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No. 4

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EDITORIALS & COMMENTS

The Proposed Marriage Canon

IN SUBMITTING to the Church its tentative draft of a proposed new canon on matrimony, to be substituted for the present Canon 43, some four months before General Convention, so that the subject may be widely discussed and public opinion within the Church crystallized, the Commission on Divorce has acted wisely and commendably. The text of the canon proposed by the Commission, together with the authorized statement by Bishop Page as its chairman, explaining the terms of the new canon and asking for the criticism of Church people, was printed in *THE LIVING CHURCH* of May 2^d. In subsequent issues we have published a number of letters and statements commenting upon these proposals.

The discussion aroused by the Commission's advance report has revealed widespread approval of some parts of the recommended legislation and disapproval of other parts. The storm has centered especially about Section VII, providing for remarriage of divorced persons, as the Commission realized that it would, and indeed as it should, for this is the crux of the whole matter, involving the fundamental question as to the nature of Christian marriage.

So far, however, we have seen no complete analysis of the proposed Canon 43, section by section and paragraph by paragraph, with definite recommendation for change where any provision seems unsatisfactory or inadequate. In other words, most of the criticism of the Commission's work up to the present time has been negative in its nature. Let us now attack the problem from another angle, carefully analyzing the component parts of the canon proposed by the Commission, and make constructive suggestions for change where change seems necessary or advisable.

THE new canon begins in the same words as the present one, with two sections providing for registration of marriages and compliance with civil law, as follows:

§ I. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

§ II. [i.] No Minister shall solemnize a marriage except in the presence of at least two witnesses.

[ii.] Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who

solemnizes the marriage, and by the married parties, and by at least two witnesses of the marriage.

These are routine provisions which have stood the test of time; no change is needed in them and no fault is to be found with their wording. It is true that the Commission has also raised the question as to the separation of the civil and religious ceremonies, which would involve a change in these paragraphs. We fail to see that any real good would be accomplished by such a change, which would be foreign to general custom in this country, would involve additional expense and red tape for the couple being married, and might conceivably result in lowering the prestige of the Church in some quarters.

WITH the next section, divergence from the present canon begins:

§ III. [i.] In every Parish instruction shall be given, both publicly and privately, on the nature of Christian marriage and the mutual forbearance and responsibilities of marriage.

[ii.] No Minister of the Church shall solemnize a marriage unless he is assured that the parties thereto are thus instructed and that both hold the Christian ideal of marriage. In which case, before he officiates, he shall require them to sign in his presence the following statement:

"We, A. B. and C. D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold marriage to be in nature a life-long contract for the physical and spiritual union of husband and wife, for the purpose of the procreation and the physical and spiritual nurture of children, and for the safe-guarding and benefit of society. And we engage ourselves to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by the Christian Church."

With the general aim of this section we think that Churchmen generally will agree. As Bishop Fiske pointed out in his recent convention address, instruction on the nature of Christian marriage ought to be given in every parish, whether provided by canon or not. It is just as well to have such instruction definitely ordered by canon so that it will be a part of the public record of the Church, though we all recognize that, canon or no canon, some priests will always give their people, and especially their young people, adequate instruction on this important subject, while others, less able or less experienced, will not or cannot do so.

As to paragraph ii, we agree that it would be well to require that applicants for Christian marriage be required to sign a statement declaring their adherence

to the Christian ideal. It may be true, as Bishop Fiske observes, that "many couples will at such a time sign almost anything," but for our part we have a higher opinion of the intelligence and sincerity of our young people, an opinion that we believe will be borne out by the rectors of parishes that already require the signing of some such statement.

But with the wording of the statement as proposed, we thoroughly disagree. It is not euphonious, its syntax is loose, its form legalistic, its wording indelicate. In form it is just such a paragraph as we should expect to find in a commercial document. When we have the beautiful language of the Book of Common Prayer to draw upon, why should we turn to the language of business? Christian marriage is a sacrament, not a bargain; the terminology that we use in discussing it should reflect that truth.

Secondly, as many have already pointed out, there are cases, exceptional perhaps but not infrequent, where a couple cannot conscientiously sign a statement that their particular marriage is "for the purpose of the procreation . . . of children." The parties to the marriage may be too old for child-bearing, or there may be physical reasons that make it impossible or inadvisable for them to have children. Should the Church refuse to sanction such marriages?

We suggest that the wording of the statement to be signed by couples applying to be married be changed to some such form as the following:

"We, A. B. and C. D., desiring to be joined together in Holy Matrimony with the blessing of Jesus Christ and His Church, do solemnly declare our intention to love and to cherish one another from this day forward till death us do part, and so to live together in faithfulness and patience that our home may be a haven of blessing and of peace. And if it be the will of God to bestow upon us the gift and heritage of children, we intend by His help to bring them up in His faith and fear, insofar as we are able so to do. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

SECTION IV is a much-needed provision for an ecclesiastical tribunal competent to pass upon marital questions from the viewpoint of the Church:

§ IV. Unless an ecclesiastical court with jurisdiction over marital causes is created by the Constitution and Canons of a diocese or district, the Bishop shall appoint a godly communicant, resident in the diocese or district, and learned in both the law of the Church and the law of the State, to find the facts of a marital question and to report such facts to him.

Having provided for such a tribunal, the canon proceeds to set forth its powers. It is by no means a divorce court; its only function is to declare whether any particular marriage is valid or invalid in the eyes of the Church, and the grounds on which it can declare it invalid and therefore null are specifically stated:

§ V. [i.] The Bishop or ecclesiastical court of the diocese or district where the petitioner is domiciled may declare a marriage null for one of the following reasons, existing at the time of the marriage:

1. Lack of free consent.
2. Failure of either party to have reached the age of puberty.
3. Impotence of either party.
4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.
5. Insanity of either party.
6. Consanguinity (whether of the whole or of the half blood) within the following degrees:
 - (a) One may not marry his ascendant or descendant.
 - (b) One may not marry his sister.
 - (c) One may not marry the sister or brother of his ascendant or the descendant of his sister or brother.
7. Mistake as to the other party to the marriage.
8. The existence of venereal disease.
9. Previous marriage, unless the other spouse has died or

the previous marriage has been declared null, or a divorce has been granted by a civil court.

[ii.] A person whose former marriage has been annulled by a Bishop or an ecclesiastical court and dissolved by a civil court may be married as if he had never previously been married.

This is an exceptionally valuable section. It provides nothing new in canon law. As Bishop Page points out, "any bishop of the Church today, with the advice of his chancellor, is competent to annul marriages on any of the grounds included in the proposed canon." The difficulty is that, in the absence of a specific list of causes for nullity in our canon law, misunderstandings are widely prevalent, not only among Church people generally, but even among bishops, chancellors, and lawyers.

A FEW details of this list perhaps ought to be changed before the canon is put into final form, in order to avoid ambiguity. In paragraph 6, sub-section (b), the words "or brother" should be added to bring it into conformity with sub-section (c). Paragraph 7, "mistake as to the other party to the marriage," is vague and obscure to the layman. If mistaken identity is meant, the canon should say so clearly. Paragraph 8 might read: "The presence of venereal disease in one of the parties to the marriage at the time it was contracted." "Existence" of disease doesn't mean much unless one specifies where it exists. In connection with this provision, too, one wonders whether or not such incurable diseases as leprosy should be included, particularly as the canon will be in force in oriental and tropical countries where such diseases are prevalent.

No statement is made in Section V as to the status of children in the event that a marriage be annulled in accordance with its provisions. We feel that, in order to avoid injustice or misunderstanding on this score, it might be well to add, after paragraph 9 of Section V, some such proviso as this:

Provided, however, that no marriage shall be annulled for any of the foregoing reasons during the lifetime of any child of the said marriage, unless the Bishop or ecclesiastical court shall judge the case to be one of exceptional gravity, and in the latter case no stigma shall be presumed to exist with reference to the legitimacy of the child or children of the marriage annulled.

Section VI, like Section III, is an educational effort, valuable as a statement of principle, and so perhaps worth including, though it is obviously impossible of enforcement, and it is doubtful that any estranged couples will avail themselves of its provisions simply because it is in the canons of the Church—a fact that most of them will not know unless a clergyman tells them, and in that case the subject will already be under discussion between them:

§ VI. If one party to a marriage offend the other, let the offended party before instituting proceedings for divorce lay the matter before a Minister of the Church. It shall be the duty of such Minister to labor that they may be reconciled. If in the end they cannot be reconciled, the Minister shall report his findings in the matter to the Bishop.

WE COME now to the much-disputed Section VII:

§ VII. Any person to whom a divorce from a former marriage has been granted for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to his Bishop or to the ecclesiastical marital court of his domicile for permission to marry another person. The Bishop or court shall thereupon inquire into the characters and personalities of the parties to the previous and to the proposed marriage, and determine whether the purposes of Christian marriage will be best served by the proposed marriage. If the Bishop or court permits the proposed marriage, a Minister of the Church may solemnize the marriage; *provided*, however, that he shall not solemnize it in the Church or by the form contained in the Book of Common Prayer, but he

may use such special service as his Bishop may provide for the purpose; and *provided*, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

Two considerations arise in connection with this section. The first is that, as it is intended to take the place of the present Section III, it removes the exceptive clause which permits remarriage to the innocent party in a divorce for adultery, and places all divorces on an equal footing. With this action we thoroughly agree. It has always seemed to us a preposterous and indefensible theory that the beautiful vows of the marriage service should be understood as implying a mental reservation that if one's partner shall commit adultery, one may thereupon consider the vows no longer binding, secure a divorce, and try, try again. Such a theory is, moreover, unknown to Catholic tradition, and has no part in any Anglican codex except our own, where a bare majority in the General Convention of 1907 inserted it.

But if we are in harmony with this first consideration, we are quite as thoroughly opposed to the second, that under certain conditions a minister may marry divorced persons, but not in church nor with the Prayer Book service.

What, in plain English, does this mean? It means simply this—that Mother Church is to go into the bootlegging business. Only as a last resort, of course. First, she is to give her children instruction as to the nature and life-long character of Christian marriage (§ III, i). Then, when they are ready to marry, she is to have them sign a statement that their marriage is to be “a life-long contract” (§ III, ii). Then she is to marry them, and if they have a falling out she is to try to reconcile them (§ VI). But if they persist in getting a divorce, she is to say, in effect, “Of course, you're still married, because of your life-long vow, so I can't marry you officially. But if you persist in committing progressive polygamy, and can convince me that the purposes of Christian marriage will best be served by breaking your vows and mocking the sacred character of your real marriage, come around to the back door and have a home-made ceremony performed by one of my priests in an informal way. Of course it won't mean anything, but it will ease your conscience, and we shouldn't let a mere matter of principle and vows interfere with that.”

Does that seem an exaggeration? Well, isn't it what Section VII says? If it doesn't substitute expediency and casuistry for principle, what does it do?

And what sort of position will it force upon our clergy? Suppose that our friends A. B. and C. D. (that charming young couple whom we met in Section III, poring over the document which they were to sign on the eve of their marriage, declaring their intention to procreate children) ring the doorbell of the Rev. John Doe. “We want to be married,” says A. B., hiding his timidity behind a screen of bluff masculinity. “Come in,” says Father Doe obligingly, but, as the couple steps forward, a new idea strikes him. “Wait,” says he, holding up a warning hand. “Has either of you been divorced?” “Yes, I have”—this, with a maidenly blush, from C. D. (formerly Mrs. E. F., before that Mrs. X. Y., née Z). “Sh-h,” whispers Father Doe, then leans toward them confidentially, looking very much like the bootlegger next door. “You'll have to get a card from the Bishop. Just tell him John sent you. Then come to the back door of the rectory at midnight and I'll give you a regular pre-war wedding—not out of the Prayer Book, of course, but just as good. I made it up myself.”

We hope our readers do not feel that we are being flippant in our treatment of a serious subject. If we

have resorted to the ridiculous, it is only because we hope by such a *reductio ad absurdum* to show the impossible and humiliating situation in which the Church would find itself if this section should ever become a part of its canon law.

WHAT, then (since we mean our criticism to be constructive) shall we put in its place?

We suggest a revised version of the present Section III, eliminating the objectionable exceptive feature and recognizing the right of the Church to annul marriages for sufficient cause existing at the time of marriage, as previously enumerated. Perhaps the following form might be found acceptable:

§ VII. [i.] No Minister, knowingly after due inquiry, shall solemnize or perform the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced, unless the former marriage has also been annulled by the Bishop or Ecclesiastical Court having jurisdiction. Nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or wife of any person then living from whom he or she has been divorced, unless the former marriage has also been annulled by the Bishop or Ecclesiastical Court having jurisdiction.

[ii.] It shall be within the discretion of any Minister to decline to solemnize or perform any marriage.

In the wording of the above, we have purposely added the words “or perform” after the word “solemnize,” in order to avoid ambiguity, as the Commission itself has recognized that the word “solemnize” is susceptible of varying interpretations.

IN CONCLUSION we urge all Church people—bishops, deputies, clergy, and layfolk—to study this question during the next few months, so that when General Convention meets next September it may have some adequate knowledge of that intangible but important thing, the mind of the Church, on the subject.

There should be a new Canon 43—most of us are agreed as to that. But before we change the present canon let us be sure that we know, first, what we mean by “Christian marriage,” and second, that the canon we adopt is so drafted as to carry the principles of Christian marriage into the practice of the Church.

IT IS with regret that THE LIVING CHURCH announces that it will be without the services of its editor, Frederic C. Morehouse, during the next few months.

On advice of his physician, Mr. Morehouse is going to take a complete rest until autumn, and in order to give him full freedom from business and literary obligations the board of directors of Morehouse Publishing Co. has voted him leave of absence for six months, both as president of that corporation and as editor of THE LIVING CHURCH.

During his absence his nephew, Linden H. Morehouse, will be the executive head of Morehouse Publishing Co., and his son, Clifford P. Morehouse, will be acting editor of this periodical.

Fortunately we are able to report at the same time that Mr. Morehouse is steadily improving in health, and that this action is taken, not because his health is worse, but in the hope of hastening his convalescence by relieving him of business cares. During the past winter he has been directing the policies of the Morehouse Publishing Co. and writing many of the editorials for THE LIVING CHURCH from New Orleans, where he and Mrs. Morehouse have been resting and recovering their strength. Now, however, he will give up all of this work for the present, and devote his entire energies to the convalescence of himself and of Mrs. Morehouse.

DAILY BIBLE STUDIES

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

THE COMFORTER

Sunday, May 24: Pentecost, commonly called Whitsunday

READ St. John 14: 15-31.

THE word translated Comforter in this Gospel is in the Greek "Paraclete," and is translated "Advocate" in I John 2: 1. It means one who pleads for and takes the part of another, and so the blessed work of the Holy Spirit is manifest—He pleads for us and cheers us and fills us with hope. He is indeed, as our Nicene Creed declares, "The Lord and Giver of Life." He comes to us in our weakness and fear and strengthens us. He comes to us in our ignorance and reveals to us the Truth. He comes to us in our loneliness and is our Companion. Words cannot tell all He is to us, for He is not only from God—He is God. Therefore we are not without divine help. Though living on earth we are not left as orphans (see verse 18). God cares, God loves, God strengthens and helps us unceasingly.

Hymn 199

Monday, May 25: Monday in Whitsun Week

READ Isaiah 66: 10-14.

IN THE Septuagint, which is the Greek translation of the Old Testament, we have the same word "Paraclete" used in those precious words: "As one whom his mother comforteth, so will I comfort you." And indeed God's children need comfort today even as did the Apostles when Christ ascended into Heaven. We are just like children, and in the struggle of life we are often afraid, and then the Holy Spirit comes and assures us of God's constant love and "calms our wild alarms." Could any illustration bring Him nearer to us than this of a mother comforting her children? So often our hearts cry in the words of an old song:

"Backward, turn backward, O time in your flight!
Make me a child again, just for tonight."

And Christ bids us become as little children (St. Matthew 18: 3) so that we may not find life's trials too severe, and He sends a Comforter.

Hymn 196

Tuesday, May 26: Tuesday in Whitsun Week

READ I Corinthians 12: 4-13.

THE Holy Spirit is to lead us into all truth, and so since He came there has been great advance in human life. Discoveries, inventions, philosophies have been revealed by Him, and men have been inspired as artists and poets and musicians. Nor has this gift come only to a chosen few, for there are blessings for all of us, and our work, whatever it may be, is made real and beautiful by God the Holy Ghost. We do not always realize how wonderfully through the centuries men have advanced in wisdom and power. "Some call it Evolution, but others call it God!" And in our own personal lives the Comforter has been present, and if we have a loving faith and are grateful we can surely say with David: "Surely goodness and mercy shall follow me all the days of my life." The same Holy Spirit has hovered over your life and mine.

Hymn 373

Wednesday, May 27: Ember Day

READ Ephesians 4: 7-13.

IN preparation for the ordination of ministers we are asked to pray for the descent of the Holy Spirit upon those who are to be admitted to Holy Orders, and in a larger way we are bidden to pray for all God's ministers. And they need our prayers, for their task, while a blessed one, is great in its many responsibilities. They are to administer the Sacraments. They are to teach and preach. They are to care for the children of the Church, and some are to go, or have already gone, to the mission field. How comforting to know that the Holy

Spirit who came upon them at their ordination will be their guide and strength! But we are to ask the Blessed Spirit to be with them and to inspire them with zeal and courage and wisdom. In particular the members of a parish should pray for their minister, for so he is comforted and they are led to look up to him as their spiritual leader and pastor.

Hymn 455

Thursday, May 28

READ Ephesians 4: 23-32.

JOHN KEBLE in his *Christian Year* draws a beautiful contrast between the giving of the Ten Commandments on Sinai and the Descent of the Holy Spirit at Pentecost:

"When God of old came down from Heaven
In power and wrath He came;
Before His feet the clouds were riven,
Half darkness and half flame:
* * *

"But when He came the second time
He came in power and love;
Softer than gale at morning prime
Hovered His Holy Dove."

It was the love of God which was manifested as tongues of fire rested upon the Apostles and the assurance of help from above was given. So to us the Holy Spirit speaks with "a still, small voice," to comfort, to bless, and to inspire. We must not grieve Him by disobedience, but follow His guidance in all things.

Hymn 380

Friday, May 29: Ember Day

READ Acts 2: 1-42.

THIS is a long lesson, but it gives us not only an account of the coming of the Holy Spirit, but the first sermon which was preached under His holy inspiration, as a result of which three thousand were baptized. The sermon was wonderful as it told the blessed story of Christ's death and resurrection, and it brings to our mind the baptisms of our Church and the holy "Laying on of Hands" in Confirmation. So the "first-fruits," as in the old Jewish Feast of Pentecost (Leviticus 23: 15-20), are consecrated to the Lord, and there is joy in Heaven as Jesus Christ confesses before His Father those who have thus confessed Him on earth (St. Matthew 10: 32). To preach the Gospel is a great privilege. To accept the message is to bring songs from the angels in the presence of God (St. Luke 15: 10).

Hymn 379

Saturday, May 30: Ember Day

READ Revelation 3: 7-12.

THE Holy Spirit opens the door and we can look out upon the world and see the need and hear the cry, "Come and help us!" The fields are white unto the harvest (St. John 4: 35). In the midst of the widespread need today men are looking, consciously or unconsciously, for a message from God. A true spiritual revival is called for; the world has sinned in her love of wealth and power and in her disregard of true moral living, and only the power of God can save her. Let us pray that the Holy Spirit may come in all His blessed might and touch the hearts of men everywhere. And let us pray for the Church that she may declare the old Gospel truth and turn many to righteousness. May He come to ministers and people that they may go forth with courage and faith to bring the waiting multitudes to Christ that they may find pardon and peace.

Hymn 497

Blessed Spirit, come to me and give me what Thou seest I need that I may fulfil Thy will. Speak to me and tell me how I can lead men to love and to serve Thee. Grant me the seven-fold gifts that so I may serve aright. And oh, hasten the day when the world shall turn from sin and worship the Christ who died to make us His own. Amen.

The New Atheism

By the Rev. Henry S. Whitehead, Ph.D.

Rector of the Church of the Good Shepherd, Dunedin, Fla.

THAT there is at work something which may be described as the new atheism seems indubitable. I shall not attempt to go into anything like a demonstration that such a viewpoint, aggressive, positive, indeed militant, is thoroughly established—not only by its deliberate anti-religious and anti-theistic propaganda in the Russia of Soviet control, but, especially, here in our United States. I am more interested in setting down how it formulates itself. This is somewhat as follows, and is based on many contacts with all kinds of people who have expressed themselves in such wise as to lend their joint utterances to summary:

The natural causes of antique beliefs including religious beliefs are clear in the light of modern psychology. So contrary are the assumptions of those who believe in God, a First Cause, etc., to the known facts of the universe and its material construction that a crediting of their claims seems unjustified by any of the shifty claims they have to offer. There is nothing to demonstrate a cosmic consciousness (call it God, or what you will), purpose, or values. All belief is a matter of emotional accident. The assumptions of theists appear far-fetched and indeed preposterous to thoughtful holders of the naturalistic viewpoint. Their views and beliefs are almost entirely affairs of temperament and perspective. Doubtless both views will continue as long as civilization lasts, although naturalism must become the prevailing view as is indicated by the steady march of conquest it has made over the once extensive and dominant domain of supernatural myth.

The varied stands of resistance made by supernaturalism as it has been crowded back over a diminishing territory may be brave, but they are none the less futile. Such are the Inquisition, and the obscurantism of the early nineteenth century, reacting against the reason of the eighteenth. Now there is some attempt to use the new physics and mathematics with their destructive effect on all "certainties" as the excuse to put forward again ancient myths and philosophic conceptions in competition with rational deductions, in a vague cosmos of relativity and unfathomable causation where anything is possible.

Even such a loyalty as "humanism" seems, to one convinced of the rightness of naturalism, futile. It is, from this viewpoint, of no use to invent unfounded standards based on the mythical importance and dignity of that negligible cosmic incident called organic life, nor, especially, upon that temporary and evanescent development of organic life called man. Standards based upon such an arbitrary pretence are as void of convincingness as the older, religious, standards, indeed even more so, because the religious standards were believed when they were arbitrarily evolved from ignorance and human wonder: whereas such standards as those of humanism are not believed in with any degree of generality even at the start, if, indeed, by those who promulgate them as substitutes for other abandoned standards. Such standards as those of the new humanism are wholly artificial, "intellectual." They lack even the advantage of a natural evolution from supposed facts grounded in the delusive faculties of the human imagination, such faculties as modern psychology uses as its *materia*.

The solid basis of life and thought about life must remain rationalistic and naturalistic. Here we are on solid ground, known facts. So grounded it is unnecessary to attempt relative standards based on a bolstering-up of defunct illusions of teleology.

The promotion of individual pleasure and freedom is the only reasonable goal and criterion approaching the absolute in nature. The rest, admittedly, must be "decorative." Otherwise it loses hold upon our emotional loyalties through that usual process of repulsion excited by that which pretends to be more than it is.

No claim is made for the importance or the dignity of atheism. This is because "everybody"—as the new atheist is fond of saying—thoroughly realizes that nothing possesses any

importance or any dignity. These words have become unimportant, virtually meaningless, irrelevant to anything "real." The be-all and the end-all in life is the devising and adherence to some system which will afford to the superior individual the greatest possible opportunities for the gratification of such natural faculties as he possesses. Such maximum gratification is commonly secured by rhythmically correlating with whatever pattern of ingrained illusions may happen to be firmly established in the vicinity of the individual's life.

Thus duty, sacredness, reverence, "higher things," etc., simply disappear. Such terms have become meaningless. In a civilization which, like ours, has found out so much that is vital about the cosmos the only sensible object in life is to salvage as much as possible out of the old material to be used in promoting a sense of pleasure through illusions of pattern and purpose. The significance of the universe being scrapped permanently, it follows that life can never again, to the naturalist, possess the zest, the sense of adventure, nor the expectancy which it does possess to the simplest and most "subconscious" theist. But this is regarded merely as an inevitable debit in the affair of progressive civilization. Such loss is compensated by getting rid of the trammels of religion, its moral system, and the errors and fatuousness which trail onto such a moral system—Mrs. Grundyism, and the rest. Today the conduct of the Western world, thinks the new atheist, is based on a sense of expanding reality, on a conscious and subconscious acceptance of materialism, and the new atheist sees nothing attractive in religion because he refuses logically to attribute meaning or relevance to either of the two current conceptions which he sees connected with that word, to-wit, cosmic consciousness and the glorification of the ego.

The new atheist finds Einstein, Edison, Jeans, and Millikan somewhat grotesque in their joint claim to be "religious" men. To him the "religious" pretense of such scientists is nothing more or less than an emotional attitude directed toward what he calls the patterned cosmos. To him theism is limitless space with the attributes of a mammalian brain. Thus the "religion" of any recognized "scientist" inevitably becomes a self-delusion on the part of the scientist, a mere generalized admiration for pantheism; a confusion between the traditional God and the natural, automatic universe-rhythm which the new atheist does not deny as extant.

"Religion" was a natural product of a certain stage of human development, that stage wherein curiosity and imagination dawned upon the race before it had attained to any sense of the acquisition of tested knowledge or the interplay of natural cause and effect. The persistence of "religion" is thus summed up in the expression "an anachronism"; a persistent one, to be sure, and one containing the valuable "patterns" which developed, human-wise, under its aegis, and which the new atheist regards in his own phraseology as "persistent, specific myth-forms."

IN GENERAL the new atheists sum up the reasons for their rejection of religion somewhat as follows:

The system of assumptions and emotion-outlets called religion came (psychologically) to symbolize the profoundest wishes and experiences of humanity, and in the course of its (purely naturalistic) development took on those overtones of "sacredness," "reverence," "awe," etc., which are to be perceived in the past religious history of the human race and even surviving into the present. This has ceased to mean anything, intellectually. It does not explain the cosmos because science has discovered enough of the true cosmos to prove that its imaginary explanations do not hold water. It no longer commands our respect as the teacher of human ethics because its archaic, vestigial precepts clash with the social needs of a changed world. It is of anthropological origin and hence absurd, basically. Science again has explained satisfactorily the

workings of the human mind and from this we deduce the falsity of anything like "revelation."

