I thank Thee for this waiting time, for so Thou art preparing me for higher things. Let my expectation be earnest in that I look to Thee for guidance; but make my love so sincere that even knowledge will bow content to wait before Thee, since Thou art supreme and perfect love. Amen.

WORK AMONG THE FOREIGN-BORN

MANY Churchmen throughout the country will remember the blue question blanks sent out some time ago by the Foreign-Born Americans Division to find out what the parishes were doing with their foreign-born neighbors. To read through the two thousand answers returned on those blanks gives one a wonderful picture of the work the Church is doing, with every color of the human rainbow which spans this country. There has never been, and never could be, space in the papers to do justice to the whole report. Fragments from it have gone out now and then. The following are some more notes, much condensed, from a sheaf of the questionnaires.

IN CONCORD, N. H., where the famous St. Paul's School is located, the parish of St. Paul, in the town, includes Italians, Swedes, and Armenians.

PENDLETON, ORE., has Scandinavians, Germans, and Russian-Germans, a few British, and a Japanese family, all English-speaking and all cared for together.

"The only foreign-born problem in the community" is the priest-in-charge of a CHICAGO mission, so he himself says, having been born in Ireland. His parish is the center of a Czech settlement, American born but of foreign parentage. The candidates class of the Girls' Friendly Society were all Czech but one. Several young people's societies meet in the homes of the members, in rotation, and thus draw the parents to an interest in the Church.

Typical of three kinds of work among foreign-born carried on in many parishes, a CALIFORNIA church coöperates with the Eastern Orthodox, has entirely assimilated a few Danish Lutherans, and through the Girls' Friendly provides fellowship and recreation for a number of Slavonian girls.

An Episcopal Church mission is the only church in a little town in FLORIDA where the people are all foreign-born, from the Churches of England and Sweden.

The recent president of the Girls' Friendly Society in a MINNESOTA parish was a Greek girl.

At GALLUP, N. M., Greeks and Syrians employed in the coal mines look to the Mission of the Holy Spirit for pastoral oversight and send their children to the Church school.

Ordinary parish work at St. Thomas', MAMARONECK, N. Y., includes Greek Orthodox, Italian, German, Irish, Negro, West Indian, English, Scotch, Welsh.

IN NEBRASKA, the University Church at LINCOLN, a diocesan institution working chiefly among college students, includes also a few Greek families and a few Negroes, while among the students are Indians, Greeks, Filipinos, Japanese, and Chinese, and an occasional Hindu.

MEMBERS of the Church of the Advent, SAN FRANCISCO, help in the Chinese and Japanese missions in that city, and the parish is responsible for St. Cyprian's colored mission. The church is in charge of the Order of St. John the Evangelist. One of the Fathers is bishop's chaplain at San Quentin prison and visits men and boys of many nationalities there. He sometimes escorts a Russian or Greek priest to visit men of those races. The parish has friendly relations with the local churches of the Russians, Armenians, Syrians, and Greeks, and on its parish register are representatives of almost all the principal European nations.

Russian Orthodox run a night school in the parish house of a church outside NEW YORK CITY, teaching religion to their children. The parish includes many Germans and some Armenians.

"All nations, languages, colors, and races are represented here," writes the rector of a NEW YORK CITY parish, "including even a goodly number of native American stock. We reach the poor of the neighborhood mainly through our Church school and our clinic."

About sixty Greeks in a NORTH CAROLINA parish are ministered to by the rector.

A NORTHERN INDIANA parish has a large community of Greek Orthodox and Syrian Orthodox, mostly carried on the parish list (not the register) and called on and ministered to with the rest and worshipping at the regular services.

Esthonians—look at a map!—find a home in St. Barnabas' Church, DETROIT.

In a parish in the diocese of SPRINGFIELD a Church school

with an enrolment of 60 included 38 Syrian children. Their families take an active interest in all departments of the work.

In a MONTANA town dependent upon the great Anaconda smelter, St. Mark's Church includes English, German, French, Croats, Serbians, Bulgarians, Czechs, Rumanians, Austrians, Poles, and sometimes a native American. The rector writes, "They seem to come of their own accord, but as soon as I see a new face I secure the name and address and call as soon as possible to give them a personal welcome. I find that it greatly pays."

Negroes, Italians, and Greeks are in the Church in ALEXANDRIA, LA.

A Roman priest in a TEXAS city declined to take a Syrian funeral, a few years ago. The rector of the Episcopal Church was asked to take it, and from that time developed a friendly contact so that now practically the whole group of some two hundred Syrians look on the Church as theirs. They have contributed members to the Auxiliary, and an assistant superintendent to the Church school.

IN a RHODE ISLAND town which has three foreign-born to every native-born the parish ministers to Anglo-Saxon, French-Canadian, Italian, Spanish, Greek, and Portuguese. The rector brushed up his Portuguese after a wedding when he started to marry the bride to the best man. One wedding in which six people took part represented five nations.

Chinese in a VERMONT parish worship with Greeks, Armenians, and others, all included in regular parish work.

KANSAS CITY has a parish where English, Russian, Italian, and Jewish people are reached and given pastoral care.

A church in FLORIDA has among its members English, Canadian, German, and Dutch.

Greeks, Syrians, Armenians, and Italians are all assimilated into the ordinary parish life of Christ Church, WILLIAMSPORT, PA.

"We are indebted to Greek Orthodox and Syrian ministers who by letter or otherwise have told their people to come to us," writes an OKLAHOMA rector. "Syrian and Serbian children in the Church school are bright youngsters, often putting the Anglo-Saxons in the shade."

IN HAGERSTOWN, MD., a Greek priest who visits twice a year instructs his people to look to the Episcopal Church for ministrations the rest of the time. In BECKLEY, W. VA., the rector has the Syrian and Greek baptisms and funerals when their own priest cannot be secured. Space would not allow the mention of all places where such an arrangement is made with various Eastern Orthodox groups. For such care and for the occasional use of the church building when their priests come, there are many expressions of gratitude—"grateful beyond words for our understanding and sympathy," "they are very grateful and responsive, and have sent a deputation to the Bishop to express their gratitude for these courtesies," "the courtesy greatly appreciated," and so on.

There are three Greek families in a parish in ERIE, PA., one owning a confectionery business, one operating a restaurant, and one a shoe-shining establishment. A Russian family, an Austrian family, and another of Swedish extraction are also members of the parish.

Several French Canadian families are in the congregation of St. Thomas' Church, TUPPER LAKE, N. Y. It may be recalled that the community work of the rector here, the Rev. John Paulsen, was described at the San Francisco Social Service Conference. Through the community house and his visits to the federal hospital he has contacts with Spaniards, Japanese, and Jews.

Greek Catholics in NEWTON, CONN., who attend their own church at some distance send their children to the week-day religious education classes in the Episcopal church.

A Russian family in a CALIFORNIA parish consists of the father who came from Finland and who was a Lutheran, his wife and three children, who were all baptized as Greek Orthodox, and a fourth son baptized in a Lutheran church, all six now communicants of the parish.

Thus the Church with its sacraments, its freedom, its loving care, is enriching the lives of all sorts and conditions of men, and in turn is being enriched by them, "devout men, out of every nation under heaven."

Ut Omnes Unum Sint

Federation vs. Church Unity

By the Rev. Henry Lowndes Drew, M.A.

Rector of Holy Innocents' Church, Highland Falls, N. Y.

"I pray not for the world, but for them which thou hast given Me . . . that they all may be one."—John 17:9-11.

THE world, when contrasted with the Kingdom of Heaven, the Church, pales and fades into insignificance when, at the close of our dear Lord's earthly career, He offers to the heavenly Father His great and sublimely beautiful high-priestly prayer.

It was a spiritual crisis in our Lord's earthly life in which His dominant thought was for His followers. He had instituted the Holy Eucharist as a pledge of His own oneness with the Fellowship. Judas had gone out into the night to betray Him for a paltry sum of money. He stood on the threshold of His own departure, and He prayed for His disciples "that they all may be one: as thou Father art in Me, and I in Thee, that they also may be one in Us"—"that the world may believe that Thou hast sent Me."

It was to bring about a fulfilment of this prayer that our Lord sent the Holy Spirit forth from the Father on the great day of Pentecost. He sent Him forth, that He, the Spirit of Truth, might help man realize and actualize the spirit of unity in the divine assembly, in which there could be but "one Lord, one Faith, one Hope, one Baptism, one God and Father of us all." Christ had come forth from the Father. He had, for a time, laid aside His glory which was the refulgent rays of the unity of the life of the God-head; and He yearned to translate and, as it were, transplant that unity in the life of man. With this in mind, He had on this very evening, in the little upper room, instituted the Holy Eucharist. He intended it to be the rallying point of all of life's spiritual activities, the center or focal point toward which all human souls should be drawn, and from which the divine unity would emerge, engulfing all in the embrace of His love.

Our dear Lord yearned to interpret this unity of the God-head to the hearts and minds of His followers, as the heavenly antithesis to disunity and disharmony in human life. This ideal of unity will be realized only in and through the Church, as the visible Kingdom of Heaven in this world; for it will be only through a reunited Catholic Church that the world, which is now in contrast and in antagonism to Christ's Kingdom, will ever be converted and assimilated so as to lose gradually its identity as a separate realm, and become a part of the larger life of the Kingdom of Heaven.

When this wonderful era of world belief in the messianic mission of Christ, as the Son of God, shall have been ushered in, there will be a reign of peace and good-will among men; for as soon as the world is ready to follow Christ, as the King of kings, along His onward and upward charge over the dead corpses of hatred, lust, crime, strife, tumults, and wars, the perplexing questions of social righteousness and social justice, capital and labor, poverty and riches, will be solved. Competition will have fallen back before the mighty onward march of coöperation. There will be unity of life and purpose: not, however, a coming together in the nature of an alliance or federation of discordant and self-willed elements. It will be a unity of men at perfect peace with each other, running the same race, having the same goal, and being of one mind and one heart. In fine, it will be a unity which will speak of submission and self-surrender to Christ in love.

Everything, under this present dispensation of the overshadowing and over-brooding of the Holy Spirit in the economy of the Catholic Church, as an apostolic fellowship, symbolizes and points to a realization of the coming of the ideal kingdom among men.

The Holy Eucharist, in the apostolic and historic Church, is the perennial fountain of dynamic spiritual forces which

are, day by day, making the comers thereunto perfect, by preparing and making ready a highway for the second coming of Christ to reign in glory.

The pre-Christian era, which was the first stage in the preparation for the second coming of Christ, was a transitional period, an evolutionary stage in the spiritual and moral growth and development of man. During that period, man was struggling on, handicapped and limited in his powers to respond. In his social life he lived by the law, and not by saving grace. His coöperative efforts were circumscribed by ethnic limitations and national prejudices; yet God was ever leading him on through many vicissitudes and changes along a pathway hedged in, as it were, by thorns and thistles. It was a wonderful experience for Israel, for God was daily speaking to him through the Prophets: admonishing, correcting, encouraging, and pitying. He was ever bringing him nearer and nearer to the day when life's surgings might break against the rock of divine purpose, and then gradually fall back conquered into the awful calm of God's life and love. Finally the Heavens suddenly opened, and out of the womb of the morning broke forth a day resplendent with supernal light. It grew brighter and brighter, as the archangel Gabriel, thrilled with the joy of God's service, stepped forth to greet a lowly Jewish maiden and proclaim her the most highly favored and blessed among women. Thus Mary became the crowning achievement of Israel's spiritual struggles and aspirations, the sweet fruition of a long worked out hope under the blessing and guidance of the Holy Spirit of God, and the protection of an ever-loving Father in Heaven.

In order to get a true perspective of the right idea of that visible unity which is God's purpose, and which, having been destroyed by man's sinfulness, we pray may be restored to his Church, we must consider first of all the interpretative background upon which it is foreshadowed. That background was the experience of God's chosen people whom He was leading along, under the law, to a unity of life and purpose, of faith and service. God was gradually correlating all their spiritual forces, and focussing them into the unity of the apostolic Church which had been fore-ordained to supersede the ethnic religion of the Jew.

SO WE see the Church of the old dispensation preparing the way for the apostolic Church of the Gospel. The bloody sacrifices under the stern Mosaic law, and the stately ritual and ceremonial of the magnificent Temple of Solomon, to which the Jew looked as the abiding place of the Lord God Jehovah, foreshadowed and typified the eucharistic sacrifice of the Catholic Church. From the Temple of Solomon, about which revolved the mighty political forces of Israel, there emanated also the dominant religious forces which were moulding the lives and the morals of the masses. Under its influence, the social fabric of the nation was being built up. All this ancient glory, though imperfect in all its beauty, foreshadowed and typified a life to be fostered under the influence of sacramental grace in the apostolic Church of Christ, the Kingdom of Heaven on earth.

We hear a great deal nowadays about Church Federation, both pro and con, as a cure to the disunity of the Christian world. If, however, we carefully study God's holy Word, and His dealings with the Jewish people in relation to their religious problems, we must surely see, and be convinced, that what God wants, and purposes, is not merely federation. The present deplorable conditions in the religious world today cry and plead for something far more satisfying. *Unitas vitam Ecclesiae, federatio functiones ecclesiarum pertinet.*

Laudable and praiseworthy as is the cause of Federation, and as much as one must admire the splendid spirit of conse-

cration of those men who see in Federation the one cure for disunity and disharmony, yet it is quite obvious that its weakness is inherent in its own constitution, its *modus vivendi*, and its circumscribed limitations. However, it is perfectly wonderful how they are trying to do the almost impossible against great odds, and under a heavy handicap. Our own Church failed miserably under much more favorable and promising circumstances—and that notwithstanding her apostolic prestige, her sacred tradition, and her spiritual lore. We refer more especially to that blot on our history in our dealings with the Old Catholics, to say nothing of our late fiasco with the Congregationalists.

We seem to lack the genius to incorporate other bodies into canonical union with us; but, thank God, we have had, up to the present, the genius to preserve our own unity in the midst of as great differences and diversities of belief as may be found outside the Church. In this respect, we may, perhaps, be laying foundations for the future unity of the whole Church of Christ; for we surely have many points of contact with the rest of the Christian world—more, forsooth, than any other religious body. We really are an ideal federation in and among ourselves, yet something more than a federation, because we are truly members of a living organism, a divine fellowship.

It seems to be a valid and charitable presumption that no orthodox Christian Church can ever accept the principles of federation *per se*, as a working hypothesis, and be satisfied with it as an end in itself, or as a final substitute for Catholic unity. It cannot possibly be acceptable as a final solution to the problem of a divided Christian world for the very reason that federation does not preclude, nor does it attempt to do away with sectarianism which, no matter how one may view it, is divisive. It merely attempts to correlate the divergent elements and to make of them a pan-Protestant synthesis. Furthermore, the whole scheme is in direct antithesis to that apostolic communism which was so characteristic a mark of the life of the early apostolic Christian Church, when "All that believed were together, and had all things in common," and "continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 11-46).

THE essential difference between federation and a reunited Church is the difference between a human organization and a divine Organism. A federation of churches stopping on the very threshold of unity, retaining its sectarian standards and credal shibboleths, would be of very little more permanent value than the deplorable status quo which is so distressing to many a religiously sensitive soul today. It might even have a more deadening effect upon the spiritual life of the whole body of Christian believers.

As conditions are in the religious world today, there may be much to be said, perhaps, in favor of the spirit of competition which, though not really Christian nor ethical, does have its pragmatic and its temporary relative values, since it serves to spur on the component elements of a disunited Protestant world to preserve themselves from complete disintegration, and to hold the ground already gained. It helps to keep alive in them the fire of enthusiasm which would, in all probability, die out entirely, if there were no active competition to make things interesting and worth while. As each religious association is now constituted, and all are severally divided, they are without a common faith and a common practice, attested and certified by the fruits of sacrifice and spiritual increase down through the ages, from apostolic times, from which to draw inspiration and zeal.

The challenge which the Protestant religious bodies must meet is not merely to federate, but rather to come together in self-surrender and willing submission into the unity of the apostolic Catholic Church, as a reunited Fellowship: each bringing its best spiritual gift as an oblation to Christ, the supreme Head of the Fellowship; each losing its own individual life, that it may find it again in the larger life of the Catholic Church, the Communion of Saints; each sharing in a common hope to be realized in partaking of the one only Eucharist, the Christ-ordained Sacrament of unity; each receiving and cherishing the apostolic Ministry of Bishops, Priests, and Deacons, as of divine appointment, and necessary

to the life of the Fellowship, as well as to its ecclesiastical polity and orderly administration.

Unity in the Body of Christ is something divine. It is not, nor can it be, of man's making. Its source is in the Life of the Godhead, and it can be realized only in terms of a divine Organism. Churches, as competitive forces, can have no permanent place in the economy of the Kingdom of Heaven. So far back as human relationships are recorded in history, there has been but one historic Church: first, Jewish, and then Christian or Catholic.

The task of the Catholic Church of today is to lead the way, sow the seed, and attract toward her divine center of unity all scattered elements, by continually showing forth in Holy Eucharist our dear Lord's death until He come again.

There are worlds to conquer right here in this life, worlds of differences ready to be reconciled; for the things which separate are not always so elemental and so many as the things which unite. There are many points of contact between Protestantism, Catholicism, and Romanism, if we might only be willing to lay aside our prejudices and our personal and selfish interests. The religious world groans to be redeemed from bondage to strife, bigotry, and confusion. It travails to break the fetters of prejudice and inherited antagonisms. It cries for peace on earth and goodwill among men. It pleads for harmony for man's sake, and unity for Christ's sake. It is feeling out for a restoration of that divine Fellowship, knit together in the Communion of Saints, the outward visible sign of which is the partaking of the one Loaf and the common Chalice of Salvation.

BECAUSE of our limited contacts lately established, through our National Council, with the Federal Council of Churches of America, it may be our glorious privilege, under God's blessing, to lead them on to that higher ideal of Church unity vouchsafed to the Church, and which is the Catholic Church's peculiar heritage. If this can be done without sacrificing our most cherished principles and divine heritage, then we shall approach God in many Eucharists of thanksgiving. This will all depend, of course, upon the loyalty of our leaders who represent us in the affairs of the Federal Council of Churches.

Who knows but that, if we are as loyal to our heritage as to what we may conceive to be our mission, we may prove to be the bright morning star on the horizon of a new religious and spiritual renaissance; and, like the Star of Bethlehem, may be destined to lead all to the one crib where, as shepherds of a reunited flock, we may together worship the Lord Jesus in spirit and in truth.

The great question to be answered first of all is: Are we strong enough in our own faith, and in a sense of our own solidarity, to accomplish this undertaking? If the Church halts through fear, and lacks courage to go forward and blaze the trail with the torch of apostolic faith; or if, like Esau, she compromises and sells her birthright for a mess of pottage, she too may lose her catholicity, and become a mere sect shorn of her universal power of mission. God in some mysterious way, all His own, may start a new catholic life pulsing through the veins of the *dissecta membra* federated into a new organization, destined to become, under the blessing of the Holy Spirit, on some future Pentecost, a second organism of salvation endowed with a resurrected faith, and Catholic life and mission. When the Jew failed in God's purpose, because of his ethnic isolation, he ceased to be of permanent value to God for carrying on His universal scheme of salvation, and a new stock, the Gentile world, was grafted on the old vine. The Jew missed the vision, and failed to see the divine purpose, because of his selfishness; and so God passed over him.

With the passing of the Jewish Church, and the old order of types, shadows, and symbols (memorials of things absent), a new Church and a new order were ushered in. An economy of realities was instituted. The bloody sacrifices under the stern Mosaic law ceased to be offered. The old order of prophets, priests, and kings found its fulfilment in, and was superseded by, the threefold ministry of the apostolic Church: a ministry sent forth with plenary power to carry on the temporal mission of our dear Lord, and exercising jurisdiction under a charter given by Him, as the supreme and infallible Head of the new Fellowship.

With worlds to conquer, and protected with the whole armor of God, the little apostolic band went forth, two by two, led by the Holy Spirit, and not a little comforted by the assurance of the divine Presence of their Leader who had said, "Lo, I am with you alway." He had also assured them that, in carrying the battle into the territory of Satan himself, the gates of hell would not prevail against them. Such was the beginning of the Church whose strength was in her sense of solidarity and oneness in Christ.

If the Church today seems to have lost some of that power which was her peculiar heritage in apostolic days, it is because she has lost, in a measure, her sense of security, and her corporate consciousness of solidarity which left her when her unity was destroyed. Yet, thank God, on her spiritual side, and in her inner life, she never forfeited her unity; because the Body of Christ, *i. e.*, the spiritual Body of Christ, cannot be rent and divided.

So there is today an underlying unity which is groaning to manifest and reveal itself in terms of a corporate body. The Holy Spirit is still leading us on, and Christ's promise surely has not failed; and we who believe in the integrity of His Catholic Mission are bold to sing:

"Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant will remain."

And why? Because she is built upon an impregnable foundation: upon the "Rock of Ages."

It is a wonderful thought—the fact of the Kingdom of Heaven in this world, and the Lord Jesus really present in our midst.

O wondrous love! Thou who for man's salvation came down from Heaven to tabernacle in human flesh; that during the ages to come Thy holy sanctuary might be a haven of refuge for the storm-tossed and the sin-sick soul; hear us, we beseech Thee, from Thy resting place in Heaven, and have respect unto our prayers and our supplications; and when Thou hearest, forgive us our sins and heal our divisions: so that, in the sweet sunshine of Thine adorable Presence, *we may all be one*, and together pour out our souls before Thy mercy-seat, hymning:

"*Tantum ergo sacramentum,
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum,
Sensuum defectui.*"

"*Genitori genitoque
Laus et jubilatio;
Salus, honor, virtus, quoque,
Sit et benedictio;
Procedenti ab utroque,
Compar sit laudatio.*"

MORBUS SABBATICUS

MORBUS SABBATICUS, or Sunday sickness, is a disease peculiar to Church-goers. The attack comes on suddenly every Sunday. No symptoms are felt. On Saturday night the patient sleeps well, eats a hearty breakfast; but about church time the attack comes on, and continues till services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk about golf or politics.

About church time he gets another attack, and stays at home. He retires early—sometimes—sleeps well, and wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the next Sunday.

The peculiar features of the disease are:

1. It always attacks professing Church people.
2. It never makes its appearance except on Sundays.
3. The symptoms vary but it never interferes with the sleep and appetite.
4. It never lasts more than twenty-four hours.
5. No physician is ever called in.
6. It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected.
7. No remedy is known for it except prayer.
8. Unless checked it always proves fatal in the end—to the soul.

—Exchange.

THE CHURCH'S CARE FOR THE FOREIGNER

THE reign of peace and quiet is never too secure in the streets around the Church Missions House in New York, and during the meeting of the National Council on May 1st it was shattered by a particularly well-organized parade which seemed to consist entirely of brass bands all of which played all the time. While they were passing just outside the council room the Council made a valiant effort to concentrate its attention on a summary of the work of the Foreign-born Americans Division, presented by the Rev. Dr. Thomas Burgess. The report, in outline, is as follows:

Eleven years ago, in accordance with a vote of General Convention, the Episcopal Church took up the hitherto neglected task of trying to do its duty to the 35,000,000 foreign-born and their children.

This national work has been on entirely uncharted lines. It has had a very simple policy, yet one never tried nationally before; namely, to bring about a new attitude and new action throughout the Church in the United States, and that with studied avoidance of organization and with a minimum of money. By the providence of God, the desired results are being attained, and also some far reaching by-products have developed. The Church is now the acknowledged leader in this work in America, and what has been done is known and commended throughout Europe and the Near East.

The present budget for foreign-born work of the Presbyterians is \$600,000; that of the Methodist North, \$400,000. Our beginning budget was \$34,000; in 1925 it was \$62,000; today it is back again to about the first figure.

Two elements which are sometimes mistakenly supposed to represent the main part of the program are entirely subordinate—foreign-language missions, and subsidies to dioceses. From almost the beginning, the policy of the division has been that foreign-language missions are wrong, except for Latin Americans and Orientals, and of subsidies to dioceses there have been but eight instances in these eleven years.

The primary aim and work of the division has been to awaken and guide the Church to minister to the millions of unshepherded foreign-born and their children. The field of work is the ordinary parish everywhere. The method is understanding and proper following through of racial and ecclesiastical relations.

The fundamental problem which the National Council through the division has solved effectively has really been the awakening of Church people to the obvious. It is obviously the duty of the national Church, the diocese, and the parish, to minister to the inhabitants, whoever they may be. The only special difficulty in dealing with those who are foreign-born is that we need to take special pains to understand and appreciate them in order that we may deserve and win their confidence.

In most of the publicity and reports, mention of the part played by the division has been purposely avoided. It has been a fundamental policy of the division to side-step credit and remain in the background. A gradual leavening, making others do the work, pay the bills, and take the deserved credit, new kinds of publicity, exchange of experiences, the use of volunteer service of real experts, answering increasing calls for practical advice and direction—such are some of the methods which have brought the results.

Two by-products which grew out of the division but are directly responsible to the National Council are the work of the Committee on Ecclesiastical Relations and the Committee on Educational Chaplaincies in the Near East. Of both, Dr. William C. Emhardt is the executive officer.

Four other parts of the work, mentioned briefly, are the publications, especially the bi-lingual prayer leaflets, the beginning of a follow-up system for Anglican immigrants, a small and conservative plan of work among Jews, and the training of seminary students in understanding the special problems of the foreign-born.

One other side of the picture, which occupies long hours of most careful thought and work but does not lend itself to publicity at all, is the winning and keeping of the confidence of the leaders, the government officials and Church officials, of each race, in such a way that this confidence in the Episcopal Church will permeate the people of the race, throughout the country.

STARS AND MEN

BY THE LATE REV. ARNOLD N. HOATH

MAN'S "child's eyes of wonder" have always opened in amazement as he beheld the stars of heaven. Writes England's poet laureate:

"The Greek astronomer,
gazing with naked eye into the starry night,
forgot his science, and in transport of spirit
his mortal lot. Then seem'd to him as if his
feet touch'd earth no longer."

