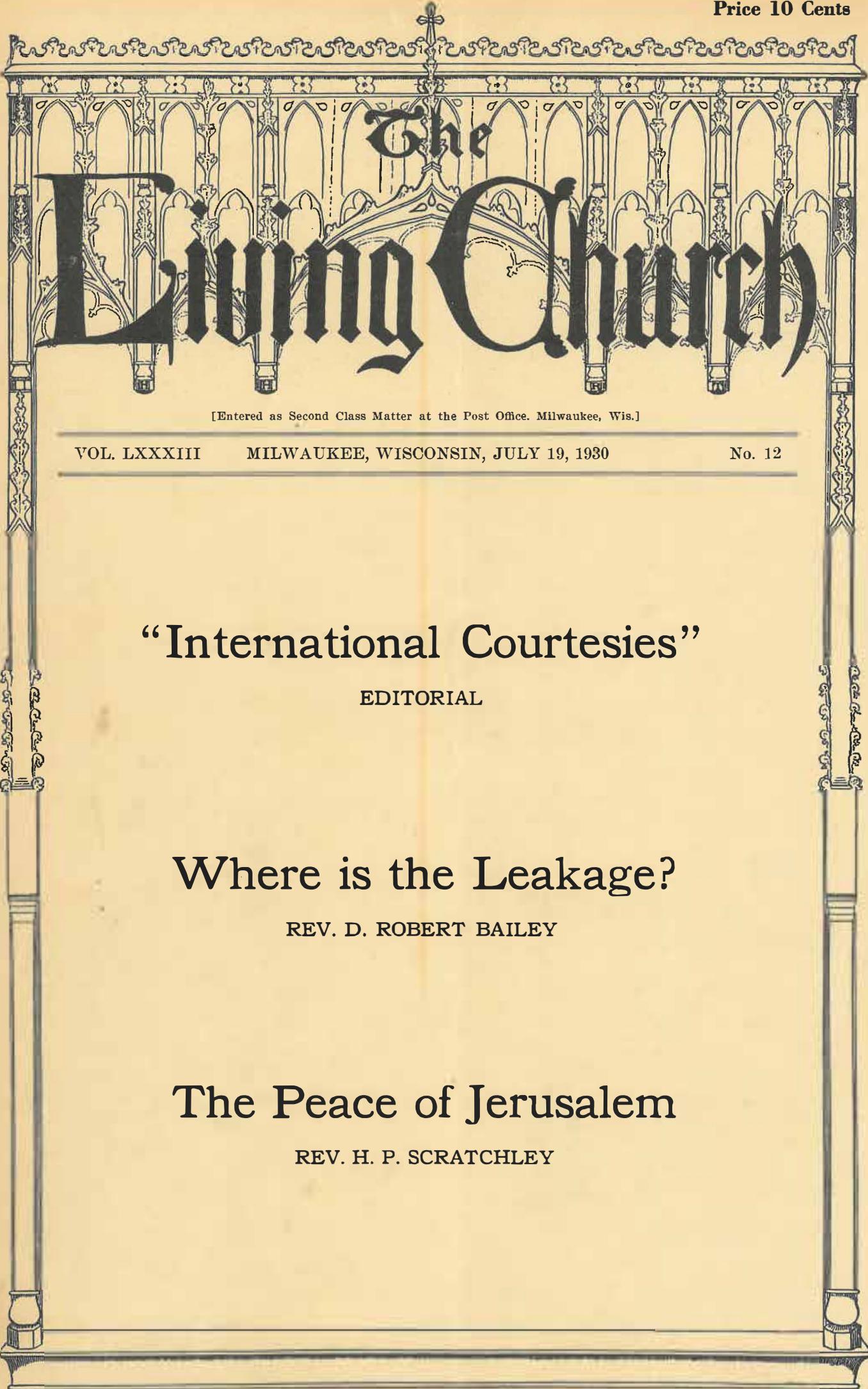


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The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 19, 1930

No. 12

“International Courtesies”

EDITORIAL

Where is the Leakage?

REV. D. ROBERT BAILEY

The Peace of Jerusalem

REV. H. P. SCRATCHLEY



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ATONEMENT

By Canon H. MAYNARD SMITH, D.D.

HAVING been for thirty years engaged in parochial work, the author's interests are primarily religious and practical. For a good part of that time, he preached regularly to educated people who were interested in religion but not specialists in theology. He believes himself to know their needs, and those of brother priests who minister to similar congregations. For them he has written this book, and endeavored therein (1) to provide rational grounds for believing in the Atonement; (2) to interpret the doctrine in relation to the other articles of the Christian Creed; and (3) to insist on the life that should be lived if such a belief be true.

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The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 19, 1930

No. 12

EDITORIALS & COMMENTS

WE have frequently quoted sympathetically from the *Review of the Churches*, published, under the editorship of Sir Henry Lunn, in England. Nowhere do we feel a greater sympathy than in a rebuke which the editor administers, in his July number, to Bishop Headlam, under the title, *International Courtesies*. Bishop Headlam has, in a recent volume, remarked that "a certain Dr. Ainslie, who belongs to a religious body of comparatively recent origin called the Disciples of Christ, who are characterized by having no orders and no creed, has stirred up a movement in many ways the opposite of that at Lausanne." "This is an unfortunate statement," says the *Review*, and proceeds to show that Dr. Ainslie has abundant claims upon the Bishop's respect. "No American," it says, "would think of speaking of Dr. Headlam as 'a certain Dr. Headlam,' " and adds: "Dr. Ainslie's charming manners and perfect Christian courtesy will intensify the resentment which cannot fail to be felt by his friends at this allusion to him." "Surely the leaders of these Churches should treat one another on terms of equality and should carefully avoid anything that is marked by an assumption of national or ecclesiastical superiority." We entirely agree with Sir Henry's comment. We have sometimes been critics of Dr. Ainslie, but a discourteous allusion to him by a bishop in the Church arouses in us the same resentment that it does in Sir Henry Lunn. The problem is not only international, although it is that, but it is also inter-Christian; and when religious leaders cannot use terms of courtesy in referring to another, their own appreciation of the spirit of Christianity is certainly open to challenge.

We are grateful to Sir Henry Lunn for this protest against discourtesy in religious controversy. And if an American feels hurt that an international slight by a British writer was evidently intended, it is pleasant to feel that it is another British writer who has protested against it.

Bishop Headlam does not justify the historic episcopate when he forgets himself in such a manner as this.

THIS leads us to say with what regret we learn that Sir Henry Lunn has felt it necessary to resign from the editorship of the *Review of the Churches*. Having passed his seventieth birthday, he says in the April number of the *Review*, he feels it necessary to diminish his responsibilities. Editor of the magazine

since October, 1891, Sir Henry reviews, in the same issue, the various movements looking toward unity with which he has been associated since that day.

The Grindelwald Conferences of 1892-95, he says, "sprang directly out of the *Review*" and were "the first definite attempt in this country (England) to heal the wounds in the Body of Christ, which is His Church, which had taken place since the Savoy Conference of 1662 between the Bishops and Richard Baxter and the Puritans." Sir Henry has himself been an important factor in the unity movement. Being at one and the same time a Wesleyan Methodist and a confirmed member of the Church of England, making his communions regularly in the latter, he exemplifies what was probably the original intention of the Wesleys in forming the Methodist organization, as a religious guild in the Church and not as a substitute for it. Sir Henry's general position with respect to unity is stated in the concluding paragraph in an article from his pen in the April number of the *Review*:

"The real question that now confronts those who seek for unity is whether it is possible to unite in one organic union those who believe in the transmission of grace through an unbroken succession from the Apostles with those who claim a grace given to their ministry direct from their Lord and Master and refuse to accept a theory of the ministry which denies the grace manifestly bestowed upon many who can claim no succession through any line of prelates. If mutual comprehension of two such different schools of thought can be found possible, as is the case in the Church of England today, without either side denying the truth for which they contend, the question of Episcopacy need be no barrier to union."

This conclusion is one that greatly disappoints us. What possible harm can the poor apostles do to the Church through any succession from them, even on the theory that such succession is not a necessity in the Church? One would suppose that succession from St. Paul or St. Peter or St. John would at least be as harmless as succession from Richard Baxter or John Calvin. We simply cannot understand the willingness of a great part of the Protestant world to enter into unity with anybody and everybody and the successors of everybody except the successors of the apostles. For even if we who hold to the apostolic fellowship and maintain the apostles' doctrine are to be pitied as weak-minded survivals of an age that was not modernistic, we still maintain that our contamination with the apostles, twenty centuries removed, ought not to unfit us absolutely for membership in a Church that was built upon the foundation of the apostles and prophets;

while if it be held simply that we are all under a delusion as to the fact, why should it be the one intellectual position that cannot be assimilated in the great comprehensiveness? We should suppose that even a color of succession from the apostles would be welcomed by the whole Christian world that has not forgotten that at least our Lord sought out and commissioned these men Himself. We feel that those who value that succession for themselves and seek to find a way to extend it to the whole Christian world ought to be considered generous instead of a stumbling block in the way of unity. We desire only to bring the whole of Christendom within a succession that must certainly be harmless if it is not of value, so that all our ministries may be identical. But so long as the Protestant world insists upon exclusion from the apostolic succession as a way toward unity, let us accept the issue and permit the Holy Spirit ultimately to determine the question. For, after all, Christian unity is *His* affair more than it is ours. If He shall deem that succession from the apostles vitiates the ministry of the Church, so be it.

We have always been disappointed that Sir Henry Lunn should stand for a unity and an intercommunion that repudiates this succession; but we gladly bear testimony to the generosity with which he has always sought to fuse two principles that are mutually inconsistent with each other. His retirement from the editorship of the *Review of the Churches* is a real loss to the unity movement.

THE death in Boston of Dr. Clarence E. Rice marks the end of a unique experiment, the success of which has been due in large measure to the lovable personality of the principal character involved. Two years ago, when Dr. Rice, a distinguished minister of the Universalist Church, availed himself of the provisions of Canon 11 of the Episcopal Church and accepted ordination by Bishop Slattery without renouncing the ministry which he had exercised so acceptably for many years in the Universalist body, there were those in both religious bodies who expressed their hearty disapproval of the act. Many Universalists declared that, notwithstanding the approval of the leaders of that Church, Dr. Rice was denying the validity of his previous ministry; not a few Churchmen feared that the principles of the historic episcopate would be endangered by the act.

But those in both bodies who knew Dr. Rice, and understood his sincerity and personal charm, had no doubt that, whatever might be said of this type of ordination as a precedent, in this case there was no danger of a compromise in the realm of faith and order, but rather the opportunity of wider service on the part of a man of broad Christian sympathies. Appreciating this fact, and having the good fortune of a personal acquaintance with Dr. Rice, THE LIVING CHURCH was among the first to welcome him into our communion and priesthood. We have never had cause to regret that welcome, and we think Dr. Rice never had cause to regret the step he took. Certainly when this writer unexpectedly ran across him at Archdeacon Dennen's camp in the heart of the Maine woods last summer, Dr. Rice seemed well content with his dual ministry.

May he rest in peace, enjoying continual growth in the love and service of the Holy Trinity in that life where there is no Episcopal Church and no Universalist Church, but only the Holy Catholic Church Expectant.

ACKNOWLEDGMENTS

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

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CORRESPONDENCE

(See also page 409.)

JAPANESE CHURCH CANONS

To the Editor of *The Living Church*:

AN ITEM which appears in a recently received number of THE LIVING CHURCH embodies several opinions which are, I think, erroneous.

The first of these is to the effect that, since American missionary clergymen in Japan are "under the Japanese canons," they are not bound to obey the American canons. This is a mistake. Such clergymen, if they desire to sit and vote in Japanese synods, subscribe a promise of conformity to the constitution and canons of the Nippon Sei Kokwai. This promise is differently worded to that taken by priests ordained in the Nippon Sei Kokwai and the difference is such as to make it clear that it does not supersede the promise of conformity to the doctrine, discipline, and worship of the American Church. The promise has always been taken to relate exclusively to acts in connection with the administration of the Japanese Church. An American missionary would not be liable to presentment before a Japanese ecclesiastical court for any alleged error of doctrine.

The second erroneous opinion is to the effect that it is not necessary for a foreign missionary bishop to obey our General Canon 19 IV i. Not only is the canon mandatory, thus leaving the American foreign missionary clergy no option in the matter—even if the missionary were left free to use his discretion, the adoption of district canons, as ordered, would be necessary if only to provide for courts of first instance and for the election of delegates to General Convention.

The third erroneous opinion is to the effect that it is within the competence of the Council of Advice of a foreign missionary district to decide whether or not a general canon, mandatory in its phrasing, need be obeyed in the said district. There is a curious anomaly here since, if the Japanese Constitution supersede, as is alleged, the American, the American Council of Advice cannot exist. Where such council exists it exists under, and not above, the general canons.

The fourth erroneous opinion is to the effect that Canon 19 IV ii leaves the Bishop of an American district free to appoint supernumerary or "honorary" members to the Council of Advice. The plain intention of the canon is to limit the membership to that specified in the canon.

In the undivided district of Tokyo (later North Tokyo), the promise of conformity has been interpreted as I have done in the first paragraph of this letter. The canon (now 19 IV i) has been obeyed by the selection, long ago, of the canons of an American diocese, and the Council of Advice, as given in the *Living Church Annual*, accords, so far as is physically possible, with the provisions of General Canon 19 IV ii. I believe that the same is true of foreign missionary districts generally. (Ven.) JOHN COLE MCKIM.

Koriyama City, Japan.

WALTER HILTON, in the *Scale of Perfection*, said this: "Christ is lost like the piece of money in the parable; but where? In thy house, that is, in thy soul. He sleepeth in thy heart, as He did of old in the ship; awaken Him with the loud cry of thy desire. Howbeit, I believe thou sleepest oftener to Him than He to thee." —*The Commonweal*.

DAILY BIBLE STUDIES

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

FRUIT OF THE SPIRIT—LONGSUFFERING

Sunday, July 20: Fifth Sunday after Trinity

READ Ephesians 4:1-6.

THE Greek word for "longsuffering" in Galatians 5:22 implies patience and endurance under provocation. The instinct of sinful man leads him to revenge when wronged. The Christian restrains himself by the help of the Holy Spirit. It is the human seeking to right wrongs by force of body or bitterness of mind that has brought untold misery in the history of individuals and nations. Nothing is gained by returning evil for evil. In our homes there must be the two bears—bear and forbear. We gain strength and self-respect and comfort when we return good for evil. Even so Christ "when He was reviled, reviled not again; when He suffered He threatened not" (I Peter 2:23). We have to endure many things in this world, but Christ said: "He that shall endure unto the end, the same shall be saved" (St. Matthew 24:13).

Hymn 121

Monday, July 21

READ St. Matthew 5:43-48.

OUR Blessed Lord helps us both by precept and example. And so He teaches us that longsuffering is not negative but active. It is not submission alone, but service. And there we find the real virtue of patience—returning good for evil. Christ on the Cross prayed to His Father: "Forgive them." St. Stephen, as they stoned him, cried: "Lord, lay not this sin to their charge." We must guard against a suggestion of superiority in thus returning good for evil. In our self-mastery we can easily look down upon the enemy even while we feed him. Self must be effaced as we suffer long and are kind. We must call upon the holy power of love to make our intercessions and our kindly deeds sincere. "God forgive him" may often hide a declaration, "I cannot," and thus prayer and action are alike defective. To love the one who hurts us is the real fruit of the Spirit.

Hymn 499

Tuesday, July 22

READ II Peter 3:8-13.

WHEN we study our lives sincerely, we realize what poor Christians we are. And when we study the world and remember that Christ died nineteen hundred years ago, the growth and power of Christianity can hardly call for satisfaction. The wonder of our faith is God's longsuffering. We can understand God's power and wisdom and eternal existence in a measure, for He is God; but it is difficult to understand His patience. How longsuffering He is with me! How longsuffering with the world! Surely I should be patient if He is patient. And even as He is constantly speaking and helping and comforting me in spite of my many failures, and as He is still blessing the world in spite of the world's rejection, so I am called to a holy patience which follows the divine example, and tries to help men and help the world even when there is such slow response.

Hymn 102

Wednesday, July 23

READ Ephesians 4:25-32.

ST. PAUL was very practical in His teaching. He proclaims the fulness of God's love in Jesus Christ, but he also calls for newness of life. Bitterness and wrath and anger can have no place in the heart and life of a Christian. Newness of life demands the fruit of the Spirit. It is not an easy experience, this Christian life. It calls for contest, but this contest with ourselves and with others is not hopeless because the Holy Spirit is ready to help. God is making us (Galatians 4:19), and we must work with Him in the making. We must not be discouraged. If in our daily life we seek to be kind and tender-

hearted and forgiving, looking for the good in others and doing good to them even when our approaches are rejected, then we are making some advance, and we can know God's loving patience. Only let us use all the means of grace which He provides for our growth.

Hymn 505

Thursday, July 24

READ Hebrews 6:11-15.

AS WE study God's dealings with His "Chosen People" as told in the Old Testament, we are impressed by the multitude of His promises. He encouraged them by holding before them a high ideal of happiness and possession. So did Jesus Christ in His teaching. It is the good which He places before us and for which He bids us strive that inspires alike our longsuffering and our striving. When He said, "Be ye perfect," it was not a command to leap to perfection, but an inspiring assurance that at last we shall be perfect. God is always encouraging us by His promises. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"—so He encouraged His disciples and so He encourages us. We can endure and work with hope when we know that final victory will come.

Hymn 212

Friday, July 25

READ St. John 16:22-33.

EDWARD DOWDEN, in his essay on Matthew Arnold, says: "Could he but lose sight of the ideal his sufferings were at an end." This is particularly true of Arnold in his poems. It might be said of him as Phillips Brooks once said of Shelley: "He tried hard to be an unbeliever, but he was a believer in spite of himself." There can be no struggle in life without sacrifice and consequent pain. It is the glory of longsuffering that it brings pain—the pain of great desire, the pain of apparent failure and delay, the pain of unaccepted kindness. For what is done in accord with God's will and with a desire to advance toward perfection can never ultimately fail. God cares for the seed sown in the earth and for the seed sown in human life. Christ upon the Cross was the world's Sacrifice, and through that holy Sacrifice the world will be saved. The Sacraments are the oaths of God (Hebrews 6:13-15). The Bible is His declaration of Truth. Prayer is the binding together of Heaven and earth—Heaven's promise, earth's faith.

Hymn 113

Saturday, July 26

READ Revelation 3:8-11.

PATIENCE is recognized in Heaven. St. John again writes under divine inspiration: "Here is the patience and the faith of the saints" (Revelation 13:10). The longsuffering on earth is transfigured into the lasting glory of eternity. It makes our endurance, our patience, a blessed part of the joys of Heaven! Self-control, kindness to others whether accepted or not, feeding a hungry enemy—and the dear Christ, who on earth set us an example, takes them and treasures them and at last will reveal them. Yes, and even here He assures us of His loving care: "I know thy patience" (Revelation 2:2). It should be a joy indeed when in our longsuffering we hear the Master's voice, "I know!" It is a victory when we wait patiently, when we endure misunderstandings for Christ's sake, when we return good for evil; and the Blessed Lord shares in it, for He has ever been our Helper.

Hymn 539

Dear Lord, grant me this fruit of the Spirit, even longsuffering. Thou knowest the unsatisfied desire, the pain of rejected kindness, the temptation to be impatient, and Thy knowledge declares Thy readiness to help. O my Christ, help me to endure unto the end. Amen.

DR. CLARENCE EDGAR RICE

BY THE REV. JOHN VAN SCHAICK, JR., D.D.
EDITOR, "THE CHRISTIAN LEADER," BOSTON

THE Rev. Clarence Rice, S.T.D., died suddenly in his apartment at Trinity Court, Boston, on Friday, July 11th, probably about 10 A.M.

When Dr. Rice failed to appear at the noonday service of St. Paul's Cathedral, where he was to officiate, the Rev. Otis R. Rice and the Rev. John van Schaick, Jr., went at once to his apartment and found him lying on his bed, as if he had died peacefully in his sleep. Dr. van Schaick had seen him at breakfast time, at 8:20 he had taken the service of Holy Communion at the cathedral, and after breakfast Dr. Rice had been at the office of his son, the Rev. Otis R. Rice, at Trinity Church. He had appeared to both to be in unusually good health and spirits. He left Trinity Church about a quarter before ten and probably died very soon after reaching his apartment, which was nearby.

Funeral services were held at Trinity Church on Saturday, July 12th, at 2:30 P.M., and were conducted by the Rev. Henry K. Sherrill, rector of the church and Bishop-elect of the diocese of Massachusetts, Archdeacon Ernest J. Dennen, an intimate personal friend, and Dr. van Schaick. On Sunday, the body was cremated at Mount Auburn and interment took place at New York Mills, near Utica, N. Y., where Mrs. Rice was buried about a year and a half ago.

Dr. Rice came to Boston about the first of June and took an apartment to be near his son, who is kept in Boston by his duties at Trinity Church. Dr. Rice was to have preached at the Church of the Redemption, Universalist, in August. He was supplying the Church of the Ascension, Episcopal, in Roxbury on Sundays and helping at various week-day services. His engagement at St. Paul's Cathedral was probably the first engagement in his long ministry at which he ever failed to appear. The night before his death he had a wedding at the Church of the Ascension, to which he was taken by his son in his own automobile. The last act of his life was one in which he answered a letter from a life-long friend who for a time had been alienated and who had written asking that bygones be bygones. In the last conversation that he had with the writer, he had expressed his joy that this thing which had been a source of sorrow had been set right.

Dr. Clarence Edgar Rice was born in Watertown, N. Y., on December 1, 1860. He was the son of the Rev. Luther Rice, a Universalist clergyman, and Mary Skinner, descendant of a long line of Universalist clergymen. He was educated at the Watertown High School and Tufts College, taking his degree of Bachelor of Divinity in 1883. In 1905 Tufts conferred upon him the degree of S.T.D. In 1883 he was ordained minister in the Universalist Church and he held the following pastorates: Cambridge, Mass., 1883-1887; Utica, N. Y., 1887-1892; Troy, N. Y., 1899-1900; Reading, Pa., 1900-1907; Springfield, Mass., 1907-1921; Washington, D. C., 1922-1925.

He was married on October 23, 1900, to Mary Campbell Peekham at New York Mills, near Utica, N. Y. Mrs. Rice died in Naples, Italy, while they were on their way to Egypt, on January 6, 1929.

Between 1892 and 1899, Dr. Rice rendered very effective service as missionary of the Universalist Church in Japan. He always was greatly interested in the cause of foreign missions and had written considerable on the subject.