Matter, energy, electricity, and probably time and space also, are merely phases, aspects, or divisions of a mathematical totality for which no concrete or humanly-realizable image exists. God is a quasi-human myth—anthropomorphic. Mind is a local vertebrate function. Man has no significance in infinity.

Why should he? The obscurantists who once tried to overcome probability and reason with epistemology and metaphysics are now using relativity and the *quantum* theory. We know them, politely, as modernists. But they are pitiful, rather absurd persons, addicted to the dead notion of man's significance, unaware of the trends or the *materia* of real science, full of provisional and capricious views of the universe now known to be false, and with a fatal tendency to embrace alliance with those peculiar representations of religion which, being sectarian, are not even central in the field of their particular religious expression, whether Christian or otherwise.

Such, roughly, is what a new atheist says about religion and his reactions thereto. There are at least two basic faults in his reasoning:

1. He arbitrarily disregards the demonstrable facts that scientific achievement is as yet unfinished, that science is a process of observation, taken by and large, and that the "science" of today is the worthless dross of human thought tomorrow.

2. He holds with a peculiar tenacity to the view that "truth," or "reality," in its totality is tantamount to material fact as science observes such factual objectives and brings them, one after another, to the general intellectual consciousness of humanity. He will not consider anything like "revelation," because he has arbitrarily rejected the cosmological idea of a "first cause" and substituted something he, along with the humanists whom he despises, names "chance."

One cannot help suspecting, when in long contact with people of this philosophy, that, as in all similar "radicalism," there is a "human" motive operating underneath. Such motive is not hard to find. It is the desire to do what one pleases irrespective of trammels which have attained a certain semblance of universality. Such "trammels" are found, in the United States, in that ill-defined and worse-understood standard which we call loosely Christian morals. These, however variant, present a seemingly solid front to the up-and-coming young-minded person who, commonly confronted with the higher learning for the first time and at the same time that he (or she) is freed from the trammels of home life and Church life, finds a ready excuse in justifying his breaking through in the doctrines of this very positive, very "modern" atheism which beckons him away from a possible determinism and a more visible "morality" to the sunless shores of a Godless universe where man, being freed from his trammels, may exercise that free will with which Almighty God, in His divine courage, saw fit to equip him!

GOOD LUCK FOR SALE

IT IS so much sadder
Than to see her dead,
Wandering up and down the town
By whimsy led.

Selling four-leaf clovers
For good luck;
Her first name must be Courage
And her last name Pluck!

No one cares who she is,
Nor whence she came,
Nor what keeps alive
Her flickering flame.

And when she is gone
Not a soul will say,
"Where is the clover girl,
Has she gone away?"

EVANGELINE C. COZZENS.

CHICAGO INVITES CONVENTION GUESTS *

THE Church Club of Chicago has the honor of inviting Churchmen to be its guests in our city on September 14th on their way to Denver to attend the Triennial General Convention of the Protestant Episcopal Church, and desires to add and urge that their acceptance will be a source of sincere joy to all of us.

A complimentary luncheon at the Sherman Hotel will be tendered to you and your friends at 12 o'clock noon Central Standard Time, which of course is 1 P.M. according to Chicago Daylight Saving Time.

We anticipate with pleasure the opportunity to welcome you and shall endeavor to make your visit interesting, entertaining and worth while.

We believe you will enjoy motoring over Chicago boulevards and through our parks; seeing our new Planetarium, the great Field Museum, the Shedd Aquarium, the Art Institute; viewing the metamorphosis of the lake front, and the important construction already accomplished for the Century of Progress Exposition—the World's Fair of 1933.

Chicago's advantageous location with reference to rail service to Denver, coupled with the very special facilities which the Burlington and other roads are placing at our disposal, encourages us to hope that a great company will assemble here on September 14th and, after a memorable day, leave with us in the afternoon for Denver.

Our Transportation Bureau will be happy to arrange for your Pullman accommodations in advance from Chicago to Denver.

Cordially yours,

JOHN D. ALLEN, President,
The Church Club of Chicago.

* A 16-page booklet will be sent if requested. Address: John D. Allen, 664 Rush Street, Chicago.

SHRINE MONT SUMMER SCHOOL FOR CLERGY AT ORKNEY SPRINGS, VA.

AMONG the Shrine Mont ministrations for the warmer months of this year none promise to be more notable than the second session of the Shrine Mont Summer School for Clergy. This will occupy the eleven-day period from supper at 6 P.M., Monday, June 22d, to dinner at 1 P.M., Friday, July 3d.

The school is held under the auspices of a Council of Bishops: Tucker, Thomson, Jett, and Strider, and Dean Green of the Virginia Seminary. Bishop Tucker, and Dean-elect Rollins of the Virginia Seminary, with Dr. Woodward, director of the summer school, form the executive committee.

The lecture courses, designed to meet vital and timely needs of the clergy, will be associated with informal discussion. Devotion, fellowship, and recreation will have full provision. One day will be set apart for a retreat.

The lecturers and their themes are as follows: the Rev. C. Breckenridge Wilmer, D.D., professor of practical theology, Theological School of Sewanee, on The Preacher and his Bible; the Rev. E. Clowes Chorley, D.D., rector of St. Philip's Church in the Highlands, Garrison, N. Y., and historiographer of the Church, on Studies in the Gospels; and William H. Jefferys, M.D., superintendent of Philadelphia City Mission, on Aspects of Christian Mysticism, or Christ's Way of Knowing God.

The enrolment of clergy will be limited to about thirty by order of registration regardless of diocesan lines. A registration fee of ten dollars is payable upon enrolment, or half upon enrolment and half upon arrival. This fee is not subject to refund. Otherwise attending clergy will be guests of the school for tuition, board, quarters, and service. Where clergy bring wives with them, the cost for the latter will be the standard rate of adult members of clergy families on vacation—ten dollars a week. This rate is made possible by Church ownership of Shrine Mont property and the contribution of all service of supervision.

The vacation period—July to September—follows the Clergy School and is now also subject to reservations by members of clerical families and of those of salaried Church lay workers, the latter more readily in July or September. Communications may be addressed to the Rev. Edmund L. Woodward, M.D., director Shrine Mont, Orkney Springs, Va.

The Sagada High School

By the Rev. Lee L. Rose

A CHILD who demands to go to school seems almost an anomaly to those familiar with children in Western lands. And to argue that a child would go many, many miles on foot, over trails difficult and dangerous, on the possible chance of being taken into the school, would never be admitted as a possible proposition for argument.

But that is exactly what happens, not once but hundreds of times, up in the mountains of Luzon. For many years a school has been operated in these mountains at Sagada. At first it was difficult to get Igorot children to recognize the value of an education. Life in the open was preferable to being cooped all day long in a classroom, studying strange new things in an unfamiliar language. Friends, snaring birds on the hills, gathering snails and lizards and other juicy edibles in the mountain brooks, were lures that enticed them again and again away from those who were trying to teach them.

Conditions have changed. Brothers of some of these children have been educated; they are earning unbelievable sums of money, some \$15, some \$25 a month. These men have power, influence; they are much more admired and respected than the boys of old who ran away from the foreigners and who now get a scant livelihood by arduous toil in the rice-fields, or by traveling, almost daily, four, five, even six miles, to fetch firewood for cooking their bit of rice and sweet potatoes. So the boys of today, with the encouragement of their fathers, are seeking an education which will enable them to live a better and more useful life; they walk—and the girls, too—for three days over almost impassable trails, across raging torrents, through territory their fathers would not have dared penetrate because of the hostility of the occupants, and this on the bare chance of being admitted to an already overcrowded school. Their chance, alas, is but one in three.

In the Mission of St. Mary the Virgin some 8,000 people have been baptized. There are more than 3,500 practising communicants. The number is continually growing. It is useless to expect that priests and teachers can be sent from America to minister to all these people. Our object is to train workers among the Igorots themselves to minister to their own people. Formerly we did not think we could carry them far in this training: they are a primitive race. But today we know we must equip them to do this work if we are to handle the Mission which has been started. The object of the school is just this: to train boys and girls who will do the Church's work in these mountains. We are training them to teach, training them to be catechists; some of them we hope to train to be priests. They have shown an ability we did not dream they possessed, until now we feel sure our hopes for the impossible can be realized.

These hopes depend, however, on a new extension in the scope of the school. To our intermediate course of seven grades has been added a high school which caters only to those who have shown marked ability in all departments, mental, moral, and spiritual. It has never been our aim to train boys for "white-collar" jobs. Those we select for advanced study are such as we are quite sure will struggle hard to lift the spiritual and physical standards of their people. Each of them will tell you, when you ask him what he wants to do, that he wants to help his people. And he does help them.

We now have six boys who are taking the third year course in high school. Each of these boys has one village for which he is responsible. Every week he goes there to instruct the people in the teaching of the Church. He prepares them for Baptism and Confirmation. He urges them to perform their religious duties regularly and faithfully. In a parish of more than 3,000 communicants it is obviously impossible for three priests to keep track of the individual members of their flock. They cannot know whether Juan Sumbang or Maria Cayaya has made his confessions and Communion as often as he should. This is particularly true because this parish

stretches over some 150 square miles of territory, which the boys cover gladly on foot, in fair weather and foul, week in and week out, even in the midst of typhoons. At last we priests feel that the people are beginning to get some of the instruction and attention that we have not been able to give them.

When the Bishop was here for Confirmation two weeks ago, we looked up and saw a small army of people coming down over the mountain. With them they were carrying blankets and food; some of the women had small babies on their backs. They were a group from the most remote portion of all the territory we touch, a region which a priest has visited but once and which it would be impossible for the Bishop to reach, lying as it does beyond two rugged mountain chains, and approachable only on foot. We were reaping the harvest from the voluntary labors of a former schoolboy, aptly named Fruito, who had persuaded the people of these distant villages to support a school where the government could provide none and who, of his own zeal, had sent to Sagada for material that he might give his pupils Christian teaching. In response to his insistent requests a high school boy had been sent every two weeks for the past four months—and all these people were now coming to receive the sacraments of Baptism, Confirmation, and Holy Communion. It meant a whole day's journey to come, a day's journey to return.

BUT so many things are needed to bring this work to completion. At present the teaching staff is ludicrously inadequate. We have gone ahead in a venture of faith, without additional funds or teachers. Everyone has been pitched into service. The priests spend in this teaching much time which should be used in other ways. Wives, who are not on the staff, have been giving of their strength. Those who came out as teachers are taking much more work than we can reasonably expect of them, more work than is safe for their health in a tropical land. We have used every available resource. Now, with the prospect of beginning the fourth year next July, we do not know where to turn, unless help is sent from home. We have reached a point where we can almost see the goal reached. If we can carry on for five years more, we shall have boys and girls equipped to teach and to replace Americans on the staff. We shall, we trust, have a few native priests who can attend to the outstations, under supervision from Sagada. At present we do not have them: unless help comes, almost all the gains which have been made will be lost.

There must be times when a distracted board, hard put to secure the necessary staff, necessary money, will wish the Mission did not increase so fast. Sagada is like a growing boy with elbows and shins sticking out of last year's clothes. Staff and money never seem to be sufficient. Even now we have had to curtail the size of our lower grades to secure room for high school students, for we offer this higher education not only to our own children but to those from Besao, from Bontoc, from Balbalasang, even from Baguio, that they may live a regulated Christian life through that delicately susceptible age when youth strains at its moorings, when for the Igorot there are not alone the usual temptations of adolescence but the unusual and almost irresistible temptations of Western luxury, novelties of food and clothing and amusement which become the *summum bonum* of those who go, with character still unformed, into the secular atmosphere of Baguio or Manila.

Yet for this school which should cap the instruction of our five Igorot Missions we have a staff designed to meet the needs of Sagada alone. Indeed, that is an over-statement since, during 1931, furloughs will take away one American teacher as well as the priest-in-charge, who himself gives three hours a day to teaching higher mathematics. At the end of 1931 the headmaster is due to return to America. Three vacancies, two of them immediate, from an American staff of six—three

whole-time, three part-time—teachers endeavor to cope with eleven grades, elementary and high school.

But—to complete our figure of the boy and his clothes—there comes a time when seams no longer need be ripped out nor sleeves lengthened. He gets his growth and stops being a lanky expense to his parents. In five years the Sagada school will have got its growth. Ours is not a plea for indefinitely increasing subsidies with no end in sight; it is the statement of a temporary but harassing need. If we can carry the school through these next five years, we can dispense with this emergency aid, for in five years, as suggested earlier in this article, the school will have solved its own difficulties. It will have educated teachers competent to maintain its curriculum, as well as catechists and priests for the more specifically religious work of the Mission, so that under much reduced but none the less careful American direction the Igorots themselves will be learning practical lessons of self-reliance and assuming the burden of Christian work in these mountains.

BISHOP NELSON

A Memorial Preached by the

Rev. CHARLES C. HARRIMAN, Rector of St. Peter's, Albany, N. Y.,
on the Third Sunday after Easter, April 26, 1931.

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.—Colossians 4:17.

YESTERDAY, on St. Mark's Day, shortly before the noon hour at his home on Chestnut street, the retired Bishop of the diocese of Albany, the Rt. Rev. Richard H. Nelson, Doctor of Divinity, gently breathed his last and closed his eyes in death. His life work had been the ministry of the Lord Jesus Christ. Ordained to the priesthood by Bishop Williams of Connecticut in 1884, he served various parishes with distinction in Connecticut, New York, and Pennsylvania, coming from old St. Peter's Church in Philadelphia to Albany in 1904 as Bishop Coadjutor to Bishop Doane. After nine years as Bishop Coadjutor he became Bishop of the diocese, resigning from that office in 1929. For twenty-five years as Bishop here in this diocese he made himself known and loved not only by his clergy, but by the laity of his jurisdiction even to the humblest Church family in the distant, outlying mission stations. This he did by ever taking heed of the ministry which he had received in the Lord.

There are many conceptions today of what the sacred ministry demands of a man. The newly appointed Bishop of Chicago recently gave an address, stating some of the things which are expected of him. I quote from memory: "The successful minister," he said, "must be a prophet, an orator, an executive, a financier, a diplomatist, a good mixer, a leader of men; he must be as wise as a serpent and as harmless as a dove; he must be a godly man spiritualizing all he touches—and for his reward he must be willing to content himself in most cases with a salary little more than that of a janitor." This, I take it, is somewhat of an exaggeration. However, there is much, as we all know, in his summing up of the expectations of the laity with regard to one who ministers to them in the name of the Lord.

Personally, I think the deeper and spiritual demands of the ministry are better apprehended in a story told by my former and beloved Bishop, the late Dr. David H. Greer, whose recommendation is responsible for my coming here as rector some nineteen years ago. This is the story: There was once a man, so it is related, who slowly ascended into the heavens on a pair of wings; the name of one of these wings was Here, the name of the other There—so the story goes. At last wearied out by what seemed to him the meaningless endlessness of people and things and the tragic sights he saw he waxed weary in spirit and was on the verge of fainting and falling to the ground, when out of the heavens there came to him a King. This King was not one such as we are accustomed to think of—of commanding presence expressive of regal power. No, this King had a face which, though beautiful in the very happiness of its expression, showed signs of having borne the sorrows and the sufferings of the world from its beginning. This King said to him: "You, on the wings of Here and There, have seen the world—seen life! You have seen all! But the meaning of it is still hidden from you and it ever will be. You cannot fathom life's mysteries; you cannot solve its problems. For you

it must be enough to know that I am come from Heaven to teach you the meaning of perfect love; it is enough for you to give me your love in return. When this is done all will be well with God, with you, and the world. So be true to yourself, your fellowmen, your God!"

HOWEVER many conceptions there may be today of the Christian Ministry, emphasizing as they do Christ the mystic, Christ the healer, Christ interested in social welfare problems, Christ the High Priest, the underlying conception of all is still that of Him who came not to be ministered unto but to minister in a spirit of self-forgetting love and sacrificial service of one in whose life one finds revealed the love of God.

And that I take it from nineteen years of intimate acquaintance with Bishop Nelson was the animating spirit of his long ministry. He was one who seemed to have realized that if one would but accept the love of God as life's greatest gift, and in return offer such love as was his; if one would only try to be true to himself, his neighbor, his God, then life's problems tragic as they are and defying solution as they so often do, might safely be left in God's keeping. And so I think he tried to live and do his work. His was no easy task. Unassuming, unassertive, often misunderstood, and to a certain extent unappreciated, he carried his heavy load as a Bishop in the Church of God for twenty-five years, never complaining and ever thanking God for his good friends and such blessings as were his.

A High Churchman of the Catholic school of thought, he was neither cantankerous nor dictatorial but was ever sympathetic with the Low and Broad Churchman in every effort for the welfare of the Church and the upbuilding of the Kingdom of God on earth. For example I have a letter of his dated April 18, 1925, written to me in return for thanking him for services rendered us in Lent of that year. I was reading it once again last evening. In it he says, "I am always at your service to the limit of my ability and it has been a real pleasure to share in the reverent services of your Church." "I am always ready to be of service to you and your people with no thought of return except that of your friendship." Again on Christmas Eve, 1928, he wrote me—and as always in his own hand writing:

"During the years of our long friendship you have been unflinching in your generous thoughts of me, while I have given you nothing save my sincere friendship and a few poor words of gratitude. On this my last Christmas as Bishop of Albany my memory of you is very sweet and my prayers are offered for you from a full heart, that God may grant you his richest blessings and permit us to remain in bonds of friendship for many years to come. Gratefully and affectionately yours,
"RICHARD H. NELSON."

I shall prize that note as long as I live. Probably no two men differed more in their conception of the Church, theoretically, than Bishop Nelson and myself, but it never prevented the sincere bonds of a real friendship and of loyal coöperation always. To me as to all his clergy, he evidenced a personal interest and affection that took us beyond him to the Christ whose servant he truly was. The Church would be infinitely better off today if there were more bishops like him.

THAT our late Bishop was faithful to the ministry in the Lord as he has received it we who knew him and loved him may well believe. He was a man of large and kindly heart. The three words which seem to me best describe his character are humility, patience, and charity. He was indeed a *pastor pastorum*. His clergy all loved him. His consideration of them and his devotion to the deeper and truly spiritual interests of the Church are perhaps the outstanding characteristics of his episcopacy.

At the same time Bishop Nelson was a man of scholarly attainments, a sound theologian, an authority on canon law, and a careful administrator. His reign was one of love and persuasion, not force. He loved his Church and his God; he was true to himself, to his fellow-men, and he labored in the spirit of his Lord and Master Jesus Christ. He was faithful to the ministry he had received in the Lord.

It may be truly said, in the passing on of Bishop Nelson, a gentleman, a scholar, a true priest of God, a loyal Bishop of the Church has gone to his well earned rest. The diocese of Albany, the city in which he lived, and all to whom he ministered are the better for his loving contacts. May the dear Lord Jesus Christ have mercy on his soul and let light perpetual shine upon him!

Friends and Neighbors

By Clinton Rogers Woodruff

ROBERT A. WOODS was the sound and wholesome embodiment of the philosophy he preached. As the founder and head of the South End House in Boston he became not only a neighborhood factor, but a neighborhood leader and a leader in modern social work as well. His devoted wife, Eleanor H. Woods, his real helpmate during their happy, useful married life, has told the story of his life in her biography of him, *Robert A. Woods*.¹ It is a moving story, a splendid social document, as vital, as important, as Mrs. Barnett's great biography of her husband, Canon Barnett of Toynbee Hall, published in 1919.

A social worker of outstanding usefulness, Robert Woods was essentially a religious man although, as Mrs. Woods tells us, in his personal religious life dogmatic tenets had no place. He did not go to Church services with any great regularity, but he, along with his wife, took an active share in their local parish and in the diocese of Massachusetts. It was the ritual, she said, and not the creed that attracted him. The application of religion to the affairs of modern civilization was the animating purpose of his life and of his settlement work. A philosopher who thought deep and straight upon the problems of life, he was also a practical man and worker. In the boys' street-corner gang he found a nucleus for the staunch and true citizen; in the Associated Charities he brought helper and helped together in friendly coöperation; in trade unionism he saw the means whereby labor would become coöperative with capital. He was pushed into politics and, holding firmly to the right, he worked with the politicians. His life story as told by Mrs. Woods is an inspiration to men and women who want to participate effectively in the process of creating an ever better social structure.

In *Neighbors All*² Esther G. Barrow gives her "human record" of twenty years' residence in South End House, under Woods' inspiring leadership. The reader will find in her fascinating pages numerous instances in which life among the settlement neighbors reflected the broader experiences of the larger world. A few outstanding personalities have left an indelible impression on this neighborhood of which they become a part, but transcending all, she says, was the figure of Robert A. Woods, "who so ably gave to the world the lessons learned in our small unit."

Mary McDowell is another "neighbor." Her work at the University of Chicago Settlement, beginning in 1894 and continuing until the present day, entitles her to a leading place in the Neighbors' Hall of Fame. Howard E. Wilson, in his *Mary E. McDowell, Neighbor*,³ has given us a fascinating biography of this premier social worker. His book, however, is something more than an account of the leading events in Miss McDowell's busy life. It is an interpretation of the University of Chicago Settlement House and of Miss McDowell's life in connection with it. Certainly what she has been doing, although not done in the name of the Church, must be regarded as an embodiment of religion, and especially as St. James defined it. It is a human document and a social message.

I spoke deliberately of the volume being fascinating because of the large number of illuminating incidents which it contains. Here is just one. In describing the work of Local 183, made up of women, Mr. Wilson tells that one of the first items of business which the Local presented at each meeting was to inquire whether any of the members had any "grievance to report." On one occasion one of the members reported she had a "grievance" against a certain other member, whereupon the presiding officer said, "We ain't discussing personal grievance, but grievance of the whole bunch of us." Not only is this interesting as a story, but it illustrates the spirit which has been inculcated in the stockyard district by Miss McDowell and her fellow workers.

Jane Addams' new volume of reminiscences, *The Second Twenty Years at Hull House; With Autobiographical Notes and Reflections*,⁴ has already been referred to in these columns. (See THE LIVING CHURCH, February 28th.) In it she brings the story of Hull House down to date. Since writing about it I have had some interesting correspondence with a long-time priest of the diocese of Chicago who called my attention to the fact that the late Miss Starr, who was one of the founders of Hull House, while at one time a member of our Church, later became a Roman Catholic. In a later communication my friend and correspondent commented on the lack of the religious element in Hull House saying, "I regard, perhaps wrongly, the non-religious settlement as simply a partial solution that has not gone to the root of any great evil simply because it has studiously and persistently left God out," an observation that will find a sympathetic echo in many a breast.

OUR Salvation Army friends deserve great credit because they never leave God out. He is also kept to the forefront in *God in the Slums*.⁵ Hugh Redwood has written a "book of modern miracles." Three newspapermen stumbled on the Thames flood of 1928, in which men, women, and children were drowned in their beds. They got the biggest scoop any London paper had had in years. The night editor of the same paper visited the scene the next day, threw himself heart and soul into aiding the Salvation Army lassies in their relief work, and got a bigger story than even that given by the flood. He found "God in the slums," and that is the name Redwood has given his book which has been read in England by king and commoner. In all, 130,000 copies have been sold, a story of the fall and rise of human souls in those loathsome areas known in all the big cities of the world. It is the story, likewise, of the conversion of the night editor himself, who went down into the mire and saw human beings come up clean from a degradation to which even the lowest brute never sinks.

Telling the story of the Salvation Army captain who unhesitatingly gave up her clean bed to an old couple covered with slime and filth, that they might not be separated, "as he looked, the eyes of his understanding were opened so that about him, plain to the vision on the sodden pavements of the Westminster slums, he saw the footprints of the Divine," which brings to my mind the remark of a colleague who was inspecting with me some of the worst sections of the Mental Disease Department of the Philadelphia General Hospital. As we were passing through the wards and saw the kindness and the patience of the underpaid nurses, he said, "It seems to me I see our Lord and Saviour at work."

In his inspiring pages Redwood makes this penetrating remark, "Could any power, short of the supernatural, seek out, from among the multitude, those whose fitness for service may be discernible to no human eye, change their whole nature and outlook on life, cause them to accept, not with resignation but with enthusiasm, the conditions which have here been summarized, give them strange new qualities of body, mind, and spirit, and make them the agents of astounding transformations in the lives of others?"

"A newspaper-reading world, which discusses with such queer detachment the decline of church-going, the supposed failure of youth to realize its need of God, the very question whether God exists, may fail to grasp the significance of this thing, may well be ignorant of its happening.

"Yet such things happened, and happened repeatedly, in the world of nineteen hundred years ago. They happen today in obedience to the same unchanging and unchangeable law, and they are no more restricted to a particular class, caste, or sect than they were when John the Apostle was preaching the gospel of the Whosoever.

"And this, in the deliberate opinion of one who has seen and proved them for himself, is the truest and most urgent news which any newspaper of these latter days could publish to mankind."

¹ Boston, Mass.: Houghton, Mifflin Co. \$5.00.

² Houghton, Mifflin Co. \$2.00.

³ University of Chicago Press, \$3.00

⁴ New York: Macmillan, \$4.00.

⁵ New York: Fleming H. Revell Co., \$1.25.

THE modern social worker is a specialist in neighborliness and any book or any method that improve his or her technique is to be hailed with satisfaction. That is what we have in Margaretta Williamson's *The Social Worker in Group Work*,⁶ the second volume in the "Job Analysis Series" of the American Association of Social Workers, edited by F. Stuart Chapin. Since Ordway Tead has been associated with Harper Brothers, an increasing amount of attention has been given not only to social work but to its technique. Miss Williamson's book supplements Miss Odencrantz' volume on *The Social Worker in Family, Medical, and Psychiatric Social Work* and presents an authentic picture of such workers, their duties, responsibilities, relationships, qualifications, conditions of work, and remuneration. Based on experience and first-hand observation it is divided into three main sections: the group director, the specialist, and the executive. Parish priests and workers will find it highly helpful.

Recreational athletics, games, and sports, and recreation generally are most effective ways of promoting a sound neighborliness and the Playground and Recreation Association of America is devoting itself to an authoritative consideration, not only of the general principles involved in these subjects, but to their technique. In *Recreative Athletics*⁷ we have a series of suggestions helpful to all interested along these lines.