It is not surprising that the Psalmist, overcome by the spectacle of the stars shining in the dark, bowed his head in sheer bewilderment. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? And the Son of Man that Thou visitest him?" Natural, too, was the emotion of Immanuel Kant. "Two things," he said, "fill me with awe: the starry heavens without, and the moral law within." How strange and wonderful is the diamond-dusted sky in the lonely darkness! What majesty, what mystery, is there! What evidence of power!

The awe felt by Immanuel Kant and the astonishment felt by the Psalmist are felt by us in greater measure than it is possible that they could have been experienced in any previous generation. If the night was clear, Immanuel Kant and the Psalmist, standing on a lofty eminence with no obstructing tree or building to block the eyes' roving sweep, might have seen three thousand stars. Certainly no more. And their eyesight would have to have been unusually good to have seen that number. But since the invention of the telescope, astronomers have been able to chart not thousands, but millions of stars. It is estimated that in the Milky Way nebula alone there are at least thirty thousand million stars. By means of the giant telescope on Mount Wilson, nearly two million nebulae can be seen, and not yet have the heavens revealed all their wonders. Beyond man's comprehension is the vastness of a universe in which each one of these myriad stars is at least a million times larger than the earth. What is man's little work in comparison with this immensity? As J. B. S. Haldane once expressed it, the universe is not only stranger than we suppose, it is stranger than we can suppose.

But the question we have to ask ourselves is this: In a stupendous universe, in which these millions of blazing suns are so far away that light from them traveling towards the earth at the rate of one hundred and eighty-six thousand miles an hour takes over one million years to reach us, can we believe that the great God of the starry night is interested in the milkman delivering his milk, the farmer plowing his field, or the librarian hunting for a book? As we watch the hurrying crowds on the streets, hastening, some north, some south, some east, some west, but all intent on some comparatively little task, shall we not cry with Tennyson: "What is it all but a trouble of ants in the gleam of a million million of suns?" Is it possible to believe that the Creator of this marvelous material universe will concern Himself with the daily activities of the average man?

THE greatness of God is revealed in the marvel of the tiniest object on earth as well as in the immensity and number of the stars of night. Great is our debt to science for declaring to us the wonders of the electron and the proton, the positive and negative electric charges of which all things are made. Although we have been accustomed to think that the table holding the paper on which we write, and the door we lock at night, are solid bodies, we now know that they are made up of countless electrons and protons whirling around in inconceivably tiny atoms in the hundred-millionth of a second, with so much space between them that not one electron ever crashes into another. Matter is not as solid as we once thought it. Nor is it inert. On the contrary, quoting Professor Theodore Graebner, matter "is a veritable storehouse of prodigious energies, so powerful that if they could be made available, the intra-atomic energies of any ordinary substance would turn every wheel in a modern city."

But can we believe that the God of the starry night and the God of atomic energy is attentive to man's performance of the monotonous duties of the day's necessities? Can God who made the whirling electron be interested in the street car conductor's occupation, the salesman's activities, or the housewife's toil? Are not the commonplace tasks with which the

day is largely filled too trivial for the notice of a God with such creative imagination and power?

That God should be interested in man himself is reasonable, since only man has mind and personality, and only man can understand a little of God's creation and can love God with reverent affection. The stars and the electrons go on their faultless way without being conscious of the wonder of it all. But man has the capacity for knowing and wondering and bowing his head in awe. When we are asked to believe that God can think it worth while noticing the common work at which most of us must spend the greater part of our time, we are inclined to shake our heads in doubt. Yet can we not offer our finest praises in the midst of the common work of the common day? Do we not gain the most vivid sense of God's presence while doing the duty that lies closest at hand, even when that duty is far removed from the contemplation of the stars or the study of the electron? Browning expressed this truth in his story of a poor boy working at a poor trade.

"Morning, noon, and night
Praise God, sang Theocrite."

Then an angel took him away to be a great man at Rome and sang praises in his stead. But God missed the busy thankfulness of the working boy. "I miss My little busy human praise." And in the end Theocrite went back to his workshop and sang again and hammered away and gave joy to God till he died.

Moreover, Jesus has dignified every-day work and has invested it with a new significance. From the life and teaching of Jesus we know that nothing that man must do is uninteresting to God, and therefore no honest labor need be uninteresting to man. Toil-tired by the multiplicity of household cares, anxious, too, lest the week's income should not be equal to the week's expenditure, the thrifty mother sewing a patch on the torn garment of a restless child or spending weary hours over hot fires that hungry mouths may not go unfed, now knows that the mighty God of the massive stars and the whirling electrons watches with sympathetic vigilance over the trivial duties of the common day. For Jesus, in whom the fulness of the Godhead dwelt, displayed an inexhaustible interest in the ordinary affairs of ordinary people and used their labors to illustrate eternal truths. And in His illustrations of eternal truths the daily activities of ordinary men are given a prominence which has forever lifted them above the humdrum and taught us that sacred and secular cannot be separated arbitrarily.

IN striking metaphors, one of America's modern psalmists, H. K., blends together these two thoughts of God's greatness and God's loving interest in the little labors and experiences of man. With the permission of the author, the psalm is quoted here in full:

"O God, whose wisdom speaketh in the order of the Universe, who hast set the stars in their places, and who tenderly guideth the littlest insect that crawls upon the earth:

"Thy love rises higher than the firmament and Thy sympathy is deeper than the depths of the sea. Thou rejoicest greatly in our gladness and Thy tenderness shall accompany us through the depths of our anguish.

"Thy harmony is beauty and Thy riches are when man, for Thy sake, serves his fellow-man. We bless Thee for all that Thou hast done for us in the past and we glorify Thee for whatsoever Thou hast prepared for us in the future, lest when we meet joy we may forget Thee and when we meet sorrow we may not see Thy hand leading us.

"Thou hast bidden us to Thy table and there Thou hast touched us with Thy very life. Thou hast looked not upon our shortcomings but upon our necessities, and Thou hast joyfully bestowed upon us more than we did think to ask.

"As the sun warmeth the earth and calls it to blossom and as the rain maketh it to be fruitful, even so Thy love shining on our hearts calls us to high endeavor, and Thy life touching our lives shall enable us to be fruitful in Thy service.

"Thy people are weak, but Thou art strong for them; they are poor, but Thou art rich for them. Thou laborest for Thy children by night and by day, and though they wander from Thy paths, yet art Thou ever preparing fresh ways by which they may approach Thee.

"Thy door is ever open and Thy love is ever bidding us enter.

"Without Thee, O Lord, we are as the sand of the desert, which the wind tosseth about and it knows not whence it came and cares not whither it goeth, and it bringeth forth food neither for man nor beast.

"But when Thou hast touched us we shall become as the fertile ground on which Thou mayest bring forth abundant fruit to nourish those who dwell there and to make glad the hearts of those who pass thereby."

An Audit of America

By Clinton Rogers Woodruff

UNDER this happy caption Edward Eyre Hunt has written a summary of the material contained in the two volumes published under the title *Recent Economic Changes in the United States*, embodying the report of the committee of the President's Conference on Unemployment, whose chairman has been Herbert Hoover, and among whose members were some of the most widely known industrialists and executives in this country. Mr. Hunt was the committee's secretary and editor of its report. He has prepared this small, single volume because of requests that came to him that he bring the outline of the results of the year and a half of investigations into a form that could be quickly referred to and easily used. He has done a remarkably skillful piece of work, giving the most important figures and statistics, noting the conditions they report very briefly and their suggestion as to the direction and importance of apparent trends in our economic life. Some of these trends, which indicate that definite changes are taking place in one or another phase of that life to which he devotes special chapters, are the developments evident in industry, in management, in marketing, in prices, in agriculture, and in the standard of living. There are chapters on the distribution of the national income, on financial developments, on labor conditions, on our financial contracts with other nations, on construction as a balance wheel on railways and ships. The final chapter summarizes the conclusions to which the committee came as the result of its fact-finding survey of the nation's economic condition, pointing out that our complex and intricate economic machine can produce, but to keep it producing continuously it must be maintained in balance. This has been fairly well accomplished. There has been little time wasted by strikes and lockouts and the machine has served the people, but the technique is far from perfect and the energies and intelligence of economists, engineers, and statisticians must be enlisted to develop it.

This volume (published by the McGraw-Hill Co. \$2.00) is on the whole encouraging in its larger aspects and can be read by the average man with profit.

A somewhat different sort of audit, but in many respects an equally important one, is to be found in *The American Year Book*, published by the *New York Times* and edited by Albert Bushnell Hart and William M. Schuyler (\$7.50) under the supervision of The American Year Book Corporation, representing forty-six national learned societies, assisted by one hundred and ninety-six contributors. This *Year Book* is published annually as a record of the significant events, personalities, and tendencies of each successive year in the United States. Its publication is made possible by the encouragement and support of the *New York Times* Company and is based on an organization of forty-six persons,* each chosen for the purpose by a recognized learned society of national standing, and each person is especially concerned with the authenticity of the material in his department. The *Year Book* for 1929 contains, in addition to an account of the history of the period, a full account of the organization and conduct of the business of the country, and of scientific, social, and educational progress in America in 1929. Altogether it is a record of American progress and development that gives one an opportunity to grasp the trends of thought and events.

Some years ago a writer in *The Survey* (Dr. Alice Hamilton of Chicago) declared that Americans are in part unconsciously and needlessly responsible for the mercenary reputation we have attained in some quarters abroad. In an account of a sectional meeting of the International Congress of Hygiene and Dermography, she said:

"Perhaps it was the presence of several well known foreign members in the audience that made one listen a little critically to the American papers with their continually recurring refer-

ences to the financial aspect of the problems the section was studying. Of course, we know that the waste of human life and strength means a loss of money value to the community, but is it necessary to lay stress on this point when one is addressing an audience of physicians, sanitarians, and social workers, none of whom thinks that the monetary loss is the real measure of the evil?"

"As one listened with the ears of the foreign visitors, one had the mortifying conviction that they would depart with all their preconceived ideas strengthened to declare that it is quite true that Americans measure everything in life in dollars and cents. Yet most of the men who were conveying this impression are as far as possible from holding a mercenary view of life. They are simply using what they supposed to be the strongest argument. One could not help wishing that the speakers had taken for granted in their auditors a respect for life and health, simply as life and health and not as an economic asset to the community."

SEVERAL years ago Chaliapin, the great Russian basso who made a fortune in the United States through his voice, declared our country, according to his wife, "tedious and artistically illiterate." Irrespective of the question of taste involved, there has been much searching of hearts among Americans as whether we deserved the reputation of having an inferiority complex. In a striking leaflet bearing the title *Are Americans Less Cultured Than Europeans?* published by the *Saturday Review of Literature*, it was pointed out that Lee Wilson Dodd, in that wise and witty book, *The Golden Complex*, observed that all through our history we have staggered under a sense of inferiority. "It is still one of the articles of creed of a good many people that America is a land of boobs and Babbitts. How true is this?" asked the *Saturday Review*. "Has it ever been true? If it is true, it is curious that, over a period of at least a century, the best work in literature, painting, music, and other arts, of all nations, including our own, has received as wide, and frequently wider, recognition in this Babbitt-land than anywhere else in the world. If a sensitive and catholic appreciation is any sign of culture, a good case might be made out for this being the *most* cultured of nations." Should one want to take this point of view, there is plenty of evidence. Here, however, is one interesting and pertinent bit:

About two and a half years ago a group of writers determined to publish a magazine devoted solely to the discussion of books and tendencies in literature. It was to be a weekly magazine. A weekly magazine devoted solely to books, in the United States! How could it subsist? Where would a public be found? It seemed to many—who did not know their America—the usual dreaming of impractical litterateurs. In fact, however, from the very beginning, there was a most astonishing support—a widespread support. In less than three years, with only the barest publicity, with none of the "strong arm" methods of salesmanship nor fanfare of advertising that accompany the birth of so many publications, over thirty thousand people subscribed to the *Saturday Review of Literature*, largely without solicitation of any kind. Experienced magazine men will bear witness to the marvel of this. In no "cultured" European nation, it may be hazarded, could one-third this number of subscribers have been obtained to a publication of this type and this distinction in so short a period.

What is the explanation? Not that we are any more or less cultured, or more or less materialistic. The facts, if they could ever be weighed, would probably show that Americans are much of a muchness with other peoples. The unexpected outcome of this venture chiefly shows that here, as elsewhere throughout the world, there are innumerable individuals—not in a class, but in little groups everywhere and sometimes solitaires in remote spots—who are eager to know.

Now the National Arts Club of New York, through its president, John G. Agar, has entered the field and offered a \$3,000 prize for the best literary work on "The Soul of America." President Agar states that the object of the award is to stimulate the writing of a work which will reveal

* The author of the present article is a member of this board.—
EDITOR, L. C.

the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character. The award will be made by a committee of members of the National Arts Club, consisting of William Allen White, chairman, Mary Austin, Hamlin Garland, Ida Tarbell, and Henry Goddard Leach. Under the rules of the contest, manuscripts submitted may be in any literary form—novel, history, poetry, or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee.

It is the feeling of those who are sponsoring The Soul of America contest that the post-war literature of the past decade has been given largely to magnifying national faults and to a cynical criticism of passing phases of our national life.

In the deluge of such books, Mr. Agar said, the underlying character of America, its achievements and its ideals, have been submerged. He expects that the \$3,000 prize, with all rights reserved, will serve to bring out another and older view of the aspects of our civilization which are fundamental and admirable.

America has long piqued foreign students who have sought to understand this young giant among nations. From de Tocqueville's time they have been seeking to fathom our resources, spiritual and material. On the other hand we have been keen to know what foreigners think of us and of our institutions. Consequently there has been a long list of studies, one of the most stimulating of which is the latest, that of Bernard Fay, whose *The American Experiment* (Harcourt, Brace & Co. \$2.75) was written in collaboration with Avery Claffin, an American, a collaboration which began on the battlefields of Verdun. As the publishers have pointed out, this is a study of the incubation, development, and significance of what M. Fay calls a new civilization—that of the United States. It makes no pretense to historical completeness, nor is it, in the manner of Bryce, an exhaustive treatise on democratic government. It does portray, however, the rise and promise of "the first civilization to develop under the observation of a humanity sufficiently endowed with implements to record it adequately."

After a brief critical sketch of governmental machinery there follows a panoramic description of the great modern nation: its work, its play, its moral qualities and prejudices, its emotions, beliefs, and ambitions. It reveals the qualities of American life today which contribute to an original civilization—qualities not found in histories or documents, but in business life, in politics, the press, educational institutions, churches, the arts, amusements, and in the reaction of individuals to all of these. This is followed by a summary of the features of American civilization which Europe might advantageously adopt or adapt.

IN Edward E. Whiting's *Changing New England* (The Century Co., \$2.50), we have an amusing, but on the whole a sympathetic, survey and discussion of that portion of the United States which he declares to be "as useful to the rest of the country as whiskers are to a cat. They both provide what may be called scenic beauty and they both aid navigation in difficult times and places." Through all the changes in character of government, industry, religion, and social conditions which have visited New England in her three centuries, Mr. Whiting shows that there has run, and still persists, a definite, identifiable something which has always characterized New England. Among the topics enlarged upon are: How Modern American Government was Evolved from Early Town Government, What Constitutes a "Yankee," Immigration and New England, The New England Conscience At Work. Mr. Whiting is the journalist whose words of wit and wisdom have appeared regularly for a number of years in "Whiting's Column" in the *Boston Herald*.

Mark Van Doren conceived a unique idea which he has carried out most effectively in what he calls *An Autobiography of America* (Albert and Charles Boni. \$5.00), wherein he has assembled eighty autobiographical narratives of Americans of different times and places, all the way from Captain John Smith, settler of Jamestown in 1607, to "Black Ulysses," wanderer across thirty-eight states in our own time. The result is what might be called a history of the American people in the first person. America tells her own story through the

mouths of representative and interesting individuals. There are eleven books: *Footholds on the Eastern Shore*, *The Colonial Scene*, *Revolution*, *The Generation of the Fathers*, *Democracy Triumphant*, *On the Seven Seas*, *Beyond the Alleghenies*, *Beyond the Mississippi*, *White and Black*, *Civil War and Reconstruction*, and *The Silver Age*.

Among those who are represented in the list of authors are Jonathan Edwards, Benjamin Franklin, William Byrd, Nicholas Cresswell, William Maclay, Jefferson, Hamilton, Aaron Burr, Randolph of Roanoke, Martin Van Buren, P. T. Barnum, George Francis Train, Daniel Boone, David Crockett, Timothy Flint, Mark Twain, Ezra Meeker, Buffalo Bill, Frederick Douglass, John Brown, Charles Francis Adams, Henry Adams, Thomas A. Edison, and Jack London. The editor has prefaced each chapter with a brief commentary designed to create a continuity of treatment. The emphasis is not solely on politics, but on the manner of American life as well. The accounts are above everything personal, giving a vital picture of America at work, in love, in trouble; playing, fighting, eating, and drinking; old, young; east, west, north, south. Arranged in a strictly narrative form this volume is alike highly entertaining and instructive. Here are no dry documents; here is a people telling its three-hundred-years' story.

THE PASTORAL OFFICE

I BELIEVE that one of the greatest needs of the Church today, not only in our diocese but all over the Church, is a true revival of the pastoral office. We are called and ordained to minister to our people in the threefold relation of priest, of pastor, and of preacher. Each one of these functions of the ministry is vitally important. No one of them can be neglected by one who is faithful to his calling. But no part of our work is more important than that required of us as pastors.

Our Lord's own ministry among men teaches us this. He speaks especially of this aspect of His work for us. He says "I am the Good Shepherd, and know My sheep, and am known of Mine." And we are ordained to be under-shepherds of the Good Shepherd, ministering to the members of His flock, caring for them individually, guiding, upholding, helping them on their way to God.

It is this that we need today, a revival of pastoral visiting in the homes, and of spiritual guidance and counsel to the individual members of our flocks. Nothing can take the place of this in the work of the ministry.

There is only one thing that can give us power to do this work effectively and that is prayer, the prayer that Christ Himself will go with us, that we may take Him with us, into the home, into the business office, into the social gathering, or wherever we may go.

Wherever the work of the pastor is done in this spirit men recognize it, and are helped by it, and give thanks for it. Parishes have been known to die spiritually under scholarly and eloquent preaching. No parish will ever fail where there is a true exercise of the pastoral office, and a revival of the pastoral ministry will bring with it a revival of real preaching and a fuller exercise of the priestly office.

Much is said today, and with truth, of the new problems and difficulties, the destructive and subversive influences of this time in which we are living. We need have little fear of these things, and no fear whatever for the faith and life of the Church if we of the clergy will carry into our work the spirit of true pastors.

For the pastoral spirit means the love of Christ in our hearts and that will overcome all difficulties. Dear brethren, we come to this convention for strengthening and renewal in our work together; let us go back from here with renewed purpose to carry the help of Christ, and the power of Christ, into the lives and homes of our people all over this diocese.

—From the convention address of the Rt. Rev.

William T. Manning, D.D., Bishop of New York.

TEMPTATION

AND so temptation is at once a peril and an opportunity; and it rests with ourselves whether it will prove a disaster or an enrichment of our lives. Take suffering. If we rebel against it, then we grow bitter; but if we accept it believably and lovingly as God's appointment, then it sweetens our nature and beautifies our characters and we discover the truth of that saying of St. Peter, unrecorded in the New Testament but preserved by one of the Greek Fathers: "A suffering soul is near God."

—David Smith.

CORRESPONDENCE

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

CONFERENCE OF COLORED CHURCHMEN

To the Editor of *The Living Church*:

THE Washington Conference of selected colored clergy and laymen which met May 6th to 8th under the auspices of the field department of the National Council was, from any point of view, the most important event in the history of the Church among colored people in America. [See report in *THE LIVING CHURCH* of May 17th, page 102.] The spirit of brotherhood, coöperation, and mutual confidence pervaded the deliberations, and the addresses and discussions were optimistic and constructive.

The Washington Conference was a splendid demonstration of the growing determination of the Church to become informed of the needs and problems of the colored work and to deal with it positively and constructively. It was a fine stroke of Christian statesmanship, and the Church among colored people is to be congratulated on being able to arrest the sympathetic attention of the field department through its executive secretary.

The conference brought out the appreciation of the colored clergy and laymen of the splendid work being accomplished by the Rev. Dr. W. B. Crittenden, general secretary of the field department, and Mr. Wallace A. Battle, field secretary of the American Church Institute for Negroes. These gentlemen have completely justified their appointment to the important positions which they respectively occupy.

The Rt. Rev. E. Thomas Demby, D.D., LL.D., Suffragan Bishop of Arkansas, in charge of colored work within the seventh province, in his address before the conference, showed that despite the financial handicaps under which his work labored, the Church among colored people in the Southwest has done and is doing excellent work. He emphasized the sacrificial labor of his missionaries and the loyalty of their congregations.

Among the resolutions adopted by the conference were:

- a. That the National Council be respectfully requested to call another conference of selected colored clergy and laymen, under the auspices of the field department.
- b. That the National Council be respectfully requested to appoint a commission to make a nation-wide survey of the Church among colored people.
- c. That the colored clergy and congregations pledge to the field department and the National Council their support of and coöperation in the program of the whole Church in all the fields of endeavor and operation, and through the every-member canvass.
- d. That the colored clergy and congregations adopt and carry out an all year program of personal Church evangelism.

The Washington Conference marks the beginning of a new era in the relation of the Church and the National Council to the work among colored people. Important results are bound to come from the Washington Conference.

Little Rock, Ark. (Rev.) GEORGE GILBERT WALKER.

A TRUE SON OF THE SOUTH

To the Editor of *The Living Church*:

IT is very sweet of you to claim part ownership in the recently elected Bishop of Louisiana, who enjoyed your hospitality for a while as rector at Madison, Wis. The fact is that James Craik Morris is a true son of the South. Born within the "Gateway to the South," he was grandson to the Rev. James Craik, D.D., rector for many years of Christ Church, Louisville, and chairman of the house of deputies during the Civil War and Reconstruction days. Dean Craik, successor to Dr. James Craik for 35 years as dean of Christ Church Cathedral, was Bishop Morris' uncle, and the Bishop's great-great-grandfather was Dr. James Craik of Alexandria, Va., physician and life-long "intimate friend and compatriot in arms" to that great Virginian, George Washington. The former rector of Christ Church, Louisville, Bishop Morris'

grandfather, was also a Virginian. As a young man he studied law at Transylvania here in Lexington, during his Presbyterian days, before his conversion to the true faith. Mrs. Morris is also a Southerner, a genuine Southern belle, so you see Wisconsin and the north can claim him only by courtesy of a temporary loan.

(Rev.) CHARLES EWELL CRAIK.
Lexington, Ky.

"DEALING WITH ROME"

To the Editor of *The Living Church*:

I FIND myself doubtful over certain points in the letter of the Rev. Edwin D. Weed published in *THE LIVING CHURCH* for May 17th. He writes: "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."

I may be wrong, but I am under the impression that more than ninety per cent of Polish Nationals are in the communion of the see of Rome and only the small remainder have "set up" their separatist Church. As for the Eastern Churches I am also under the impression they "had Rome in" for the space of something over eight centuries, about two-fifths of the time that has elapsed since the founding of the Catholic Church.

Mr. Weed further writes: "Of course, if Rome wished to return to the unity of the Church all would be glad to have her." Would Mr. Weed be good enough to say, what, in his estimation, constitutes "the unity of the Church" and where, exactly, it exists? Also, who the "all" are who would be glad to welcome Rome to that unity?

R. A. CRAM.
Boston.

FOR BISHOPS GOING TO EUROPE

To the Editor of *The Living Church*:

MEMBERS of the House of Bishops who will be in attendance at the Lambeth Conference and who would be willing to preach in any of our American churches in France, Italy, Switzerland, or Germany, either before or after Lambeth, are requested to write Dean Beekman, 23 Avenue George V, Paris, giving places and dates. This will mean much to American Churchmen and others in Europe.

(Very Rev.) FREDERICK W. BEEKMAN.
Paris.

"THAT THEY MIGHT HAVE LIFE"

"ONE AFTERNOON three of us climbed up a high hill above Constantinople, perhaps three miles away, where there was the tomb of a Moslem saint of great repute in these parts. Women were in the habit of frequenting it when they wanted children or healing for their sick babies. The present government a few years ago, when the houses of the religious and other similar shrines were closed, locked up the gates of the tomb. But the locks were broken and the women continued to come to pray, to sacrifice chickens and roosters, and to hang up the rags and dolls and baby cradles, as the mass of fresh feathers showed. Finally, 'Because such crowds of them came,' the caretaker said, 'the government came and took away the stones making the tomb and some of the earth below it which they lost on the way to the police station.' That was weeks ago. Somehow the prospect of those ignorant women is about as barren as the waste of stones there on that bare hill-top. Of course, it is all pure animism, just superstition which an intelligent government wants to stamp out. But there's absolutely nothing to replace that bit of superstitious comfort, that's the awful pity. One longs so much that they may know the heavenly Father who 'so loved the world that He sent His Son that they may have Life.'"

—*Friends of Moslems.*

BOOKS OF THE DAY

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

CHRISTIANITY AND WAR

BY THE RT. REV. G. ASHTON OLDHAM, D.D., S.T.D.
BISHOP OF ALBANY

THE RELIGIOUS BASIS OF WORLD PEACE, by Various Writers.
Edited by the Rev. H. W. Fox, D.S.O. Milwaukee: Morehouse Publishing Co. Price \$2.50.

THE *Religious Basis of World Peace* is a symposium and also a *multum in parvo*. The writers represent all classes and professions of life, including statesmen such as Dr. Edward Benes and Prof. N. Politis, an international jurist in the person of Dr. Walter Simons, a French socialist in M. Albert Thomas, besides a number of clergy of this and other countries including among them Dr. William P. Merrill, Dr. S. Parkes Cadman, and the Archbishop of Upsala.