Mrs. Rice was president of the Massachusetts State Missionary Association of the Universalist Church and a member of the Board of Missions of the Universalist General Convention, and was very active in all the parishes where she lived.

Dr. Rice had been a trustee of the New York State Convention, secretary of the Pennsylvania State Convention, and secretary of the Massachusetts State Convention of the Universalist Church. While pastor at Springfield, Mass.,

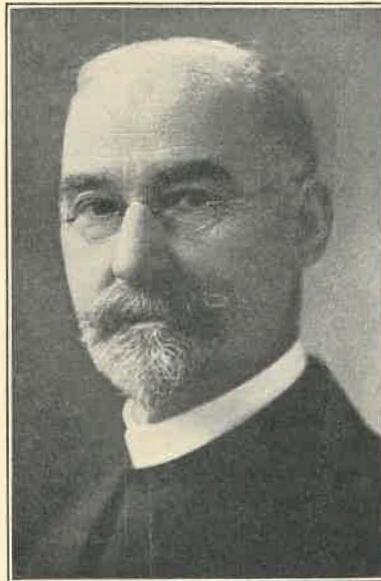
he was president of the Federation of Churches. He rendered valuable service in Washington, D. C., as pastor *ad interim* laying the foundation for the Universalist National Memorial Church.

WHILE he was a strong, acceptable preacher, he was especially noted as a devoted and untiring pastor, who took on his own shoulders the burdens of his people. He believed the only way that success would come in the ministry was by pastoral work and he lived up to his convictions. Last spring he gave a series of lectures upon Pastoral Care at St. Lawrence University.

In May, 1928, Dr. Rice took the step which has been the subject of much discussion in all Christian Churches. Believing devoutly in Christian unity, he entered the ministry of the Protestant Episcopal Church under the terms of the concordat which had been adopted by the Episcopalians some years before, but had not been operative. Under the terms of this concordat, ministers of other Churches could be given episcopal ordination and keep their standing in their own Churches. The late Bishop Slattery was greatly interested in this concordat, but before proceeding in the matter he made careful inquiry of the heads of the Universalist Church, who replied that it was a matter for Dr. Rice to decide and that they could find no objection to a man following his own conscientious convictions. In the discussion over the matter which followed, some ministers took the view that by accepting a second ordination Dr. Rice had thrown doubt upon the validity of the Universalist orders. The facts were that Bishop Slattery publicly declared that he did not in the slightest question the validity of Dr. Rice's orders and that both he and Dr. Rice were approaching the matter in a practical spirit and taking the only way in which it was possible for them to remove the obstacles which stood in the way. After this step, Dr. Rice continued his connection with the Universalist Church and preached as opportunity offered in both denominations.

Dr. Rice is survived by his son, the Rev. Otis R. Rice, assistant minister at Trinity Church, Boston; two brothers, the Rev. Frank Rice of Quincy and Charles Rice of Amesbury; Ernest Rice of Amesbury, a nephew, and other nephews and nieces; and also a sister, Mrs. Ada Rice Russell of New Hartford, N. Y.

The services at New York Mills were conducted by the Rev. Otis R. Rice and the Rev. John van Schaick, Jr.



THE LATE REV.
CLARENCE E. RICE, S.T.D.

NOT ON THE DEFENSIVE

NEITHER THE resignation of a priest of our Church that he may become a Roman Catholic nor the contemporaneous suggestion that others would do well to follow him has any marked effect upon the loyal Anglican. He is not on the defensive. Such incidents, certainly, do not give rise to misgivings among the rank and file of our people. They serve, rather, to bestir us to further missionary endeavor. These are opportunities for declaring and re-stating the values of the Anglican position.

Only the convinced can be of influence. Among Christians the position of no other communion has been so direly challenged, so minutely examined, and so finally explained as has that of Anglicans. The convincing record of the past stands for the critic to read, if appeal be made to that. Yet a greater witness is here. The Anglican communion is not more comprehensive than it is unwavering in its loyalty to the faith of the Christian ages. Idle tools become rusty and dull, but the tested instruments which the Anglican communion possesses, the Bible, the apostolic ministry, the sacraments, the historic creeds, they are, when used by us, no whit less effective in our hands than in those of others. Our tools are not at fault. And, to contemplate conditions in American life, especially the need for clear-cut, Christo-centric religious teaching, and the demand for it that will not be downed, it is to see what a broad door is flung wide open before those Anglicans who have their tools in hand.

H. R.

Where is the Leakage?

By the Rev. D. Robert Bailey

Rector of St. Stephen's Church, Fall River, Massachusetts

IS THE Church gaining in numbers in this country? It is very difficult to tell." These words form the opening of the editorial in the *Living Church Annual* for 1930. The editor seems very impatient with the statistical report, and well he may. If memory serves correctly, the same impression has been gathered from previous yearly reports. It is a question, if asked at any time by our parishioners, to which a satisfactory answer could not be given. It reduces itself to a mere guessing contest. His further comment namely, "If we do not raise up new communicants to take the place of those who die, what is to be the future of the Church?" is a pertinent question. It raises the question which I have had in mind for a long time. Is there a leakage in this Church of ours? Where do the people disappear? As the editor says, "The question is often asked officially and unofficially, but the cure for the condition does not suggest itself." Where is the leakage? And what is the remedy? I cannot add to his present knowledge of figures but the number of confirmations, namely 63,261 compared with *only* an increase of 25,000 communicants, puzzles me. In the average parish the increase in communicants by confirmation by a much larger margin offsets the decrease by deaths. The same should hold good for the whole Church. Here lies the beginning of much of our problem. If what I am about to say is true and I have every reason to think so, I can easily understand the paradox of the report.

Our boys and girls attend the average Church school fairly regularly and our Confirmation classes in general are automatically recruited from this service. It would be very interesting to know, if we could have the figures, just what percentage of these boys and girls make their communions regularly and become active church goers. The great weakness of our Church lies right here. My observation has been that Confirmation too often serves an opportunity to break with the Church school without understanding the real significance of Confirmation or having an adequate idea of the Church services. They are off with the one before they are on with the other. They have not been trained in the art of worship and the services are to a great degree meaningless forms. Their status therefore soon develops into that of lapsed communicants if they are properly listed, and so often lost entirely to the Church. They may on the other hand be added to the communicant list, until it reaches such a high figure that the conscientious rector has, sooner or later, for various reasons to reduce that list by any justifiable method. This transition period from the school to the Church is a very serious one in this country, and there are many faulty links in the chain which make the connection. It is a problem which should be faced courageously and the whole truth made known. It should have either diocesan or national investigation.

Whatever our conception of the Church may be, we shall most of us agree that all religious training of the young must aim at making them active and efficient members of the Church when they grow up. Our duty is to train children of today that the men and women of tomorrow may be nearer our ideal. We can frankly state in this connection, that if this is the standard, the results do not in any measure compare with the efforts expended and service rendered. If you look in at the average congregation on a Sunday morning what do you find? You will find the congregation made up of middle-aged people. The young men and women are conspicuous by their absence. The net of the Church in gathering in the harvest of souls is faulty to the extent of losing through its meshes a serious percentage of these people. The Church here at this period of her training fails miserably. The leakage is crippling the future and the normal growth of the Church. And very little up to the present time has been effectively done to correct this weakness.

I REALIZE that there have been marked improvements made in the Church school methods. They have been of late years revolutionary in character and have raised the standard immeasurably in instilling facts into the minds of the children. We rejoice in this great work. Yet, if it fails to produce faithful and loyal communicants its value from a practical standpoint is seriously impaired. All the organization and equipment of a modern Church school reminds me of the huge scaffolding that surrounds the rising walls of a great cathedral. Except with the school, it lacks a finished vision and a true picture of the goal. Our aim and object should be to establish them into the Church and subordinate the whole idea of the school to the Church. The tendency is to specialize the school and allow the Church to take care of herself. That which we term worship in the present Church school today is only a gesture to satisfy the authorities that it should have a place. And so our children continue to be school-minded and not Church-minded.

How can men become sailors merely as graduates of the nautical school only? Is it not their experience at sea together with the theory that qualify them as first-class seamen? In the same manner, how can our children become worship-minded, and how can they develop a capacity for worship by spending their tender years for such development amid the walls of a parish room? The general result is that the average boy and girl is an unrelated factor to divine worship.

Very recently a boy of sixteen years of age and a member of a large city parish was asked what part he had in the life of his parish. He replied that he was a member of Mr. Blank's class. "And what part will you have next year?" "I shall continue to be in Mr. Blank's class," said he. "What will you do eventually?" he was asked. "I may go with my father and join the men's class in the Baptist church," he replied. It never occurred to him that he should take his place in the regular congregation. Of course this incident does not represent the Church in general. The average young man is loyal to the extent that, if he goes anywhere, it will be to his own parish church. But it does prove that the school idea is so highly developed, acts, and is regarded by youth as an end in itself. The act of worship has been so grossly neglected that it threatens the future of the Church.

IF I were a layman and had a boy to be trained, I could not conscientiously send him to the average Church school. Up to the age of fourteen or fifteen years he would undoubtedly be found in the parish rooms or the church building, but after that I have no assurance that he would be a regular or even a spasmodic worshipper at the services. I see everything to prove the contrary. The school has failed miserably in this her supreme duty.

We have, according to the *Living Church Annual*, 476,000 children in our church schools. What a large army of potential Churchmen. It would take that number, marching in a line of two deep, many hours to pass our parish church. Just think for a moment that this large army of children from the end of June until the end of September never see the inside of a parish room or church for any purpose whatever. Here and there the more serious-minded parents may take them occasionally to one of the scheduled services for summer months. But no organized effort is made by the Church in general to care for the spiritual life of these children during this long period. Whatever slight impression they might have received regarding worship during the winter session it would be wholly lost in summer through such pagan customs. Even in the winter when the best effort is expended it would be interesting to know what percentage of the 476,000 visits and workshops in the consecrated building regularly and devoutly.

We sing "like a mighty army moves the Church of God,"

but where does an army like this move? Not in crowding our churches, but to the halls of indifference, carelessness, and ignorance of the training of a living faith. Under such existing conditions why should we be alarmed to find such an indifferent atmosphere in our average college toward religion generally. They enter these institutions with the proper soil to be sown with the seed of skepticism and agnosticism. When we consider our organizations for religious education and the money expended the results are hardly commensurate.

It would be also interesting to know that, of the 58,000 teachers, what percentage of that number make their communions, and set the example of regular Church attendance. A teacher who does not do this is not qualified to teach a class, however well educated she may be or however well trained.

I STRESS the importance of Church attendance. Is it possible to over-exaggerate this primary duty of the Christian? I think not! According to the superficial schemes to increase the church attendance so often reported in the weekly publications of the Church, there is much room for a definite improvement here. The absence of the young people perplexes us. Conditions become chronic and the tendency is to blame modern life and influences resulting from this age of ours. There is existing, too, a spirit of fatalism in many quarters and often the opinion is expressed that the youth cannot be won and held by the Church; that the highest possible attainment has already been reached. Such is not the case. The youth problem so much talked of today is no problem. It is our blunder and not their indifference. Children love the Church and the most natural instinct in their bodies is to worship God. Allow the child to spend the same amount of time in the church as he spends in the parish rooms and the problems would fundamentally be solved. There would be no period of graduation. No second task of reclaiming them for a higher service. They would become just as faithful as our friends of the Roman communion, and far more intelligent. This accomplishment does not require an exceptional personality, the genius of an Edison, nor the intelligence of a Burbank. It just needs the ability and consecration of the average priest who will follow the most natural methods of Mother Church.

Our methods are obsolete and inadequate in this generation. They never did inculcate the spirit of worship. But thirty years ago the young people naturally drifted into the church, if they went anywhere, because there were no other attractions to draw them. Today they must be trained by an intelligent worship for that life of grace. If our young people were in the church there would not be so many conflicting reports on the part of our literary critics as to whether they are better or worse than those of a century ago. Judging by some of the impressions written by these men, one would think that they were people of some lost tribe, rather than just simple people of God with souls to save.

God knows that they are desperately needed in the Church of this land. The average middle-aged congregation is lukewarm, because many of whom are won back to a renewed loyalty through marriage and other secondary methods, by the efforts of the faithful priest, oftentimes more out of loyalty to him than to God. In many instances their first love, inspiration and enthusiasm lost, they settle down into ruts and lose touch with the living missionary Church of God, and many will never rise to the vision of the Church when she talks of "Advanced Work." There must be a continued steady flow of life in the Church before we can accomplish a small part of what we most desire to do.

We shall learn in time. An effort to reclaim the young has already been made along entirely new lines. Here and there are unmistakable signs of the movement which within a few years will increase in power and activity. Almost every month parishes report changes in method to cope with the problem. We may not all agree on the same method, nevertheless the right method will be found eventually. Let me say here that any plan, however satisfactory with the individual parish, unless it can hold the children in the summer months, will fail in its ultimate purpose. The summer loyalty and devotion must be the test of the new order.

As WITH a telephone ring, one can either heed or ignore Conscience.
—*Sterling Brannen.*

SPIRITUAL CONDITIONS IN BRAZIL

BY THE RT. REV. W. M. M. THOMAS, D.D.
BISHOP OF SOUTHERN BRAZIL

Pelotas, Brazil, May 6, 1930.

I AM on my way to Lambeth and enroute am visiting the churches at Pelotas, Rio Grande, Santos, San Paulo, and Rio de Janeiro. Pelotas, called "the Princess of the South," has a population of nearly a hundred thousand. Our ivy covered church is one of the most beautiful corners in the city. Under the able leadership of the Rev. José Severo da Silva it has become a center of religious and social life. From it emanates an influence and a spirit at once enviable and salutary.

Arriving on Friday with my wife, steps were taken immediately toward the publishing of the new Prayer Book in Portuguese. An edition of 4,000 will be printed, and it is expected that a second will soon be needed.

On Saturday the rector and myself went by automobile to one of the many missions of the parish, Easter Chapel. Rain had made the roads almost impassable. Steep clay hills had to be climbed and this time most of them on foot. Though an hour and a half late, a good congregation was waiting and five were presented for confirmation. It happened to be my birthday and we were visited in the evening by committees of the vestry, the Woman's Auxiliary, the Men's Society, and the three clergy.

On Sunday the assistant was advanced to the priesthood, after a class of eight had been confirmed. The Church of the Redeemer, built by Dr. Meem, one of the four pioneer missionaries to Brazil, seats about four hundred. The services here are always well conducted and solemn in their severe simplicity and correct in minute details. The rector, after many years of careful study of conditions, and in answer to insistent demands of sentiment as well as of science, has introduced in his church a method of administration of the cup which, so far as I know, is not used elsewhere. Behind the communion rail, invisible to the congregation, in a tray running the whole length of the rail, are placed as many as a hundred and thirty chalices, the size and shape of those used in individual sets for the Communion of the Sick. A small lip was made on the edge of the beautiful chalice, so well done as to be quite unnoticeable, so that from it wine might be poured into the smaller cups. The celebrant, taking from the tray one of the cups, pours into it a small portion of wine from the chalice, giving it to the communicant and passing on immediately to the next. Receiving the cup from the communicant he places it on the further side of the tray. There is no confusion and all do thus receive from the common chalice. It takes less time and not more than one-half of the amount of wine usually needed. A well trained congregation comes forward through the vestry room on one side and a corresponding room on the other. From each room an usher admits only six at a time; after communicating they return through the chancel.

The ordination service was, as it always is, a solemn one. The candidate was presented by the rector and the sermon was preached by the Rev. Mr. Pithan, rector of the Church of the Crucified at Bagé.

In the afternoon, notwithstanding it had rained during the morning, I started off with the Rev. Mr. da Silva for one of his missions. We got there but passed at least one auto that had worse luck than we and was buried quite deep in the mud. We got by it all right, and, if it hadn't been there, would have fallen into the same snare. Unfortunately the rains had separated the congregation from the place of worship, a private house, by two impassable swollen streams. Only one of five candidates could get there. In the church in the evening another large congregation was present to appreciate a splendid sermon by the Rev. Mr. Pithan.

Perhaps these notes of a busy Sunday in a Brazilian city will interest someone who may wonder what the Church has done in her mission in the Southern Hemisphere. The Sunday services, mission stations among the unshepherded, a vestry meeting, a Bible class, a Woman's Auxiliary meeting, and a large social gathering in the parish hall yesterday, parish books, whether of official register, or Sunday school attendance, or Church services, or of finance in perfect order, all bear witness to spiritual life under orderly and wise administration.

The Peace of Jerusalem

A Meditation on Psalm 122:6

By the Rev. H. P. Scratchley

GIVE peace in our time, O Lord," is the cry of human hearts at all times. When the world in its madness plunges into the horrors and chaos of war and lives, souls, and property are destroyed, the generation that follows desires peace with all the emotional passion of stricken souls. But few realize wherein is abiding peace and how it is to be gained. There is the peace of death and there is the peace of life; the peace of exhaustion and the peace of righteousness; the peace of the calm before a storm, and the peace that abides, the peace of those who love peace and ensue it.

The eighty-fifth psalm is an anthem whose theme is the Lord Jehovah's bringing Israel back from captivity: "Lord, Thou hast brought back the captivity of Jacob." Jacob had forgotten the Law of God, war had destroyed Jerusalem, God's people had eaten the bitter bread of exile, they had turned to God. God, as a sign of His forgiveness, had brought them back to Zion. But the psalmist, while thanking God for His mercy, remembers that His love rests upon obedience. "I will hear what God the Lord will speak: for He will speak peace into His people and to His saints." However, to be worthy of this, the people are not to turn to folly as they had done, for God's peace is contingent on His people's fearing Him. Then in the psalm comes that beautiful vision of a nation enjoying God's peace. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth springeth out of the earth; and righteousness hath looked down from heaven."

Mercy, truth, righteousness, all attributes of God and without which no nation can have the blessing of God, His abiding peace, which passes man's understanding. There can be no peace that springs not out of righteousness and righteousness is founded upon truth. This is the message of God's prophets throughout the ages. A nation at peace is a nation full of righteousness, justice, and mercy. Isaiah, in his portrayal of a restored and perfected Israel, makes this Israel dependent upon righteousness, truth, and trust in God: "Open ye the gates that the righteous nation who keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." "And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever, and My people shall dwell in a peaceful habitation and in a sure dwelling in quiet resting places." One of the titles of the promised Messiah is Prince of Peace, because He shall establish His kingdom with judgment and with justice.

Before Isaiah, Amos had called upon Israel to "let judgment run down as waters and righteousness as a mighty stream" if it would escape the chastisement of God at the hands of the enemy and have peace in the land. The psalmist cries out: When the princes give glory and honor to God, "the Lord will give strength unto His people, the Lord will bless His people." Amos enjoins the people: "Depart from evil and do good; seek peace and ensue it." In the Epistle of St. James there is the declaration: "And the fruit of righteousness is sown in peace of them that make peace."

Men desire peace; men will pray for the peace of Jerusalem, but today as in the days of the prophets men forget that peace can come only from righteousness and justice. Peace, whether that of the individual or of the nation, can come only from the harmony of all with each other and the whole. When a man's body, mind, and soul function according to the divine law of man's Creator, then that man has peace. When disharmony and sin, bodily, mentally, or spiritually, enter it, man is at strife with himself and with his fellows. He may cry peace, peace, but there is no peace. When a nation's laws are not in harmony with the righteous will of God, when a people's desires are not for the things of God, there can be no peace, within or without. When all the nations of the earth are full of men of good

will to their fellow men, then God's peace will rest upon the world. A nation is but a collection of people. A nation cannot have peace unless its people seek peace and ensue it through the righteousness of God. The righteousness of a nation is the righteousness of its people. "Righteousness becometh a people." When the people serve God in righteousness, the nation serves God. Israel and Judah put their trust in foreign alliances, in their walled cities, in their wealth. They declared against the prophets that there was peace: "They cry, peace, peace, when there is no peace," and this because they had departed from God's ways; "every one is given to covetousness." Because "they have made them crooked paths," they that goeth therein shall not know peace.

Our Blessed Lord promises peace to those who seek Him, His peace that peace of God that passeth understanding, but they that seek Him must through the grace of God put themselves in harmony with His will. All men will not seek Him; they resist His will by their will. Therefore He could say: "I came not to send peace." His will is peace through righteousness, but man's will is not always God's will, and until man's will harmonizes with God's will, peace will not abide among men.

THIS is the message of Christ's Church to peoples and nations: not through material wealth, political alliances, or great armaments, will peace be gained, but through the righteousness of God. It is well for peoples and nations to seek peace with all their powers; it is well for men of different nations to work for the common good. The League of Nations and the World Court are organizations well worth the support and prayers of men, but they are but instruments to be used for and by men. In the hands of righteous men from nations filled with God's ways, they will bring peace to men and nations. When nations are full of greed, of desire of power, of national pride, of fear of others, of injustice, and of sins, they will be as reeds in the hands of a strong man. No nation that has not within itself the righteous peace of God can remain long at peace with the world. This is the lesson of history. There is ever the battle between the righteousness of God and the evil that men desire, that evil which the world calls good. No nation ever perished because its people were righteous.

We, followers of Christ, are ever to seek peace, peace in ourselves, peace with our neighbors, peace in our nation, and peace with the world. We are to pray for the peace of Jerusalem, our spiritual Jerusalem and our national Jerusalem; we are to love. What we are so apt to forget is that prayer without life is vain; unless we live our prayer, our prayer is but empty words. If we pray for peace, we must live peace, and the essence of peace is in righteous living. "What does the Lord require of Thee, O man, but to do justly, to love mercy, and to walk humbly with thy God." No man can say that he does not know how to live righteously; the message of all of God's prophets is in the main a message of social righteousness, and the teachings of Christ and St. Paul are plain. God works in, with, and through men and women. There is an individual responsibility for the peace of the world resting upon every one who worships God the Father and His Son, Jesus Christ, in every countryside, village, and city of all the nations of the earth. This responsibility is the obligation of a holy life. It cannot be escaped by treaties for disarmament or world pacts for peace; these are but indications of a desire. This desire is a reality when with it goes lives filled with God's will. The world gives a false peace through pacts and treaties, which may become but scraps of paper; Christ gives an abiding peace because it is that peace of God which is the righteousness of God.

One of the saddest of our Lord's utterances is His cry over Jerusalem: "O Jerusalem, Jerusalem . . . if thou hadst

known, even thou, at least in this day, the things which belong unto thy peace, but now are they hid from thine eyes." Are we of this day's spiritual and national Jerusalem seeing with a clearer vision? Throughout God's revelation run these words: justice, righteousness, and mercy—justice to men and nations, righteousness in men and nations, and loving kindness to men and nations. These are the foundation stones of the temple of peace.