Another excellent book in the same field is Andrew G. Truxal's *Outdoor Recreation Legislation and Its Effectiveness*.⁸ As the editors say, this book is of interest to city planners who are considering the problem of the provision of recreation areas in the unbuilt sections of the city, and therefore he might have added to far-visioning Churchmen planning for the future. The summary of legislation enacted in behalf of public recreation in the past twelve years (1915 to 1927) is valuable to those interested in meeting the needs of their localities and states. Municipal officers will find of practical import the treatment of the question of liability of the local government when conducting a recreation program, and promoters of recreation as well as the general reader will find stimulating the attempt to evaluate recreation in relation to the problem of juvenile delinquency, in other words, to all interested in making the neighborhood, whether large or small, a better place in which to live and work.

Still another is Prof. James Claude Elsom's *Community Recreation*.⁹ Most of what has been written on community recreation is widely scattered and not always readily attainable. After a long experience as a physical director, a demonstrator of community recreational methods, and a professor of physical education, Dr. Elsom has brought together in convenient form the information, facts, and suggestions which he has himself tested and found to be most useful and effective in directing recreational activities. His book presents briefly the fundamental principles that should be understood by everyone who wishes to become an efficient leader of recreational activities; then describes the significance of the holidays and festivals which offer special opportunities for social gatherings and community programs, but not from a Church point of view. It explains fully a large number and variety of games and stunts particularly suited to each occasion; and, finally, gives suggestions and further games and pastimes for school-room use, camps, picnics, and other general needs. It offers an abundance of valuable material for the use of social workers, scout leaders, camp directors, teachers and students of community recreation, community organization, physical education, and sociology. It is one of the volumes in "The Social Workers' Library," of which John Lewis Gillin, Ph.D., is the general editor.

In *The Leisure of the People*¹⁰ we have a monumental report of a recreation survey of Indianapolis. Eugene T. Lies, of the National Recreation Association, acted as director of this elaborate survey made under the auspices of the Council of Social Agencies and financed by the Indianapolis Foundation. It is presented in six major parts: A social history of the city, a picture of the city's leisure; play and recreation; agencies related to the leisure-time needs of the people. It is the ardent hope of the sponsors of the study, that as a result of their

efforts "Indianapolis will gain much in the quality of its citizenship and in the development of a richer community life."

Neighborliness is at the basis of Dr. L. P. Jacks' thoughtful argument in his recent book, *My Neighbor, The Universe*.¹¹ Although this is primarily a study of human labor, it is nevertheless a contribution to the development of man as a neighbor.

FREQUENTLY we only think of those who live next door to us or in the same block as our neighbors, but this hardly applies to the rural districts where a neighbor may live anywhere from one to five miles, or even further off. Consequently, Edmund deS. Brunner's book, *Immigrant Farmers and Their Children*, may come as a surprise to city readers. It deals with four studies of immigrant communities. The first is Castle Hayne, N. C., made up of foreign-born families; the second is Askov, a rural colony of Danes in Minnesota; the third, Petersburg, a colony of Czechoslovakian farmers in Virginia; and the fourth deals with the group life of Poles in a New England farming community. The descriptions are striking and interesting and the conclusions most suggestive. When one realizes that one quarter of all the foreign-born in America live in rural areas one can realize how important it is to study the question of immigrant farmers and their children.

Despite the preference given under the quota law to immigrants with agricultural experience, virtually nothing has been known of how these immigrants fare when they are settled on the land. Who are they? Where are they found? Are they good farmers or bad? Do they become assimilated to the American way of life? Whom do they marry? How do their children compare in school with American children? These and similar important questions are asked and answered in this book. The original material gathered on the marriage of foreign-stock farmers and on the intelligence of their children is especially important for the light that it throws upon the much debated question of the "old" and the "new" immigration. This book is one of the publications of the Institute of Social and Religious Research.¹²

"The peculiar disregard of the neighborhood," Robert Woods said some years before his death, "in the theoretical and practical counsels of statesmanship and of the non-governmental administration of society, is to be traced largely to the psychological attitude of social students and social administrators." Once three eminent geographers—Elisee Reclus, Kropotkin, and Patrick Geddes—were engaged in conversation when the question was raised, "If you go to the bottom of your mind, what is the resultant conception of the world which you find there?" They all agreed that it was the one which has been determined by the four-square Mercator's projective maps in the little text books they had first studied. "Is it not true," Mr. Woods asked, "that in all social studies our minds are inevitably conventionalized by the constant dominance over them, during the whole period of education, of those particular social institutions which are in more or less crystallized form, whose sanctions are obvious and unavoidable, and which project themselves in large and somewhat distant terms? Have we in sociology really passed the stage represented in medicine by the discovery of the circulation of the blood? If so, how far have we come in the study of society to the microscopic observational analysis of ultimate cell life and of germ cultures, as contrasted with the discredited diagnosis of large-scale symptoms?"

The neighborhood is large enough to include in essence all the problems of the city, the state, and the nation; and in a constantly increasing number of instances in this country it includes all the fundamental international issues. It is large enough to present these problems in a recognizable community form, with some beginnings of social sentiment and social action with regard to them. It is large enough to make some provision for the whole variety of extra-family interests and attachments, which in the fully developed community are ever more and more obscuring the boundary line that closes the family in upon itself. It is large enough so that the facts and forces of its public life, rightly considered, have significance and dramatic compulsion; so that its totality can attest and hold a germinating public sense.

⁶ New York: Harper Bros., \$2.50.

⁷ New York: A. S. Barnes & Co., \$1.00.

⁸ New York: Columbia University Press, \$2.50.

⁹ New York: The Century \$2.25.

¹⁰ Apply to the Council, Indianapolis, Ind., \$1.50.

¹¹ New York: G. P. Putnam & Co., \$1.50.

¹² New York: Doubleday, Doran & Co., \$2.75.

CORRESPONDENCE

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

THE PROPOSED MARRIAGE CANON

To the Editor of *The Living Church*:

I HAVE BEFORE ME the "Proposed Canon of Matrimony." Its most striking feature is the lack of any coherent principle. I ask therefore (1) What is the governing principle in the cause of marriage and divorce? and (2) How may that principle be applied in practice?

The Church does not now and never has held marriage to be indissoluble. Indeed it is only within comparatively recent times that she has held it in sanctity. No liturgical form was provided for it for three hundred years. "To a Father of the Church before the third century the very suggestion of such a rite, or of marriage being a sacrament, would have seemed to them last degree indecent" (Conybeare). Nevertheless it is now and long has been held to be, in the language of the canon, "a life-long contract."

Divorce, therefore, for any cause, is held by the Church to be, if not a sin, at any rate an evil. Divorce by a secular court is held to be null and void *in foro ecclesiastica*. Per contra, divorce by ecclesiastical authority is held null and void by secular law.

While, therefore, the Church regards all divorces as evil she does not pronounce them all sinful. So she is in practice forced to discriminate. What then is the principle upon which she shall discriminate? And where does the authority reside to pronounce in specific cases?

The proposed canon does not recognize divorce for any cause. It sets out nine causes for any one of which the Church may declare the marriage nonexistent in fact. It lodges the power to make such pronouncement in the bishop. It also empowers a "marital court" to do the same.

Thus far the Church would not be acting *ultra vires*.

She may even, as an act of discipline, forbid her ministers to marry any divorced person. She would still be within her rights. So far she is making rules for the clergy who have vowed obedience. The real difficulty does not arise until a point is reached later than that at which the canon stops, but which is necessarily involved in its consequences. It begins with the discipline of those communicants who have been divorced by the State, but whose previous marriage has not been annulled by the Church. The question in its essential is this: May either of the parties thus remarrying be excommunicated therefor? And by what authority may they be excommunicated?

The rubric in the Communion office, whose authority is above all canons, singles out no particular offense as a ground of excommunication. It repels "any open and notorious evil liver, any one who has done wrong to his neighbor by word or deed, so that the congregation be therefore offended."

There are two conditions there laid down and no others are admissible—*first*, the offender must be "an open and notorious evil liver," and *second*, his life must be such that "the congregation be thereby offended"—not the minister, nor the bishop, but the faithful. It is not enough that in the opinion of the minister they ought to be offended, it is necessary that the offender be an actual stumbling block. A minister may hold what opinion he pleases regarding an offense, the real question is whether the normal Christian spirit of the congregation suffers by its presence. John Wesley while a priest of the Church of England excommunicated a young woman for refusing to marry him after she had promised to do so. The offense must be "open and notorious," and so esteemed by the congregation.

In the religious world excommunication is capital punishment. In the secular world the infliction of capital punishment is hedged about with infinite precaution. It is startling the way in which some canon-mongers speak of "repulsion from the Holy Communion." They would seem to think of it as a small thing compared with the violation of an ecclesiastical statute. The private citizen in the ecclesiastical state has fundamental rights. He is not to be executed for an offense which the *cummunis sensus* of the people does not believe to be capital.

How then is such a supposed offender to be dealt with? The rubric must be the rule; canons must conform to it. The first responsibility in the case rests upon the minister to whom has been regularly committed the cure of souls. No power may come between him and the souls of his flock so long as they

are within his care. It is for him and for no one else in the first instance to act. It is for him to decide whether or not "the congregation be thereby offended." If he does not think well to repel a communicant that communicant must be safe. This is of the very essence of the priestly office. If he think it well to repel him and does so, then and not until then does the responsibility pass into the hands of the bishop. And it may not go any farther. No "marital court" or any advisors can relieve him of the burden and duty.

The one virtue of the proposed canon is that it limits itself to the conduct of the clergy. It is silent as to the discipline of the laity. This largely makes amends for the cumbrous, impracticable, and dangerous machinery which it sets up for the purpose. It says whom the clergy may marry and whom they may not marry. The same end would be reached practically by saying, "No minister of this Church may celebrate a marriage of any persons either of whom have a husband or wife living"—and stop there. Precisely that proposal failed once in the House of Deputies by a single diocesan vote.

This simple rule would express the mind of the Church in the matter more effectively than all the complicated and ambiguous provisions of the proposed canon. It would leave where it is, has always been, and should be, the method of dealing with a communicant who marries a divorced person. If his life "cause the congregation to be offended" the minister will tentatively repel him and report the case to the bishop. The bishop cannot evade or avoid the responsibility, and he cannot transfer it. He may ask the advice of as many laymen learned in the law as he pleases. His diocese may set up a "marital court" if it will, but neither that advice nor a judgment of that court can lift any part of the responsibility from the bishop upon whom the rubric and the nature of the episcopal office places it.

But—"the bishop may be prejudiced, may be a fanatic, a doctrinaire, one lacking in judicial temper." Maybe so; but that is the price we pay for bishops. They are but man, to be sure, but the Church committed to them this duty. It is a delicate duty which cannot be done by hard and fast rules. Not all re-married divorced persons by any means are "notorious evil livers." Many of them live godly and with a clear conscience and are honored in the congregation. Others are a scandal and a disgrace. Only a human hand and a human sympathy can discriminate.

Easton, Md.

(Rev.) S. D. McCONNELL.

To the Editor of *The Living Church*:

MAY I BE permitted to offer a few tentative criticisms on the proposed new Canon 43, "Of Matrimony," and on Bishop Page's article in *THE LIVING CHURCH* of May 2d? First let me venture to congratulate Professor Beale and the Commission on recognizing the position of the general canon law of the Church, and for reiterating the position of White, Chancellor Kent, Burn, and Bishop Gibson as to the force of the *Codes Juris Canonici*, and the pre-Reformation canon law.

We all realize the need for a definition of the causes for annulment of marriage, but under section V. (1), I note: "1. Lack of free consent." This means that anyone, who finds the state of matrimony not quite as pleasant as he anticipated, can go before the ecclesiastical court and declare that he was forced into the marriage ceremony by his parents, public opinion, etc., and in opposition to his own free will. Nobody can contradict him, and under the proposed canon, what are you going to do about it?

Paragraph 8. "The existence of venereal disease." How are you going to justify this under any canon law? Both parties may have it, the innocent party may be aware of its existence, it may be condoned, it might even have been contracted from the other party.

Paragraph 7. If it means that a party or parties already divorced by the State may apply to the Bishop for a decree of nullity on ecclesiastical grounds, covered by this canon as a preliminary to remarriage, or produce evidence of adultery which would not have come before the civil court, it would seem to be canonically correct, but in either event why not use the full service of the Church? Any other grounds would seem

to be in direct violation of both the law of Christ and the canons of the Church.

I gave the canon to three intelligent women and three laymen. Their reactions were interesting. The women grasped the distinction between nullity and divorce at once, and all three spotted the flaw in paragraphs 1 and 8 of section V. The laymen were even more outspoken. Their attitude was that if we are going to allow the marriage of divorced persons, come straight out and allow it. If we are going to forbid it, forbid it in definite terms, and, to use the words of one of them, "Don't straddle the fence. Hasn't this Church got a definite idea on anything?"

It appears to me that we have perhaps a shade too much respect for Western canon law, and are ignoring the Eastern side of the question. The Orthodox Church recognizes several grounds for divorce—leprosy for instance. We are now, so we are told, shortly to be on terms of intercommunion, I wish I could believe it, but here is a case in point. I have a Greek girl down here, who received a perfectly good divorce in the court of her own Patriarch, no nonsense about "nullity," but a real divorce, not for cause. She came out here and wanted to marry an Episcopal boy of this parish. I referred the matter to the Bishop, and where were we? The Bishop could not, and dare not, under our present canons give a decision. The only thing that could be done under our canons was to take them to Philadelphia, get them married by a Greek priest, and then solemnly request the Bishop to restore the boy to Communion, from which I had not the faintest intention of excluding him. I believe that Bishop Cook enjoyed the joke as much as I did.

There is no reason why we cannot have a perfectly definite canon on divorce and nullity. We are not bound by tradition; we can consult the canons of East and West. Only let us make up our mind what the Church wants to do, and do it.

Seaford, Dela.

(Rev.) JOHN R. CROSBY.

To the Editor of The Living Church:

THERE is only one thing to do with Canon 43. Let Sections I and II stand as they are, and let Section III end with the first sentence and the words: "divorced for any cause arising after marriage."

Personally I have no desire to solemnize the marriage of any divorced person, and it would be a relief to refer a parishioner to the law of the Church.

As a fact of history, and as a fact of our own civil government, marriage is a function of the State and not of the Church. The Church solemnizes the act of the State. But the proposed amendment seems to imply different degrees of solemnization, a high degree through the Prayer Book ceremony, and at the Church's altar, and a lower degree through a special ceremony and in a private house. To my mind the Church would stultify itself through the setting forth of such an impossible gradation.

My objection to the provision that it shall be within the discretion of any minister to decline to solemnize any marriage is that it would make possible his offending a parishioner who had no intention of breaking a Church law.

Section IV should be stricken out entirely, since it disagrees with the Prayer Book rubric which makes the congregation and not the Bishop the ultimate judge in the matter.

As to the "Proviso" of Section IV, the question would arise, "Does a penitent person have to be in imminent danger of death in order to receive a sacrament of the Church?"

The proposed amendment no doubt contains some good advice to the clergy, but the purpose of a canon is not advice but the embodiment of law.

Cincinnati, Ohio.

(Rev.) J. D. HERBON.

To the Editor of The Living Church:

I HAVE BEEN much interested by a rather belated reading, in your issue of May 2d, of the Bishop of Michigan's statement regarding the report of the commission on the proposed canon of Matrimony. The list of the names of those composing the commission is also impressive. There are several items in the proposed canon, however, that are puzzling to an uninstructed layman. It seems rather absurd, for instance, when two persons have, "in the sight of God, and in the face of this company," solemnly vowed allegiance till death, to make them sign a statement that they hold the contract to be for life. It is true that the statement may be understood in a Pickwickian sense since the canon proceeds to take it all back by providing for the remarriage of divorced persons. The fact that such remarriage must be solemnized (that is the word used) in a kind of backstairs fashion would not seem to make it any more justifiable.

I think it is generally apparent to thoughtful people that one of the most ominous symptoms of the present time is the

increasing looseness of the marriage tie. That a commission of important Churchmen should now propose an alliance with the forces of disintegration, or at best an ignominious straddle, seems rather a discouraging thing.

Cleveland, Ohio.

R. H. CLARK.

To the Editor of The Living Church:

IT IS A comparatively rare thing for men to marry women who are past sixty. When they do, it is often not for *any* of the primary reasons for which marriage was instituted. *De minimis non curat lex*. There is no reason why, if they believe it, they should not subscribe the Church's teaching on the subject or why, if they do not believe it, they should be married in Church.

The same applies with even more force to death-bed marriages which, outside of novels, are even rarer. In some instances, these take place because the couples have already shown their willingness to procreate children. In other cases, it often turns out to have been an empty ceremony, the marriage being incomplete and void or voidable at law. This is not to say that the ceremony is, at the time of its ministration, farcical and improper since "while there is life there is hope." Since there is always this hope, however attenuated, there is every reason why the parties should subscribe.

Peekskill, N. Y.

(Rev.) JOHN C. MCKIM.

SATURDAY AFTERNOON CONFESSIONS

To the Editor of The Living Church:

WHAT IS THERE so sacred about Saturday afternoon? Why is it only then that priests are in their confessional to help the faithful? It is for many people the most impossible time in the whole week. Why, when a priest has office hours when he is willing to see people, are they always from 10 to 12 o'clock, when no self-respecting layman, earning his bread and butter, can get there? If one's family is not interested in Penance, or doesn't understand about it, one's Saturday pilgrimage becomes a matter for considerable discussion and inconvenience.

Are we so afraid the devil will get to work at us immediately after our confession? Are we like the woman who was heard calling up to a friend on Saturday night: "I've just been to confession so I won't come up now, Mary, but, oh, *what* I've got to say to you after Mass tomorrow!"

A sincere priest tries to make the sacrament of Penance as simple and natural and helpful as any other means of life. Why can one not then drop into church on the way home on a week day, knowing a priest will be there, say, on Wednesday from 5 to 6? When we are urged to make our confessions as a help to our spiritual life, why will a priest treat any confession so casually that it loses all its importance? It may be the most searching one the penitent has ever made, or it may be his last.

Brooklyn, N. Y.

FLORENCE R. MENTER.

CO-CELEBRATIONS WITH THE ORTHODOX

To the Editor of The Living Church:

THE REV. H. HENRY SPOER of New York City in a communication published in THE LIVING CHURCH of May 9th speaks of an Anglo-Orthodox celebration of the Liturgy in 1925 as being "perhaps the first in America." He will probably be interested to know that such celebrations of the Divine Liturgy were rather common in the diocese of Harrisburg under the late Bishop Darlington. The writer was a co-celebrant with Fr. Paul Sergius, a priest of the Rumanian Church, in a Serbian Orthodox church in Steelton, Pa., in 1920 or 1921. In return, Father Sergius assisted in a celebration of the Holy Eucharist in St. Andrew's Church, Harrisburg, Pa. Father Nakoff of the Bulgarian Church likewise was co-celebrant at altars in Episcopal churches quite often. The practice was common in that diocese and had the warm approval of the Bishop.

Wildwood, N. J.

(Rev.) WILLIAM CHARLES HEILMAN.

ALTARS AT GENERAL CONVENTION

To the Editor of The Living Church:

THE COMMITTEE on Ministerial Supply of the General Convention asks those who desire the use of altars at the General Convention to notify the Rev. Thomas Halde- man, rector, St. Mark's parish, 1160 Lincoln street, Denver, Colorado.

Denver, Colo.

(Rev.) THOMAS HALDEMAN.

BOOKS OF THE DAY

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

WITH the appearance of the second volume of E. Allison Peers' *Studies of the Spanish Mystics* (The Macmillan Co., \$7.25), he completes a toll of twenty great figures which he considers best represent the Golden Age of Spanish mysticism. In this volume there are thirteen, less highly important than the seven of the first, which included St. Ignatius Loyola, St. Teresa, and St. John of the Cross, but still important and especially interesting to English-speaking students because so little known.

Professor Peers is a profound student of the Spanish language and literature. He spends much time in Spain and visits the most inaccessible convents and libraries in pursuit of his subject. His enthusiasm, sympathy, and ardent interest, with his admiration for the religious genius of Spain and high attainments as a scholar, have peculiarly fitted him for the original and unique labor involved in this book on the Spanish mystic writers. Many of these, though not mystics of first rank, or even practising mystics at all, are included because they wrote voluminously, foreshadowing or pursuing the study of the science. Professor Peers devotes a few pages to outlining the career of each, then proceeds to a penetrating analysis of his more salient work. In the case of St. Peter of Alcántara, whose books have been strangely lost save one, there is only to consider that *Golden Treatise* which the Dominicans claim against the Franciscans' protest to have been taken from their own Luis de Granada. It evidently was so taken, and the saint himself admits that, having read many books, he "briefly extracted and compiled" that which he found best. In fact, not a few such cases show that it was considered no sin in those times to write derivatively, "making only the vaguest of acknowledgments, or even none at all." St. Ignatius Loyola undoubtedly drew for his own *Spiritual Exercises* upon Garcia de Cisneros' well known *Book of Exercises for the Spiritual Life*, which he must have studied constantly when in retreat at the Benedictine monastery of Montserrat.

Of course the incomparable St. Teresa dominates the whole of this field. Several of these men knew her intimately, and one of St. Peter of Alcántara's chief claims to importance lies in the fact that he influenced her so strongly. The Franciscan friar met her first "almost at the end of his long and strenuous life in religion, as preacher, founder, and writer," but after his death she believed that he appeared to her three times, and she "was not afraid but very glad," so great was his glory. Then there was blessed John of Avila, a trusted adviser of St. Teresa, and the charming and brilliant Gerónimo Gracián, who became a Carmelite by her influence. He probably led the most varied and tragic life of any of them. While still very young he was sent as visitor to "the most undisciplined province of Carmelites in the country," and though there was much dissatisfaction with him, he at least met St. Teresa and an intimate friendship resulted. She wrote of him after only three weeks, "He is perfect in my eyes. Such gentleness, combined with perfection, I have never seen." When, after a few years, news of her death was brought to him, "there fell upon him a mist and a solitude so great that it descended upon him like a heavy burden." Later on he had much suffering to add to this—unjust expulsion from his Order, and capture and months of torture by the Turks in Africa. In a filthy dungeon, loaded with chains, he contrived to say Mass every day and make converts among his fellow prisoners. Professor Peers considers him among the leading post-Carmelite writers and a "stalwart defender of true mysticism." Gracián wrote at least thirty spiritual works, and probably many more—though not 445, the number assigned him by an early Spanish authority! No wonder the bibliography at the end of these studies runs to nearly 2,000 entries! It is a monument of diligent and accurate research.

Spanish mysticism dates from nearly half a century before Teresa, who was born in 1515. It had its golden age in her century, then with Juan Falconi, born 1596, whose story is the last and longest in this volume, there appeared the insidious beginnings of Quietism. Professor Peers hopes to carry on his studies into a third volume which shall cover the seventeenth century.

H. M.

Dr. W. R. MATTHEWS' *God in Christian Experience* (Harpers, \$3.00) is undoubtedly a valuable book, and yet I must confess that I found it rather tiresome to read. The first two chapters are admirable. The challenging claim that for man to think about God anthropomorphically has been historically the one way in which real progress has been made is well stated and convincingly defended. The last two chapters, on "Love and Evil" and "Time and Providence," are also first-class discussions of these two very difficult problems. But in between there is a lot of rather wearisome exposition. It is all very able, but it is re-statement of what has been said many times before, and has not the interest of those passages at the beginning and the end where the author is not merely re-laying old highways, but breaking new ground.

Dr. Matthews parts company with the main Christian tradition in regarding creation as the essential counterpart to God's personality. In this he agrees with Dr. F. R. Tennant and others, in sharp distinction from Prof. C. C. J. Webb and Father Thornton, and those who follow the main stream. On this point one needs to balance Dr. Matthews' statement by reference to Mr. Brabant's paper on "God and Time" in *Essays on the Trinity and the Incarnation*, in which it is pointed out that the view in question involves a confusion between the eternal begetting of the Son and the creation of the world. It is possible that my personal dissatisfaction with the book may have been due to the fact that I was hoping to find some new arguments for this departure from tradition, which would lead to an interesting reconsideration of the problem, but was disappointed at the end to have met with nothing but that with which I was already familiar.

L. H.

PROFESSOR D. S. ROBINSON has moved from Miami to Indiana University since he published *The God of the Liberal Christian* (Appleton, \$2.00) in 1926. That book was one of the most welcome contributions of recent years to the study of Christian Apologetics, and Professor Robinson has now put us under a further debt of gratitude by issuing *An Anthology of Modern Philosophy* (Crowell, \$4.50). It is described as "Selections for Beginners from the Writings of the Greatest Philosophers from 1500 to 1900 with Biographical Sketches, Analyses, Diagrams, and Questions for Discussion." The selections are admirably chosen, the other material is sound and to the point, giving the student just the help required. The book deserves to be widely known, and should have a ready sale among those in whom popular histories of philosophy have bred a desire to see at first hand what the philosophers themselves wrote.

L. H.

A VERY ATTRACTIVE little book is *William Andrew Leonard*, by Louis E. Daniels (Cleveland: The Church Supply Co., \$1.50). The author in his preface says that he has not tried to write a biography, but has rather sought to paint a picture. Not always has the painting been successful, but in at least one chapter, that entitled "At Gambier," the result is all that could be desired. All who ever knew Bishop Leonard will be grateful to the author of this book for putting in permanent form the record of a charming and a saintly life.

A. S. L.

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Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



MAY

- 24. Whitsunday.
- 27. 29, 30. Ember Days.
- 31. Trinity Sunday.

JUNE

- 1. Monday.
- 7. First Sunday after Trinity.
- 11. Thursday. St. Barnabas.
- 14. Second Sunday after Trinity.
- 21. Third Sunday after Trinity.
- 24. Wednesday. Nativity St. John Baptist.
- 28. Fourth Sunday after Trinity.
- 29. Monday. St. Peter.
- 30. Tuesday.