All of these writers endeavor to probe beneath the superficial aspects of the question, even in such important matters as disarmament, to the underlying moral and spiritual forces which constitute the ultimate causes of world strife. Indicative of this is Dr. Merrill's statement in the opening address: "Christian forces are on the wrong tack when they make their chief assault on armaments." And another indication of this is the chapter by Dr. Martin Rade of Germany, with its suggestive title, Moral Disarmament.

Perhaps the most striking thing of all about the book is that all these writers, despite their varying viewpoints, including professing Christians and many who make no such profession, gravitate to practically the same conclusion, namely, that a peaceful world is dependent upon moral and spiritual forces; and practically all of them agree that world peace must have a religious basis. This is indeed striking and constitutes both an encouragement and a challenge to the Christian Church, which more than any other organization is equipped with the power to solve permanently this pressing world problem. If our civilization is to endure, the different nations of the world must learn to live together in peace and amity, which cannot be brought about on a basis of enlightened selfishness but only by means of a spiritual dynamic which religion alone can supply.

This book is a sane, balanced, and somewhat thorough treatment of the subject and contains within its pages arguments and material for which one would have to search in many volumes. Every lover of world peace should read the book, and those who are not but who are willing to approach the subject with an open mind. It should be particularly useful to the clergy both for its information and its spirit.

Vox Domini, by "Clement Humilis" (Mowbray, Morehouse, \$3.00), is a very unusual and valuable book. It is written by an English priest who prefers to be anonymous. The whole conception is daring. The "Vox Domini" speaks in 158 very brief chapters to as many kinds of personal enquiry and need. The first of three "books" deals with the Blessed Sacrament; the second speaks of "The Evangelical Life of the Soul"; the third, of "Divine Knowledge." Each chapter states some theme of the puzzled Truth-seeker or of the Penitent, gives a pithy synopsis of the answer to the quest or problem, re-inforces this by some apt quotations, usually from Holy Scriptures, and then proceeds, in *Vers Libre*, to develop this thought as from our Lord's lips. The language thus chosen is beautiful, serene, and lofty, flashing now and then with rare radiance, and piercing deeply and reverently into the holy mysteries. When argument is chosen it is usually keen, swift, and compelling. Many of the familiar difficulties of the modern communicant who is floundering amid the turmoil and unbelief of our chaotic times are met with blessed messages of calmness and assurance. The teaching is thoroughly Catholic, though here and there may be found a tinge of Latinism. The reader is

especially grateful for most of the clear and reverent teaching about our Lady. The inquirer is bidden to "ask (God) for her prayers." There are some especially brilliant analogies between the "dwellers in Flatland" (space of two dimensions), and dwellers in our three-dimensional universe. These lead at once to adumbrations of the spiritual universe beyond the categories of time and space. The devotional literature is greatly enriched by the spiritual strength of this surprising book.

JOHN HENRY HOPKINS.

THE NATURE of religion is to be seen in what it has become when full grown, that is, in Christianity. It is the cultivation of those relations with God, the full enjoyment of which is eternal life, the life for which we are made. To gain this life with God is man's chief end and the organizing principle of rightly ordered human endeavor in every sphere. Human nature itself is such that, as St. Augustine reminds us, our hearts are restless until they find rest in God. This age is notably restless, because many are seeking elsewhere for the satisfaction of their nature, seeking in it the forms of welfare or happiness which can be made generally available *here and now* by mastering and improving *this world*. The "modern mind," overwhelmed by the advance of science, invention, and material civilization, is in the process of embracing pragmatic idealism, the pursuit of earthly good for all. In it the Christian journey to God gives way to the pursuit of those temporal advantages which the natural and sociological sciences secure. The priests and the prophets of the new order are expert scientists and inventors. Prof. A. Eustace Haydon of the University of Chicago is a skilful and consistent propagandist of this conception of man's chief end. In his *The Quest of the Ages* (Harper, \$2.50), a masterpiece of coherent and plausible construction, he treats the birth of modern science as being the birth of intelligent direction in man's long quest for satisfaction. To him religion is this quest; and the gods, not excepting the Highest, are merely passing, although useful, symbols of men's feeling of helplessness, determined in nature by their conceptions of the satisfactions which they are seeking. The book is, of course, subversive not only of Christianity, but of the very essence of religion as such. But those who would understand the trend of current secular idealism will find it informing on that subject. Its definition of religion and its interpretation of history are hopelessly astray, because of its standpoint.

FRANCIS J. HALL.

THERE WAS a time when textbooks were of interest to adults only to the extent of their availability for the children in which they were interested. Now textbooks are so written that they are of interest alike to children and adults, except, of course, to a few who are especially well read in the subject treated. A striking illustration of a textbook of this type is *America in the Making* (D. C. Heath & Co. \$1.75). It is by three qualified educators, C. E. Chadsey, Lewis Weinberg, and Chester F. Miller. Its sub-title is "From Wilderness to World Power" and the whole story of America moves forward in a natural way which attracts and holds one's attention so that it may be read by the average person who wants an outline of his country's history without the details that are to be found in the larger works.

C. R. W.

SHUTTERED WINDOWS

THESE sightless orbs shall never know
The Saviour's touch, the magic clay,
But the Shekinah of His throne
Will pierce my night on that Last Day!

WINNIE LYNCH ROCKETT.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, D.D. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW.

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

SUBSCRIPTIONS

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

Church Calendar



JUNE

1. Sunday after Ascension.
8. Whitsunday.
- 11, 13, 14. Ember Days.
15. Trinity Sunday.
16. St. Barnabas.
22. First Sunday after Trinity.
24. Tuesday. Nativity S. John Baptist.
29. St. Peter. Second Sunday after Trinity.
30. Monday.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

31. Christ Church, Lockport, N. Y.

JUNE

2. St. Barnabas', Newark, N. J.
3. All Saints', Scotch Plains, N. J.
4. St. Andrew's, Harrisburg, Pa.
5. St. John's, Dunkirk, N. Y.
6. St. Paul's Cathedral, Buffalo, N. Y.

CALENDAR OF COMING EVENTS

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.
3. Conference of Newly Appointed Foreign Missionaries, Hartford, Conn. 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.
11. Special convention of Duluth to elect Bishop Coadjutor at Trinity Cathedral, Duluth.
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. Albany Summer School, Albany, N. Y.
24. Conference for Church Work, Wellesley College, Wellesley, Mass.
27. Consecration of the Rev. Dr. Robert Burton Gooden as Suffragan Bishop of Los Angeles, at St. Paul's Cathedral, Los Angeles.
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.

APPOINTMENTS ACCEPTED

CLUVER, Rev. HENRY J., formerly in charge of St. John's Church, Kane, Pa. (Er.); to be priest-in-charge of Holy Trinity Church, Monessen, Pa. (P.)

COYKENDALL, Rev. GLENN B., formerly rector of St. Andrew's Church, Thompsonville, Conn.; is now with the Church Extension Society of Buffalo, N. Y. (W.N.Y.) Address, 155 Park St., Buffalo.

GAYLORD, Rev. ARTHUR L., formerly rector of St. Paul's Church, Monongahela, Pa. (P.); to be priest-in-charge of St. Thomas' Church, Canonsburg, Pa. (P.)

HUNT, Rev. CASSIUS H., formerly curate at St. Stephen's Church, Providence; to be curate at Church of the Epiphany, Providence. Address, 405 Elmwood Ave., Providence.

JOHNSON, Rev. CHARLES P., formerly student chaplain at Princeton University; to be rector of All Saints' Church, Navesink, N. J.

RESIGNATIONS

BENEDICT, Rev. GEORGE E., as rector of Trinity Church, Apalachicola, Fla.; and has retired. New address, Box 142, Tallahassee, Fla.

MUSSON, Rev. ARTHUR GRANT, as rector of Christ Church, Moline, Ill. (Q.), and will become rector emeritus of that church. New address, 8 Elk St., Cooperstown, N. Y.

SUMMER ACTIVITIES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee, has sailed for England, and his address until August 10th will be York Hotel, Berners St., London.

HARRIS, Rev. R. V. K., rector of St. James' Church, Winsted, Conn., has been given a two months' leave of absence, and will sail from New York on the steamship *Lancastica*, June 28th, for a tour of Europe, including a visit to Oberammergau.

LAUDERBURN, Rev. FREDERIC C., professor at the General Theological Seminary; to be in charge of Trinity Cathedral, Pittsburgh, during the summer.

MELCHER, Rev. LOUIS C., rector of Trinity Church, Clarksville, Tenn.; to be in charge of Cathedral of St. Luke, Ancon, Canal Zone, May 27th to July 20th. Address, Box 246, Ancon.

NUTTER, Rev. E. J. M., D.D., dean of Nashotah House, Nashotah, Wis.; to spend June and July in England, with address at Abbey Mead, Tavistock, England.

PARKERSON, Rev. CLAUDE R., rector of St. Peter's Church, Fort Atkinson, Wis. (Mil.), may be addressed at St. Mary's, Latchmere Road, Kingston-on-Thames, Surrey, England. June 1st to September 1st.

NEW ADDRESSES

HASTINGS, Rev. L. B., rector of St. John's Church, Milwaukee, formerly 242 W. 29th St.; 3418 Kilbourn Ave., Milwaukee.

TULLBERG, Rev. KARL J. W., priest-in-charge of St. Ansgarius' Church, Chicago, formerly 5643 N. Washtenaw Ave.; 2514 Thorndale Ave., Chicago.

CORRECTIONS

POWLES, Rev. PAUL L., graduate student, General Theological Seminary; 365 W. 20th St., New York City, instead of Clarendon, Va., as given in the 1930 *Living Church Annual*.

SANCHEZ, Rev. SHIRLEY G., has not resigned as rector of Church of the Good Shepherd, Mobile, Ala., as stated in the May 24th issue of THE LIVING CHURCH, but has been granted a leave of absence from his parish. Address, 5834 Haverford Ave., Philadelphia.

ORDINATIONS

DEACONS

ALBANY—The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, acting for the Bishop of Albany, ordained EDGAR DOW BROWN to the diaconate in the chapel of the diocesan house, Boston, on May 19th. The candidate was presented by the Ven. Ernest J. Dennen, archdeacon of Boston, and the sermon was preached by the Rev. James T. Addison of Cambridge.

The Rev. Mr. Brown is a student at the Episcopal Theological School of Cambridge, and he has been and still is taking charge of St. Paul's Mission, Beachmont.

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained WARREN RICHARD FENN, JOHN GALE FORD, and ERNEST WILLIAM SCULLY to the diaconate in All Saints' Cathedral, Milwaukee, on Friday morning, May 23d.

The Rev. Mr. Fenn, who was presented by the Rev. Mark Carpenter, is to be deacon-in-charge of St. Saviour's Mission, Skagway, Alaska; the Rev. Mr. Ford, presented by the Rev. Norman C. Kimball of Madison, is to be deacon-in-charge of St. Paul's Church, Alderly (Ashippun), Wis.; and the Rev. Mr. Scully, presented by the Very Rev. Archie I. Drake, dean of the cathedral, is to be deacon-in-charge of St. James' Church, West Bend, Wis.

PRIESTS

ALASKA—In St. Matthew's Church, Fairbanks, on May 7th, Bishop Rowe advanced to the priesthood the Rev. MERRITT F. WILLIAMS, WILLIAM R. MACPHERSON, and E. A. MCINTOSH. The Rev. Mr. Macpherson is in charge of All Saints' Church, Anchorage, and St. Peter's Church, Seward; the Rev. Mr. Williams is in charge of St. Stephen's Church, Fort Yukon; and the Rev. Mr. McIntosh continues at St. Mark's, Nenana.

LOS ANGELES—The Rev. HARRY BEEKMAN LEE was advanced to the priesthood on May 15th in St. Stephen's Church, Beaumont, by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

The candidate was presented by the Rev. Wallace N. Pierson of Santa Monica, and the sermon was preached by the Rev. William Cowans of Redlands. The Rev. Mr. Lee is to be vicar of St. Stephen's Church, Beaumont, where he has served as deacon.

MILWAUKEE—On May 21st the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. MARK T. CARPENTER and the Rev. GEORGE FRANCIS SCHIFFMAYER to the priesthood in the Chapel of St. Mary the Virgin at Nashotah House.

The Rev. Mr. Carpenter, who was presented by the Rev. L. E. Todd of Woodbury, Conn., is to be priest-in-charge of St. John's Church, Ketchikan, Alaska. The Rev. Mr. Schiffmayer, presented by the Rev. C. L. Parker of Nashotah, is to be curate of St. Luke's Church, Racine.

DEGREE CONFERRED

SEABURY DIVINITY SCHOOL—Doctor of Divinity, *honoris causa*, upon the Rev. JOHN FLOCKHART, rector of the Church of the Redeemer, Flandreau, S. D.

MARRIAGES

CONKLING-SOWBY—The Rev. WALLACE E. CONKLING, B.Litt. (Oxon.), rector of St. Luke's Church, Germantown, Philadelphia, and Miss CONSTANCE L. SOWBY, M.A. (Oxon.), will be married quietly in Oxford early in July. The marriage probably will be solemnized by the Rev. B. J. Kidd, D.D., warden of Keble College, assisted by the Rev. Cedric Sowby, chaplain of St. Edward's School, Oxford.

DIED

DINSMORE—Entered the larger life, May 17th, MARY L. DINSMORE, wife of Melvin W. Dinsmore. Born in Liverpool, Nova Scotia, sixty-six years ago. Burial office said in her home in Somerville by the Rev. William H. Pettus; interment in Woodlawn Cemetery, Everett, Mass., May 20th.

FOSTER—LOUISE HARTMAN FOSTER, at Apalachian School, Penland, N. C., on May 19th, daughter of Margaret R. and the late Frederick Foster, and for twenty years a mission worker in the diocese of Western North Carolina. Service of burial was at St. Agnes' Chapel, New York, on May 21st, and interment at Elizabeth, N. J.

"May God's faithful servant rest in peace."

MEMORIALS

Mary Coles Carter

WHEREAS: The St. Timothy's Alumnae Association, Inc., assembled at their annual meeting at St. Timothy's School, Catonsville, Maryland, on Saturday, May 10, 1930, desire permanently to record their sorrow at the death on January 15, 1930, of Miss MARY COLES CARTER, co-founder with her sister, Miss Sally Randolph Carter, of St. Timothy's, and beloved headmistress for thirty years.

BE IT RESOLVED: That we who were privileged to know her and to admire her, who were made to realize by her own love of beauty and simplicity the essential values of life, and for whom she unlocked the richest treasures in the world of art, literature, and religion, making them living realities to us, as they so evidently were to her—hereby record our gratitude for what she gave to us and our conviction that her influence and her work will endure and that her school and the lives of her girls will continue to be her lasting memorial.

MAY BELL KISSELL,
MARJORIE BLAIR CLARK,
JUDITH BRAXTON COLSTON,
Committee.

The Rt. Rev. Herbert Shipman

On Sunday, March 23, 1930, HERBERT SHIPMAN, Bishop Suffragan of the diocese of New York, entered into life eternal. The call came with arresting suddenness, but, true soldier of Christ as he was, it came as he would have desired, while he was in active service.

For many years he was a valued member of the Churchman's Association and in 1926 served as president. He delighted in intercourse with his brethren in the ministry and his whimsical but tender address at our annual meeting in January of this year still lingers in our memory.

Herbert Shipman was a man of many and rare gifts. A poet of no mean ability; a master of English; a preacher of penetrating power and insight; a lover of beauty, and most of all the beauty of holiness.

He was a truly devout man who did justly, loved mercy and walked humbly before God, a lover of mankind. The number of those who called him friend cannot be counted. They were drawn from all ranks of life—the rich and poor alike. His friends in the army ranged from the highest ranking officers down to the humblest private. His chaplaincy at the United States Military Academy at West Point has become traditional and he is affectionately remembered by all who came in contact with him on the Mexican border and in France.

While the whole of his ministry was spent in this diocese, it extended far beyond such bounds. People untouched by the ordinary agencies of the Church instinctively turned to him for counsel and help, and never in vain. For his was the understanding love of men, nothing human was foreign to his thought and interest.

In 1921 he was chosen Suffragan Bishop. He entered upon that work under difficult circumstances, but as the years passed he won a respect which deepened into genuine affection. He had his own ecclesiastical convictions, but he was never a partisan. His tolerance was born of a profound respect for the convictions of men of other schools of thought and he numbered them among his closest friends. He subordinated himself to his work with compelling graciousness for he loved the Church with a surpassing affection. His special care was for those who lived and labored in small communities and under discouraging conditions. To the missionaries and people in remote localities he was a steadfast friend and a true father in God, and the tie which bound him to the colored people was as close as it was tender.

For six and thirty years he went in and out among us, loving and beloved. Always kindly, simple, unselfish, considerate, broad-minded, large-hearted, a man in whom was no guile, a Christian gentleman shedding sweetness and light wherever he went. He rests from his labors, and his works do follow him.

So loving hands brought the pilgrim and laid him in an upper chamber with the windows open to the sunrising. And the name of that chamber was peace.

Signed:

E. CLOWES CHORLEY,
R. A. D. BEATY,
HENRY DARLINGTON.

NEW YORK—New work for the rector's wife. In an eastern suburban town of about 9,000 she is managing editor of the town newspaper. The paper is owned by the women's club, and managed and edited entirely by women.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

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.

CLERGYMAN DESIRES VACATION SUPPLY work, July and August. Accommodations for self and mother. Reply, S-305, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES PARISH IN city of 25,000. Past record will stand any test. University and Seminary education. Present stipend \$2,400 and rectory. Desires change before October. References and testimonials. Address, S-324, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FAITHFUL AND EFFICIENT, wants supply duty near New York City. Write KENNETH GUTHRIE, 1177 Warburton, North Yonkers, New York.

PRIEST, FREE JUNE 9TH, WANTS charge of parish for summer or less, graduate preacher, no family, highest references. Reply, B-319, 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.

CLERGYMAN'S DAUGHTER, 22 YEARS, university graduate, teaching certificate. Available after June 15th, desires position for summer months tutoring. Will travel. References exchanged. Reply W-308, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED COMPANION-ATTENDANT to lady, by a refined, educated, and healthy young American woman. Cheerful, dependable, and unencumbered. Good reader. Amanuensis service, useful. References. H. S. FULLER, Box 328 Back Bay Post Office, Boston, Mass.

ORGANIST-CHOIRMASTER OF UNUSUAL ability desires position. Specialist in the training of boys and mixed choirs. Recitalist of international reputation. Energetic, ambitious, enthusiastic worker. Churchman. Communications invited. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa. Telephone: Manayunk 0286.

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.

WOMAN, 50, STRONG, TEACHER ENGLISH, Latin, German, College entrance branches, dramatics, also small children, typewriter, proof-reader, parish visitor, assistant, reader, companion, or house assistant for summer. L. G. E-97, UNION AVE., Batavia, 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.

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.

MISCELLANEOUS

A HOME MAY BE SECURED FOR A YOUNG child or family of children. Experienced care, cultured surroundings in Christian home. Southern ideal yearly climate. References exchanged. Reply, M-307, care LIVING CHURCH, Milwaukee, Wis.

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.

APPEAL

A SMALL STRUGGLING MISSION AT POLSON, Montana, is in need of altar equipment such as Communion ware, cruets, candlestick holders, etc. Does some retired priest or some vestry having these on hand, with no particular use for them in their own parish, desire to give these for the kingdom of God in Montana? If so, please communicate with Rev. JOHN F. Como, Kalispell, Mont.

LONELINESS? SOME one speaking of rural life tells of a farmer whose wife became insane, and the farmer said, "I don't see where she caught it. She's not been out of the kitchen in fifteen years."

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

BOARDING

Kingston, N. Y.

PAYING GUESTS WANTED — PRIVATE home—foothills of the Catskill Mts. Quiet, restful, free from noises. Shady and cool. Modern conveniences. Good table. Nine miles out. Terms \$18.00-\$25.00. Address, MISS MILLER, Capstone Farm, Kingston, N. Y.

Los Angeles

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, 634 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.

Somerset, England

PRIVATE GUEST HOUSE IN ENGLAND. Shepton Mallet, Somerset. Near Glastonbury, Bath and Wells. Charming country house, every comfort. Recommended by THE CHURCHMAN, 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.

FOR SALE

BAUSCH AND LOMB, 80 MM (3 1/8 IN.) Observation Telescope, complete with 3 hygienian eyepieces, erecting system, sun-glass, ray filter, and tripod. Excellent for astronomical work. Price \$300. Reply, S-209, care of LIVING CHURCH, Milwaukee, Wis.

IN PASADENA, CALIF., YEAR AROUND, 8 rooms, 2 baths, gas, furnace. Landscaped lot 62 x 187, excellent location, realtors' valuation \$14,000. Will consider exchange for smaller, less value, Wisconsin, Easton, or southern. Address, OWNER, 225 State St., Pasadena, Calif.

LARGE HOUSE, GARAGE, AND COTTAGE, suitable for home or commercial purposes. Over two acres, near Boston. Terms reasonable to settle estate. Address A-2, care LIVING CHURCH, Milwaukee, Wis.

NEW COLONIAL HOUSE, DELIGHTFUL views, in pleasant town, twenty-five miles from Boston. Ideal summer home. Price reasonable. Apply, G. A. 1, care LIVING CHURCH, Milwaukee, Wis.

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.

FROM THE WELLESLEY MAIL BAG

Dear Hal:

Have you sent yet to the Conference for Church Work, 1352 Beacon St., Brookline, Mass., to get the program for the Wellesley Conference? It opens in less than a month, and you must experience its beauty and serenity for yourself. Early Communion, the happy fellowship in class room and dining hall, recreation, extra interests, the great performance of "Adam" to be the creation of the Drama department, hallowed sunset services beside the lake—"the common round, the daily task will furnish all we need," unforgettable days with our Master upon the Mount of Transfiguration. *Sincerely, Peggy.*

RETREATS

THE SOCIETY OF THE COMPANIONS OF the Holy Cross has arranged a retreat for women at Adelynrood, South Byfield, Massachusetts, to be conducted by the Rev. A. T. Conover, from June 21st to 23d. The expense is \$5.50 each person. Application should be made to MISS H. G. DUDLEY, 45 Leighton Rd., Wellesley, Mass.

WEEK END OF THOUGHT AND QUIET at Adelynrood, near Newburyport, Mass., under the leadership of Angus Dun of the Cambridge Theological School, a group of college women will meet from September 5 to 8, 1930. The plan is unique; no decisions are to be made, but instruction in the art of prayer and time for meditation, prayer, and companionship are its objects. Episcopalian members of any college, undergraduates, and recent graduates are invited. The only expense after reaching Adelynrood is the small charge for board and room at \$2.00 a day. Further information will be supplied gladly by HARRIET L. HARDY, 351 East 19th St., New York, N. Y.

WEST PARK, ULSTER CO., N. Y. A Retreat for laymen will be held at Holy Cross, God willing, beginning on Friday evening, July 4, 1930, and closing on Sunday morning, July 6th. No charge. Address, GUESTMASTER.

SISTERS OF THE HOLY NATIVITY

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

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.

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

INFORMATION BUREAU



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

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

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

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

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: Saturday, 4:00-5:30, 7:30-9.

Indiana

St. Stephen's Church, Terre Haute
"Crossroads of the world" National Highways East, West, North, South.
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Summer schedule: Sundays, 8:00 and 10:45 A.M. Church open daily all day.

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.

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. Children's Mass and Catechism.
10:40 A.M. Morning Prayer.
11:00 A.M. High Mass and Sermon.
Masses daily at 7:30 and 9:30 A.M.

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.

RADIO BROADCASTS

K FOX, 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.

K HQ, SPOKANE, WASHINGTON, 590 KILO-
 cycles (225.4). Cathedral of St. John the
 Evangelist. Evening service every Sunday from
 8 to 9 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (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.

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

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

W IBW, TOPEKA, KANSAS, 1300 KILO-
 cycles (230.6). Grace Cathedral. Services
 every second Sunday at 11:00 A.M. Organ re-
 cital every Monday and Thursday from 6:00
 to 6:30 P.M., C. S. Time.

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

W KBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30,
 E. S. Time.

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

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

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

W RBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

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

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

W TAR, NORFOLK, VA., 780 KILOCYCLES
 (384.4). Christ Church every Sunday and
 Festivals 11:00 A.M., E. S. Time.

BOOKS RECEIVED

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

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

Albion and Rosamund. A Tragedy by Bessie
 M. Altheimer (Elizabeth). \$1.50.

Powder River Let'er Buck. By Jack H. Lee
 (Montana Cowboy Poet). \$1.50.

Kaleidoscopes of Other Peoples and Places.
 By Edward Chambers Betts, LL.B., author
 of *Early History of Huntsville, Alabama,*
 1804-1870. \$1.75.

Girls' Friendship Book. By A. Gertrude
 Jacob, B.S., author of *First Year Hygiene*
Outlines for High School Girls and Per-
sonal Hygiene; teacher of the Experimen-
 tal Classes in Health Education, Thomas
 Jefferson High School, Brooklyn, New York;
 lecturer on Methods of Teaching Practical
 Health Education, Brooklyn Teachers As-
 sociation; chairman of the Physical Edu-
 cation Department for Girls in the
 Jamaica High School, Jamaica, Long Is-
 land, 1905-1924. Ten sketches by Alvin
 Pollard. \$1.50.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Miracle of the Galilean. The Fondred
 Lectures for 1930 Delivered before South-
 ern Methodist University. By Paul B.
 Kern, pastor of the Travis Park Methodist
 Episcopal Church, South, in San Antonio.
 \$2.00.

The Spirit of Protestantism. By Harris El-
 hott Kirk, D.D., LL.D., minister Franklin
 Street Presbyterian Church and professor of
 Biblical Literature in Goucher College,
 Baltimore. \$2.00. The Cole Lectures, 1930.

The Four Seas Co. 163 Dartmouth St., Boston,
 Mass.

New England Essays. The Challenge of an
 Individualist. By Edward H. Packard.
 \$5.00.