It would be well for Christian people to "read, learn, and inwardly digest" the prophetic books of the Bible and the words of Christ that they may learn to "hate the evil and love the good and establish justice in the gate." Blessed would that people be whose preachers of God's Word were like the perfect priest of God depicted by the prophet Malachi: "My covenant was with him of life and peace, and I gave them to him, and of fear, and he feareth Me . . . the law of truth was in his mouth and unrighteousness was not found in his lips; he walked with Me in peace and uprightness and did turn many away from iniquity." The members of Christ's Body, the Church, are the salt of the world to preserve it from evil. From their righteousness shines that light which lightens the world. But "if the salt has lost its savour, wherewith shall it be salted?"

WHAT RURAL LIFE LEADERS ARE THINKING AND PLANNING

BY J. H. KOLB

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DURING the ten days ending July 11th there have been on our campus here at the University of Wisconsin in short courses offered by the College of Agriculture, about 130 rural life leaders. Over one hundred of these are rural clergy and women workers from about twenty-two states and representing ten different Church bodies. Twenty are county librarians and directors of rural library service from sixteen states. One cannot mingle with these leaders in the class room, in group discussion, or in personal conversation without getting a real sense of new values and modern planning with respect to the rural affairs in which these men and women are engaged.

Their thinking and planning is taking several definite forms:

First, the library people are projecting their work with the needs of the farm and small-town family clearly in mind. They are not talking about library buildings as such, nor about shelves of books, but to them a library is the service of books, magazines, pictures, bulletins, slides in circulation among all citizens, regardless of where they live, when and where they need such service.

Second, they are making plans for extending this book service to rural territory to local families, by equalizing the administrative and tax load over larger areas than a single town, township, village, or neighborhood. They say that education through books is a concern of larger units, such as counties, districts, or even states.

Third, they are trying to find out what country people want and need in this matter of library service, instead of stocking a standardized set of books and issuing a statement as to what people "really ought to read." They are planning for modern methods of advertising and telling about good books through posters, newspaper stories, and even through the traveling book wagons.

Fourth, the clergy are making special plans for improving the Church services to country and small-town families. They say that times have changed in such matters as farming, merchandising, education, and that Church work must likewise be adjusted to changing needs.

Fifth, they are talking about larger parishes in which in some instances town and country can work together. They are planning for the uniting and the coöperating of small units of like background, tradition, and belief.

Sixth, they are using class-room blackboards to analyze the cost and measure the service of different sized units and the evidence is certainly clear enough that the very small units isolated in country or small town, costing its members much

more per capita and that the service received in the form of preaching, social leadership, and religious education is meager indeed, compared with units large enough to have an effective organization, a comfortable plant, and a carefully trained and adequately paid clergy.

Seventh, they are saying that the farmer and the small townsman today are more than ever citizens of the world. They read the city daily, they listen to world market quotations, grand opera singers, and national and international statesmen. Therefore, as rural Church leaders, they are contending that modern educational methods are none too good for country people; that they as leaders must have at least some conversational acquaintance with the local and larger national economic and social issues and movements which are of vital concern to their parishioners. They say that they are coming to an agricultural college and a state university to get perspective for their points of view.

Eighth, the women workers say that equality of womanhood carries some responsibility for that and for action. They can, therefore, be found planning study courses on social and religious questions for organized women, and young people's groups for whole states. They seem to recognize that the family is an important social unit in society, but also under the necessity of making adjustments to changed conditions of life so they are studying principles of social case work, just the same as family welfare workers in cities have long since done.

Ninth, these women are insisting in no uncertain terms that religious training of rural boys and girls cannot be accomplished in one hour's time, once a week. They are planning courses for daily vacation Bible schools, for classes running right through the school year, either in homes near the country school houses or in the schools themselves by arrangement with school officials and coöperation of parents. They have plenty of figures and evidence to show that country boys and girls are getting relatively little of the more modern opportunities for religious education. These plans of theirs are therefore including cut-out pictures for the primary grades, stories and dramatics, as well as interesting and carefully written books and magazines for other grades. Just recently the members of the group presented a pageant with episodes showing the origin and early history of Rogation Sunday. This was done in costume and in appropriate settings with a finesse of which any community, city, or county could well have been proud.

With leaders as alert and as earnest as these, rural communities have reasons for facing the future with new enthusiasm.

SUMMER

SUMMER is here. Days of langorous beauty and droning bees; days filled with hot, stifling work and sleepless nights; days filled with odorous breezes and shadow-flecked lawns; days filled with aching backs and blistered hands, with swimming and fishing, with hot kitchens and hotter factories; days filled with joys and woes; days filled with just plain life. And "as the shadows of the evening hour fall from the darkening sky" we sit in the velvety silence listening to the wind sing its lullaby to the trees, watching the stars one by one within the heavens shine; surely there must come to each of us a thanksgiving of "All things come of Thee, O Lord."

'Tis a lovely world. And how lovely and loving is the God who made the world, and redeemed the world, and sanctifies it!

Again we have completed the cycle of feasts that memorialize the three Mysteries of the Faith—the Mystery of the Incarnation, the Mystery of the Redemption, and the Mystery of the Blessed Trinity. The feasts marking these Mysteries were beautifully commemorated and well observed. Surely they have helped us; surely the roots of our spiritual life have been so watered and fed that we may bring forth true fruits.

Fruits are important. But we cannot have good fruits with bad roots. These summer months should bring, not a decrease in devotion and zeal, but an increased enthusiasm and love for God. If your garden withered and died away after all the work of preparation, wouldn't you be discouraged? God has worked so hard over each soul in the parish; how disappointed He must be to see so many flowerless and fruitless plants; and how rejoiced to see the rich harvest in the lives of others.

—Rev. Carl I. Shoemaker.

THE PROBLEM OF NEGRO WORK

BY THE REV. HARRY ELLSWORTH RAHMING, S.T.D.
EXAMINING CHAPLAIN TO THE BISHOP OF COLORADO

THE calling of a conference of selected Negro clergy and laity by the National Council to consult with representatives of the Field Department in regard to phases of work peculiar to that group was the first step that the Church has taken in a generation to find a solution for what is, at once, a serious and expensive problem. Much credit is due the general secretary of the Field Department for Negro work, at whose suggestion the conference was called, and the executive secretary of the same department, who, as the presiding officer, showed a willingness to enter into the desire for a successful program for Negro work.

Certain important discoveries were made, among which the following were of primary importance:

(1) That the Negro and Indian work are the only missionary projects of the American Church that have never been scientifically surveyed and evaluated.

(2) That no one knows, even approximately, how many Negro communicants there are.

(3) That the work among Negroes is lagging behind, and in a chaotic condition for lack of a definite policy and organization.

(4) That defections are numerous among the best trained of the Negro clergy.

(5) That the Negro laity are dissatisfied at what may be termed their inarticulate condition.

It was the discovery of these facts that led the committee on findings of the conference to report in short, terse terms, eliminating any allusion to specific solution and, after pledging loyalty to the program of the National Council, to request the appointment of a commission to study the whole problem.

Aside from the above discoveries, a still more important finding was that instead of one problem there are really two distinct problems. The problem in the North is quite different from the problem in the South. This fact may involve the devising of two different solutions, namely, a policy for the North and one for the South, and this necessity becomes even more evident when it is discerned that of the known number of Negro communicants, two-thirds live in the North, and only one-third in the South.

The Episcopal Church is the only religious organization in America which has not a definite organization and policy for Negro and Indian work, and in the majority of cases have denominations have definite departments for the administration of this work, yet here is an organization which not only has no fixed policy or method of work, but which is spending more than \$80,000 a year on a project, unsurveyed and unevaluated, and not even knowing the number of communicants it has belonging to this particular racial group.

The defection of Negro clergy is a problem of vast importance, especially since the number of defections and men voluntarily becoming non-parochial exceeds the number of ordinations, during the past five years. In many cases they are the best trained men, and men who have done noble service for the Church, yet at the height of their powers, they have given up the ministry of the Church to go into other religious bodies or into secular activities. Surely, here is a problem that demands a speedy solution.

The present condition of the Negro clergy and laity is akin to that of Lazarus at the gate of Dives. The Church has no program that permits growth and development in evolving a status of equality in the household of faith. No provision is made for promotion for the clergy; for increase of salary on the basis of work well done, and so far as the laity are concerned, not only are they inarticulate both in the parish and diocese, but no provision is made for the care and guidance of their children while away at college. As has been noted, the vast majority of Negro communicants live in the North, and in most cases are resident in dioceses receiving no appropriation for Negro work from the General Church, and under the present policy they are quite left out of any program formulated. Surely, they have a legitimate right to expect the Church to provide for them the same privileges she provides for her Nordic children, that is, if she expects cooperation in the General Church program. In only rare cases does the Negro com-

municant in the North send his children South to school, but instead they are scattered in the various state universities or such Negro colleges as Howard and Lincoln. What provision has the Church made in the program of college and adult education for work among Negro students in both white and Negro colleges? In a majority of the parishes receiving aid to work among students, what reception will the Negro student who is a communicant receive? Will it be of the sort that will increase his love for the Church or will it be such that he will renounce her?

As one glances over the divisions of the Department of Missions of the National Council, one finds a division for Foreign-born Americans and a division of Racial Work for the support of which the National Council gives \$10,561 a year; yet, on the other hand, we have two specific types of work, that among Indians, with an annual appropriation of \$128,329, and that among Negroes, with a yearly appropriation of \$80,825, which, up to date, have not been considered of sufficient importance, even in the sense of wise financial expenditure, to be formed into specific divisions of missionary effort.

One of the main fallacies of the present system is the miscellaneous organization of Negro missions to relieve the white parish from its responsibility to the entire community, and the presence of a dozen or so Negroes in a parish is frequently sufficient cause to lead to the establishment of a Negro congregation, which finally passes to the support of the diocese or national Church. No one questions the right of any parish to organize a mission, based on either race or economic status, provided the vestry of that parish is going to maintain that work as a chapel, but there is a grave question of ethics in the attitude that manifests itself in throwing out the undesirable element, and expecting the diocese or general Church to support it.

Back of all problems of Negro work lies the basic problem of just where the responsibility of evangelizing the Negro group really is found. If in the parish, then it is the privilege of the parish to support the Negro chapel; if in the diocese, the responsibility for maintaining Negro work is there, with the aid the general Church can give; and if in the whole Church, it is the responsibility of the National Council. The most outstanding achievement in Negro education is the work of the American Church Institute for Negroes, and the basis of its success is in the centralization of responsibility for Negro education in the South, so far as this Church is concerned. It has policy, method, and scientific organization, and what has been done for the Negro schools must be done for the Negro missions, if results are to be successful.

The Church is now passing through a period of scientific reorganization, and no work needs reorganization more than does the work among Negroes.

DELPHINIUM AND LILY IN A CHURCHYARD

BLUE lances in the silver light
Of summer's phantom moon,
You flash your challenge in the night,
Who hide so well at noon.

Sunlight sees your soldier-play
Of steel melt into blue;
But moonlight sets your stage array
For strange scenes, in the dew.

I seem to see your shining spears
Surround a Lily where,
Cringing with foreboding fears,
It droops in deep despair.

Madonna lilies told of old,
Of Resurrection wonder;
But cruel spears perhaps foretold
Of wounds, the years would render.

Daylight draws the mist that wet
My eyes, and blurred them too.
No wounds mar Mary's Lily—yet
Blue lances pierce me through!

DOROTHY R. HAYWARD.

A BRITISH MISSIONARY WHO IS TIRED OF MUTTON

BY H. W. PEET

THE Rev. F. J. Griffith, who left his home in Bristol (England) three years ago to take up missionary work again in the Far East, and to open a pioneer Anglican mission in Mongolia, has returned home with an enthusiasm for the work which still lies before him—and with a strong distaste for mutton!

To take the latter point first: The peculiarly un-English distaste for mutton has arisen from his adventures last summer when he penetrated far into the plateau lands of Mongolia, the distant area of China, beyond the northwest of the Great Wall, as the emissary of the Chinese International Famine Relief Committee. He was commissioned to take two hundred tons of grain to starving migratory "banners" or clans who were suffering much from the food shortage. From Kalgan he and his companions had to negotiate a steep ascent when the road rose 2,500 feet in thirty miles, and at the top they were caught in a great thunderstorm. After three days at the town of Chang Pei they proceeded eighty miles across the plateau to the first Mongol encampment.

"Our grain, about two hundred bags of it, was received with great satisfaction," Mr. Griffith told me, "and the people set to work to mix it in their tea with butter and other fats, for that is their standard food. Despite their own shortage, however, they immediately presented us with a sheep. It was killed, dressed, and served within a few hours. The head is put on the top of the carcass, and before you eat anything you cut a slice from the head, and throw it over your shoulder as an offering to the spirits. You then proceed to feast on about eight pounds of mutton fat that you have cut off with your knife. On the twenty-seven days that we were traveling from banner to banner distributing the grain we were presented with twenty sheep, and there was the same ceremony on each occasion. You could not refuse the gift which was the token of the gratitude of the people, but happily I can refuse mutton now I have come home to England."

Mr. Griffith, who worked for twenty-five years in China for the Society for the Propagation of the Gospel before 1921, then came home for a well earned rest. He became widely known to a wide circle in Bristol, where formerly he had been a Sunday school teacher. In 1927 he decided to go back East, to open up a pioneer mission in Mongolia.

"The opportunities in that great land are immense," he told me, "and when I return I hope to be able to take back with me three helpers. The S.P.G. are giving all the moral support they can to my work, but they have no separate funds to allot to it, so I am having to raise these myself. The famine relief work I have found of the greatest service in getting me into touch with hundreds of Mongols, who received me with the greatest friendliness. We were often entertained in Lama temples. At one such place a great festival was going on, the chief feature of which was a devil dance. While we were watching this, a diversion occurred in the programme—the arrival of a wolf, which attacked a flock of sheep not far off, and tried to carry off one of the lambs. The dance stopped so that we could watch the way in which the marauder was chased and driven away by a couple of Mongol mastiffs. The Mongol officials gave us presents of silk, rugs, and Tibetan incense sticks, and expressed the hope that I would come again. So a wonderful door has opened for my future work."

For his famine relief work, Mr. Griffith had his headquarters at Tatung-fu, in the province of Shensi, where, by the way, the Roman Catholic bishop acted as his correspondent when he was absent in his work in Mongolia, in which he was helped by Swedish members of the China Inland Mission. In his other relief work he has had the close help of Canadian Salvationists and Dutch and Belgian priests, so that it is evident his work was both international and inter-denominational. In Shensi a particularly interesting form of relief that Mr. Griffith organized was the putting of the famine stricken folk on to the collection of the herb *mah-huang*, from which the modern drug ephedrine, used in the cure of asthma, is made.

"With a loan of \$10,000 from the relief committee and from some missions I was enabled to pay these folk for their work, which was much more satisfactory than merely to give them a dole of relief. In addition, I finally sold the herb to drug merchants at a twenty-five per cent profit, which was used in further relief work." Thus famine sufferers in China have had their hand in relieving asthma sufferers all over the world.

Mr. Griffith also took an active part in famine relief work in China in 1920, and for this he received the Chinese Decoration of the Fifth Order of the Excellent Crop. Another order of which he is proud is the Queen Victoria China Medal bestowed on him in recognition of his services to the British troops when he acted as their chaplain in the Peking relief expedition after the Boxer Rising in 1900. During the Great War, Mr. Griffith recruited 30,000 coolies in China for work in France, and after peace had been signed he was appointed transport officer in China for the return of 95,000 coolies to their homes.

The Church may therefore well be proud of the work and energy of this no longer young man, who in his sixtieth year is again returning to China and Mongolia to carry on the missionary and philanthropic work to which he has devoted so much of his life.

LOW MASS AT OBERAMMERGAU

THESE lines are by no means to repeat the story of the oft-described Passion Play of this famous German village, but only an expression of personal gratitude for sacramental privileges of a wonderful Sunday there.

It is not often that at a summer resort on the Continent some four hundred Anglicans make their communion before the clock has struck 7 o'clock. That happened, however, at Oberammergau on the Sunday within the Corpus Christi Octave. Arriving on Saturday afternoon at Oberammergau, I found that in the parish church Roman Masses would be celebrated from 5 o'clock onward, in order that there might be plenty of time for Communion and breakfast before the play started at 8 o'clock. I had seen a notice to the effect that there would be "English Church Service" in the village, and with somewhat of a heavy heart I wended my way to the place indicated, expecting to find—well, what one does so frequently find at our chapels in Europe.

Imagine my surprise, therefore, to find at 8 o'clock in the evening, some eighty people gathered for Compline. The English Bishop of Plymouth—a veteran friend of the Anglo-Catholic Congress—was in the village and had arranged the schedule of services. The Compline Office was said with great devotion, and was well adapted for congregational use, the foundation being the Roman Compline with some additional and very beautiful Sarum and Ambrosian prayers. The English Bishop, in his purple cassock and square hat, compared very favorably with several Irish monsignori who were also about the village in their purple.

Sunday morning, there were English Masses at 5, 5:30, and 6:15, and at each of the above hours there were two Masses—one in the hall rented for the purpose, and one outside in the garden, with an altar stuck up against the house wall under the blue sky—literally "because there was no room for them in the inn." As the hall itself must have held between seventy-five and a hundred people, and at each of the outside services there were at least fifty, a conservative estimate would be that nearly four hundred communions must have been made. The Bishop himself took the outside Mass at which I was present, and the picture of this apostolic Eucharist—a really justifiable "Blue Dom" act of worship—is one long to be remembered. The Bishop was in eucharistic vestments, there was a Sister present, and about twenty priests, besides many lay folk. It made one feel with great reality the vital unity of Catholic Christians—despite the separations of pontiffs and councils. There in this foreign land, Masses were being said at the parish church under directions from Rome—really Roman Masses; and here in the same village the same Sacrifice was being offered, and the same Communion being made under Anglican authority, and it would have needed the theological controversialist to elucidate the distinction. The unity of the "One Family" was obvious to all men of good will.

We went back to our village houses, with the light of God's Presence in our hearts responding to the Tyrol sun around us. "After all," remarked John Inglesant on a Sunday morning of long ago, "we believe that this morning on the Anglican altar we have had our Lord's own Presence. What, then, need we further?"

L. C. L.

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.

STAND FIRM

To the Editor of *The Living Church*:

MAY I give my hearty commendation of your excellent articles of recent date, *in re* "perverting" to Rome, and also venture a few comments of my own?

Real Catholics are not going to leave the Anglican communion, notwithstanding the persuasive propaganda of Dr. Cummins and his Romish friends, on whose side he is unconsciously working. For we *belong* to the Anglican communion, and since our birthright is a *true* part of the *true* Church, with valid Orders and valid Sacraments, that is where we are going to stay. It is a very weak man and a very unstable character and one who is refusing to bear his Cross after Christ, who can be forced out by false propaganda, by the persecution of a bigoted bishop, or by general discouragement, because Truth is not accepted. As if it ever was by the worldly minded or those of stubborn wills!

We do not have to have our Orders and Sacraments approved by Rome. Why should we? The same authorities and the same arguments are open to us all. We can find out the truth. The validity of our Orders and Sacraments is not a matter of opinion but a matter of fact, as proven by history, tradition, and commonsense evidence. (Incidentally one may remember that, even as a matter of opinion, informal endorsement of our Orders and Sacraments was given by Bossuet, Duchesne, Gasparri, and the Sorbonne. And in my experience abroad, Roman priests always treated me as a brother priest.) We do not even have to argue the Anglican position today. It has been attacked from every conceivable angle but always most convincingly defended. And surely those great leaders of the Catholic party in the Anglican communion during the past hundred years and today would not have remained there or be there now if there had been any real doubt of our position! (One "perverting," however, rarely reads all of this great array of evidence but is content with the Roman argument against: an argument always more notable by *what it omits*, than by what it says. A good "heart-to-heart" talk with a learned priest of our communion who knows why he is a Catholic and an Anglican would save many a possible pervert from "wobbling" or "going over.")

Then the matter of "jurisdiction," that we "must have jurisdiction from Rome." "It is to laugh," when one looks over the pages of the past! An appeal to history is the very last thing that Rome wants. And the Scriptures as interpreted by the Ancient Fathers have a good many plain statements which will hardly please the Papacy. (The Roman argument is very much like an average box of strawberries. You only see what they wish you to see, not what is underneath.) In God's time, if the Holy Ghost so guides, Anglo-Catholics may give a primacy of honor to the Holy Father, as we do now in a way, but to admit the exclusive jurisdiction of the Papacy and its necessity would be to shut one's eyes to some of the greatest periods of Church history, not forgetting the ancient British Church and the Holy Orthodox Churches of the East.

We may respect and reverence the Roman communion as a great part and the largest part of the Holy Catholic Church, but for one in these days, who has been properly instructed in the True Faith, to "go over" and forsake the Anglican communion is unthinkable, unreasonable, and unintelligent. A recent instance, with the accompanying details in the daily press, not only opened the one defecting to ridicule but lost him the respect of all true and loyal Catholics. For there was no convincing cause! One may have some little measure of sympathy with a poor lonely priest, striving for the Faith in an unresponsive parish, persecuted by his bishop, and without means or influence, who "goes over," but one can have naught but condemnation for those more fortunately situated who know better or who should know better or who could know better.

And so-called "Romish" practices never drove a person to Rome! One might be "the noblest Roman of them all" and find full scope in the Anglican communion. For any well-informed person knows that, barring occasional observances, the so-called "Romish practices" are in principle and generally also in detail nothing more nor less than the Ceremonial of the

Catholic Church, the common heritage of all professing the True Faith. Ignorance of their origin and meaning is generally the secret of opposition to them.

In conclusion we Catholics, from the "moderates" to the most "advanced" men in the Church, have no excuse for weakening in our love and loyalty to the American communion. Even dangers and difficulties seen in the horizon now are as nothing to those in the past. "Stand firm and quit yourselves like men" is a good slogan for every Anglican Catholic. For we hold an unconquerable position as a true part of the true Church, with valid Orders and valid Sacraments, the truth of which Roman historians and theologians well know. And to fight for the Faith should be a blessed privilege for any really consecrated priest."

(Rev.) ARCHIBALD CAMPBELL KNOWLES.

Olney, Philadelphia.

"THE PENTECOST ANNIVERSARY"

To the Editor of *The Living Church*:

I HAVE READ with interest and carefulness your recent editorial on The Pentecost Anniversary and I find myself unable to agree with what you wrote about Whitsunday as the "birthday of the Church." My dissent has to do with both the fact itself and what you have written as to the witness of historians relative to it.