KALENDAR OF COMING EVENTS

JUNE

- 1. Summer Conference of West Texas, Kerrville, Tex.
- 14. National Conference on Social Work, Minneapolis, Minn.
- 21. Peninsula Summer Conference of dioceses of Delaware and Easton at Ocean City, Md. Convocations of Wyoming.
- 22. Conference for Church Work, Wellesley, Mass. Concord Conference, St. Paul's School, Concord, N. H.
- 29. Blue Mountain Conference, Hood College, Frederick, Md. School for Rural Clergy, Madison, Wis. Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 25. Grace Church, Jersey City, N. J.
- 26. St. Andrew's, Rochester, N. Y.
- 27. St. Mark's, Anaconda, Mont.
- Annunciation, Philadelphia, Pa.
- 28. Holy Cross, Jersey City, N. J.
- 29. Holy Trinity, Tiverton, R. I.
- 30. St. Margaret's, Brighton, Mass.

APPOINTMENTS ACCEPTED

ABELLE, Rev. CHARLES A., formerly vicar of Christ Mission, Totowa, N. J. (N'k.); to be rector of St. Paul's Church, Brownville, with charge of All Saints' Church, Dexter, N. Y. (C.N.Y.)

DAVIS, Rev. JAMES O., formerly rector of St. Paul's Church, Ossining, N. Y.; has become assistant chaplain at St. Mary's Convent, Peekskill, N. Y.

DUNN, Rev. HOWARD F., formerly curate at St. Ann's Church, Brooklyn, L. I., N. Y. (L.I.); to be rector of St. George's Church, Lee, Mass. (W. Ma.) Address, St. George's Rectory, Lee, June 1st.

EWAN, Rev. HENRY L., formerly curate at St. Stephen's Church, Providence; to be priest-in-charge of St. Mark's Church, Waupaca, Wis. (F.L.) June 1st.

FRITSCHÉ, Rev. JEROME L., formerly rector of St. Michael and All Angels' Church, Denver, Colo.; has become superintendent of St. John's Military School, Salina, Kans.

GATLEY, Rev. HENRY S., formerly on the staff of Trinity Church, Buffalo (W.N.Y.); to be assistant superintendent of Church Extension Society, Rochester (W.N.Y.)

KANAGA, Rev. MILTON S., rector of St. Alban's Church, Highland Park, Mich.; to be rector of Christ Church, Flint, Mich. Address, Christ Church, Hamilton & Oren Aves., Flint, June 1st.

LOWETH, Rev. DOUGLAS H., formerly officiating in England; has become rector of Holy Trinity Church, West Orange, N. J. (N'k.) Address, 315 Main St., West Orange.

PHINNEY, Rev. ARTHUR O., rector of St. Paul's Church, Concord, N. H.; to be rector of St. Stephen's Church, Lynn, Mass. September 1st.

REYNOLDS, Rev. STANLEY C., formerly priest-in-charge of St. Mark's Church, Philmont and St. Luke's Church, Chatham, N. Y. (A.); to be rector of St. Paul's Church, Greenwich, with charge of St. Stephen's Church, Schuylerville, N. Y. (A.) Address, St. Paul's Rectory, Greenwich, N. Y. June 1st.

NEW ADDRESSES

BROWN, Rev. LAWRENCE L., priest-in-charge of Holy Cross Church, (Harrisburg) Houston, Tex., formerly Harrisburg; 118 Canton St., Houston, Tex.

WALTERS, Rev. SUMNER, rector of Church of the Redeemer, St. Louis, formerly 5251 Waterman Ave.; 600 N. Euclid Ave., St. Louis.

CORRESPONDENTS OF THE LIVING CHURCH

ARKANSAS—*Add*, Frederick R. Shaw, 2009 Spring St., Little Rock, Ark.

NORTHERN INDIANA—*Add*, Rev. Albert L. Schrock, 105 S. 6th St., Goshen, Ind.

ORDINATIONS

DEACONS

COLORADO—**VICTOR MCKINNEY WALNE** was ordained deacon in St. Mark's Church, Denver, by Bishop Fred Ingley on Sunday, May 10th. The candidate was presented by the Rev. G. H. Holoran and the sermon was preached by the Rev. C. H. Brady. Mr. Walne graduated from Carleton College and attended Seabury Hall. After supplying in the vicinity of Denver this summer, he will be assigned in the fall to a missionary cure in the diocese of Colorado.

DULUTH—On May 12th the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, ordained the Rev. **FREDERICK E. STILLWELL**, a former minister of the Congregational Church, to the diaconate, the candidate being presented by the Rev. E. B. Jewell of Red Wing, Minn. The service was held in Trinity Cathedral, Duluth. Bishop Bennett preached the sermon and celebrated the Holy Communion assisted by the Very Rev. G. K. Good.

Mr. Stillwell has been placed in charge of St. Bartholomew's Church, Bemidji, Minn.

MAINE—On April 15th, at Christ Church Cathedral, Springfield, Mass., the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, ordained to the diaconate, on behalf of the Bishop of Maine, **ALBERT EDWARD BLANEY**, of the senior class in Berkeley Divinity School. The candidate was presented by the Rev. J. H. Nolan, and the sermon was preached by the Rev. Frederic S. Fleming, D.D.

QUINCY—On Ascension Day, May 14th, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, ordained **JOHN SAMUEL NEAL** to the

diaconate in St. John's Cathedral, Quincy. The Rev. Rodney F. Cobb of Rock Island presented the candidate and the Rev. William L. Essex of Peoria preached the sermon.

The Rev. Mr. Neal is to be assistant at Trinity Church, Rock Island, and missionary in the Rock Island deanery, with address at 640 40th St., Rock Island.

DEACON AND PRIEST

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, in All Saints' Church, Frederick, on May 14th, ordained **WILLIAM OWINGS STONE** to the diaconate and advanced the Rev. **CHARLES BAYARD TRAILL** to the priesthood.

Mr. Stone was presented by the Rev. Warren K. Damuth, rector of Catoctin parish, Thurmont, and the Rev. Mr. Traill was presented by the Rev. Douglas Hooff, rector of All Saints' Church. The Very Rev. Berryman M. Green, D.D., dean of the Virginia Theological Seminary, preached the sermon.

Mr. Stone has been appointed deacon-in-charge of St. Paul's parish, Frederick county, and will take up his new work upon the retirement of the present rector, the Rev. William R. B. Turner, who will resign on June 30th.

Mr. Traill has accepted a call to Grace parish, Talleyville, Dela.

PRIESTS

ATLANTA—In St. James' Church, Cedartown, Georgia, on May 1st, St. Philip and St. James' Day, the Rt. Rev. H. J. Mikell, Bishop of Atlanta, ordained to the priesthood the Rev. **GEOFFREY C. HINSHELWOOD**. The Rev. W. W. Memminger, D.D., presented the candidate and preached the sermon. The Rev. Canon W. S. Turner read the litany and acted as the Bishop's chaplain. The Rev. Mr. Hinshelwood comes into the Church from the Baptist ministry and will be rector of the church in which he was ordained.

EAST CAROLINA—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, advanced the Rev. J. LEON MALONE to the priesthood on May 8th in St. Thomas' Church, Ahsokie. The Rev. Dr. R. B. Drane of Edenton presented the candidate and the Rev. E. T. Jillson of Hertford preached the sermon.

The Rev. Mr. Malone is to be in charge of the following field: St. Thomas', Ahsokie; St. Mary's, Gatesville; St. John's, Winton; St. Peter's, Sunbury; and St. Barnabas', Murfreesboro.

MASSACHUSETTS—On May 13th the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, advanced the Rev. **DAVID KEMBLE MONTGOMERY** and the Rev. **HARRY JAMES KNICKLE** to the priesthood in St. Anne's Church, Lowell. The Rev. Chester A. Porteus, curate of Trinity Church, New York, read the litany; the Rev. Frederic W. Pitts, rector of St. John's Church, Roxbury, read the epistle; the Rev. Raymond A. Heron, rector of Grace Church, New Bedford, read the gospel; and the Rev. Dr. Henry B. Washburn of Cambridge preached the sermon.

The Rev. Mr. Montgomery, who was presented by the Rev. Appleton Grannis, rector of St. Anne's, will continue as curate of St. Anne's Church, and the Rev. Mr. Knickle, presented by the Rev. R. A. Heron, will continue as curate of Grace Church, Lawrence.

On May 15th in St. Paul's Cathedral, Bishop Sherrill advanced the Rev. **OLIVER LELAND LORING** and the Rev. **ERVILLE BYRON MAYNARD** to the priesthood. The Rev. John M. Groton, rector of Grace Church, New Bedford, read the litany; the Very Rev. Philemon F. Sturges, D.D., dean of the Cathedral, read the gospel; the Rev. David K. Montgomery, curate of St. Anne's Church, Lowell, read the epistle; and Bishop Sherrill preached the sermon.

The Rev. Mr. Loring, presented by the Rev. Richard Loring, an uncle, is to continue as curate of Grace Church, New Bedford, with address at 106 Spring street; and the Rev. Mr. Maynard, presented by Dean Sturges, is to continue as curate of St. Paul's Cathedral, with address at Strong place, Boston.

WESTERN NEW YORK—The Rev. **IVAN HORTON BALL** was ordained to the priesthood by the Rt. Rev. D. L. Ferris, D.D., Bishop of the diocese, in the Church of the Ascension, on Monday, May 11th. The candidate was presented by the Rev. Dr. William C. Compton, rector of the church, making the third instituted by Dr. Compton during his rectorship. The Rev. F. Crosby Lee of St. Andrew's Church, Rochester, preached.

DIED

GOVE—The Rev. **CURTIS CARLOS GOVE**, on Tuesday morning, May 12th, at his late residence in Batavia, N. Y., in the 82d year of his age.

MEMORIAL

Charles A. Peabody

On April 25, 1931, died CHARLES AUGUSTUS PEABODY, for twenty-one years president of the Mutual Life Insurance Company of New York, a director of many great corporations and for over half a century a leader of the bar of New York City. Due respect was paid to his memory by the business and professional community of New York.

I feel it to be my duty, however, to let the Church know of the valuable services rendered to it by Mr. Peabody through the medium of the Church's largest corporation, the Church Pension Fund. For fifteen years Mr. Peabody was a trustee of the Church Pension Fund, a member of its executive committee, and for a long time a member of the sub-committee on Finance. The presence of the president of one of the four great life insurance companies in the world upon the board of what was at first an experiment in the region of actuarial administration was itself a great help, but Mr. Peabody did not content himself with lending his name, or with the usual giving of decisions when the board met. Of his own volition, he solicited some of the great gifts which enabled the Church Pension Fund to start.

Since it has started there has hardly been a week in which the active executives of the Church Pension Fund have not gone to Mr. Peabody's office for advice and counsel, on all manner of subjects—financial, actuarial, legal, and administrative. Nor was this all. Notwithstanding his great responsibilities, and advanced age, Mr. Peabody frequently himself came over to the offices of the Church Pension Fund to make suggestions and give advice whose value it would indeed be hard to estimate.

If this is read by any retired clergyman who in some measure has a smoother path owing to the pension received as a right from the Church Pension Fund and the increases that it has been able to give, it would be a pleasure if he would appreciate that much of any such benefit is largely due to this great gentleman and useful citizen who has served the Church with his usual unobtrusiveness.

MONELL SAYRE,
Executive Vice-president.

Peyton H. Skipwith, Jr.

Entered into rest May 25, 1926, PEYTON H. SKIPWITH, Jr.

"Enable with perpetual light
The dullness of our blinded sight."

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CLERICAL

PARISH NEAR NEW YORK DESIRES priest to supply July and August, living quarters included. Reply S-579, care of **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CAPABLE AND FAITHFUL PRIEST DESIRES parish or locum tenency. Best references. Address, R. J., care of Church of Ascension, Pittsburgh, Pa.

EXPERIENCED CATHOLIC PRIEST, UN-married, without ties, consecrated, faithful pastor, good preacher, wants any live Catholic work anywhere, vacation, summer or fall supply; or better, permanent. Address, Box E-576, care **THE LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, 38, SEEKS CHANGE. Best pastoral references. Business experience. Box G-575, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINGLE, AGE 35, TRAINED CATH-olic, desires permanent parish or curacy where Catholic religion is taught and practised. Asks quarters and reasonable salary. Box M-571, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of **LIVING CHURCH**, Milwaukee, Wis.

YOUNG PRIEST WISHES SUMMER WORK. Will take daily or Sunday services. Apply, M-577, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CAPABLE, EXPERIENCED ORGANIST-choir-master, graduate organist of two colleges, expert trainer and director, desires position with stable parish offering opportunities for good work. Recommended by bishops, clergymen, and eminent musicians. Address: CHOIR-MASTER, Box 5841, Roxborough, Philadelphia, Pa.

EXPERIENCED ORGANIST-CHOIRMASTER, bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student La Salle Extension University. Address, Box G-533, **THE LIVING CHURCH**, Milwaukee, Wis.

MIDDLE AGED LADY, WOULD LIKE position in Church family as companion to elderly or delicate person. Experience in traveling and nursing. Can drive a car and use the typewriter. Vicinity New York preferred. Available at any time. Address, Box R-570, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES location, beginning September 1st. Reply, Box E-578, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. EXPERIENCE with male (boy) and mixed choirs. Churchman. Cathedral type service. Assist in Church school. References. Unmarried. Reasonable salary considered. Address, "SUB-ORGANIST," St. John's Church, Sharon, Pa.

ORGANIST WISHES A POSITION. Twenty-five years' experience. Understands voice culture and can sing. Anglo-Catholic experience. Box G-497, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST—HIGH CLASS ORGANIST and choir director desires change. Highest credentials. Protestant. Address, B-541, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, EXPERI-enced, Churchman, holding responsible winter position, wishes supply work July, August. Will go anywhere. Box A-573, **THE LIVING CHURCH**, Milwaukee, Wis.

OUTSTANDING ORGANIST-CHOIRMASTER with best of references, desires change. Box S-535, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED: BY GRADUATE AND REGIS-tered nurse with varied experience, position in boys or girls' school. Reply, Box K-572, **LIVING CHURCH**, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND choir-master. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, **LIVING CHURCH**, Milwaukee, Wis.

YOUNG CHURCHWOMAN DESIRES POSI-tion as tutor for children in family through-out summer months. Graduate Oberlin College, four years' high school teaching experience, specializing History and English. Good refer-ences. Address, L. W.-905, **THE LIVING CHURCH**, Milwaukee, Wis.

APPEALS

IN ORDER TO DEVELOP A BETTER AP-preciation of Church music and Church services among the colored people in a popula-tion of 47,000, St. Augustine's Church, Savan-nah, Ga., would appreciate a good pipe organ. Communicate with ARCHDEACON BROWN, 814 W. Broad St., Savannah, Ga.

NEW MISSION IN GROWING SUBURB OF large middle western city is trying to raise \$8,500 to erect a suitable church building. So far about \$4,000 has been secured but adverse business conditions make it exceptionally dif-ficult to complete the fund locally. If the funds can be raised to build the church this summer, an unusually favorable building price can be secured and advantage can be taken of opportunities for beginning Church school work in September. Are you interested in helping with this worthy project? Full details may be obtained from Box M-580, **THE LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

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THE MARGARET PEABODY LENDING library for the distribution of Church Litera-ture by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativ-ity, Fond du Lac, Wis.

MISCELLANEOUS

UNIQUE! PRACTICAL! LINENWHITE Bluing Paddles bring organization \$8.00 clear profit on each \$10 order. Pay in 30 days. Delivery free. Mention organization and church. Sample postpaid. 10 cts. Write, **ADA PRODUCTS COMPANY**, Buffalo, N. Y.

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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. Reply to the **SISTER IN CHARGE**.

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CAMP KOSAJ—ELEVENTH YEAR, JULY 18th to August 30th, 1931. A camp for Church boys. Located on Friends Lake, Warren County, N. Y. Limited number. Five boys to a counselor. Tutoring if desired. Resident chaplain. Supervised athletics and sports. Book-let on request. K.S.S.J., Box 327, Malone, N. Y.

HEALTH RESORT

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

FOR SALE

PROPERTY ON CACHE LA POUDDRE River, Colorado, two cottages completely furnished, bathrooms, electricity, spring water piped to cottages, eleven and six rooms, 280 acres, on Highway 14. Suitable for summer home or resort. Daily mail, store two miles. Mrs. A. W. SCOTT, 403 South College Ave., Fort Collins, Colo.

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NOTICE

THE ANNUAL MEETING OF THE SOCIETY of "The Graduates of St. Mary's Hall," will be held on Wednesday, May 27, 1931, at 10:15 A.M., at St. Mary's Hall.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 20th to 22d. Conductor, the Rev. Truman Heminway. Application should be made to Miss H. S. DUDLEY, 45 Leighton Rd., Wellesley, Mass.

RETREAT FOR CLERGY AND CANDIDATES at Holy Cross Monastery, West Park, N. Y., from Monday night, June 8th, to Friday morning, June 12th. Conductor, Fr. Huntington, O.H.C. Please address GUESTMASTER.

RETREAT FOR ASSOCIATES AND OTHER women at Kemper Hall, Kenosha, Wis., beginning Friday evening, June 12th and closing Tuesday morning, June 16th. Conductor, the Rev. D. A. Mcgregor. Please address THE MOTHER SUPERIOR.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

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

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5. 7 to 8 P.M.
Telephone: Kingston 1265.

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., L.L.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

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

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

Pennsylvania

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

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHBISHOP DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain Standard Time.

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

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. Morning service, first and third Sun-
day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8:00 to 9:00 P.M., P. S. Time.

KSCJ, 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.

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

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

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

Conventions and Convocations

DELAWARE

Adopt Canon on Placement of Clergy

DOVER, DELA.—The 146th annual convention of Delaware, meeting in Dover May 12th and 13th, not only passed a resolution memorializing General Convention in favor of the report of the Commission on the Ministry, of which Bishop Cook is chairman, relating to the Placement of the Clergy, but also, without waiting for action by General Convention, incorporated the proposed plan in a new canon for the diocese.

The convention also favored such an increase in the minimum salary paid its married clergy as will provide for a more vigorous prosecution of its missionary work.

The Bishop in his annual address urged support of every measure designed to relieve the distress due to present economic conditions. He named, as foremost among the causes of the world-wide industrial depression, the wholesale wastage of lives and property through war, and asked support for every effort to insure world peace.

He advocated the wider observance of Whitsunday as an occasion for presenting the great purpose of the Church, and requested the parishes to make it the beginning of their preparation for a more effective parish and missionary support.

He charged his clergy, vestrymen, and other officers of the Church to wage unceasing war against the curse of drink, by word and example, and all the more because the Church cannot take sides on the question of prohibition as a political issue.

He expressed confidence in the loyalty of his clergy to the Book of Common Prayer, and to their vows of conformity to the doctrine, worship, and discipline of the Church.

At the convention dinner, held on Tuesday evening, addresses were made by the Rev. Charles H. Collett, general secretary of the Field Department of the National

Council; Archdeacon J. Lundy Sykes, of the Panama Canal Zone, and the Rev. Arthur M. Sherman, educational secretary of the Department of Missions of the National Council.

The deputies elected to the General Convention are: *Clerical*, the Rev. Messrs. Benjamin F. Thompson, Dover; George C. Graham, D.D., Wilmington; Robert Bell, Wilmington; and Percy L. Donaghay, Middletown. *Lay*, George A. Elliott, Wilmington; Walter Hulihan, Ph.D., Newark; the Hon. William H. Boyce, Dover; and Frederick Bringhurst, Wilmington.

Alternates: *Clerical*, the Rev. Messrs. R. Ridgely Lytle, Jr., Wilmington; Martin Bram, Georgetown; Joseph S. Hinks, Milford; John S. Littell, D.D., Lewes. *Lay*, James H. Stanton, Milford; Howard L. Seaman, Wilmington; A. Felix duPont, Wilmington; and J. Reese White, Millsboro.

KENTUCKY

Women Not to Serve on Vestries Nor As Diocesan Delegates

HENDERSON, Ky.—Changing both the time and place of meeting, which is ordinarily in January at the Cathedral, the 103d annual convention of the diocese of Kentucky was held in St. Paul's Church, Henderson, May 5th, 6th, and 7th, so that the delegates might take part in the centennial celebration of the founding of that parish.

Preliminary group conferences on the Girls' Friendly Society, the Young People's Service League, the Brotherhood of St. Andrew, and Small Town and Rural Work were held in the afternoon, the opening service of the convention being in the evening. Later a service of preparation for the corporate Communion, held early the next morning, was conducted by the Bishop.

Business sessions were held Wednesday and during the forenoon of Thursday, but routine matters occupied most of the time. No important changes were made in the canons. It had been proposed at last year's convention that the canons be changed to allow women to serve on vestries, and as delegates to the diocesan convention, but the committee on canons reported that the change was considered inexpedient at this time, and the report was unanimously accepted without debate. The various diocesan boards and committees were for the most part re-appointed or re-elected.

Members of the standing committee elected were: the Rev. Messrs. John S. Douglas, Richard L. McCready, and Harry S. Musson and Messrs. Alex Galt Robinson, George P. Walton, and William E. Pilcher.

Deputies to the General Convention chosen were: *Clerical*, the Rev. Messrs. John S. Douglas, Richard L. McCready, Custis Fletcher, and Harry S. Musson. *Lay*, Messrs. Alex Galt Robinson, G. H. Stansbury, C. D. Campbell, and William Heyburn.

Alternates: *Clerical*, the Rev. Messrs. J. L. Martin, John M. Nelson, W. F. Renneberg, and A. H. Austin. *Lay*, Messrs. R. W. Covington, W. E. Pilcher, John Green, and John J. Saunders.

Clerical visitors to the convention were the Rev. Dr. Oliver J. Hart and the Rev. Dr. C. E. McAllister, who made brief addresses. Bishop Woodcock in his annual charge discussed lax law enforcement, emphasized the need for a deeper consecration in the cause of religion rather than legislation, and urged members of the Church to follow its teachings.

The second evening was given over to the celebration of the 100th anniversary

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

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

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (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.

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

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

WRVVA, RICHMOND, VA., 1110 KILOCYCLES (247.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

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

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

BOOKS RECEIVED

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

American Tract Society. 7 West 45th St., New York City.

Uncle John Vassar, or The Fight of Faith. By Thomas E. Vassar, D.D. Revised by Rev. Howard Vassar Miller, Rev. Edward Noah Hardy, Ph.D. Introduction by Rev. Adoniram J. Gordon, D.D. Introduction to Revised Edition by Rev. Charles Gallaudet Trumbull, Litt.D. \$1.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

The Teachings of Jesus. A Textbook for College and Individual Use. By Harvie Branscomb, M.A. (Oxon.), Ph.D., professor of New Testament in Duke University. \$2.50.

The Commonwealth Fund Division of Publications. 41 East 57th St., New York City.

The Treatment of Behavior Disorders Following Encephalitis. An Experiment in Re-Education. By Earl D. Bond, M.D., and Kenneth E. Appel, M.D. \$1.75.

John Day & Co. 23 W. 45th St., New York City.

The Soviet Challenge to America. By George S. Counts.

The Johns Hopkins Press. Baltimore, Md.

Municipal Expenditures. By Mabel L. Walker, Ph.D. \$2.25.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Last Stand. An Interpretation of the Soviet Five-Year Plan. By Edmund A. Walsh. \$3.00.

Horace Liveright, Inc. 61 West 48th St., New York City.

Are You Ready for Marriage? Edited by Isabella Hastie Smith. Based upon Lectures Delivered in 1929 at the Central Branch of the Y. W. C. A. of Philadelphia. \$2.00.

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

The Mass: Its Origin and History. By Dom Jean de Puniet, Abbot of St. Paul's, Oosterhout. Translated by the Benedictines of Stanbrook. \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.

Economic Nationalism of the Danubian States. By Leo Pasvolksy. \$3.00.

McGraw-Hill Book Co. Whiteley House. 370 7th Ave., New York City.

Business Adrift. By W. B. Donham. With an Introduction by Alfred North Whitehead. \$2.50.

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

English Trade in the Middle Ages. By L. F. Salzman, M.A., F.S.A., author of *English Industries of the Middle Ages*, *English Life in the Middle Ages*, *England in Tudor Times*, etc.

Rand School Press. 7 East 15th St., New York City.

The American Labor Year Book, 1931. Prepared by the Labor Research Department of the Rand School of Social Science, Nathan Fine, director. \$3.00.

Yale University Press. New Haven, Conn.

The Foundations of Sovereignty and Other Essays. By Harold J. Laski. \$3.50.

PAPER-COVERED BOOK

The Society for the Propagation of the Gospel in Foreign Parts. 15 Tufton St., Westminster, S. W. 1, London, England.

Instant in Prayer. Being the Report of the year 1930 of the Society for the Propagation of the Gospel in Foreign Parts.

PAMPHLETS

Association for Promoting Retreats. 243 Abbey House, 2 Victoria St., London, S. W. 1, England.

The Vision of God. Outline Meditations for use in a Private Retreat. By the Rev. H. L. Hubbard (vicar of All Saints', Margate). 6d.

The Braxton Press. 712-14 South Hoover St., Los Angeles, Calif.

The Stranger. Transcribed by Charles Farwell Edson.

P. O. Box 4470. Brookland, D. C.

The Conversions of 1908. By Rev. Edward Hawks. Reprinted from *The Missionary*. 5 cts.

of the founding of St. Paul's parish. Historical addresses were delivered by James Rankin, senior warden, who recalled being present at the construction of the present building in 1860, and by John Worsham, a member of the vestry; the rector, the Rev. J. Luther Martin, gave the concluding address in which he spoke of the members of the ministry the parish had given to the general Church, notably the Rt. Rev. Channing Moore Williams, Missionary Bishop in China and Japan.

St. Paul's Church was about two years ago almost literally "eaten by ants," the termite having done such damage to the floor and joists that the church had to be practically re-build. The result is a very handsome church and parish house, on one of the most desirable corners of the town.

The convention closed on Thursday afternoon with a meeting of the Woman's Auxiliary at which several of the diocesan officers gave reports and brief talks, and the principal address was delivered by the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop of Hankow.

MONTANA

Bishop Schmuck Speaker From Outside of Diocese

GREAT FALLS, MONT.—A church crowded with delegates from all over the diocese greeted the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, when he addressed the convention of Montana at the eleven o'clock service Sunday morning, May 10th, in the Church of the Incarnation. It was a most inspiring address dealing with unemployment and leaving a challenge with the Church to face the situation and to take the opportunity offered to stabilize conditions.