Jessie W. Gibbs. 319 S. Lauderdale St., Memphis,
 Tenn.

Evolution and Christianity. By Jessie Wise-
 man Gibbs.

Harper & Bros. 49 E. 33rd St., New York City.

The Church in Politics. By Stanley High.
 \$2.00.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York
 City. Sole American Agents.

The Pearl Merchant. By K. E. MacLean.
 80 cts.

Fact and Faith in the Bible. By the Rev.
 William Rayner Williams, M.A., vicar of
 Christ Church, Gloucester. With a Preface
 by the Rt. Rev. A. C. Headlam, D.D.,
 Lord Bishop of Gloucester. \$1.40.

PAMPHLETS

National Association of Manufacturers. 11 W. 42nd
 St., New York City.

Public Old Age Pensions. April, 1930.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York City.
 Sole American Agents.

The Order for the Burial of the Dead. This
 Service is a copy of the Service in the
 Deposited Book referred to in the Prayer
 Book Measure of 1927 as amended in ac-
 cordance with the provisions of the Prayer
 Book Measure, 1928. Publication of this
 Service does not directly or indirectly im-
 ply that it can be regarded as authorized
 for use in Churches. 20 cts.

ORGANIZE YOUNG PEOPLE'S
FEDERATION IN MISSOURI

ST. LOUIS, Mo.—Plans are under way
 for the organization of the Young Peo-
 ple's Federation, which has for its pur-
 pose the instilling of a greater diocesan
 consciousness in the young people of the
 diocese.

Shortly after Easter, the clergy of
 greater St. Louis were invited to send rep-
 resentatives to a meeting, held in the
 Bishop Tuttle Memorial, with the idea in
 mind of forming a young people's diocesan
 council. After several preliminary meet-
 ings a constitution was drawn up and
 adopted, and a chapter constitution was
 suggested.

FORMER ARCHBISHOP OF
CANTERBURY DIES

LONDON—The Most Rev. Randall
 Thomas Davidson, D.D., Archbishop of
 Canterbury and Primate of England from
 1903 until 1923, died Saturday night, May
 24th, of old age. He was 82. Lady David-
 son, herself old and frail, was with her
 husband.

An indication of Lord Davidson's grave
 condition was given earlier in the evening
 when the present Archbishop of Canter-
 bury, the Most Rev. Cosmo Gordon Lang,
 D.D., called at the home and remained for
 some time. When he left he said that the
 former Archbishop's condition was criti-
 cal.

Lord Davidson, as Archbishop of Can-
 terbury, guided the Church of England
 through one of the most difficult periods
 of its history. What was regarded as the
 crowning work of his Church career was
 the preparation of the modification of the
 Prayer Book. This work kept him active
 long after rumors began to circulate that
 he was contemplating resigning. He de-
 voted the declining years of his life to it
 and its failure to win the approval of the
 House of Commons in December, 1927,
 left him a disappointed old man. He re-
 signed a short time later.

LIBERIAN MISSIONARY
VISITS MINNESOTA

MINNEAPOLIS, MINN.—Minnesota has re-
 cently been favored by a visit from the
 Rev. Herbert A. Donovan, a missionary
 in the service of the Church in Monrovia,
 Liberia.

Since the Rev. Mr. Donovan's arrival
 in the diocese on May 10th he has made
 sixteen addresses, one at the meeting of
 the Twin City clericus in St. Paul, eleven
 in parishes outside of the twin cities,
 one to the cadets at Shattuck School,
 Faribault, one in St. Andrew's Church,
 Minneapolis, one at the annual conven-
 tion of the Woman's Auxiliary, held in
 Willmar on May 21st, and the last one in
 St. Clement's Church, St. Paul, on the
 evening of May 23d.

He brought to the diocese a thrilling
 story from his field, told in such a fasci-
 nating and telling manner that, to quote
 his own words, "We feel proud of what
 we have done in Liberia, but ashamed of
 what we have not done."

CHILDREN'S LENTEN OFFERING
IN ALBANY

ALBANY, N. Y.—The last in a series of
 four services for presentation of the chil-
 dren's Lenten offering, was held in the
 Cathedral of All Saints', Albany, May
 24th. The previous services were held at
 St. James' Church, Oneonta, the Rev. N.
 Lascelles Ward, of Troy, making the ad-
 dress, and at St. Eustace Church, Lake
 Placid, and St. John's, Ogdensburg, the
 Bishop of the diocese addressing the chil-
 dren at both places. The Rev. Arthur H.
 Richardson, a missionary from the Philip-
 pines and a son of the dean of the cathed-
 ral, made the address at the service in
 Albany.

The growing interest in the annual chil-
 dren's service has necessitated sectional
 services in a diocese of large area, and it
 is estimated that some 3,000 children at-
 tended the four services. The total offer-
 ing this year was more than \$8,200, and
 shields for achievement in increasing the
 offerings were awarded to many of the
 schools.

Conventions and Convocations

BETHLEHEM

Endorse Fund for General Theological Seminary

BETHLEHEM, PA.—Two leading features of the fifty-ninth annual convention of Bethlehem, held in the Pro-Cathedral of the Nativity here, May 20th, were a determination to collect \$25,000 for the work of the General Theological Seminary and a resolution congratulating the chairman of the finance committee, Rodney A. Merour, who at this session attended his fiftieth diocesan convention.

The Rev. Howard W. Diller of Pottsville, chairman of the committee to raise the required amount for the General Seminary, told the convention of one clergyman in the diocese who had pledged \$10 a month for the next 100 months toward this amount of \$25,000. The first three pledges received were from clergy.

The convention accepted the invitation of the Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, to help that parish celebrate its eightieth anniversary by meeting there next May for its sixtieth session.

Officers and committees were generally re-elected. Delegates to the provincial synod were elected as follows: *Clerical*, the Rev. Messrs. W. F. Allen, D. W. Gateson, J. P. Briggs, and J. H. Dickinson. *Lay*, Messrs. F. C. Shultz, T. Archer Morgan, Donald McDonald, and Adam Dodson.

DELAWARE

Change Method of Electing General Convention Deputies

REHOBOTH, DEL.—Elimination of the vote by orders in the election of deputies to the General Convention was the radical action taken by the annual convention of Delaware, meeting in All Saints' Church, Rehoboth, on May 13th. This action must be ratified by the convention next year, and many of the clergy believe that it will meet with increased opposition at that time.

The report of the commission in the placement of the ministry did not arouse the interest to which it was entitled, and the subject was committed to three clergy and three laymen, half from the standing committee and half from the committee on constitution and canons for study and report at the next convention.

Apparent apathy regarding the above subjects, together with a very much increased interest in the reports of the departments of religious education and social service, seem to indicate that the swing in Delaware is away from somewhat technical questions to those of more immediate practical results.

This impression is confirmed by the enthusiasm which greeted Bishop Creighton of Mexico, Miss Edna Eastwood, of the National Council's work among isolated Church people, and Captain Sinfield of the Church Army, when over 250 men and women heard them speak at the convention dinner.

The Woman's Auxiliary of Delaware, meeting at the same time and place, heard Bishop Creighton and Miss Eastwood, and, in addition, Mrs. William Wyllie, of San Domingo, who made a deep impression by her story of heroic work in that field.

The convention surprised the Bishop, the Rt. Rev. Philip Cook, D.D., by voting a substantial sum to assist in meeting the expense of his attendance upon the Lambeth Conference. It also made provision for the celebration of the Bishop's tenth anniversary in the diocese next October in connection with the consecration of the new buildings of St. Andrew's School for Boys near Middletown.

The new standing committee consists of the Rev. Charles Wright Clash, president, the Rev. Dr. John S. Littell, secretary, the Rev. Benjamin F. Thompson, A. Felix du Pont, and Victor C. Records.

The Bishop's annual address dealt at length on the subject of religious education, and expressed gratification over the fact that the *Christian Citizen Series*, which had been prepared by the Bishop for the Church schools of the diocese, had been adopted in almost every parish and mission in the diocese.

EAU CLAIRE

Observance of Feast of Pentecost Stressed

SUPERIOR, WIS.—St. Alban's Church, Superior, was the scene of the second annual council of Eau Claire, on Wednesday, May 21st. The executive board, the standing committee, and the diocesan trustees held executive sessions Tuesday night preceding. The council opened on Wednesday morning in the church at 9 A.M., and listened to the Bishop's address. Among other things, he said:

"The nineteen hundredth anniversary of the feast of Pentecost, which we are celebrating this year, offers a suitable occasion for reminding ourselves what this ancient Church of ours really represents. It all goes back to the time of the Apostles, who were personally trained by our Lord and accredited by Him to be the leaders of His Church. They did not promulgate their own opinions. They bore witness to the Church. This and nothing but this has been the duty and privilege of the Church from that day on. Therefore, when modern religious propagandists would dazzle us with an array of brilliant ideas, we remind them that we are dedicated not to theories, but to a Person.

"Christianity is essentially an historic religion. It is committed not to a doctrine, but to a Life. The Church is not a voluntary association of certain persons for the promulgation of ideas; it is an organic witness to the historic Christ."

The business session for men was held in Mason Temple at 10 A.M. The Woman's Auxiliary assembled in St. Alban's. Routine business was transacted until noon, at which time prayers were offered for missions. Meeting again at 1:45, the council adjourned at 5:15.

Addresses were made by the Bishop and Captain Atkinson of the Church Army, who, in a most interesting fashion, described the work of the Army in England and this country. The Rev. Frederick Deis, field secretary for the National Church, presented the matter of the diocese taking over a special piece of work as its share of the advance work of the general Church. The diocese has been asked to accept the purchasing of a piece of ground in Chris-

tianstad, in the Virgin Islands, on which the Sisters want to build a school, the ground to cost \$1,200. It was voted to accept this advance work as an extra diocesan project and a committee will be appointed by the Bishop to make the necessary arrangements. Arrangements were made whereby two members of the Church Army will come to the diocese, headquarters at Hayward, to work among the summer tourist camps during the months of July and August.

Officers and committees were generally re-elected. Deputies to the provincial synod were elected as follows: *Clerical*, the Rev. Messrs. A. H. Head, L. M. Morse, G. D. Christian, and R. D. Vinter. *Lay*, Messrs. S. G. Moon, Jonathan Boothby, W. E. Pors, and E. Kidd.

Alternates: *Clerical*, the Rev. Messrs. Lee Grundy, A. H. Haubert, J. J. Dixon, and the Very Rev. Victor Hoag. *Lay*, Messrs. Frank B. Randall, A. L. Gilmore, A. W. Elmgreen, and P. A. Brunsted.

ERIE

Outline Progress During Past Year

FRANKLIN, PA.—Definite progress during the past year, optimism for the future, the pledge to continue the payment each month first of the full quota to the national Church, and an emphasis upon spiritual things were the outstanding impressions left by the twentieth annual convention of Erie, assembled Tuesday and Wednesday, May 20th and 21st, at St. John's Church, Franklin.

The Bishop's address stressed the intricate problem of the placement of the clergy, called special attention to the accomplishments of the Laymen's League, emphasized the need for a trained worker in this diocese from the Church Mission of Help, and pleaded for support of the Church Army and other agencies in rural work.

By unanimous rising vote, congratulations were extended to the Rev. Dr. Reginald S. Radcliffe, rector of Holy Trinity Church, Brookville, upon the completion of fifty years in the priesthood on May 23d; more than a quarter of a century of service given to work in that part of the field now known as the diocese of Erie.

At the service in the evening, the convention preacher was the Rev. Albert N. Roberts of Rio de Janeiro, who gave an interesting account of what the Church is doing in Southern Brazil.

Routine business was quickly disposed of. The Bishop succeeded in bringing about real discussion of the progress of the Kingdom, as the reports of the several departments and committees were presented.

Deputies to the provincial synod were elected as follows: *Clerical*, the Rev. Messrs. Martin Aigner, D.D., William R. Wood, Philip C. Pearson, and F. B. Atkinson. *Lay*, Messrs. Albert Cliffe, Col. E. V. D. Selden, J. H. Chickering, and George Murchie.

On the evening of the second day at the Franklin Club, the second annual dinner of the Laymen's League, Col. E. V. D. Selden, president, acted as toastmaster. After the treasurer's report, the Rev. William Heilman told of progress at St. John's, Erie, and what the assistance of the Laymen's League had done in a constructive way. The Rev. F. B. Atkinson, rector of St. John's, Sharon, told of the foreign-born work at Farrell, and the Rev.

Dr. Aigner made the inspirational address of the evening.

Finally, in a very intimate and personal way, Bishop Ward expressed his heartfelt thanks for the lightening of the financial burden, thus enabling him to give attention to other and very important phases of the work. The dinner of the Laymen's League was the climax to the most successful and encouraging convention of the diocese.

HARRISBURG

Diocese and Bishop Observe Twenty-fifth Anniversary

LANCASTER, PA.—Responding at a banquet tendered to him in connection with the celebration of his twenty-fifth anniversary as the first Bishop of Harrisburg, the Rt. Rev. James Henry Darlington, D.D., paid tribute to Mrs. Darlington. The Bishop urged marriage upon all priests. "Married priests are apt to be better priests," he said. Continuing, he declared that of all his tasks as a Diocesan, perhaps none is so difficult, and none gives more satisfaction, than counseling young couples to avoid divorce. To help insure marital happiness, he strongly urged long betrothals, which, he said, "are the real trial marriages."

The annual convention of the diocese was held in St. James' Church, Lancaster, Tuesday and Wednesday, May 13th and 14th. The convention opened with a service at 4 o'clock on Tuesday afternoon, at which Bishop Darlington delivered his annual address in which he showed the progress made during the past twenty-five years.

The service concluded with the blessing pronounced by the Rt. Rev. William Gravatt, D.D., Bishop of West Virginia.

Following the service a short business session was held, after which the convention adjourned for the banquet held in the ballroom of the Brunswick Hotel, Lancaster. In the presence of a distinguished gathering of 300 guests, the Rev. Dr. Clifford G. Twombly introduced as toastmaster J. W. B. Bausman, president of the Farmers' Trust Co., and senior warden of St. James' parish, Lancaster. Mr. Bausman said that he had been present twenty-five years before at the first diocesan convention which elected Bishop Darlington. He spoke of the changes in the diocese and its growth in every respect. He then called upon Bishop Gravatt who expressed his pleasure, and spoke of the ten bishops deceased during the year, and said there were only a few of the "old guard" remaining who had been in the episcopate a quarter of a century. He presented the congratulations of the House of Bishops to the Bishop and the diocese. The next speaker was the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia. He emphasized five different aspects of the life of Bishop Darlington and said he had known him intimately all these years.

His Excellency, John S. Fisher, Governor of Pennsylvania, was to have spoken on Bishop Darlington as a Citizen, but through unforeseen circumstances was unable to be present but sent a telegram of regret, praising the work of the Bishop as a public-spirited leader in all good works. The Geographical Commission of the State lately named a mountain in Clinton County for the Bishop, and also the part of the Appalachian Trail from Reading to the Maryland line has been named the "Darlington Trail" on account of the Bishop's interest in the woods and

forests which have given him the popular name of "the Bishop of All Outdoors."

Gen. Charles M. Clement, chancellor of the diocese, spoke on Twenty-five Years of Progress, and gave a number of incidents of the devotion of the Bishop to his work.

The Rt. Rev. Francis Hodur, who had come from Scranton, and had brought with him the dean of St. Stanislaus' Cathedral and six of his priests of the Polish National Catholic Church of America, was the next speaker. He praised Bishop Darlington as having done more for Church Unity than any other prelate living.

Richard M. H. Wharton, treasurer of the diocese, paid a high compliment to Mrs. Darlington, and mentioned the fact that the Bishop's three sons were priests of the Church, and that the religious, prayerful influence of the See House had permeated the diocese. He then presented the Bishop with a purse of



CELEBRATES 25TH ANNIVERSARY
Rt. Rev. James Henry Darlington,
D.D., Bishop of Harrisburg.

\$2,400 which had been voted unanimously at the afternoon session in the Bishop's absence, and hoped it would be used either for a long-contemplated voyage of the Bishop and Mrs. Darlington around the world or in any other way they deemed best.

The Bishop, being called upon, said he was sure those present could not expect an adequate reply from him after such a wonderful expression of affection from them. He had come from a sick bed in the hospital to the dinner, and felt almost overpowered by the kind words which had been said. Before dismissal the Bishop pronounced the Benediction.

On Wednesday morning there was a corporate Communion for the convention. Bishop Gravatt being the celebrant, assisted by the rector of the parish, the Rev. Dr. Twombly.

The main feature of the convention was the discussion of the report of committee to revise the constitution and canons of the diocese. The principal changes made, subject to ratification at the next convention, were as follows:

- (1) That the time of the annual convention be changed from the second Tuesday and Wednesday in May to the fourth Tuesday and Wednesday in January of each year.
- (2) That the convention be held always in the city of Harrisburg, unless otherwise ordered by the Ecclesiastic Authority.
- (3) That no parish be entitled to more than nine delegates to the convention.

The Rev. Frederic S. Eastman, of the St. Philip's Society, gave an excellent demonstration on how to interest school children in religious subjects. Diocesan officers and committees were generally re-elected.

Delegates to the provincial synod were elected as follows: The Rev. Messrs. Hollis W. Colwell, Richard A. Hatch, Squire B. Schofield, and A. G. Van Elden. Alternates: The Rev. Messrs. Earl M. Honaman, Azael Coates, A. A. Hughes, and Clifford Stanley.

LONG ISLAND

Adopt Constitution, Canons, and Rules of Order

GARDEN CITY, N. Y.—The sixty-fourth convention of Long Island, held in the Cathedral of the Incarnation, Garden City, May 20th and 21st, was memorable in many ways. It will be remembered as a remarkable convention because a very important matter—the report of a special commission on the revision of the constitution, canons, and rules of order of the diocese, about which there was known to be much difference of opinion foreshadowing intensity and perhaps bitterness in debate—was actually settled not only in admirable temper, but by a final vote that was unanimous in its approval of the new proposals which had been only slightly modified by amendments in the course of the debate.

The convention opened at 10 o'clock on Tuesday morning with a celebration of Holy Communion.

After the service the business session was called to order and all the preliminary business of organization was completed before adjournment for lunch. Two new parishes were admitted to union with the convention. The first was St. Simon's, Brooklyn, organized as an archdeaconry mission in 1911, the Rev. Louis A. Parker, rector. The second, organized as All Saints' Chapel in the southern part of All Saints' parish in Great Neck, is now incorporated as St. Paul's Church, Great Neck; the Rev. William Grime is rector.

The Bishop in his convention address dwelt upon the fact that a compilation of statistics made in the diocese of Chicago was said to show that the diocese that had made the greatest general advance during the year 1929 was the diocese of Long Island; Bishop Stires was not disposed to dispute these findings. Chief among the evidences of this advance the Bishop seemed to regard the fact that for the first time Long Island had both assumed in full the quota measured out to it by the National Council, and also had paid to date more than the proportion of the quota that was due. An enlarged program of diocesan Church extension had also been laid out, and important new work was to be put under way shortly.

The members of the convention had luncheon at the Garden City Hotel. At the reopening of the convention for the afternoon session, routine nominations were made, and the important business of the convention—the proposed new constitution and canons—was introduced. The special commission appointed a year ago to make this revision had given much time and study to their task. They printed and circulated, in February, a draft of their report, and had held two public hearings on the matter. After these hearings, a slightly amended report had been circulated, which now was brought before the convention. It included important changes in the organized work of the diocese; principally the absorption into the diocesan council of the present missionary commit-

tee, social service committee, and board of religious education. It simplified the procedure in case of a trial of a clergyman; and shortened and clarified the canon on the dissolution of pastoral relations. Consideration of this report occupied nearly all the remaining time, the convention sitting for several hours as committee of the whole. The new rules of order were adopted promptly, and the constitution, after short debate, was approved for second presentation next year. The canons took more time. During long and detailed discussion of them *seriatim*, only a few alterations, all of minor importance, were made. The final vote, which was not reached until 6 o'clock the second afternoon, was a unanimous acceptance of the new canons.

The more important changes in the official personnel for the coming year are: The Rev. Creighton Spencer-Mounsey, and the Rev. Richard D. Pope are added to the board of examining chaplains; the Rev. John S. Haight replaces the Rev. Dr. Norris as deputy to the provincial synod; and the reorganized diocesan council consists of Bishop Stires, Bishop Larned, Raymond F. Barnes, Archdeacons Holden, Duffield, and Boyd, the Rev. Robert Rogers, D.D., the Rev. J. H. Melish, D.D., the Rev. Messrs. J. H. Fitzgerald, William Grainger, Samuel M. Dorrance, M. Charles Ricker, Allen Evans, Rush R. Sloane, Arthur R. Cummings, and Charles L. Willard, and Messrs. Francis A. Hulst, Albert E. Disney, Origen S. Seymour, Louis Dutton, Walter R. Marsh, William H. Johns, Lewis Francis, and William Leggo.

NEWARK

Bishop Scores Decrease in Church Attendance

ORANGE, N. J.—The general decrease in Church attendance, the merits of the revised Prayer Book, and possible ways of improving the services of the Church, were important points made in the address of Bishop Stearly to the fifty-sixth annual convention of Newark, which met at Grace Church, Orange, on May 20th. Two main reasons for neglect of Church attendance lie in the large number of counter attractions at the present time and in the increase of the spirit of individualism, as exemplified by the exercise of private judgment. This condition of poor Church attendance was linked up in great degree with the third point mentioned, the improvement of services. Allusion was made to the fact that some think the services are not as well rendered as they ought to be; this is a contributing cause of the decline in Church-going. The new Prayer Book was praised as being undoubtedly an improvement.

The convention opened with a celebration of the Holy Eucharist, the Rev. Dr. C. T. Walkey, rector of Grace Church, the Very Rev. Arthur Dumper, D.D., dean of Trinity Cathedral, and the Ven. William O. Leslie, Jr., archdeacon of Newark, assisting Bishop Stearly, who was the celebrant.

Officers and committees were generally re-elected. Deputies to the provincial synod are: the Rev. John E. Bailey, the Rev. Marshall F. Montgomery, Messrs. James Keeley, and J. Clifford Woodhull. Alternates: The Ven. Henry M. Ladd, the Ven. Malcolm A. Shipley, Messrs. F. W. Lobdell, and Edward O. Stanley.

Two missions became parishes by action of the delegates. They are the Church of the Epiphany, Orange, a colored congregation, and Christ Church, West Englewood, founded in 1914.

Approval was given to the budget of \$295,500, tentatively submitted, and to the design for the diocesan seal. Continuance of the negotiations with the diocese of New Jersey as to the boundary line, in which a slight rectification is desired, was authorized. The way was opened for the

working out of a plan for the simplifying of elections. The approaching fifteenth anniversary of Bishop Stearly's consecration was provided for by resolution of the convention. Messages of greeting were directed to be sent to the Rev. Dr. Charles L. Cooder, whose ill health made necessary his relinquishing the senior chaplaincy of the Newark City Mission, and to the Rev. James W. Van Ingen.

Among the numerous addresses may be mentioned that of Walter Kidde of the National Council, whose plea was that the diocese should not have a static budget for the work of the general Church.

The dinner of the Church Club of the diocese was held in the evening, and was attended by a number of the convention delegates.

RHODE ISLAND

Bishop Advocates Reform in Church Finance

PROVIDENCE, R. I.—In his twentieth annual message delivered at the 140th annual convention of Rhode Island, held Monday and Tuesday, May 19th and 20th, in the Cathedral of St. John, Providence, Bishop Perry said that he would have to divide his time about equally between his duties in Rhode Island and his duties to the General Church as Presiding Bishop. The latter might carry him "almost anywhere." In time of prolonged absence visiting bishops would fill his diocesan appointments, but not be given administrative powers, he announced.

The Bishop declared that the combined task was neither impossible nor unreasonable. Once more he specifically renounced the Presiding Bishop's salary, stating that he would draw upon the funds appropriated for that office merely for necessary expenses connected with his visitations.

The Bishop advocated a reform in Church finance which would retain the present voluntary system but would permit of a frank discussion among Church officers and congregations. He would remove the present "unwholesome secrecy" connected with the problem.

The Rev. Robert P. Frazier of the Church Missions House explained the new system of distributing bits of advance work among the dioceses. Rhode Island has accepted as its share in the task the completion of a church building at Bontoc in the Philippines, and the payment of the mortgage on the buildings of Holy Faith School for Girls, Santa Fe, N. M.

The remarkable growth of the parish of the Church of the Holy Spirit, North Providence, was set forth at the convention with a view to procuring funds for an adequate plant. Through the initiative of the Rev. Thom Williamson, Jr., rector of Trinity Church, Pawtucket, resolutions were passed in favor of the movement.

In a resolution offered by the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol, the diocese committed itself to the investigation of the wisdom of establishing a summer camp for young people.

Officers and committees were generally re-elected:

Deputies elected to the provincial synod: *Clerical*, the Rev. Messrs. Albert Crabtree, Irving A. Evans, John A. Gardner, and William Pressey. *Lay*, Messrs. Lewis E. Learned, Harold T. Lowe, Benjamin M. MacDougall, and Albert E. Thornley.

Alternates: *Clerical*, the Rev. Messrs. Charles A. Meader, Anthony R. Parshley, Roberts A. Seilhamer, and Thom Williamson. *Lay*, Messrs. Benjamin E. Anthony, Melvin T. Holbrook, Sydney A. Ley, and Charles R. Manchester.

SPRINGFIELD

Mission Is Host to Convention

CENTRALIA, ILL.—For the first time in the history of this diocese a mission congregation was host to the annual convention of Springfield. St. John's Church, Centralia, with a population of some 15,000 people, and located in the south central part of the diocese, proved to be a wonderful host.