Surely none would attempt to deny that Jesus Christ Himself supplied the fundamental ideas upon which the Christian Church is based; that He gathered the first disciples out of whom He chose the apostles and the seventy evangelists, the first Christian ministry; that He ordained the two great Sacraments of the Church—Baptism and the Holy Communion; that He taught and commissioned the twelve apostles to continue His work; that before His Ascension He gave to the Church her world-wide commission. After having selected and trained the officers and given them the foundation upon which they were to work He insisted that they wait in Jerusalem for the proper preparation before going out for the actual discharge of their mission. This preparation was to be afforded them by the descent of the Holy Ghost upon them. This Church then was waiting in Jerusalem, not to be born—it was already there—but to be empowered by the Holy Ghost, and by the same Spirit to arrive at a real consciousness of itself as a world-wide society with a world-wide mission. In other words, the thing was in existence and was to be given, and actually was given, a new vision and courage and power by the Holy Spirit.

On the day of Pentecost this thing came to pass, and came to pass while the Church herself through her commissioned officers was endeavoring to fulfill her divine mission. St. Luke tells us that about three thousand souls were added to what already existed, and that they continued steadfastly in the doctrines, worship, fellowship, or ministry of the apostles, *continuing* in things already *established* and *recognized*. It may be true to say that the Church on Pentecost came to a new consciousness of itself and of its mission, as it may be true to say that a man forty years of age under the special inspiration of the Holy Spirit came to a new consciousness of himself as a child of God, and as many a parish, decades old, was given a new vision, a new spirit, a rebirth, through the Spirit's visitation in a Nation-wide Campaign. But certainly we would not say that the man was of the parish born at that time.

Now, to avoid the appearance of merely expressing a personal opinion I wish to set before your readers the statements of some thoroughly recognized authorities. First Bishop Thomas F. Gailor in *The Church, the Bible, and the Creed* writes: "So our first step in the effort to understand Christianity is to realize that it began as an organized institution, a society distinct from other societies in the world." Professor Burkitt, of Cambridge, England, one of the latest and ablest critics of the New Testament, says in his recent lectures, "the history of our *Lord's ministry* is the history of the birth of the Christian Church. This *society was formed by Jesus Christ Himself*."

He proceeds to show from St. Mark's Gospel, that after the incident of the healing of the man with the withered hand

on the Sabbath day, our Lord broke off relations with official Judaism and *founded His own Society*.

"The Existence of the Church is taken for granted in the other writings on the New Testament. We read in St. Luke's Gospel (6:13) that our Lord selected twelve of His disciples and named them apostles. Here *begins the formal organization*. St. Matthew tells us that our Lord declared that the gates of hell should not prevail against His Church, and the parables of the Kingdom, while we cannot press their details, all imply the conception of an *ordered society*, with differentiation of function. (All this before the day of Pentecost.)

"Our attention is called at the beginning of the Acts of the Apostles to the manifestations of new power resulting from the descent of the Holy Spirit at Pentecost, not upon individuals, but upon the *corporate Church* (already in existence, of course) and St. Peter's sermon, after reciting the fact of the Resurrection of Christ, called upon the people to repent and be baptized. Thereupon, the record runs, about three thousand souls were *added* to them by Baptism, and they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers." That is, they were *continuing things already established*.

This seems to be the whole underlying thought in Ellicott's Commentary in which it is stated that the day of Pentecost was "a fit time for the gift of the Spirit who was to guide the Church into the truth." In the *Dictionary of the Bible*, edited by James Hastings (1927) we read: "In the Christian Church Pentecost was the occasion on which the outpouring of the Holy Spirit occurred. It became one of the Church's great festivals as the *anniversary of the spiritual first fruits* procured through Jesus Christ's sacrifice." George Park Fisher in his *History of the Christian Church* (1908) writes: "On the fiftieth day after the Passover, an occasion when the body of the disciples had assembled together, startling and impressive tokens appeared of the presence and the power of the Holy Spirit. These were miraculous manifestations. Beyond these it was the permanent indwelling of the Spirit in the souls of the believers as an illuminating and sanctifying power that united them in one body. With the day of Pentecost the career of the *Church Militant* fairly begins." That is, the body of the Church was in existence and through the power of the Holy Spirit it received not only an enlargement of its vision, but boldness and courage that made it in reality a *Church Militant*. Mr. Philip Smith's *Student's Ecclesiastical History*, after describing how the Church was organized and left by our Saviour to represent Him, goes on to say: "Pentecost has been called the birthday of the Christian Church, but it was rather the *first public manifestation* of that Church in the power given to it by its living Head." The same author states: "On that day Peter showed forth the mission and resurrection of Christ with such effect as to win three thousand souls, the Pentecostal harvest from every province, who were received by Baptism into the Church," which of course was already existing, or it could not have received them.

These quotations could be added to from several other sources, but I wish merely to add the testimony of Bishop Gore. In his own excursus on "The Teaching of our Lord Jesus Christ" contained in his *New Commentary* he states: "Thus Jesus gave the new Israel (the Christian Church) a rudimentary organization. It became a body under divinely appointed rulers. So they appear in the beginning of the Acts when they fill up their number after the fall of Judas, claiming divine guidance in their selection. It would appear, then, that though our Lord, in His dealings with the ecclesiastical authorities in the Church of His own time, showed the liveliest sense of the spiritual perils to which 'ecclesiastics' are liable, yet He did *deliberately refound the Church while He was on earth*, and furnished it with a rudimentary organization by constituting the Twelve His ministers and the rulers and leaders of His household till He should come again, and by instituting the two Sacraments of initiation into His society and of feeding upon Himself as the Bread of Life. . . . The denial then that Jesus founded or re-founded the Church and gave it a certain rudimentary organization appears to be as *contrary to the evidence of history* as anything could well be." Bishop Gore teaches the same thing just as emphatically in other books as *The Holy Spirit and the Church* and *The Anglo-Catholic Movement of Today*.

Since reading your editorial I have also read the excursus of Dr. Sparrow Simpson on the "Constitution of the Church and the New Testament." It appears to me that your quotation from him does not really carry his thought. You quoted these words from him: "Whitsuntide signifies the birthhour of the Catholic Church." He goes on to say: "The gift of tongues represents by anticipation the Catholicism of the coming centuries. The divine foundation makes itself intelligible to all nations. It is a suggestion of universality." In other words,

Dr. Simpson tells us that here was the Church, and under the guidance of the Holy Spirit it became conscious of itself as a *Catholic Society*, which we think is true, as by operation of the same Spirit it became a "*Church Militant*" by reason of the boldness and the courage that was in its heart. Dr. Simpson in the same article tells us that "His (Christ's) exertions were directed to the formation and instruction of a *Community*. In His relations with the Twelve He was translating His ideals into concrete facts. The consequence of this training of the Twelve was twofold: Christ united them to Himself; Christ also united them to each other in a unity which was never afterwards broken. In other words, our Lord had actually brought into existence a *Brotherhood or Community*." Dr. Simpson also points out in the same article that in one group of parables Jesus distinctly teaches the *corporate* conception of the Church or the Kingdom of God. He says that it is "an organized structure whose purpose is inclusive, gathering of every kind, it creates an obvious distinction between those within and those without. This second group (*i.e.*, parables) therefore represents the Kingdom as a *corporate institution*." And that was the institution that He left to carry on His work.

It is not without significance that the literature sent out pertaining to the 1900th anniversary of the first Christian Pentecost speaks of it as the 1900th anniversary of Pentecost and *not* the 1900th anniversary of the Church's foundation. That is true of the literature sent out by Christians in general and by the officers of our own Church, as witness the outline for the observance of Pentecostal week issued by the Federal Council of Churches and the letter of our own Presiding Bishop.

Before concluding, I wish to say that in looking up again various authorities on this subject—about a dozen or more—I find one Dr. William Smith in *The Dictionary of the Bible*, who makes the statement that "Pentecost is the birthday of the Church." But so far as I now recall, he is the only authority for such a statement in an unqualified manner.

I regret very much to have written so voluminously, but it seems wise to give ample authority in regard to this matter.
Christ Church,
Little Rock, Ark. (Rev.) W. P. WITSEL.

DR. WOOD ON FAMINE CONDITIONS IN CHINA

To the Editor of *The Living Church*:

WILL YOU permit me to say, as one who has recently returned from a visit to the missions of our Church in China, that your analysis of the "famine" situation in your editorial of June 28th and your method of transmitting funds received for famine relief seem to me to be altogether wise and correct? Bishop Graves has served for many years on the International Famine Committee with headquarters in Shanghai. He keeps in close touch with the situation, he has confidential sources of information, and there is no danger in his being misled by inaccurate statements, however pathetic they may be.

There is no question that there is widespread suffering in China due to lack of food. I have never seen the people in such a depressed economic condition as on this visit. You may be certain that money sent to Bishop Graves will be converted into relief that will really relieve those who need it instead of going to swell the coffers or the commissary department of Chinese armies, North or South, or the unbelievably numerous bands of organized Communists and bandits who are terrorizing the country and the village people who constitute about seventy-five percent of China's population.

Department of Missions,
New York City.

JOHN W. WOOD.

KEBLE'S CONFIRMATION INSTRUCTIONS

To the Editor of *The Living Church*:

WHILE Ruth Hall's letter (L. C. July 5th) is interesting, yet, as to the point involved, fasting Communion, it signifies nothing. We all admire Mr. Keble, but we all know that fasting Communion, although not obligatory in our branch of the Church, has been the custom of the Church from the early ages. With the condition of the Church at the time of the Oxford movement, it can be easily understood that Mr. Keble might not stress the point in question.

Chicago, Ill.

CLEMENT J. STOTT.

(Other correspondence will be found on page 400.)

BOOKS OF THE DAY

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

EXPERIENCE WITH THE SUPERNATURAL IN EARLY CHRISTIAN TIMES. By Shirley Jackson Case. New York: The Century Co., 1929. pp. 341. \$3.00.

THE RELIGIOUS QUESTS OF THE GRAECO-ROMAN WORLD. By S. Angus. New York: Charles Scribner's Sons, 1929, pp. xx, 444. Price \$4.00.

HERE are two books dealing with much the same subject matter in so very different ways that it is instructive to read them together and compare the results.

"Why did the advocates of the new religion (Christianity) concern themselves so extensively with the imagery of supernaturalism?" Dr. Case's announced intention is to answer this question; he does so effectively in the first chapter and then proceeds to forget that problem, touching it only by implication in the rest of the book. Christianity had its rise in an "age of supernaturalism," Jewish and Gentile, when the upper and the nether worlds and their inhabitants were vividly imaged as impinging closely upon this, and were conceived as affecting the fortunes of men quite as vitally as anything in the natural world. "Pursuing the ways of its Jewish and Gentile predecessors, Christianity early learned to foster supernaturalism and to claim for itself superiority over all rivals in this domain. Thus it made itself thoroughly at home in a miracle-loving age." The succeeding chapters are devoted to The Visibility of Spirits, Media of Revelation, Heroic Redeemers, Suppliant Humanity, Protection for Society, Help for the Individual, The Destiny of the Soul, and The Fate of the Mind.

The writer's method is to analyze out and classify the various types of experience from the conglomerate of religions current in early Christian times and exhibit the parallelism with Christian experience. It is an application of "form-criticism" to religious experience, and its values and weaknesses are no less apparent in this sphere than in literature. It is valuable to see how much Christianity had in common with other religions—how much in it was the offspring of its age; but where, as in this book, the interest is primarily classification and the finding of parallels, the method leads, on the other hand, to the frequent lumping together of utter incommensurables. Glaring instances are the serious comparison by Dr. Case of Jesus' imagery of Satan fallen as lightning from heaven with the Greek myth of the ghost of the sailor *Lycas* plunging headlong into the sea (p. 65); or the likening of St. Paul's "word pictures" of "the image of Jesus Christ and Him crucified" to the images and pictures used in heathen worship of the time (p. 178).

Our second book consists of lectures delivered in this country and Canada, grouped, for publication, under six headings: The Religious Outlook of the Graeco-Roman World, The Religion of Magic, Sacrament and Symbol, Astralism, or the Religion of Astrology, Ancient Greek Theosophy as a Religion, The Way of Gnosis, and Religion and Medicine. It is Dr. Angus' response to "the necessity of envisaging Christianity in its complete cultural and religious background," and the result is a vastly interesting, if sometimes rather staggering and confused, array of the lore of cult, religion, and philosophy from the Mediterranean world in the centuries immediately before and after the birth of Christianity. Few are the volumes that make one so well aware of all the conflicts, confusions, and gropings of the time—aware also, that "no religion ever came in such 'fulness of time,' or was planted in a more favorable milieu." Dr. Angus argues that in coming to terms with Graeco-Roman civilization "Christianity appropriated much that had better been abandoned and that has proved perilous and a handicap to its subsequent history. But it also repudiated much as pagan which impoverished its outlook and narrowed its apprehension of its universal mission." True; but was that not inevitable?

Not infrequently the rôle of historian is abandoned for that of prophet, and we find the author especially stimulating when he draws out the present implications of a past too often considered dead. For example, Dr. Angus is not content simply to trace the development of sacramentalism in Christianity; he gives, too, an excellent appreciation of the sacramental principle, and a wholesome criticism of sacramentarianism. One wonders, however, whether if he were to have his way we should be left with anything more than the principle—the "economy of all nature by which external things suggest invisible things and evoke a sense of the Infinite in its proximity to us"—and without particular sacraments, properly so called.

The two authors are dealing with essentially the same experiences of the same peoples and times: numerous sources find citation in both books. Yet in their approach to their materials the two are poles apart. Concerning Gnosticism Dr. Angus writes: "It is only when one places oneself so far as possible in the situation of the earnest men of the Graeco-Roman age and envisages their fears and hopes, their problems and difficulties, that one can fully understand how truly Gnosis . . . was a veritable way of life. . . ." And that is typical of his attitude toward the institutions and systems of early Christian times—sympathy and respect for the legitimate "quests" of men. Dr. Case impresses one as being a student rather of things than men, and the sympathy and respect are lacking. He is exhibiting the follies and foibles of a superstitious age, sometimes flippantly, sometimes scornfully. It is, indeed, difficult not to receive the impression from his book that he would equate "experience with the supernatural" with superstition, and consider it abnormal, irrational. The preoccupation of early Christianity with the "imagery of supernaturalism" is something to be explained, apologized for—a stumbling-block to "the modern man." One obvious answer to the question with which the book starts—that the early Christians actually had at least some valid experience with the supernatural—is not considered worth recording. This lack of sympathy, the carrying of objectivity to a faulty extreme, makes the one interpretation much less valuable than the other.

LAWRENCE ROSE.

ANY BOOK which shall seek to reclaim for the Bible some measure of its lost esteem in the hearts of men is worth reading today. Such a book is *Life and the Book*, by Hilary G. Richardson. (Macmillan \$1.75.) It is the biographical experience of a man who was fortunate enough to come to the Bible with a keen curiosity as to what lay between the dingy covers of the old book which his mother used to prepare herself to teach to a class of girls in a Church school. Moreover, he was also fortunate in having a mother who let his curiosity satisfy itself without ill-considered pressure on her part. The result was that the boy found the Bible a veritable mine of fascinating human adventure. When he got to college, a learned and inspired teacher of the Old Testament who "preached no sermons, drew no lessons, and pointed no morals," made the book live for him in spite of later mishandling by others not so skillful and wise.

He finally entered the Presbyterian ministry but his love and knowledge of the Bible for what it really was made him a heretic in the eyes of his congregation and brothers. They perceived that he belonged to the "atheistical critics" in a day when they were not many, and then he had to join. But for him the Bible still remained the greatest collection of books, the greatest revealer of God and of man. He only asks that more opportunity be given to men for coming to the Bible as he did, with an unprejudiced mind, confident that they will find it still the Word of Life. Your reviewer shares his hope.

R. T. FOUST.

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. Advertising and Circulation Manager, D. A. IVINS.

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Church Calendar



JULY

- 20. Fifth Sunday after Trinity.
- 25. Friday. St. James.
- 27. Sixth Sunday after Trinity.
- 31. Thursday.

CALENDAR OF COMING EVENTS

JULY

- 21. Summer School of Nevada at Lake Tahoe.
- 23. Fourth Annual Young People's Summer Conference of Seventh Province, at Winslow, Ark.
- 31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 21. Grace, Sheboygan, Wis.
- 22. St. Mark's, Waterloo, Ia.
- 23. St. Barnabas', Omaha, Neb.
- 24. Holy Apostles', Hilo, Hawaii.
- 25. All Saints', West Newbury, Mass.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

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

CUBA—Add, Rev. Frank S. Persons, II, La Gloria, Camaguey, Cuba.

APPOINTMENTS ACCEPTED

CARMAN, Rev. JAMES W. F., a recent graduate of Seabury Divinity School, Faribault, Minn.; to be rector of St. Luke's Church, Denver, Colo.

CHIDWSTER, Rev. W. KWITH, formerly rector of Trinity Church, Niles, Mich. (W.M.); to be rector of St. John's Church, St. Johns, Mich. August 1st. Address during July, 411 W. Green St., Hastings, Mich.

LINDGREN, Rev. EDWARD MOORE, formerly student at General Theological Seminary; to be in charge of St. Mary's Church, Hillsboro, and St. Andrew's Mission, Dallas, Tex. Address, St. Matthew's Cathedral, Dallas, Tex.

MALONE, Rev. EDMUND L., rector of Trinity Church, Florence, Ala.; to be rector of All Saints' Church, Grenada, Miss.

MARSTON, Rev. ELLIOTT D., of the diocese of Minnesota; has become curate at Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave., St. Paul, Minn.

PACKARD, Rev. ALPHEUS A., Jr., formerly graduate student of General Theological Seminary, New York City; to be curate at the Church of the Saviour, Syracuse, N. Y. (C.N.Y.). Address, 437 James St., Syracuse, N. Y.

PARIS, Rev. PERCY A., rector of Church of the Cross, Ticonderoga, with charge of Christ Church, Port Henry, N. Y. (A.); to be rector of Emmanuel Church, Little Falls, N. Y. (A.) October 1st.

SILLIMAN, Rev. WILLIAM W. formerly minister-in-charge of Grace Church, Gainesville, Ga. (At.); to be rector of St. John's Church, Cambridge, Ohio (S.O.) August 1st.

STEWART, Rev. CHARLES E., rector of Genito parish, Powhatan and Cumberland counties, Va. (S.V.); to be rector of Church of the Holy Trinity, Onancock, Accomac Co., Va. (S.V.) August 1st.

TRAVERS, Rev. MARSHALL E., deacon; to be in charge of Church of the Good Shepherd, Petersburg, Dinwiddie Co., Va. (S.V.).

WILLIAMS, Rev. HUPERT E., deacon; has taken charge of Christ Church, Calumet, Mich. (Mar.). Address, Box 175, Calumet.

WOODWARD, Rev. TIMOTHY ELLSWORTH, formerly student of Philadelphia Divinity School, Philadelphia; to be vicar of St. Andrew's Chapel, West Manayunk, Pa., under St. Asaph's Church, Bala, Pa. Address, St. Andrew's Chapel, Ashland Ave., West Manayunk, Philadelphia.

SUMMER ACTIVITIES

AIGNER, Rev. MARTIN, D.D., and Mrs. Aigner of St. John's Church, Franklin, Pa., to sail for Europe on the S.S. *George Washington*, July 23d.

BEISSIG, Mr. LEWIS C., candidate for Holy Orders; to be in charge of missionary work in West Mountain Valley, Colo., with address at Westcliffe, Colo.

BURBANCK, Rev. GEORGE G., rector of St. Paul's Church, Richmond, Ind.; to be in charge of St. James' Church, Madison Ave. and 71st St., New York City, during August. Address, 865 Madison Ave., New York City.

CLOPTON, Rev. J. J., retired priest of the diocese of Lexington; to have charge of Piedmont parish, Virginia, during July, with address at Marshall, Va. During August he will be at Shrinemont, Va., and in September he will go to New England.

DURANT, Rev. FRANK, priest in charge of Calvary Church, Red Lodge, Mont.; to be in charge of St. Luke's Church, Billings, Mont., during August.

GAIRDNER, Rev. R. H. F., rector of Trinity Church, Washington, Pa., to be at Bayfield, Ont., Can., during July and August.

HALL, Rev. J. J. D., noonday preacher in Wall St., New York City, sailed July 16th on the *Majestic* for a five weeks' stay in England. Address, 1 Cockspur St., London.

JUNG, Rev. PHILIP, D.C.L., S.T.D., rector of Christ Church, Brownsville, Pa.; to be in charge of Church of the Prince of Peace, Baltimore, during August. Address, 3315 Walbrook Ave., Baltimore.

KILPATRICK, Rev. WILLIAM C., rector of Church of Our Saviour, Middleborough, Mass.; to again have charge during July of the services at The Mattaquason, Chatham, and The Belmont, West Harwich-by-the-Sea, Mass.

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's parish, Baltimore; again to be in charge of St. John's Church, Fisher's Island, N. Y. Address until further notice, Fisher's Island, N. Y.

MALLETT, Rev. FRANK J., rector emeritus of St. Paul's Church, New Albany, Ind., and now resident of Chapel Hill, N. C.; to officiate during August at Church of the Holy Trinity, Greensboro, N. C., and Calvary Church, Louisville, Ky.

MARTYR, Rev. ALBERT, rector of St. Matthew's Church, Grand Junction, Colo.; to be in charge of the services at St. Barnabas' Church, Glenwood Springs, Colo.

McMULLEN, Rev. G. WEARTON, rector of St. Mark's Church, North Bellmore, L. I., N. Y.; to have charge for the seventh consecutive August of All Hallows' Church, Wyncote, Pa.

McNULTY, Rev. J. A., of Winner, S. D., dean of the Rosebud deanery; to be in charge of St. Luke's Church, Saranac Lake, N. Y., during July, with ministrations at Trudeau Sanitarium also.

OLDHAM, Rev. JOHN L., rector of Trinity Church, Martinsburg, W. Va., with his family will be in residence during July and August in St. John's Rectory, 24 Aleston St., Jamaica Plain, Boston, having charge of the services during the absence of the rector, the Rev. Thomas C. Campbell.

PAWLA, Rev. ALEXANDER E., priest in charge of Trinity Church, Thermopolis, Wyo.; to again have charge of the summer services at St. John's, Jackson Hole, and Chapel of the Transfiguration, Menor's Ferry, Wyo.

PRESCOTT, Rev. ALLEN C., secretary of the diocese of Montana; to be in charge of St. Peter's Church, Helena, Mont., during July and August.

WAINE, Mr. VICTOR, candidate for Holy Orders; to have charge of St. George's Church, Englewood, Colo., for the summer.