The Bishops' addresses were given at the evening service. The Rt. Rev. William F. Faber, D.D., Bishop of the diocese, called attention to the serious growth of Communism in the United States. The Rt. Rev. Herbert H. H. Fox, S.T.D., Bishop Coadjutor, made an interesting comparison of the communicant strength of the diocese during the last decade, calling attention to the fact that in spite of Montana's loss in population during that period, the Church has grown and now numbers over 5,000 communicants.

Miss Elizabeth Baker, field secretary for the Woman's Auxiliary, addressed the convention in a joint session on the work of the Church in terms of people and actual workers. Miss Carolina Averill, field secretary for the Girls' Friendly Society, spoke on the aims and organization of the G. F. S. Miss Monica V. Howell, United Thank Offering worker in the diocese, told of her work among the rural communicants and her correspondence Church school, which now numbers over two hundred pupils scattered on ranches.

On Monday morning Bishop Schmuck addressed the women on the organization of the Woman's Auxiliary, and again addressed the convention as a whole at the banquet in the evening on the work of the National Council.

The Rev. Henry H. Daniels of St. Peter's Church, Helena, was elected diocesan secretary, and the following were elected deputies to attend General Convention:

Clerical, the Rev. Messrs. Thomas W. Bennett, Missoula; Thomas Ashworth, Butte; Henry H. Daniels, Helena; and W. F. Lewis, Jeffers. Lay, Frank W. Haskins, Butte; Harold Longmaid, Helena; Fred Rixon, Billings; and William Freaques, Red Lodge.

Alternates: Clerical, the Rev. Messrs. George Hirst, Lewistown; Lawrence Rose, Deer Lodge; E. Leslie Rolls, Great Falls; and J. L. Craig, Miles City. Lay, Dr. F. A. Thomson, Butte; George K. Clarke, Manhattan; and H. H. Swain and E. C. Day of Helena.

NEWARK

Canon on Marriage and Divorce Opposed

ORANGE, N. J.—Two matters of particular interest were brought to the notice of the fifty-seventh annual convention of Newark, meeting in Orange on May 12th. One was the probability that Bishop Stearly will, next fall, ask for the election of another bishop. With that possibility in view the delegates, at his suggestion, arranged for such an adjournment as would permit their being called together again later. The other matter of especial note was the provision for discussion of the proposed new Canon 43 on matrimony. First Bishop Stearly gave a careful explanation of the contemplated changes; then some of the delegates spoke on or asked questions about Section VII. The reaction as a whole, as indicated by expressed opinions, was unfavorable.

A large part of Bishop Stearly's address was devoted to diocesan affairs.

At the business session held in Grace Church parish house, many reports were read or presented and various addresses made on different phases of diocesan work.

Both the dioceses of Newark and New Jersey have this year at their conventions acted favorably on a proposal, under negotiation for three years, to rectify a part of their boundary by an exchange of territory, the reason being that Bonnie Brae Farm for Boys, belonging to the diocese of Newark, is in the diocese of New Jersey, and that part of the property of St. Bernard's School, Gladstone, belonging to the diocese of New Jersey, is in the diocese of Newark. The matter will next be taken to the General Convention for final action.

The convention expressed itself as in sympathy with a resolution of the diocese of Tennessee, by which the General Convention would be memorialized to amend Canon 44 and thus provide for the transfer, not only of communicants, but also of baptized persons not communicants.

Officers and committees were generally re-elected.

Deputies to General Convention: Clerical, the Very Rev. Arthur Dumper, D.D., Newark; the Rev. Messrs. Charles L. Gomph, Newark; Charles T. Walkley, D.D., East Orange; and Luke M. White, D.D., Montclair. Lay, C. Alfred Burhorn, Walter Kilde, Dean Emery, and George W. Hulsart.

Alternates: Clerical, the Rev. Messrs. Edwin S. Carson, Ridgewood; Augustine Elmendorf, Hackensack; W. Ovid Kinsolving, Summit; and William O. Leslie, Jr., Orange. Lay, Howard I. Dohrman, Charles B. Johns, Col. Allan B. Wallace, and Arthur P. Green.

Deputies to provincial synod: Clerical, the Rev. George P. Armstrong and the Rev. Charles P. Tinker, D.D. Lay, Arthur E. Barlow and Wilton Moore Lockwood.

Alternates: Clerical, the Rev. Joseph Anastasi and the Rev. Hugh W. Dickinson. Lay, Edward A. Chastaney and Arthur P. Green.

The diocesan Church Club dinner on the evening of the convention was at the Hotel Suburban, East Orange, and had as its speakers the Most Rev. James De Wolf Perry, D.D., Presiding Bishop, Dr. Lewis B. Franklin of the National Council, and Bishop Stearly.

NEW YORK

(See New York letter, page 135)

NORTH CAROLINA

Tribute Paid by Bishop to the Late Samuel Nash

ROCKY MOUNT, N. C.—Noteworthy for the excellent attendance of both clerical and lay delegates, and for the fact that almost all were present from the time the Convention opened Tuesday until it adjourned Wednesday afternoon, the one

hundred and fifteenth annual convention of the diocese of North Carolina met in Rocky Mount at the Church of the Good Shepherd, Tuesday, May 5th.

The convention opened with the celebration of the Holy Communion. After Morning Prayer, the convention assembled for business at 10 A.M. In his address, Bishop Cheshire paid special tribute to the late Samuel S. Nash, one of the great missionary laymen of the Church. Bishop Penick commended the faithful work of the clergy and laity of the diocese, spoke of the plans for the province-wide mission on the divine commission, and asked the convention to consider plans for the better administration of the diocese. Reports from all phases of diocesan work were received, and progress noted. A step forward was noted in the deaf mute work. A church in Durham for these people has just been completed, and was consecrated on May 17th.

Considerable discussion arose over acceptance of property in Surry county for summer camps, and conferences, but was unanimously accepted. In the interest of economy, the convention decided to unite the offices of the two treasurers, and it was also found necessary to curtail somewhat the office of the executive secretary. It is hoped, however, that these changes will not hamper the work of administration.

Elections resulted as follows: *Executive council*: The Rev. R. E. Gribbin, the Rev. T. Partrick; John H. Small, Alex B. Andrews, Mrs. John L. Gilmer, Henry Cunningham, Lawrence A. Oxley.

Deputies to General Convention: *Clerical*, the Rev. Messrs. M. A. Barber, D.D., R. E. Gribbin, John L. Jackson, Elwood L. Haines. Alternates: the Rev. Messrs. S. S. Bost, I. W. Hughes, R. B. Owens, T. Partrick. Lay, William A. Erwin, Alex B. Andrews, Arthur H. London, J. R. Wilkes. Alternates: F. P. Haywood, J. H. Small, J. S. Holmes, and R. E. Lasater.

TOHOKU

District Welcomes the Rev. E. R. Harrison as Missionary

MORIOKA, JAPAN—The eighth convocation of the missionary district of Tohoku was held at Morioka, April 15th. There was a full attendance of clerical and lay delegates. The convocation was opened with a celebration of Holy Communion in St. Paul's Church at 7 A.M. After the usual business the several committees settled down to discuss the resolutions. The subject of rural evangelistic work was taken up; this is a matter brought into prominence recently by a campaign called "The Kingdom of God Movement," an interdenominational effort inspired by Mr. Kagawa; and although the Church is not officially coöperating it is watching the movement sympathetically. A committee was appointed to work out a scheme for carrying on missionary work in villages, work which hitherto has not received the attention deserved.

On the walls of the room in which the convocation met were displayed charts illustrating the condition of each Church, the number of communicants, the baptized, the confirmed, and the amount of contributions compared with the statistics of the previous year.

A new member in the district is the Rev. E. R. Harrison, who has joined the diocese temporarily. Mr. Harrison came to Japan sixteen years ago from the Church in Australia; owing to the financial straits of the Church, the missionary society was unable to continue its grant and recalled him. The Rt. Rev. N. S. Binsted, D.D., Bishop of Tohoku, fortunately was able to secure his services before he left. Mr. Harrison has been

appointed to Akita and will have charge of the work of the Church in that important city and in Tsuruoka some eighty miles further down the west coast. Mr. Harrison being a missionary of experience and having a good working knowledge of the Japanese language the work should go forward.

The convocation elected delegates to the synod of the whole Church to be held next spring.

VERMONT

Diocese to Celebrate Centennial in 1932

BRATTLEBORO, VT.—A revision of the canons, the election of an executive council, and the appointment of a diocesan missionary were the outstanding accomplishments of the 141st annual convention of Vermont, held here on May 5th and 6th. In revising the canons the convention voted against having vestrywomen.

The following were elected on the executive council: *Clerical*, the Rev. Messrs. J. E. McKee, Bennington, for three years; George R. Brush, Arlington, for two years; Lawrence Amor, Woodstock, for one year. *Lay*, Messrs. Harold W. Stocum, Burlington, for three years; Daniel Steele, Highgate, for two years; and Floyd W. Hayford, Montpelier, for one year.

Upon vote of the convention the Bishop appointed the Rev. James E. McKee to act as a diocesan missionary.

The following deputies were elected to the General Convention: *Clerical*, the Rev. Messrs. Vedder, Van Dyck, Burlington; Morgan Ashley, Rutland; Merton W. Ross, St. Albans; and W. J. Brown, Manchester. *Lay*, Messrs. Herbert W. Congdon, Arlington; John Spargo, Bennington; Frank Oldfield, Burlington; and James F. Dewey, Quechee.

The Rt. Rev. Samuel B. Booth, D.D., Bishop of the diocese, presided over the convention and announced plans for celebrating the one hundredth anniversary of the organization of the diocese in 1932. At a missionary meeting on the first evening the Rev. George Gilbert of Middletown, Conn., and the Rev. W. J. Brown of Manchester, Vt., spoke on rural work, and at the luncheon on the second day the Rev. Robert P. Frazier of the Church Missions House spoke on the work of the National Council.

WEST MISSOURI

Diocese Adopts Full Quota for 1932 Following Bishop's Appeal

KANSAS CITY, MO.—The convention of West Missouri, held May 12th and 13th at St. George's Church, Kansas City, the Rev. Charles R. Tyner, rector, opened with a celebration of the Holy Communion with the Rt. Rev. Robert Nelson Spencer as celebrant, the Rev. C. Hely-Molony and the Rev. Charles R. Tyner assisting. In his very moving address the Bishop stressed the advance work assumed and appealed for the acceptance of the full quota. At the convention dinner in the evening addresses were delivered by the Bishop; the Rev. R. M. Trelease, rector of St. Paul's Church; and the Rev. Charles F. Blaisdell of Calvary Church, Memphis, Tenn., who was the guest speaker. At the mass meeting Wednesday evening, the speakers were Bishop Wise of Kansas; the Rev. R. M. Trelease; Prof. Maurice Votaw, of St. John's University, Shanghai; and W. W. Winne, of St. John's Cathedral, Denver. Professor Votaw spoke also in the business session of Wednesday morning, as the official representative of The National Council.

Budgets for 1932 of \$15,500 for diocesan administration and \$33,000 for missionary work were adopted; these amounts including the full quota assigned by the National Council, and \$500 for student

Closer Association Between England and Eastern Churches is Hope of Canterbury

Archbishop Pays Visit to Latin Patriarch—The Benefices Measure Withdrawn

The Living Church News Bureau
London, May 8, 1931

COMMENTING ON THE ARCHBISHOP OF Canterbury's visit to the Holy Land, the *Church Union Gazette* remarks that the visit will, without doubt, have far-reaching effects towards bringing about a closer and more intimate relationship between the Church of England and the Orthodox Churches, whose representatives received Dr. Lang with all the proper pomp and circumstance due his high position. The visit was distinguished throughout by the admirable tact and discretion which the Archbishop displayed towards the representatives of Eastern Catholicism. It is evident that he made a profound impression for good upon the minds of the Easterners, and that in the not far distant future his visit will bear fruit.

After having met and greeted the representatives of the Eastern Churches in Jerusalem, the Archbishop paid a formal call upon the Latin Patriarch, who had hitherto ignored the presence of the Archbishop in Jerusalem, with the result that Mgr. Barlassina found himself obliged to return the Archbishop's call, accompanied by the secretary of the Apostolic Delegate, who was himself absent from Jerusalem at the time.

Dr. Lang's dignified disregard of the report that his previous visit was cancelled owing to a protest from the Vatican was worthy both of himself and of the communion which he represents.

ARCHBISHOP OF CANTERBURY PRESIDES AT S. P. G. MEETING

The Archbishop of Canterbury made his first public appearance since his return

work at the University of Missouri in the other diocese of the state.

St. Luke's Hospital, Kansas City, reported that during the year 1930 5,809 patients had been treated, and that all obligations of the hospital had been met: St. Luke's never is "in the red." A notable contribution was a fund of \$250,000 given by Mrs. Linda S. Hall, the income of which is available for the treatment of needy women and children.

The Episcopal Church House for Girls, a temporary home for delinquents, reported that it had sheltered 124 girls and 10 infants, and had provided 1809 lodgings and 5427 meals. The Church House also has a good balance in the treasury.

The result of the elections was as follows:

Standing Committee: The Rev. C. Hely-Molony, the Rev. James P. DeWolfe, the Rev. Charles R. Tyner, the Rev. E. W. Merrill; the Hon. W. G. Holt, B. C. Howard, A. C. Stowell, and O. A. Voss.

Deputies to General Convention: The Rev. Messrs. C. Hely-Molony, J. P. DeWolfe, R. M. Trelease, E. W. Merrill; the Hon. W. G. Holt, H. D. Ashley, B. C. Howard, and H. H. Craddock. Alternates: The Rev. Messrs. C. R. Tyner, A. L. du Domaine, L. R. Anschutz, J. R. Gregg, A. C. Stowell, Henry Burr, W. W. Mantz, and Arthur Clifford.

The Executive Council: The Rev. C. R. Tyner, the Rev. A. L. du Domaine, the Rev. L. R. Anschutz, the Ven. Albert Watkins; Walter Bassinger, Walter Brown, Byron Crutcher, and R. G. Carew.

Treasurer and Missionary Treasurer: B. C. Howard.

Secretary: Mrs. Edith F. Vaughn.

when he presided at the annual meeting of the S. P. G. last Thursday afternoon.

Dr. Lang said he thanked them with all his heart for their kind welcome. He knew what it meant, and he was very thankful to say that after a long and enforced absence from his duties, he returned, thank God, he hoped, in the fullness of his health and strength. He had not had time to prepare any speech worthy of the occasion, or of the example set for many years by his revered and beloved predecessor, who hardly ever failed to be in his place as chairman of the meeting.

Dr. Lang added that during the Lambeth Conference he was able to have talks with every one of the overseas bishops who attended. He wished he could convey to them the indelible impression made on his mind of what it meant to find them in almost every case ready and eager for some advance. It was a revelation to him how much they depended in those far-off regions of the world on even, as they might think, the smallest possible grant. He felt sure that if they could realize how much depended on those small grants they would be eager and ready, even at the cost of some self-sacrifice, to strengthen their hands.

The Dean of Westminster is chairman of the Church patronage protection committee, which has just been formed with the object of protecting parishes from any arbitrary change of their traditional usage and customs resulting from the transfer, by sale or otherwise, of the advowsons of such parishes to party organizations for the purposes of such parties.

While holding itself free to act in emergencies as it may seem best, the committee states that it will not in ordinary circumstances itself become the purchaser of patronage, but it desires to assist local effort to buy advowsons which might otherwise be secured by party trusts. It will be a condition of such assistance that advowsons thus bought shall be vested in the Bishop of the diocese, the diocesan board of patronage if such should be formed, or in some other body representing the Church rather than any group of individuals.

BENEFICES MEASURE WITHDRAWN

The Benefices (diocesan boards of patronage) measure, which received final approval in the Church Assembly last June, has been withdrawn by the legislative committee of the assembly from the consideration of the ecclesiastical committee of parliament. The ecclesiastical committee, while considering the measure, invited the legislative committee to a conference to discuss its provisions, and raised several objections to Clause 4 of the measure and the schedule referred to in that clause. The legislative committee felt that it would be inexpedient to submit the measure to parliament in the face of a severely critical report from the ecclesiastical committee.

The measure referred to above must not be confused with the two other patronage measures—the Benefices (exercise of rights of presentation) measure; and the Benefices (transfer of rights of patronage) measure.

The first of these regulates the exercise of rights of presentation to benefices, and gives the parochial church council the right to "make representations in writing to the patron as to the conditions, needs,

and traditions of the parish, but without mentioning the name of any particular clerk."

The other measure is intended to regulate the transfer of the rights of patronage, by preventing sales or transfers taking place without the knowledge of the parishioners.

The Rights of Presentation measure has passed the Commons but awaits the approval of the House of Lords. The Transfer of Rights measure received the royal assent last August.

BISHOP OF GLASGOW CONSECRATED

On Thursday last, at St. Mary's Cathedral, Glasgow, the Ven. J. R. Darbyshire, lately vicar and archdeacon of Sheffield, was consecrated and enthroned as Bishop of Glasgow and Galloway in succession to Dr. E. T. S. Reid, who was recently elected Bishop of St. Andrews. At the consecration, the Primus of Scotland acted as celebrant, and the Bishops of Moray and Argyll were the deacon and subdeacon. The Bishops of Sheffield, Edinburgh, St. Andrews, and Aberdeen were also present. The enthronement service, later in the same day, was attended by the Lord Provost of Glasgow and representatives of the Presbyterian and Free churches.

NEWMAN MONUMENT

At Littlemore, near Oxford, a tablet has been placed on the outer wall of the building in that village which was used by John Henry Newman and his friends as a place of study and retirement during the most critical years of the Oxford Movement. The tablet was designed by Mr. Kitson, F. R. I. B. A., and the inscription was written by Sir Michael Sadler, master of University College, Oxford, who is one of the original trustees of the Oxford preservation trust.

GEORGE PARSONS.

Y. P. F. OF MISSOURI MEETS IN ST. LOUIS

ST. LOUIS, Mo.—The first annual convention of the Young People's Federation of Missouri was held May 9th in the Bishop Tuttle Memorial. The Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, made the opening address in the Cathedral, and the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of the diocese, spoke to the convention in the afternoon.

The discussion groups were led by Mrs. J. H. George, educational secretary of the Missouri branch of the Woman's Auxiliary, and by George Simmons of the Y. M. C. A. L. W. Baldwin, president of the Missouri Pacific Railroad, was the after-dinner speaker.

The first year's work of the Young People's Federation resulted in the organization of nine member chapters.

The new projects contemplated are two diocesan corporate Communion services each year, one with the National Federation on Whitsunday and the other the first Sunday in Advent; social service work to be carried on by each chapter; camp conference week at one of the camps of the diocese with annual field day in the fall; one or two delegates to be sent to the Winslow conference and financed by the council; to promote attendance of at least one representative from each parish at the educational summer conference of the dioceses of Missouri and West Missouri to be held at Columbia; the issue of quarterly bulletins for the information of outlying parishes; and bi-monthly diocesan meetings to create diocesan consciousness.

Annual Encaenia of King's College, Halifax, Held in New Buildings

Wycliffe College Has First Woman Graduate—Toc H Anniversary—Miscellaneous Notes

The Living Church News Bureau
Toronto, May 14, 1931

AT THE ANNUAL ENCAENIA OF KING'S College, Halifax, the baccalaureate sermon was preached by the Rev. J. Alexander of Moncton. The graduates were guests at the president's annual dinner.

Archdeacon Vroom was re-elected president of the alumni at the annual meeting of the association. The report of the executive committee of the association was presented by Archdeacon Wilcox and the financial statement was read by the treasurer, W. L. Payzant.

Reference was made to the success of the re-union held last August in this city when more than 250 attended. At that re-union it was decided to place in the chapel a memorial window to the late Dr. Willets, professor of classics.

It was pointed out that the new university buildings have proved very satisfactory but that much remains to be done by way of furnishings and equipment.

Bishop Hackenley, W. L. Payzant, W. A. Winfield, H. M. Bradford, and G. H. Morrison were elected governors of King's.

The preacher at the Encaenia Day service was Dean Llwyd.

Archbishop Worrell spoke briefly, commenting on the splendid feeling between Dalhousie and King's.

THE CONVOCATION OF WYCLIFFE COLLEGE

Seventeen men and one woman received their diplomas as graduates of Wycliffe College at its closing convocation.

Among the guests were the Archbishop-elect of Rupert's Land, who graduated from the college thirty-seven years ago, the Bishop of Toronto, the Bishop of Mackenzie River, the Chancellor of the University of Toronto, Dr. Cody, chairman of the Board of Governors, and Dr. Hallam who addressed the graduates on Loyalties.

Dr. McElheran, in making his first report as principal, spoke of the slight decrease in the number of men in residence but he felt that quality of student was much to be preferred to quantity.

Sir William Mulock, chancellor, brought the greetings of the University of Toronto.

The Rev. Canon H. J. Cody said: "Be thankful you are entering the ministry in difficult times; there is little chance for development when everything runs smoothly. It is great to be in the fight, for the issues are tremendous."

Miss Mabel Jones, who was a member of the graduating class, is the first woman to graduate from Wycliffe College.

FESTIVAL OF THE SOCIETY OF ST. JOHN THE EVANGELIST

The Society of St. John the Evangelist, whose house is at Bracebridge, kept the patronal festival, that of St. John before the Latin Gate, May 6th, at the Church of St. Mary Magdalene, Toronto. At the first vespers of the festival the sermon was preached by the Rev. Father Palmer, provincial superior, after which the members of the Community held a reception. On the following morning the Holy Eucharist was offered as an act of thanksgiving for blessings bestowed on the Community during the past year.

The society is about to erect a new

chapel on the hill which slopes down to the Muskoka River. The architect of the new chapel is William Rae of Toronto. The keynote is that of simplicity.

TOC H ANNIVERSARY IN TORONTO

The birthday anniversary and re-dedication of Toc H, Ontario, was celebrated on Saturday evening at Hart House Theater, Toronto. Dr. Hamilton Fyfe, principal of Queen's, was the speaker. On Sunday morning at 11 o'clock the festival service of thanksgiving was held at St. Cyprian's Church, Manning avenue. Among those who took part in the service were the Ven. W. P. Robertson, St. Thomas' Church, Hamilton; Archbishop Stringer; Bishop Lucas; the Rev. A. T. F. Holmes, padre of Toc H, Central Branch; the Rev. Captain Sidney Lambert; the Rev. H. B. Grout, Oakville; the Rev. H. T. Archbold, St. Jude's Church, Toronto; and the Rev. H. P. Charters of Toc H, Central Branch.

Archdeacon Robertson of Hamilton interpreted the Toc H objective as being "to conquer hate," declaring that, "All that's best in the world today we owe to Christ, and all that's worst in the world we owe to Christless men."

The rededication of the area membership was an impressive ceremony. During the singing of "The Hymn of Light," the Toc H lamp and rush lights were lighted by a taper from an altar candle.

CORNERSTONE OF NEW DORMITORY LAID AT RIDLEY COLLEGE

With simple but impressive ceremony the cornerstone of the new dormitory building at Ridley College, St. Catharines, was laid by the Rt. Rev. Derwyn T. Owen, D.D., Bishop of Niagara, in the presence of a representative gathering of the school friends, mostly from out of town. Ridley cadet corps formed a guard of honor.

The building is the first of three to house the 200 boys of the upper school. The enrolment is now 180. The event, he said, marked one more milestone in the history of Ridley College, which is 42 years old.

GRANT OF \$11,500 TO HOBART COLLEGE ANNOUNCED

GENEVA, N. Y.—Announcement of a grant to Hobart College totaling \$11,500 for the year 1931-1932 from the Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York was made by the Rev. Dr. Murray Bartlett. This represents an increase above the usual grant of this society of \$5,000. The grant was authorized at the meeting of the society held in New York, April 29.

The letter received by President Bartlett from the Rev. Lawrence T. Cole, D.D., executive secretary of the society, outlined the terms of the grant as follows: \$5,000 is to be used for professors' salaries, \$1,500 for scholarships to postulants to the episcopal ministry from New York state, and \$5,000 for the endowment fund.

This society, in addition to its usual generous grants to the operating expense of the college, has, in the past two years, made three grants of \$5,000 each to the endowment of the college, and the seal of approval of the society, thus concretely expressed in its gifts to Hobart, is considered a high compliment to the administration of the college.

New York Observes Tenth Anniversary of Bishop Manning; Annual Convention Held

Pectoral Cross Presented By People of Diocese—Lay Cornerstone of Seabury Hall

The Living Church News Bureau
New York, May 16, 1931

DR. WILLIAM THOMAS MANNING WAS consecrated the tenth Bishop of New York on May 11, 1921. On his tenth anniversary observed last Tuesday, May 12th, the clergy and lay-folk of his vast jurisdiction united in a splendid tribute of affection and congratulation. This corporate act was greatly aided by the fact that this is also the week of the diocesan convention, a time when over five hundred clerical and lay delegates are in attendance at the Cathedral.

At the Eucharist, which always precedes

by the rector of the Church of the Incarnation. As chairman of the committee on the arrangements for this anniversary observance, his energetic and enthusiastic leadership made it the great success that it most certainly was.

ELECTIONS

Lack of adequate space makes necessary a brief mention of the chief acts of the convention in its two days of meeting.

The Rev. Francis A. Sanborn, vicar-elect of Grace Chapel, was elected secretary of the convention to succeed Dr. Gilbert, now junior Suffragan Bishop.

The deputies to General Convention were chosen as follows: The Rev. Drs. H. P. Silver, Caleb R. Stetson, E. Clowes Chorley, and Howard C. Robbins; and

Fosbroke, William Averill Brown and Mrs. Henry Goddard Leach were chosen to service on the social service commission; and, on the board of religious education; the Rev. Messrs. Pascal Harrower, Dudley S. Stark, and Nicholas M. Feringa, and Dr. Adelaide T. Case and H. H. Pike.

Following some debate and after explanation that the resolution would not plunge the Church into a political controversy, there was adopted a memorial to General Convention recommending that body "to take such steps as they may deem appropriate to secure the appointment, by that body, of a commission to consider possible measures whereby Christian principles and influence may be made effective in bringing about adjustments in our economic system as may guard the workers of the country against a recurrence of the hardships resulting from such depressions."