The synod proper was preceded by a gathering of the men and women of the diocese at the Church Club dinner. The Rev. T. G. C. McCalla, rector of St. John's, was toastmaster in the absence of George A. Williams, president of the club, who was confined to his home in Decatur following a very severe automobile accident. Pascal E. Hatch, treasurer of the Church Club, read a letter notifying the Bishop that he had \$500 on deposit subject to the order of the Bishop toward the cost of the new pipe organ for St. John's Mission Church, Springfield. This was the principal work of the club during the year. Charles D. Dallas, president of the National Federation of Church Clubs, who had expected to be present, was detained by the serious illness of Mrs. Dallas. However, it was the happy privilege of the club to have at the synod Dr. Larkin W. Glazebrook of the National Commission on Evangelism. Dr. Glazebrook brought a wonderful message to the meeting on the subject of Personal Evangelism. The Rev. Herbert W. Prince of Lake Forest inspired his hearers with the significance of the meeting of the Lambeth Conference this summer. The Rev. Roberts A. Seilhamer of Pawtucket, R. I., brought a ringing challenge to the people of the diocese on the duty of the Church, wherever it was located, to "play the game" and to support the cause of missions.

Mr. Seilhamer, following the Bishop's luncheon to the clergy, conducted a conference on leadership on the part of the clergy as he saw it and understood it, and how to bring out leadership on the part of lay people.

In his address Bishop White expressed his great appreciation for the splendid leadership of the officers and clergy of the diocese during the past year.

The Rev. Mr. McCalla introduced during the course of the evening the Rev. W. H. Tomlins, 82 years of age, who graced the dinner with his presence and referred to him as one of the pioneers in the diocese.

Miss Ruth F. Osgood, representing the national field department of the Auxiliary was introduced at the dinner and was a welcome guest.

The synod opened in St. John's Church on Wednesday morning, May 21st, which, incidentally, was the birthday of the Bishop. St. John's Church was erected five years ago but until the last ten days had never been properly equipped on the inside. New furniture in the chancel and the nave made it most attractive and it seemed very appropriate that the opening service of the synod should be held amid these surroundings.

The Bishop's address was lengthy because it dealt with a great many things the diocese had been busy with the last year and it was from beginning to end a story of work well done. The Bishop was particularly happy in being able to state that the diocese under his leadership had not failed in any year to increase its gifts to the general Church.

Dr. Howard S. Layman, of St. Paul's Church, Springfield, was elected as a member of the standing committee to fill the vacancy of the late Frederick N. Morgan, the other members being: re-

elected. A committee was appointed by the Bishop to act in making arrangements for the holding of this year's meeting of the provincial synod, which is scheduled to be held in Springfield, October 15th and 16th.

SOUTHWESTERN VIRGINIA Tenth Anniversary of Bishop Jett Celebrated

STAUNTON, VA.—The celebration of the tenth anniversary of the Rt. Rev. Robert C. Jett, D.D., as Bishop of Southwestern Virginia, on Tuesday evening, was the highlight of the eleventh annual council of the diocese, which met in Trinity Church, Staunton, Tuesday and Wednesday, May 20th and 21st.

The service Tuesday evening was arranged by a special committee appointed by the last council to plan a fitting celebration of this anniversary, and was conducted by the Rev. Dr. Thomas D. Lewis, president of the standing committee, and rector of Ascension Church, Amherst, and the Rev. John J. Gravatt, Jr., of Trinity Church, and the Rev. Alfred R. Berkeley of St. John's Church, Roanoke. Eloquent tributes were paid to the Bishop in addresses by the Rev. Dr. Lewis on behalf of the clergy, the Hon. Alexander F. Robertson of Staunton on behalf of the laity, and Mrs. W. H. B. Loving, diocesan president of the Woman's Auxiliary, on behalf of that body. Following these, C. Edwin Michael, who perhaps has been more closely associated with the Bishop in the conduct of the business affairs of the diocese than any other layman, spoke of the great pleasure that has come to him through that intimate contact; and then on behalf of the laymen of the entire diocese, Mr. Michael informed the Bishop that as a token of the love of his people he was being presented with a trip to the Lambeth Conference, and with a new automobile. For all these expressions of esteem the Bishop replied with expressions of his deep and loving appreciation and gratitude.

Another interesting occasion, though not officially a part of the council, was a mass meeting of the laymen held in Trinity Church on Monday evening, preceding the opening of the council next morning. This was held under auspices of the Laymen's League and was in charge of Col. George L. Barton, Jr., of the faculty of the Virginia Military Institute, Lexington, president of the league. Impressive addresses were made by Major Roy W. Wonson, headmaster of Staunton Military Academy, and by Major General John A. Lejeune, formerly noted commander of the marines and now superintendent of Virginia Military Institute. General Lejeune was for years a warden of the Church of the Epiphany in Washington, and in his address showed that the spread of Christianity in the world will be best accomplished through the example of loyal, Christian living on the part of every member of the Church.

The council adopted a resolution of respect in memory of the late Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, who died in January.

The council adopted a resolution expressing its affection and esteem for Col. John D. Letcher of Lexington, who has made a number of valuable gifts to the diocese and to various objects in which the diocese is interested.

The business of the council proper was generally of a routine nature and there was little in the way of excitement or

special emphasis on any particular feature. The preacher of the council sermon was the Rev. Devall L. Gwathmey of St. John's, Wytheville.

Interesting reports were presented by the various committees, educational institutions, and missionaries in the diocese. At the request of the council, the Bishop appointed a new committee charged especially with the responsibility of making a careful study of the Church in rural communities.

The council adopted a resolution providing that the number of vestrymen elected in a parish may be as many as twenty-four instead of the former limit of twelve.

Officers and committees were generally re-elected. Delegates to the provincial synod were: *Clerical*, the Rev. Messrs. Alfred R. Berkeley, Thomas D. Lewis, D.D., E. Reinhold Rogers, Ph.D., and Herbert H. Young. *Lay*, Col. W. M. Brodie, Messrs. Charles P. Macgill, C. Edwin Michael, and Thomas A. Scott.

Alternates: *Clerical*, the Rev. Messrs. Roland Moncreu, J. M. Dick, William C. Marshall, and W. G. Pendleton, D.D. *Lay*, Messrs. Herbert McK. Smith, Julian H. Rutherford, Charles M. Hunter, and A. D. W. Walton.

VERMONT

Bishop Hall Memorial Planned

MIDDLEBURY, VT.—At the 140th annual convention of Vermont held here May 20th and 21st, it was proposed as a memorial to Bishop Hall to develop the diocesan center at Rock Point, Burlington, and to erect there a cathedral shrine. The plans include the revival of the boys' school, the establishment of permanent headquarters for the direction of missionary work in the diocese, the creation of a suitable pulpit and amphitheater for holding regular outdoor mission services at Rock Point in the summer, and the incorporation of a cathedral foundation.

The resolution read: "It is our desire to commemorate in some appropriate and worthy manner the long, faithful, and distinguished service of our late Bishop, the Rt. Rev. Arthur C. A. Hall, D.D., of blessed memory, for thirty-six years Bishop of Vermont, and one of the foremost leaders of the Protestant Episcopal Church in the United States.

"We believe that the most fitting memorial with which to honor the memory of Bishop Hall would be some consecrated missionary enterprise of a continuous and permanent character with its center at Rock Point, his episcopal residence during many years."

A "minute" on the late Bishop Hall, prepared by the Rev. James E. McKee and John Spargo of Bennington, was passed by the convention.

The Rt. Rev. Samuel B. Booth, D.D., Bishop of the diocese, presided over the convention and in his address also paid tribute to his distinguished predecessor, and announced that Dean Richardson of Albany had agreed to write the life of Bishop Hall.

Bishop Booth's impressive sermon was a challenge to clergy and laity alike. Speaking of the laity he said: "Likewise the laity are charged with the care of temporalities; but this does not imply that they have no responsibility for the prayer life and worship of the Church. I wish we could build up a sentiment whereby it would be an unwritten law that no man shall be elected to a vestry who does not regularly attend public worship; and that only persons who habitually make their communions shall be placed in positions of trust and honor."

The following deputies were elected to the provincial synod: *Clerical*, the Rev. Messrs. A. B. Crichton of Vergennes, W. J. Brown of Manchester, and M. W. Ross of St. Albans. *Lay*,

Messrs. John Spargo of Bennington, Herbert Congdon of Arlington, J. R. Roberts of Burlington, and Guy Wilson of Bethel.

Following a speech by the Rev. Frederick Deis of the National Council, the convention pledged its hearty support to the advance work program of the national Church.

VIRGINIA

Dr. Frederick D. Goodwin Elected Bishop Coadjutor

WARRENTON, VA.—The election of a Bishop Coadjutor was the event of greatest importance at the 135th annual council of Virginia, held on May 21st and 22d in St. James' Church, Warrenton. The Rev. Frederick D. Goodwin, D.D., rector of St. John's Church, Lunenburg parish, the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, and the Rev. Churchill J. Gibson, D.D., rector of St. James' Church, Richmond, were nominated for this office, Dr. Gibson later



ANOTHER BISHOP-ELECT
Rev. Frederick D. Goodwin, Bishop
Coadjutor-elect of Virginia.

requesting that his nomination be withdrawn. The first ballot showed thirty-nine clerical and forty-nine lay votes for Dr. Goodwin, and thirty-five clerical and twenty-seven lay votes for Bishop Remington. Dr. Gibson received two clerical and one lay votes and Dr. Dillingham received one lay vote. Dr. Goodwin's election was then made unanimous.

The council began with a meeting on Tuesday night in the interest of religious education under the auspices of the board of religious education and board of Christian social services at which addresses were made by the Rev. Minor C. Miller of the Virginia Interdenominational Board of Religious Education, and the Rev. Robert B. Nelson, rector of Christ Church, Winchester.

A notable event of the council was the commemoration of the 200th anniversary of Hamilton parish, of which St. James' Church, Warrenton, is the mother church, the dedication of a bronze tablet to the Rev. James Keith, the first minister of the parish, and the dedication of a chalice made of gifts of gold and silver and precious stones given by members of the parish.

The council was taken up in the discussion of the diocesan matters and the missionary work of the diocese. The group of churches consisting of St. Paul's, Hamilton; St. Peter's, Purcellville; and Mt. Calvary, Round Hill, of which the Rev. Howard Cady is rector, was cut off

from Shelburne and erected into a new parish called Madison parish in honor of the Rt. Rev. James Madison, the first Bishop of the diocese.

Diocesan officers and boards were elected, in most cases being a reëlection of the present membership. Delegates to the provincial synod were elected as follows: *Clerical*, the Rev. Messrs. H. S. Osburn, Roy W. Mason, Robert B. Nelson, and R. Cary Montague, D.D. *Lay*, Messrs. W. Welby Beverley, Blake T. Newton, W. W. Chamblin, and James M. Lewis.

Alternates: *Clerical*, the Rev. Messrs. G. MacLaren Brydon, D.D., B. D. Chambers, Dudley Boogher, and Robert F. Gibson. *Lay*, Messrs. Alex H. Sands, John T. Ramey, John B. Minor, and John W. Brookfield.

WESTERN NEW YORK

Missionary Work Stressed

ROCHESTER, N. Y.—In speaking about his first few months as Bishop Coadjutor of the diocese at the annual convention of Western New York, which met in St. Paul's Church, Rochester, Monday and Tuesday, May 19th and 20th, the Rt. Rev. Cameron J. Davis, D.D., said that it had been his object to go about in as many parishes as possible and so become acquainted with the work and with the people. He thanked the Bishop and clergy for making these contacts possible. He then said that he would take over the work in the western end of the diocese which was assigned to him when he was elected. He said that the work and needs of the diocese needed to be better known so that people might give more intelligently. To this end the different missionary work would be presented in parishes where it is possible and the object for which the diocese is working will also be placed before the people.

The Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, said that he felt the reason for the diocese not meeting the budget was that we had thought too long in terms of dollars and cents. "We must really visualize the work and make of it the spirit of the Master," said Bishop Ferris. He recommended that the diocese accept the recommendation of the National Council in asking Western New York to help in the St. Mary's School at Manila and he commended the splendid work which had been done by the diocese in personal evangelism from Advent to Easter.

At the business meeting on Tuesday, which followed Holy Communion and breakfast, the Rev. Dr. Charles Jessup, rector emeritus of St. Paul's Cathedral, Buffalo, presented in a splendid way the work of the Bishop Brent Fund. The Very Rev. Dr. Wyatt Brown, dean of the cathedral, spoke of the development of the cathedral at Buffalo and asked for the support of the diocese in this work. The cause of De Veaux School was presented by Bishop Davis and others, and was one of the special orders of business for the morning. Mrs. Stebbins, the former diocesan president of the Woman's Auxiliary, presented the cause of St. Mary's School, Manila, and explained the work to be undertaken by the diocese at that school.

BEQUESTS IN IDAHO

BOISE, IDAHO—The estate of Mrs. Kate L. Williams has just been settled, and through a provision in her will \$1,000 has been paid to St. Luke's Hospital, Boise, for some undesignated memorial to her husband, David D. Williams.

By another provision of her will, the sum of \$500 is set aside for the purchase of a memorial window in the tower room of St. Michael's Cathedral, Boise.

Celebrate Twenty-fifth Anniversary Of Founding of See of Southwark

Probable Proceeds of Oberammergau Passion Play—Bishop Barnes Receives Court Order

The Living Church News Bureau
London, May 16, 1930

THE SOUTHWARK DIOCESAN AND CATHEDRAL Festival, to celebrate the twenty-fifth anniversary of the founding of the see of Southwark (1905), will begin next Sunday, May 18th, and end on Sunday, May 25th. On Monday afternoon there will be a service of thanksgiving, at which the Archbishop of Canterbury will preach. He will also dedicate the restored Lady Chapel. Next Thursday the Bishop of Southwark will spend the day from 7 A.M. to 9:30 P.M. in the cathedral in order to meet the people of the diocese and others who are sympathetic toward the problems of South London. He will admit members into the cathedral fellowship by handing to them a medal struck for the occasion. The Lord Mayor of London will arrive at noon, and the Lord Lieutenant of Surrey will attend later. A service will be held at 9 A.M. On Sunday afternoon, May 25th, a procession of men, led by the Bishops of Southwark, Woolwich, and Kingston, will march from Bishop's House, Kennington, to the cathedral, where Canon Elliott, of St. Paul's, will preach.

From Monday morning, May 19th, until Sunday night, May 25th, the cathedral will never close, and services will be held in the Lady Chapel continuously, led by the parochial clergy.

THE OBERAMMERGAU PASSION PLAY

It has been asserted in more than one quarter that the villagers of Oberammergau are out to enrich themselves over this year's presentation of the Passion Play. A letter to the *Times* from Sir Henry Lunn, who witnessed the play for the fourth time last Sunday, will go far to disprove such assertions. Sir Henry writes:

"On very high authority I learn that the villagers begin this Passion Play with a very heavy burden of debt—individually from the impoverishment caused by the inflation of the mark in 1922, the year of the last play, and collectively from the debt of 1,500,000 marks incurred in the rebuilding of the theater, and half a million debt, the cost of preparing the roads and widening them for the great invasion of motor cars. My principal informant was a Munich official who is in close touch with the villagers and knows their affairs. He assessed the private mortgages of the villagers at a further 2,000,000 marks which, added to the public debt, makes a total obligation of 4,000,000 marks (£200,000) to be borne by a population of a little more than 2,000.

"If the thirty-three principal performances are well filled, the receipts from tickets may be estimated at about £120,000, which will discharge the public debt of £80,000, pay the small remuneration of the hundreds of actors, and leave an insignificant balance. . . . If the year's play is a sustained success and no international or national disturbances interfere with it, and there is a freedom from any other calamity, the people of Oberammergau may find next Michaelmas that they have earned—from lodging receipts and the play—by two years' preparation and six months of great strain, a sum to be divided among 2,000 people nearly equal to the amount expended in railway

traveling and hotel expenses by the spectators at the last British football cup final."

BISHOP OF BIRMINGHAM RECEIVES COURT ORDER

The Bishop of Birmingham, who has returned to Birmingham after some weeks' absence, attended last Friday at the office of his legal secretary, where he was handed the order made upon him by Justice Bennett in the chancery division to admit and license the Rev. G. D. Simmonds to the living of St. Aidan's, Small Heath, Birmingham.

On inquiry at Bishop's Croft, Dr. Barnes confirmed that he had received the order. It was a mere formality, he said, and, as he had already indicated publicly, he did not intend, with all due respect to the court, to obey, as the issue was moral and spiritual and not legal.

OPEN LETTER TO ARCHBISHOPS AND BISHOPS

More than 1,100 priests in the provinces of Canterbury and York, outside the diocese of London, have signed an open letter addressed to the Archbishops and Bishops of the Church of England. The signatures are described as those of men "who are loyal to the Catholic Creeds and the Catholic Faith," and the writers, who protest at length against what they declare to be "a position of great humiliation," demand "the full and impartial recognition of our rightful place in the English Church."

THE DISCOVERY AT UR

The most remarkable discovery made at Ur during the past winter by members of the joint expedition of the British Museum and of the Museum of the University of Pennsylvania, under the leadership of C. Leonard Woolley, is the temple founded by Nebuchadnezzar about 600 B. C., enlarged and restored about fifty years later by Nabonidus. It is described as "the best preserved temple yet found at Ur, or, indeed, anywhere in Mesopotamia." The walls stand nearly twenty feet in height, and even the whitewash on them is preserved. In Mr. Woolley's own words, "this is the only place in Iraq where one can stand in a Babylonian temple and forget for a moment that it is a ruin." GEORGE PARSONS.

NIGHTINGALE MEMORIAL SERVICE HELD IN DALLAS

DALLAS, TEX.—On Sunday evening, May 18th, in St. Matthew's Cathedral, the local branch of St. Barnabas' Guild for Nurses held its annual Florence Nightingale memorial service. The Very Rev. George Rodgers Wood, dean of the cathedral, preached the sermon, sounding a deep spiritual note. The cathedral choir, under the direction of Carl Wiesemann, rendered a program of music specially prepared for this occasion.

More than 400 nurses, some graduates, and many student nurses from every hospital in the city, marched into the cathedral behind the choir. The organ accompaniment to the hymns was augmented by a trumpet—the sounding of the roll call and taps also being given by the trumpeter. The cathedral was filled to capacity, there being a large number of parishioners and many visitors, in addition to the splendid representation of nurses.



Left:
MILWAUKEE DEAN

Very Rev. Archie I. Drake, who has recently entered upon his duties as Dean of All Saints' Cathedral, Milwaukee.

De Longe Photo.



ACOLYTES' FESTIVAL

Held at All Saints' Cathedral, Milwaukee, Wis., May 19th. [See THE LIVING CHURCH of May 24th.]

Wisconsin News Photo.

Barnabas of Uskub Elected and Enthroned Patriarch of Yugoslav Church

Was Former Metropolitan of Skoplje—Patriarch is Warm Friend of Anglican Communion

L. C. European Correspondence
Wells, Somerset, England, May 8, 1930

ONE GENERALLY HEARS THAT THE EAST cannot possibly be hurried, but in the recent election of a Patriarch for the Yugoslav Church to fill the vacancy caused by the death of the Patriarch Dmitri at Belgrade, Orientals for once set an example of promptitude that sets the West wondering. The bishops who had assembled for the funeral of the departed Patriarch seem to have gone straight back from the cemetery to the palace and proceeded to the choice of his successor, moved thereto by the very sensible reflection that then they were all together and that traveling in Yugoslavia, small country though it be on the map, is not always easy. Within three days after the funeral the choice was made, the royal confirmation had been given, and the new Patriarch had been enthroned.

The electoral body that makes choice of the Patriarch is one that seems odd to a Western, but if you want a collection of men who are accustomed to administrative work, and who, interested in the Church of the nation, are used also to making choice of men for important offices, it might be hard to better the organization! The body of bishops sits in the electoral college as of right, and so do the three principal priests of the city of Belgrade. Thus the "Spirituality" are represented. With them are the three senior judges upon the bench, the head of the university of the capital, a representative of the Serbian general staff, and all of such cabinet ministers as happen to be members of the Orthodox communion. Certainly lay folk are consulted in the choice of their chief pastor, and such lay folk as are accustomed to responsible decisions are those that are called to council. It is a practical man's choice. This body when thus called and set to choose a Patriarch made a choice of three names for submission to the King for his selection.

The men chosen were Nicolai Velomirovic of Ochrida, Irenaeus of Nish, and Barnabas of Uskub, or Skoplje, as we

are told to call it now. Bishop Nicolai's numerous English friends would no doubt have rejoiced if he had been the man chosen; still, attractive and saintly though his personal character is known to be, one may fairly question whether a mystically-minded ascetic is the right person for the administrative work of a Patriarch in these days. All may rejoice, however, in the personal honor done to him in the fact of his name being put upon this "short list."

The man actually chosen—and he is known to be the personal choice of King Alexander—is Barnabas of Uskub. He is young for his post, for he is still under fifty, a marked contrast in that to his nonagenarian predecessor. A southern Serb by birth, he was brought up in the lands that, till the year 1912, were Turkish in allegiance, and he was an Ottoman subject born. Educated in Russia at the Academy at Petersburg—or what was Petersburg then—he was the pupil of the present venerable Metropolitan of Kieff, Anthony, the exiled chief of the conservative theological party in the Russian Church. We believe that he was married before receiving priest's orders, though here we write under correction. If that be so, he is, of course, a widower now.

Being selected for work on the staff of "the Phanar," the Vatican of the Orthodox Church, he was titular Metropolitan of Derbe and so a member of the "sacred synod" of the Patriarch of Constantinople, while still in priest's orders. As such, he was the *apocrisarius* or local representative of the Church of Serbia at Constantinople. He is also an expert liturgiologist—a subject which is a real science in itself, though one that is sadly neglected in Anglican circles—and a first-rate authority on a subject that is almost equally unknown in the West, Byzantine history. After the events of 1912 when the European empire of Turkey almost ceased to exist, the young priest found himself for the first time a subject of the country that he always regarded as his own, Serbia, for his native district was now included for the first time since the days of Serbia's medieval greatness within her borders.

This implied that he must leave Constantinople and take up duties at home, and he now received episcopal

orders, resigning his merely titular see of Derbe, and being consecrated as Metropolitan of Uskub. He was at that time still in his early thirties, young for a bishop in those lands.

There he has been since, remaining at his post as Bishop in the troublous days of the great war, when those who had over-run the land of Serbia were apt to count the clergy and the schoolmasters of the land quite as much their enemies as were the troops who were still in arms against them. There he was when at the last triumph came to the Serbian arms and the army that had been fighting to regain its country for so long marched in victory for the full length of their recovered homeland.

As Bishop he has always been of the party of conservative reformers in the Serbian Church, and as such a warm friend of the Anglican communion and an advocate of close union with her. Thus it was he who suggested the significant act of inter-communion at Christmas, 1927. On that occasion the little group of Anglicans in the city of Belgrade (including Dr. Dyneley Price, the American Ambassador, and P. H. Sitters, the English representative of the Y. M. C. A.) found themselves without an English priest for the Christmas service. They asked if, under those circumstances, they could be allowed to make their Communion at some Orthodox altar. "Come to the cathedral, my friends," said the Patriarch, on the advice of Bishop Barnabas, "let me have the joy of giving you the Communion with my own hands." And so it was done, and let us hope that what was done then may soon be recognized as a practice that is regular and ordinary on both sides in like circumstances.

Now, by the personal choice of the King of Yugoslavia, the Metropolitan of Skoplje becomes Archbishop of Belgrade, Ipek, and Karlovci, and second Yugoslav Patriarch. Let us unite in wishing him, after the fashion of his people, "many years," and pray that the blessing of God may be with him in his work.

W. A. WIGRAM.

FR. ROCKWELL BECOMES RECTOR OF ALL SAINTS', NEW YORK

NEW YORK—On Wednesday evening, May 28th, the Rev. Harrison Rockwell was instituted as rector of All Saints' Church, New York, by the Rt. Rev. William T. Manning, D.D., Bishop of New York. Fr. Rockwell has been vicar of All Saints' since 1926.

Bishop Manning, on Advice of Physicians, Not to Attend Lambeth Conference

Four Great Gatherings at Cathedral—Seamen's Institute Chapel Dedicated

The Living Church News Bureau
New York, May 24, 1930

AS MOST OF THE SPACE FOR THE LETTER of last week was taken by the account of the diocesan convention and, especially, by the report of the election of a Suffragan Bishop, the results of the various choices for diocesan offices were held over until this issue. Several news items of major importance, having to do with events of two weeks ago, are now receiving belated mention for the same reason.

The elections resulted as follows: To the standing committee: Dean Gates, Samuel Thorne. Deputies to the provincial synod: The Rev. Maxwell W. Rice, the Rev. Dr. E. C. Russell, Wm. H. Mather, and Dr. John B. Walker. Provisional deputies: The Rev. W. N. Colton, the Rev. Dr. B. T. Rogers, C. M. Baxter, Jr., and Robert Wilkinson.

BISHOP MANNING NOT GOING TO LAMBETH

A statement was issued at the cathedral last Tuesday announcing that at the advice of his physicians, Bishop Manning has given up his proposed visit to England to attend the Lambeth Conference, and has cancelled his engagements to preach in Westminster Abbey and in a number of the English cathedrals. He has been ordered to make this summer a period of complete rest, and will spend the season quietly at his home on Mount Desert Island, Me.

FOUR GREAT GATHERINGS AT THE CATHEDRAL

On Sunday morning, May 11th, the cathedral welcomed the officers and men of the fleet then anchored in the Hudson. Nearly 1,000 of them came to the service at 11 o'clock, at which the Bishop of the diocese was the preacher. Bishop Manning spoke on the great essentials of true manhood: fearless straightforwardness and integrity of character, the spirit of duty and responsibility, loyalty to the country, and faith in God. He declared that our army and navy exist solely for defense and for the maintenance of law and right and peace.

That afternoon the capacity of the cathedral again was taxed when the annual Knights Templar service was held. Dean Gates, who is an associate prelate of the Palestine Commandery, was the preacher.