RESIGNATION

GILBERSON, Rev. S. LORD, as rector of St. James' Church, Kingsessing, Philadelphia; to be rector emeritus of the same. New address, 4921 Charter Ave., Philadelphia. Effective September 1st.

NEW ADDRESSES

DOUD, VEN. L. W., Ph.D., archdeacon of Eastern Oklahoma, formerly Norman; 310 N. 17th St., Muskogee, Okla.

FULLER, Rev. DONALD P., formerly Superior, Wis.; Cumberland, Wis.

RICE, Rev. KENNETH IVES, formerly of Anthony, Kan.; Belmont, N. Y.

DEGREE CONFERRED

UNIVERSITY OF SOUTHERN CALIFORNIA—Honorary degree of Doctor of Laws upon the Rev. GEORGE DAVIDSON, D.D., rector of St. John's Church, Los Angeles, at semi-centennial celebration on June 7th.

ORDINATIONS

DEACONS

MONTANA—On July 6th the Rt. Rev. William F. Faber, D.D., Bishop of Montana, ordained ALEXANDER MACOMBE LUKENS to the diaconate in St. Paul's Church, Virginia City. The candidate was presented by the Rev. Lawrence Rose of Deer Lodge and the sermon was preached by the Rev. William Fisher Lewis of Jeffers.

The Rev. Mr. Lukens is to be in charge of the Virginia City field.

SOUTHERN VIRGINIA—On St. Peter's Day, June 29th, at St. John's, Petersburg, the Bishop of Southern Virginia ordained to the diaconate HENRY HERMAN MARTENS. The candidate was presented by the Rev. J. C. Wagner, rector of Grace Church, Petersburg. The Rev. J. Rowan McAllister of Dinwiddie County assisted in the service.

The Rev. Mr. Martens was formerly a Baptist minister. During his preparation he has been conducting services at St. John's, Petersburg. He has been assigned temporarily by the Bishop as minister in charge of St. John's.

PRIESTS

ALASKA—On Wednesday, May 7th, in St. Matthew's Church, Fairbanks, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, advanced to the priesthood the Rev. Messrs. MERRITT FRANCIS WILLIAMS, WILLIAM RUSSELL MACPHERSON, and ELVRAGE ASHLEY MCINTOSH. The sermon was preached by the Very Rev. Charles E. Rice, dean of Holy Trinity Cathedral, Juneau.

Mr. MacPherson was presented by the Rev. Mervin L. Wanner, priest-in-charge of St. Matthew's Church; Mr. McIntosh by Dean Rice; and Mr. Williams by the Rev. Michael J. Kippenbrock of St. George's Church, Cordova.

Mr. MacPherson becomes priest-in-charge of All Saints', Anchorage, and St. Peter's, Seward. Mr. Williams becomes priest-in-charge of St. Stephen's, Fort Yukon. Mr. McIntosh will continue as missionary at Nenana.

DIED

COWELL—SUSAN MAYER COWELL, beloved wife of William Henry Cowell and mother of Mrs. Gordon Rieley of Cleveland, Ohio, on July 3, 1930, at Cleveland. Interment at Montpelier, Vt.

"Grant her, O Lord, eternal rest and let light perpetual shine upon her."

DALL—HORACE HOLLEY DALL, at his residence in Brooklyn, beloved husband of Heloise Braine and son of the late Austin and Mary Austin Braine Dall, entered into life eternal July 4, 1930. Funeral services were held at Trinity Church, New York City.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

MEMORIALS

Rev. Jacob Probst, D.D.

In memory of Rev. JACOB PROBST, D.D., late rector of Trinity P. E. Church, Brooklyn, N. Y., who passed to the higher life July 22, 1928.

"Saviour, like stars in Thy right hand,
Let all Thy Church's pastors be."

Dr. Patrick William Earle

In ever sacred memory of DOCTOR PATRICK WILLIAM EARLE, an eminent Irish scientist, born at Castle Carbury, County Kildare, Ireland, whose biography is recorded in O'Harts Irish pedigrees, who rested in the Lord on the 4th day of July, A. D. 1885, at Dublin, Ireland, sincerely beloved and regretted.

"Those whom my Father hath given Me
Shall never perish, neither shall any
Man pluck them out of my Father's Hand."
Requiescat in pace. Amen.

A tribute from his children—Chaplain Edward Henry LaTouche Earle and Emily Jane LaTouche Earle.

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THE LIVING CHURCH

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WANTED—ORGANIST AND CHOIRMASTER—Parish in a Western Pennsylvania city of 100,000. Salary \$1,200 a year—a capable musician would find a large teaching field. Must be acquainted with liturgical music, and plainsong. Address R-505, LIVING CHURCH, Milwaukee, Wis.

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CLERGYMAN WOULD LIKE TO CORRESPOND with parishes desiring rector. Address, S-504, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 43, GOOD READER AND visitor, extempore preacher, moderate, not under ecclesiastical censure, best references; wants parish or mission in town or country. Reply, CLERICUS, H-502, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY-FIVE, MARRIED, SEMINARY and university graduate, effective extemporaneous preacher and efficient organizer, desires correspondence with vestry seeking a rector. Address, H-490, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINCERE, PUNCTUAL, FAITHFUL, hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first class references, urban and rural experience and as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED AND EXPERIENCED social service worker, thorough knowledge of Church activities. Church school teacher, executive ability, free to accept position as parish worker. Good references. Miss MARCIA PRATT JOHNSON, 207 N. Main St., Orlando, Fla.

CHURCHWOMAN DESIRES POSITION. Governess, housekeeper, nurse. Good service given, good pay expected. Reply, M-507, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HOLDING highest credentials desires change. Pacific coast preferred. O. C. S-489, care LIVING CHURCH, Milwaukee, Wis.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years practical experience. Reply, R-458, care LIVING CHURCH, Milwaukee, Wis.

WANTED—CHURCHWOMAN DESIRES POSITION as parish worker, or paid Church school teacher in Catholic parish, in or near Boston. Address G-506, LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSITION as superintendent in Church home or settlement. Experienced with young and old. Creates home-like atmosphere, gives kindly individual care. Good housekeeper. Address, Box L-509, care of LIVING CHURCH, Milwaukee, Wis.

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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.

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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 SISTERS IN CHARGE.

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

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Church Services

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St. Mary of the Angels, Hollywood
4510 Finley Avenue
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:30 A.M.

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.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Ser-
mon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5:00 P.M. Thursdays and Holy
Days, a second Mass at 9:30 A.M.

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.
Missa Cantata and Sermon, 11 A.M.
Daily Low Mass, 7 A.M.
Extra Mass Thursdays and greater Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

Minnesota

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

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.; Evening Prayer (choral except
Monday and Saturday), 5:00 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.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 A.M.

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.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry, Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00, 8:00, and 9:15.
High Mass and Sermon at 11:00.
Sermon and Benediction at 8:00.
Daily Mass at 7:00 and 9:30. Also Tues-
day and Friday at 8:00.
Friday: Sermon and Benediction at 8:00.
Confessions: Friday, 3:00 to 5:00; 7:00
to 8:00. Saturday, 3:00 to 5:00; 7:00 to
9:00.

Saint Mark's Church, Philadelphia
Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
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 P.M., 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 4:00 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 MAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and sermon (usually
by the Bishop of Washington) at 4:00 P.M.,
E. S. Time.

W TQA, 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 GO, SAN FRANCISCO-OAKLAND, CALIF.,
790 kilocycles (330 meters). Grace Cath-
edral. Morning service, first and third Sunday,
11:00 A.M., P. 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.

Earl T. Jackson. By T. O. McLendon, Jr.
\$1.50.

Cosmogony: A Theory of Cosmo-Dynamics.
By Christo Thomas, author of *Antonius*
and *Theodosia*. \$1.75.

Twelve Considerations for Marriage: With
Mechanics of Marriage and Divorce. By
Joseph H. Pursifull, LL.B. \$1.50.

The White Dome. By Laura Morrison. \$2.00.

The Mysterious Five. By Marie E. Taylor,
author of *Just Boys and Girls of Dear*
Old Chicago. \$1.50.

Longmans, Green & Co. 55 Fifth Ave., New York
City.

God and Intelligence in Modern Philosophy.
A Critical Study in the Light of the Phi-
losophy of Saint Thomas. By Fulton J.
Sheen, M.A., Ph.D., agrégé de l'Institut
Supérieur de Philosophie à l'Université de
Louvain, member of the faculty of The-
ology, the Catholic University of America.
With an Introduction by G. K. Chesterton.
\$4.00.

H. W. Wilson Co. 950-972 University Ave., New
York City.

Law Enforcement. By Julia E. Johnsen.
\$2.40.

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

The Sayings of Jesus: Their Background and
Interpretation. By Benjamin Willard
Robinson, Ph.D., professor of New Testa-
ment Interpretation in the Chicago The-
ological Seminary. \$3.00.

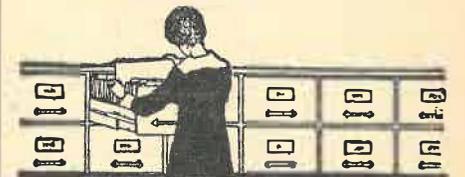
How Shall I Learn to Teach Religion? Teach-
ing Through the Experience of the Pupil.
By Blanche Carrier, M.A., instructor in
Religious Education, University of Pitts-
burgh. \$1.50.

BULLETIN

Department of Publicity, Church Missions House,
281 Fourth Ave., New York City.

Report of Income and Expenditures for 1929
with Comparative Figures for 1927 and 1928.
Issued by the Department of Finance. Bul-
letin No. 65.

INFORMATION BUREAU



THIS department will be glad to serve our
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ING CHURCH, 1801-1811 Fond du Lac Ave., Mil-
waukee, Wis. Enclose stamp for reply.

NEW YORK—Over 4,000 boys under 21
years of age were convicted of crime in
twenty-three years before Judge Fawcett
of New York, and among these 4,000 only
three were members of any Sunday school.
The New York Bible Society quotes Judge
Fawcett's letter by permission. The Judge
says also that out of 1,902 cases paroled
by him to minister, priest, or rabbi, only
62 were brought back for breaking parole.

St. Paul's Cathedral, London, is Scene Of Launching of Lambeth Conference

15,000 Attend Opening of Anglo-Catholic Congress — Bishop of Fond du Lac Addresses C. B. S.

The Living Church News Bureau
London, July 4, 1930

SUNDAY MORNING NEXT WILL WITNESS the ceremonial launching of the Lambeth Conference by the celebration of the Holy Eucharist in St. Paul's Cathedral. All the bishops are expected to be present. During the next few weeks, for all that matters most in the modern world, Lambeth will be a center of vast importance. The 300 bishops of the Anglican communion, called to solemn conference, will have it in their power vitally to affect, not only the destinies of the Christian Church, but also the relations between the races of mankind, which must inevitably be the dominating problem of the next hundred years.

THE LAMBETH CONFERENCE

The Archbishop of Canterbury (Dr. Lang), in his broadcast address on the Lambeth Conference, said it would be the largest number of bishops that had ever assembled in this country. At the conference there would be 310 bishops, representing the Church of England, the self-governing Churches in Wales, Scotland, Ireland, Canada, Australia, New Zealand, South Africa, West Indies, India, China, and Japan, in addition to representatives from the Episcopal Church of the United States of America.

They were giving a special place to youth. They realized fully the need for so presenting the claim of the Christian faith and the Christian Church that they might make a fresh appeal to youth in this day, with its freedom, impatience, and enthusiasm. They would try to face the very difficult questions of marriage and sex in the light of the facts of the present day and the problem of race, which in many parts of the world was of urgent importance. A very large and special place would be given to the deep theme of the Christian doctrine of God. They believed it was largely owing to partial and unworthy conceptions of God that materialism was able to commend itself. They also believed that a renewal of religious life and worship would come from truer and richer ideas of God.

The urgent and difficult subject of the unity of the Church of Christ and of the reunion of its separated parts must take much of their time and thought. The Lambeth Conference ten years ago, in an appeal to all Christian people, put forth the idea of unity and a plea that Christians everywhere should unite in a new endeavor to manifest to the nations of the world the unity of the one body. That appeal had a great effect. It quickened desires and hopes, it helped to bring representatives of separated Churches together in friendly discussion on a scale which was unparalleled in Christian history. Could any movement further forward now be made? The plea came most insistently from parts of the mission field. There they were told that unity was no longer an aspiration—it had become an immediate necessity. Representatives of other Churches would confer with the committee of the conference, including the Church of Sweden, the Church of Scotland, the

Free Churches in England, and the Old Catholic Church—and, not least, a most impressive delegation was coming from the Orthodox Churches of the East, with the Patriarch of Alexandria as its chief spokesman.

15,000 ATTEND OPENING OF ANGLO-CATHOLIC CONGRESS

The High Mass at Stamford Bridge on Sunday last, marking the opening of the Anglo-Catholic Congress, was attended by a congregation of almost 15,000. A large altar had been erected in the center of the ground, and was sheltered by a white canopy on gilt poles thirty feet high. No serious attempt was made to interfere with the conduct of the service. Outside the ground evangelical texts had been chalked on the pavements, sandwich men paraded the streets carrying boards with printed texts, and leaflets were distributed.

The High Mass was imposing, and characterized by the deepest possible reverence. Hundreds of surpliced clergy were grouped together, and there was a large body of servers. A liturgical choir drawn from the Gregorian Association and volunteers was conducted by Captain Francis Burgess. The Gloria and the Creed (Merbecke) were sung by massed choirs, and a band accompanied the community singing. The celebrant was the Bishop of Nassau (Dr. Roscow Shedden), president of the Congress; the Rev. J. H. C. Twissaday acted as deacon; and the Rev. N. W. Scott as sub-deacon. Among those who took part in the service were the Patriarch of Alexandria, the Archbishop of the West Indies, the Bishop of Zanzibar, the Bishop of Masasi, the Bishop of Colombo, and the Bishop of Milwaukee, with his Coadjutor Bishop, and the Bishop of Fond du Lac. All the bishops were in full vestments.

The Elevation of the Host was marked by the sounding of trumpets. At the conclusion of the Mass, the Patriarch gave a blessing to the gathering, there was a procession round the grounds, and fiery crosses were distributed to be conveyed to eleven churches in the London area.

OXFORD MOVEMENT VERY MUCH ALIVE

The crowded meetings and services of the Congress during the week show that the Oxford Movement (now nearly a hundred years old) is very much alive. The subject of the Congress, never absent from the minds of the speakers, is "The Church, One, Holy, Catholic, and Apostolic," and behind the instructions, the prayers, and the speeches has been the obvious conviction that "it is the Mass that matters."

The outstanding incident of the Congress, so far, has been the reception of a letter from the Archbishop of Canterbury, delightfully felicitous in phrase, instinct with unqualified fatherly affection for "my sons and daughters." Anglo-Catholics have been vastly encouraged by the presence at the Congress of bishops from the United States, the Dominions, and the mission field. They are proud and grateful that the Patriarch of Alexandria and other Orthodox prelates should have attended the Stamford Bridge Mass. They have been comforted, in view of persecution and misrepresentation, by the Primate's tribute to "a great body of eager and enthusiastic members of the Church."

And a fatherly visit from the Bishop of London on Wednesday evening was much appreciated.

BISHOP OF FOND DU LAC ADDRESSES C. B. S. IN LONDON

The Bishop of Fond du Lac was warmly welcomed at the annual meeting of the Confraternity of the Blessed Sacrament in London last week. His brilliant robes of purple put into the shade every other episcopal hue on the platform. In his speech he said that he brought to the meeting "the very hearty and loving felicitations" of the American C. B. S., of which he is superior-general. The Bishop emphasized the sacrificial aspect of the Mass as the primary purpose of the institution of the Blessed Sacrament.

He felt very grateful for the paper of a very distinguished layman, in whom they of the American Church claimed to have a full share—Lord Halifax—when he uttered his quiet but strong warning that they should emphasize more strongly the relation of the altar to Calvary, rather than the relation of their earthly altar to the altar of Heaven.

BECOMES DEAN OF LINCOLN

On Monday last with the customary ceremonial, Canon R. A. Mitchell, lately vicar of St. Michael's, Chester square, London, was installed as the seventy-eighth dean of Lincoln in succession to the late Dr. T. C. Fry. A reminder that the late dean's work for the cathedral remains to be completed was furnished by the scaffolding enclosing the center tower and the Galilee porch. The Mayor and the Sheriff of Lincoln attended.

BISHOPS CONSECRATED

On St. John Baptist's Day, in Lambeth Palace Chapel, the Bishop of London, under commission from the Archbishop of Canterbury, consecrated the Ven. G. W. Douglas, Archdeacon of Korogwe, as Bishop of Nyasaland, and the Ven. W. F. Surtees, archdeacon of Exeter, as Bishop Suffragan of Crediton. Many of the overseas bishops were present at the ceremony.

GEORGE PARSONS.

COUNCIL OF G. F. S. IN KENTUCKY MEETS

LOUISVILLE, KY.—A called meeting of the diocesan council of the G. F. S. of Kentucky was held in the cathedral house Thursday, June 26th, with a number of the council members and several clergy present.

Miss Bullitt spoke of the power assumed by the national executive committee, the same not being in accord with the national constitution and by-laws.

A letter from Mrs. Waterbury relating to increased dues and budget was read, showing that same would work a hardship in many dioceses. Resolutions adopted by Kentucky on March 22d, also resolution relating to a scale of dues as recommended by the executive committee of Kentucky and presented to the national executive committee (but later withdrawn by their request) were also read.

Mrs. Engelhardt then took the floor and explained briefly but clearly the character of some of the organizations with which the G. F. S. is affiliated, especially that of the Women's Joint Congressional Committee.

A motion was made and carried that the G. F. S. withdraw from all organizations and alliances foreign to its original principles and purpose. This to take effect at the National Council in October.

Prof. S. A. B. Mercer of Toronto Returns From Research Expedition to Abyssinia

New Hospital Completed at Pender Harbor — Farewell Functions to Archbishop McElheran

The Living Church News Bureau
Toronto, July 10, 1930

PROF. S. A. B. MERCER, OF TRINITY College, Toronto, has returned from a fruitful research expedition to Abyssinia. In recognition of his recent work the French government has decorated him with the *Palme Academique*, which carries with it the title of *Laureat de l'Academie*. Professor Mercer has submitted a preliminary report of his researches to the American Council of Learned Societies, which subscribed to his expedition.

Among the choicest treasures secured by Professor Mercer, in his expedition to Abyssinia, were photographs of the two earliest Ethiopic manuscripts of the book of *Ecclesiastes*, one believed to date from the thirteenth century.

Among other subjects of research were the examination of liturgical manuscripts; a study of liturgical usages as they are practised in the native churches today; a search for epigraphical material on the older sites of the country; and a study of the ethnological character of the population.

After long and careful preparation for the expedition, Dr. Mercer left Europe on January 26th, fully equipped with photographic apparatus, and arrived in Abyssinia on February 4th. The expedition lasted until the middle of April when he left Abyssinia again for Europe.

In Addis Ababa he examined many biblical and liturgical manuscripts, but found no biblical manuscript earlier than the fifteenth century. He visited churches in and near the city, observing services and taking notes of important transitions in them, as well as photographing various parts of the service.

Dr. Mercer made four trips beyond Addis Ababa. One of the most interesting was to Debre Lebanos, where he was given an opportunity to study the service at a time when he could take photographs of interesting phases of the Mass. At Debre Lebanos he examined twenty-three manuscripts of various kinds, and among them found one, containing the book of *Ecclesiastes*, which has all the earmarks of a fourteenth century manuscript.

The authorities gave him permission to photograph this manuscript and the photographs came out excellently. Other manuscripts of *Ecclesiastes* of later dates and liturgical manuscripts were studied and copied in part.

Perhaps his most fruitful trip was the one to Addis Alem, for it was there that he identified and photographed the best and earliest manuscript of *Ecclesiastes* known to exist. It is certainly an early fourteenth century manuscript, and perhaps may with more reason be assigned to the thirteenth century. It will form the basis of his critical text of the book of *Ecclesiastes*. Besides this manuscript of *Ecclesiastes* he photographed another manuscript of the same book and took full notes of a third.

Here also Dr. Mercer had full opportunity to study the service and also the

priestly vestments, and make inquiries about various liturgical usages.

[EDITOR'S NOTE: Professor Mercer has been good enough to contribute an article to THE LIVING CHURCH, telling of the expedition to Abyssinia and its results. We are hoping to secure photographs of the manuscripts discovered by Dr. Mercer, and these, together with his interesting article, will be published in an early issue.]

NEW HOSPITAL AT PENDER HARBOR, BRITISH COLUMBIA

About the middle of August Pender Harbor will be the mecca of scores of persons interested in the dedication of a hospital which will open its doors to the sick and needy of that district of the British Columbia Coast.

The Pender Harbor Hospital which is being erected by generosity of the public to replace the floating hospital unit of Columbia Coast Mission, which was so tragically destroyed by a January storm, is reaching completion, and the \$15,000 fund opened for the purpose of financing the proposition is gradually nearing its objective.

The Rev. John Antle, superintendent of the mission, but known to all his flock as the "skipper," has devoted the past six months to furthering the work of his beloved mission that ministers to that far-flung parish of northern woods and sea.

In addition to donations received from friends of the mission, a medical library, the gift of anonymous donors, has been promised on completion of the hospital. The books are valued at about \$2,000. Dr. Neil McNeil has donated a set of instruments to be placed in the operating room of the new building.

A wharf will be constructed near the hospital at a cost of \$3,500 by the Federal government. In addition the department of Indian affairs has contributed \$3,000 toward construction of the hospital which ministers to whites and Indians alike.

It is planned to charter a boat to carry guests from Vancouver to Pender Harbor to attend the opening ceremonies. The building, it is expected, will be dedicated by Lieut.-Governor R. Randolph Bruce. Federal and provincial governments, as well as churches, will be represented.

WINNIPEG'S FAREWELL TO NEW PRINCIPAL OF WYCLIFFE

The place which Archdeacon McElheran has won for himself among the people of Winnipeg has been very amply revealed in the various farewell functions which have taken place in the city as the time approached for his leaving for Toronto. There was an immense gathering of the congregation of St. Matthew's. The warden of the church on behalf of the congregation presented the archdeacon with a magnificent grandfather clock with three sets of chimes. The choir of the church gave the archdeacon a scarlet doctor's robe. At a dinner largely attended and representative of the clergy and laity of the diocese a very beautifully illustrated address was presented to the archdeacon, which was read by the Dean of Rupert's Land on behalf of the clergy and supported by Chancellor Machray on behalf of the laity. Both these officials followed the presentation by short speeches. A very pleasant evening was brought to a close by an address from the Primate, who testified to the personal loss which the archdeacon's

leaving would mean to him and bore witness to his unswerving loyalty to him as his chief.