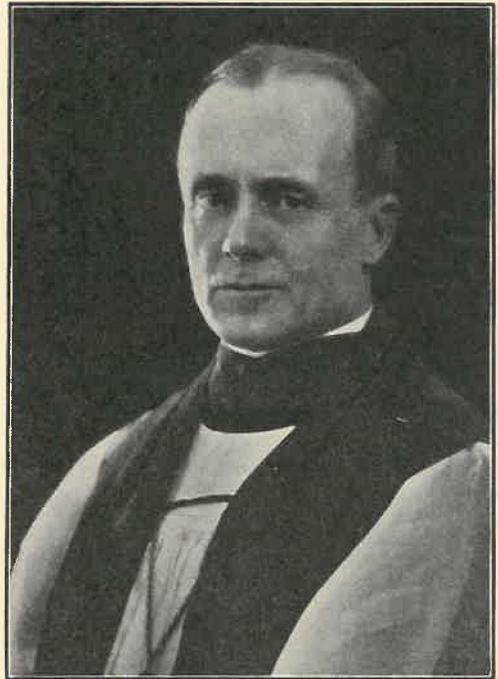
The resolution of the Rev. Eliot White, asking for redress for a presbyter against



Photo by Wide World Photos, Inc.

AT BISHOP MANNING'S TENTH ANNIVERSARY

Bishop Manning is here shown receiving the pectoral cross from Dr. Frank W. Crowder, rector of St. James' Church. Also in the group are Bishop Lloyd, Bishop DuMoulin, Bishop Matthews, Bishop Gilbert, Bishop Overs, Bishop Taitt, Bishop Stires, Bishop Sterrett, and Bishop Larned.



Pach Bros. Photo.

TENTH ANNIVERSARY AS BISHOP

A pectoral cross was presented to the Rt. Rev. William T. Manning, at the celebration of the anniversary of his consecration, from the clergy and laity of New York diocese.

the first session of the convention, Bishop Manning was the celebrant. Also present in the sanctuary were the Bishops of New Jersey, Pennsylvania, Long Island, and Bethlehem; the Suffragan Bishop of Long Island; Bishop Overs, now rector at Hastings, Bishop DuMoulin, now rector at Locust Valley, Long Island; and Bishop Lloyd and Bishop Gilbert, the Suffragans of this diocese.

On behalf of the people of the diocese, the Rev. Dr. Frank W. Crowder, rector of St. James' Church and president of the standing committee, presented to Bishop Manning a pectoral cross, remarkably beautiful in design.

Immediately after the luncheon served to the delegates in the undercroft of Synod Hall, the Bishop called to order the 148th annual convention.

In this environment the assembly could express itself freely. The great ovation accorded the Bishop and the several additional gifts presented to him were further evidences of the loyalty and devotion of a great diocese to its beloved chief pastor. The Rev. Dr. Silver was the spokesman for the diocese in this part of its expression, but much more than this was done

Messrs. Stephen Baker, Samuel Thorne, George W. Wickersham, and Monell Sayre.

Provisional deputies: The Rev. Drs. Frank W. Crowder, Hughell Fosbroke, Milo H. Gates, and Edward C. Russell; and Messrs. Charles C. Burlingham, Robert B. W. Elliott, Frank L. Polk, and James A. Hamilton.

Bishop Manning announced the resignation, by reason of continued ill-health, of George Zabriskie as chancellor of the diocese; and gave notice of the appointment of Robert B. W. Elliott of the Church of the Incarnation, New York, to succeed Mr. Zabriskie in that office.

Other elections resulted in the following choices: The Rev. R. T. Henshaw and Augustus N. Hand to serve on the standing committee, class of 1935; the Rev. Dr. R. H. Brooks, the Rev. Oliver S. Newell, the Rev. John R. Atkinson, Thomas A. Horton, and A. J. Miller as deputies to the provincial synod; the Rev. Messrs. Lucius A. Edelblute and William P. Kemper, and Robert Wilkinson and Percival Wilds as provisional deputies to the same.

The Rev. Dr. C. R. Stetson, President Nicholas Murray Butler, and Justice Edward R. Finch were elected Cathedral trustees.

The Rev. Messrs. Thomas McCandless, Hutchins C. Bishop, D.D., and William N. Colton, George H. Corey, H. G. deMeli, and William A. Greer were reelected members at large of the board of managers of the Diocesan Missionary and Church Extension Society. Dean

his ecclesiastical superior, was tabled by a unanimous vote.

THE "AMERICAN MISSAL"

Immediately after reading his annual address, Bishop Manning made the following statement concerning *The American Missal*:

"The publication of an unauthorized service book for use in our churches bearing the title of *The American Missal* having come to my knowledge, I find it my duty as the ecclesiastical authority of the diocese to give public notice, as I do hereby in accordance with the provisions of Canon 46 of the General Convention, that the said book is not of authority in this Church and that it is not authorized for use in this diocese."

GREETINGS TO BISHOP

An altogether too modest Bishop did not share with us the congratulatory greetings which poured in upon him from all parts of the country and from abroad. As it was, we heard only the telegrams from President Hoover, Ballington Booth, and Dr. Cadman. We were conscious, however, of the Bishop's real happiness, a spirit that seemed contagious and which in-

fluenced the members of the convention to be singularly united in making the sessions a corporate expression of loyalty in planning the work of our great diocese for another year.

SEABURY HALL CORNERSTONE TO BE LAID

The cornerstone of Seabury Hall at the General Theological Seminary will be laid at 3:45 o'clock Tuesday afternoon, May 26th. This building, which is adjacent to the chapel, is one of the items in the program adopted some years ago by the alumni for the improvement of the seminary property.

The baccalaureate sermon will be de-

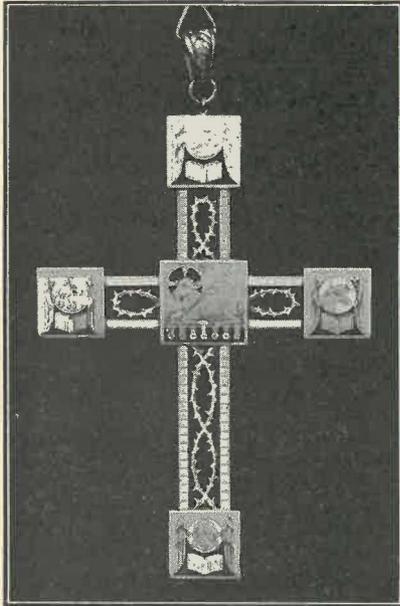


Photo by Charles Curtis.

PECTORAL CROSS

This cross, the gift of clergy and laity of the diocese of New York, was presented to Bishop Manning on the tenth anniversary of his consecration, May 12th.

livered by the Rev. Dr. Denslow on Monday, May 25th, at 8 P.M. Tuesday, the 26th, is alumni day; and Wednesday, Commencement Day, with the chief exercises at 11 o'clock, Prof. Arthur Darby Nock of Harvard delivering the address.

COMMENCEMENT DAY AT DEACONESSES SCHOOL

Bishop Manning officiated at the commencement service for the New York Training School for Deaconesses, held in the Cathedral yesterday morning. Six students were graduated, and one, Miss Anne Ursula Tucker of Danville, Va., was set apart as a deaconess by the Rt. Rev. Dr. Arthur C. Thompson, Bishop of Southern Virginia.

The Rev. Richard A. D. Beaty, rector of Grace Church, City Island, has been elected president of the New York clericus for the ensuing year, succeeding the Rev. Dr. N. A. Seagle, rector of St. Stephen's Church.

HARRISON ROCKWELL.

Y. P. S. L. CONFERENCE HELD IN CLOUDCROFT, N. M.

EL PASO, TEX.—As a result of the action taken by the Woman's Auxiliary at the recent district convocation of New Mexico and Southwest Texas to back a summer conference, the Young People's Service League of this district will hold their first conference, in Cloudcroft, N. M., June 2d to June 6th inclusive. Emphasis will be placed upon lay evangelism and promotion of young people's work in this district. The Rev. F. B. Howden, Jr., Rosewell, N. M., is chairman of the conference committee.

Lay Cornerstone of Parish House for St. Peter's Church, Boston, in Heavy Rain

Bishop Lawrence Officiates at Ceremony—Philip S. Parker Named Chancellor of Diocese

The Living Church News Bureau
Boston, May 16, 1931

THE CORNERSTONE OF THE NEW PARISH house for St. Peter's Church, Cambridge, was laid by Bishop Lawrence last Sunday morning in spite of a heavy downpour. During the ceremony, which was witnessed by several hundred persons, the donors' book, containing the names of all contributors to the enterprise, was placed in the stone together with several other articles. In the course of his sermon at the morning service in the church, Bishop Lawrence, after paying tribute to the work of the parish, spoke in particular of the part being played by wise use of parish houses in the present day.

WOMAN'S DIVISION OF CHURCH SERVICE LEAGUE CONFERENCE

The middle district annual conference of the woman's division of the Massachusetts Church Service league met last Wednesday in St. Luke's Church and parish house, Hudson, with Mrs. Charles Lewis Slattery as chairman, and Miss Gwendolyn Morse as assistant. After a service of corporate Communion, followed by a service of remembrance for the women who had died during the past year, brief reports were given by the parishes. Then followed a series of short addresses, a presentation of the Massachusetts program for 1931. Miss Eva D. Corey gave the first address of the afternoon session, taking as her subject "Looking Towards the Triennial at Denver." Miss Marian Humphreys, newly landed on furlough from Japan, was the second speaker. Miss Humphreys is a United Thank Offering missionary whose home in this country is in Andover.

INTERNATIONAL STUDENTS PLAN AUTUMN SESSION

With a hundred persons representing nineteen countries Miss Alberta M. Houghton, Cambridge, was the hostess for the May social of the International Student Friendship committee last evening. An informal musical program was presented by the students themselves, and some of them were in their national costumes. Plans have been made for June, when Mrs. John A. Heath will entertain at her home by the sea.

The Hon. Philip S. Parker, one of the most widely known laymen in the country, is the first chancellor of the diocese of Massachusetts, the appointment having been made in accordance with action taken at the last diocesan convention. Judge Parker is a member of the standing committee and also of the council of the diocese and is one of the deputies to General Convention. With regard to General Conventions, he has served as deputy to five or six of them and has also served on the National Council. One of his grandfathers was the Rt. Rev. Samuel Parker, D.D., second Bishop of Massachusetts.

MEMORIAL WINDOW HONORS SUSAN H. BRADLEY

The Bradley memorial window in the parish house of Trinity Church, Boston, commemorates Susan Hinckley Bradley,

DR. VAN ALLEN SERIOUSLY ILL

Boston—News has been received from Munich of the serious illness of Dr. William H. van Allen, late rector of the Church of the Advent, Boston. The report of the condition of Dr. van Allen was cabled to his friends in his old parish in the Boston community. Mrs. Lord, whose necrology is elsewhere in this issue, was a parishioner and close friend.

who died in 1929. She was the widow of the Rev. Leverett Bradley. Margaret Redmond, who both designed and executed the window, chose as the theme of the design, "And He showed me a pure river of water of life, clear as crystal. In the midst of it and on either side of the river was there a tree of life." Commenting upon this design, the Trinity leaflet speaks of the symbolism being peculiarly appropriate to the parish house "because of the stream of human life which passes in and out, and which, proceeding from the House of God, should enrich and beautify life." The design includes symbols of the four evangelists and a portion of the hymn of St. Patrick.

NEWS

The offering from the branches of the Girls' Friendly Society of the diocese is to be divided between All Saints' Mission, Hillsboro, Oregon, and missionary work in this diocese.

Mrs. Ralph Adams Cram spoke on St. Sergius' Academy, Paris, at the last missionary meeting for the season of Trinity Church on Monday afternoon. Mrs. Cram is well versed in her subject and takes an interest in this sole means of training priests for the Russian Church since she has studied it for several years during long visits in Paris.

Donation Day was held at St. Monica's Home, Roxbury, on Thursday, when friends of this work for sick colored women and children took their gifts. This worthy charitable work is under the charge of the Sisters of St. Margaret.

Chaplain Riddle of the United States navy was the preacher in St. Paul's Cathedral last Sunday evening. Coming from Newport, R. I., where he is temporarily stationed, the chaplain brought with him a group of men from the navy. His subject for the evening address was "The Eyes of Flame."

Sixty residents of the Y. M. C. A. dormitory attended service in a body at the Old North Church last Sunday morning. A special section was reserved for them, and the rector, the Rev. Francis E. Webster, preached.

The Rev. Bernard Iddings Bell, D.D., warden of St. Stephen's College, preached in Houghton Memorial Chapel, Wellesley College, last Sunday morning.

ETHEL M. ROBERTS.

CHURCH AT HARTFORD, CONN., BENEFITS UNDER WILL

HARTFORD, CONN.—Public bequests of \$89,000 are made by the will of Henry N. Robinson, late of West Hartford who was formerly president-treasurer of the Tracy, Robinson, & Williams Co. of Hartford. A trust fund of \$50,000 to Trinity Church, Hartford, is established.

Urge Revival of Missionary Foresight at Meeting of Church Club in Chicago

Great Future Predicted for Diocese —Institute New Rector at St. Luke's, Evanston

The Living Church News Bureau
Chicago, May 16, 1931

REVIVAL OF MISSIONARY FORESIGHT which planted the Church firmly in the middle west a century ago was urged by speakers at the forty-first annual meeting of the Church Club of Chicago, Wednesday night at the Hotel Sherman. Approximately 400 Church men and women were present.

The Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church, Chicago, and Bishop Coadjutor-elect of Minnesota, was the first to sound the missionary note. He told of the missionary foresight of such men as Bishops Kemper and Whipple which planted the Church in Minnesota, and added: "The Church is bigger than any one parish or rector of a diocese. We need to realize this fact more fully; to recognize that in the final analysis the Church is all missions."

A second missionary note came when Bishop Stewart told of the work of the new archdeacons, describing the thrill which he has experienced in recent days in touring the extra-metropolitan district with Archdeacon Ziegler. He then called upon Archdeacon Ziegler who told of the great possibilities open to the Church in rural and small communities through personal contacts with lost Church people.

In his address, Bishop Stewart urged continued interest in the Church's work in the face of depression. "In times of depression, you learn whether you are a follower of a mere economic barometer or of the Cross," said the Bishop.

The Rev. Dr. Charles E. McAllister, new rector of St. Luke's Church, Evanston, in his maiden address praised the "rugged honesty of purpose" which he said he had discovered in Chicago. The whole Church is watching Chicago, he said, and predicted a great future for the diocese.

John D. Allen of St. Elisabeth's Church, Glencoe, was re-elected president of the club for a third year. Other officers named were: vice-president, Ernest S. Ballard, Christ Church, Winnetka; secretary, Homer Lange, St. Chrysostom's; treasurer, Austin J. Lindstrom, St. Luke's, Evanston. The Rev. Dr. Duncan H. Browne of St. James' officiated at the induction of the new officers and directors.

DR. MC ALLISTER INSTITUTED

Amid scenes among which he labored for twenty-six years and where less than a year ago he was consecrated, Bishop Stewart on Thursday read the office of institution for his successor, the Rev. Dr. Charles Eldridge McAllister. Seventy-five clergy and seminarians were in the procession and the church was filled for the service.

"Your success will lie in growth—growth of mind, in spirit, and in numbers who find St. Luke's their spiritual home," said Bishop Stewart in his sermon. "Growth is development, the only true measure of success. You have a rich heritage of tradition in this parish. That you will preserve and add to it with those abilities which you already have proven elsewhere goes without saying."

The keys to St. Luke's were presented

the new rector by Thomas T. Lyman, senior warden. The junior warden, Gabriel F. Slaughter, handed the Bishop a copy of the Bible, Book of Common Prayer, and the canons, which the Bishop in turn presented to Dr. McAllister. Dr. McAllister was the celebrant at the Eucharist. The Ven. Frederick C. Deis and the Ven. Winfred H. Ziegler were deacon and subdeacon respectively, while the Rev. Messrs. Gardner A. MacWhorter and J. McNeal Wheatley, assistants at St. Luke's, assisted the celebrant. A luncheon for visiting clergy and guests followed the service.

MISS NOYES HONORED

The Cross of Honor, highest award of the Order of Sangreal, was voted Miss Vera L. Noyes, diocesan director of religious education, at a meeting of the order held Thursday night at St. James' Church. The award will be conferred upon Miss Noyes at St. Stephen's Church, Sunday afternoon by the Rev. Irwin St. John Tucker, grand master.

Bishop Stewart preached on the Quest of the Grail at the service Thursday night, when approximately 300 Church men and women were initiated into the first degree.

PROGRAM CONFERENCE HELD

More than sixty clergy of the diocese attended a conference on the program of the Church, sponsored by the department of ways and means, at St. James' Community House, Wednesday afternoon. Dr. Stephen E. Keeler, chairman of the department, presided.

A plea to "keep money out of the pulpit" was made by the Rev. G. C. Story, rector of the Church of the Mediator, in the opening address. Fr. Story stressed the need of selecting a key man to head up the Every Member Canvass, of keeping parish lists up to date, and of using proper literature to advance the canvass. The Ven. F. G. Deis, archdeacon, spoke on a suggested two-day mission on Missions, explaining schedules of conferences and procedure. Wirt Wright of Evanston told of the "100 per cent canvass" and methods used in such.

YOUNG PEOPLE MAKE \$4,500

Approximately \$4,500 will be added to the Chicago Cathedral Fund as a result of the recent Cathedral Ball given by the diocesan Young People's Association, according to a report from Earle Harrison, chairman. This amount represents the largest sum made from any of the six annual affairs which the young people have given for the Cathedral benefit. The fund will be formally presented to the Bishop in the fall. Approximately 3,000 attended the ball.

ACOLYTES' FESTIVAL MAY 21ST

More than 300 acolytes from all sections of the diocese are expected to attend the annual acolytes' festival at the Church of the Advent, Logan square, Thursday night, May 21st. This festival has come to be one of the most picturesque affairs of the year. Bishop Stewart will be the preacher. The festival was established twenty years ago by the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago.

NEWS NOTES

The annual spring outing of the junior and senior assemblies of the Brotherhood of St. Andrew will be held at Christ

Church, Winnetka, Saturday afternoon, May 23d. In the evening, Frank Fortune of Cleveland will present motion pictures of the University of the South, Sewanee, and William B. Baehr, Glencoe, of Camp Houghteling. Officers of the two assemblies will be installed. The newly elected officers of the senior assembly are: president, H. E. Ratcliffe; vice-president, Randolph McCandlish; secretary-treasurer, George C. Kubitz; chaplain, Rev. N. B. Clinch.

Three plays were given by members of the choir of the Cathedral Shelter for the benefit of the Shelter funds. Miss Ruth Gibson directed the productions.

The annual presentation of the United Thank Offering of the Woman's Auxiliary in the diocese will take place at St. Luke's Church, Evanston, on May 28th, Bishop Stewart presiding. The Rev. Irvine Goddard, rector, Emmanuel Church, La Grange, will deliver the address.

Dr. Stephen E. Keeler was the leader of another of the conferences for clergy at the College of Preachers, Washington, this past week. The Rev. Gowan C. Williams, rector of St. Mark's, Glen Ellyn, attended from the diocese of Chicago.

BISHOP BURLESON RETURNING AFTER TOUR OF EUROPE

NEW YORK—Bishop Burleson leaves Paris on May 28th to sail on the S.S. *Europa*, returning from a brief official visitation to the American Episcopal churches in Europe. He went as representative of the Presiding Bishop, who is Bishop in charge of these churches. His itinerary as planned is the following:

May 6 and 7. Geneva, Emmanuel Church, the Rev. Everett P. Smith, D.D.

May 8 and 9. Nice, Church of the Holy Spirit, the Rev. Samuel McComb, D.D.

May 10, 11, 12. Rome, St. Paul's Church, the Rev. Theodore Sedgwick, D.D.

May 13. Traveling.

May 14, 15. Florence, St. James' Church, the Rev. J. H. Randolph Ray, D.D., in charge.

May 16. Traveling.

May 17, 18, 19. Munich, Church of the Ascension, the Rev. Frederick M. Kirkus, D.D.

May 20, 21, 22. Dresden, St. John's Church, the Rev. Edward M. Bruce.

May 24, 25, 26, 27. Paris, Pro-Cathedral of the Holy Trinity, the Very Rev. Frederick W. Beekman, D.D.

TWO CHURCHES IN MINNESOTA OBSERVE ANNIVERSARIES

WINONA, MINN.—St. Paul's parish celebrated the seventy-fifth anniversary of its founding during the week of May 10th. On Sunday, May 10th, the rector, the Rev. C. B. Whitehead, preached an anniversary sermon, and on May 13th, which was the anniversary of the day of organization, there was a confirmation service in the afternoon with a special sermon by Bishop McElwain. In the evening a parish dinner was held at which speeches were made by the rector and the Bishop. Mrs. McCannon, whose family has been connected with the parish since its beginning, gave a splendidly prepared history of the seventy-five years of the parish's life.

Ascension Parish, Stillwater, one of the oldest parishes in the diocese, celebrated the eighty-fifth anniversary of the first service held in the town, and the eightieth anniversary of the laying of the cornerstone of the first church there, on Thursday, May 14th. In the morning Bishop McElwain, assisted by the Rev. Thomas Dewhurst, rector, celebrated the Holy Communion, and the Bishop made a brief address. In the evening a dinner was held at the Lowell Hotel, at which the principal speaker was the Rev. F. L. Palmer, D.D., professor at Seabury Divinity School, a former rector of Ascension parish.

Ascension Day Observed in Philadelphia Churches With Annual Musical Service

Bishop Taitt is Preacher at Celebration—Michigan D. A. R. Presents Bell to Valley Forge Chapel

The Living Church News Bureau
Philadelphia, May 16, 1931

ASCENSION DAY SERVICES THROUGHOUT the city and suburbs were very well attended this year, according to reports from many parishes.

The Rt. Rev. Francis M. Taitt, Bishop of the diocese, was the preacher at the choral celebration in St. James' Church. The annual musical service at this church has been built up through the years, and has become an event in Philadelphia's religious life. Both the boys' choir and the mixed choir of St. James' participated in the singing of Gounod's *Mass in E Flat*,

tion services were conducted by the Rev. W. Herbert Burk, rector. The Michigan bell is the twenty-eighth to be added to the carillon, which when completed will have forty-nine bells, one from every state and one which is known as the Washington's Birthday Bell. Many members of the D. A. R. from Michigan were present at the dedication.

NEW WINDOW FOR ST. JAMES' THE LESS

A stained glass window will be placed in St. Joseph's Chapel in the parish house of the Church of St. James the Less, Falls of Schuylkill, in honor of the rector emeritus, the Rev. Edward Ritchie, and as a thank offering to commemorate his 80th birthday. The announcement of this gift was made at a reception on May 9th.

The Hon. Clinton Rogers Woodruff and Samuel T. Wagner, warden of the parish,



GIFT OF MICHIGAN D. A. R.

Bell, presented by the State of Michigan to Washington Memorial Chapel, Valley Forge, and dedicated by the Rev. W. H. Burk on Sunday, April 26th.

Ledger Photo.

accompanied by the Philadelphia orchestra.

Although the doors were opened as early as 9 o'clock, many people had arrived beforehand, and long before the service began the church was filled.

On the vigil of the Ascension, a special service was held in the Church of the Annunciation, when the men's choir of Philadelphia sang the Evensong. The Rev. Alfred M. Smith of St. Elisabeth's Church was the preacher.

At St. John's Church, Norristown, a choral celebration of the Eucharist was held at 7 on the morning of Ascension Day. The rector, the Rev. James M. Niblo, arranged this early choral service so that those parishioners who were busy during the day might attend at a convenient hour.

A service of Vespers and Adoration was held on the eve of the Ascension in St. Luke's, Germantown, which was also the monthly service of the members of the Confraternity of the Blessed Sacrament.

The Rev. John Mockridge, D.D., co-rector of St. James' Church, has started a movement to make Ascension Day as widely observed as Good Friday is today. Not many years ago Good Friday was also neglected by the general public.

MICHIGAN STATE BELL PRESENTED TO VALLEY FORGE CHAPEL

The Michigan State bell, recently presented by the Daughters of the American Revolution of Michigan, was installed in the Washington Memorial Chapel at Valley Forge on Sunday, April 26th. Dedic-

were the speakers at the reception. The present rector, the Rev. Charles Jarvis Harriman, presided.

Following his brother, Dr. Robert Ritchie, who was rector of St. James the Less for thirty-seven years, Fr. Edward Ritchie was rector from 1907 to 1924, when he became emeritus. In spite of his advanced age, he takes Sunday and weekday duty regularly, having been absent from the altar only one Sunday since his nominal retirement.

GIRLS' FRIENDLY ELECTS OFFICERS

Election of officers of the Girls' Friendly Society of the diocese of Pennsylvania were announced this week, following the final council meeting of the season last Thursday:

Mrs. C. William Spiess, president; Miss Elizabeth W. Beatty, secretary; Miss A. Adele Leach, treasurer; Mrs. W. W. Cardwell, vice-president for South Philadelphia; Miss Margaret Smythe, vice-president for West Philadelphia; Mrs. Winthrop C. Neilson, vice-president for the Schuylkill Valley district; Mrs. Malcolm E. Peabody, vice-president for Germantown; and Mrs. P. G. Hall, vice-president for North Philadelphia.

GARDEN PARTY FOR GERMANTOWN CONVOCATION

The Woman's Aid to the convocation of Germantown will hold its annual garden party on Thursday, May 28th, at "Wyck," the residence of Casper Wistar Haines. The proceeds will go to the diocesan campaign pledge for the benefit of St. Bartholomew's Church, Wisconsin.

SUMMER CONFERENCE MEETING

The Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral Church of the Nativity, Bethlehem, was guest speaker at the annual spring meeting of the summer conference committee, which was held in St. Stephen's Community House. The conferences discussed included Bethlehem, Blue Mountain, Peninsula, and Wellesley, Mass.

ELEANOR ROBERTS HOWES.

TO DEDICATE WORLD WAR SHRINE IN HOBOKEN, N. J.