On Sunday evening, May 18th, the annual nurses' memorial service was held at the cathedral, and at this, the sixth such occasion, the attendance was the largest. Five thousand nurses were present, making an impressive and picturesque sight in their uniforms, caps, and capes of varying colors. They came from local training schools and hospitals, from the American Legion, the Red Cross, and the various public health agencies, women of different faiths, Protestant, Jewish, and Catholic, all uniting at a great religious service of memorial nature. Tribute was paid to Florence Nightingale, the pioneer of modern nursing, and to every nurse who has died in service. The vast gathering was addressed by Bishop Manning and by the Rev. Daniel A. Poling, former pastor of the Marble Collegiate Church.

At Evensong last Sunday Dean Gates preached before a congregation which included the veterans of the old Twenty-

second Infantry, the 102d Combat Engineers, and the Defendarm Association.

DEACONESSSES SET APART

In St. Ansgarius' Chapel of the cathedral on Thursday morning, May 15th, commencement day for the New York Training School for Deaconesses was observed. Bishop Manning preached the sermon, and both he and the Bishop of Connecticut officiated at the setting apart of deaconesses. The three women made deaconesses are Harriet Holt English of West Willington, Conn., who will work at Trinity Church, Torrington; Margaret Elliott Hayes of Cleveland who goes to St. Matthew's Church, San Mateo, Calif.; and Alice Mildred Millar of Dallas to be on the staff at Christ Church, Corning, N. Y. The graduating class of this year numbered ten, some of whom will be set apart as deaconesses in other dioceses.

SEAMEN'S INSTITUTE CHAPEL DEDICATED

At noon last Thursday, the 22d day of May, several hundred friends of that great institution, the Seamen's Church Institute, gathered in the new chapel in the recently completed annex for the formal opening and dedication of its place of prayer and worship. Bishop Manning was the officiant, and the Rev. Dr. Norwood, rector of St. Bartholomew's Church, was the preacher; the lesson was read by the Rev. Dr. Nelson, canon of the cathedral, while the list of benefactors of the chapel was read by the Rev. Dr. A. R. Mansfield, the superintendent of the Seamen's Institute and the priest under whose vision and leadership this truly magnificent work has been brought to its present position of vast influence for good among the sailors and seamen in our port. The occasion afforded the visitors an opportunity also to inspect the other portions of the new annex. It is beyond this writer's ability adequately to describe the Seamen's Church Institute and its work; the best thing to do is to visit it, the next best to read its excellent publication, *The Lookout*, copies of which can be asked from the Institute, 25 South street.

TRIBUTE TO BISHOP SLATTERY

At Grace Church, where he was rector from 1910 until 1922, the memory of the late Bishop of Massachusetts, Dr. Charles Lewis Slattery, was honored last Sunday morning in a special service. The present rector, the Rev. Dr. Bowie, spoke in the sermon of his predecessor especially as the great pastor. Letters of tribute from Bishop Manning, Bishop Lawrence, and Bishop-elect Sherrill were read.

THE REV. JOHN A. WADE, DETECTIVE

In today's New York *Sun* a notice tells of the clever and effective method adopted

by the Rev. John A. Wade to solve the mystery of recent thefts in his church. He is the rector of St. John's, West Eleventh street, formerly known as St. John the Evangelist's. When four vases had been stolen, the rector arranged a wire under the remaining vase which would ring a bell when moved. Yesterday the bell sounded and the thief was caught.

Evidently Mr. Wade's ecclesiastical affiliation is not clear to reporters. The *Sun* refers to him as pastor of a Methodist Church, while the publication, the New York *Weekly*, in a recent effort to direct its more devout readers, suggested these churches to Catholics: St. John the Evangelist, St. Mark's in the Bowverie, St. Patrick's Cathedral, and St. Paul the Apostle.

ITEMS

In order to keep forever its site at Fifth avenue and Fifty-third street, St. Thomas' Church is seeking to raise \$3,000,000 as an endowment fund.

On Ascension Day, St. Mary's Church, Alexander avenue, Mott Haven, will observe the seventy-fourth anniversary of the laying of the cornerstone of the original church of its parish. The present rector is the Rev. Frank R. Jones.

The May-June meeting of the Clerical Union will be held on the 9th of next month at St. Paul's Church, Norwalk, Conn., the Rev. Louis B. Howell, rector, when the new church will be consecrated by the Rt. Rev. Chauncey B. Brewster, D.D.

To the Church of the Heavenly Rest has been given a stone font. The donors are Mr. and Mrs. George Vernon Coe who have made this presentation in memory of their daughter, Grace. The announcement is also made that the handsome front doors of the church are the gift of Mrs. Frederick C. Brown. On these are affixed decorative steel butts which depict six historical scenes in the early history of the city and diocese of New York.

HARRISON ROCKWELL.

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

FARIBAULT, MINN.—The seventieth commencement of Seabury Divinity School was held on May 20th with the largest graduating class since the war. The service was held in the Cathedral of Our Merciful Saviour, Faribault, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, making the commencement address.

Eleven graduates received the diploma of Seabury, and the degree of Doctor of Divinity, *honoris causa*, was conferred by Bishop McElwain upon the Rev. John Flockhart, of the class of 1898, who has served long and faithfully in the Indian field in South Dakota.



MISSION CONFERENCE, NARA, JAPAN

Held March 29th to April 1st. [See THE LIVING CHURCH of May 24th.]

Episcopalian Club of Massachusetts, in Spring Meeting, Welcomes Bishops

Bishop Creighton Addresses Church Service League—Annual Service of Knights Templar

The Living Church News Bureau
Boston, May 24, 1930

THE EPISCOPALIAN CLUB OF MASSACHUSETTS, holding its spring meeting and dinner last Monday evening, welcomed four speakers: Bishop Lawrence, Bishop Babcock, Bishop Mann, and the Rev. Dr. Henry K. Sherrill, Bishop-elect. The speeches, naturally, took on a peculiarly intimate and family character and one could almost see, in retrospect, the successive years rolling round since the time when Bishop Lawrence was a young Bishop of 43 years to the present day when the young Bishop of 39 is so near to the assuming of his duties. The memory of Bishop Slattery was, of course, a potent factor of the meeting and honor was paid in full measure to him.

Bishop Lawrence's address was an argument for the conserving of a Bishop's strength. Bishop Babcock, after a tribute to Clarence H. Poor, Jr., president of the club and also treasurer and trustee of other diocesan activities, conveyed to his audience a sense of the wonderful compensations vouchsafed the incumbent of a Bishop's office as he performs those duties to which he is especially consecrated. And then Bishop Mann, to whom Dr. Sherrill was an assistant after leaving the Episcopal Theological School in the days when Dr. Mann was the rector of Trinity, reviewed something of the close friendship which has always bound the two together.

When Dr. Sherrill rose to his feet as the last speaker of the evening, he recalled that sixteen years ago, as representative of the senior class of the Episcopal Theological School, he had addressed the Episcopalian Club. The gist of the Bishop-elect's address was an affectionate tribute to those he accounted his tutors for the great task before him—the Bishops present in person and Bishop Slattery. Dr. Sherrill said that simply the administrative side of a Bishop's office does not allure him for he had entered the ministry in order to preach the Gospel; that which stirs his imagination in the episcopate is the opportunities for spiritual contacts with those needing that contact. Dr. Sherrill affirmed his anxiety to broaden out the whole responsibility for he feels that when the laymen come forward they can free the clergy and Bishop for the peculiar things, the spiritual leadership, which is the province in particular of the clergy and the Bishop. He closed with a ringing statement that it is not to the diocese, not to the Bishop, but to Christ Himself we pledge allegiance and loyalty.

BISHOP CREIGHTON ADDRESSES
CHURCH SERVICE LEAGUE

Bishop Creighton of Mexico was the speaker at the last meeting for the season of the diocesan Church Service League last Wednesday. The Ven. J. Henry Thomas, archdeacon of Eastern Oregon, unexpectedly present and to whom a shorter period was allotted, said that he was to act as a curtain-raiser for Bishop Creighton's address. The result was all that could be desired, for the two mission-

ary addresses in the oneness of their purpose were like the fusing of strong beams of light upon the call of missions and the responsibility of those to whom much in the way of religious freedom and a strong Church has been given. It was a really remarkable meeting with a record attendance for this time of the year. Mrs. E. V. French of Andover, vice-president of the women's division of the Church Service League for the northeastern district, presided in the absence of Miss Eva D. Corey who has not yet recovered from a recent illness.

ANNUAL SERVICE OF KNIGHTS TEMPLAR

The Boston commandery of Knights Templar attended Trinity Church last Sunday afternoon in a body in accordance with an annual custom. The colorful spectacle of the Knights in uniform drew as usual an interested group of onlookers. The Rev. Dr. Sherrill preached the sermon, speaking of self-discipline in all walks of life in this age when there are so many revolts against discipline and constituted authority, and throwing a challenge to ultra-modernism by defending the stern discipline of the Puritans. With respect to a disciplined against an undisciplined generation he said, "If I had to choose between a generation which had no discipline and the generation of the Puritans, give me the Puritans every time. There was a certain moral fibre there, a certain strength that is largely the reason for the moral fibre of our nation."

Chicago Laymen's Missionary Movement Sponsors Meeting of Business Men

Woman's Auxiliary Honors Deaconess Elizabeth—Camp Hough-teling Forum Planned

The Living Church News Bureau
Chicago, May 24, 1930

A STAUNCH BELIEF IN A DIVINE, INTELLIGENT Creator and God was voiced by Dr. Arthur Holly Compton, Nobel prize winner and internationally known physicist of the University of Chicago, speaking before 300 Oak Park business men Tuesday night. The meeting was sponsored by the Laymen's Missionary Movement and included representatives of Grace and St. Christopher's Churches.

Dr. Compton's statements were made as a result of extensive studies on his part as a scientist and physicist into the deeper mysteries of life. His conclusions in brief follow:

1. Evidence points to the existence of a beginner, a creator of the universe.
2. A physicist's studies and experiments lead him logically to believe that this creator is an intelligent God.
3. From a biological point of view, the studies cause one to conclude there is an intelligence back of all earthly things, leading to a definite end or conclusion.
4. The intelligent God has an interest in and relation to man as he exists today.

"If there be an intelligent God, it is reasonable to assume that He would be interested in creating a being intelligent like Himself," declared Dr. Compton. "The friendly aspects which we discover

MISCELLANEOUS

The Rt. Rev. Julius W. Atwood, D.D., formerly Bishop of Arizona, has a long series of engagements for the purpose of holding Confirmation services. These began on May 13th and extend into June. Bishop Atwood is giving his services to the diocese in its extremity due to the death of Bishop Slattery and when episcopal visitations are too numerous for Bishop Babcock.

The Wyman Memorial Chapel of Marblehead was consecrated last Wednesday evening by Bishop Babcock. The Rev. Roy M. Grindy, assistant at St. Michael's Church in the same town, is in charge of this chapel.

The Rev. H. Robert Smith, rector of St. Paul's Church, Malden, planned to have the Sunday evening services end at the close of May but the congregation has kept up such a record attendance that the services will be continued through June. This is welcome news in a day of dwindling Sunday evening congregations, especially to those who have always thought of the Sunday evening service as one with its own particular serene personality that is quite irreplaceable.

A farewell has been said by the parishioners of Christ Church, Quincy, to their old parish house which is now being torn down to make place for a new structure to be erected at a cost of \$65,000. The farewell party was held last Tuesday evening with Mayor McGrath of Quincy, Archdeacon Dennen, and the Rev. Howard K. Bartow, rector, as speakers. The old parish house has served its purpose for the past forty years. The new parish house, toward which two-thirds of the money has been secured, will be ready in six months.

ETHEL M. ROBERTS.

in the world lead us to the logical conclusion that the Creator is friendly toward mankind, that man is the son of God, created by Him, with an intelligence and with a certain creative ability which distinguishes him from the lower animal kingdom. As souls, we have a part in the development of a great, purposeful universe which is part of God's scheme of things."

DEACONESS ELIZABETH HONORED

Twenty-five years of service to the Church in Chicago on the part of Deaconess Elizabeth of the City Missions staff, were honored Thursday by the Woman's Auxiliary of the diocese, meeting at St. Chrysostom's Church. As part of the United Thank Offering meeting on that day, the Auxiliary presented Deaconess Elizabeth with a beautifully bound Prayer Book and Hymnal and paid tribute to her faithful work.

The United Thank Offering presented at the service amounted to \$5,571.86, representing contributions for the seven month period preceding.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, was the preacher at the morning service. Following presentation of the offering, luncheon was served by the women of St. Chrysostom's Church. The Rev. Stephen E. Keeler of St. Chrysostom's, and the Rev. Walter C. Bihler of Christ Church, Woodlawn, were among speakers in the afternoon. More than 500 Churchwomen were in attendance.

CAMP HOUGHTELING FORUM PLANNED

Dr. William C. Sturgis of Washington, D. C., will direct the annual Camp Houghteling, Mich., June 28th and 29th, according to plans announced by William F. Pelham of St. Mark's, Glen Ellyn, founder of the forum. The forum is designed for fifty picked laymen from over the diocese and is intended to consider practical problems facing each layman in his religious life. It is considered unique among Church summer conferences.

The subject of this year's conference will be: How Can a Business Man Make His Life More Effective for the Church? The conference leader directs the thought of the group and open discussions bring out problems and questions which laymen face. At the conclusion of the two-day meeting, an appointed committee presents conclusions drawn from the discussions. Mr. Pelham promotes the forum as a means of developing new lay leaders in parishes and missions of the diocese.

THE REV. HAROLD HOLT TO OAK PARK

The Rev. Harold Holt, assistant secretary of the Department of Social Service of the National Council during the past three years, comes to the diocese next week to assume the rectorship of Grace Church, Oak Park, succeeding the Rev. Francis R. Godolphin.

Fr. Holt will preach his first sermon in his new parish on June 1st. He and Mrs. Holt will be guests of the parish at a reception in the parish house, Tuesday evening, June 3d.

The new rector of Grace Church, former parish of the late Bishop Anderson and of Bishop Shayler of Nebraska, is well known for his work in the Social Service Department of the national Church.

THE REV. F. E. BERNARD GOING ABROAD

The Rev. Floyd E. Bernard, rector of All Saints' Church, Ravenswood, was the guest of the parish Thursday night at a reception prior to his leaving Sunday for Europe. He sails from New York on May 31st, to be abroad three months.

Fr. Bernard will visit England, Germany, Holland, Switzerland, Italy, and France. He will devote considerable time to a study of the youth movement in England and Germany.

Members of the parish presented Fr. Bernard with a purse at Thursday night's reception.

ACOLYTES' FESTIVAL, JUNE 5TH

The annual festival service for acolytes of the diocese will be held at St. Paul's Church, 50th and Dorchester avenue, Thursday evening, June 5th. This festival, established nearly twenty years ago, has come to be one of the most impressive events in the diocesan calendar. Each year from 300 to 500 acolytes representing many parishes and missions gather to take part in the service.

Solemn Evensong and Procession is at 8 o'clock. Supper will be served in the parish house preceding the service.

ST. ALBAN'S COMMENCEMENT

St. Alban's School, Sycamore, completes its forty-first academic year with commencement exercises June 7th and 8th. The commencement dance is scheduled for Saturday evening, June 7th, with alumni and friends of the school invited.

The commencement day program, Sunday, June 8th, begins with senior corporate Communion and the blessing of the class rings, followed by the senior breakfast. The Rev. Dr. Charles L. Street, rector of the school, is to make the address to the graduating class at the choral

Eucharist in the chapel at 11 o'clock. The commencement exercises proper take place Sunday afternoon, with Charles H. Kingman, principal of the Ottawa Township High School, delivering the address. Prizes for scholarship and athletics will be awarded at that time.

NEWS NOTES

The annual spring outing of the Brotherhood of St. Andrew was held Saturday afternoon at the Church of the Redeemer, Elgin. Athletics were on the program in the afternoon and following Evensong and supper, E. O. Adomeit of St. Margaret's, and Herbert Lilly of St. Augustine's, Wilmette, spoke.

The northern deanery of the diocese is to meet at St. Paul's Church, Savanna, the Rev. Richard Cox, priest-in-charge, Monday and Tuesday, June 9th and 10th. The Rev. Dr. George Craig Stewart, Bishop Coadjutor-elect, is to speak on May 10th.

The Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter, is to deliver the Memorial Day address at civic services at Marion, Ill., next Friday.

Extensive alterations are being made in the interior of St. Paul's-Church-by-the-Lake, Rogers Park, the Rev. Charles T. Hull, rector.

The Rev. Stephen E. Keeler, rector of St. Chrysostom's Church, has just returned from Washington, where he was co-leader with Bishop Johnson of Colorado of a clergy conference at the College of Preachers.

Ground has just been broken for the new \$60,000 improvement project at St. Paul's Church, Riverside, the Rev. R. B. Grobb, rector. Extensive alterations are to be made in the church and a parish house constructed.

G. F. S. CONNECTIONS OUTSIDE THE CHURCH

BALTIMORE—The executive committee of the Girls' Friendly Society in Maryland at its meeting on May 21st requested that further information be given to complete that which was published by THE LIVING CHURCH on May 17th, when a list of their affiliations and memberships was given by the national board of directors of the Girls' Friendly Society. This list only included affiliations and memberships and did not include the twelve organizations to which representatives were sent as observers.

The Girls' Friendly Society in Maryland wishes to add to the list already published the names of organizations outside the Church, to the meetings of which the national society has sent representatives. These representatives were present as observers and had no vote, but admission to such meetings is only permitted to persons officially appointed as representatives of some organization.

The following list has been received from the proper authorities at the national headquarters:

- Association to Promote Proper Housing for Girls.
- Committee of 14 on Crime Prevention, New York City.
- Conference on Immigration Policy, New York City.
- League of Nations Association.
- Welfare Council, New York City.
- National Council for the Prevention of War.
- Big Brother and Big Sister Association.
- Conference on the Cause and Cure of War.
- Federal Council of Churches.
- Social Work Publicity Council, New York City.
- White House Conference for Child Health and Protection.
- World Alliance for International Friendship Through the Churches.

BOOK CHATS

from Morehouse Publishing Co.

Books added to stock since the last number of Book Chats:

- The Nursery Child in the Church School, by Anna Freelove Betts. (Abingdon)\$1.25
- Chalk Talk Sermonettes, by L. James Kindig. (Meigs) 1.00
- Problem Plays, by Letitia W. Wood. (Meigs) 1.00
- Through the Church School Door, by Nell I. Minor and Emily F. Bryant. (Abingdon) 2.00
- The Gospel of Suffering, by Celia Atkinson. (Morehouse)40
- The Radiant Life, by John S. Bunting. (Revell) 1.50
- The Passion Play of Oberammergau, by Janet H. Swift. (Revell).. 1.75
- The Charm of Trees, by Thomas F. Davies. (Revell)..... 1.50
- Long Ago in Galilee, by Muriel Clark. (Revell) 1.50
- Church School Organization and Administration, by Leon C. Palmer. (Morehouse) 2.00
- Sidelights on the Daily Vacation Bible School, by E. C. Knapp. (Revell) 1.25

IF YOU ARE going to Europe this summer (as who, except Your Correspondent, is not?), you will certainly want to plan your schedule to include the Passion Play at Oberammergau. That being the case, two books should be in your suitcase when you walk across the gangplank at Hoboken—near the top, so that you can get them easily as soon as your steamer chair is assigned to you.

The first is Janet Swift's THE PASSION PLAY OF OBERAMMERGAU (\$1.75), a new book written especially for those who expect to attend the play this year by one who knows Oberammergau and who has given long and diligent study to the history of the Passion Play. Mrs. Swift is well qualified for the task she has undertaken, and probably many of our readers will recall having heard her lecture on this subject during the past winter.

Not so new, but still very valuable, is the little handbook by Dr. E. Hermitage Day entitled OBERAMMERGAU AND THE PASSION PLAY (40 cts.). The special appeal of this little book for Churchmen is that the Passion Play is viewed through the eyes of a distinguished English Churchman. Dr. Day tells the story and gives the setting of the play, analyzes its structure, and then gives an adequate synopsis of the several acts and scenes. Notes on the music and a bibliography complete the book.

A valuable handbook on family relations has just been published by Morehouse Publishing Co. under the title BUILDING FAMILY FOUNDATIONS (paper, 65 cts.; cloth, \$1.00), a new study by the Rev. Harold Holt, who is just retiring as assistant secretary of the Church's Department of Christian Social Service. Family budgets, parent and child relationships, and sex education are a few of the topics dealt with in its pages.

Vacation time beginning to interest you? Don't forget to take along a few good books. They are your best vacation companions.

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Philadelphia Church School Teachers And Officers Meet at Lansdowne, Pa.

Church and Missions to Receive Be- quests—Both Bishops to Attend Lambeth Conference

The Living Church News Bureau
Philadelphia, May 24, 1930

A MOST INTERESTING MEETING WAS HELD last Saturday, May 17th, at the Church of St. John the Evangelist, Lansdowne, the Rev. Dr. Charles E. Tuke, rector. The occasion was the annual spring meeting and conference of the West Philadelphia Association of Sunday school teachers and officers, and was attended by clergy and laity from all sections of Philadelphia.

A Church school demonstration, given by teachers and pupils of St. John's Church School, was the principal feature of the meeting. The regular session of the school was held at 4 o'clock Saturday afternoon in place of the morning session for the next day. In spite of the unusual time, nearly the entire school turned out for the service, and went through their unusual program, ignoring the distraction of having visiting teachers watch them.

The Rev. Henry S. Paynter, rector of St. Barnabas' Church, Philadelphia, who was asked to criticize the program, commented on the unusually large predominance of boys in the school, which was quite different from most Church schools, and commended the use of the many prayers which were said in unison by the school. About forty people in two groups visited the kindergarten and primary classes, which were conducted during the Church school service.

The many sided missionary work of the Church was described in the program which followed the Church school service. The Rev. William O. Bellis, priest-in-charge of the Advent Mission, Kennett Square, told of the problems encountered in building up three rural missions in a district thirty-five miles long and eighteen wide, which meant driving sixty miles to hold five services each Sunday, not for Church people alone, but for all who felt the need of hearing again the word of God preached.

The little known work of the Home for Consumptives at Chestnut Hill, the oldest tubercular sanatorium in the city, and one of the few accepting patients with the disease in any of its three stages, was interestingly described by Dr. William J. Enders, medical superintendent of that institution.

The work of a mission in a thickly populated mill section of the city where Chinese, Armenians, and Mormons are all grist in the mill of helpfulness, and where poverty has not dimmed faith, furnished a splendid topic for the address of the Rev. F. B. Halsey, who is in charge of St. Ambrose's Mission, Kensington.

An entirely different challenge was offered in the work of the Rev. Alfred M. Smith, of the City Mission. His particular field is in city and county prisons, while others of his associates on the staff have their assignments in hospitals, almshouses, and gospel missions. Fr. Smith declared that the attempts to relieve congestion at the Eastern Penitentiary by the rapidly developing prison at Gratersford must succeed, if we are to have any insurance against the out-breaks and disasters which have become such a com-

mon item of news during the past year.

The Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less, in speaking of summer conferences for Church work, addressed himself to a topic radically different from those of his predecessors, but urged attendance at summer conferences for the solution of many problems.

The women's committee of St. John's contributed its services in the preparation of the supper.

SPRING MEETING OF ALTAR GUILD

The sixth diocesan meeting of the Altar Guild of the diocese will be held on Tuesday, June 3d, at the Churchwomen's Club. The meeting will open at 5 o'clock with an exhibition of vestments, altar linens, etc. Supper will be served at 6, and will be followed by a conference on Altar Guild Work. At 8, there will be a service of Evensong in St. James' Church, with an address by the Rev. Dr. John Mockridge.

All members of the Altar Guild in the diocese are urged to attend and bring their friends, and to notify Miss Elizabeth J. Lea, secretary, at the Wellington, as to how many guests they will bring.

EIGHTY RECEIVED FROM ROMAN CATHOLIC CHURCH

A remarkable service was held on the evening of Wednesday, May 14th, in St. Elisabeth's Church. Eighty adult Italians were received by Bishop Taitt from the Roman Catholic Church, and in addition, the Bishop confirmed a class of twenty-two.

St. Elisabeth's has recently become affiliated with St. James' Church, and is co-operating in the City Church plan which has been adopted.

BOTH BISHOPS TO ATTEND LAMBETH CONFERENCE

Announcement has been made that both the Rt. Rev. Thomas J. Garland, D.D. Bishop of Pennsylvania, and the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor, will attend the Lambeth Conference in London on July 5th. Bishop Garland is at present on a world tour, but will arrive in London in time for the conference, where he will be joined by Bishop Taitt.

CHURCH AND MISSIONS TO RECEIVE BEQUESTS

The late Mrs. Agnes B. Renshaw, who died at her home in Chestnut Hill on May 11th, directed in her will that after the death of her daughter, \$10,000 was to be given to the Protestant Episcopal City Mission in Philadelphia and was to be known as the Lewis S. Renshaw Fund; \$10,000 to the Home of the Merciful Saviour for Crippled Children, in West Philadelphia; and \$10,500 is to be given to the rector, warden, and vestrymen of Christ Church, Woodbury, N. J., and is to be known as the Benjamin F. and Elizabeth M. Carter Fund. The residue is then to be divided between the Protestant Episcopal City Mission and the Chestnut Hill Hospital.

RECTOR OF ST. LUKE'S AND THE EPIPHANY MARRIES

A wedding of interest in this diocese was that of Miss Martha Virginia Mills, superintendent of the Burlington County Hospital, Mt. Holly, N. J., and the Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadel-

FOR SALE

Very attractive summer cottage in Santa Cruz section of Twilight Park at Haines Falls, New York. This cottage has a glorious view down the Kaaterskill Clove and across the valley of the Hudson to the Berkshires. There are five bedrooms, bath, dining room, kitchen, and living room with open fireplace. Electric lights and stationary tubs. Large porch around two sides of cottage. This cottage is near Santa Cruz Inn, and is in excellent condition. For sale furnished—Price \$5,500.00.

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—*The Church Times*.