Other organizations quite irrespective of Church affiliations, such as service clubs of various kinds, did not lose the opportunity of meeting together at luncheons and dinners to add expressions of their appreciation of what the archdeacon had been to the community generally by his many-sided activities. Perhaps, however, the most significant gathering took place at a dinner in the Royal Alexandra Hotel, when leading business men, representative of citizens of all creeds and Churches, made a presentation of a very handsome bronze lamp and writing desk. The chair was filled by George Stewart, a prominent business man. The Hon. R. W. Craig in an excellent address described very eloquently the useful life of the archdeacon from the time of his arrival in Winnipeg as a youth twenty-four years ago and followed his career in the various positions which he had filled. Short addresses were also given by D. C. Coleman, vice-president of the C. P. R., Dr. Stephens, superintendent of the Winnipeg General Hospital, and Dr. W. A. McIntyre, principal of the Normal School, in which they dwelt respectively upon the archdeacon's promotion of fresh air camps, his work among the sick in the hospital, and his influence among the young people and children of the public schools. The closing address was given by Archbishop Matheson, who bore warm testimony to the work of the guest of the evening as his archdeacon and constantly loyal friend and helper.

At all the different gatherings reference was always made to Mrs. McElheran, who has proved such a splendid helpmeet for her husband throughout his whole career. Not only in the work of St. Matthew's Church but in the general work of the Church in the diocese Mrs. McElheran has been a conspicuous power for good. As for many years president of the diocesan W. A. and in numerous other ways she has been invaluable and will long be remembered for her great ability and her devout earnestness.

YOUNG PEOPLE'S CONFERENCE HELD IN CONNECTICUT

WATERBURY, CONN.—A Young People's conference was recently held at St. Margaret's School with sixty-one in attendance. The conference lasted one week. Needful courses were offered.

The Art of Christian Living was taken by the Rev. Howard Weir of New Haven. Professor Cline gave a course on the Spiritual Gospel. Looking Ahead with the Girls' Friendly Society was given by Mrs. Alfred R. Fletcher, Hartford. A course on Young People's Work was taught by Mrs. J. Edison Adams, director of religious education in Christ Church, Greenwich. The Rev. Albion C. Ockenden, Northampton, Mass., took the New Prayer Book as his subject. Christian Missions was given by the Rev. Samuel Sutcliffe, New Britain. Studies of the Prophets—the Men and their Messages, was taken by the Rev. Arthur F. McKenny, Waterbury; the Lesson and Its Illustration by Miss Helen Stevens, diocesan director of religious education. The Rev. Dr. John N. Lewis, rector of St. John's, Waterbury, and of St. Margaret's School served as the chaplain. Captain Mountford of the Church Army addressed the young people at the close of the conference.

Summer Camps and Vacation Schools in Massachusetts Hum With Activity

Canon Raven Gives Addresses in Boston Cathedral—Rebuild Organ in St. John the Evangelist Church

The Living Church News Bureau
Boston, July 12, 1930

THE DAYS OF REAL SUMMER, NOW THAT July is with us, bring a seeming cessation of activities but the truth is, of course, that the field of labors has broadened and the outposts of camp and vacation school hum with activity while the regular Church office centers meet a diminished daily demand, to be sure, but one that allows stock to be taken and plans made for the autumn ahead.

The camps are almost too well known to need mention; Suffice it to say that a small army of boys of all ages are being cared for at Camp O-At-Ka, the William Lawrence Camp, Grantwood, Grotos Camp, and Lincoln Hill. The girls of the diocese are able to have their share of life in the open at the Fleur-de-Lis Camp. For addition, the Holiday Houses of the Girls' Friendly Society have started on their thirty-fourth season; the Cathedral Farm is welcoming a host of guests, adults in the farm house and choir boys in the camp; and the Mothers' Rest at Revere is giving solace by the sea to a great group of mothers, and their children under five years of age. Rest House at Swansea is open as usual and the Church House on the Island of Nantucket affords a peculiarly congenial stopping place for the clergy.

As for vacation schools, there are many. Some conducted by the Episcopal City Mission, a few promoted by individual parishes, and some sponsored by an inter-denominational neighborhood group of churches. The Newton Center churches, for instance, are supporting a Church vacation school from June 30th to July 25th in that pleasant town.

CANON RAVEN PREACHES IN BOSTON CATHEDRAL

The Rev. Dr. Charles E. Raven, canon of Liverpool Cathedral, will again preach tomorrow in St. Paul's Cathedral. The first of his series of four sermons, given last Sunday morning, was of the same tenor as his striking address given at the Wellesley Conference. The canon's text was taken from St. John's Gospel, 10th chapter, 10th verse, and he promised to consider in some detail the ideas contained in the three great words of the Fourth Evangelist—the three great words: Light, Life, Love, which he termed the tools of God. Canon Raven's definitions were powerful ones and his statement full of strength and insight such as might be expected from one who is acclaimed as having prompted his fellow clergymen and the laity to think more deeply about matters of the spirit. It is an injustice to the sermon to present merely a word here and a word there but it is tempting to quote the preacher as saying that the movement toward a greater use of psychiatry and kindred sciences, cannot succeed unless the professors integrate human character around man's capacity for adoration. "It is the quality of the ideal which determines the direction, yes, even the possibility of growth." Defining "life" as sensibility, the power to feel,



PREACHES IN BOSTON CATHEDRAL
Canon Charles E. Raven of Liverpool Cathedral, who is giving a series of four addresses in St. Paul's Cathedral, Boston.

suffer, and respond, Canon Raven drew attention to the fact that those in the path of evolution are not the armored beasts but those little insignificant ones with capacity to suffer and to feel. Quoting a bit of Greek philosophy, "He who learns is he who suffers," it follows that insensitiveness, callousness, is death.

Canon Raven made many striking statements, it will be remembered, in his book, *A Wanderer's Way*. He is strong in defense of Christianity but sometimes criticizes its ministers as when he wrote: "Most of us clergy spend our lives talking to the converted—and shocking them."

ORGAN IN CHURCH OF ST. JOHN THE EVANGELIST TO BE REBUILT

During July the organ of the Church of St. John the Evangelist, Boston, will be taken down in order that it may be rebuilt and installed in the west-end gallery of the church. The restoration of the sanctuary and chapel in memory of Fr. Field will be then begun and carried forward as far as the contributions may allow. The eminent architect, Ralph Adams Cram, has made the plans which are to be carried out. Weekday Masses during the weeks when carpenters and painters will be busy will be said in the Chapel of the Epiphany where the Blessed Sacrament will be reserved. An altar is to be set up in the school room for Sunday Masses.

MISCELLANEOUS

When Dr. Sherrill leaves Trinity Rectory at 233 Clarendon street, he will take up his residence at 155 Beacon street, a five-story brick and stone dwelling which he has just purchased and which will be remodeled as may be necessary for the accommodation of Dr. and Mrs. Sherrill and their family.

A window in memory of the late Miss Maria Williams is being installed in St. Martin's Church, New Bedford, from gifts by former members of Miss Williams' Sunday school class. Miss Williams was a veteran teacher of the Church school and some of her pupils were in attendance forty years ago.

A new font recently placed in All Saints' Church, Attleboro, was given by Mrs. Al-

win E. Worman, the wife of the rector, in memory of her father, William Brisbane Rand, who was the senior warden for many years of St. Mary's Church, Dorchester.
ETHEL M. ROBERTS.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, July 11, 1930

AN EFFORT TO RAISE \$50,000 BETWEEN July 10th and September 1st has been begun by workers of St. James' Church in the city of Long Beach, L. I. This archdeaconry mission has been seriously hindered in its development by lack of a proper building or even of suitable temporary quarters. A good site has now been secured and paid for, after a long struggle. Subscriptions for the building fund are now asked. Archdeacon Duffield is honorary chairman of the campaign, the Rev. Baxter Norris, priest-in-charge, is chairman, and Mrs. Maude Lally is treasurer.

FEDERATION IN SUMMER

A half-column news article in the New York Times lately quotes the Rev. F. M. Gordon, secretary of the Brooklyn Federation of Churches, as to the unusual number of neighborhood combinations of congregations that will be in effect in Brooklyn for the summer. He believes that denominational lines figure less than ever before in these combinations, and he feels that the Brooklyn Federation has had influence in accomplishing this. He lists a surprising number of localities where such combinations will be carried out. On Brooklyn Heights seven congregations of various denominations will combine for the summer in historic Plymouth Church. On the park slope several congregations will meet for one month in the First Reformed, and for another month in the Memorial Presbyterian. In the Bedford area the Bedford Presbyterian, in Flatbush Grace Reformed, in Bensonhurst the Union Presbyterian, in the Stuyvesant district Grace Presbyterian, and in the down-town neighborhood the Central Methodist, will house combined congregations. How many and what churches will, as a result, be closed all summer, the article does not state. We have heard, of course, of no Episcopal church that will be closed. One may hope that these temporary combinations create a sentiment for unity, and perhaps tend to break down prejudice. If even a few denominations, or sub-denominations, can be merged by the increase of this sentiment, something is accomplished toward unity. The federation is entitled to credit if this happens.

WORKMEN INJURED ON CHURCH

Three workmen were injured when a scaffold fell from the roof of Trinity Church, Hewlett, last Monday. All three men were taken to St. Joseph's Hospital, Far Rockaway, where one was found to have suffered a fracture of the left hip, and the others to be less seriously injured.

ACOLYTES TO BROADCAST

St. George's acolytes, of the Brooklyn parish of that name, will broadcast Even-song over WJTB on Sunday, August 3d, from 3 to 4 P.M. They will have the assistance of the choir of the same parish.

The Rev. G. Warfield Hobbs of the *Spirit of Missions* has been in charge of St. John's Church, Brooklyn, for several weeks since the death of the Rev. J. Bond Holland, and it is expected that he will continue in charge until a rector is chosen.

CHAS. HENRY WEBB.

Clergy of Chicago Vacationing in Widely Scattered Points of Globe This Summer

Church Institutions to Receive Bequests — Annual Church School Conference Planned

The Living Church News Bureau
Chicago, July 12, 1930

Chicago, July 12, 1930.

CLERGY OF THE DIOCESE OF CHICAGO are vacationing in widely scattered points of the globe this summer. Already many have started on their summer holiday and others will be going within the next two or three weeks.

A number of the clergy have been attracted to Europe this summer, because of the Lambeth Conference and the Anglo-Catholic Congress. Bishop Stewart is at Lambeth. Dean Frederick C. Grant of the Western Theological Seminary; Dr. Edwin J. Randall, diocesan secretary; the Rev. Edward S. White, rector, Church of the Redeemer; the Rev. William B. Stoskopf, rector, Church of Ascension; and Dean Duncan H. Browne of St. James' Cathedral, are others who are abroad. The Rev. Prof. P. V. Norwood is in charge of the seminary during Dean Grant's absence.

The Rev. Dr. Stephen E. Keeler of St. Chrysostom's has charge of St. Mark's Church, New Canaan, Conn., during July and August. The Rev. Dr. George H. Thomas of St. Paul's is motoring east to New England. The Rev. Dr. Herbert Prince of Lake Forest is at Rye Beach, N. H., where he is taking the services at St. Andrew's-by-the-Sea. The Rev. Irvine Goddard of LaGrange is spending July at Colorado Springs. The Rev. Arnold Lutton is motoring to the Pacific Coast, as is the Rev. Louis F. Martin of Kankakee. The Rev. R. B. Grobb of Riverside is motoring to eastern states and into Canada during August. The Rev. Gowan C. Williams, Glen Ellyn, is in Massachusetts and New Hampshire this month. The Rev. Joseph Minnus of the Atonement is driving to New York and Montreal.

The Rev. Howard R. Brinker has charge of services at the Chapel of the Intercession, New York, this month while the Rev. Dr. Frederic S. Fleming, formerly of Chicago and now vicar of the chapel, is away. Fr. Church is taking the services at St. Bartholomew's during Fr. Brinker's absence.

CHURCH INSTITUTIONS GET BEQUESTS

Several Church institutions and organizations will receive bequests under terms of the will of the late Mrs. Jessie Spalding Landon, filed this week. Mrs. Landon was the daughter of the late Jesse Spalding, Chicago lumberman and capitalist. She died June 26th at the Landon summer home, Seal Harbor, Me.

By terms of her will, St. Luke's Hospital is to receive \$140,000; St. Mary's Home for Children, and St. Mary's Mission House, \$35,000 each; the Girls' Friendly Society of the diocese, \$25,000; and the Chicago Society for the Relief of Widows and Orphans of Clergy, \$20,000. Bequests also were made to several other non-Church organizations.

SEMINARY GETS RARE PRAYER BOOK

A rare copy of the Book of Common Prayer of the Church of England has just been received by the Western Theological Seminary. It is the gift of Dr. William C. Danforth of Evanston.

The book, bound in full leather, was printed by Mark Baskett, the "King's Printer," in 1763. It has bound with it a devotional manual and also a copy of "Psalms in Metro by Thomas Sternhold, John Hopkins, and others."

The Prayer Book proper contains numerous special prayers and services relating to historical incidents and indicating the struggles, defeats, and victories of Church and State of the past. It is to be added to the growing collection of valuable books in the seminary library.

CHURCH SCHOOL CONFERENCE PLANNED

Preliminary plans for the annual fall conference of Church school workers of the diocese are announced by Miss Vera L. Noyes, supervisor of religious education. The conference will be held at the Church of the Mediator, Morgan Park, September 6th and 7th. The Rev. H. L. Church has been appointed chairman of the program committee.

The program, Miss Noyes states, is nearly completed and includes groups of interesting leaders. The coaching classes will give the latest developments in Church school procedure and will be demonstrated by the Mediator school. There will be special classes on Church school administration for clergy and adults and a general class on the Culture of the Spiritual Life.

This annual conference has come to be an important institution in the religious educational program of the diocese. Each year it has grown in numbers and enthusiasm. It is intended as a preliminary to the opening of the fall terms of the Church schools over the diocese.

FR. HUBBARD IN CHARGE AT ST. LUKE'S

The Rev. John B. Hubbard, assistant at St. Luke's Church, Evanston, was appointed by Bishop Stewart before he left for the Lambeth Conference to have charge of St. Luke's parish activities while the Bishop Coadjutor is away. Bishop Stewart's successor at St. Luke's has not yet been named and he is retaining the rectorship until a permanent arrangement can be made.

CHURCH HOME HAS OCCUPATIONAL THERAPY

Six months ago a department of occupational therapy was instituted at the Church Home for Aged Persons as a trial proposition. At the end of six months the department is pronounced a great success by Miss Bernice Baker, who promoted the idea. She is secretary of the board of managers.

Members of the home are engaged in making various articles of usefulness and as these are sold a portion of the profit goes to the members. A professional spends one day each week at the home, instructing the residents in their work. The department is largely self supporting and has developed a means to occupy the attention of the residents to great advantage.

NEWS NOTES

The twelfth annual summer conference for Church workers closed at St. Alban's School, Sycamore, yesterday. Preliminary reports indicate the conference was highly successful and that the attendance was satisfactory.

The Rev. Dr. Norman O. Hutton, for twenty years rector of St. Chrysostom's

Church, returned to the city last Sunday and was the special preacher at his old parish. He was greeted by a large congregation of former parishioners. Dr. Hutton conducted the seventy-fifth anniversary service of Crane Company while here.

The Rev. S. R. S. Gray, rector of St. James' Church, Dundee, has worked out a novel vacation program for his Church school, including a Bible class meeting twice a week; a picnic for junior and kindergarten classes; and a pilgrimage to St. Luke's Church, Evanston, and to Bishop Anderson's tomb at the Western Theological Seminary.

NORTH TEXAS SUMMER CONFERENCE

LUBBOCK, TEX.—The devotional use of the Bible, rural Church extension, Young People's Service League pageantry, and Sunday school teaching methods were featured at the North Texas summer conference in Lubbock under the auspices of the district departments of religious education and Christian social service.

The mission committee and the Lubbock branch of the Woman's Auxiliary cooperated in the most effective preparations ever made for this conference.

Holy Communion was administered early on Sundays, Tuesdays, and Thursdays in St. Paul's Chapel, with practically every conference member at each such service. There was a preparation service conducted by the Bishop, the Rt. Rev. E. Cecil Seaman, D.D., on the evening preceding each administration. Group devotions were held in a dormitory parlor on other mornings led in turn by the young people and their counselors.

The Rev. A. B. Hanson of All Saints', Colorado, at a picnic supper explained the correspondence Sunday school as a means of Church extension in rural America.

Miss Elizabeth Beecher, U.T.O. field worker of the national Woman's Auxiliary, concluded her two months' engagement in the district by teaching the pageantry course and leading the group singing. Her class gave the beautiful pageant, We Would See Jesus. Mrs. Warwick Aiken, teacher of the adult Bible class in the Church of the Incarnation, Dallas, led the conference daily in a devotional study of St. John's Gospel.

Mrs. Elizabeth F. Page, student counselor at West Texas State Teachers' College, Canyon, and Bishop Seaman were the other teachers of credit courses. Classes were held in lecture rooms of the Texas Technological College. Clergy of the district and five members of the college faculty made addresses during the evening programs or at luncheon.

President Horn approved and commended the Church's program for college students' work, referring to it as the "touch system," valuable because it follows Christ's method of the personal touch in the spread of the Kingdom.

Dr. Granbery, professor of sociology, said that the Church has a contribution to make to rural Church life that will win its way when presented with the reverent and simple dignity of the Church's regular worship.

Dr. Jackson, professor of government, lectured on Citizenship, its Privileges and Obligations, and without speaking dogmatically applied the Church's teaching of spiritual regeneration involving citizenship in the commonwealth of heaven.

Dean Gordon welcomed the conference into the college community and spoke of religious leadership as a recognized factor in education, especially in secondary edu-

cation which touches the Young People's Service League.

Mrs. Mary W. Doak, dean of women, the only faculty speaker belonging to the Church, spoke on character building and the reinforcements needed for it in our complex age, contrasting the reinforced concrete structures of today with dug-outs and the simple structures of early days.

BISHOP DEMBY VISITS PARISHES IN LYNCHBURG, VA.

LYNCHBURG, VA.—The Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop of Arkansas, was recently a most welcome visitor to the colored congregations in Lynchburg and Bedford of which the Rev. Charles L. Somers of Lynchburg is rector.

On Sunday morning, June 29th, the Bishop preached at the Chapel of the Good Shepherd, Lynchburg, confirmed two candidates, and administered the Holy Communion. Also he dedicated an altar copy of the Book of Common Prayer, which was given as a memorial to those communicants of the chapel who have died since the coming of the present rector. Later in the day he confirmed one candidate in private.

The fine spirit of coöperation in the different Lynchburg colored denominations is shown by the fact that in the afternoon Bishop Demby spoke to a large congregation at the Jackson street Methodist Episcopal Church, his subject being *The Solidarity of Manhood in the Incarnation of Christ*. The Rev. J. H. Peters, pastor of the Jackson street church, welcomed the Episcopal congregation, and both he and his choir took part in the service. The Rev. S. A. Garland, president of the Baptist conference, gave a welcome address on behalf of the ministers of the city. The executive secretary of the Y. M. C. A., J. T. Harris, read the Scripture lesson. Other clergymen on the rostrum were the Rev. Charles L. Somers of the Chapel of the Good Shepherd, the Rev. Dr. Shelton, and the Rev. J. E. Blackmore of the Central Presbyterian Church.

On Tuesday evening, July 1st, Bishop Demby preached again at the Chapel of the Good Shepherd, and on Wednesday evening he preached at St. Philip's Church, Bedford. He left for Cincinnati on Thursday enroute to his home in Arkansas.

MEMORIAL SERVICE HELD AT BLUE RIDGE SUMMIT, PA.

BLUE RIDGE SUMMIT, PA.—On Sunday, July 6th, at the Church of the Transfiguration, a memorial service was held for the late Mrs. Harriet Lane Johnson, at which time there was also dedicated a beautiful set of antique altar linen and hangings in her memory. Mrs. Johnson was born in Mercersburg, and was the niece of President Buchanan, the only President of the United States from Pennsylvania. During his administration she was mistress at the White House. The linen and hangings, which date back to 1797, were purchased by Mrs. Johnson on a visit to Rome many years ago. Upon her death they were left to Mrs. Francis Denny, a cousin, who has given them to the Church of the Transfiguration.

At the same time a beautiful chalice veil, procured in Mexico by the Misses Heaven, was dedicated in memory of their mother, Mrs. Louise Palmer Heaven. The service was conducted by the rector, the Rev. Arthur G. W. Pfaffko, with the Rev. George Langdon assisting.

SUCCESSFUL CONFERENCE CLOSES AT SYCAMORE, ILL.

SYCAMORE, ILL.—The twelfth annual Racine conference, which was held this year at St. Alban's School for Boys, closed on Friday, July 12th, after a ten-day period of some of the finest classes ever held at a Racine conference. The change of the meeting place from Racine, Wis., to Sycamore did not seem to affect the conference in the least. A spirit of fellowship prevailed which could not be surpassed in any way.

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, led the conference to great spiritual heights. The keynote of the chaplain's sermons and talks was the Doctrine and Fellowship of the Church.

A splendid missionary course was conducted at the noon hour each day by Dr.

Dr. Franklin. Miss Clara Keith, a teacher in Brierly School, Liberia, told of her work there. Miss Ruth Osgood, at present one of the Woman's Auxiliary leaders in the Church, spoke of her missionary work in Mexico, and Mrs. A. D. Brackett of southern Illinois told of the work the Church is doing among the miners in the southern Illinois coal fields.

The offerings received at the early celebrations of the Holy Communion each day were sent through Dr. Franklin to Bishop Rowe, for Nenana School, Alaska.

THE KANUGA LAKE CONFERENCES

HENDERSONVILLE, N. C.—Lake Kanuga, in Western North Carolina, among the peaks of the Blue Ridge, and a few miles from Hendersonville, is the very attractive summer conference center of the Carolina dioceses. The property consists



AT SYCAMORE, ILL. Faculty and staff of the Racine Conference for workers in the province of the Midwest.

Franklin, at which all delegates were in attendance. The other course conducted by Dr. Franklin was based on Dr. Carl Block's book *Our Common Life*, and many interesting and helpful discussions were held on subjects relative to the everyday Christian life of a layman.

Miss Vera L. Noyes, director of religious education in the diocese of Chicago, conducted a most interesting demonstration Church school class. Each day during the conference a group of ten or twelve children came up to St. Alban's School for this class which Miss Noyes conducted. The interest in what she did with them was manifested by the regularity with which the children attended the class each day. Mrs. Cleon Bigler of St. Luke's Church school, Evanston, was the leader in a course on Planning the Parish Religious Educational Program.