HOBOKEN, N. J.—In the Chapel of All Souls in St. Paul's Church, Hoboken, a World War shrine to commemorate Hoboken as the port of embarkation and disembarkation is being built by J. and R. Lamb of New York.

There will be worked in the shrine above the figure of St. Paul a small stone head from the old Cloth Hall at Ypres, typifying the martyrdom of that city. At the foot will be placed a piece of stone from the Appian Way at Rome, a military road built before the time of Christ and along which St. Paul walked on his last visit to that city.

Above the figure of St. George will be placed a piece of stone from All Hallows', London, the church in which William Penn was baptized and where John Quincy Adams was married. Over this will be the banner of St. George given by the St. George Society of New York.

Above the figure of St. Joan of Arc, who typifies all women who had a part in the war, will be placed a piece of marble from the high altar of Reims Cathedral, and above these the banner of St. Joan of Arc presented by the society named after her. May 30th is the five-hundredth anniversary of her martyrdom.

A piece of stone from Westminster Abbey will be placed in the floor at the foot of the shrine. The colors of the 9th Regiment of New Jersey will be presented and hung in the chapel as a memorial to the colonel and organizer and the men of the regiment.

The shrine will be dedicated May 24th by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, and the sermon will be preached by the Rt. Rev. William T. Manning, D.D., Bishop of New York. Station WOR will broadcast the service from 9 P.M. to 10 P.M.

Here in the Chapel of All Souls will be offered up the Holy Eucharist, and the litany of the faithful departed will be said.

The Rt. Rev. Charles H. Brent, D.D., late Bishop of Western New York and chief of chaplains during the World War, was a member of the honorary committee as was the Rt. Rev. Herbert Shipman, D.D., late Suffragan Bishop of New York.

PREACHES ANNUAL FLOWER SERMON IN ST. LOUIS

ST. LOUIS, Mo.—At the annual flower service, held each spring in Christ Church Cathedral, the sermon was preached by the Rev. Beverley D. Tucker, D.D., rector of St. Paul's Church, Richmond, Va., Sunday morning, May 10th.

Henry Shaw gave to St. Louis the Missouri Botanical Garden, one of the most famous in the world. It was opened to the public by Mr. Shaw in 1860, and was maintained under his personal direction until his death in 1889. By a provision in his will, a sum of money was left to the Bishop of Missouri to provide for a sermon to be preached in the Cathedral each year, to recall the goodness of God as revealed in the beauty of the universe.

Annual Nightingale Service for Nurses Held in St. Ann's Church, Brooklyn

Bishop Stires Preaches On "Mothers of all Kinds" — Bread Line at Church of Redeemer Discontinued

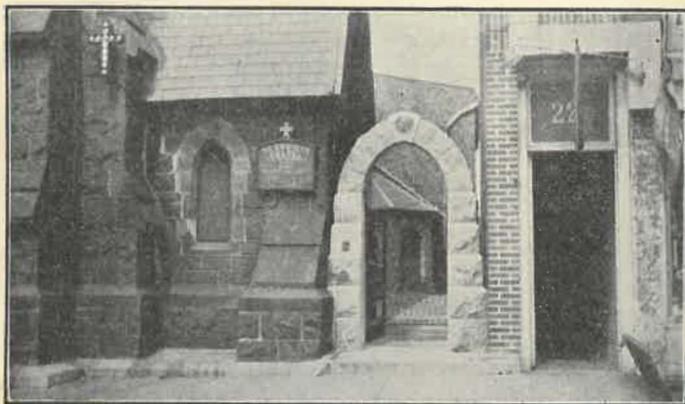
The Living Church News Bureau
Brooklyn, May 15, 1931

THE FIFTH ANNUAL FLORENCE NIGHTINGALE service for nurses in Brooklyn was held on the Sunday nearest Miss Nightingale's birthday, which was Rogation Sunday, May 10th. As on previous occasions, the service was in St. Ann's Church, Brooklyn. About a thousand nurses in uniform were present, more than seven hundred student nurses from seventeen hospitals in and near Brooklyn, and nearly three hundred graduate nurses. Two processions entered the church simultaneously, the choir and clergy followed by graduate nurses from the parish hall,

of the arch bears a bronze medallion portrait of Bishop Leonard, and near the base is a smaller bronze with his coat-of-arms. The memorial is to be dedicated by Bishop Stires after a confirmation service next Sunday morning. A thousand people, scattered over a wide area, contributed to the memorial; gifts came from England and from Switzerland.

"MOTHERS' DAY"

Bishop Stires, preaching at a Confirmation in St. Luke's Church, Brooklyn, last Sunday, found a happy relationship between the various aspects of the day. He spoke first of "Mothers' Day," and of the duty of thanking God for our mothers, and of making devout prayers to God for all mothers; then he spoke of "Mother Earth," and of the naturalness of the prayers for Rogation Sunday; and finally



MEMORIAL ARCH

Erected to the memory of Bishop Leonard at the Church of the Redeemer, Brooklyn.

and pupil nurses from the undercroft. Bishop Stires presided, and other clergy in the chancel were the Rev. S. M. Dorance, rector of St. Ann's; the Rev. H. F. Dunn, his assistant; the Rev. C. O. Pedersen, superintendent of the Norwegian Lutheran Hospital; the Rev. F. P. Corson, district superintendent of the Methodist Church; and the Rev. C. H. Webb, chaplain of the Brooklyn branch of the Guild of St. Barnabas for Nurses.

Besides St. John's Hospital, there are two denominations in Brooklyn that support their own hospitals—the Methodist and the Lutheran. It has come to be the custom to choose the preacher at the Florence Nightingale service from these three bodies in turn. This year the preacher was a Methodist, Dr. Corson.

The service is sponsored jointly by the local branch of the Guild of St. Barnabas and the Nurses' Association of the counties of Long Island.

NURSES AT THE CATHEDRAL

On the same day, there was a similar service in the Cathedral of the Incarnation at Garden City for the nurses of Nassau and Suffolk counties with Bishop Stires as preacher. Nearly a hundred nurses in uniform, and perhaps as many more nurses, attended, together with many physicians, members of hospital boards and auxiliaries, and related agencies.

LEONARD MEMORIAL ARCH

A granite arch has been erected at the Church of the Redeemer, Brooklyn, in memory of the late Bishop Leonard of Ohio, who was rector of this parish from 1872 to 1880. The arch is placed at the entrance to St. Thomas' Chapel, "the tiniest sanctuary in the world," formerly a side porch of the church. The keystone

of "Mother Church," who lovingly offers to her children the grace of confirmation and Holy Communion.

"REDEEMER BREAD LINE"

The "bread line" at the Church of the Redeemer, Brooklyn, has been discontinued because the need for it seems to have passed. Writing about it in his parish paper, the rector, the Rev. Dr. Thos. J. Lacey, says: "Redeemer bread line was a unique experiment. Conceived as an emergency measure, it had far-reaching influence. . . . The movement financed itself. Passersby paused to watch the distribution and gave money to carry the work forward. . . . I helped two hundred applicants with overcoats, shoes, coal, groceries. We distributed tickets daily at noon to the first thirty-five men on line, without discrimination. . . . I visited the diner where the tickets were honored, and spoke a word to the men. For the most part they were men not eligible for help from agencies that limit assistance to families. Some were young, robust, eager for jobs. Some were older men for whom modern industry has no place. . . . In the ten weeks we supplied 2,060 meals."

NEWS NOTES

The Brotherhood of St. Andrew announces a summer rally to be held at Port Washington on Saturday afternoon, June 13th. More than five hundred boys took part in the "Faith and Youth" program, and it is hoped to bring many of them together by means of this rally.

A very beautiful chalice and paten were lately presented to the Cathedral of the Incarnation, Garden City, in memory of the late Rev. Canon Paul Flynn Swett, who was preacher at the Cathedral for twenty years, 1902-22.

On Saturday last, deputations of children from several parishes in the greater city were the guests of the children of St. Paul's, Clinton St., Brooklyn, at a May-day festival. The day began with a solemn Mass, at which the Rev. Walter C. Klein, S.S.J.E., was celebrant. He is in charge of the children's work at the Church of St. Mary the Virgin in Manhattan. These several hundred children sang without choir the music of the *Missa di Angelis*, a proof that if taught the people can sing even an elaborate service. Afterward a procession of the children passed through the aisles of the church, making a station at our Lady's shrine. After the service there were games and refreshments in St. Joseph's House.

On Ascension evening, the acolytes of the greater city were invited to be the guests of St. Joseph's Sodality, the parish organization of altar servers. Solemn Vespers were sung, the rector, the Rev. Gregory Mabry, officiating. The Rev. Fr. Williams, now rector of the Church of St. Mary the Virgin in Manhattan, formerly rector of St. Paul's, was the preacher. A social hour followed the service.

The Rev. Canon Rockland T. Homans has been designated by Bishop Stires to take over, so far as may be, the work of the archdeaconry of Queens and Nassau until Archdeacon Duffield shall have sufficiently recovered to resume his duties.

Bishop Stires recently consecrated a new altar and reredos in St. Matthew's Church, Woodhaven. These constitute a memorial to many friends, and were made possible by gifts collected by the altar guild in the total amount of \$2,400.

The Rev. Richard D. Pope, rector of the Church of the Advent, Westbury, was recently honored at a large reception on the occasion of the twentieth anniversary of his rectorship. Fr. Pope was the recipient of a handsome gift of money on that occasion.

St. John's, Fort Hamilton, rejoices in having recently presented the largest confirmation class in the history of the parish.

CHAS. HENRY WEBB.

FIFTIETH ANNIVERSARY OF W. A. IN WESTERN NEW YORK

JAMESTOWN, N. Y.—The fiftieth anniversary of the founding of the Woman's Auxiliary in the diocese of Western New York was the occasion of a special anniversary of thanksgiving which began with services in Christ Church, Rochester, on Tuesday, May 5th. Business meetings were held during the day and reports made concerning the work in the diocese. In connection with the anniversary the Woman's Auxiliary planned a special dinner at St. Paul's parish house on Tuesday evening at which time the speaker was Miss Mattie Peters of the Mary E. Hart Hospital, San Juan, New Mexico. On Wednesday at St. Luke's Church, Rochester, where the diocesan branch of the Woman's Auxiliary was organized June 1, 1881, the special services of thanksgiving were held. A golden offering was presented at the corporate Communion which is to be used to erect an altar in All Saints' Church, Bontoc, P. I., in loving memory of the late Bishop Charles H. Brent. The address at this service was made by the Bishop of the diocese, the Rt. Rev. David Lincoln Ferris, D.D.

At the special missionary service held at Christ Church Tuesday evening the speakers were the Rt. Rev. Cameron J. Davis, D.D., and the Rev. C. L. Pickens, Jr., of China.

BISHOP ABBOTT CELEBRATES SECOND ANNIVERSARY

LEXINGTON, KY.—The second anniversary of the consecration of the Rt. Rev. H. P. Almon Abbott, D.D., was celebrated at Christ Church Cathedral Friday morning, May 15th. Bishop Abbott was celebrant and the music was furnished by the combined choirs of Christ Church Cathedral and the Church of the Good Shepherd.

During the service, the Rev. Canon Robert J. Murphy of Versailles presented to Bishop Abbott, on behalf of the parishes and missions of the diocese, the felicitations and congratulations of the clergy and laity and announced that a special offering had been taken throughout the diocese for the Bishop's discretionary fund which totalled approximately \$400.00.

PREPARING FOR GENERAL CONVENTION

DENVER, COLO.—Various officers from the National Council, having recently visited Denver, found preparations for General Convention going forward at full speed. Thirty committees are organized and at work under the direction of Mrs. J. E. Kinney, president of the Woman's Auxiliary, in preparation for the women's activities as related to General Convention. Many other committees, headed by prominent Churchmen of the diocese, are working under the general chairman, Charles Alfred Johnson, to anticipate the requirements and convenience of the many men and women who are expected to be in Denver in September.

Special efforts are being put forth throughout the diocese, looking toward a thorough distribution of the little Blue Boxes, in the hope that every Colorado woman will be represented at the triennial United Thank Offering service to be held in the municipal auditorium on September 17th.

Three meetings of the deaneries of the diocese were held during the past month, the northern deanery at St. John's, Boulder, the western deanery at St. Matthew's, Grand Junction, and the southern deanery at Grace Church, Colorado Springs. At all of these places plans and projects for General Convention were featured.

INDIAN BISHOP IS DELEGATE TO WORLD Y. M. C. A. ALLIANCE

NEW YORK.—The Rt. Rev. V. A. Azariah, Bishop of Dornakal, the first Indian Bishop of the Anglican communion and second of Indian blood in any Church, being preceded only by a bishop from the old Syrian Church of Malabar, will be one of the leaders of the World Y. M. C. A. Conference, to convene in Cleveland, Ohio, August 4th to 9th.

For the first time in their history the Young Men's Christian Associations from all parts of the world will meet officially in the United States. Dr. John R. Mott has been president of the World Alliance since his retirement as general secretary of the National Council of the United States in 1928.

It will be seventy-six years almost to a day since a similar group of young men met in Paris to organize the World Alliance of Y. M. C. A.'s. This original group, which averaged twenty-three years of age, was made up of representatives from seven nations. The result of their initiative is the world-wide diversified service of this association to men and boys of all ages and practically all races, nations, and classes.

Also at Toronto from July 27th to August 2d, 1931, will convene the third World's Assembly of Y. M. C. A. Workers with Boys. Leaders of boy life from many nations will come to America to study the technique of their profession. These conferences will be conducted in three languages, English, French, and German.

"TIPI SAPA," OLD SIOUX CHIEF, DIES

SIOUX FALLS, S. D.—South Dakota has lost another pioneer missionary in the Indian field. On May 8th the Rev. Philip Joseph Deloria, known to his own people as Tipi Sapa—Black Tent—died after a long illness. Mr. Deloria was hereditary chief of the Yankton Sioux and gave up that office to enter the ministry. He served many years as a helper, then as a catechist; was ordained deacon by Bishop Hare on June 24, 1883, and ordained priest on September 4, 1892. Bishop Hare is quoted as saying, "If Philip could speak English as fluently as he speaks his native Dakota, he would be ranked among the greatest orators of the day." He had a commanding presence, a radiant smile, a voice which he used with the art of Edwin Booth, and a keen sense of humor. These gifts, together with his unconscious dramatizing of the story he was telling, held even an audience who could not understand his words enthralled.

Mr. Deloria was 77 years old, retiring from active work in 1925. *The People of Tipi Sapa*, a story of the Dakotas, was written around his life. He was given the joy of living until his only son, Vine, was ordained. His necrology appears elsewhere in this issue.

CONNECTICUT YOUNG PEOPLE PLAN ANNUAL CONFERENCE

AVON, CONN.—The Young People's annual conference of the diocese, which for the past two years was held at St. Margaret's School, Waterbury, will this year be held at Avon Old Farms School, June 21st to 28th. The faculty will include the Rev. Dr. Thomas S. Cline of Watertown; the Rev. Albion C. Ockendon of Northampton; the Rev. Arthur F. McKinney of Waterbury; the Rev. Samuel Sutcliffe of Britain; Mrs. Alfred R. Fletcher, vice-president of the Hartford archdeaconry; and Miss Helen R. Stephens, diocesan director of religious education.

The chaplain is the Rev. Howard R. Weir, rector of St. Paul's Church, New Haven. Forums are planned for three evenings during the week, the other three being devoted to a picnic, a stunt night, and a conference dance.

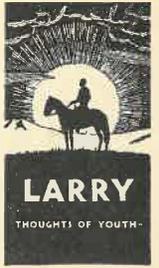
PLANS FOR BERKELEY COMMENCEMENT

NEW HAVEN, CONN.—The commencement exercises of Berkeley Divinity School will be held Wednesday and Thursday, June 3d and 4th. A meeting of the trustees will be held at noon on Wednesday. At 4:00 P.M. there is to be a senior class reception, to be followed by the alumni service at 5:15. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, a member of the class of 1882, will preach the sermon. The Rev. J. H. Fitzgerald, '11, will be the toastmaster at the alumni dinner.

On Thursday at 7:30 A.M. Matins is to be followed by a celebration of the Holy Communion in the school chapel, and at 9:30 the annual alumni association meeting will be held. The graduation exercises are set for 11:00 at which the Rev. F. R. Barry of St. Mary's Church, Oxford, is to give the address.

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**ASCENSION DAY SERVICE HELD
IN ALBANY CATHEDRAL**

ALBANY, N. Y.—A festival service was held in the Cathedral of All Saints on the evening of Ascension Day, with a choir numbering eighty-five voices, the Cathedral choristers being augmented by the auxiliary girls' choir and the choral class of St. Agnes' School. The Very Rev. George L. Richardson, D.D., dean, was the preacher.

The service was also the occasion of the reunion of former choristers of the Cathedral, a number of whom were in the procession. Choristers who have been in the Cathedral choir, many of them now well advanced in years, are forming an organization to be called Pioneer Cathedral Choristers. The purpose of the organization, under the direction of J. William Jones, choirmaster and organist at present, is to perpetuate an abiding interest in the Cathedral, and particularly in its music, and also more remotely perhaps the founding of a choir school.

**BETHLEHEM GIRLS FRIENDLY
IN ANNUAL MEETING**

BETHLEHEM, PA.—The twenty-second annual meeting of the Girls' Friendly Society of the diocese of Bethlehem and the diocesan council of women closed May 10th with a luncheon in the parish house at Nativity Pro-Cathedral following a joint meeting of the two organizations. Mrs. Harris Cresswell of Kingston, Pa., was the chairman.

Saturday morning at 8 o'clock a Communion service was held in Nativity Church, the Rt. Rev. Frank W. Sterrett, Bishop of the diocese, officiating. The St. Cecelia choir sang. The offering received was for missions.

The closing meeting of the council, associates, and the young women delegates was held with Mrs. Harry Cresswell, diocesan president, as chairman. Mrs. W. L. Estes, Jr., of this city, diocesan treasurer, spoke on the finances of the G. F. S. It was decided to keep the dues the same as the past year.

Bishop Sterrett spoke briefly to the delegates.

One of the interesting events of the convention was the "festival service" May 8th in Nativity Church, delivered by Archdeacon Harvey P. Walter.

Next year's convention will be held at Trinity Church, Pottsville.

**MILWAUKEE ACOLYTES' GUILD
HOLDS ANNUAL FESTIVAL**

MILWAUKEE—The seventeenth annual festival of the St. Lawrence guild of acolytes in the diocese of Milwaukee was held on Monday evening, May 11th, in All Saints' Cathedral, Milwaukee, and was attended by 300 acolytes and clergy from twenty-five parishes in the dioceses of Milwaukee, Chicago, and Fond du Lac. Solemn Evensong was sung by the Rt. Rev. Benj. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, assisted by the Rev. Joseph S. Minnis, curate at the Church of the Atonement, Chicago, and the Rev. William Elwell, curate at Grace Church, Sheboygan, Wis. The Bishop of the diocese, the Rt. Rev. William W. Webb, D.D., pontificated, and the sermon was preached by the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago.

Preceding the service a dinner for the visiting acolytes and clergy was served in the guild hall by the women of the Cathedral parish.

**NURSES ATTEND MEMORIAL
SERVICE IN PROVIDENCE**

PROVIDENCE, R. I.—The Rhode Island branch of the St. Barnabas' Guild of Nurses held a memorial service on Sunday night, May 10th, in the Cathedral of St. John. Every year such a service is held in memory of Florence Nightingale who was born on May 12, 1820.

Between sixty and seventy nurses, some of the students and the rest of them graduates, formed a procession and entered the church during the singing of the first hymn. The Very Rev. Francis J. M. Cotter, dean of the Cathedral, conducted the service, the Rev. George S. Pine read the first lesson, and the Rev. John A. Gardner, rector of St. Mary's Church, East Providence, the second. Bishop Perry made an address and the Rev. Mortimer-Maddox, assistant at the Cathedral, preached the sermon. The Bishop read the names of the nurses who died during the past year.

**BLESSING OF CROPS IN
RHODE ISLAND**

PROVIDENCE, R. I.—On Rogation Monday, the service of blessing the crops was held at the Wayside Cross at a crossroad on the country-side about two miles south of East Greenwich.

The cross was erected in memory of Dr. James Henry Eldridge, who died on February 20, 1891, after a half century of service as physician in the rural regions about East Greenwich.

The Rev. Henry M. Saville read the prayers, the Rev. Charles A. Meader, rector of St. Luke's Church, East Greenwich, read the lesson, and the Rev. Frederick W. Jones, editor of the *Diocesan Record*, delivered an address.

The congregations at these services are growing. A new interest in rural life is being shown throughout the Church all over Rhode Island, especially in the congested cities where a movement back to the farm and the suburb is getting well under way.

AT INDIAN MISSIONS IN UTAH

SALT LAKE CITY—It is "standing-room only" in the Indian missions at Whiterocks and Randlett, Utah, says Bishop Moulton. He writes, under date of April 29th:

"Last Sunday I visited the mission at Whiterocks and confirmed thirty-one Indians. Three months ago I visited the same place and confirmed twenty. I shall go down again in a month or two and confirm another class. A class is also being prepared at our mission in Randlett.

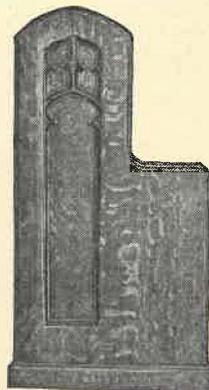
"In both of these places it is a matter of standing-room only on Sundays. Our two churches, while only wooden structures, are very beautiful and the services are rich and colorful and make a strong appeal to the Indians. The Indians know that the Church is their friend and, while the work of evangelization is not without its problems and obstacles, there is no doubt that the Indian makes a good Christian and a loyal Churchman.

"I cannot speak too highly for the work which our two missionaries, the Rev. William J. Howes and the Rev. Sterling J. Talbot, are doing. It is a work of social service and Christian evangelization, obtaining results of which we have a right to be proud."

Whiterocks is the place for which the New York Woman's Auxiliary, as one of its advance work projects, has given funds to provide a club house or community center, which has become almost indispensable to the mission's work for the Indians.

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CATHOLIC CONGRESS HELD IN JAPAN

IKEBUKURO, TOKYO.—The second Catholic Congress in Japan was held April 8th, 9th, and 10th, at Ikebukuro. The general subject was The Kingdom of God. The congress began with Evensong on April 8th, in All Saints' Chapel of St. Paul's University, at which time Bishop Reifsnider made an address of welcome. Following this service, members of the congress and friends met in the hall of the university, and Bishop Basil, the Bishop in Kobe, as president, made the opening address, being followed by the Rev. T. Ono of North Tokyo, who described the development of the Catholic movement in the United States of America. An address on the last Anglo-Catholic Congress in London was to have been given by one who had attended it, but who was unable to be present.

On the mornings of both following days there were Low Masses in several of the Tokyo churches, and in All Saints' Chapel.

At the High Mass at 10 o'clock, the celebrant was Bishop Basil, with the Rev. E. H. Arnold of the Church in Korea as deacon, and the Rev. T. S. Nakamura of Tohoku as subdeacon, while the preacher was the Rev. Yoichiro Inagaki, D.D., professor in the Central Theological College in Tokyo.

The congress listened to two papers at the afternoon session in the university hall: one prepared by the Rev. J. G. Waller, D.D., of Mid-Japan, but read in his absence by the Rev. V. C. Spencer of the same diocese on The Meaning of the Kingdom of God; the other by the Rev. H. Yashiro of Kobe, on The Kingdom of God in the Bible. At the conference following, a remarkable paper was read by Fr. Arnold of Korea on The Extension of the Kingdom of God and the Protestant Churches. The Rev. T. Nuki of North Tokyo spoke on The Extension of the Kingdom of God and the Roman Church.

In the evening there was a public meeting in St. Timothy's Church, Tokyo, at which the Rev. P. S. Sasaki of Tokyo (also a professor in the Theological College) spoke on The Kingdom of God and Society, the Rev. K. Miyazawa of South Tokyo on The Kingdom of God and Life, and the Rev. P. Y. Hirose on The Kingdom of God and Sacraments.

On April 10th, after the early Eucharist, at which the Rev. S. Kakuzen of Kobe was celebrant, the members of the congress took breakfast together in the refectory of the university. Following this, a business meeting was held in the hall under the chairmanship of the Rev. P. S. Sasaki. The following resolutions were adopted:

1. That the congress most heartily thanks the Rt. Rev. John McKim, D.D., and the Rt. Rev. C. S. Reifsnider, D.D., for their courtesy and generosity in enabling the congress to make free use of the chapel and hall of St. Paul's University for the services and meetings;

2. That the congress sends hearty greetings to the Rev. J. C. McKim, D.D., by whose instrumentality the first congress was held in 1927, and regrets his absence at the present one.

3. That the congresses are to be continued.

4. That it is desirable to publish a series of pamphlets on Catholic Faith and Practice.

5. That the congress asks the following members to act as the continuation committee; the Rev. Messrs. J. G. Waller, D.D., T. Nuki, P. S. Sasaki, T. S. Nakamura, and S. Sonobe. The members then

rose to thank the Bishop in Kobe for his presidency, and the Bishop gave them his blessing.

Although the members were mostly clerical and not many in number, it is encouraging to know that seven out of the ten dioceses and missionary districts of the Nippon Sei Kokwai were represented, besides the Church in Korea.

GIFT TO CHURCH AT FAIRFIELD, CONN.

FAIRFIELD, CONN.—Through the generosity of Miss Annie Burr Jennings, a member and officer of the First Church of Christ, Congregational, the debt on St. Paul's rectory was eliminated by the cancellation of the \$8,000 mortgage on the property. The rectory was purchased for \$12,000 from Miss Jennings soon after the Rev. Delmar S. Markle became rector about four years ago. Nothing was paid down but \$4,000 has since been subscribed toward it. As soon as Miss Jennings notified the rector, wardens, and vestrymen, a meeting of the parish was called immediately after the morning service following to accept the gift and to express appreciation for the same.

Since Fr. Markle became rector two additions to the parish house have been made and the church renovated, all of which cost over \$125,000 and was paid for when completed.