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phia. The marriage took place quietly yesterday, May 23d, the ceremony being performed in St. Paul's Church, Elkins Park, by the Rev. Dr. Philip J. Steinmetz, an old friend of Dr. Steele's. This date was selected for the wedding in order that Dr. and Mrs. Steele might attend the annual reception to members of St. Luke's on Memorial Day, which will also mark the twenty-sixth anniversary of Dr. Steele's ordination.

ELEANOR ROBERTS HOWES.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, May 23, 1930

THIS HAS BEEN A BUSY WEEK IN THIS diocese. On Tuesday and Wednesday occurred the annual convention, a report of which is found in another column. It was truly a remarkable convention. Probably it has seldom happened that a revised constitution, a revised body of canons, and a revised set of rules of order have been adopted by unanimous vote; yet so it was in Garden City. The convention on the second day continued in session until twenty minutes after 6 o'clock, and preserved a fine spirit and temper to the end. The new canons include a rather extensive reorganization of the diocesan work; and it is hoped that better coördination and coöperation will result.

SPRING FESTIVAL AT CHURCH CHARITY FOUNDATION

Thursday was spring festival day at the Church Charity Foundation. This annual event brings together, in the buildings on the foundation, hundreds of the men and women of the diocese, and results in the addition of two or three thousand dollars to the treasury of the institution. At 11:30 there was a short service in the Walter Gibb Memorial Chapel, at which the Rev. Dr. George P. Atwater, of Grace Church, Brooklyn Heights, made an address. Bishop Stires said the final prayers and blessing. Luncheon and dinner were served to the visitors in the Home for the Aged. Sales tables were well patronized during the afternoon. Many visitors took the opportunity to make a tour through the new St. John's Hospital and the nurses' residence, newest buildings on the foundation.

MEETING OF WOMAN'S AUXILIARY

Today (Friday) is the annual out-of-town meeting of the Woman's Auxiliary. It is held this year at Christ Church, Oyster Bay. Several hundred women from all parts of the diocese will assemble there, bringing box luncheons and prepared to stay all day. Holy Communion will be celebrated at 11, Bishop Stires being celebrant and preacher. At the afternoon session the principal speaker will be Bishop Creighton of Mexico, who, it will be remembered, was a priest of this diocese when he was chosen for his present post.

CHURCH SCHOOLS CELEBRATE CATHEDRAL DAY

Tomorrow, Saturday the 24th, the boys and girls of the Church schools of the diocese will celebrate Cathedral Day at Garden City. Trains, busses, and autos will bring them from all directions. At 11 there will be a procession through the cathedral grounds; at 11:30 an open-air service with an address by the Bishop; lunch will follow; after lunch there will be games of various sorts. In case of rain, the service will be held in the cathedral and the rest of the program will be cancelled.

MISCELLANEOUS

A memorial service in honor of the Rev. Edward M. McGuffey, thirty-nine years rector of St. James' Church, Elmhurst, will be held in that church on Sunday evening next, the 25th—the first anniversary of his departure from this life.

On Rogation Sunday, Bishop Stires will ordain three priests and six deacons at the Cathedral of the Incarnation, Garden City.

CHAS. HENRY WEBB.

BROTHERHOOD PLANS NATION-WIDE PROGRAM

PHILADELPHIA—Several important decisions were made at the semi-annual meeting of the national council of the Brotherhood of St. Andrew, held in Philadelphia, Saturday, May 17th, with the executive committee in session the preceding day.

The appointment of a secretary for junior work was voted, and it is expected that the committee will be able to announce his name within the next few weeks.

Plans for the approaching national junior convention of the Brotherhood to be held at Oberlin College, Oberlin, Ohio, August 26th to 29th, were discussed and approved. It was announced that the Los Angeles junior Brotherhood boys are planning to charter two trans-continental buses in which to make the trip to Oberlin, holding Brotherhood rallies in important centers enroute.

A cablegram from the American bishops of the Church in Japan and St. Paul's University, Tokyo, invited the national Brotherhood to hold a meeting with the Japanese Brotherhood in 1932. The invitation was accepted and a committee on arrangements, headed by President H. Lawrence Choate, was appointed.

A committee headed by E. H. Bonsall of Philadelphia was appointed to make plans for the observance in 1933 of the semi-centennial anniversary of the organization of the Brotherhood. It is expected that services in commemoration of this event will be held in practically every diocese and missionary district.

Dr. B. F. Finney, vice-chancellor of the University of the South, invited the Brotherhood to hold its next triennial convention at Sewanee, Tenn., in August 1931, and the invitation was accepted.

The report of the finance committee, presented by the vice-chairman, William A. Cornelius, showed the Brotherhood in a gratifying condition financially, with a balance budget and expenditures kept within the income.

Plans were made for having one night at the time or immediately preceding General Convention in Denver, 1931, set apart as Brotherhood night and a great mass meeting of men and boys held.

Paul Rusch reported that the Brotherhood chapter of thirty-four members at St. Paul's University, Tokyo, Japan, had brought fifty-three Japanese to Christian Baptism and presented twenty-five for Confirmation. It was stated also that steps were being taken in China for the translation of Brotherhood literature into Chinese, and that the beginnings of Brotherhood organization were being made in Brazil.

One of the most important actions of the council was the approval of plans for a proposed nation-wide program entitled Have Faith in Youth, providing for a seven day mission for boys and young men of high school and junior college age. The plan will be offered for use by all parishes, whether or not they have

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FIRE AT NENANA, ALASKA

NEW YORK—A night letter received by the Department of Missions, May 24th, from the Rev. E. A. McIntosh, Nenana, Alaska, says: Our home burned and we lost all our clothing, books, household appliances, and vestments, including remainder of St. Mark's. Saved piano and some valuable papers. No one hurt. Comfortable in cabin next door.

Brotherhood chapters, during the week of November 23d to 30th, immediately preceding the annual nation-wide corporate Communion of men and boys. It will be similar in some respects to the Adventuring with Christ program for children used in the fifth province during the past year.

CENTENNIAL OF ST. PAUL'S, NEW HAVEN, CONN.

NEW HAVEN, CONN.—The centennial anniversary of St. Paul's Church, in New Haven, celebrated May 11th and 12th, marked 100 years of vigorous service on the part of this large downtown city parish.

The massive stone church has valiantly withstood the encroaching tides of business and foreign immigration which have completely changed the neighborhood in the last forty years. Today St. Paul's has the largest number of communicants in its history—1,556—and is still growing, drawing upon all sections of the city and suburbs.

The program for the centennial included a parish corporate Communion on Sunday at 7 A.M.; a festival service at 11, with a sermon by the rector, the Rev. Howard R. Weir; and a community service at 7:30 P.M., at which the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., preached; and the president of the New Haven Council of Churches, the Rev. Behrend H. Mehrtens, pastor of Trinity Lutheran Church, gave a congratulatory address.

Monday morning there was a diocesan service at which the Bishop, the Rt. Rev. E. C. Acheson, D.D., was celebrant and the Rt. Rev. Chauncey B. Brewster, D.D., preached. Many former rectors and assistants had come back to the old mother parish for this occasion and, with the clergy from the city and nearby towns and three Bishops, formed a long procession. A luncheon for 200 followed the service and in the evening a general reception, attended by several hundred people, took place in the parish house at which the announcement was made that the sum of \$83,110 had been added to the endowment to be known as the Edwin Stevens Lines Memorial Fund, being the voluntary gift of over 900 members of the parish in sums ranging from ten cents to \$10,000!

CHURCH AT KEOKUK, IA., OBSERVES ANNIVERSARY

KEOKUK, IA.—St. John's Church, Keokuk, the Rev. W. S. D. Lamont, rector, celebrated the eightieth anniversary of the founding of the church May 18th and 19th. The Rt. Rev. H. S. Longley, D.D., Bishop of Iowa, conducted the service on Sunday. On Monday the laymen of the church gave a luncheon at the Y. W. C. A. in his honor, at which time he delivered a fine address. A banquet was held in the parish house in the evening, at which time the history of the parish was given.

TO ASSIST CHURCHES IN CONDUCTING MISSIONS

WASHINGTON, D. C.—At a meeting of the commission on evangelism held last autumn, and by arrangement with the Bishop of Washington, the chapter of Washington Cathedral, and the College of Preachers, it was planned to create at the College of Preachers in Washington an office for the purpose of organizing more effectively throughout the Church the conducting of parochial missions of various types.

In the past one special difficulty has been that of bringing together those who desire to arrange for missions in their cures and those who are competent and available to conduct such missions. We have learned that the demand for missionaries has been much greater than the known supply.

The College of Preachers has been conducting conferences for the purpose of preparing men for this special ministry and now has a considerable list of names of those who are prepared and have been judged competent to answer such calls if they should come to them.

While the man to fill the office referred to above has not yet been secured, the College of Preachers is prepared, pending his appointment, to advise and help the clergy in securing missionaries. Therefore the commission on parochial missions has requested Bishop Rhinelander to respond in its name to any such requests for help and advice as may be sent to him.

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The Atonement and Social Process

By Dean Shailer Mathews

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The Red Harvest

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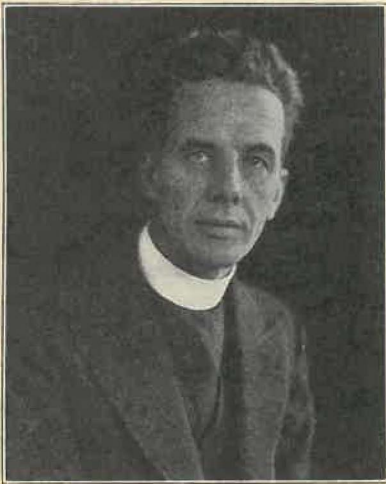
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ACCEPTS ELECTION AS BISHOP COADJUTOR OF WEST MISSOURI

KANSAS CITY, Mo.—The Rev. Robert Nelson Spencer, rector of Grace and Holy Trinity Church, Kansas City, has accepted election as Bishop Coadjutor of West Missouri. The Rev. Mr. Spencer was elected on the fourth ballot at the annual diocesan convention, held in Christ Church, St. Joseph, on May 13th.

The Bishop-elect was born in Tunnel, N. Y., February 18, 1877. He was ordained deacon in 1904 and priest the following year by Bishop Millsbaugh, and held cures at Junction City, Kan., Springfield, Mo.,



ACCEPTS ELECTION

Rev. Robert Nelson Spencer, D.D., who has accepted his election as Bishop Coadjutor of West Missouri.

and has been rector of Grace and Holy Trinity Church since 1909. He is a member of several committees and commissions and was a deputy to General Convention in 1913, 1916, 1919, and 1922.

BISHOP OLDHAM TO PREACH IN YORK MINSTER

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, has accepted an invitation to be the preacher at the patronal festival in honor of the thirteen hundred and second anniversary of the cathedral at York. This service will be in York Minster on Sunday afternoon, June 29th.

Bishop Oldham has also accepted an invitation to preach at St. Martin's-in-the-Fields, London, on July 2d. Bishop and Mrs. Oldham will sail for Liverpool about June 20th for the Bishop's attendance at the Lambeth Conference.

LIBERAL AND HUMANE STUDIES AT HEBRON, CONN.

HEBRON, CONN.—St. Peter's School of Liberal and Humane Studies at Hebron will be held as usual this year, the eighth annual session opening on Sunday, June 22d, with choral Eucharist in St. Peter's Church, and continuing for the following two weeks, with lectures, discussions, musical, and social events as in former years. The program of the present session, unlike former ones, will be devoted entirely to the study of a single historic period, namely the eighteenth century, the aim being to survey from as many sides as possible the rich and varied life of this period.

Services will be held daily in St. Peter's Church. Further information may be secured from the dean, Austin Warren, 9 Dana street, Cambridge, Mass.

MEETING OF COLORED CHURCHMEN AT AUGUSTA, GA.

AUGUSTA, GA.—The twenty-fifth annual council of colored Churchmen and the tenth annual convention of the Woman's Auxiliary of Georgia closed its two days session at St. Mary's Church, Augusta, on Thursday night, May 22d.

Every hour during the two days' session was devoted to planning for the full participation of every member in the whole program of the Church. The most constructive step taken by the council was the assumption by the Woman's Auxiliary and Laymen's League of a proportionate responsibility for the repair of the rectory in the Virgin Islands, scholarship for a Negro child at the Ft. Valley Industrial School, completion of the rural chapel at Pennick, and opening a two weeks' camp for the young people at Brunswick. The following speakers contributed to the program: The Rev. H. H. Barber, rector of the Church of the Good Shepherd, Augusta; Mrs. W. J. Cranston, superintendent of St. Paul's Church School, Augusta; the Rev. J. A. Schaad, rector of St. Paul's Church, Augusta; the Rev. J. H. Harris, rector of the Church of the Atonement, Augusta; and J. C. Mardenborough, Mrs. H. P. Burum, and Mrs. H. A. Waller of Augusta.

ALBANY PROCURES MISSION CAR

ALBANY, N. Y.—The diocesan board of missions has purchased a Tudor Ford sedan, to be used in special missionary work throughout the diocese. At present the car is employed by the young Church Army captain who is engaged in mission work in countryside places. Captain Abrahams has recently made his headquarters at Lebanon Springs, Columbia County, and from this point as headquarters will continue his canvassing of Columbia and Rensselaer Counties. He has opened the Church of Our Saviour at Lebanon Springs and will conduct regular services for some six weeks, hoping to arouse sufficient interest to reopen this parish church permanently.



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BISHOP ABBOTT WITHDRAWS RESIGNATION

NEW YORK—The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, who recently presented his resignation to the Presiding Bishop, has withdrawn this resignation at Bishop Perry's request.

This action follows correspondence which the Presiding Bishop had with the Bishop of Lexington and many officially concerned in the diocese of Lexington, and results from the conviction of the Presiding Bishop that the best interests of the Church would be served by the continuance of Bishop Abbott in his jurisdiction.

PLAN SUMMER CONFERENCE FOR MISSOURI

ST. LOUIS, Mo.—Under the direction of the department of religious education of the diocese, the annual summer conference for young people, Church school workers, and clergy will be held at Christian College, Columbia, June 23d to 27th inclusive.

This will be the third year that this conference has been held, and each year the attendance has increased.

The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, will be the chaplain for the conference. Each morning before the classes begin he will conduct a service in personal religion.

The Rev. W. A. Jonnard, student pastor for the Kansas State Agricultural College at Manhattan, Kan., will conduct a course on young people's organization and work, and also on Church school management and organization.

Miss Vera L. Noyes, director of religious education for the diocese of Chicago, will instruct a class in the principles of teaching, and also in primary department organization and administration.

The Rev. Richard Trelease, field secretary for the National Council, will conduct two classes, one on missions and another on story telling.

The Rev. Frank Maples, minister of St. Augustine's Mission, St. Louis, will deliver a course of lectures on the New Testament.

The Rev. David R. Haupt, rector of Calvary Church, Columbia, will be host to the conference, and has arranged evening programs of great interest, to be given by members of the faculty of the University of Missouri.

BALTIMORE RECTOR OBSERVES FIFTIETH ANNIVERSARY

BALTIMORE—On May 19th, a complimentary testimonial was given the Rev. Leslie E. Goodwin, rector of St. Matthew's Church, Sparrow's Point, Baltimore, on the occasion of his fiftieth anniversary in the ministry of the Church.

In the morning was the celebration of the Holy Communion, Bishop Helfenstein being the celebrant, assisted by the Ven. Romily F. Humphries, D.D., Archdeacon of Baltimore. Following the service there was a meeting of the Discussion Club, of which the Rev. Mr. Goodwin is a member, with a paper on Glover's book, *Influence of Jesus on the Ancient World*, read by the Rev. Philip J. Jensen, rector of St. Thomas' parish, Garrison Forest.

Luncheon was served to the members of the club by the ladies of St. Matthew's parish. At 4 o'clock in the afternoon, a general reception was tendered the Rev. Mr. Goodwin by members of the parish. Several clergy friends presented him with a new chancel Prayer Book.

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LITTLE ACTORS IN A GREAT PAGEANT, by M. Smith-Masters. A charming story of a family which tried to be helpful. <i>Cloth, \$1.00; Paper, 60 cts.</i>	A MAID OF WALSINGHAM, by the Rev. H. J. T. Bennetts. <i>Cloth, \$1.00; Paper, 60 cts.</i>
	THE CHILD OF THE CARAVAN, by Miss E. M. Green. <i>Cloth, \$1.00; Paper, 60 cts.</i>

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**CORNERSTONE LAID
AT RUXTON, MD.**

RUXTON, Md.—The cornerstone of the parish house of the Church of the Good Shepherd, Ruxton, the Rev. Dr. William O. Smith, Jr., rector, was laid on Sunday afternoon, May 18th. Assisting the rector in the service, which was largely attended, were the Rev. Hobart Smith, dean of the convocation of Towson, the Ven. Romilly F. Humphries, D.D., archdeacon of Baltimore, and other clergy. Two ministers from neighboring Methodist churches were also present and made brief addresses.

The parish house, which is to be two stories, will be built of red brick, laid in Flemish Bond with slate roof and steel casement windows, to harmonize with the beautiful church erected about fifteen years ago.

The upper floor will contain a cloak room, a thoroughly equipped kitchen and pantry, an auditorium with a seating capacity of about 225 persons, a stage, and two dressing rooms. On the lower floor there will be a ladies' guild room, a large kindergarten and primary department, eight individual class rooms for the Church school, and the rector's office.

The parish house, when finished about the middle of September, will comprise, with the church and rectory, one of the most complete and picturesque groups of buildings in the suburbs of Baltimore.

**C. S. L. OF MARYLAND
IN ANNUAL MEETING**

BALTIMORE—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, was the celebrant at the service opening the annual meeting of the Church Service League in the pro-cathedral, on Wednesday, May 14th. The bi-yearly United Thank Offering, amounting to \$3,805, was presented at this service.

After luncheon the chairmen of the different departments under the C. S. L. gave their annual reports and immediately following the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, made an address.

SUMMER SCHOOL FOR SPOKANE

COEUR D'ALENE, IDAHO—The Spokane district summer school will meet at MacDonald's Point, Lake Coeur d'Alene, July 1st to 11th. The faculty will consist of three members from the National Council: Miss Mabel Lee Cooper for religious education; Miss Elizabeth Baker for women's work; and the Rev. Frederick B. Bartlett for the Church's program.

The Rev. Morton C. Stone, student chaplain of the University of Illinois, will have a class in pageantry and another on Church symbolism. The Rev. H. P. Kaulfuss of Granville, N. Y., will lead a group in social science. The Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, will act as chaplain.

**NATIONAL HEAD OF DAUGHTERS
OF KING VISITS IDAHO**

BOISE, IDAHO—Mrs. George H. Ames, of Cortland, N. Y., national president of the Daughters of the King, has been spending some days in Idaho. While this is an unofficial visit, she is able to confer with chapters along the way; she spent several days in the cathedral parish in Boise, visiting the cathedral chapter of the Daughters, as well as St. Margaret's School and St. Luke's Hospital.

**WOMAN'S AUXILIARY OF
MINNESOTA IN CONVENTION**

WILLMAR, MINN.—Missions, Domestic and Foreign, was the keynote of the annual convention of the Woman's Auxiliary of Minnesota, held in St. Luke's Church, Willmar, on Wednesday, May 21st, with an attendance of 225 delegates from all parts of the diocese.

The delegates were welcomed by the rector of the parish, the Rev. W. C. Bimson, and by the junior warden, Alvin Carlson, who is also the mayor of Willmar, after which the Rev. K. Brent Woodruff, missionary at the Standing Rock Mission, S. D., gave a most interesting account of his work among the Sioux Indians on the Standing Rock Reservation.

After luncheon and the calling of the roll, the Rev. Herbert A. Donovan, a missionary on furlough from Liberia, gave a graphic picture of his work in that far off field, and told of the challenge which Liberia offers to the Church today.

It was voted to make and send clothing to the Rev. Mr. Woodruff for his people; and further voted that the offering taken during the convention be given to the Rev. Mr. Donovan, the same being supplemented, at the close of the meeting, by a number of personal gifts.

**ALANSON B. HOUGHTON
HEADS BISHOP BRENT FUND**

NEW YORK—Alanson B. Houghton, former Ambassador to the Court of St. James, has been made president of the Bishop Brent Fund, it was announced recently. More than \$100,000 in subscriptions, it was said, had already been received for the memorial to the late Bishop Brent. Mrs. Nathaniel Bowditch Potter is vice-chairman of the fund committee, and J. P. Morgan is treasurer, while Chief Justice Hughes heads the honorary committee.

The memorial fund will be used to support the activities which Bishop Brent was pursuing prior to his death. The announcement lists these as Christian Unity and International Goodwill, Bishop Brent's Unfinished Work in the Philippine Islands, and special projects in the Bishop's last diocese, Western New York.

**ALBANY CATHEDRAL
SUMMER SCHOOL**

ALBANY, N. Y.—Announcement is made of the twenty-fifth annual session of the Albany Cathedral summer school, to be held June 23d to 27th, in the buildings of St. Agnes' School, Albany. Religious services will be in the Cathedral of All Saints, and lectures and classes will be at the school.

There are scheduled four lectures by each of the following: Dr. Bernard Glueck of New York, on Psychiatry; the Rev. Dr. Herbert Parrish of New Brunswick, N. J., on Mysticism; the Rev. John A. Richardson, of the General Theological Seminary, on the Episcopacy and its Relation to Church and State; and the Rev. Theodore B. Foster of Rutland, Vt., on the Problem of Evil and Its Relation to the Faith. The Rev. Spence Burton, S.S.J.E., of Cambridge, will conduct a conference on the spiritual life of the clergy; the Rev. Chauncey E. Snowden, of the National Council, will lead a conference on the Church's program; and Dr. L. Thomas Hopkins, the Lincoln School, New York, will lead one on Modern Trends in Education.

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G. F. S. OF NORTHERN INDIANA MEETS

MISHAWAKA, IND.—The G. F. S. council of Northern Indiana met at St. Paul's Pro-Cathedral, Mishawaka, Saturday and Sunday, May 17th and 18th. Outstanding matters for consideration were ways and means of becoming self-supporting as requested by National Council; resolutions regarding affiliated organizations, also requested by National Council; and Holiday House for the coming summer.

Bishop Gray was celebrant at the 7:30 corporate Communion and the entire group attended the later service at Trinity (Hungarian) Mission in South Bend.

Miss Winifred Dunkle, provincial field secretary, presented the program for the national G. F. S. meeting to be held in Chicago next October. Delegates to this meeting were elected and it is expected that at least twelve will attend during the entire time.

NEWLY APPOINTED FOREIGN MISSIONARIES TO MEET

NEW YORK—This year's conference of newly appointed foreign missionaries takes place in Hartford, Conn., June 3d to 10th, at the Kennedy School of Missions. The groups taking part are the foreign mission boards, societies, or departments of the Presbyterians, Reformed Church, Baptists, Methodists, Congregationalists, and Episcopalians. The Rev. H. A. Donovan of the Liberia mission presides over one session; Dr. Mary James of Wuchang speaks on medical missions. The program includes general addresses and discussions of interest to the whole group, and sectional meetings divided according to geography or kind of work or special problems. Dr. Zwemer, Dr. Speer, and other internationally famous leaders are to attend.

DIRECTORY OF CHURCH SERVICES FOR MOTORISTS

ALBANY, N. Y.—The Ven. Guy H. Purdy, archdeacon of Albany, has completed a directory of the services in Episcopal churches throughout the entire diocese during the summer months, which will be distributed in the parish churches of large towns and highway centers, also perhaps in trolley stations and other strategic distributing places. The folder has full information concerning the churches and their services, and is arranged according to the state automobile routes of the section covered. The directory will encourage Sunday tourists to turn into churches they pass and will be a welcome assistance to faithful communicants who wish to avail themselves of the Church's services when traveling.

PLAN STUDENT CENTER AT MOSCOW, IDAHO

NEW YORK—One of the achievements of the Mormons last year was to build a student center costing over \$100,000, on the edge of the Idaho state university campus at Moscow, Idaho. The Mormon boys and girls in the university are fewer than those of the Church. The Church has a fine clergyman there, with a fine wife, but church and rectory are too far from the campus. They are not attempting to build a new church, but people in Idaho have bought land in an excellent location for a new rectory, with a large student gathering-room attached, which they hope to build.

† Necrology †

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

CHARLES S. M. BELDEN, PRIEST

NEW YORK—The Rev. Charles S. M. Belden, assistant rector of the Church of the Incarnation, New York, for the past ten years, died on Thursday, May 22d, at his home in Flushing, L. I., in his 73d year.

The Rev. Mr. Belden was born in White Plains, September 3, 1857, and was graduated from Columbia in 1880, and from the General Theological Seminary in 1885. He was ordained deacon in that year and priest the following year by Bishop Potter. He was assistant at St. James' Church, New York, from 1885 to 1886; assistant at St. Paul's Church, Troy, 1886; rector of St. George's Church, Astoria, N. Y., 1887 to 1902; secretary to the convocation of European Churches, 1904 to 1917; and dean of the convention of European Churches, 1913 to 1917. From 1902 to 1917 he was rector of the American Church at Geneva, Switzerland.

THOMAS BOND HOLLAND, PRIEST

BROOKLYN, N. Y.—The Rev. Dr. Thomas Bond Holland, rector of St. John's Church, Brooklyn, since 1911, died Saturday, May 17th.

Dr. Holland was born in St. Louis, Mo., in 1873, receiving his education at the University of Michigan. He studied medi-

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cine and took his M.D. degree; later deciding upon holy orders he was graduated from the General Theological Seminary in 1906. He was ordained deacon that year by Bishop Tuttle and priest the following year by Bishop Greer. He was assistant at St. George's Church, New York, from 1906 to 1909, and rector of St. Michael's Church, Trenton, N. J., 1909 to 1911.

Dr. Holland leaves a widow, who was Miss Dorothy Pierce, and a daughter, Nancy, aged three.