Several prominent social service workers attended from nearby cities. A splendid seminar course was arranged by the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago. Miss Belle Boysen of Cincinnati gave a series of addresses on Family Relationships which was well attended.

Two Chicago clergymen, the Rev. Irwin St. John Tucker and the Rev. Henry S. Rubel, conducted the pageantry and religious drama class. The young people were led in their work by the Rev. Austin Pardue of Sioux City, Iowa. An interesting class in Church History was conducted by the Rev. Phillip W. MacDonald of Chicago.

Three missionaries were present at the conference, and were asked to speak at a meeting which was presided over by

of 400 acres, including the lake, with a large, well-appointed inn, many cottages, and a lake pavilion. There are tennis courts and the privilege of using a neighboring golf course.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, and the Rev. A. Rufus Morgan, of Columbia, S. C., are president and business manager, respectively, of the conferences, which include that for young people from June 14th to 27th, the adult and clergy conferences from June 28th to July 11th, and the junior camps for boys and girls from July 12th to 25th. After that and until September 10th, the inn and cottages are kept open for guests, rates to be obtained from the business manager.

This, the third season of these conferences, has been attended by 200 young people, 175 clergy and adults, and about one hundred additional men and women at the conferences of clergy on Evangelism of the Piedmont-Carolina chapters of the Brotherhood of St. Andrew, and of the Woman's Auxiliary of the dioceses. These minor meetings lasted from one to three days, from July 2d to 6th.

An excellent faculty has been in charge, the Rev. Dr. H. W. Starr, rector of the Church of the Holy Communion, Charleston, serving as dean, the Rev. W. H. Pendleton, of the Church of the Advent, Spartanburg, S. C., as chaplain, and the Rev. W. R. Noe, of Wilmington, as dean of clergy conference. The Rev. John L. Jackson, of St. Martin's Church, Charlotte, has been director of the adult conferences.

Each day of the adult conferences has begun with the service of the Holy Com-

munion at 7:15, and closed with a twilight service on the shores of the lake at 7, Miss Grace Lindley, of the National Woman's Auxiliary, giving the meditations. At the late services on the Sunday mornings of the adult conferences the preachers have been the Rev. R. E. Gribben, of Winston-Salem, and the Rev. William H. Nes, of New Orleans, La.

The afternoons, being largely used for recreation, have given opportunity for making and renewing of friendships, an important part of these Church summer meetings. As Sewanee on the extreme western slopes of the Appalachians, so Kanuga among the mountains that are farthest east gives promise to be an ideal spot in summer time for both spiritual and recreational purposes.

OPEN AIR SERVICES IN DIOCESE OF MILWAUKEE

MADISON, WIS.—An interesting experiment is being tried in the diocese of Milwaukee. A group of six parishes, namely,

Whitewater, was in attendance at that conference, and in telling of this outdoor service to the clergy of the Madison district it was decided to hold similar services during the summer months.

MARK SITE OF OLD COLONIAL CHURCH IN VIRGINIA

CULPEPER, VA.—Farming operations, using a field long kept for pasture only, uncovered a traditional site of an old colonial Episcopal church at State Mills, bringing to the surface two hundred or more bricks of its foundation walls. The actual site coinciding with the traditional one, the rector of St. Mark's parish, the Rev. Dr. K. J. Hammond, has placed a marker there which was dedicated on St. Peter's Day by the rectors of St. Mark's and Bromfield parishes, the latter parish having been formed from St. Mark's in 1752, just prior to the building of the church.

The congregation erected a wooden

from England as spiritual advisor to the colonists, celebrated the First Communion in the hopes of effacing an undercurrent of discord which existed at that time in the settlement. It was in his honor that the Robert Hunt shrine was built by the Colonial Dames of America, Virginia branch, in 1922.

The shrine was presented to the association fort by the Preservation of Virginia Antiquities to be held in charge of the Bishop of Southern Virginia. In this commemorative service, both the Jamestown Communion silver of 1661 and the new memorial silver, presented to the shrine by members of the Colonial Dames, was used.

The Rev. H. Dobson Peacock, rector of Christ Church, and the Rev. E. Ruffin Jones, rector of St. Andrew's Church, were the local ministers to participate in the program. The attendance at the service was estimated at several hundred, a large number of Churchmen attending from Richmond, Norfolk, Newport News, Williamsburg, Hampton, and other nearby places.

DU BOSE TRAINING SCHOOL ISSUES REPORT

MONTEAGLE, TENN.—The annual report of the president of the board of trustees of the DuBose Memorial Church Training School shows total assets of the institution to be nearly \$358,000, divided almost equally between real estate and improvements, and various endowment funds. The realty includes the new library building recently completed, valued at some \$65,000, and a new deanery. The Rev. Dr. W. S. Claiborne, active vice-president and director of finance, is given credit in the report for a large measure of the school's successful operation during the past year, he having not only raised a remarkable amount of money considering the general financial condition of the country, but having given to the school a house and lot valued at over \$2,500.

The attendance for 1929-30 was somewhat less than before, but it is stated that the outlook for increased attendance during the coming year is good, and that the financial prospect is satisfactory. The next great need is for a barn for proper sanitary care of the dairy and other stock, for which an endeavor is now being made to raise \$10,000.

CONSECRATE NEW CHURCH IN LOS ANGELES

LOS ANGELES—The new Trinity Church was dedicated on June 15th by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, assisted by the rector, the Rev. Herbert V. Harris, and a former rector, the Rev. Charles T. Murphy.

The church is of modified gothic architecture and built of concrete, and has an imposing appearance with its massive façade and large rose window. The church will seat 300 persons and the choir 50. A fine organ of three manuals and thirty-three stops has been installed.

The old church has been converted into a modern parish house with large assembly hall and class rooms, practice hall for the choir, guild rooms, and kitchen.

The new church is but a part of the steady advance the parish has made and with such a complete and beautiful plant it now ranks with the leading parishes of the city.



AT CONCORD, N. H.

Faculty and leaders at the Church Conference of the province of New England, June 26th to July 5th. (See THE LIVING CHURCH of July 12th.)

Madison, Whitewater, Janesville, Beaver Dam, Watertown, and Lancaster are holding a series of open air services during the months of July and August.

Briefly the general plan of the service is as follows:

The clergy of the participating parishes gather at one of the parishes named above on a Sunday evening which has been designated for that particular parish. The rector of the parish has arranged for the place of service usually on the corner of some prominent street. The clergy meet at the parish church and with the choir all in vestments march from the church to the place of meeting. If possible the music is provided by either a small organ or by a few musical instruments. The singing is led by the choir and this is followed by a brief devotional service. Two or more short talks are given at these services, at least one being given by a layman of the parish in which the service is being held, and the principal address of the evening is given by the rector.

The first service was held on the lawn of Grace Church, Madison, Sunday evening, July 6th. Addresses were given by the Rev. F. J. Bloodgood and the Rev. Dr. H. H. Lumpkin, both of Madison. Other clergy participating were the Rev. Messrs. Charles Hawtry, Donald Gury, and C. W. Brown.

These services are the outgrowth of an open air service held on the cathedral close, Washington, D. C., last May, under the leadership of Captain Mountford of the Church Army, and was held in connection with the spring conference of the College of Preachers. The Rev. C. W. Brown, rector of St. Luke's Church,

building about 1740, worshipping there in its infancy. With the formation of Bromfield parish, money was secured from the missionary funds of the Church of England and a larger brick building erected in 1754. It continued in regular use until 1792, George Washington worshipping in it when surveying land in this part of the state. From 1792 to 1814 it was only occasionally in use by any congregation and pastor who desired it. After the latter date it was given up, out of repair, and disappeared. Some descendants of its first worshippers were interested in marking the site of a church which did its part so many years in the spiritual uplift of the community.

SERVICE HELD AT HISTORIC SHRINE, JAMESTOWN, VA.

JAMESTOWN, VA.—Near the spot where the early English settlers celebrated the first Holy Communion service on that third Sunday after Trinity in the memorable year of 1607, a commemorative and symbolic service was held Sunday afternoon, July 6th, at Jamestown with the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, the celebrant.

The occasion was the 323d anniversary of the first known celebration which is observed each year by pilgrims from the Order of Jamestown at the Robert Hunt Shrine. The program included an historical address by the Rev. Dr. B. D. Tucker, of St. Paul's Church, Richmond, and music by the choir of the same church under the direction of F. Flaxington Harker.

The Rev. Robert Hunt, who had come

GEORGIA DIOCESAN CAMP COMES TO A CLOSE

SAVANNAH, GA.—The diocesan camps of Georgia have just come to a successful close. Owing to limited space the waiting list could not be absorbed, only 120 being taken care of. The camp was run in two divisions simultaneously, the Rev. C. C. J. Carpenter being director of the young people's division and the Rev. Dr. David Cady Wright directing the adult camp. Separate quarters were secured for the divisions, the same faculty teaching in both. The faculty comprised the following: The Rev. Dr. D. C. Wright, the Rev. C. C. J. Carpenter, Savannah; the Rev. Royal K. Tucker, Brunswick; the Rev. Francis H. Craighill, Jr., Douglas; the Rev. Hobart Barber, Augusta; Mrs. W. J. Cranston, Augusta; Mrs. T. P. Waring, and Mrs. J. W. Griffith, Savannah. The campers came from widely different sections of the diocese and many new friendships were formed. The dioceses of Western North Carolina and Atlanta were represented in the adult division.

The morning hours were filled with classes; the afternoons, freedom and rehearsals for programs and pageants; the evenings with music, dancing, stunts, missionary programs, turtle hunts, beach suppers, pageants, etc.

During the camp the Young People's Service League held its convention. It opened with "the Bishop's banquet" on Friday night and continued through Sunday afternoon. The convention and both camps were transported to St. John's Church, Savannah, for a corporate Communion on Sunday morning, special cars being sent for the group.

The seventh diocesan camp closed with a feeling of regret on the part of all, both young and old, and plans for next year are already under way.

VERMONT PARISH PLANS OLD HOME SUNDAY

GUILFORD—The annual old home Sunday at Christ Church will be held on Sunday afternoon, July 27th, at 3 o'clock. Christ Church was consecrated in 1818 when Guilford was a thriving village, but being overlooked in the building of the railroad its greatness waned, and Brattleboro took precedence. The church has had a great history and its influence has reached every part of the country.

The annual service will be conducted by the rector of St. Michael's Church, Brattleboro, the Rev. Clarence C. Silvester, who is also priest-in-charge of Guilford.

Friends of old Christ Church are asked to return to Guilford for this old home Sunday, and it is hoped that persons passing near to Brattleboro on that day will plan to attend the service.

SUMMER HOME FOR CHURCH WOMEN AT TOMKINS COVE, N. Y.

TOMKINS COVE, N. Y.—The Rest at Tomkins Cove on the Hudson, an inexpensive summer home for women of the Church who are either employed in Church work or personally interested in its welfare, has again opened its doors to guests. Many school teachers, writers, and Church workers have in the past been greatly benefited physically and mentally by a vacation in this delightful place which is only thirty-seven miles from New York City. Miss E. Blakiston of Philadelphia is the president and hostess.

CONFERENCE FOR RURAL CLERGY HELD AT MADISON, WIS.

MADISON, Wis.—The annual conference for rural clergy was held in connection with the College of Agriculture, University of Wisconsin, Madison, June 30th to July 11th. The Rev. H. W. Foreman of the National Council was in charge of the Church group. Prof. J. H. Kolb, head of the department of rural sociology in the college, was sponsor for the conference, which included clergymen and women of all denominations.

The spiritual life was under the direction of the Very Rev. F. B. Blodgett, D.D., dean of St. Paul's Cathedral, Erie, Pa. The following courses and conferences for Church people were given: Rural Approaches in the Great West, by the Ven. H. B. Morris of Oklahoma; A Five Year Program for My Field, by the Rev. R. R. Phelps of Southern Ohio; the Program of the Church in Village and Country Churches, by the Rev. John White of the diocese of Easton; the Spiritual Life of Country Clergy, by the Ven. J. H. Thomas of Eastern Oregon; the Use of Laymen in Rural Work, by the Rev. W. A. Jonnard of the diocese of Kansas; Field Training for Embryonic Country Clergy and Co-operation—an Unused Power, by the Rev. C. R. Allison of Western New York; and Provincial and Diocesan Programs of Rural Work, by the Rev. H. W. Foreman, secretary for rural work of the National Council.

For the women the following conferences were held: Week Day Religious Education in Rural Schools, by Miss Beulah Curl; Woman's Auxiliary Work in Rural Areas, by Miss Louise C. Schilling; and Girls' Friendly Work for Village and Country Girls, by Miss Caroline B. Averill.

YOUNG PEOPLE COMPLETE CAMP AT WAUPACA

WAUPACA, Wis.—Under the auspices of the Young People's Association, various societies of two dioceses met at Camp Cleghorn, Waupaca, from July 3d to 6th. Fifty-five were present and had a profitable time in every way.

The conference leader was the Very Rev. F. Victor Hoag of Eau Claire, whose main themes were: A Summary of Church History, How to Pick a Life Mate, and Contact.

Other sessions were led by the Rev. A. G. Fowkes of Neenah on Programs, and the Rev. William C. Way of Wausau. Bishop Sturtevant was chaplain, preaching at the sunset services and leading several conferences on Foundation Stones of Faith and Life.

Mrs. A. G. Fowkes acted as registrar and Mrs. Harwood Sturtevant as dean of women.

IDAHO SUMMER SCHOOL IN SESSION

LAKE COEUR D'ALENE, IDAHO—MacDonald's Point, Lake Coeur d'Alene, in the northern part of Idaho, is an ideal spot for a summer school; it is shared by the missionary district of Spokane and the missionary district of Idaho during the month of July, Spokane being there the first half of the month, and Idaho the second.

Idaho's school began its session July 15th, under the direction of the Rev. H. H. Mitchell, of Moscow. The program has been varied, as the school is general; the Rev. Fred Bartlett, representing the National Council, will present the Advance Work Program; Miss Harvey, of St. Mar-

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garet's House, Berkeley, will discuss Church School Problems; the Rev. B. C. d'Easum, of Blackfoot, will have a course in Church History, the Rev. Richard Ayres will take over the young people's section, and the Woman's Auxiliary will have a special course on India.

A new departure this year is to be a series of addresses at the campfire each evening by laymen of the district, F. H. Wheeler, of Lewiston, and Dr. F. Laney. Miss Garnett, of the University of Idaho, will direct the music of the school.

The Very Rev. Frank A. Rhea, of St. Michael's Cathedral, Boise, will act as chaplain and take the devotional talks each morning.

CHURCH HOSPITAL IN MANILA CROWDED

NEW YORK—"St. Luke's Hospital in Manila has never had such an inspiring year as the one just past," writes Bishop Mosher. "There has scarcely been an empty bed from one end of the year to the other. At the beginning of 1929, when Miss Weiser and Miss Beard were our only missionary nurses, the burden that they carried was nothing short of heroic. We close the year with a full staff of nurses, for the first time in several years. The work done this year by the superintendent, Mr. Stewart, and the nurses; by the medical and surgical staff; by the Woman's Board in Manila whose money gifts, in addition to the help their enthusiastic interest brings to us, have come nearly up to two-thirds of the entire annual appropriation of the Church at home; all of this has made the hospital more popular in the community than I have ever known it to be before.

"To me it is nothing short of marvelous that in these old wooden buildings we are able to give such a splendid service to the sick. But I confess that there is always in my mind a great dread of what would happen if fire should once break out in these old, dry, wooden buildings when all of the 150 beds were full of patients and the larger part of our nearly 100 nurses were asleep in the night. It is too horrible to contemplate. Again I urge upon the Church—for this as for other reasons too obvious to mention—that it should seriously undertake the rebuilding on modern lines of this hospital that has so wonderfully served the people of Manila and made for itself such a splendid reputation during the past quarter of a century.

"It need not require an extravagant outlay or an unthinkable sum of money; a new location and reinforced concrete buildings are the most important requisites, and toward the cost of them and of the furnishing the sale of the present plant would help very materially. Individual Churchmen have given to institutions in the United States many times what would be required for the entire outlay here. My prayer has often been that some one of them would see the opportunity here and give a new St. Luke's Hospital as an evidence that in these latter days the Church still ministers where others will not do so."

A maternity ward for St. Luke's and a nurses' home are among the advance work projects. Southern Ohio is working on the former, and Western New York on the latter.

MILWAUKEE INSTITUTIONS BENEFIT UNDER WILL

MILWAUKEE—St. John's Home and St. Paul's Church, both of Milwaukee, were beneficiaries to the extent of \$2,000 each in the will of the late John W. Mariner, prominent Milwaukee real estate man and capitalist, who died recently. Other charities, relatives, and employees received the remainder of the \$1,200,000 estate.

BISHOPS AT LAMBETH VISIT ST. AUGUSTINE'S COLLEGE

LONDON—On July 5th, the bishops at Lambeth visited Canterbury and had lunch at St. Augustine's College. St. Augustine's is a college for the training of missionary clergy. It has about sixty students. There are seventy-four graduates or former students now at work in nineteen dioceses in Africa; in twenty-three North and South American dioceses, excluding the United States, there are eighty-three men variously scattered from Newfoundland to the Argentine; there are thirty-four men in seventeen dioceses in Asia, from Bombay to Seoul; fifty-four men in twenty-two Australasian dioceses; and two in the diocese of Gibraltar.

The warden, the Rev. J. W. S. Tomlin, in a letter received recently writes:

"We have a map of the world in our gateway besprinkled with little flags. These flags mark the places where Augustinians are working. Far to the north in Arctic Alaska, on the shores of Bering Strait, a single flag bravely holds its own. The man indicated by that flag is Archdeacon Goodman, and he ministers to a thousand Esquimaux in that bleak and inhospitable region.

"Last term we were visited by another Augustinian, the Rev. S. Lawton, who is playing almost as lonely a game along the coast of Labrador. . . . During my stay in Australia I had many talks with the Rev. Ernest Gribble, who has been a great pioneer of missions to the Australian aboriginals; and only last week I had a letter from the young layman who has just completed a sojourn of three years on the lonely, wind-swept island of Tristan da Cunha.

"I have lately been reading the life of Bishop Stirling, who did such heroic work among the Fuegians on the stormy coasts round Cape Horn, a polished English gentleman giving himself in humble service to men who were considered by some utterly beyond the reach of saving grace. Add to these the men who, since the days of Father Damien, have ministered to lepers in various parts of the world, and without going farther you have gained a powerful apologetic for the Christian faith.

"From a worldly standpoint there is no justification for this expenditure of strength on people whose welfare cannot make any appreciable difference to the cause of civilization. A rational husbanding of man power would lead to the withdrawal of these splendid men from their outposts, to strengthen the undermanned missions in Africa, India, or China.

"But from a Christian standpoint this flaming faith in the value of every soul, this evidence that Christ died literally for all men, this pouring out of precious nard puts to rout every captious criticism about the power of the Gospel. Is there any motive but that inspired by Christ, strong enough to drive men to such work?"

NOTES FROM CHINA

NEW YORK—Bandits entering the Church property at Houkang in December seized the Rev. Mr. Wen, the deacon-in-charge, bound him and beat him and threatened him with a gun. His wife, who was ill in bed, tried to come to the rescue, and another woman, whose son is a theological student in Nanking, also tried to interfere, and they succeeded until neighbors had assembled and the trouble ceased; but the fright and exposure brought on complications in Mrs. Wen's illness.

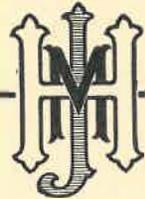
An evangelistic tour has been conducted in several towns of the province of Hunan by three Chinese clergy, following a carefully worked out program, spending three days in each place. At Changteh the



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church was filled with crowds at every meeting.

At Anyuen, the coal mining center, the miners were not free during the day, and the church was too far off to have services at night, but they were allowed to use the school, which is not a mission school but one opened and run by the owner of the mines. This cordiality was due to previous good work of some of the Church's clergy and teachers who had been there before.

Next they went to Pinghsianghsien and preached in the home of one of the Christians. At the last place, Siangtan, it rained all three days, but though the numbers were small, the listeners were much in earnest, and when it was decided because of the rain to omit the last service, the people demanded that one be held.

UNIVERSITIES HONOR RECTOR OF ST. JOHN'S, LOS ANGELES

LOS ANGELES—The Rev. Dr. George Davidson, rector of St. John's Church, has recently been honored by the two great universities of the southland.

On June 7th, in connection with the semi-centennial celebration, the University of Southern California conferred upon him the honorary degree of Doctor of Laws in recognition of "distinguished Christian service." Under Dr. Davidson's leadership St. John's congregation has erected and completely paid for one of the most remarkable and beautiful church buildings in the entire country. He has been the rector of this parish for seventeen years.

The University of California at Los Angeles chose Dr. Davidson as the baccalaureate preacher for the state university at its commencement June 15th. He also gave the invocation on the occasion of the graduation exercises on June 20th.

THE INDIAN WORK IN FOND DU LAC

NEW YORK—Think of living on nothing but potatoes, potatoes three times a day! The Rt. Rev. Harwood Sturtevant, Bishop Coadjutor of Fond du Lac, reporting to the National Council on the use of its appropriation for Indian work, writes:

"At Oneida we have a priest, the Rev. L. H. Grant, entirely supported by the National Council, and three sisters of the Holy Nativity who live on a U. T. O. appropriation for two. The priest's house was burned in the early fall, and we are now engaged in a campaign to raise funds for rebuilding. The Sisters live in a comfortable cottage owned by the Sisterhood.

"The school, for which you appropriate \$1,200 a year, employs an excellent lay teacher at \$100 a month (9 months), and has an enrolment which averages forty boys and girls doing work through the eighth grade. The curriculum is supervised by the state department, and our eighth grade graduates must take a state examination, which they invariably pass with flying colors. The school building is of stone, and also houses the community hall. The church edifice is a splendid, large stone building, put up about two years ago, and seats about 600. Here we have large congregations, and, last year, the largest confirmation class in the diocese, a class of eighty Indians.

"These Indians are very poor, and in some cases poverty-stricken. There is little or no work to be had in the winter, and their small farms, heavily mortgaged, barely produce a living. It is not unusual to find some families subsisting almost entirely on potatoes during the winter. Think of it; potatoes three times a day, and without butter! Our Christmas boxes and other gifts from the W. A. supply de-

partment are tremendously appreciated. If our appropriation were large enough to create a relief fund of only \$1,000 a year, it would work wonders and give cheer in any number of homes. At present the Sisters are squeezing small doles occasionally out of their own living, out of which must come their fuel as well as their food and small accounts. Last Christmas it happened the usual gift of money for candy proved to be \$15 short, so the Sisters immediately made it up out of their own living allowance!