EXPERIENCE OF A MISSIONARY IN ALASKA

WRITING FROM Anchorage, Alaska, on February 20th, the Rev. William R. Macpherson tells of some of his experiences during the past winter:

"Late in the fall I visited the towns of Kenai and Kasiloff on Cooks inlet. The trip was made by gasboat. Both these places are made up of more than ninety per cent natives; the conditions under which they live are deplorable, as many as four families living in one and two-room houses that are filthy and most unsanitary. Most of the men fish during the summer and trap in the winter.

"There are a number of children in the village who scarcely know who their parents are and like stray dogs they go from house to house, wherever they can get a bite to eat. One woman, a school teacher, conducts a Sunday school for the children. I have sent her some magazines and Church papers since I returned. I went up the Kasiloff river through the rapids in a small power boat and visited some of the fox farms along the river, of which there are a number.

"On the return trip we encountered a bad northwestern gale on the inlet and what we should have made in five hours took over fourteen. The small boat pitched and rolled all night, often diving completely under the waves.

"Since then I have made several trips north to my three stations there, Eklutna Village, Matanuska, and Wasilla, and the mining camps along the Matanuska river.

"When at Wasilla I was called on to make a five-mile hike out to one of the ranches over a frozen trail to perform a baptism for a baby. On returning I held services in the Wasilla schoolhouse that evening, boarded a train the next day for Matanuska, ten miles south, where I held services Monday evening. Matanuska is in the center of a good farming belt so

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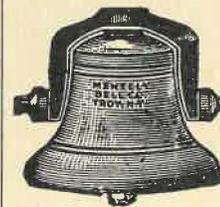
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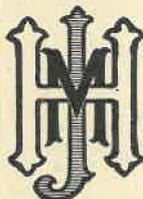
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most of the residents are farmers and have to drive in miles to the service. We gathered round the fire after the service and had a friendly chat.

"The following day I caught the coal train up to the mines, where I also met and talked with some of the people.

"In January without any previous warning I came down with a sudden attack of appendicitis and was rushed to the hospital for an operation. I was forced to take a rest for a while and although I am feeling well again I'm afraid I shall not be able to stand any more long hikes this winter. I have covered over twenty-three miles in a day on some of my hikes to outlying sections.

"The work in town goes along nicely with a small increase in the school and an evident interest in the services. Last Sunday it was my job to baptize twins twelve years of age, two boys from the Church school. What is badly needed in Anchorage is a parish hall where the young people can have their meetings and also for the Sunday classes.

"The financial condition has also affected Alaska, and the policy of the government in curtailing expenses and cutting forces to a minimum on the Alaska Railroad has thrown many out of employment and caused some poverty and distress in Anchorage as in all the towns along the railway.

"We have been able to assist a few of the poor native families in this section this winter, but the need among them exhausts the supply; food and fuel are their primary needs. The bureau of education has expended most of its funds in meeting the many appeals for help.

"We are quite happy in our work here and think Anchorage has the best climate of any place in the territory."

Anchorage has a new broadcasting station, KFQD. On Ash Wednesday the Church services were broadcast, for the first time.

HOTELS IN DENVER

DENVER, COLO.—This city is making careful preparation for the coming General Convention which meets there in September. General Conventions generally are held in October so that several have asked why the dates have been put forward. There are three reasons. First because of economy. The summer railroad rates are much lower than any convention rates that could be secured. Tickets are good when the trip is initiated before September 30th and the trip need not be completed until October 31st. If the convention met in October these rates would not be available.

Then as a rule September is a more pleasant month in the Rockies than October is apt to be.

Third, the hotel space is greater during the latter half of September, before they receive those local patrons who live in hotels after the tourist season. The rates which are charged during the convention are the regular rates for the tourist season.

What are the hotel accommodations in Denver?

They are believed to be ample for the convention though there are no very large hotels in Denver. So it has been necessary to make certain limitations in the matter of reservations. There are several hotels in the area of the convention halls.

The Brown Palace has been designated as the headquarters hotel. Here rooms have been set aside for the bishops, members of the National Council, and the heads of departments. These rooms were to be reserved before May 1st. After that date rooms were available for others not designated above.

Across the street is the Cosmopolitan

where the noonday luncheons will be served. Here rooms have been set aside for the clerical and lay deputies until such time as the bulk of the diocesan conventions have been held, after which this hotel will be available for other reservations. A block or two away is a group of other hotels where rooms are being held for delegates to the Woman's Auxiliary. These will also be open to the general public after diocesan conventions have been held. Besides these there are a large number of hotels at which reservations can be secured now.

Folders describing these hotels can be secured by writing the convention headquarters, 418 Exchange Building, Denver, or in connection with the Woman's Auxiliary, to Mrs. R. H. Goddard, 401 East Eleventh avenue, Denver. Letters requesting further information may be sent to either of these addresses and the hotel committee will endeavor to meet the wishes of those planning to attend.

For those who motor to Denver and wish to live inexpensively there are innumerable auto camps where they can be accommodated without previous reservation.

CHURCH COTTAGE AT CHAUTAUQUA, N. Y.

CHAUTAUQUA, N. Y.—On the grounds of the Chautauqua Institution on Lake Chautauqua, N. Y., is an Episcopal Cottage. Some twelve years ago persons interested in the social and religious development of Chautauqua Institution, one of the great institutions of American life, took possession of a fair-sized cottage well located on the Chautauqua grounds. This was to serve as a center to strengthen and stimulate the life and work of the Church in every possible way. It was intended also that as soon as fully paid for the house should become a home for missionaries or Church workers. The house is now clear of debt. There are eight rooms of varying degrees of attractiveness. Two rooms endowed during the past year now make it possible for several missionaries to secure free rooms for the months of July and August at Chautauqua. The other rooms may be rented by the week or month at a moderate price. All applications for rooms should be sent to the Hostess of the Episcopal Cottage, Chautauqua Institution, Chautauqua, N. Y.

Chautauqua is situated on Chautauqua Lake in Chautauqua County, New York. It is a stimulating place intellectually, and we believe our Church workers will be glad of the opportunities offered.

During the season of 1931 the Chautauqua program offers the best in symphony music, under the direction of Albert Stoessel, and a splendid series of Little Theatre productions. There is also an Episcopal Chapel on the grounds, providing services daily.

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PHILIP JOSEPH DELORIA, PRIEST

SIoux FALLS, S. D.—On Friday, May 8th, the Rev. Philip Joseph Deloria, retired Indian priest, died at the age of 77.

The Rev. Mr. Deloria was born in Campbell Co., October, 1854, receiving his education at Nebraska College, Shattuck Mission School, and Seabury Divinity School. Ordained deacon in 1883 he was advanced to the priesthood in 1892 by Bishop Hare. After his ordination as deacon in 1883, Mr. Deloria became rector at Yankton Agency and the year following at White Swan. From 1885 to 1925 he was in charge of St. Elizabeth's Mission, Standing Rock. In 1914 he was married to Julia Tackett, who with a son and two daughters survives him.

JAMES CHARLES GAIRDNER, PRIEST

BAYFIELD, ONT., CAN.—The Rev. James Charles Gairdner, late of the diocese of Western New York, died in Bayfield, Ontario, at the family residence, on Sunday morning, May 10th. Mr. Gairdner attended the Seabury Divinity School and Nashotah House, Nashotah, Wisconsin, and held charges in Grace Church, Holland, Michigan; St. James' Church, Chicago; St. James' Church, Buffalo; and St. James' Church, Rochester, N. Y., from which charge he resigned a few years ago owing to ill health. He was ordained to the diaconate and also advanced to the priesthood by the late Bishop George Worthington of Nebraska.

The burial service was held in Bayfield, Ont., on May 12th, the Rev. F. H. Caull, rector, officiating. The Rev. R. H. Fortesque Gairdner, brother of the deceased, read the service at the grave.

CURTIS CARLOS GOVE, PRIEST

BATAVIA, N. Y.—The Rev. Curtis Carlos Gove, retired from the active ministry for some eight years past, died at his home in Batavia, on Tuesday morning, May 12th, in the 82d year of his age.

Mr. Gove was a New Englander by birth, and spent the first half of his life in his native Vermont and in Massachusetts. After his graduation from Middlebury College he had spent his entire life in school and parish. When he came to Western New York something more than forty years ago, he became principal of Cary Seminary in Oakfield and rector of St. Michael's parish in the same place. In this twofold capacity he spent his ministry until the time of his retirement when he moved to Batavia. There, until a few months before his death, he served as assistant at St. James' Church without remuneration or title, rendering generous service in visiting the sick and ministering to the pastoral needs of many in that parish. He is survived by his widow, Lorain Frisbie Gove, two daughters, Mrs. Lester L. Callan of New York and Mrs. Francis B. Blodgett of Erie, Pa., and a son, Reyburn Frisbie Gove of Pittsburgh.

The funeral service was held from his residence, the Bishop of Western New York, the rector of St. James', Batavia, and the Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, Pa., officiating. The interment took place in Poultney, Vt.

REBECCA BRYAN CAPERS

SAN ANTONIO, TEX.—Mrs. Rebecca Bryan Capers, wife of the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, died on Monday, May 11th, after a lingering illness. The funeral service was held on Wednesday, May 13th, in Christ Church, San Antonio, of which her youngest son, the Rev. Samuel Capers, is rector. The burial office was said by the Bishops of Texas and Dallas and the Ven. B. S. McKenzie, archdeacon of West Texas. The clergy of the diocese acted as pallbearers. Interment was in a local cemetery.

Surviving her besides her husband are three sons, Ellison H. Capers, of High River, Alberta, Canada; the Rev. William T. Capers, Jr., rector of the Church of the Redeemer, Okmulgee, Okla.; and the Rev. Samuel Capers, rector of Christ Church, San Antonio; a brother, George T. Bryan, of Greenville, S. C., and five grandchildren.

Mrs. Capers was born in March, 1869, in Augusta, Ga.

ADELAIDE E. F. LORD

BOSTON—Mrs. Adelaide E. F. Lord, a notable resident for many years of Beacon Hill, and a loyal member of the Church of the Advent, died Sunday morning, May 3d, after an illness of three or four months.

FANNY MACOMBER

BOSTON—Mrs. Fanny Macomber, widow of Henry S. Macomber of Boston and Brookline, died in her 82d year on May 13th after a brief illness. She was the daughter of Stephen Child Perrin and Margaret (Morey) Perrin of Boston and a direct descendant of Jonathan Harrington of Revolutionary fame who was the last survivor of the battle of Lexington. During her long residence in Brookline, she was a member of St. Paul's Church and later, when a resident of Boston, she became a member of the Cathedral Church of St. Paul. For more than twenty years she was treasurer of the Massachusetts branch of the Woman's Auxiliary. Since illness compelled her to relinquish this work about seven years ago, Mrs. Macomber had been honorary treasurer. She is survived by three sons: Henry P. Macomber of Wellesley Hills; Lowell P. Macomber of Chestnut Hill; and Leonard Macomber of Evanston, Ill. There are seven grandchildren.

MRS. WHITELOW REID

NEW YORK—At the Cathedral of St. John the Divine, this city, Monday, May 18th, were held the funeral services for Mrs. Whitelaw Reid, widow of the late United States Ambassador to the Court of St. James preceding 1913.

Mrs. Reid died April 29th at Cap Ferrat, France. She was known throughout the nation for her philanthropy. Men and women of royalty as well as citizens prominent in many fields attended the ceremonies.

The King and Queen of Siam, who were guests of Mrs. Reid at the time of her death were not able to attend due to a recent operation on the King's eye, but sent a representation.

Six clergymen officiated: Bishop William T. Manning; the Rev. Dr. Percy H. Silver, rector of the Church of the Incarnation, of which Mrs. Reid was a parishioner for fifty years; the Rev. Dr. Milo H. Gates, dean of the Cathedral; the Rev. Dr. Harry Emerson Fosdick, pastor of the Riverside Church; the Rev. R. Townsend Henshaw, rector of Christ Church, Rye, N. Y., of

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which Mrs. Reid was a parishioner in the summer; and the Rev. Dr. Walter H. Cambridge, rector of the Church of St. Matthew in San Mateo, Calif., which Mrs. Reid had attended and which had been the recipient of her philanthropies. In addition the Rev. B. Talbot Rogers, brother of Mrs. Ogden Reid, a daughter-in-law of the deceased, attended.

Interment, which was private, was in Sleepy Hollow Cemetery, Tarrytown, N. Y. Dr. Cambridge and the Rev. Mr. Henshaw read the service at the grave.

REBECCA H. TRAPNELL

CHARLES TOWN, W. VA.—Mrs. Rebecca H. Trapnell, widow of the late Joseph Trapnell and mother of the Rev. Dr. Richard W. Trapnell, rector of the Church of the Good Shepherd, Norfolk, Va., died on Sunday, May 3d, after a prolonged illness, at the age of 86 years. The burial office was said in Zion Church, Tuesday, May 5th, with interment in the family lot in Zion churchyard. Services were conducted by the Rev. Henry F. Kloman, rector of Immanuel Church, Cumberland, Md., in the absence of the Rev. J. F. Field, rector of Zion Church, on account of illness.

Mrs. Trapnell is survived by two daughters and four sons: Mrs. Henry F. Kloman, Cumberland, Md., and Miss Rebecca M. Trapnell, Charles Town; Capt. T. Trapnell, U.S.A., John M. Trapnell, Charles Town, William Trapnell, Weston, and the Rev. Dr. Trapnell of Norfolk, Va.

JANE WILSON

FULLERTON, NEBR.—Jane, aged 8, only daughter of Mr. and Mrs. Roy F. Wilson, and granddaughter of the Rev. George L. Freebern, former rector of St. Thomas', Falls City, was killed almost instantly on May 13th by an automobile. Fr. Freebern, who retired May 4th, was planning to leave on a vacation trip by automobile to Montreal, sailing thence to England. Little Jane, who was devoted to her grandfather, got out of his car and was struck by another automobile. The funeral was held Friday, Bishop Shayler officiating.

BISHOP STEWART TO GIVE COURSE ON PREACHING

EVANSTON, ILL.—"The Art of Preaching," a course to be given by the Rt. Rev. G. C. Stewart, D.D., Bishop of Chicago, will make the first week of the Summer Conference for Church Workers, to be held in St. Alban's School, Sycamore, Ill., June 29th to July 10th, especially valuable for the clergy. This will be followed the second week by a course on "The Culture of the Soul," under the leadership of the Rev. Dr. Stephen E. Keeler, Bishop Coadjutor-elect of Minnesota.

A Daily Vacation Church School under the direction of Miss Vera Noyes will be one of the features of the Religious Education program. Children from the parish church in Sycamore are being enrolled in this school, in which modern methods of teaching and their practical application will be demonstrated.

The Rev. Don F. Fenn of St. Michael and All Angels', Baltimore, Md., will teach a class in Bible Literature and also one on the Devotional Study of the Person of our Lord. Church History dealing particularly with the period of the Reformation will be the theme of the lectures to be given by the Rev. Philip W. MacDonald, rector of St. Martin's Church, Chicago.

AMONG THE MAGAZINES

PROF. BENJAMIN BACON, discussing the question Is Baptism Syncretistic? in the April number of the *Anglican Theological Review* says that "It is very difficult to imagine the mass baptisms of even five hundred persons in a single day in the cisterns and pools of Jerusalem." In relating the baptism of three thousand "Luke is condensing into a few sentences an extended process of coalescence, merging the Galilean contingent under the leadership of Peter and James with an immensely larger group of resident and non-resident 'Judeans and men of Jerusalem' to many of whom John's baptism of water unto repentance and remission of sins was already a sacrament of initiation." He believes that "the baptism of John had already come to have sacramental significance in gospel times." Dr. Francis J. Hall writes on Miracle; Dr. H. H. Lumpkin on Hugh Latimer; and Dr. Mercer on The Ethiopians. Dr. Easton gives a strange account of a certain Abbé Joseph Turmel who for the past thirty years has been attacking his own (Roman) Church under fourteen different pseudonyms, but who by clever detective work was recently found out and excommunicated.

The book reviews are an extremely valuable feature of the *Review*, many of them being written by the editor. Dr. Easton contributes a searching analysis of Professor Porter's *Mind of Christ and Paul*. He speaks of the book with great admiration. Yet he believes it is misleading in that the author is too logical and seems determined to "present a Paul who is utterly and exclusively his theological compatriot."

THE MAY number of the *American Church Monthly* has an interesting article by Alexis duPont Parker, the well known layman of Rosemont, Pa., which is the reprint of an address delivered before the alumni of the General Seminary at commencement, 1930. Mr. Parker graduated at the General Seminary in 1883 with the B.D. degree. Then "I felt the call too great for me. I took flight at once after commencement and became a cowboy in Wyoming. From there I became a section-hand on a railroad and after many years of hard toil, I became the executive head." The address contains much stimulating thought for the clergy. Professor Foley of the Western State Teachers' College contributes an article entitled *The Greatest Saint of France*, being advance sheets of his forthcoming book on St. Martin of Tours. Dr. Barry writes of *The Challenge of Christ* which he says is one "to unceasing progress." The editor, writing of the need of "labor for peace," rightly says that reduction of armies and armaments is not enough—in our Civil War the "states were almost destitute of soldiery at the start and yet it raged four long and bloody years. We must rather create a spirit to which war will become a monstrous and impossible thing." Other articles are by Professor Withington of Smith College on Being Good; F. M. Galdau on The Roumanian Orthodox Church; E. Sinclair Hertell on Ralph Hodgson; and the Rev. E. L. Pennington on Aquinas; and the Rev. A. A. Packard, Jr., on Good Churchmanship in Early Virginia.

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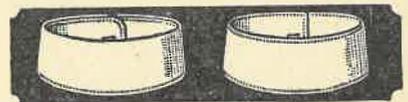
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NEWS IN BRIEF

ALBANY—The fourth and final of the presentation services for the children's Lenten offering was held in the Cathedral of All Saints, Albany, May 9th. Three similar district services had preceded in diocesan centers April 25th and 26th, and May 3d, at Richfield Springs, Lake Placid, and Ogdensburg. The attendance at the several services was four hundred each at the first two, eight hundred at Ogdensburg, and six hundred at Albany. Bishop Oldham was the speaker at the Cathedral service. A significant feature was the participation in the offering and service of the Church School for the Isolated, which in recent years has developed well under the guidance of the Department of Religious Education.

COLORADO—The spring meeting of the northern Colorado deanery was held in St. John's Church, Boulder, on May 13th, with delegates present from almost every parish and mission. The preacher at the opening service was the Rev. O. L. Mason, rector of Holy Trinity, Greeley. Work among the isolated, the United Thank Offering, and the coming General Convention were the subjects of discussion.

CONNECTICUT—Most satisfactory reports are coming in of the archdeaconry Church school missionary offering services now being held in the various centers.—The Rev. William T. Hooper, rector of St. John's Church, Hartford, was recently elected president of the Hartford Federation of Churches which formerly was known as the Hartford Council of Churches.—The third of the four meetings of the Young People's Fellowship of the diocese will be held at Grace Church, Hamden, on Sunday evening, May 24th. The Rev. Dr. Frank F. German of Middletown is to be the preacher.—The cemetery of Christ Church, Stratford, contains the remains of Dr. Samuel Johnson, first president of Kings College, New York, now Columbia University, and of his son, Dr. William Samuel Johnson, first president of Columbia University. A memorial service was held on Friday, May 15th, when the memorial gates and tables given to Christ Church by Columbia University were dedicated. President Nicholas Murray Butler was the speaker.

ERIE—The sixth annual Ascension Day festival service of the twelve choirs associated through the Shenango and Mahoning clericus was held at Trinity Church, New Castle. The preacher was the Rev. Dr. Royden K. Yerkes, of the Philadelphia Divinity School; the precursor was the Rev. Leonard W. S. Stryker, rector of St. John's Church, Youngstown, Ohio; the lector, the Rev. Frederic B. Atkinson, rector of St. John's Church, Sharon; and the closing prayers and benediction were sung by the Rev. C. A. Roth, rector of the Church of Our Saviour, Salem, Ohio.—A large attendance, interest, and enthusiasm marked the meeting of the diocesan council of the Girls' Friendly Society of the diocese in St. John's parish house, Sharon, on Saturday, April 25th. At the business meeting the principal speaker was Mrs. William Estes of Bethlehem. Reports of branch presidents indicated that every phase of "Friendly" work is represented in the various societies of the diocese. Miss Winona Thompson reported on the rural branch which is being organized and Mrs. Bertha Albion on the G. F. S. Lodge at Sharon, which cares for thirty-five girls.—The Rev. William R. Wood, rector of Christ Church, Oil City, blessed a new bishop's chair and prayer desk, designed and made by Geissler, New York City, the gift of Mrs. Ada L. Simpson in memory of Mr. and Mrs. William L. Lay, on Ascension Day.—On the fifth Sunday after Easter, the Bishop blessed an oak reared for St. John's Church, Erie, in memory of George Manners Bidwell, the gift of his widow.—The Rev. Harwick A. Lollis, rector of the Church of Our Father, Foxburg, has organized its first vested boy choir, which sings at the Sunday evening services.—The Commanderies of Knights Templar of Titusville, Oil City, and Franklin, attended a service in St. John's Church, Franklin, in memory of Sir Knights who had died during the past year, on Sunday evening, April 26th. It was conducted by the rector, the Rev. Dr. Martin Aigner, who is Grand Prelate of the Grand Commandery of the Commonwealth of Pennsylvania.

FOND DU LAC—Rogation Sunday, May 10th, marking the nearest Sunday to the fifteenth anniversary of the consecration of St. Thomas' Church, Neenah-Menasha, Bishop Weller dedicated a stained glass window in memory of Harry Price who until his death was senior warden and treasurer of the parish. The window depicts the Ascension of our Lord into heaven, with a group of twelve of his disciples standing about His ascending figure, wrapped in prayerful contemplation as He departs from them. The window was drawn by the artist, James Hogan, and executed by

his company, James Powell & Sons of London, England.

GEORGIA—On Sunday afternoon, April 26th, the Young People's Service League of the Church of the Good Shepherd, Augusta, presented a play, *Partners*. The leagues of the other parishes were invited to be present and remain for supper and for a subsequent meeting, at which a City Union was organized. At a meeting of the executive council of the diocese held on Tuesday, May 12th, with Bishop Reese presiding, it was decided not to have a camp this year for either the young people or the adults, but to put forth every energy toward securing a site for a permanent camp to be in operation by the summer of 1932.

HARRISBURG—On Monday, May 11th, more than a hundred ministers, members of the York County Ministerial Association, were the guests of the rector and congregation of St. John's parish, York. The principal features of the program included an address, entitled *The History of St. John's Parish, York*, given by George Schmidt, a prominent member of the parish, and an address given by the rector of the parish, the Rev. Paul S. Atkins, whose subject was *The Challenge of Present-Day Preaching*. Old St. John's is one of the most historic churches in the state, and is one of the three parishes in the diocese whose admission into union with the convention of the diocese of Pennsylvania dates back as far as 1785.

LOS ANGELES—The annual rally of the Church schools of the diocese was held at the Cathedral on the afternoon of the Third Sunday after Easter. The children's Lenten offering which was presented amounted to over \$9,500. Banners were awarded by Bishop Stevens to winning schools. The Rev. Clarence H. Parlour of St. Cross Church, Hermosa Beach, was the preacher.—St. Paul's Cathedral, under the leadership of Dudley Warner Fitch, organist and choirmaster, always has an interesting observance of National Music Week. This year the initial event of interest was the service of Sunday evening, May 3d, when the Cathedral choir had associated with it the choir of St. Luke's, Long Beach.—Announcement is made by the editor of the adoption of *The Churchman and Church Messenger* as the official organ of the diocese, involving a change in the method of administration and in name. An advisory board has been appointed consisting of the Bishop, Suffragan Bishop, and representative clergy and laity. The active duties of editor and manager will be discharged by the Rev. Stephen Cutter Clark, Jr., who has been guiding the affairs of the publication since the death of its founder. The paper will be known as "*The Los Angeles Churchman*"—Official Organ of the Diocese of Los Angeles."

MARYLAND—St. Mark's Church, Brunswick, and the Rev. Edward E. Burgess were hosts to the convocation of Cumberland on Monday and Tuesday, May 11th and 12th. On Monday evening the Rev. Charles H. Collett, field secretary of the National Council, addressed the gathering. On Tuesday morning the business meeting was held, following the celebration of the Holy Communion.

MINNESOTA—Canon A. J. Wilder of Washington Cathedral is making a tour of the diocese, giving a series of illustrated talks in the interest of the national Cathedral.—The Rev. Dr. A. E. Knickerbocker, rector of St. Paul's Church, Minneapolis, and a member of the National Council, attended the annual convocation of Western Nebraska on May 13th and 14th on behalf of the National Council, making addresses on the Church's Program, and on Methods of Parish Organization.

MISSOURI—At the spring meeting of the northern convocation, held May 5th and 7th in Trinity Church, Hannibal, it was decided that combined meetings of the northern and southern convocations be held each spring and fall instead of each convocation holding separate meetings, as has been the custom. Speakers were the Very Rev. Sidney E. Sweet of Christ Church Cathedral, Bishop Scarlett, and the Rev. W. W. S. Hohenschild, rector of the Church of the Holy Communion, St. Louis. The Rev. David Coombs of Louisiana, dean of the convocation, read a paper on social and economic conditions. A joint session of the convocation and the Woman's Auxiliaries was addressed by Bishop Scarlett.

MISSOURI—The Rev. John W. Suter, Jr., executive secretary of the department of religious education of the National Church, spent two busy days in the diocese, May 3d and 4th. Sunday morning he was the preacher at the 11 o'clock service in Christ Church Cathedral. In the afternoon he spoke to the children of the diocese at the annual mite box presentation service held in the Cathedral. On Monday morning there was held a quiet

morning for the women of the diocese in Christ Church Cathedral. Meditations were given by the Rev. Mr. Suter. In the afternoon, in the Bishop Tuttle Memorial, Mr. Suter held conferences with the members of the diocesan department of religious education, the educational secretaries of the Woman's Auxiliaries, and with the teachers of all the Church schools. The Girls' Club of Christ Church Cathedral held their May festival in Moolah Temple on May 6th. This club is composed of 1,200 working girls, who meet three nights a week in the Bishop Tuttle Memorial for supper and various studies and activities. The festival is given each year to show the development of the girls' work in physical instruction, music, and dancing.

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