The funeral service was in St. John's Church, Brooklyn, on Monday, May 19th. The Rt. Rev. E. M. Stires, D.D., Bishop of Long Island, officiated, assisted by the Rev. Dr. Frank M. Townley, the Rev. Dr. Thomas J. Lacey, and the Rev. Dr. J. Clarence Jones. A large number of the clergy were present. Interment was in St. Louis, Mo.

**JOHN WESLEY JOHNSON,
PRIEST**

New York—The Rev. John Wesley Johnson, vicar of St. Cyprian's (colored) Mission, New York, died suddenly of acute indigestion late Friday afternoon, May 16th, in the rectory, at the age of 64. Bishop Manning conducted the funeral services, which were held Monday afternoon in the chapel.

The Rev. Mr. Johnson was the oldest missionary on the staff of the New York City Mission Society, having just completed twenty-five years' service. He attended the 147th annual convention of New York in the cathedral on Tuesday and Wednesday, and at the request of Bishop Manning, the delegates stood in tribute to him. The Rev. Dr. L. E. Sunderland, superintendent of the mission society, had just announced that in celebration of the Rev. Mr. Johnson's jubilee, the Payne Divinity School had voted to confer the degree of Doctor of Divinity upon him. He was to have gone to Petersburg in a fortnight to receive the honor.

The Rev. Mr. Johnson was born in Brunswick County, Va., on February 27, 1866. In 1904 the mission society decided to include colored people within the scope of its missionary activities and called the Rev. Mr. Johnson, who was a professor in the Divinity School, to inaugurate the work. Throughout his twenty-five years as missionary he was stationed in the San Juan Hill district. He built the chapel on the site of three houses, on one of which the colored Y. W. C. A. was organized. At his death he was chaplain of Lincoln Hospital.

The Rev. Mr. Johnson is survived by his widow, a son, the Rev. John Howard Johnson, who has charge of St. Martin's Chapel, and two daughters, Mrs. Carleton W. Boxhill of this city and Mrs. Belle Jenkins of Asbury Park, N. J.

LOUISE HARTMAN FOSTER

PENLAND, N. C.—Louise Hartman Foster, connected with the Appalachian School at Penland, died early in the morning of May 19th. Miss Foster had given fifteen years of service to the diocese of Western North Carolina, at Rutherfordton, Millspring, Edneyville, Upward, and finally at the Appalachian School. Without any technical training for the work she quickly converted her natural ability into an asset to the Church's life. The present most practical plant for rural work at Upward is due wholly to her planning and ingenuity.

L. KENDRICK LE JEUNE

NEW YORK—L. Kendrick Le Jeune, organist and choirmaster of St. Stephen's Church, New York, for the last thirty years, died on Tuesday, May 20th, at his home in Clifton, S. I. He was 54 years old. Funeral services were held on Thursday in St. John's Church, Clifton.

Mr. Le Jeune was born in this city on January 22, 1876. He received much of his musical education under his father, George F. Le Jeune, organist at St. John's Chapel, Trinity parish, and composer. He also had studied with several masters in England. He had served as choirmaster at St. John's Church, Clifton, and at St. Andrew's Church, Richmond, S. I., and had been a teacher of singing and the organ for many years.

A widow, Mrs. Marian Le Quesne Le Jeune, and two daughters survive him.

WILLIAM ORDWAY PARTRIDGE

NEW YORK—William Ordway Partridge, noted American sculptor, who was an exhibitor at the Paris Salon at the age of 20, and whose sculptural portraits now occupy museums and public places throughout the United States, died here on Thursday, May 22d, at the age of 69. He was a brother of the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri.

Mr. Partridge is survived by his widow, Mrs. Margaret Ridgely Partridge, and their daughter, Margaret Livingston, his son by a former marriage, George Sidney, and by his brother, Bishop Parsons.

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CHARLES E. KIZER

SAN DIEGO, CALIF.—Charles E. Kizer, father of the Rev. Edwin D. Kizer, died in San Diego on May 13th. He had been a resident of San Diego for over fifty years, and enjoyed the respect and the confidence of a large number of business associates and appreciative friends.

The Rev. Mr. Kizer is locum tenens of St. Paul's Cathedral, Detroit. Through the use of airplane and fast railroad trains, he reached San Diego in time to attend his father's funeral.

LUCY ADELAIDE PRATT SHORT

WORCESTER, MASS.—Lucy Adelaide Pratt Short, widow of the Rev. Charles Lancaster Short of Worcester, died following an operation on April 30th. Mrs. Short came of an old New England family and was born in Worcester July 3, 1869. She was a graduate of Smith College, class of 1891.

A son, Dr. Lyman Short of Boston, and a daughter, Miss Mary L. Short of New York, survive her. The funeral service was held in All Saints' Church, Worcester, the Rev. Robert Plumb of All Saints', and the Rev. Frederick H. Danker of St. Luke's Church, officiating. Interment was at Rural Cemetery, Worcester.

NEWS IN BRIEF

ALBANY—At St. Paul's Church, Sidney, a beautiful altar missal has been presented by Mrs. S. E. L'Amoureux and her son, Harry M. L'Amoureux of Verona, N. J., as a memorial to a devoted husband and father, who passed to his rest 29 years ago. This memorial was dedicated and used for the first time on Ascension Day.

COLORADO—The men of St. Matthew's Church, Grand Junction, recently organized a "painting party," and with their own hands renewed the paint on the church, parish house, and rectory. The women, meanwhile, seconded their efforts with coffee and cake.

CONNECTICUT—The annual meeting of the Woman's Auxiliary of the New Haven archdeaconry was held at Christ Church, West Haven, on Thursday, May 15th. It was largely attended, representatives of twenty-nine parishes, numbering 165, responding to the roll call. In the absence of the rector, the Rev. Floyd S. Kenyon, who was ill, the Rev. Charles W. Hubon of Derby conducted the service.

DELAWARE—On the Fourth Sunday after Easter, the Rev. E. A. Lemoine, rector of St. Peter's Church, Smyrna, dedicated a handsome memorial window to G. W. Cummins, who was senior warden of the parish for about forty-five years. It was given by his niece, Mrs. Clara Clapp of Philadelphia.

DELAWARE—The Rev. Benjamin F. Thompson, rector of Christ Church, Dover, observed on May 1st the twentieth anniversary of his rectorship.

ERIE—The Rev. William Heilman, rector of St. John's Church, Erie, was the special preacher at the memorial service of the Billy Simpson Post, No. 470, Veterans of Foreign Wars, on Sunday afternoon, May 18th. This post gave the processional cross to St. John's Church in memory of Bishop Israel. On Sunday evening, May 25th, he preached the baccalaureate sermon at Waterford Academy, Waterford.

GEORGIA—The Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, is fitting up a little chapel in the parish house. The necessary altar equipment has nearly all been promised.—The Rev. Royal K. Tucker, rector of St. Mark's Church, Brunswick, observed the twenty-fifth anniversary of his ordination on Sunday, May 4th. The Rev. Mr. Tucker has been rector of St. Mark's for three years, during which time the parish has steadily advanced.—Herbert W. Van Couenhoven, a candidate for holy orders in the diocese, is assisting the Rev. Mr. Tucker in the details of parish management. The Chapel of St. Mark's Church has been officially named the Chapel of the Holy Name.

HARRISBURG—On Monday, May 12th, eighty ministers of the York County Ministerial Association made a pilgrimage to the National Cathedral at Washington. The Rev. Paul S.

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Atkins, chairman of the group, was the host. On arrival at Washington the pilgrims were met by the guides, Canon Edward S. Dunlap and the Rev. J. W. Gummere, who piloted the visitors through the Cathedral chapels. Luncheon was served in St. Alban's parish house by the ladies of the parish. The part of the cathedral now under construction was also visited, as well as the cathedral grounds and library, where the librarian, Canon Joseph Fletcher, acted as guide. The College of Preachers was then visited, and Bishop Rhinelander, warden of the college, and Bishop Freeman, welcomed the guests. The visitors then attended Evensong at the Bethlehem Chapel.

LOS ANGELES—Bishop Stevens will leave for England on June 3d to attend the Lambeth Conference. He will be accompanied by Mrs. Stevens, their four daughters, and the Rev. C. Rankin Barnes, chaplain. The party will sail from New York, June 12th, on the S.S. *American Shipper*.—The convocation of San Bernardino held its spring meeting at St. Stephen's Church, Beaumont, on May 15th. Unusual features were the presentation of a film showing the recent visit of the congregation of St. Mary's Japanese Mission, Los Angeles, to the Beaumont parish and the singing of Church Army songs, led by the Rev. William Cowans, rural dean.—The entire sanctuary of St. John's Church, Los Angeles, is being inlaid with marble and mosaic, as a gift of Mrs. Isaac Milbank. This is the most handsome gift since the consecration of the church in 1925.—The diocesan social service commission arranged for a corporate Communion for Churchmen attending the California conference of social work at Santa Barbara on May 16th. Fifty social workers, coming from all parts of the state, attended the service at Trinity Church and the breakfast following in the parish house.—The Rt. Rev. Anson R. Graves, D.D., retired Bishop of The Platte, recently moved to La Mesa from the northern part of the state, and although 88 years of age, frequently assists at the service of St. Andrew's Mission.—On Sunday, May 18th, St. Mark's Church, Up-land, celebrated the twentieth anniversary of the organization of the parish and the tenth anniversary of the rectorship of the Rev. Dr. Bert Foster. A new window was also dedicated.—Mrs. Mary A. Yager, parishoner of Grace Church, Los Angeles, has presented the City Mission Society of Los Angeles with a cabin site in the San Bernardino Mountains to provide for a vacation camp. The Rev. V. D. Ruggles, superintendent, hopes to have a cabin ready for use by early summer.—The diocesan Church school rally, held on Sunday, May 18th, packed St. Paul's Cathedral, Los Angeles, to its utmost capacity. Bishop Sanford made the address. The Lenten offering was presented in an amount of \$10,811.72. The largest offering, \$1,501, came from St. James' Church, Los Angeles.—The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, was the speaker at the annual inspiration luncheon of the Bishop's Guild, held at St. Paul's Cathedral, Los Angeles, on May 19th. Over 200 members attended.—Under the leadership of the Rev. Edwin T. Lewis, rural dean, the spring meeting of the convocation of Los Angeles, held at the Church of the Epiphany, Los Angeles, on May 20th, devoted its attention largely to the missionary problems of the diocese.

MARYLAND—This year Maryland had two presentation services—one in Christ Church, Baltimore, and the other in St. John's Church, Hagerstown. They were held on May 11th, at the same hour, and the children gathered in the church nearest their own parish.—In Christ Church, Bishop Helfenstein presented on the altar the statement of the amount of the 1930 Church school Lenten offering which was recorded at that time to be \$15,361.07. More has been received since then.—In St. John's Church, Hagerstown, an address was given on The Source of Light by the Rev. J. Moulton Thomas, rector of St. Thomas' Church, Hancock.—On Monday, May 11th, a the annual meeting of the congregation of St. Mark's-Church-on-the-Hill, Pikesville, the vestry presented the rector, the Rev. Roger A. Walke, with a check to cover expenses for a three months' trip to England and Oberammergau. This was given in celebration of Mr. Walke's eleventh anniversary as their rector.—The convocation of Cumberland was held May 12th and 13th in St. Andrew's Church, Clear Spring. The Rev. Clarence E. Wolfe, minister-in-charge at Clear Spring, was host to about seventy-five visitors.

MASSACHUSETTS—Bishop Babcock confirmed forty-six candidates in Grace Church, Everett, presented by the rector, the Rev. William H. Pettus on the evening of May 16th, making the number of persons confirmed in this parish, in five months, 115; in seventeen months, 148. June 1st will be observed at all the services

as the second anniversary of the present rector in the parish.

MICHIGAN—On May 2d, 3d, and 4th, the Y. P. S. L. of the Church of the Messiah, Detroit, presented a musical comedy, *Dream Girl*, in three acts. The cast was made up entirely of members, and numbered about forty-five. The Y. P. S. L. has pledged to raise \$200 for the parish in the year 1930.

MILWAUKEE—The Rev. Alfred J. Wilder, canon of the cathedral at Washington, D. C., visited in Milwaukee recently. On Sunday morning, May 18th, he preached in St. Paul's Church, of which the Rev. Holmes Whitmore is rector. During the other days of his stay, Canon Wilder held conferences with various other Milwaukee clergymen and was entertained by Church people.

MISSOURI—A well attended and interesting occasion was the spring meeting of the northern convocation of the diocese, which was held in St. Paul's Church, Palmyra, May 19th, 20th, and 21st. Bishop Johnson preached the sermon opening the convocation Monday night, and the following night the preacher was the Bishop Coadjutor, the Rt. Rev. William Scarlett, D.D. An address especially to the clergy was given by Bishop Johnson on Wednesday morning. The Rev. David Coombs, rector of Calvary Church, Louisiana, made a report on the seminar held in St. Louis the week before, which caused a general discussion by the members of the convocation. The Rev. Jesse K. Brennan, rector of Trinity Church, Hannibal, gave a review of Canon Streeter's book, *The Primitive Church*.—Two memorial windows were recently dedicated by the Rev. O. H. Glyn Lloyd at St. Stephen's Church in Ferguson. These windows were given by Louis and Miss Martha Zimmerman in memory of their father and mother, William W. and Virginia J. Zim-

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merman, who for many years were members of St. Stephen's parish.

NEWARK—On May 10th, under the auspices of the Girls' Friendly Society, there was a mother and daughter dinner at the Church of the Epiphany, Allendale.—In accordance with a custom of some years' standing, the nurses graduating this year from the Paterson General Hospital Training School, together with many undergraduate nurses, were present at the evening service at St. Paul's Church, Paterson, on May 11th. The preacher was the rector, the Rev. Dr. David S. Hamilton.—A paten of hammered silver to match the silver chalice presented on Easter Day was dedicated on May 4th, at Christ Church, West Englewood, by the rector, the Rev. William K. Russell, in memory of Isabelle Kemp Palmer and Jennie Catherine Knapp. It is the gift of Mr. and Mrs. Elwood R. Knapp in memory of his and her mother.

NEW HAMPSHIRE—When Bishop Dallas visited St. John's Church, Portsmouth, May 11th, and confirmed a class of twenty-eight he also consecrated a very beautiful sanctuary lamp. The lamp is of silver, made from old family plate. Suspended from the bottom is a silver anchor and the chains by which it is suspended are in the form of anchor chains. These nautical suggestions are due to the fact that the lamp is the gift of Charles M. Remy of Washington, in memory of his father, the late Rear Admiral George C. Remy, U. S. N., one time commandant of the Portsmouth Navy Yard and a member of St. John's Church.

NEW JERSEY—Trinity Church, Trenton, was crowded on the evening of May 8th at the anniversary service of the Old Choir Boys' Association, under the direction of Sidney Bourne. The guest of the evening was Richard Crooks, a well known tenor, who began his musical studies twenty years before as a choir boy under the same trainer. The all-male choir at Trinity dates back fifty-five years, at which time it was substituted for the former mixed choir, one member of it having given continuous service for fifty years, and Mr. Bourne, the choir-master, having a record of forty-three years of service.

NORTHERN INDIANA—Bishop Gray, accompanied by Mrs. Gray, will leave for the Lambeth Conference on the *Albertic*, sailing from Montreal on June 21st.

OLYMPIA—The annual mite box presentation service of the diocese was held at St. Mark's Church, Seattle, on the Fourth Sunday after Easter. Many of the Church schools of the diocese were represented. Bishop Huston received the offerings and announced that the total amounted to a record for the diocese, \$2,402.

PITTSBURGH—A meeting of the alumni of Kenyon College and Bexley Hall Theological Seminary was held May 15th in the University Club, Pittsburgh. Dr. W. F. Pierce, president of Kenyon College, was the speaker.—An historic stone from St. Paul's Cathedral, London, will be placed in the walls of St. Paul's Church, Mt. Lebanon, when the cornerstone of the new building is laid late in May. The stone was presented to St. Paul's Church by a member of the Church Army upon the occasion of his visit on May 11th. The stone is from the foundation of the English Cathedral.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was elected vice-president of the Fayette County Sunday School Association at the convention held in the First Baptist Church, Brownsville, on May 11th.

PITTSBURGH—The commencement exercises of the class of 1930 of the Training School for Nurses of St. Margaret's Hospital were held on anniversary day, Tuesday, May 20th, at 8 o'clock. Nine completed the course.—The spring social meeting of the Young People's League of the diocese was held at St. Paul's Church, Monongahela, on May 16th. After services in the church, dancing was enjoyed in the parish house.—The Rev. Dr. G. Philip Jung of Christ Church, Brownsville, was the special speaker at a Mothers' Day celebration arranged by the Brownsville lodge of Elks on Sunday afternoon, May 11th.—All Saints' Church, Pittsburgh, is being razed to make way for a new boulevard. A site has been selected and a new church will be erected in the near future.—The Rev. Dr. Robert N. Meade is completing his twentieth year as rector of the Church of the Redeemer, Pittsburgh. The congregation gave a dinner and reception on Thursday, May 15th.

RHODE ISLAND—St. Stephen's Players, a dramatic organization connected with St. Stephen's Church, Providence, recently produced a three-act comedy mystery play entitled *Out of the Night*. At the conclusion of the second performance the Players presented the Rev. Cassius H. Hunt, who organized the group and has coached their plays

for the last three years, with a private Communion set, for use in the sick room.

RHODE ISLAND—The Rev. Dr. Robert W. Patton of Virginia, director of the Church Institute for Negroes, pleaded with the Woman's Auxiliary at their quarterly meeting to help Rhode Island make a substantial gift in expiation of the iniquitous slave trade which generations ago brought wealth to Rhode Island.

RHODE ISLAND—At a recent meeting of the convocation of Providence, held in St. Martin's Church, it was decided to organize a Lay Readers' Association for the whole diocese, for the purpose of doing intensive evangelistic work. Individuals and teams, it is planned, will go into parishes and missions to hold services and to do individual work. There is a growing group of younger men among the Rhode Island lay readers who are ambitious to spread the Gospel and bring about a deeper interest in religion.

RHODE ISLAND—A baseball team made up of clergy of the diocese under the leadership of the Rev. Dr. William A. Lawrence, rector of Grace Church, Providence, went to Cambridge, Mass., on a recent Saturday to defeat a team of students and professors of the Episcopal Theological School, eleven to nine.

SOUTH DAKOTA—Bishop Burleson thus sums up his activities for the past month: "No month since my consecration has been more full of incident and interest than the one just past. It included an unprecedented blizzard in Chicago, a meeting of the House of Bishops for the election of a Presiding Bishop, my fifth appointment as assessor to a Presiding Bishop, a trip to New York, and a sojourn in my own diocese during the last two weeks of Lent." For the first time in his ministry Bishop Burleson used water from the River Jordan for a baptism. It was used at the baptism of the son of the Rev. Wallace Bristol, rector of Grace Church, Huron. The son was named Hugh Wallace Bristol, after the Bishop and his father.—St. John's Church, Deadwood, shows in its annual report a substantial increase in its property values, due to the

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SOUTHERN OHIO—"Until the self-respecting members of society change their attitude toward the criminal, the work of trying to correct juvenile delinquency cannot accomplish much," said Charles W. Hoffman, Churchman, judge of the juvenile court of Hamilton County, speaking to the Calvary Church Men's Club at its annual meeting on Thursday evening, May 15th. The Calvary Church Men's Club is a community organization, centering in the parish of that name, in the Clifton district of Cincinnati, but including in its membership men of varied religious faith and Church affiliation.—Considerable interest has been manifested in the series of meetings held at Christ Church, Cincinnati, during the past three weeks, for the consideration of the reports of the Jerusalem Conference. The last of the series was held on Friday, May 23d. Each meeting has considered two of the printed reports, each being reviewed and discussed by a person familiar with the particular subject under discussion.—The total of the Lenten mite box offering from the Church schools of the diocese, presented at the three services held on the fourth of May at Christ Church, Cincinnati, Christ Church, Dayton, and Trinity Church, Columbus, was \$8,254.21. This is slightly less than last year, but several schools have not been heard from.—The Church of the Advent, Walnut Hills, was almost completely filled with uniformed nurses from the hospitals of greater Cincinnati at the annual service of the Guild of St. Barnabas', Sunday evening, May 11th. The Rev. Dr. Theodore Sedgwick was the preacher.—The spring meetings of the three convocations of the Woman's Auxiliary in the diocese were held recently. The Columbus convocation met in Trinity Church, Newark, on Wednesday the 14th, the Dayton convocation at the Church of the Ascension, Middletown, on the 15th, and the Cincinnati convocation at the Church of the Advent, on the 16th.

SOUTHWESTERN VIRGINIA—Sunday, May 4th, was the day for the diocesan Lenten offering celebration in Southwestern Virginia. Two services were held, one at St. Paul's, Lynchburg, and the other at St. John's, Wytheville. The Rev. Carleton Barnwell, rector, conducted the service at St. Paul's, Lynchburg, and H. Minor Davis, for many years superintendent of St. Paul's Sunday School, made a splendid address on the origin, plan, and objectives of the Church school Lenten offering.—The Rev. Deval L. Gwathmey, rector of St. John's, Wytheville, had charge of the service there, and with him in the chancel were Bishop Jett (who had visited St. John's in the morning), the Rev. Messrs. H. H. Young, and E. W. Hughes of the associate missions field, and John M. Garrison of Roanoke, diocesan director of religious education. Addresses were made by the Bishop, the Rev. Mr. Young, and Mr. Garrison.—His many friends will be distressed to learn that the Rev. Thomas Moore Browne, rector of St. John's, Lynchburg, became ill on May 2d, and his physician has prescribed a rest of several weeks. He has gone to his summer home at Haymarket, Va., to recuperate and it is sincerely hoped that he will have a rapid recovery.

SOUTHWESTERN VIRGINIA — By coincidence the two convocations in this diocese had sessions at the same time during the week just ended. The members of New River convocation were most graciously entertained by the Rev. A. C. Bussingham, rector of St. Peter's Church, Roanoke, and his congregation. The Rev. Richard S. Martin of Blacksburg was the preacher at the opening service on Monday evening, April 28th.—The James River convocation met on Tuesday and Wednesday, April 29th and 30th, in St. Andrew's Church, Clifton Forge. Only eight clergymen were present, but these had a happy and helpful meeting, without a very definite schedule or a great deal of formality.

TEXAS—Trinity parish, Galveston, is rightly entitled to the encomium given to hospitality. The rector, the Rev. Edmund H. Gibson, his wife, and his people invited the clergy of the diocese, their wives and children, to be their guests May 14th and 15th. There were held a service of the Holy Communion, a conference led by the Rev. Beverley M. Boyd of Austin, on How As Ministers We Can Be in the World and Not of It, and one led by the Rev. Mr. Gibson on Books and the Minister's Reading. Mrs. Clinton S. Quin led a conference for the women.

VERMONT—The Rev. Dr. John Henry Hopkins, assisted by Mrs. Hopkins, concluded an eight-day preaching and conference mission in St. James' Church, Arlington, on the evening of the Fourth Sunday after Easter. The mission was well attended. The Rev. George R. Brush is rector of the parish.

WESTERN MICHIGAN—The golden jubilee of the Woman's Auxiliary in the diocese was observed in St. Mark's Pro-cathedral, Grand Rapids, May 20th and 25th, in connection with the annual convention of the Woman's Auxiliary. Besides the discussion of advanced work and the presentation of reports from various parishes, Miss Ellen Gammack, student worker at the University of Michigan, Ann Arbor, spoke on the work of the Church among students and the attitude of modern young women toward religion.

WESTERN MICHIGAN—Bishop McCormick told the congregation at the diocesan service for presenting the children's Lenten offering, held in St. Luke's Church, Kalamazoo, Sunday afternoon, May 11th, that three little boys belonging to the Church school in the parish of which he was rector years ago were named Tom, Dick, and Harry. He did not think then that one of them would ever fly over the North and South Poles. Dick is now Commander Byrd, U. S. N. At the service, in spite of rain, delegates were present from all over the diocese, and the amount presented totaled about \$3,700.—The Rev. Edward Bryan Andrews of the American Guild of Health has just concluded a class in Applied Religion held for a week in Grace Church, Grand Rapids.—The dean of St. Mark's Pro-cathedral is conducting a series of meetings in preparation for the 1900th anniversary of Pentecost.

WESTERN NEW YORK—A white marble altar in memory of Mrs. Marietta Wallace and her son, Frederick, given by the late Mrs. Frederick Wallace, was blessed and dedicated at Epiphany Church, Niagara Falls, by Bishop Davis recently. The Bishop also dedicated a splendid artistic altar rail of white marble as a memorial to Joseph and Elizabeth Willis, presented by their children, and at the same time dedicated a new white marble pulpit as a memorial to the late Elias S. Nablo and his son, Chester.—The Rev. Dr. J. Wilson Sutton of Trinity Chapel, New York, conducted the annual quiet day for the Church Mission of Help at St. John's Church, Buffalo, recently. The diocesan meeting of the Girls' Friendly Society was held in Trinity Church, Buffalo, May 9th and 10th. The meeting began Friday morning with a meeting of the executive committee followed by a luncheon. In the afternoon there was a meeting of the branch presidents and associates, at which time the speaker was Mrs. William Sinclair. At the banquet in the evening Bishop Davis spoke of the work of the Girls' Friendly Society.—The Church schools of the Olean district held a rally at St. Stephen's Church, Olean, on Saturday, May 10th. Over 300 children of the district gathered at the church, representing eight parishes. The program was in charge of Mrs. Lewis E. Ward, the district leader.—The Rev. B. S. Sanderson, rector of St. Mark's Church, North Towanda, is celebrating the eleventh year of his rectorship in St. Mark's parish.—St. Peter's Church, Dansville, is planning to hold its centennial celebration next year. St. Peter's was organized April 13, 1831. The spring meeting of the department of missions and the rural clergy was held at St. Peter's Church, Dansville, May 5th and 6th, and was attended by both bishops and by a great many of the clergy.

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