"In spite of the poverty of the Oneidas, they pay for all expenses of their church, except salaries.

"In view of the present status of the Church's program, we shall not ask for an increased appropriation until the Church in deep devotion wants to give it to us. But I did want you to know that the money already appropriated is being stretched to the limit."

ECCLESIASTICAL AUTHORITY IN LOS ANGELES

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, has sent the following communication to the Rev. Dr. George Davidson as president of the standing committee:

"To the Standing Committee of the Diocese of Los Angeles:

"In accordance with the General Canons of the Church and the Constitution of the diocese of Los Angeles (Article XIV, Paragraph 39), I hereby request the standing committee of the diocese to act as the Ecclesiastical Authority from June 6, 1930, until my return.

"(Signed) W. BERTRAND STEVENS, "Bishop of Los Angeles."

It is not known how long the Bishop will be away, but in case of any unforeseen emergency, the Bishop has made provision by the foregoing communication for the diocese.

HOOVER COMMISSION VISITS CATHEDRAL IN HAITI

PORT AU PRINCE, HAITI—President Hoover's commission for the purpose of "an exhaustive investigation into the educational system of Haiti with a view to recommendations for the future," of which Dr. Robert R. Moton, principal of Tuskegee Institute, is president, visited Holy Trinity Cathedral at the 9 o'clock Eucharist July 6th.

After a few words of presentation by Bishop Carson, and standing at the entrance to the choir, Dr. Moton addressed the large congregation. Afterwards, the Boy Scouts of the cathedral, of which the Rev. Felix Dorléans Juste is scout master, were received by Dr. Moton. He commended their appearance most warmly. He then made a visit to the Children's Home, a recently opened activity of the cathedral, and expressed himself as greatly surprised at the work that was being carried on so quietly and effectively.

COUNTY CONFERENCE OF SOCIAL WORK

NEW YORK—Much smaller than a state conference on social work, and consequently more intimate and lively, is a county conference. In northern New Jersey, county social workers, assisted by a women's club, conducted a one-day conference on rural social work, early in the spring, which was presided over by the Rev. E. S. Ford of Sparta, N. J., attended by 125 people, and addressed by four experts in subjects helpful to that locality, where a year-round program of social welfare is carried on.

Dietz Secretary's Report Board

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Feb 18		ATTENDANCE and OFFERING		1933	
Attendance	Offering	Present Today	2.92	Year Ago	2.53
Beginners	3.8	4.0	Dec 23	Largest Att.	4.51
Primary	5.5	9.3	Collection	5.49	
Junior	3.4	7.0	Easter	Birthday	7.2
Intermitt.	9.3	1.27	Sun Apr 7	Missionary	2.61
Adult Dept.	2.9	1.72	Increase	7.2	
Teacher Tr.	8	47	Star Glasses	2	47.8
Tea and Off.	2.1		Home Dept.	9.3	
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Membership Aim	4.50	Lecture (Jan 19)			

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MEMORIAL TO ARCHBISHOP TOURIAN

NEW YORK—Hundreds of Church people throughout the country have been hearing just recently, through Canon Bridgeman, about St. James' Convent on Mt. Zion, in Jerusalem, where he has been teaching. The head of this convent, Archbishop Tourian, Armenian Patriarch of Jerusalem, who died on April 27th, was not only a warm friend and admirer of the Episcopal Church but a man of international distinction and one who wielded an influence out of all proportion to the size of the little Armenian community. He was a scholar in Oriental matters, with a keen understanding of European affairs, a statesman, a poet, and above all a spiritual leader, his deepest interest being the education of his Armenian clergy. He was born in 1860 and was a bishop for more than thirty years. A library, to house the 3,000 invaluable manuscripts in the community's possession, is to be a memorial to him.

EDUCATIONAL WORK IN CHINA

NEW YORK—Dr. Francis Cho-Min Wei, head of Central China College, Wuchang, writes hopefully of that project, which is carrying on the educational work of university grades previously undertaken in Boone University, Wuchang, Huping College, Yochow, College of Yale-in-China, Changsha; and the collegiate departments of Griffith John College and Wesley College. Of the twenty-four staff members promised by the five coöperating missions, fourteen are already in the field; Boone is to supply six but has only one as yet. The small enrolment, about seventeen men and fourteen women, Dr. Wei says is due to the fact that few students have graduated from Christian secondary schools in the last two or three years. The aim is a limited enrolment, probably a maximum of 240, of whom a third shall be women.

"We reckon it will take five years, in the normal run of things, for us to get our full enrolment; which is certain, however, as our college is the only Christian institution of higher learning between Chengtu in Szechuan and Nanking near Shanghai," with one exception, a Lutheran college which admits a limited number of students. The students live in hostels within the college campus under the strict supervision of the coöperating missions.

The college has had a gratifying appropriation of \$6,000 in gold from the Yale unit, for science apparatus, which has begun to change the whole atmosphere of the ill-equipped scientific work.

Dr. Wei writes further: "We desire to have a Christian atmosphere in which staff and students will feel the Christian realities in their scholastic work, as well as in their contact with one another. Our education has for its aim to create also an international mind in our students, so that they may ever approach Chinese problems with a breadth of outlook that is worthy of a well educated man or woman of the twentieth century. . . ."

"We consider it a very important part of our policy that our work here in the college be closely linked up with the Christian movement in this country. China is at the crossroads in more than one sense, and we have a vision of the graduates from Central China College taking an active part in guiding the nation to its proper goal. Those of us who believe that Christianity is the salvation of China wish to see our students educated in an atmosphere which is thoroughly Christian. It is our belief that the Christian Church in

China must look to the Christian colleges in this country for the leaders she needs. . . ."

"We have much to learn these days from Europe and America, but there is at the same time much in the Western countries which we must avoid. There are approximately 2,400 Chinese students in the United States, some 800 in France, 300 in Germany, and 150 to 200 in Great Britain. Anyone who has lived among those students abroad in any of the great centers, such as New York, London, Berlin, and Paris, realizes how feeble our chance is of getting the leadership we want from the students who are trained entirely abroad. Most of them have little opportunity to observe and understand the culture of the people among whom they are sojourners for two, three, or five years. Particularly in Continental Europe, they are hardly in touch with the Christian forces of the country in which they find themselves. Consequently, they carry away from the West and back to their own country an idea of Western civilization which is sometimes grotesque. If the Christian Church must have its Chinese leadership, that leadership has to be trained at home. Post-graduate study is valuable, but the ground work must be laid in an atmosphere that is thoroughly Chinese and thoroughly Christian.

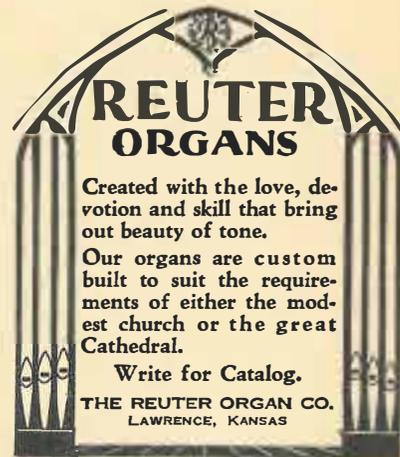
"Recently, no problem in the Chinese Church has received more attention than that of devolution of responsibility for Christian work. This problem has made our need of Chinese leadership more acute. Leaders do not grow up overnight like mushrooms. They have to be trained with foresight and patience. The Central China College is here to help the Church to do this work. We emphasize, therefore, not only academic work of the highest possible standard, but also the training of character to meet the needs of the Church and the nation during this critical period through which we are passing. Our education here is for the Church, as well as by the Church. It is our hope that we may understand more and more the needs of the Christian Church in China, so that we may help to promote the cause for which we exist."

THE MISSION AT FARRELL, PA.

NEW YORK—A smoke-swept town with long rows of houses all alike; commercial pool rooms and disreputable places offer almost the only means of recreation; a mission of the Church composed largely of Italians and Slovaks, with a few Polish, Hungarian, Welsh, and English; a group of fifty men, women, and children confirmed or received at one time, a year or two ago; a fine crowd of young people—and nowhere for these young people, or for their elders, to gather outside of Church services except a tiny damp basement room under the church. Presently, a new parish house with ample space, an auditorium and gymnasium, guild room, Church school rooms will be built. All this is at St. Paul's Mission, Farrell, Pa., in the diocese of Erie. The diocese itself has taken it for its advance project, the Laymen's League has been at work for some time, and the new building is nearing completion.

COMMUNICANTS AT ST. STEPHEN'S, BOSTON

BOSTON—Irish, French, Scotch, English, German, Italian, Swedish, Norwegian, Danish, Dutch, Armenian, Syrian, African, not to mention Yankee, are among the 306 communicants of St. Stephen's Church, Boston. This is the parish from which Bishop Brent went to the Philippines. St. Stephen's Chinese Mission in Manila has an altar given by St. Stephen's, Boston.



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CLARENCE EDGAR RICE, PRIEST

BOSTON—The Rev. Clarence Edgar Rice, S.T.D., non-parochial priest of the diocese of Massachusetts, temporarily in charge of the Church of the Ascension, Roxbury, died at his home here on Friday, July 11th. Dr. Rice was a distinguished clergyman of the Universalist Church as well as a priest of the Episcopal Church, having been ordained deacon May 12th and priest May 14th, 1928, by the late Bishop Slattery of Massachusetts under the terms of Canon 11 without renouncing his ministry in the Universalist Church.

Funeral services were held in Trinity Church, Boston, on July 12th, conducted by the Rev. Henry K. Sherrill, D.D., Bishop-elect of Massachusetts, who was assisted by Dr. Rice's son, the Rev. Otis R. Rice, assistant at Trinity Church, and by the Rev. John van Schaick, Jr. (Universalist), editor of the *Christian Leader*.

[A fuller account of Dr. Rice's life, written by Dr. van Schaick, appears on another page of this issue.—EDITOR, L. C.]

HENRY WATSON MIZNER, PRIEST

ST. LOUIS—The Rev. Henry Watson Mizner, who was rector of St. Stephen's House, St. Louis, for twenty-five years, died July 9th, in Paris, France. He had never fully recovered from a paralytic stroke suffered several years ago.

Father Mizner was born in Benicia, Calif., in 1868. He was the son of Lansing Bond Mizner, minister to Guatemala under President Harrison, and was a nephew of Brig.-Gen. Henry R. Mizner, United States Army. Although as a youth he had wished to be a clergyman, he acceded to the desire of his parents and entered the United States Military Academy at West Point. He resigned after a time and entered the ministry, being ordained priest by Bishop Tuttle in 1896. He served on the staff of Christ Church Cathedral for four years. He went to St. Paul's Church, Palmyra, in 1899, and two years later returned to St. Louis as minister in charge of St. Stephen's Mission.

Fr. Mizner and Mrs. Mizner worked together in building up St. Stephen's, which they developed into a parish called St. Stephen's House. He was a Churchman of artistic tendencies and worked to bring beauty to his parishioners by having a large choir and beautiful rituals, and sponsoring dramatics in the church's own little theater. Mrs. Mizner lived with him at the mission, which was located in a poor neighborhood surrounded by factories, and she supervised the parish entertainments.

It was under Fr. Mizner's direction that a summer camp for parish mothers and children, St. Stephen's-in-the-Hills, was established in St. Louis county near Allenton. Due to his efforts many children of St. Stephen's, who would have gone to work after completing grammar school, continued their education in high school.

While serving at Christ Church Cathedral he assisted Bishop Tuttle in an unusual manner. When the Bishop, who was hard of hearing in his later years, pre-

sided at the annual conventions and other diocesan meetings, Fr. Mizner would sit at his side and repeat to him the business that would transpire. At one time he was chaplain of the diocese, and served on the diocesan council for several years. He was known particularly for his work in the educational department.

After twenty-five years of active service at St. Stephen's, he resigned in 1926 and left with his family for Florida. Later they went to Italy, finally locating in Paris.

He is survived by his widow, Margot Postlewaite Mizner, the adopted daughter of Mrs. George A. Castleman, daughter of the founder of the Rock Island Railroad; their daughter Alice; two brothers, Addison Mizner, an architect of Florida, and Wilson Mizner, a playwright of California.

The funeral was held in Paris.

WILLIAM A. ANDERSON

LEXINGTON, VA.—The Hon. William A. Anderson, age 88, died at his home here on Saturday, June 21st, from the infirmities of old age. He was the son of the late Judge Francis T. Anderson of the Supreme Court of Appeals of Virginia, and Mary Ann Alexander, and was born at Walnut Hill, Botetourt County, May 10, 1842.

He is survived by his widow, who was Miss Mary Louise Blair, and four children, Mrs. Ruth A. McCulloch, wife of Dr. Charles McCulloch, of Lexington; Col. W. D. A. Anderson, U. S. A.; Miss Judith N. Anderson, and Miss Ellen G. Anderson, both at home. Another daughter, Mrs. Anna A. McNulty, of Roanoke, died several years ago.

Funeral services were held on Monday, June 23d, at the R. E. Lee Memorial Church, conducted, in the absence of the rector, by the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, assisted by the Rev. Dr. Churchill J. Gibson, of St. James' Church, Richmond. Interment was in the Lexington Cemetery.

The casket of this old soldier was draped with the stars and bars of the Confederacy, and taps was sounded at the grave by his old friend, Herman Krause.

William A. Anderson's public service as member of the State Democratic Executive Committee, as State Senator, and as Attorney General of the State, is well known. He was a leader in the affairs of Virginia. In early life he was confirmed, and served for many years as vestryman and for a time as senior warden of R. E. Lee Memorial Church, at Lexington. He was a fellow communicant in this church with General Lee, Commodore Maury, Captain Brooke, General Smith, General Scott Shipp, and many others of the Confederacy who, under the rectorship of General Pendleton, preserved the fine soldierly tradition.

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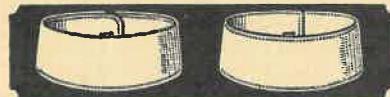
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FANNIE ROCHESTER ROGERS

ROCHESTER, N. Y.—Mrs. Fannie Rochester Rogers, a lifelong member of St. Luke's parish, and the only surviving grandchild of Col. Nathaniel Rochester, founder of the city, died at her home here after an illness of several weeks.

Mrs. Rogers was born in Rochester in 1849, the daughter of Henry E. and Jane Hart Rochester. In 1876 she married Clinton Rogers. She is survived by four children, all of whom live in Rochester. The burial service was held at her home by the Rev. Dr. Samuel Tyler, rector of St. Luke's Church.

MRS. JAMES OTEY WALKER

FRANKLIN, TENN.—Mrs. James Otey Walker, aged 76, died at her home here July 8th, after an illness of several weeks following an automobile accident. She was an active worker in St. Paul's parish and in the diocesan Woman's Auxiliary, of which she had been treasurer since 1919. She is survived by her husband, who is junior warden of St. Paul's; one daughter, Mrs. Joseph B. Briggs of this city; two grandchildren, Anne and Otey Briggs; two sisters, and a brother.

The burial was from St. Paul's Church, the Rev. Charles B. Romaine, priest-in-charge, officiating, assisted by the Rev. Dr. E. P. Dandridge, the Rev. Prentice A. Pugh, and the Rev. James R. Sharp, of Nashville.

ADVANCE WORK IN MISSISSIPPI

BROOKHAVEN, MISS.—At Brookhaven, the rector of the influential little church lives in a tumble-down rectory, the oldest house in town, walls unplastered, floors worn thin, the whole house a challenge to a high wind. The congregation is faithful in carrying local, diocesan, and general obligations, but cannot attempt to build a new rectory.

Rolling Fork is the county seat and center of a Church field which spreads over two whole counties, with three organized missions and occasional work in other places. There is a good brick church, and a congregation that carries the priest's salary and the current expenses, but there is no rectory. The nearest house available is twenty miles away. Continuous work is indispensable to progress here, and a rectory would make that possible. The diocese of Springfield has taken this.

A little church is needed at Columbia, one of five towns which make up the Lumberton field, covering two counties. The rector found much indifference and discouragement when he began two or three years ago, but things are now improving. This is the sort of district not unfamiliar to many of our workers, where the people are afraid of a church that has a cross on it.

"The Church's work in this whole territory," writes one who knows the place, and the same is true in many other places, "is largely the task of slowly laying foundations that we may make the contribution that the Church can make to the moral and spiritual life of the people, such an interpretation of life and religion as the other Churches neither are giving nor can give. Revivalism, practised as it is, has not had a teaching side to it, which is essential. . . . It has had too much of the emotional tone, neglecting the foundation for right thinking. Difficult as this work is, the Church must find it worth while. It looks static and from the standpoint of numbers it is static, but there is that invisible contribution in a right leadership which is most dynamic."

NEWS IN BRIEF

COLORADO—The total Lenten mite box offering for the diocese amounted to \$5,628.72.—Practically the entire state is being combed this summer in the effort to locate all isolated Church people, with a view to reaching them with literature, greetings, etc., throughout the year. The Woman's Auxiliary is in charge of this work.—St. Thomas' Church, Alamosa, is being moved from its former location and rebuilt on a better site, under the direction of the Rev. H. S. Kennedy, rector.—The Rev. E. J. Pipes of Golden is representing this diocese at the Madison summer conference for rural work.

CONNECTICUT—At a Confirmation held in Immanuel Church, Ansonia, twenty-one were confirmed and four others received—one from the Roman communion and three, father and two daughters, from the Russian Orthodox Church. Bishop Brewster confirmed the candidates.

DULUTH—At the recent Ojibway convocation in the diocese a pagan Indian was baptized, and later confirmed, with his four great-grandchildren.

GEORGIA—The Department of Religious Education has released a summer course entitled *Out of Doors With the Master*, by Martha Gallaudet Waring. This course, consisting of twelve lessons, was written for use in Church school or for week-day sessions.—In order to stimulate Church attendance among the Church school pupils, both at home and those on vacation, the department of religious education of Christ Church, Savannah, has issued to each pupil a series of thirteen post cards addressed to the department. On the reverse side is a printed form giving the date, place, and name of church attended which the pupil and one of his parents sign and mail in weekly. It is hoped in the fall the Church school will have a tabulated report of each pupil's Church attendance.

HARRISBURG—The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, is convalescing from a severe illness. He and his family are spending the summer at a cottage on the Susquehanna, near Williamsport, and he is continuing his duty at Christ Church all summer. He is being assisted by the Rev. Samuel U. J. Peard, recently ordered deacon.—After being erected over sixty years, the stone work of the church and parish house of Christ Church is being carefully re-pointed. Under the terms of the will of the late Miss Carrie Dove, the church has been presented with a receptacle for the reservation of the Blessed Sacrament, given in memory of Miss Dove's friend, Miss Maude Robins.

LOS ANGELES—On the Sunday before St. John Baptist Day, the members of the Masonic bodies of Los Angeles, together with their families, attended services at St. John's Church in the evening. The church was crowded with Masons and their friends. The lessons were read by Past Grand Master Will H. Fischer, and the Rev. Dr. George Davidson, rector of the parish, who is the past grand chaplain of the Grand Lodge of California, preached the sermon. On St. John Baptist Day the members of the Guild of Servers of St. John's Church were guests of the rector, the Rev. Dr. George Davidson, at the annual dinner in the parish house. More than forty boys were present at this dinner and a number of speeches were made. The seventy-five young men of the Guild of Servers of St. John's Church range in age from 12 to 35. They are all active and take their turns by appointment. They act as crucifers, standard bearers, almoners, servers, and directors of communicants. From fourteen to sixteen are used every Sunday, two at early service; six or eight at the noon-day service, and six at the evening service. They have a corporate Communion on the third Sunday of each month, followed by breakfast in the parish house and a short business meeting. The annual dinner is held on St. John Baptist Day when all of the boys are guests of the rector.

MICHIGAN—A son was born to the Rev. and Mrs. George Ridgway, in Detroit, on July 1st. The Rev. Mr. Ridgway is on the staff of the Church of the Messiah, Detroit.

MILWAUKEE—Mrs. George Otto of the diocesan organization of the Woman's Auxiliary recently gave a talk at St. Paul's Church, Alderley (Ashippun), on Woman's Work in the Church. On July 10th the Kemper Club, an organization made up of younger men and women in the parish, gave a lawn sociable at the home of Mr. and Mrs. Earl Reid. Mr. Reid is treasurer of St. Paul's Church. The Rev. John Gale Ford is deacon-in-charge of the church.

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and their daughter, are at Rangeley, Me., for the month of July.—Taking the place of the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, who has been ill, the Rev. August Ahrens of Scotch Plains conducted the services there during the first two weeks of July. It is planned to have the Young People's Fellowship conduct the remaining services until about the middle of August.

OKLAHOMA—The Rev. James N. MacKenzie, rector of St. Luke's Church, Bartlesville, is spending the summer in England, and will take special courses of study at Oxford University.—The following gifts have recently been presented to St. Paul's Mission, Altus: A beautiful hand-carved credence table, an altar service book, a Bible, two glass cruets, and a brass altar book rest.

PENNSYLVANIA—Rose Sunday was celebrated at St. Stephen's Church, Wissahickon, Philadelphia, on June 15th. The entire church was decorated with roses. A story, In a Rose Garden, told by Mrs. Barton, accompanied by the organist, followed by a solo by Miss Berry, added an appropriate touch to the occasion. The services were in charge of the rector, the Rev. Frederick M. Barton.

PITTSBURGH—The Rev. Dr. William Porkess, rector of St. Stephen's Church, was the preacher at a union open air service of the First Presbyterian Church, Wilkesburg, Sunday evening, July 6th.—For the second successive year the eight churches of Brownsville have joined in union open air services during the month of July. Christ Church, the Rev. Dr. G. Philip Jung, rector, has been host. It was at the suggestion of Dr. Jung that this happy arrangement was inaugurated.

SOUTHWESTERN VIRGINIA—Bishop and Mrs. Robert Carter Jett are being congratulated on the arrival Thursday morning, July 10th, of a new grandson. This individual is the child of Mr. and Mrs. William Wyatt Field, and tipped the scales at eight pounds and six ounces. Mrs. Field was formerly Miss Ethel Fairfax Jett. The new boy has not yet been informed what his name will be.

WESTERN NEW YORK—At the recent meeting of the Sons of the American Revolution, Buffalo chapter, Empire State Society, held at the Hotel Statler, Buffalo, the Rev. Paul B. Hoffman, rector of Trinity Church, Hamburg, was chosen chaplain.

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